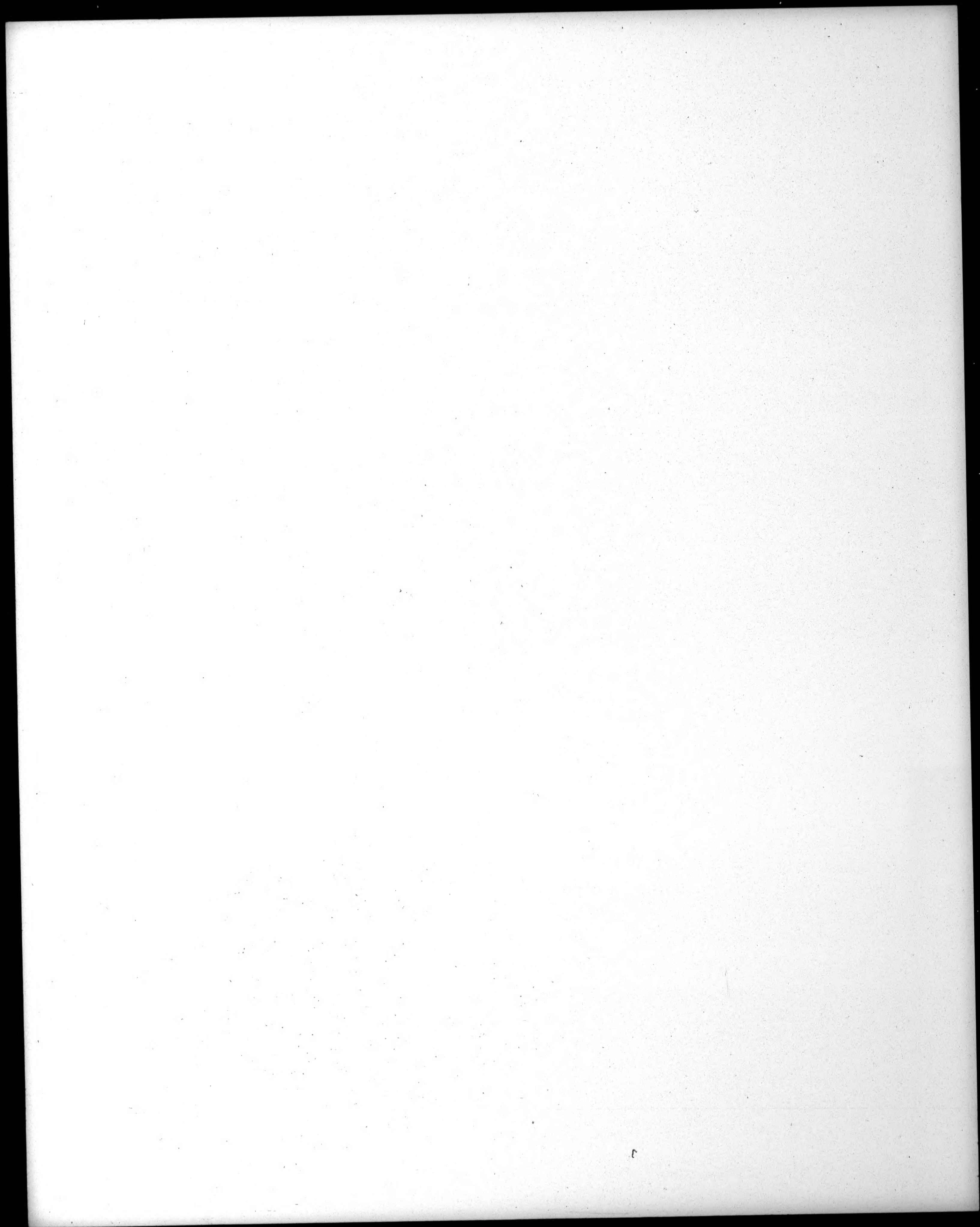


1897



EDITORIAL COMMENTS

Good morning!

How do you like us?

We have doubled our size since we last met.

The *Chicago Herald* made a great hit of its Special Festival Number.

Have you increased your list of subscribers? Then send us a list of new subscribers at once.

In North Louisiana the whole town of Mooringsport was swept from the earth by a cyclone.

We send sample copies of this paper to all who have asked for them, and to the subscribers.

Some people would accomplish more in life if they did not spend so much time trying to hinder the progress of their neighbors.

And now the editor of the *Herald*, Paris, Texas, comes forward and offers to guarantee that the Negro is still alive.

Alabama furnished a disastrous railroad wreck last week at the Cahaba river bridge. Twenty-two deaths to date and nine injured.

Let the members of the Louisiana Conference note that Bishop J. M. Walden writes to say the Conference session will open on Wednesday, January 14th, at 2 p. m.

Mr. Isaiah Hardy, general freight and passenger agent of the Great Northern Road, died last week. He was an efficient railroad man and highly esteemed in the West.

Many of our Mississippi correspondents have not been directory looking for the other which preach and general offices will be entertained at the North during winter. We are glad to note that they are now at work for the Southern States.

We are interested by the fact that G. J. Jones, Correspondent, recently visited the South. Jones and his wife will on the 10th of January, 1897, leave for the South. Jones is a well-known and able man, and his visit to the South is a great help to the cause.

WE WILL IF YOU WILL.

The *Independent* is such a staunch friend to the Negro, that as a rule we are inclined to let any statement it may make regarding the race pass unchallenged, even though we may not agree with it. In its issue of the 24th ult. is an editorial on "The Negroes' Fool Friends." Under this caption it discusses and deplores the fact that the class of friends mentioned are proposing to pension ex-slaves and also to have some representative of the race go into Mr. McKinley's Cabinet.

In the first place we desire to remind the *Independent* that the Negro thinks a great deal of his "Fool Friends." They have for years been the advance guard in demanding our rights and securing our proper protection. As a rule they are, on these questions, a little in advance of their fellow-citizens, but they mean all right and we believe in them. We do not get all they say we should have but we get the next thing to it. When we have walked up to the doors hitherto closed against us and demanded admittance, in some instances we have found them there ahead of us, in others they have gone there with us. If the *Independent* will take the trouble to inquire of its neighbors a little or else look up its own record it will find that more than once it has trained with this class of our friends.

Our fool friends advocated our emancipation when they were not only counted fanatics but flogged like slaves and imprisoned like common criminals; they concealed us in cellars and garrets when fleeing from oppression; they gave us the ballot, taught us our alphabet and preached to us the pure word of God; in fact every right we now enjoy they have helped us secure and we do not see how we can get on without them. Blame us for our ignorance and blame us for being over-ambitious but spare our "Fool Friends" both in church and state!

We are not much concerned about the question of pensioning ex-slaves but we can see no good reason for any one of our loyal and well-qualified politicians declining any office that the authorities may see fit to bestow. We have been in this country for hundreds of years and have during these years learned many things from our master and neighbor, but they have not practiced this declining business enough in our presence during the while we have been here to impress us that it is the desirable thing to do. The *Independent* says:

"Then we wish their leaders would tell them that it is not to their honor to be solicited for appointive offices on the ground of color, when they can do better work for their race as teachers, etc."

In our judgement our leaders should do no such thing. No matter how big fools our friends may be, they are not such "fools" as to allow the selection of any Negro for a position of honor, simply on the ground of color. We are not so much concerned about the color of our friends as we are about the quality of their work. If they can do better work for their race as teachers, etc., we will support them.

we are not so much concerned about the color of our friends as we are about the quality of their work. If they can do better work for their race as teachers, etc., we will support them.

In conclusion, we want to say that about our "Fool Friends" we are making more of them than anything else. Besides we think that politicians need really any more of them. It may be, if our white friends are of sticking to the old job which one in sight we will do it, too, upon this, that "we will if you will."

FRUITS OF A CONFERENCE MEETING.

A pastor learned of a man and called to see what might be done for him. He found him a wicked old man threatened with death almost indifferent. A few evenings members of his church went to the home of the sick man in scripture reading, and the poor old man seemed to be all, by the meeting, and impatient answers to the questions his preparation for the beyond. Later, just two days before the effects of that meeting to a pastor, called to see him at their prayer meeting. He said he began to feel that he had been offered for the last time. His dear old mother had died many years ago, and he had about him as his only comfort. It was not long ago that it was a great relief to him he called the meeting to pray. He had experienced a great deal of trouble, and he wanted to go to the other side, after his mother's death. He said, "Now I am ready to go to the other side." The pastor said, "I am glad to hear that."

CONTRIBUTORS.

MORE ON THE WOMAN QUESTION.

By Rev. W. W. Lucas, South Atlanta, Ga.

I observed in the last week's issue of the Southwestern a strong plea in behalf of the women, by Mrs. Isabella Webb Parks. No thoughtful Negro, layman, or minister, can read that article without seeing the close analogy between the status of the women and the Negro in church and state. In fact the principle for which they contend is the same, for in the light of the largest liberty for the individual, sex is as accidental as color; and one has as just cause to complain of "taxation without representation," tho the complainer be a female, as the other, tho the complainer be a black man. I am glad indeed that, in our last spring Conferences our vote on this question showed that we recognized that our cause is one. We are very sensitive about our rights, and certainly we have cause to be. We plead for an opportunity for the largest life and usefulness which God has designed for us. We hold that no individual, class or race can legislate for us, mark off our meters and bounds without our consent. But do we ask this liberty only for the Negro? If so our conception of liberty is too narrow, and we can lay no claim to the sympathy of the noble women all over Christendom, who have sacrificed so much for us during our struggle for freedom—or rather during our waiting while they struggled; and also in our preparation to enjoy this freedom which we have.

Take out of the Negro's history for the past thirty years the part which the women have played—these same women who ask us to consider their cause—and you take out that which makes his recent past and present the most splendid age of heroism and charity the world ever saw. Uncle Tom's Cabin is but the expression of these women's sympathy for us in our lowly state.

Now, that we have some voice in the councils of church and State, the advocates of freedom of mankind are looking with peculiar interest to see what is the breadth of our conception of liberty.

If we are asking for civil and religious liberty simply for Negroes our conception is too narrow, and we deserve to fail; but if we plead that no man, no church, nor State has a right to set bounds to the lawful activities of an individual, except those which God has set, namely, terra firma beneath his feet and the vaulted blue above his head—it is written on the stars and chronicled in the heavens that we must succeed.

WHERE TO BEGIN.

By Mrs. Jennie B. Courtney.

It is a manifest fact that the subject of this paper has elicited thoughtful consideration and investigation in all ages of the world. The object underlying it is to ascertain as accurately as possible what is and what is not. This method of investigation in some form or other is more or less characteristic of all people. It shows that there is a purpose on the part of the investigator to reach that which will benefit him most. This course of carefulness is not to benefit himself alone, but others whom he may serve, as well.

Much has been, and is now being, said in regard to needed reforms in the religious services of the negro churches in this country. No one would for a moment call in question the propriety and importance of such a discussion. If reform is to come, as it must, where and how shall it begin?

We can not eliminate from our thought that there must be a beginning. No rational minded man would begin at the terminus of a stream of water to purify it, but at its source. So it is with the Church; If we wish to reform the method of our religious worship we must reform our method of conducting them.

I would not recommend the criticising of a helpless people, who are striving to elevate themselves, but would suggest a method by which they may be trained and educated up to our ideal manner of worship. Now, if our ministers would introduce an intelligent and cultured method into their services, and kindly, yet persistently, enforce and follow the same, their congregations would not be backward in

sustaining them. In almost every instance the character and manner of a pastor are reproduced in the lives of his members, especially if he has been in the charge any length of time. A great many of our ministers complain of and criticise their congregations for being noisy and demonstrative during religious services, while they themselves are equally as noisy and demonstrative. Are they not setting the example? Another class of our ministers seem to think that their congregations are cold and indifferent if they do not hear frequent ejaculations, and they very often stop in the delivery of their sermons and refer to the passage of scripture which reads as follows: "If these shall hold their peace the stones will cry out." This is not done only by the older men of our church, as some claim, who have not had the advantage of good training, but it is true of some of the leading preachers who have had the advantage of schools and the best association. I attended an annual conference where love-feast was held Sunday morning. It was suggested by one or two of the brethren, as it was late, to omit the breaking of bread and shaking of hands, which was done, to the satisfaction of the lay members, but created quite a dissatisfaction among many of the members of the conference. A young minister, just entering the conference, in speaking of a criticism made on a sermon he had preached, and his manner in the pulpit during the delivery, said, in justification to himself, that he heard and had seen a brother minister say and do the same thing, and that that minister was one of the leading preachers of the conference.

The example set by that class of ministers to which this young man referred, is not only followed by many of the younger ministers, but by many of our congregations as well.

In my opinion, our congregations would willingly and readily accept any reform in religious worship and also in our manner of taking the collections if introduced, and followed by our ministers. Already the demand for intelligent pastors to begin these reforms, is greater than the supply. Some of our ministers acknowledge that they do not approve of the method of conducting worship in many of our churches but say, that having to succeed extremely enthusiastic preachers, they themselves have to conform to their manner, for fear that they will not be successful.

But is this not contrary to the teaching of the scripture, which forbids the handling of the word of God deceitfully?

Let us begin this important and much-needed work of reform in our pulpits. Let our ministry begin it now and in their present charges. I am confident that the good result will exceed their most sanguine expectation.

CHANGES THAT MUST COME.

By L. M. Hagood, D. D.

In the last, preceding, article we dwelt upon public worship. We now call attention to church architecture, the location of churches and ministerial appointments. It is thought that our church buildings suffer by comparison with those of our sister African and Baptist churches in many places, though some of our churches equal any others owned by our people. There are several reasons assigned for this: Our enemies say it is because our self-reliance has been destroyed by the help we have received from the church extension society, and they often refer to the magnificent buildings put up by the other colored churches with apparently no help. We do not forget that "comparisons are odious." Doubtless, that injunction of our discipline, "advise our people to build modest churches," and that of the Parent Church Extension Society, that no help must be expected by those of our members who project churches costing over ten thousand dollars, had something to do with this. In some cases it is believed we misconstrued the former and staggered at the latter. However, our enemies, and those who judge us harshly and prematurely, seem not to know or to overlook a few potent facts: There are many white people in the South, who will willingly help any other body of colored Christians who refuse to help us; some positively refuse, not only to help us, but do what they can to discourage our building. They give us as reasons often (1) "You ought to go out and be independent," others (2) "you have no right to sep-

arate churches, let your people join the white church," etc; others say, "the church you belong to is able to help you, let them do it." So, often we find this thing loaded at both ends, indeed, we are often in the predicament of Israel at the Red Sea. And yet, with all this, it is thought that at Sheriff's sale to-morrow, the colored organizations that have built churches costing over ten thousand dollars would not have, coming to them, twenty-five cents on the dollar, if their churches were sold. After a while somebody else will see these things. Our modest churches to-day, if sold by the sheriff for debt, would net us seventy-five cents on the dollar. Some consolation is afforded by this fact. "Yes, but how were they able to erect finer buildings than yours?" is often asked. "Ask them," is our answer. The fine churches built, like some names used, have served their time. Thousands of our members have left us and gone into these churches in the larger cities. But now they see their mistake, they are beginning to wake up. Another thing that has militated against us is that there are, in some Conferences, pastors who never saw a church of ours that cost so much as ten thousand dollars to build it, and somebody has put it into their heads that "our churches must never go into debt." Another thing is that we have to be careful as to the kind of entertainments we give, and the methods used to get money to pay for our churches. This is right. If God's cause can only appear to succeed by going into partnership with the world, then it ought to fail—go down in a heap. While we commend the idea and try to follow it of "making no debts without probability of paying them," yet we must improve our churches in the larger cities, at least. We can do it and, if we are ever to hold our own, we must do it at any hazard, except that of common honesty. How, is the question. Let us see to it that in the larger cities pastors of experience, executive ability, talent and religious moral character are appointed. This will never be done unless both Presiding Elder and pastor come up to the standard. Send a man to such an appointment who is afraid of contact with intelligence, and who is so happy to be a city pastor that he becomes all things to all men, if they will only let him stay there; if he believes that vice is evidence of "Holy Ghost religion," he will keep up such a pow-wow in his church services that the decent Christians, and other respectable people, will shun him. If he has to build a church, some kind-hearted man who loves "darkies" afar off, and owns a mud-hole in the suburbs of the city, and wishes to "form a colored settlement" may offer him as much as five dollars to get his trustees to buy one of his lots. The writer belonged to a Conference where there were several "colored settlements" that came about just in this way, and the pastors who did it prided themselves on this fact. In all probability, their people did not "come out from among the world," but they certainly did from among the "white folks." As to this matter of appointments to our city charges, our Bishops, as a rule, are a unit that our most efficient pastors must be sent there. Each Presiding Elder desires—and when he fails it is not his fault—to fill each city appointment with pastors of his own caliber. No honest Presiding Elder, who understands himself, will either refuse to do this or deny it. To refuse to do it would be to say that there are pastors on his district who are his superiors. It is common sense and therefore right for them to do this, for it is a laudable ambition. This is almost invariably the case. Then it follows that none but efficient pastors should ever be appointed to the Presiding Eldership. Here we run aground, for the Bishops appoint the Presiding Elders. Bishops do not and can not, under existing circumstances, know the pastors personally. It has, therefore, become generally known among us that usually the pastors are only what the Bishop's cabinet declares them to be.

We bring no complaint against the Presiding Elders, for we believe that each one of them manages the affairs of the church to the best of his ability, however great or little that may be. And yet, there is no denying the fact that some body, in each of our annual Conferences, at least most of them, strenuously object to transfers. We believe that every minister in the M. E. Church is entitled to appointment anywhere there is a Methodist Church, no matter where he was born, nor who his mother and father were,

nor of what nationality or color he, the Conference or church may be. Much harm has come to our work, and many good and efficient pastors, and some congregations, have been driven away from us by this ignorant spirit of opposing transfers. The writer was once transferred and the Presiding Elder into whose district he was appointed, has never got over it. He declares he did not do it, but that the Bishop did it against his will. The Conferences that object to transfers, doubtless, have good and efficient pastors who have been the result of the "good appointments," and know they would not be welcomed again; have "crying" pastors for first-class appointments, when, if their desires were granted, by next Conference, the appointment would be second, if not third-class; pastors who never built a church, never paid a church debt, never improved or repaired a church, and were never a success except in their own minds; men who are literally worn out, and yet they object to transfers who could infuse new life into the work. Some pastors would benefit themselves and the churches, as well as relieve the Bishops and cabinet of a fearful task, if they would only ask to be transferred. No, we do not mean transfer ministers of unsavory reputation, but we mean ministers who have outlived their usefulness in their own Conference. But the plea is made that the "old ministers" and promising young men must first be served. That's right; send the young, promising ministers, in Conference, to school, or prevent their joining unless they have been trained, and give the good old brethren such appointments as they can manage and let them, if need be, die on the field of battle. But do not blast the future prospects of our "promising, uneducated young men" by giving them appointments now and after a while have to side track them for unacceptability.

OUR BENEVOLENT CAUSES.

A HURRIED JOURNEY.

By Rev. W. A. Spencer, D. D.

Five thousand miles of travel in less than three weeks might naturally be termed a hurried journey. This, however, was about my mileage in order to visit the Texas Conferences. It could not have been so successfully accomplished but for the through trains on the Southern lines, the L. and N., and Southern Pacific, aiding by their fast trains, my journey. I was delighted with the Texas and West Texas Conferences, but regret that these Conferences have not helped themselves as they might have done. The Texas Conference was asked to raise \$400 for church extension and was to receive \$5 for every \$1 it raised. They did earn \$1,018, having raised a little more than one-half of their apportionment. The loss of more than \$900 to that Conference was a very serious loss. It is to be hoped that the collections for the year to come increase instead of decrease, and that the \$400 will be raised. The General Committee has authorized the granting of \$1,800 provided the \$400 is raised, which is \$4.50 for every dollar raised.

The West Texas Conference was asked to raise \$300 and was to receive \$1,000. The full amount of donations was paid the Conference, but it was only entitled to \$620. It is to be regretted that the Conference failed to the extent of \$120 to raise its full collections. May we not urge upon the conferences that the whole amount be raised for the coming year in both of these conferences and that the collections be taken as soon as possible and sent immediately to our office, payable to the order of James Long, Treasurer, 1026 Arch Street, Philadelphia, Pa.

I hope to visit the Louisiana Conference in January. I am sorry to find that this Conference last year only raised a little more than one-half of its apportionment, and instead of being entitled to \$3,000, was only entitled to \$1,565. It is too late to appeal for this now; but all these Conferences in the Gulf States are throwing away the larger amount they should receive by failing to take the collections in full.

INDIA FAMINE RELIEF.

Recently it was proposed by the Rev. R. G. Hobbs, Pastor of Centenary Methodist Episcopal Church, Jacksonville, Ill., that the Missionary

Society should undertake to receive and forward to India a shipload of corn for the relief of the famine sufferers in that country.

The Board of Managers, at its meeting held Dec. 22, resolved to accept the responsibility and receive and send forth the gifts of the American people for the purpose named. It is well known that in various parts of the West the corn crop is immense and its market price is small. Farmers will gladly contribute corn and deliver it at convenient points along railroads to be forwarded to New York, where it will be received and sent on to its destination as soon as a shipload is contributed.

To pay the expenses of shipment a very considerable sum of money will be required. Those who have no corn to contribute and desire to aid in this philanthropic movement, can send such sums of money to the undersigned at the Missionary Office, 150 Fifth Avenue, New York, as they may be disposed to contribute.

Neither the contributions of corn nor money can be credited as missionary offerings, for the reason that the corn will be distributed in India without any regard as to whether the people are Christians or pagans. All philanthropic people, whether they be members of churches or non-members, are invited to co-operate in this movement. That the famine is wide-spread and severe has already been made known to the American people through both the secular and religious press. A letter just received at the Missionary Office from the Rev. P. M. Buck, a missionary of the Methodist Episcopal Church, of Meerut, India, says: "The outlook grows darker daily. We can get now about two-fifths the amount of grain for a given sum of money, which incurs great suffering to those who at best can do little more than keep the soul and body together. We have not yet reached the stage of starvation, but unless a change comes soon in a fall of rain, it will be here, and on a scale that British rule in India has never known. With the exception of a few small districts and provinces, all India is involved from Peshawar to Ceylon. The government is planning relief on a large scale, but to what extent she could cope with a famine covering a territory with a population of from one hundred and fifty to two hundred millions of people, is to be seen. The outcome is not prospectively bright."

Prompt responses should be made to this appeal. The Missionary Society will assume the obligation of sending forward this relief without cost to the public, except for the payment of expenses necessarily connected with transportation.

A. B. Leonard, Cor. Sec.

WHY SHOULD I INDORSE THE NEW MISSIONARY BUDGET?

(By Bishop C. H. Fowler.)

Why not indorse it? is more to the point with the Christian. All the arguments are on one side. All the forces are on the same side, except the three great enemies, the world, the flesh, and the devil, with their human allies, selfishness, sluggishness, and sinfulness.

I. This budget deserves support because it is wrought out by the most competent committee or board to be found on earth. The body ordering this budget is itself the growth of three generations. It is shaped by the hints, suggestions, and experience of all the missionary life of a missionary church. Whenever the plan has rubbed at any point, or seemed to be lax anywhere, time and necessity have enabled the General Conference to modify the plan, and so improve it by experiment and experience. The Committee is itself an illustration of the great order of nature, "the survival of the fittest."

It is composed of the bishops and of men selected from all over the Church, and of men from the Missionary Board in New York who are constantly studying the administration, and the secretaries and treasurers. Thus the Committee combines the general oversight, the conscious need and necessary limitations of the work. Thus the Committee has the comparative needs—the local needs, and the business limits, knowledge, demand, caution.

The funds are handled with the greatest scrutiny. The demand so far exceeds the supply that every call is subjected to the most rigid scrutiny. Every grant is extorted from the convictions of men who want the money elsewhere.

The appropriations are made under personal

supervision of the field. Not a plan is mentioned but some members of the Committee say, "I know that field. I have been there, have carefully studied the people, their prejudices and superstitions, the climate, the products, the cost of food and raiment, and the kind of houses needed, and the kind of work needed, from evangelists to colleges." The work of the Committee is done in the broad daylight of personal knowledge.

This Budget is administered with smallest possible per cent of cost. Aside from the income from the Mission Building it costs less than two per cent. It costs a smaller per cent to collect this money and watch it and deliver it into the hands of the missionaries away yonder on the pampas at the foot of the Andes, or yonder on the far-off frontiers of the vast empire of China, or yonder in the jungles under the glistening summits of the Himalayas, than it would cost the average business man to go twenty blocks out of his way to give a poor woman a loaf of bread.

Its cheapness is only equaled by its security. If one penny rolls away anywhere into a rat hole, some responsible person must go in after it or reimburse the treasurer. If I had a million dollars to give for the salvation of the world, and wanted it to do the most, suffer the least waste, reach the most needy and promising fields, and be followed with the wisest supervision, instead of trying to administer it myself I would give it to the Missionary Society of the Methodist Episcopal Church to be distributed by the General Missionary Committee and administered by the Missionary Board.

II. This Budget deserves support because it cares for the needy frontiers of this country. Methodism keeps step with civilization. The itinerant camps by the side of moving settlers. He takes the Gospel wherever a family hunts for a home. He follows the trails, threads the mountain passes, swims the rivers, and crosses the deserts that the adventuresome sons and daughters out of our Eastern homes may rear their families, our grandchildren, under the covenants of mercy and with the songs and joys of Sabbath service and worship. True, it is often only a pittance the Society is able to give. A frontier missionary, out in the name of God to watch the founding of an empire, goes sometimes into a great new country, large as the State of Rhode Island, without a parsonage, without a church building, without a church society, without a Sabbath school, without a single church member, goes with his wife and children on the pitiful appropriation of fifty dollars for the whole year. He is turned loose with this promise, and nothing more. Praying and singing and trusting he makes his way. He is expected to work the region, collect the people in groups, have half a dozen revivals, organize as many societies, build as many churches, and come up at the end of the year with sheaves and shouting. The church gives largely to these fields. But it is paid, not in money from the Missionary treasury—that gives only a dribble—but in the life-blood and nerve of the heroes who go to coin their courage and personal sacrifice into blessings for the needy.

III. This Budget deserves support because it cares for the strangers among us. Stranger is a sacred name among Christian people. It is wrapped in the mantle of loneliness; it is baptized with the tears of broken hearts; it wears the halo of the most sacred memories of the scenes of childhood and of the graves of parents never to be visited again. This Budget remembers them and seeks to meet them with the love and care of the church.

The hosts of these strangers, compacted and neglected, become an invading army. A mighty multitude is landing on our shores, round all our coasts, every day and hour of the year. It is a mightier migration than the world ever before saw. In the last ten years a vast invading host has landed and intrenched, a host four times as great as the hosts of Goths and Vandals that overran and trampled down Rome. Since we came from Appomattox an army more than ten times greater than all the armies of the Confederates has disembarked on our soil and has marched into our citadel of citizenship. Still they come.

This is only the picket-line. Behind them can be seen the coming millions. Europe can give two millions a year and still increase her population. There is every motive urging

to come. Here food is abundant and cheap. The average American eats nearly twice as much wheat as the average Frenchman, and four and a half times as much as the average Italian. The average American eat twice as much meat as the average European, and six times as much as the average Italian. This is the best fed people in the world and the best sheltered. Wages are higher and rights are more sacred. There are more beef-steaks and mince pies and spelling books and New Testaments to the thousand people than anywhere else in the world. Our teeming tables and full churches and great institutions and unnumbered liberties and great libraries and free schools and open marts and uncounted ways up to comfort and even wealth, all these beckon to the crowded millions of Europe to come over here and be free.

Europe itself is thickly planted with repellants. From three to nine years of a young man's best time when he ought to be in school or learning a trade or gathering the elements of usefulness are demanded by the army and wasted in acquiring useless abilities and bad habits. The tax-gatherer in some places, as in Italy, takes as much as thirty-one per cent of what the people make. In some places, as in England, three-fifths of the land is owned by a very few aristocrats. We have seen one man evict the people from two hundred square miles of land to make a deer park in Scotland. The evicted must go somewhere. They have the right of way in the universe secured by the blood of the Redeemer.

The ships that whiten our seas and press competition to the last notch make the ocean a planked highway, where pedestrians ride and tramps are fed and the evicted are housed. Surely with these teeming tables beckoning in front, and their military conscriptions goading behind, and the open highway to be had almost for the asking, there can be but one result. These people will come by the million.

The necessity is upon us; we must fit them for citizenship here. They must be converted and Americanized. This is to be an American nation. The German empire towers above the desert of European politics like Mount Shasta above the plains of Northern California; but one Germany is enough. Nor do we want another Italy. Historic, monumental, magnificent Italy, the land of Romulus and Cincinnatus, of Garibaldi and of Victor Emmanuel, the mother of letters and of dead empires—that Italy is enough. We do not want another Italy here. Nor another France with her tinsel jewelry and spiced soups. Nor another Spain smiling and plotting in her sunny plains and in her vine-clad valleys. Not here another Spain; nor yet even in Cuba. She has dropped this continent from her nerveless hand; she must drop that island. We do not even want another Scandinavia, with her rocks and mountains and her heroic children as free in their peaks and by their fiords as we are. This must be America, the land of Washington and of Lincoln and of Grant, the refuge of the oppressed and the home of the free. Every Christian and every patriot should support this Budget.

IV. This Budget deserves support because it seeks to reach the millions of heathenism. Here the figures and the necessities defy our ablest computations. The very vastness of their lands bewilders us. There is China, with the largest block of arable land under the sun, with the greatest multitudes under one flag ever known in history, and with the most ancient laws and social order preserved among men. This vast empire is wide open to us, sending her sons to our shores to study our text-books, her princes to inspect our institutions. We cannot stand idly by and see their hundreds of millions bowing before their idols, writhing under their cruel superstitions, sinking in their loathsome corruption, dying with their nameless diseases.

There is Japan, bright, warlike, ambitious, rising to importance among the nations of the earth, casting off heathenism, and now choosing between the blight of skepticism and the life of the Gospel. We cannot stand quietly by while our Lord is crucified.

Korea, the hermit among the nations, asks for help. She is beaten into greatness as the football between the great nations, as somehow affecting the balance of power. She receives our preachers and teachers, and honors our women and seeks our physicians, and gives us every welcome. We

can poorly afford to close our pockets while the Savior has not where to lay his head.

What shall we say of India, that mother of so many religions, where the religious instinct of her people has created gods by the hundred million, and has marked every hill-top and grove with the altars of temples of her superstition? One cannot listen toward India without hearing the continuous prayer of her coming, penitent, seeking thousands; abandoning their ancient idolatries, they are pleading for teachers. What shall we say when some of our indulgences would support a thousand native preachers? Every twenty dollars we withhold would furnish for a whole year a preacher to congregation of pleading and waiting and dying people.

God wants this money. He wants consecrated money. We have the word, the doctrine, the experience, the organization, the presses, the literature, the open doors, the protecting governments, the swift steamships, the flying railroad trains, the telegraphs; we have all these great dying millions drawn together in one neighborhood, huddled in our front doorways. All we need is the money. Shall we, can we, dare we, withhold it?

V. The Budget deserves support because it has in it a mixture of faith and heroism. We are facing our duty with eye on God and ear open to his word of command. He says, "Go!" and we are daring to go. The distinguishing characteristic of this Budget is heroism. Coming out of a most protracted and prostrating financial depression the order is "Forward!" William III, of England, seldom gained a victory, and as seldom failed to convert defeat into success. He would come out of a rout caused by superior numbers, and by his courage and fortitude of spirit reform his lines so as to wrest all the advantages of the battle from the victor. Thus his kingly spirit made him prosper alike on victory or defeat. Thus he made his ability in the field as much as his wisdom in the cabinet add to the luster of his reign, and Protestantism can never overpraise his services, which changed the current of human history. So this Budget shows the fortitude of heroism. It dares to take Italy upon its shoulders; and picking up Africa in one hand and South America in the other, it marches boldly into the future claiming these two continents for the Saviour who says, "Go into all the world." There is that in this heroism that challenges success. Opportunity is power. When God opens a door he crowns the man who dares to enter. The crises of history are demonstrations of this truth. Open doors are the touchstone with which God tests and selects his great men. The critical moment comes. All are dazed. Common men hesitate and wait. The heroic soul springs into the breach, forces the passage. Other souls rush to his side, and the stream of history has found a new channel, mankind has found a new leader, and God has enthroned a new King. This forward movement, this boldly entering new doors, this honoring the promise of God, makes stagnation impossible, and will thrill every believer, will raise up new friends, and secure the blessings of Almighty God.

WOMAN'S DOMINION.

Allow me to say, in behalf of the W. H. M. Society of the Monroe District, Louisiana Conference, that we are on an upward march, and feel that much good has been accomplished by the Society. There have been about four hundred visits made, and one hundred and fifty Prayer-meetings conducted among the poor and orphans. We ask the prayer of the church; we are up in this dark wilderness, yet we are doing our best to come to the front. Everything is doing nicely. We are watching, working and praying for the upbuilding of fallen humanity, although we are in this dark extreme end of the state. Pray for us and we shall continue like a mighty army and strike hands with you from below, and we will join our forces together and belt the state for the cause.

C. C. Frazer, Dist. Manager.
Ouachita City, Louisiana.

Out of the 500 patents that have been taken out in Washington by inventors of gymnastic apparatuses, but one has been granted to a woman, and that was applied for by Miss Ellen Le Garde, of Providence, R. I., for her invention of musical dumb-bells. Miss Le Garde, as director

of physical training in the Providence public schools, has naturally been especially interested in the physical development of children. This is what she says:

"I have found that the way to get good work from children is to interest them, and I have discovered that music is a magic spell for every child, and that they love to work to the accompaniment of musical sounds. Because of these facts it occurred to me several years ago that the monotony of calisthenic drills would be overcome and the children roused to a greater degree of enthusiasm in athletic work if a dumb-bell could be so contrived that it would emit musical tones in response to each movement of the pupil's arms.

"I set about in the following fashion to accomplish what seemed like a paradox, a musical dumb-bell. I first had manufactured for me two hollowed silver bulbs; these I attached to the two ends of an ordinary dumb-bell, for which they had been measured, and on which I had already hung tiny silver clappers.

"When a second was arranged in a like manner, I tested them in a calisthenic drill and found when correctly used, they emitted a variety of soft musical sounds."—Ex.

March 9, set 3 hens; come off the 30th.

March 10, set 1 hen; come off the 31st.

March 13, set 1 hen; come off April 3rd.

March 16, set 1 hen; come off April 6th.

March 17, set 1 hen on Plymouth Rock eggs; come off April 7th.

Set 1 hen on guinea eggs March 25th.

Tripe in Batter.—Cut the tripe in narrow, short strips. Dip in a batter made with one egg, one cup full of flour, a pinch of salt and stirred not very stiff with water. Roll each strip in this until it is covered and fry in smoking hot lard. Have enough to cover the tripe. It will take about five minutes to cook. Serve hot in hot dishes. Drop from the spoon and fry like doughnuts.

A baked apple every other day is good for liver troubles.

A QUESTION OF MORALITY.

Wage-earning work for women is sometimes opposed on the ground that women who can support themselves do not marry, and that marriage being the ideal state for men and women, whatever lessens it is bad for the human race in general, and woman in particular.

There is a deep and strong sentiment among women who marry to secure support. Such women hold that it is better for a woman to live upon a pittance and earn it herself, and so live honestly, rather than marry to live in luxury upon the money earned by some man. They believe that no marriage at all is far better for a woman than marriage from such low motives. They cherish the God-given thought that unless a woman can both love and honor a man, she commits a moral crime if she marries him, and that such wrongs bring a sure and sore punishment.

Good women long held this to be true—in the abstract. It was not always lived up to. Women have been overweighted by their weakness, their ignorance, and the weight of traditions which kept them in their place. To break these bonds was slow and difficult work. To-day many of them are practicing the doctrines they have long secretly cherished. And when the noisy agitation of "woman's emancipation" and her "freedom from her domestic slavery" has died away, there will still remain those strong souls who have resolutely refused marriage which does not accord with their ideals, and who hold in scorn the creed that for a woman any marriage is better than none at all.

A feeling so true and so profound must grow, and it is growing with the strength of the women who hold it. It will by-and-by develop into a tremendous force, which will make itself both seen and heard. It cannot be condemned as untrue, as impracticable, or as dangerous to the best future interests of the human race. It is the power which keeps firm the woman's position to-day. And it remains to be seen what the moralists and the statisticians and the objectors are going to do about it.—Harper's Bazar.

OUR YOUNG FRIENDS.

A HUMAN GOOSE.

A Maryland sportsman is getting ready to exterminate the wild geese of this country. He is having a rubber suit manufactured with a head-piece that will be an exact imitation of a goose, and magnifying glasses for his eyes. The Maryland man will float along with his entire body concealed and only the goose in sight. When he gets among a flock of wild geese he will slide along up, catch hold of the feet of the geese and pull them under and drown them. He thinks in this way he will be able to catch every goose he goes for and supply the retail trade. Speaking of the plan an exchange sounds this warning: "We do not see but the plan is bound to be a complete success, but the future looks dark enough for this noble game bird. However, if the Maryland man should wake up suddenly sometime when he is sailing smoothly along some lake or river, to find a country boy on the bank blazing away at his goose's head with a smooth-bore rifle loaded with buck shot—that would be time for disappearing. A country boy shoots wicked with one of those old fuses, and if he felt that he must get that goose, as the family was out of meat, the Maryland man would not feel so sure of his being the bloated monopolist of the whole North American goose question. There are always points in these new schemes that do not occur to one at first.—Herald.

TRUTH, LIKE MURDER, WILL OUT.

The man who will tell his first wife what a glorious cook his mother was, and the man who constantly reminds his second wife that his first wife was a gem of a housekeeper, both deserve imprisonment at hard labor for an indefinite period. We are of the opinion that the fellow referred to below received punishment as severe as that at least:

A little woman wearing a last year's wrap got on a Wells street car the other morning, and, as she paid her fare, she recognized the woman sitting next her.

"Why, I haven't seen you for an age," she said.

"That's so," replied the other woman, "and it isn't my fault, either. I was at your house last."

"So you were. Well, the truth is, I'm kept at home pretty close now."

"The children, I guess. That's what comes of marrying a widower."

"Oh, it isn't that. They're as good as gold, and they're in school most of the time, too. No, it's my husband; he is so particular about the way the house is kept. Why, a speck of dust on a table or chair almost gives him a fit, and as for his food—well, it's about impossible to please him."

"You don't say so! Got dyspepsia, I guess. His first wife—"

"Oh, no; he's just particular. I wouldn't so much mind, but he's always talking about the way his first wife kept house. Seems to me sometimes I wish she hadn't been such a good cook. It ain't wrong, I hope!"

"His first wife was such a good cook!"

"Yes, that's what he always says when anything goes wrong. I'm on my way to the South-side now to see my aunt. She always makes such good pumpkin pies, and I want her to tell me just how she does it against Christmas. John nearly had a fit over the last ones I made, and yet most folks think my pies are good. But John says his first wife's pies—"

"Look here, Almira Johnson, did you ever know John's first wife?"

"No; I never saw her that I know of. She must have been a first-rate housekeeper, judging by the way he talks. Sometimes I wonder how he ever came to marry me, after—"

"Oh, you didn't know her! Well, I did; lived next door to 'em on Webster Avenue for two years; and if that woman ever made a pie—yes, or a bed, either, until it was time to get into it, I'm mistaken. And the way she did treat him—why, he was afraid to call his soul his own!"

The meek-looking little woman gasped.

"You don't mean to say that—that she wasn't a good housekeeper?"

"Not if I know what a good housekeeper is."

"And she didn't make first-class pies?"

"Didn't make any at all. Bought 'em at the baker's. What are you going to do?"

"Do? I'm going to get out and go home, that's what I'm going to do! I guess after what I know now I can make John's Christmas pies without any teaching from my aunt."

"Well, I should think so," said the other woman, "and," she added, "you might just mention while he's eating them that I've been telling you all about old times when we used to live next door on Webster Avenue!"—Epworth Herald.

EPWORTH LEAGUE.

TOPIC FOR DEVOTIONAL MEETING.

January 10.—The Sure Word of Promise.

Isa. lxx, 24; xxx, 19; Psalm cv, 42.

1. The Covenant. The promises of the Lord grow out of the covenant which He has made with His people. The first steps toward this covenant were His, and we may be sure He will never forget it. Faith accepts and rests upon this covenant. Such faith ennobled the character of Abraham and sustained the courage of Moses. The ancient prophets pointed to this agreement between Jehovah and Israel, and urged the people of God to be true to Him and to trust in His promises.

2. Prayer Heard. We may have perfect confidence that God hears every sincere prayer. He says, "While they are yet speaking, I will hear." It is a source of great comfort to know that our petitions are always listened to. God is not so busy nor so far away but that He has time to hear us; and that is the most important matter. To be heard by our heavenly Father is the most that our eager, anxious hearts require. We can trust that His love will then respond to our call.

3. Prayer Answered. We are compelled to believe that the God who hears our prayers will also answer them. His answers are not always what we expected. His answers may be a refusal. But a loving faith accepts it as the best for us. We are often like foolish and ignorant children, asking for that which would harm us; and so God refuses to give us our desire. But more often, when we pray, He not only hears, but sends an answer in better things than what we had sought.—New York Advocate.

"God is faithful that hath promised." What more do we need than to know and believe this? If the all-wise, all-good, almighty, faithful Jehovah is for us who can be against us? "God is faithful." If we had space we might note in detail some of the applications of this truth. But a bare enumeration must suffice. He is faithful in nature, in revelation, in prophecy, in redemption, in forgiveness, in grace, in reward, in judgment and punishment. And "this faithful God is ours, our Father and our love." Having fixed this premise, let us open our Bibles and find the promises.

Make this a Promise Meeting.

1. Have a short talk about the promises in general.
2. Bring one promise from each book of the Bible.
3. Or confine the selections entirely to Isaiah.
4. Or let each one bring his or her favorite promise.
5. Have a talk on how to claim and realize the promises.
6. In an earnest season of devotion plead the promises and trust the Promiser.—Epworth Herald.

The graces of the spirit will mould all the faculties of the mind and soul that are kept under it. It is not enough to have the whole nature purged from all sin and the image of God stamped upon it, there should be a steady rapid growth of all of the powers of the mind and soul. The people of God are to be developed to the full stature of men in Christ Jesus.—Ex.

A genuine Christian is a good deal like a law-abiding citizen. The latter has no fear of the law or of its ministers because he has no consciousness of having intentionally violated any statute; the former has the same calmness in an even greater degree.—Ex.

HOW D. L. MOODY RECEIVED POWER.

I can myself go back almost twenty years, and remember two holy women who used to come to my meetings. It was delightful to see them there. When I began to preach, I could tell by the expression of their faces that they were praying for me. At the close of the Sabbath evening meetings they would say to me, "We have been praying for you." I said, "Why don't you pray for the people?" They answered, "You need the power." "I need power?" I said to myself; "why, I thought I had the power." I had a large Sabbath-school, and the largest congregation in Chicago. There were some conversions at that time. I was, in a sense, satisfied. But right along, these two godly women kept praying for me, and their earnest talk about "anointing for special service" set me thinking. I asked them to come and talk with me, and we got down on our knees. They poured out their hearts that I might receive the anointing from the Holy Spirit, and there came a great hunger into my soul. I did not know what it was. I began to cry as I never did before. The hunger increased. I really felt that I did not want to live any longer if I could not have this power for service. Then came the Chicago fire. I was burnt out of house and home at two o'clock in the morning. This did not so much affect me; my heart was full of yearning for Divine power. I was to go on a special mission to raise funds for the homeless, but my heart was not in the work for begging. I could not appeal. I was crying all the time that God would fill me with His spirit. Well, one day, in the City of New York—ah, what a day! I can not describe it—I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke fourteen years. I can only say God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. The sermons were not different; I did not present any new truths; and yet hundreds were converted. I would not now be placed back where I was before that blessed experience, if you would give me all Glasgow—it would be as the small dust of the balance. I tell you it is a sad day when the convert goes into the church and that's the last you hear of him. If, however, you want this power for some selfish end—as, for example, to gratify your own ambition—you will not get it. "No flesh," says God, "shall glory in my presence."—Western.

A blacksmith was once summoned to a county court as a witness in a dispute between two of his workmen. The judge, after hearing the testimony, asked him why he did not advise them to settle, as the costs had already amounted to three times the disputed sum. He replied: "I told the fools to settle, for, I said, the clerk would take their coats, the lawyer their shirts, and if they got into your honor's court you'd skin 'em!"—Newcastle Chronicle.

Lord Erskine was distinguished through life for independence of principle, for his scrupulous adherence to truth. He once explained the rule of his conduct, which ought to be graven deeply on every heart. He said: "It was a first command and counsel of my earliest youth always to do what my conscience told me to be a duty, and to leave the consequence to God. I shall carry with me the memory, I trust, the practice of this paternal lesson to the grave. I have hitherto followed it, and have no reason to complain that my obedience to it has been a temporal sacrifice. I have found it, on the contrary, the road to prosperity and wealth; and I shall point out the same path to my children for their pursuit."—Selected.

Men who are born of God groan day and night for the experience of entire sanctification, while they have the regenerating grace of God in their hearts. When they lose their grace they are ready to accept of the growth theory, a second probation, or declare positively that they received it all at once. All the sons and daughters of God would find the experience if they would yield to be led by the Spirit unto all the depths of humanity.—Ex.

Christian men who are in their providential pathway know nothing but victory.—Ex.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, January 17th, 1897.

A MULTITUDE CONVERTED.

Acts 2:32-47.

Golden Text—"The promise is unto you, and to your children and to all that are afar off."—(Acts 2:39.)

Peter's sermon on the day of Pentecost was like St. Paul's letters—"weighty and powerful." It was delivered in answer to the question, "What meaneth this?" He denied the charge of drunkenness, and then took for his text a passage found in the book of Joel. He spoke of the life, death, resurrection, and ascension of Jesus. He devoted the most of his time to the resurrection. This he proved by prophecy and the gift of the Holy Spirit. This sermon is the gospel in miniature. Let us prayerfully notice some of its results.

1. Conviction.—"They were pricked in the heart." (37.) They were convinced of guilt. They realized that they had crucified the Son of God; that He was now a risen and exalted Saviour; and that He had sent forth what they saw and heard. They feared death and eternal punishment for their conduct. The Holy Spirit was on His mission of convicting them of sin. No one will repent till he is made to realize that he is a sinner, and will perish without Christ. The first work of the gospel is to produce conviction. This is usually done by the Holy Spirit acting through the preacher's word.

2. Inquiry.—"Men and brethren, what shall we do?" What shall we do to be saved? The same question was asked by "The rich young ruler" (Mark 10:17), by Saul of Tarsus (Acts 9:6) and by the Philippian jailor (Acts 16:30). The young ruler was directed to keep the commandments and give to the poor. Saul was told to go into Damascus and await the pleasure of the Lord, and the jailor was exhorted to believe on the Lord Jesus Christ. The question implies that the person is unsaved, that he desires salvation, that Jesus wishes to save him, and that there is a way by which he may be saved. The spirit acting through the law that demands justice, and the gospel that offers mercy, produces faith, repentance, prayer, and pardon.

3. Direction.—"Repent and be baptized." (1) In the name of Jesus Christ repent. Change your mind, exercise a "godly sorrow" for sin. It implies a knowledge of sin, sorrow for sin, confession of sin, turning from sin, and making restitution. They were convinced that they had crucified the Son of God, were sorry for this act, and for all the other sins of their life, and earnestly desired forgiveness. Repentance is legal when it hates only the result of sin. It is evangelical when it hates both the cause and the result of a transgression. (2) In the name of Jesus Christ be baptized. Baptism is the application of water to a proper subject in the name of the Trinity. Here it was no doubt administered, as Jesus had commanded, in the name of the Father, and of the Son, and of the Holy Ghost. It was a public demonstration of faith in Christ, and of submission to His will. As a sign it signified the grace of God, and as a seal it bound the contract between Jehovah and man. (3) In the name of Jesus Christ receive "the remission of sins." Sin is the transgression of law, and the omission of duty. It is forgiven, or blotted out, or covered, by the authority of Jesus the Christ. He is real God and real man. There is none other name under heaven given among men, whereby we must be saved." The forgiveness of sin is a doctrine peculiar to the Christian religion. No other religious system teaches it. There is no salvation without it. God is holy, heaven is sinless, and only the "pure in heart" can enjoy its associations. (4) In the name of Jesus Christ receive the "gift of the Holy Ghost." The Holy Spirit is the third person of the Trinity. He was sent by the Father and the Son. His mission was to convict the world of sin, of the righteousness of Christ, and of judgment. The gifts of the Spirit, as enumerated by St. Paul are, knowledge, wisdom, prophecy, faith, healing, miracle working, divers tongues,

and interpretation of tongues. No one likely received all of these. The fruits of the Spirit are, "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance." We may have many of the gifts, and all of the fruits of the Holy Spirit.

4. Encouragement.—"The promise is unto you." This promise refers to the one made to Abraham—"In thy seed shall all the nations of the earth be blessed." (Gen. 22:18), and to that of Joel—"I will pour out of My spirit upon all flesh" (Joel 2:28). (1) This promise refers to you who are here to-day, who crucified Christ, who are cut to the heart, and desire salvation. (2) To your children. In Joel the promise was to their sons and daughters who were old enough to prophecy. It includes little children, or infants, but does not exclude grown up children. Through it parents may be encouraged to dedicate their children to God in Christian baptism, and train them for heaven. Little children are subjects of the kingdom of God and entitled to all its benefits. (3) To them that are afar off. To Jews scattered throughout the then known world. All the seed of Israel were included in this covenant of grace. (4) "To as many as the Lord our God shall call." Peter here spoke better than he knew. This refers to the Gentiles, and means that the benefits of the gospel were to be offered to all people. It is the "Look ye unto Me and be ye saved, all ye ends of the earth," the "come unto Me all ye that labor and are heavy laden," and the "whosoever will" of the gospel.

5. Activity. (1) They were baptised. Nothing is here said about their mode of baptism. But circumstantial evidence favors effusion. The Jews were familiar with sprinkling as a ceremonial cleansing (Exod. 24:6-8; Heb. 9:19-22), they had no suitable place to immerse them, and they did not have time to dip so many. (2) They were "added unto them." They united with the church. Their names were likely enrolled with those who had just received the Holy Ghost. All who desire to flee the wrath to come, should be baptised and unite with the church. (3) They led devoted lives. (a) They were "steadfast in the apostle's doctrine." They lived as that body directed. The apostles likely taught faith, repentance, baptism, forgiveness, gifts of the Spirit, and charity. (b) They were in fellowship one with another. There was a communion of saints. They were like the body with all its members fitly joined. When one suffered all were grieved, and when one rejoiced all were glad. (c) They broke bread. This likely refers to the Lord's supper. They had besides this their "feast of love," which was a common meal, and from which the Methodist love feast is derived. On this clause the Romanists base their custom of withholding the wine, or giving the wafer only, to the laity. (d) They were constant in prayers. Prayers here refers not only to invocations, but to the whole of public worship. As reading and expounding the scriptures, singing Psalms, repeating the events of the Saviour's life, and supplicating a throne of grace. (e) They "had all things common." They sold their possession, and divided the proceeds among "them all, as every man had need. They broke bread "from house to house, and ate their meals with singleness and gladness of heart."

TEACHING POINTS.

By Bishop H. W. Warren, D. D., LL. D.

Human Capabilities.

Seeing a savage half-clad in the skin of a beast less savage, who predicts Prospero's wand, able to handle steam, lightning, music, and thought? But his highest capacity is revealed when man reaches up to, receives, and is breathed on in all his chords by God. The soul has a memory of those first walkings in the garden with its Maker, an instinct unerring of aptitudes to catch things that cannot be spoken. Even the heathen numbed senses with poisonous gases that the soul might be open to God.

What men ignorantly hope for, the Bible plainly discloses—man was made to know God. He is influenced in a thousand ways by ozone, perfume, birdsong, blush of young love; can he shut out God? Shall he be swayed by the least and untouched by the greatest?

History is full of this truth. Holy men of old wrote as they were moved. Peasants dared

kings and were victors. In every loftiest enthusiasm man has been enthused,—possessed by God. After ages of experiment, consummation comes at Pentecost.

What were the conditions? 1. The promise of the Father; 2. Its full acceptance by men. The first is eternally operative, the second irregularly uncertain. Every time we read, "He giveth the spirit without measure, measurelessly abundant," it should be true, "of His fulness have we received grace upon grace."

The main point is not the day, the place, the tongues, the few fourteen people blessed, but the great, universal fact that man has a window in his soul toward heaven, an ear for the still, small voice, a heart to thrill and throb at the touch of infinite love, a whole being to be filled full of the Holy Ghost. When teacher and pupil know this, "so shall crown them the topmost, ineffablest, uttermost crown."—S. S. Times.

TEACHING HINTS.

By A. F. Schauffler, D. D.

God is a great giver. He is love, and love loves to give; it cannot help itself. Just as light must shine, so love must give. He "so loved that He gave His only begotten Son." In this lesson we have another instance of His giving. All undeserving as the eleven were, He gave them the gift of the Holy Ghost. (To the teacher; look up in your concordance the word "gift.") This was for their good, so that they might understand what they were to do, and at the same time have power to do it. Thus they, who before this were ignorant and feeble, became instructed and powerful to accomplish that which He had bidden them to do. Had they, however, used their power for their own welfare, or refused to use it at all, they would then and there have lost their gift. It was to be held only by use, and in no other way. This they did, and thus great blessings came to all in Jerusalem, and through them to all in the world.

These same two gifts which came to them come to us also. We have the same Saviour offered to us that they had. We have, too, the same Holy Spirit offered to us that came to them on the day of Pentecost. We do not need the gift of tongues, for that was only one manifestation of the way in which the Spirit worked. But in all that gives power and blessing, the offer us to-day is as free as it was to them. Every believer has this gift, at least in some measure. And yet not every believer has this gift in such degree as to be endued with power. I think that the simple reason for this is, that we do not use the gift that we have in the right way for the good of others. Most believers are neutral in their activity. They seem to think that it is their duty to get, but not to give again. In this way their power is left to die unused, and the result is that we have feeble, fruitless church members.

Have you the gift of the Holy Ghost? Then in what way does it manifest itself? What are you doing that you would not do just as well if you had not received this gift? A candid answer to this question may perhaps reveal the fact that the gift that you possess is lying idle, and that you are in danger of losing it altogether. I know of believers who, when they were first converted, were full of fire. But as the years went by their fire burned low, till at last they had become even skeptical. The simple reason for this is that they have grown inert in their Christian lives, and so by degrees are losing the gift which God has given them.

It is worth our while to notice that the confusion of tongues came through sin. So the gift of tongues which was to heal the work of sin came through the grace of God. Sin always works havoc with men. But, grace is ever at work to heal that ruin, and restore man to God's favor. Sin alienated man from man, grace brings men together again. Sin is the great undoer of all good; grace mends what sin breaks, and so makes good God's plan. Has God's grace done this for me? That is the great and important question for me to ask and answer honestly. If it has not done this yet, it stands willing to do it this very day.—S. S. Times.

In the year July, 1890, to June, 1891, drink to the value of £144,871 was imported into British possessions in South Africa.

EDUCATIONAL.

THE FREEDMEN'S AID AND SOUTHERN EDUCATION SOCIETY.

Cincinnati, Ohio, Dec. 23, 1896.

My Dear Friend:

I am planning to raise One Hundred Thousand Dollars as a New Century Thanksgiving-Offering, by the first of January, 1900. This New Century marks our forty years of freedom amid peculiar struggles and hardships, but withal of marvelous numerical growth and moral and intellectual development. Something ought to be done as a Thank-Offering to Almighty God as a means of appreciation of what the church has done, as a challenge for the favorable consideration of mankind everywhere, and as a recognition of our own manliness and worth. The plan is a simple one. Subscriptions will be taken from \$2 up, payable in four equal yearly installments—from now till January 1st, 1900. Subscriptions will be opened in this office at once. The first year's payment, or a part thereof, is to accompany each name, and a certificate of membership in our New Century Thank-Offering Association will be sent.

A separate account will be kept of the monies given by graduates and former students, and this will be subdivided into Literary, Medical, Law, Industrial, Theological, etc., so that future generations can tell at a glance what our graduates gave for this sacred fund. So enthusiastic has this plan been received, that scarcely before it was made public subscriptions have been coming in. Dr. D. W. Fields, of Memphis, and Mrs. M. V. Lovell, of Chattanooga, a former student of Central Tennessee College, sent in a subscription of \$100 each, \$25 of which is paid in cash. What will you give? Write me at once and offer any suggestions you may desire. Address Rev. M. C. B. Mason, 220 West Fourth street, Cincinnati, O. Send by money order, express, or registered letter.

Sincerely yours,

M. C. B. Mason.

NOTICE.

Brethren and Friends: It gives me much pleasure to introduce to you the work that is going on in Marion Institute. Our school, though small, is yet alive. Times are very hard, and money scarce, but the Lord has promised to be with us; so we are willing to sing, with David: In thee, O Lord, do I put my trust.

Rev. C. L. Johnson deserves much credit for the work of education at this place. Would to God that we had more men like him. Miss Mary W. Nelson and Miss L. U. Reed are wonderful teachers. We need more young women like them. Miss Anna B. Nelson is the most prominent one; deserves much credit for her energy. The Lord is with us.

NOTES FROM NASHVILLE.

The four districts of the Tennessee Conference have had their District Conferences, and reports are favorable on all lines. The outlook is favorable to have all the finances in every department of church work in advance of former years. Clark Chapel people have bought a lot on which to build a new church in an eligible site, and have made the first payment. Calvin Pickett, one of the oldest members of the Conference, who had been on the supernumerary list for several years, was made effective at the last session of Conference and stationed at Seay Chapel in this city, where he is doing good work. The other churches in Nashville are moving on quietly.

The attendance at the Central Tennessee college for the past session, in all departments, was four hundred and fifty. The second or winter session began on the 21st inst. The spring session will begin March 15, 1897.

Christmas has come and gone. The egg-nog was used in some places quite freely with the usual results—drunkenness and crime. The rattle of pistols, guns, fire-crackers, etc., was heard during the day, suggesting war instead of peace. If the angels, who announced the birth of Christ to the shepherds on the plains of Bethlehem, had been attended by shouting and noise of war, there would be some excuse for the barbarous method in which the birth of the Child Jesus is celebrated in this Southland. The

Messiah, whose mission it is to bring peace on earth, and good will to men, cannot look on our savagery when celebrating this event with any delight. The time may come when the idea of the incongruity of this method of remembering the advent of Christ into the world, will become so general, that people will be more willing to remain quietly at home, in the enjoyment of a social with their families, or attend divine services, than to spend it in drunken revelry.

The Tennessee Centennial Exposition, which opens May 1st, 1897, is assuming international proportions. It will remain open for six months, and promises to be worth a visit to Nashville, to see it.

The new plan of Conference examinations on the courses of study, when the Conference examiners understand its workings, and how to get the best results, will be found to be a great improvement on the old methods. Keeping the same Board of Examiners in the same studies for four years, will enable the examiners to become well acquainted with the studies he is to teach, or in which he is to examine the class. It is to be hoped that this method will be given a fair trial. It will work well if rightly tested for a year or two.

J. Braden.

CONFERENCE REPORTS.

TENNESSEE DISTRICT CONFERENCE

The Cumberland River District Conference convened at Cherry Valley, Tenn., Dec. 3-6, 1896.

The Presiding Elder, L. M. Moores, called the Conference to order at 3 o'clock P. M. The Secretary of the last Conference called the roll and twenty-five members answered to their names. The writer was reelected Secretary, with Revs. K. H. Johnson and J. M. Lyte, assistants.

The Presiding Elder's report showed hard work had been done to improve the district.

Eighteen pastors were present, and read reports which were encouraging. Reports from all charges in the district except one, Braden Chapel.

Several local preachers and exhorters were present and reported.

District Stewards, Sunday School Superintendents, class leaders, and Presidents of Epworth Leagues from several charges were represented.

A. P. Blakemore and Robert H. Gordon were licensed to preach.

Some benevolent moneys had been raised; it was an increase above the First District Conference in last year.

Dr. John Braden, President of Central Tennessee College, Nashville, Tenn., was with us. His presence will not soon be forgotten. On Friday evening, the 4th inst. he spoke to the young men and women. We were glad when he commenced, and sorry when he stopped.

Rev. C. L. Seward, of Cookeville Circuit, preached the introductory sermon. It was an able one. The literary program was nicely carried out. Much credit must be given to the good people of Cherry Valley for their kind hospitality; they spared no pains to make everything pleasant for the brethren. It is worthy to mention the noble and impartial way in which Rev. L. M. Moores presided over the Conference. He urged the brethren to take subscriptions for the *Southwestern*—our paper—that it would make better congregations, better salaries, and more benevolent moneys would be raised.

Next District Conference will be held at Springfield, Tenn.

E. J. Guthrie, Sec.

ABERDEEN DISTRICT CONFERENCE.

Our District Conference is just over, and the occasion was so grand the District Conference asked me to make it known at once.

This is the Second District Conference of the Aberdeen District, Upper Mississippi Conference. Dr. H. R. Rivals, P. E., though he has attended such Conference for a number of years, yet he says this was the best of all he ever attended. So he went home much delighted. He is loved by all who know him; he keeps his brethren well posted on all lines of church work, and so we boast of the fact. We are the Banner District of the Upper Mississippi Conference on all lines. All the pastors were present and made their own reports. There are seventeen of us in

all, and up to date we have received ten per cent. more benevolent money than we had last year at this time. All the local preachers and exhorters, class leaders, Sunday School Superintendents, and Epworth Leagues from the various charges made their reports; all being good, were adopted.

Several persons were introduced to the Conference. Among the many was Rev. B. H. S. Fugerson, P. E., of the Starkville District, and Prof. E. H. McKissic of Rust University. They both took part in making the occasion grand. We sent Prof. McKissic away feeling glad he came to see us. He collected the handsome little sum of \$55 to help pay for the apparatus for the department of science which he had taken upon himself to fit up.

We, the members, gave the Presiding Elder a purse of \$31 to purchase a suit of clothes, and left the pastor of Macon feeling good over our having been to his charge. His collection was \$125. The good old S. W. C. A., was not forgotten. According to promise, you may expect our "sub list for the Aberdeen District" to be double what it is now, in a few days.

Next District Conference convenes at Suque-lac, Miss., and we shall expect you to be present. M. C. McEwen, Sec.

SIX MONTHS IN SOUTH CAROLINA.

I spent six months in the State of South Carolina with my friends and class-mates, the Revs. J. B. Thomas and D. M. Minus. At Mechanicsville, the Rev. J. B. Thomas, one of the graduates of Gammon, has done a good work this year. He has built a fine parsonage and added about seventy souls to the church, and the good work still goes on. He has a fine set of officers.

At Sumter, Camden, Maysville, Columbia, and Orangeburg, I found faithful preachers and loyal members, with good churches and parsonages.

At Greenville, I found Dr. Minus leading a faithful band of Christians.

The college lately started by the people of Greenville, is conducted by Dr. Minus, a scholar destined to become a great institution. It has enrolled about fifty normal students of high standing. Here we were surprised by the members' friends, about ten o'clock at night; quite a host of friends came to the home of Mr. F. W. Harry, and presented us with about twenty-five dollars worth of valuable articles, and a little cash. These were presented by the Rev. J. A. Brown, the energetic Presiding Elder of the Greenville District. He made a very fine speech which was responded to by Dr. Bowen, of Gammon Theological Seminary. Afterwards ice cream and cake were served, after which we bade each other good bye. The following took the lead in this party: Mrs. M. Latimer, Mr. J. Houston, Mrs. C. Fisher, Mrs. T. Glover, Mrs. M. Gileard, Mrs. P. Huston, Miss A. Coleman, Miss J. Miles, Miss H. Johnson, Miss N. Jones, Miss R. Sullivan, Miss H. Thompson, Miss M. Barber, Miss E. Anderson, Miss S. Bowman, Mr. and Mrs. J. Duncan, Miss M. Stephen and Mr. T. W. Harry. I pray God's choicest blessings upon these friends, and that prosperity may follow them through life. C. W. Reeves.

THE HARVEST OF THE INSANE ASYLUMS.

Every Presidential campaign increases the number of lunatics in the country. The institutions for the insane all expect their population to be augmented within a few months, from this cause. Protracted excitement, irregular habits, the loss of money in gambling bets, and in a few instances real heart sorrow at the defeat of a favorite candidate are among the exciting causes. When Clay was defeated the last time, a number of his enthusiastic admirers lost their reason. In the few days that we spent at the General Missionary Committee in Detroit we noticed three cases in that single State, one in McComb's Township, a young man of twenty-six who kept up a continual shriek of "16 to 1." Just over the line, in Indiana, a wealthy citizen who was particularly active in the work of the campaign, in his delirium constantly shouted for Bryan and in apparently sane periods piteously bemoaned his fate. A young woman, a devotee of McKinley, was so delighted at his election that she leaped from the table and maniacally shouted, "Hurrah for McKinley!" emphasizing it by hurling a water pitcher in the face of her sister.—*New York Advocate*.

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PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. In ordering the address of a subscription changed, give name of the old post-office as well as the new.
4. When the Advocate does not arrive regularly, notify us by postal card.
5. The date on your address label shows to what time your subscription is paid.
6. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

WE CONGRATULATE YOU—YOU CONGRATULATE US.

With this issue the Southwestern comes forth a 16-page paper and we do most heartily congratulate our readers and our membership everywhere.

We congratulate you, because we propose to give you a better and larger paper than heretofore for the same money.

We congratulate you because this enlargement gives us an opportunity to redeem our pledge to the church to increase the list when the paper is enlarged!

We congratulate you because the brethren of some of our Conferences are trying to measure up and are sending in the subscribers right along.

We congratulate you that the publishing agents have other plans for the further improvement of the paper as soon as the increase in the subscription list will justify them in doing so!

We congratulate you that the excuse-makers are now silenced on the principal point of their objection!

We congratulate you that many of our ablest men and women have promised to write occasionally articles for publication and we are engaging others as rapidly as we can communicate with them!

Now then we want you to congratulate us!

1st. By sending us from every charge two subscribers, and more if possible, just as soon as you can.

2nd. By talking, praying and working for the paper everywhere you find an opportunity to do so!

3rd. By observing next Sunday as Southwestern day and get as many subscribers as you can possibly secure! One year \$1.25 six months 75 cents, and three months 50 cents.

EMANCIPATION DAY IN NEW ORLEANS.

Our people in this city make a specialty of the celebration of January 1st in commemoration of the issuance of the immortal emancipation proclamation. They assemble in their churches and listen to orations, essays and patriotic singing and instrumental music. They made really a great day of the one just passed. Most of the orators made special preparation and their auditors seemed greatly to appreciate their efforts. In the churches we attended were assembled the people of all denominations and no denomination.

At Simpson Chapel was an excellent orchestra of young people under the direction of Prof. W. J. Nickerson. The music was highly creditable to them, the race and the day. This entertainment was under the auspices of the John Brown Club and was of a very high order.

At Mt. Zion the pastor, Rev. T. G. Montgomery, had made elaborate preparation and the whole exercise was one that cannot but be helpful to all who witnessed it. The brief history of the church, read by Mrs. Taylor, was especially commendable. We should be glad to give extended sketches of the addresses; but shall have

to content ourself with a mere clipping from that of Col. F. N. Wicker. Regarding the advancement made by our people he said:

"Look at the Negro. Who would have dared in 1865 to prophesy the facts of 1896? What are they? In 1865 there were not fifty college bred Negro preachers in America; to-day there are more than one thousand. In 1865 there were two Negro attorneys; now there are two hundred and fifty. In 1865 there were three Negro physicians; in 1896 there were regularly practicing seven hundred and forty-nine. There are two hundred and fifty black American students in the universities of Europe. In 1865 you might as well have searched for hot ice as for an African school teacher; now there are twenty thousand, and one hundred and fifty schools for advanced education, of which seven are colleges presided over by African presidents and faculties, and three of these college presidents were slaves. In 1861, when the war began, for a Southern Negro to know how to read was a crime; now 2,250,000 have learned to read and write. Then they had not a single school; now they have 25,530 schools operating throughout some part of each year. Thirty years ago the entire taxable property of the Negro was \$12,000; now it is \$264,000,000."

PLANTATION LABORERS.

We are greatly interested in what is being said by some of our exchanges about Italian laborers supplanting to some extent Negro laborers on some of the sugar plantations in this State. Planters have been induced to employ them because they can be secured cheaper than the laborers most generally used throughout this State. Those who object most strenuously to the Italians, are the country merchants. They do not give them everything they make as do the Negroes, hence the objection.

This is the same objection urged in some other parts of the South to Germans and other foreigners as laborers.

We must say in all such cases we sympathize greatly with the merchants and land owners. We do not wonder that they object to surrendering their hold upon the poor, ignorant, gullible Negro. We know that it is a grievous thing to him to do so. But we desire to say, too, we do not sympathize with the laborer who in this case loses his job, because to our mind his loss is his gain. For years we have had a firm conviction that there are few things in this world worse than the old plantation one or two roomed cabin quarter system as it exists in the sugar and cotton making sections of some of our Southern States. This applies with equal force to some of the saw mill communities where the laborers are quartered in the same way. Such establishments lack the sacredness and privacy of a home and while there are a good many people living in such quarters there are many of this class who are glad to get themselves and their families away from the prevailing influences. While we are glad for any openings to honest toil that our people enjoy whether on plantation or elsewhere, we must say that there are a great many such places that we trust the Italians or some one else will get and keep till the prevailing conditions are changed. There is no denying the fact that many of these great plantations are run in such a manner as to render them highly detrimental to our people morally, intellectually and financially. We believe that if the laborer is valuable to his employer he should not only be protected but properly paid and provided for and helped as much as possible to good citizenship. But what are the facts? These great establishments are detrimental morally for reasons that are too evident to need discussion; they are detrimental intellectually because there are many of them that do not want intelligent laborers; no man who can keep his own accounts is a safe man. Then again many of the landlords exercise a kind of censorship over both the pulpit and the school house and it is necessary to be exceedingly careful what you teach or preach. They are detrimental financially because many of them pay their laborers in checks that can only be spent at the commissary or community store where the goods are sold at such figures as to enrich the merchant and impoverish the laborer; in some places there is no such thing as cashing these checks, while in others they may be cashed

at great discounts. When our people lose the privilege to labor on such plantations they have reason to rejoice. It may be considered a loss, but to our mind their loss is their gain.

PRESIDENT CLEVELAND IS INTERESTED.

Some of our readers will wish to know Bishop Hartzell's address, hence we give the following brief account of his sailing, etc.:

Bishop Hartzell sailed for Africa at 10 o'clock, December 9th. A large number of friends were at the dock to bid him good bye, including Bishops Fowler, Walden, Hurst, and Fitzgerald. Any mail sent to Bishop Hartzell in time for a steamer before December 20th, will reach him at Burr's Hotel, Great Queen Square, London, England. For two months thereafter his address will be Monrovia, Liberia. His permanent address will be 150 Fifth Avenue, New York City. Any letters addressed to him at that place will be either answered for him from New York, or be forwarded. We had the pleasure of reading an autograph letter from President Cleveland to Bishop Hartzell, sent by the hand of Bishop Hurst, in which he recognized his great work in the South, and expressed deep interest in that upon which he is now entering.—Western.

AN ENLARGED PICTURE.

A temperance evangelist was engaged in a series of meetings in a Southern city. One day as he walked on the outskirts of town he found a poor drunken man in the ditch. The evangelist got him up, had him put into a passing carriage and taken to his own hotel.

After the drunken man had slept off his stupor, the evangelist induced him to promise to come to his lecture the next night.

He came, and when the call was given he came up and signed the pledge. He asked the evangelist who had befriended him for his photograph. Having a small picture with him, he gave it to the man with his address on the back of it. About two weeks after the evangelist reached his home in Canada, he got notice of an express package, with charges paid. When he got it and opened it he found it to be an enlarged picture of himself. The man he had rescued was a first-class artist, and he had sent this picture as a mark of appreciation for what had been done in his behalf. The incident is suggestive. The enlarged picture, received in return for an act of kindness, is but a suggestion of the enlargement of soul that takes place in every one who does a good deed. The effect is as that on the rose. When it attempts to give forth its fragrance it bursts its pod and enlarges itself, thereby making possible a larger draught of sunshine and dew for its own enjoyment.

"It is more blessed to give than to receive," for in the act of giving the soul's capacity to receive is increased.

"THAT THY DAYS MAY BE LONG."

An evangelist told recently an incident in his own life which shows the reward of obedience to parents. Though he was a man of years he had never taken any important step without getting his mother's consent. Some time ago he was invited to join a party to visit the Holy Land. He very much wanted to go, but when he consulted his mother she said: "Son, I don't want you to go." As the Palestine party still urged him, he went to his mother again, and tried to argue the case with her. He told her about the pleasure and profit he would derive from such a trip, and that this was the chance of a lifetime. "Well, son," she said, "I have said I didn't want you to go, and now I say you sha'n't go." That settled the question. He would not go.

He went up to Canada and engaged in a meeting. One morning he picked up a newspaper, and read of a railroad wreck down in Virginia. Among the killed was the entire Palestine party, one of whom he would have been had his mother consented to his going, or, perhaps we had better say, had he not obeyed his mother. "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."



BISHOP FOWLER.

PERSONAL AND GENERAL.

Mrs. Mary Ann Robertson, Bishop Foss' mother-in-law, is dead.

Rev. W. H. H. Gallion, of the Upper Mississippi Conference, called to see us last week. He was just returning from an evangelistic tour in the west.

It is said that Jno. W. Williams, a colored young man who is Hon. Mark Hanna's private secretary, speaks six different languages.

Dr. and Mrs. T. J. Baker, well known throughout Texas, are in the city, stopping at the residence of Rev. Dr. Clanton, No. 1316 Arabella Street.

Mr. W. H. Parker, of Beaumont, Texas, who is connected with the Afro-American of that place, called to see us last week. He is en route to Livingstone, Ala., his old home.

Mrs. Amanda Smith is raising money to establish an Orphan's Home. She has raised already more than \$1100, and is pushing the canvass.

Bishop J. M. Walden presides at the Louisiana Conference and Bishop C. H. Fowler at the Mississippi. We present our readers their cuts in this issue.

Dr. Braden writes us that the cases of G. C. Harden and D. Scott, of Tennessee Conference, which were referred to Rev. H. W. Key to investigate, after Conference, were tried and acquitted, no charges being sustained.

The Hon. J. B. McCulloch, editor of the Globe-Democrat of St. Louis, was killed by falling from his room window last week. The coroner's jury decided it an accident, though some thought suicide.

According to the Florida Sentinel of recent date, our people at Jacksonville held a great memorial meeting for Maceo, the late brilliant Cuban general. The addresses by Dr. A. J. Cary, and Profs. C. A. Leftwich and W. J. Lewis are represented as being eloquent and appropriate.

Rev. A. C. Carter, Mobile, Ala., notified us of the serious illness of Presiding Elder, E. M. Jones. By some means, the item was overlooked in this office, nevertheless we trust Bro. Jones has fully recovered.

Isaac L. Henson Esq., son of the Rev. Mack Henson, pastor at San Antonio, Tex., has been admitted to practice law in the courts of the District of Columbia. The Colored American gives him a very flattering notice. We wish him success.

Rev. T. J. Johnson, who is closing his fifth year at Wesley Chapel, this city, will report more than \$300 benevolent money to his Conference next week. His people have given him a fine reception and the different organizations of his church have expressed their good feeling in such tangible and unmistakable manner as to leave no doubt as to their gratitude for his faithful services to the great church he is soon to surrender.

We learn from the Rev. L. H. Reynolds, pastor of the St. James A. M. E. Church this city, that the Bishops of his church will hold their Semi-annual Council in New Orleans on the 20th inst. He expects all the general officers here at the same time and is arranging for a grand

reception to take place at 7:30 p. m., of the day of assembling. Mayor Flower has promised to be present and deliver a welcome address on behalf of the city. Dr. Reynolds enjoys the prospect of appointing the Bishops for once, and will in a few days be prepared to announce their appointments to preach on the Sabbath they are expected to spend in the city.

SHALL WE DIVIDE? YES.

The question is, shall the Louisiana Conference divide? The writer in last week's issue gave reasons that do not hold good. He says that the Conference has lost some of her best men. This would charge then for not dividing when they were here, and because they are dead we cannot divide. The writer pleads for mercy and time. Whose fault will it be if we do not divide this year? It may be thirty years before we get the same number of men again. This is the first Conference after the General Conference and it is time to divide and begin to prepare to meet that body.

This reminds me of the boy who heard his father telling his mother that they had made five men; the boy asked that he be allowed to make a man. Permission was granted and the boy got the mud, made a man and put in a glass marble for his eyes and while looking for another marble the rain came and washed away the man the boy had made. When he could not find the man, he went to church and saw a man there with one eye. The boy said to him, Why did you not stay until you were completed?

So I suppose we will wait for the brethren that were called to come back and complete us before we can divide. T. J. Johnson.

Louisiana Conference opens at 2 o'clock Wednesday, January 13th.

The Phillis Wheatly Sanitarium, established by a club of our women of the same name, in connection with the New Orleans University Medical College, has been placed on the City Budget, and will hereafter receive a small monthly appropriation from the city of New Orleans. Mrs. Williams, the president of the club, is very hopeful indeed, and appreciates highly this recognition accorded by the city authorities.

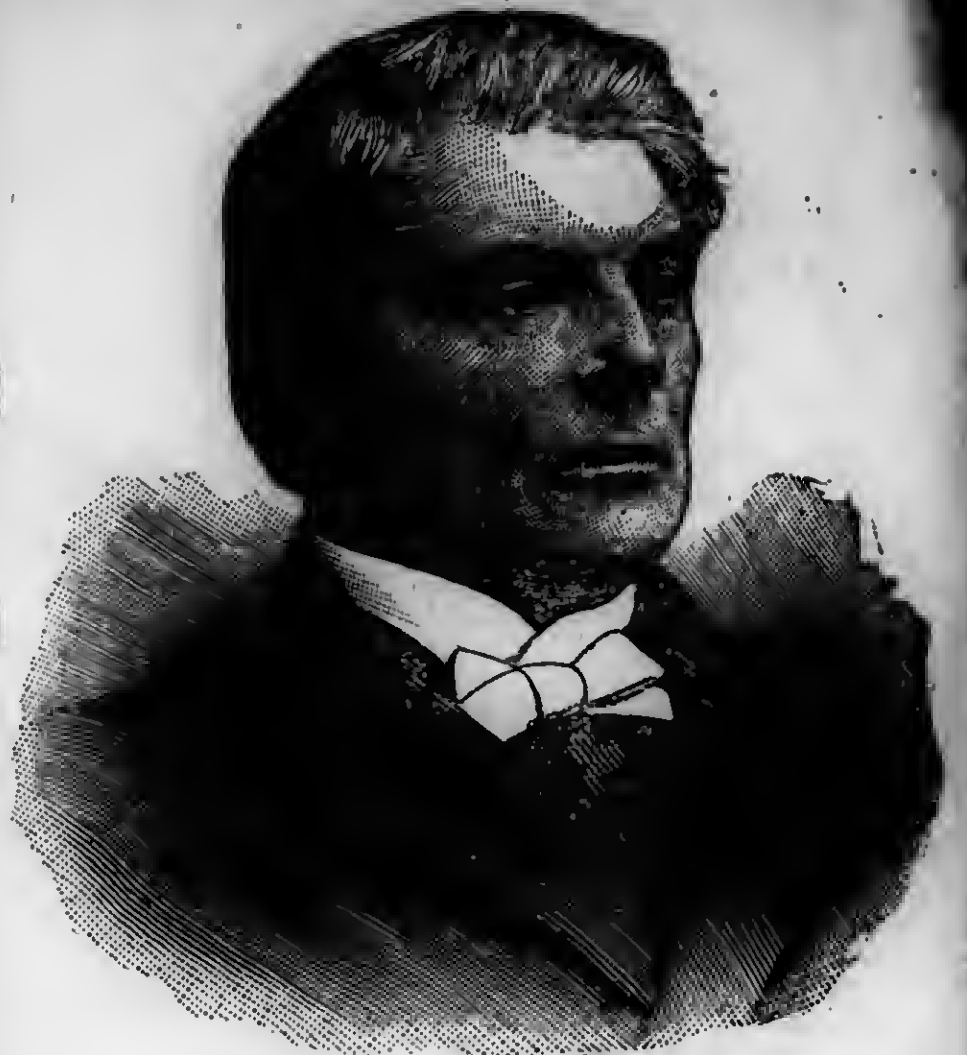
ANOTHER HERO FALLEN.

On Monday morning, Dec. 7, 1896, the Rev. Augustus G. Houston passed to his reward. Within one month and seven days he would have finished his five years' pastorate at Starkville, Miss.

He joined the Mississippi Conference in February, 1886, and served the following charges: Kosciusko, Vaiden, Grenada, Oxford and Starkville. He was a great worker, especially in revivals, being endowed with an untiring disposition and strong desire for saving souls; a friend to everyone and a great lover of his church. He contracted a cold and cough some two years and more ago which continued getting worse till he became released by death. Before his death, a few hours, he called his father-in-law, Dr. H. R. Revels, to his bedside, also his wife, daughter and friends, and talked to them about family affairs, then bade them good-bye. He took his dear child in his arms, kissing her and closely embracing her, prayed God's blessings upon her and then gave up and said: "Now I am ready to go home." And after lingering awhile with Rev. McEwin, of Macon, at his side, he finally gave up the ghost, and the weary wheel of time stood still. At 10 o'clock, we preached his funeral in Starkville, to his flock, assisted by Revs. J. W. Wim-bush, M. C. McEwin and Dr. Sage of the M. E. Church, South. Then we boarded the train for Holly Springs, and, on Tuesday, at the M. E. Church, we paid our last tribute of respects to him and carried him to his final resting place. "Though lost to sight, to memory dear," he leaves a wife and one dear little girl to mourn him. May God's choicest blessings be with and upon them.

When our Conferences are ended
And our work on earth is done,
With our songs, our voices blended,
We will meet beyond the sun.

He was buried with Masonic honors by H. S. Lodge. B. H. S. Ferguson, P. E.
Starkville District.



BISHOP WALDEN.

OUR SUPREME WORK.

Unless the modern pastor is on his guard he will find that the incidental, the accidental and the semi-secular are so largely monopolizing his time that he has scarcely an hour to devote to his legitimate work, the preaching of the Gospel and the care of souls.

Philanthropy, which means the love of man, has to-day the emphasis given to its less important part—his body.

His soul receives by no means the enthusiastic attention that his body does.

Charity means, we fear, too much soup and too little salvation.

We must have a passion for souls. Then and only then will we be doing our chiefest work. The way to lift mankind is to make men "new creatures in Christ Jesus."

The Michigan Christian Advocate has certainly come off victorious in its controversy with the Nashville Advocate, M. E. Church South, over the attire worn by Jeff. Davis the night he attempted to make his escape. The Michigan Advocate held that Mr. Davis had on one or two female garments and proved it by old soldiers who saw him. Our Tennessee brother disputed this till he was fairly beaten and then helped Dr. Potts prove his case by giving what he claims to be Mr. Davis' own words:

He says: "As it was quite dark in the tent, I picked up what was supposed to be my 'raglan,' a waterproof, light overcoat without sleeves; it was subsequently found to be my wife's, so very like my own as to be mistaken for it. As I started, my wife thoughtfully threw over my head and shoulders a shawl."

We haven't the honor to know personally Hon. B. K. Bruce, but from what we know of him, we think him worthy, both from the standpoint of ability and party service, a place in President McKinley's cabinet.

CAUSES OF INSANITY.

The causes of insanity are predisposing and exciting. Probably the predisposition was strong in all these cases, but as no one can tell without a trial how much excitement he can endure, and the trial may ruin him if he goes beyond a safe margin, in exciting times everyone should sleep more than usual and never lose self-control for an instant. Even in religion the man who neglects his meals and sings or shouts or talks to past midnight, is in a bad way. The mighty revivals of Wesley were managed with due caution. He went to bed and compelled his ministers and helpers to go to bed at the usual hour, and he was known to rebuke most strenuously those who in this particular would not obey him.—New York Advocate.

The man or woman who believes well is work well; and faith is as much the key to success here as it is the key to happiness here.—Donald G. Mitchell.

DOINGS OF THE WORKMEN.

Jno. W. Davis, pastor, Charlotte, N. C.: The first Quarterly Conference for this year was held by our new Presiding Elder, D. Brooks, Dec. 21. On Sunday, the 20th, the Elder preached two very excellent sermons to the delight and edification of all, and, assisted by the writer, administered the Lord's supper to 97 happy communicants. On Monday eve the Conference met, with the Elder in the chair, who presided with great ease and dignity. He expressed himself as being well pleased with all the reports, especially of the Epworth League President's report. I am glad to say that all departments of our church are alive and active. The warm hearts of our people had not ceased to vibrate with holy zeal for the prosperity of all the enterprises of our beloved old church, inspired by the recent session of the Annual Conference held with us before our beloved Dr. Mason, Corresponding Secretary of F. A. and S. E. Society passed through, giving us a flying visit, and with his burning eloquence, placed the work and needs of the society, the opportunities it offers, and our duty with reference to it upon our hearts as never before. I am glad to say that as a result of his address our people manifest a deeper interest, and a more liberal spirit toward our benevolences than ever before. We have raised this quarter over \$16.00 benevolences. Paid the Presiding Elder \$12.50.

J. I. Garrett, pastor, Bolton, Miss.: Our Fourth Quarterly Conference was held at Mt. Zion M. E. Church. Reports show the work is in fair condition. The Elder preached two good sermons. Collection for the day \$70. A. J. Hul, pastor, Tanner Hille, Ala.: One new church for the Marion District, 45x30, completed. Central Alabama Conference. We expect to build one more before Conference. Rev. F. L. Teague, Presiding Elder is working hard to bring up the District.

P. F. Robinson, pastor, Scooba, Miss.: The Scooba Circuit is spiritually and financially alive. Our Presiding Elder, A. M. Trotter, was with us on Sunday, Nov. 17th, and preached two soul-stirring sermons. 125 took the communion at 11 o'clock. At night we closed with an old-time Methodist love feast, and the spirit of the Lord was in our midst. Collection for the day \$46; Freedmen's Aid, etc., \$8; seven subscribers for Southwestern; 14 disciplines sold; all benevolent collections taken. Over paid the Presiding Elder, and \$23 to pastor for a Conference snit. We are pushing the cause for the Southwestern.

R. T. Smith, P. C., Harriman, Tenn.: Our First Quarterly Conference was at Harriman, Tenn., on the 19th and 20th Dec. 1896. Our much beloved Presiding Elder, Rev. G. W. Staples, was in the chair. The Conference was well attended. The Presiding Elder preached a soul-stirring sermon at 11 A. M., and at 7 P. M., and gave the sacrament to 23. Raised for Presiding Elder \$6.68. On Monday night, the 21st, there was a grand entertainment given for the benefit of the P. C. I wish to thank the good ladies of Harriman for their earnest work, and refreshments given. Raised \$5.90. A good many promised to take the Southwestern by the 1st of January, 1897. We hope every member of the church will fall in line and be ready by the second Sunday in January.

A. W. Randolph, pastor, Dayton, Tenn.: The First Quarterly Conference for the Dayton and Spring City Circuit was held by Rev. G. W. Staples,

Presiding Elder, the 12th and 13th. Reports show some improvement. This is my first year. I was appointed to this charge by Bishop Mallalieu. I found my people at work, though times are very dull. But we have done the best we could. We held a revival for two weeks, which resulted in six conversions, eight accessions to the church, and eight persons partook of the Lord's supper. Raised in all \$61. Our Elder is much loved by our people. We have made some improvements on the church, and put a carpet on the pulpit. We hope to bring up all of assessments this year. Pray for our success.

J. P. Wragg, P. E., Griffin, Ga.: On Dec. 5, we laid the corner stone of our new church at Jonesboro, Ga. We used the beautiful ritual of the Discipline for 1896 for the occasion. In the stone we placed a Bible, Hymnal, Dis., 1896, copies of the Southwestern, Atlanta Constitution, Jonesboro Weekly, list of officers of the various churches, the signatures of Bishops W. F. Mallalieu, the writer, and Rev. A. P. Melton, P. C., also his photograph. The church is to be 60x40, tower 40 feet high, on the modern order. It will be quite a credit to the pastor, people, town and connection when finished. We are moving on. Hope to increase the number of subscriptions for Southwestern. You are giving us a good paper and the brethren are trying to help you.

The meetings in Cooper Union, New York City, will begin again January 4th, 1897. Rev. A. C. Dixon and other pastors will speak every day (except Saturday) at noon, and for the first week Mr. Ira D. Sankey will sing; then Mr. J. H. Burke, an excellent soloist, who sang the gospel around the world with John McNeill, will have charge of the singing. The noon meeting in Cooper Union will be a rallying point for all Christian workers, where by prayer and testimony and exposition of the Word they will seek preparation for spiritual work in the churches, which, it is hoped, will be opened for evangelistic services every evening. Christians from a distance who may be in New York for only a day or so should not fail to be present in Cooper Union at noon. They will return to their homes refreshed and inspired for better work in soul-winning. And those who will work in the after meeting will find men and women at each service eager to have the way of life pointed out to them. Requests for prayer and accounts of revival blessings may be sent by mail to Rev. A. C. Dixon, who will read them at the meetings.

A Never-die.

The "life-time" of Dr. Bull's Cough Syrup will never draw to a close. When a mother once uses it, she continues its use right along; because, she found, for curing cough, cold, croup and whooping-cough Dr. Bull's Cough Syrup unequalled by any other similar medicine. "I have used Dr. Bull's Cough Syrup, for ten or fifteen years in the family, for coughs and throat troubles caused by colds, and have found no superior article." Mrs. D. T. Clarke, 163 Congress St., Cleveland, O. Dr. Bull's Cough Syrup can be had everywhere for 25 cents. Dealers will say they have something else "just as good or better," because they want to make more profit. Don't be "taken in." Dr. Bull's Cough Syrup is the best.

DROPSY
TREATED FREE
Sufferers from Dropsy, who are unable to move, or who are suffering from the most distressing symptoms, are invited to send for a free copy of our new book, "Dropsy," which contains the most complete and reliable information on this subject. It is a valuable work, and is sent free to all who send for it. Write to Dr. J. C. Smith, 111 N. 3rd St., St. Louis, Mo.

A Wonderful Cure for Kidney and Rheumatism—A Free Gift.

The Kava-Kava Shrub as previously stated is proving itself a wonderful curative of diseases of the Kidneys or other maladies caused by Uric acid in the blood. This new botanic discovery bids fair to change medical practice in these diseases, and its compound, Alkavis, is now regarded as a sure specific cure for these maladies. We have many letters on the subject from business men, doctors and ministers of which the following from Rev. J. H. Watson, of Sunset, Texas, a minister of the gospel of thirty years' standing is an example. He writes:

"I was suddenly stricken down on the 22d of June with an acute attack of kidney trouble (uric acid gravel). For two months I lay hovering on the border line of life, and with the constant care of two excellent physicians, I only received temporary relief. My family physician told me plainly the best I could hope for was a temporary respite. I might rally only to collapse suddenly or might linger some time. But the issue was made up, and I had for years warned others to be ready, so now more than ever I must needs put my house in order and expect the end. Meantime I heard of Alkavis and wrote to an army comrade (now principal of a college), who had tried it. He wrote me by all means to try it as it had made a new man of him. At the end of two months and then only able to sit up a little, I dismissed my physicians and began the use of Alkavis. In two weeks I could ride out in the carriage for a short time. The improvement has been * * * constant and steady. I am now able to look after my business. I feel that I owe what life and strength I have to Alkavis. * * * I am fifty-five years old, have been a minister over thirty years, have thousands of acquaintances, and to every one of them who may be afflicted with any kind of kidney trouble I would say, try Alkavis."

Another most remarkable case is that of Rev. Thomas Smith, of Cobden, Illinois, who passed nearly one hundred gravel stones under two weeks' use of this great remedy, Alkavis.

So far the Church Kidney Cure Company, No. 420 Fourth Avenue, New York, are its only importers, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of The Southwestern Christian Advocate who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in the Back, Female Complaints, or other affliction due to improper action of the kidneys or Urinary Organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers it is sent to you entirely free.

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Picture Lesson Paper (Monthly), 25c. 6 copies and upward to one address each 20 cents.

Berean Lesson Pictures (Quarterly), 12 cents, (copy of Leaf Cluster.)

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In ordering please write plainly. These rates are for four quarters, or one Year, as subscriptions for the periodicals can be for one or more quarters, as desired, at proportionate rates.

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Normal College,
Department of Music,
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Domestic Industries.

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There has never been a time when growers should guard against failure with more care. There has never been a time when Ferry's Seeds were more essential. They are always the best. For sale by leading dealers everywhere. Insist on having them.
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BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

THEY LIVE IN OUR MEMORY.

.....Give Name and Place Distinctly.....

Died.—Mrs. Harvey, the wife of Rev. F. Harvey, died at her home in New Orleans, Dec. 21, 1896, and was buried from the First Stret M. E. Church the next day, by Revs. W. R. Butler, T. J. Johnson and P. Landry, P. E. Sister Harvey was a true wife and a devoted mother. We bear record to the conscientious fidelity with which our deceased sister has performed the arduous duties as a minister's wife. In her death we mourn the loss of one of the most capable and efficient minister's wives in our conference. She leaves a husband and two children to mourn her loss. "My body with my charge lay down, and cease at once to work and live." S. Duncan.

Died.—At Friendship, Tenn., Newton Parish, a faithful member of Price Chapel M. E. Church, died Nov. 23th, in full triumph of living faith. Two sisters, one uncle, and many friends mourn his loss.

Died.—At New Orleans, Sister Sarah Parker, wife of one of our local preachers of William's Church, died very suddenly on Dec. 23. She was returning from church and died before she got home. She was a loving wife, and a faithful and earnest Christian.

Died.—Memphis, Tenn., Henry Cohen, 21st inst., son of Mrs. Amanda Quinn, was killed by accidental shooting at the hand of Raymon, a white boy. Henry was looking at the white boy playing with a hammerless pistol. Henry was a bright Sunday-school scholar; the idol of his widowed mother.

Greenville, Miss.—Brother Jonas Henderson, a faithful member of Asbury M. E. Church, departed this life Dec. 18th, aged 50. He was a member of the church eighteen years. He leaves a mother, sisters, and a host of friends to mourn their loss, but heaven gains a faithful soldier.

On Dec. 10, 1896, the messenger, death, entered the household of Mr. D. E. C. Merrell, and took away from their midst their eldest daughter, Willa. The deceased had been sick only a few days with typhoid fever and a touch of pneumonia. Born in Hahnville, St. Charles Parish, La., in 1878, and reared in the St. James M. E. Sunday-school, she became a faithful member of the same church in 1891, under the faithful service of Rev. S. Mitchel; a member and officer of the Epworth League, of the choir, and an excellent teacher in the Sunday-school. These places in the church she filled with great credit. She was an

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40 YEARS THE STANDARD.

ex-student of New Orleans University, where she was greatly beloved by the President, faculty and pupils. Loved by all who knew her, she has left parents, relatives, and a host of friends and admirers to mourn their loss. She died in the full triumph of faith, singing as she left this mundane sphere, "Hold the Fort, for I am coming."

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

Bristol, Tenn.—I announce the death of Sister Dealie Overstreet, our faithful and much esteemed Sunday-school Superintendent. She died at her post on the 25th of November, saying, "My work is done, and I have given up my three children to the Lord. I am waiting on Him." Within four years she has lost a husband, mother, four children, and a grandchild. She leaves three children to mourn. They are members of the church. It can be said, well done. W. T. Marly.

SHREVEPORT DISTRICT.

To the official members Shreveport District. — Brethren: "The Southwestern Christian Advocate" will be enlarged to a 16-page paper the first week in January. Now come, brethren let me persuade you, as leaders and officers of the churches, you need the paper. The price is low, the paper enlarged. What now? Except we read the organ and discipline of the church of which we are members, we will be poor administrators of the cause we represent. God will help you, if you do your part. Only \$1.25 a year; 50 cents for three months; 75 cents for six months. Now, dear brethren, you know, your pastors have asked you, time and again, to take the paper. Why not take it now? I simply take this method, knowing the benefit of the paper, to ask you to assist the pastors, in bringing this important matter to you, for your careful consideration. And I ask you, for the sake of your families, children, your church, race and yourselves, take the paper. Let every local preacher, exhorter, Sunday-school Superintendent, Epworth League President, class-leader, steward, and trustee, subscribe for the Advocate. You can save money by sending your name and cash by the pastor, who will order your paper sent at once to your address.

Yours in Christ,
H. James, P. P.

The impurities of the blood which cause scrofulous eruptions are thoroughly eradicated by Hood's Sarsaparilla. Try it.

It is with individual pleasure that I recommend for reappointment, in behalf of our community, the Rev. E. B. Richards. To be without such a man, is to sustain a loss that will be long felt by all. Hoping that this will meet the authorities' approval, I am, most sincerely, R. E. Donato, M. D.

Frank Jones,
Daniel Robertson,
Claborne Hughes,
Harrison Bowman,
Alexander Poydras,
Albert Harrison,
Philip Stephens,
Emile Green,
Board of Trustees.

Opelousas, La., Dec. 29, 1896.

The man who preaches only for bread and butter never preaches the gospel of Jesus Christ.—Ex.

THE GENUINE "BROWN'S BRONCHIAL TROCHES" are sold only in boxes. They are wonderfully effective for Coughs and Throat Troubles.

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ROYAL—the most celebrated of all the baking powders in the world—celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful, it assures you against alum and all forms of adulteration that go with the cheap brands.



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ANOTHER BIBLICAL DISCOVERY.

The last issue of the Theologische Literatur Zeitung, the most influential organ of German theological criticism, opens with a brief but extremely interesting article by Prof. Nestle on the very remarkable discoveries made recently in the Ambrosian Library at Milan by the Italian scholar, Giovanni Mercati, from which we extract the following particulars: A manuscript dated 966-7 A. D., contains a note which preserves for us the title of the Book of Psalms in Hebrew as it ran in the days of Origen, *sephr athellim*, or "Book of Psalms." In our Hebrew Bibles, as every student knows, the title consists simply of the word *tehillim*, 'psalms.' I would seem from the new find that the Massorettes left out both the word 'book' and the definite article before 'psalms.' 'We see,' comments Prof. Nestle, 'how much is still to be learnt.' Far more notable is the discovery of considerable fragments of the Hexapla in a hand of the tenth century underneath a Greek text of the thirteenth and fourteenth centuries. Portions of Psalms xviii., xxviii., xxix., xxxi., xxxii., xxxv., xxxvi., xcix., and lxxxix., and the whole of xxx., and xvi., are preserved in six columns, consisting respectively of the Hebrew text transliterated in Greek characters, Aquila, Symmachus, Septuagint, Theodotion, and isolated variants. The only column missing is that which contained the Hebrew text in square Hebrew characters. We may be thankful that the second has been spared, as it not only shows the original plainly, but also gives the pronunciation of Hebrew as learnt by Origen from his Jewish teachers long before the time at which the present vowel points were invented. Prof. Nestle reproduces two columns from the beginning of Psalm xvi., the first four verses of which have been published in all the six columns by Prof. Ceriani. Comparison with our present printed text shows that the vowel pointing there corresponds in many respects, but not in all, with the pronunciation current in the days of Origen. The word for "earth," for instance, which we read *arets*, is given as a monosyllable *ars*. The text of these four verses differs but little from the Massoretic text,

the oldest manuscripts of which were not written until five or six hundred years after the age of the Hexapla. The publication of the whole of Mercati's discovery will be awaited by Biblical scholars with eager interest.—Witness.

Nothing can happen to a Christian that he would not pray for if he could know all the facts.—Ex.

The reason it makes a liar mad to call him one, is because he don't want to look at himself.—Ex.

Which would you rather? Have 25c. more in your pocket or a fair skin on your face? Use HEISKELL'S Medicinal Soap for skin troubles, sunburn, tan or freckles. HEISKELL'S Pills make the skin healthy by purifying the blood. They don't gripe or nauseate. Soap 25c.; pills 25c.—at druggists or by mail. JOHNSTON, HOLLOWAY & CO., 531 Commerce St., Philadelphia.

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WANTED TO BE KNOWN

To the Public.—The New Orleans University Hospital and Phillis Wheatley Sanitarium will be opened on the 4th inst. for the reception of patients. As the capacity is limited, it is required for admission that application be previously made to the President of the Medical Faculty, at the Medical College building, No. 1566 Canal Street.

L. A. Martineau, Sec. of Faculty.

CENTRAL ALABAMA CONFERENCE

Notice is hereby given to all delegates and visitors to the Central Alabama Conference which meets at Opelika, Ala., February 4, that arrangements have been made for excursion rates on the condition that full fare be paid going over every road in the State and a certificate to show this. Buy from starting point through to Opelika; but where this can not be done, buy to nearest point and repurchase, and from every agent you buy going get certificates which are to be signed at the Conference.

W. H. Nelson, Secretary.

LEXINGTON CONFERENCE.

Dear Brethren: The presiding elders and secretary of our Conference did according to your authority and resolution have the minutes of last annual session published at our Methodist Book Concern. The same stands charged to the Conference to-day. The credit of the Conference is growing to be very precarious and the book agents a little impatient. It seems that there is caused on account of the apparent manifest indifference on the part of the Conference to recognize its moral obligation. I received not long since a very sharply worded letter from the agents at Cincinnati calling attention to the printed action of last Conference in regard to the minute fund. The presiding elders made the apportionments to each charge for the publication of the minutes immediately after adjournment of Conference according to your own authority. Have you raised your apportionments? The credit of Conference can only be sustained by your being faithful to your financial obligations. If you have not as yet raised your apportionments, please raise the same as you were directed by Conference.

The agents said: "If they would do the just thing they would deduct the amount of our indebtedness from our annual Book Concern dividend, but that they did not want to do so." If such should be done, it would be a very grave reflection upon the financial credit of our Conference. And worse, it would be appropriating nearly \$200 of the money allowed for our worn-out preachers and the widows to pay a debt which they did not create. Shall we as a Conference pay our own debt and save our honor and credit, or shall we go down in shame? Yours for success,

Joseph Courtney.

MARSHALL DISTRICT, TEXAS CONFERENCE.

First Round.

Marshall Circuit January 2, 3
Marshall Mallalieu January 9, 10
Marshall Ebenezer January 15, 16
Jefferson January 22, 24
Woodlawn January 23, 24
Lassater January 30, 31
Lodi February 6, 7
Queen City February 13, 14
Texarkana February 20, 21
Harleton February 27, 28
Hawkins March 6, 7
Tyler March 7, 8
Mineola March 13, 14
Pittsburg and Sulphur Springs
Daingerfield March 20, 21
Daingerfield March 27, 28

Dear Brethren: Begin your work at once. Celebrate January 1st and present Dr. Mason's plan and secure all the cash possible and as many subscribers as you can from \$2 and upward. Make a thorough canvass for yearly cash subscribers for the Southwestern. Yours in the work,

W. H. Logan, P. E.

PARIS DISTRICT, TEXAS.

First Round.

Hinkley January 2, 3
Arthur January 9, 10

Gibson January 16, 17
Paris Circuit January 23, 24
Bonham January 24, 25
Brookston January 30, 31
Honey Grove Jan. 31, Feb. 1
Paris February 6, 7
Wolf City February 13, 14
Leonard February 20, 21
Greenville February 27, 28
Cooper March 6, 7
Bagwell March 13, 14
Giddings March 20, 21
Free Hope March 21, 22
Clarksville March 27, 28
C. C. Minegan, P. E.

HOUSTON DISTRICT, TEXAS.

First Round.

Beaumont January 9, 10
Orange January 12, 13
Liberty January 16, 17
St. James January 20, 21
Trinity January 22, 24
Mallalieu January 26, 27
Boynton January 28, 29
Sloan Street January 30, 31
Mt. Vernon Jan. 31, Feb. 1
Kendleton February 6, 7
Richmond February 13, 14
Richmond Circuit February 20, 21
Oyster Creek February 27, 28
Columbia March 6, 7
Rowville Circuit March 13, 14
Velasco March 20, 21
Harrisburg March 27, 28
Wallisville April 3, 4
Tabernacle April 9, 11
St. Paul April 11, 12
District Stewards' Meeting, Jan. 8, '97

Brethren: If you can't come be pleased to send in your report. To the pastors: Be pleased to see that your work is represented by the stewards.

Wm. Bartley, P. E.

A THING WORTH KNOWING.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No use to apply burning plasters to the flesh and torturing those already weak from suffering. Soothing, balm, aromatic oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast womb, mouth, stomach; large tumors, ugly ulcers, fistula, catarrh, terrible skin diseases, etc., all are successfully treated by the application of various forms of simple oils. Send for a book mailed free, giving particulars and prices of oils. Address Dr. D. M. B., Indianapolis, Ind. (Cut this out and send to some suffering one.)

"PUT ON THY STRENGTH, O ZION!"

Bishop C. C. McCabe.

Forty years ago a great revival was sweeping over this country. It came almost a surprise. The church was not looking for such a wonderful work of grace. It was like a breeze from heaven. It was a time of refreshing from the presence of the Lord. It was the best possible preparation for the great war to save the Union. It united the churches. It created the Young Men's Christian Association. It prepared the way for the Sanitary Commission and the Christian Commission. The American churches have never lost the spiritual momentum gained in that revival.

Students of the movement tell us that it began in a boys' prayer-meeting in the North of Scotland, which was held under an upturned skiff on the ocean shore. That statement was made in the preface of a book of sermons from great preachers published at the time. A little flame of love divine, kindled in the hearts of a few boys, spread through Scotland, down into England, over into Ireland, and then, leaping across the Atlantic, set the churches of America on fire till the masses of the people of this country were stirred as they never had been before. We were passing through a financial panic. We were on the verge of a civil war. The political excitement was tremendous, but the churches put on their strength—rose to the occasion, and in the stormiest times the nation had ever seen we had the greatest harvest of souls we had ever known. Epworth Leaguers, let us have another such revival! A million converts in a single year is far within the range of possibility. Let us ask for them, and win them. Be on

the alert to win souls. Throw off your false modesty. Put on your strength. Single out some soul to pray for. Be in earnest. Avoid everything that will hinder your communion with your heavenly father. From His presence go and invite the soul for whom you pray to come to Christ. Try it. You will be amazed at the result. Let me tell you a story. It concerns myself. I hesitate to publish it, but it illustrates the fact that great opportunities for doing a world of good by a single word spoken for the Master are ever before us. Thirty years ago I was on a train going from Lancaster, O., to Zanesville. The war had been over one year. A young man was in the car whom I knew to be an ex-soldier. We had a conversation.

That night I had him in my congregation. His name is Col. H. H. Hadley. Here is a letter from him received this year. Suppose I had known what was to be the future history of that young man! We do not know what opportunities we miss by our unfaithfulness. Oh, be on the alert! Speak the word of invitation. "Let him that heareth say, Come!" Come to the river of life! The letter bears date Jan. 10, 1896.

Dear Chaplain: In the fall of the year 1866 I was coming from Lancaster, O., to Zanesville on the cars—having been recently mustered out of the army, after five years' service. I had become a hard drinker during the war, and had been having quite a high time with some of my friends in Lancaster. I remember when sitting in the seat behind yourself in the car that I introduced myself to you—having in some way found out who you were—and I told you that I had heard my sister, Mrs. R. H. McCann, formerly Miss Lucy Hadley, speak of you.

You did not chide me particularly, though you seemed a little surprised that I was a brother to so good a woman as Lucy was, and you told me you were going to speak that night at Putnam. I went over with my sister to hear you. After the sermon you sang, "There is a fountain filled with blood" to the tune to which it is now usually sung. It was the first time I had heard that tune. It was one of the first hymns set to your tune which I placed in my book of rescue songs.

Your remarks to me on the car, your manner toward me, the fact that you had been in the army, so impressed me that I have never forgotten that interview. It had its weight toward bringing me to a better life. Of course many things combined to do it, but my memory of that interview was one of the agencies.

I ask you to pray for me—whenever you think of me—that God may make me more and more useful, and that He may give me physical strength to pursue the wonderful work which He has led me into, the nature of which, and the results of which, are simply so amazing that the days of miracles are not past, but "He is with us, even to the end of the world. God has permitted me since I was converted to start thirty-eight different missions, which are attended by over a million a year—more than half non-church-goers—and in which, last year, sixteen thousand drunkards came forward for prayer. In St. Bartholomew's mission alone over five thousand came forward, and I have personally knelt and prayed with over thirty-five thousand drunkards, whole regiments of whom have been converted since Jesus set me free.

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

Your yokefellow and comrade,
H. H. Hadley.

When I read that letter praise and prayer broke from my lips: "Father, I thank thee that I was permitted to be the channel of thy power to such a soul as that, to help him on to God;" and then the prayer, "Father, forgive me the opportunities I have missed, because I was not on the alert to win souls." Epworth Leaguers, what say you? Shall we have a revival which shall shake the foundations of Satan's kingdom? If ever we win a million souls to Christ in any one year it will only be a glorious precedent for other years.

"Put on thy strength," O church of Jesus! Put on the strength of gentleness! The strength of humility! The strength of burning love for souls! Let us see what the year 1897 has in store for us. "O Lord, revive thy

work!" Let fifteen hundred thousand Epworth Leaguers say, Amen! Let sixteen thousand pastors say, Amen! Let twenty-five thousand Sabbath-school Superintendents say, Amen! Let three hundred thousand Sabbath-school teachers say, Amen! Let three million communicants in one glorious throng at the mercy-seat, where Jesus answers prayer, repeat the cry from the very depths of their hearts, "O Lord, revive thy work!" The church needs it! The country needs it! The world needs it! All things are ready! We can have it if we pray for it, and believe for it, and work for it.

"Saw ye not a cloud arise,

Little as a human hand,

Now it spreads along the skies,

Hangs o'er all the thirsty land."

—Epworth Herald.

A PERENNIAL REVIVAL.

Bishop W. F. Mallalieu.

The best revival is the perennial. This revival lasts all the year. It does not wait for outside help of any kind whatever. It does not employ a professional evangelist, though in some cases it may be wise for some churches to employ one.

A perennial revival involves the idea that it is better to win two souls each week of the year than to win 104 in four or six weeks. Hand-picked fruit is always better than that shaken from the tree.

A perennial revival does not imply that at any one time all the members of a given church will be in the conscious enjoyment of pardon and regeneration, much less sanctification. Deferring a revival until these conditions are met will defer it indefinitely, if not forever. Two of God's people, his real people, can claim nearly all the promises in the Bible. Surely this is so if they are agreed as touching any one thing. Yet it will not be disputed that the more here are in perfect union of faith and love, the more gracious and far-reaching and abundant will be the refreshings from the gathering mercy clouds.

A perennial revival presupposes that the pastor is a man of God, and more intent on winning souls than on planning for a more lucrative appointment, more anxious to draw men to the Saviour than to win the applause of the multitude, more concerned in regard to the awful peril of the impenitent than for his own health and comfort.

A perennial revival that gets a grip on any community must have back of it a church of which a good proportion of the members are consecrated, believing, loyal, steadfast souls—souls that will stand by the truth, hold fast the doctrines, wrestle with God in prayer for the perishing, and then, with persistent, loving, patient, tender persuasion emphasized by a pure and holy life, draw others to the cross of the Lord Jesus Christ.

A perennial revival is a possibility within the reach of every pastor and church. May they everywhere be sought for and realized!

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Prove the merit of Hood's Sarsaparilla—positive, perfect, permanent Cures.

Cures of scrofula in severest forms, like goitre, swelled neck, running sores, skin disease, sores in the eyes.

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FARM AND FIRESIDE.

All green vegetables above ground should be cooked in salt water. Those growing below ground in fresh water.—Ex.

To clean bottles, cut a raw potato into small places and put into the bottle with a very little water. Shake vigorously until the bottle is clean.—Ex.

An excellent cement for mending almost anything may be made by mixing together litharge and glycerine to the consistency of thick cream or fresh putty. The cement is useful for mending stone jars or any coarse earthenware, stopping leaks in seams of tin or wash boilers, cracks and holes in iron kettles, etc. It may also be used to fasten on lamp tops, or tighten loose nuts, to secure bolts whose nuts are lost, to tighten loose joints of wood or iron, and in many other ways about the various kitchen utensils. In all cases the articles mended should not be used until the cement is hardened, which will require from one day to a week, according to the quantity of cement used. This cement will resist the action of water, hot or cold, acids, and almost any degree of heat.—Michigan Adv.

THE HEN.

There is no money in hens that are always hungry.

Cure the hen of feather pulling by keeping her busy scratching.

Hens are rarely overfed when they have to scratch for what they eat.

Thicken buttermilk with corn meal or wheat bran and feed it to the hen.

Hens and children are much alike, in that unless you keep them busy they will get into all sorts of mischief.

Boiling water being first poured over Russian sunflower seed, and fed to the hen every morning is said to result in large accessions to the egg product.—Southern Cultivator and Dixie Farmer.

POULTRY QUARTERS.

Burn old nests and make new ones often.

Preserve the fallen leaves for the scratch pen in winter.

Crowded roosting quarters are to be avoided above all things.

Dust is nature's lice exterminator, therefore give fowls plenty of dusting places.

The perches need not be over two feet from the ground and should all be on a level.

Put the poultry house on a little mound of earth and it will be easily kept dry inside.

Allow no decomposing vegetable matter, no filth or dirt of any kind to lie around the poultry quarters.

Don't fail to have gravel and road dust in good quantities put away for use about poultry quarters during winter.

A filthy drinking fountain will breed disease sooner than anything else and easily becomes foul when a large number of fowls drink from it.

A man who is not on sufficiently intimate terms with his chickens to observe the fact the moment anything begins to go wrong with them is not apt to succeed.

Love thyself last; and oh, such joy shall thrill thee,
As never yet to selfish soul was given.

Whatever thy lot, a perfect peace will fill thee
And earth shall seem the ante-room of Heaven.

Love thyself last; and thou shalt grow in spirit
To see, to hear, to know, and understand

The message of the stars, lo, thy shalt hear it,
And all God's joys shall be at thy command.

Love thyself last. The world shall be made better
By thee, if this brief motto forms thy creed.

Go follow it in spirit and in letter,
This is the true religion which men need.

Men who are out in the deep get a full draught every time they let down their nets.—Ex.

JUSTICE LYNCH.

Everybody will be glad to learn that the number of instances in which mobs have taken the law into their own hands and have given short shrift to odious criminals, or persons whom the mob took to be odious criminals, was materially smaller during the year 1896 than for a number of years immediately preceding.

The following tabulated statement compiled by the Chicago Tribune will show the readers of the Southwestern Advocate the lynchings of the last twelve years.

years	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896
	184	138	122	142	176	127	184	235	200	190	171	131

The 131 persons lynched in 1896, of whom by the way all but one were males, of whom 80 were Negroes and 51 whites, and of whom 122 were in the South and 9 in the North, do not form the smallest lynching list of recent years, for it will be observed that only 122 met their death by this informal route in 1887 and only 127 in 1890. But it will also be observed that the high-water mark of lynchings was reached in 1892 when 235 persons were summarily disposed of; and that the steady drop from 235 in 1892, to 200 in 1893, to 190 in 1894, to 171 in 1895, and to 131 in 1896, is both a rapid and a splendid advance in the right direction. It is a decrease of 44 per cent in that particular kind of lawlessness as compared with 1892, and 44 per cent is quite an encouraging decrease.

Our readers from their observation of the circumstances connected with lynching bees, will no doubt agree with us in thinking that this less frequent holding of Justice Lynch's court is not due in any degree to a better and more efficient performance of their duties by the officers of the law, or to an improved determination on the part of the authorities to crush such interference with the regular administration of justice—for the officers of the law, and the authorities, State and local, are in the generalty of cases of lynching more in sympathy with the lynchers than with the lynchees—but to an improved public opinion, which begins to recognize that lynching does not further, but on the contrary hampers and impairs the administration of justice. And it is in the continued improvement of this public opinion that there is the hope of ultimately seeing lynching die out altogether.

But while we have reason to congratulate ourselves as a whole on the material decrease in lynching, it is quite sad to have to admit that Louisiana heads the list of all the States or the Union in this practice of lynching. And not only is the Pelican State

by merit raised
To that bad eminence,—

but she stands 40 per cent ahead of any of her sister States in this particular offense. The following table shows the distribution of lynching throughout the States and Territories:

Alabama	15	Mississippi	6
Arkansas	4	Missouri	5
Colorado	4	New York	1
Florida	10	North Carolina	1
Georgia	9	South Carolina	4
Illinois	1	Tennessee	14
Indiana	1	Texas	7
Kentucky	9	West Virginia	1
Louisiana	25	Indian Territory	4
Maryland	2	Oklahoma	6
Minnesota	2		

The worst offenders it will be observed, are Louisiana, Alabama, Tennessee and Florida; while four States between them contributed almost 50 per cent of the entire lynching of 1896.—Times-Democrat.

LET LYNCHING BE PUT DOWN.

No words are too strong to express the condemnation due the horrible lynching of the Negroes in Columbus, Law was despised and trampled upon in the very temple of justice. The judge upon the bench was rudely thrust aside and the prisoner at the bar murdered in his presence. The good name of the State is injured, and worse than any possible harm to the reputation of the commonwealth, respect for law and order has been impaired.

There was no just ground upon the part of the lynchers to suppose swift and exact justice would not be visited upon the criminal at the bar. The law's delay can not be urged in palliation of their crime. The law was in process of prompt and vigorous execution. The great wrong was alone in wanton defiance of all law. An insane rage possessed the parties to the offense.

It is time that all such outrages were put down with a strong hand, and Governor Atkinson has done well to offer an unusual reward for the apprehension and conviction of the leaders of this lawless mob. It is to be hoped active and resolute steps will be taken by all the civil authorities, to bring them to justice and there ought to be, and surely is, virtue enough in Muscogee county as to effect their conviction.

Such deeds of violence do not increase the security of our homes. They serve no purpose of defense. They simply vent a spirit of mad vengeance in which all the worst passions of men find play, and in which not one iota of conscience and reason find any place.

We repeat it, such deeds of violence must be put down with a strong hand. The solidity of government is endangered by them, and all the conservative forces of society should be arrayed against them. If such things prevail, civil society can not be possible. Government must abdicate to anarchy.

We want in this country more sher-

iffs who will shoot when mobs undertake to kill prisoners under arrest. We want a few jailers who will resist lynchers even unto death. The majesty of the law is not a myth; it is worth dying for. It is insulted and outraged by lynchers. This is true without regard to what may be the character of the prisoner lynched or the nature of the offense with which he may be charged.

In what we have to say of this case we have not one word to say in extenuation of the criminals lynched. Their crimes were the most abominable, and richly deserved the penalty, if any crime ever merited death since the world began. But the penalty should have fallen from the hands of justice, and not from the hands of vengeful passion. The crime of the lynchers is only less horrible than the crime of the lynched.

It is to be hoped everything possible will be done by the officers of the law from governor to constable to bring these offenders to justice—to speedy justice. All the safeguards of law, which shield our homes and lives will be broken down if such wrongs go unpunished.—Wesleyan Advocate.

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Mount Kenia, situated on the equator in East Africa, rises over three miles above sea level. Its base is covered with a dense tropical growth; its summit is covered with perpetual ice. Several attempts have been made to climb it—none of them successful until a year ago, when Mr. George Kolb, a German explorer, reached the summit plateau, twelve miles long and about five wide, and would have ascended the Victoria Peak, a pinnacle 400 feet higher, had his provisions held out. The plateau is 18,600 feet above the sea. An account of this difficult feat, which required five days of laborious and perilous climbing, is given in a recent number of a German magazine. The thermometer was 12 degrees below zero during the night spent on the plateau, and yet only three miles below "eternal summer" reigned.—Zion's Herald.

Beware of Ointments for Catarrh that Contain Mercury.

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Sunset Memories. By Rev. Nicholas Vansant with an introduction by Gen. Jas. F. Rusling. 271 pages, \$1.00. Eaton & Mains, New York.

This interesting volume is really an autobiographical sketch of the author, but it has just enough of church history, and so many brief but interesting references to men who have lived in our day, and others who are now living, that the work is worth very much more than it would otherwise be. In fact the biographical sketch is used as a silken thread upon which the author has strung a great number of beautiful pearls that make interesting and profitable reading.

Studies in the Acts of the Apostles. By B. B. Loomis, Ph. D., D. D. Paper, 25 cents; cloth, 30 cents. Eaton & Mains, New York.

This book is not a narrative but just what its title indicates.

It is divided into twelve studies embracing thirty-five lessons. The minister, Sunday-school teacher, or other Bible student has before him a complete and comprehensive study of the Book of Acts, which is intended to follow Dr. Hurlbut's Studies in the Four Gospels.

The Handmaiden of the Lord, or Wayside Sketches. By Mrs. A. Cook. 382 pages. Price \$1.00. T. B. Arnold, publisher, Chicago.

This is a book that gives a beautiful account of Christian experience and work. Every page breathes a spirit of devotion and firm faith in the abiding presence of a personal Savior. We commend it most earnestly to anyone who may desire to deepen his Christian experience by communion with one who enjoyed what she teaches. The work of course makes no claim to literary excellence, but is fully deserving of all that is claimed for it.

The Christian Democracy, a History of Its Suppression and Revival. By John McDowell Leavitt, D. D., LL. D. 391 pages. \$1.50. Eaton & Mains, New York.

The author makes sufficient reference to the governments of earth to have his application of the term Christian Democracy fully understood. He dates its beginning from the coming of the Messiah, and follows it through its persecutions, heresies and reformation, making a volume of twenty-four chapters of exceedingly interesting and instructive reading. We consider his style classical and elevating.

The January Arena is a most interesting number. It is of special interest to legislative bodies, physicians and lawyers on account of the article on "A Court of Medicine and Surgery," written by A. B. Choate, the prominent lawyer, at the request of leading physicians. A pathetic Christmas story by Will Allen Dromgoole entitled "The Herb Doctor," and two poems, one very beautiful one, "Santa Catalina," by James G. Clark, complete this capital number.

With the number bearing date January 2, The Living Age begins its two hundred and twelfth volume. This sterling magazine grows in excellence as its years increase—adding the experience of the past with full appreciation of the needs of the present. \$6.00 a year. The Living Age Co., Boston.

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Plan of Episcopal Visitation
FOR 1897.

Conference	Place	Time	Bishop
Alabama—Hedley, Ala.	Jan. 21	Foss
Arkansas—Stuttgart, Ark.	Jan. 21	.....	Andrews
Atlanta—Atlanta, Ga.	Jan. 21	.....	Foss
Baltimore—Baltimore, Md.	Mar. 3	.....	Mallalieu
Central Alabama—Opelika, Ala.	Feb. 4	.....	Foss
Central Missouri—Kansas City, Mo.	Mar. 16	.....	Cranston
Central Penn.—Clearfield, Pa.	Mar. 17	.....	Ninde
Delaware—Easton, Md.	Mar. 25	.....	Ninde
East German—Yorkton, Pa.	Mar. 25	.....	Walden
East Maine—Carleton, Me.	Apr. 21	.....	Mallalieu
Florida—Tampa, Fla.	Jan. 14	.....	H. ret
Georgia—Tallapoosa, Ga.	Feb. 11	.....	Foss
Gulf Mission—Jennings, La.	Jan. 21	.....	Fowler
Kansas—Manhattan, Kan.	Mar. 3	.....	McCabe
Lexington—Springfield, O.	April 1	.....	Cranston
Little Rock—Forrest City, Ark.	Jan. 24	.....	Andrews
Louisiana—Donaldsonville, La.	Jan. 14	.....	Fowler
Maine—Portland, Me.	April 14	.....	Mallalieu
Mississippi—Jackson, Miss.	Jan. 6	.....	Fowler
Missouri—Bethany, Mo.	Mar. 24	.....	Cranston
New England—Lowell, Mass.	Apr. 7	.....	Fowler
N. E. South—So. Manchester, Conn.	April 14	.....	Newman
New Hampshire—Manchester, N. H.	April 8	.....	Ninde
New Jersey—Trenton, N. J.	Mar. 24	.....	Warren
New York—Sing Sing, N. Y.	April 7	.....	Merrill
New York East—Brooklyn, N. Y.	April 7	.....	Walden
Newark—Newark, N. J.	April 7	.....	Andrews
North Dakota—Park River, N. D.	April 22	.....	Merrill
North Indiana—Kokomo, Ind.	Mar. 17	.....	Merrill
North New York—Watertown, N. Y.	April 14	.....	Warren
Northwest Kansas—Beloit Kan.	Mar. 24	.....	McCabe
Philadelphia—Bethlehem, Pa.	Mar. 17	.....	Newman
St. John's River—Tarpon Springs, Fla.	Jan. 2	.....	Hurst
St. Louis—St. Louis, Mo.	Mar. 10	.....	Cranston
Savannah—Savannah, Ga.	Jan. 28	.....	Hurst
South Carolina—Columbia, S. C.	Feb. 2	.....	Hurst
South Kansas—Fittsburg, Kan.	Mar. 10	.....	McCabe
S. W. Kansas—Winfield, Kan.	Mar. 17	.....	McCabe
Troy—Schenectady, N. Y.	Apr. 14	.....	Ninde
Upper Mississippi—Greewood, Jan.	14	.....	Andrews
Vermont—Springfield, Vt.	April 15	.....	Walden
Virginia—Roanoke, Va.	Mar. 11	.....	Mallalieu
Washington—Annapolis, Md.	Mar. 10	.....	Newman
Wilmington—Chester town, Md.	Mar. 17	.....	Walden
Wyoming—Ogden, N. Y.	Apr. 7	.....	Warren

By order and in behalf of the Board of Bishops.

EDWARD G. ANDREWS, Secretary.

Pittsburg, Pa., Nov. 2, 1896.

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UNITED FOR LIFE.

.....Give Name and Place Distinctly.....

MORRISON-JOHNSON.—Mr. W. P. C. Morrison to Miss Emma Johnson, at the residence of Mrs. West Johnson, Dec. 20, 1896.

OBBE-McKEY.—At New Iberia, La., on Dec. 17, 1896, J. P. Obbe to Miss Minerva McKey; also

REMOND-STOKES.—Dec. 12, 1896, Mr. S. Remond to Miss Emma Stokes; also

DAVIS-BELL.—Dec. 16, 1896, Mr. John Davis and Miss Rebecca Bell, A. H. Banks officiating.

JACKSON — DOUDRIDGE. — At Bryan, Texas, Dec. 23, at Mrs. Lula Hainges, Mr. Alfred Jackson to Miss Lillie Doudridge.

WILSON-EPPS.— Alexandria, La., Tuesday, Dec. 22, at the residence of the bride, Mr. John Wilson and Miss Sophronia Epps. Ages 25 and 22 respectively. W. J. M. Price officiated.

PURSAW — COLEMAN. — At Mt. Carmel, La., Dec. 21, Mr. Isaac Pursaw to Miss Eliza Coleman.

TURNER-SENSLEY.— Mt. Carmel, La., Dec. 23, 1896, by J. H. Rylander, Mr. Sidney H. Turner, of Orange, Tex., and Miss Ella Sensley.

KILPATRICK — LEWIS. — At Pitt Bridge, Texas, Dec. 24, at the residence of the brides parents, Mr. Wm. T. Kilpatrick, of Hempstead, Texas, and Miss Mary L. Lewis, J. A. Tillory officiating.

WASHINGTON — JOHNSON. — At Baton Rouge, La., By David Harrison, P. C., Mr. Alex Washington to Miss Mary Eliza Johnson, a member of the Mount Olive M. E. Church. The marriage took place in the church on Dec. 24th.

FROST — SHIREL. — At Fowikes, Tenn., Dec. 26, Mr. A. M. Frost and Miss Martha Shirel, F. J. Jacobs officiating. Many friends witnessed the ceremony.

CATARRH IN THE HEAD

Is a dangerous disease. It may lead directly to consumption. Catarrh is caused by impure blood, and the true way to cure it is by purifying the blood. Thousands testify that they have been cured by Hood's Sarsaparilla.

HOOD'S PILLS are purely vegetable and do not purge, pain or gripe. All druggists. 25c.

CLEAN TOPICS IN THE HOME.

We read many articles on cleanliness. How to keep the kitchen clean, the dire consequence of uncleanness in the dish-washing and many other charges upon that virtue that lies next to godliness, but comparatively little upon cleanliness of the tongue. In too many homes that member is accorded a liberty in filthiness which would not be tolerated in any other department. The father comes home and tells stories, the impure meaning of which is obscured by a veil of ambiguity.

The children, those small pitchers with great ears, wonder what father meant and why mother laughed and they are not slow to find out. They, in turn, do as father does, and repeat among themselves the vulgar joke, or the openly vile language they hear in the home, and so the eddying circle spreads out and out into society. I wonder if any one can measure the vast influence upon society at large!

We cannot expect our children to be better men and women than we are, in the natural order of things. If we, by our example, set the moral standard of purity on a low plane, how can we expect that our young people will have high views of morality and honor?

I wish every young couple who found

a home might build there an altar to purity. Begin right, dear young people. Let your conversation be such that no one need blush to hear it. You will be surprised to learn how quickly you will acquire the habit of leaving objectionable words, phrases, and topics out of your conversation. You will be surprised, too, to find how quickly this sort of talk will offend you in others.

The first years of married life, when reverence and respect for each other is in the ascendant, is the best time to form this habit of pure speech. You can hardly measure your influence in that respect. I have in mind a young bride who upon her marriage went to live with her husband's people. In her own home she had never heard the evil jest, the vile story rehearsed, but in her new home tongues were not guarded. She was young and too timid to reprove outright but her silence alone told its story, and in less than a year all had learned without open discussion that she and her husband did not relish impurity and such conversation has been dropped in the family.

The man in business has an opportunity to throw his influence on the side of purity. There are men, who to judge from their conversation, are not fit for pure women to associate with. Such men have ever the story, the unclean reference or jest to repeat, but the pure man has it in his power to remove such, if not in words by the silence which is eloquent. I know one who has had his forgiveness asked by unclean men for intruding vileness upon him, and yet he did not reprove by a spoken word.

Let us have clean homes, dear friends. If the fountain is sweet the waters will be sweet also, and not only our own shall be benefited, but all who shall come under their influence.—The Housekeeper.

HONEST CURE FOR TOBACCO HABIT.

One can't tell the truth too often. Tobacco is injurious to health, disturbs the heart, causes nervousness. SURE QUIT, an antidote chewing gum destroys craving, restores the system to its normal condition. 25 cents a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

IMPORTANT TO THE PASTORS.

The three addresses delivered during the recent session of the General Committee at Detroit by Bishop Fowler, Drs. Chaffee and Carroll entitled, "Why should I endorse the new Missionary Budget?" "Faithfulness to the Master's Commands" and "How shall we get the money needed for our Missionary Work?" have been published by the Missionary Society, and will be sent out upon the orders of the pastors for cost of postage and express. Postal rates per hundred, 16 cents. Remittance for postage should accompany orders. Express may be paid on delivery.

Missionary Secretaries.

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"Pearl glass" is nothing.
"Index to Chimneys" is nothing.

"Macbeth" with the shape we make for your lamp is all.

We'll send you the Index; look out for the rest yourself.

Geo A Macbeth Co

Pittsburgh Pa

RAILROAD TIME TABLE.

Illinois Central.			
ARRIVE—		LEAVE—	
Local mail.....	8:00 pm	Local mail.....	6:45 am
Chicago limited.....	6:35 pm	Chicago limited.....	9:00 am
Fast mail.....	8:25 am	Fast mail.....	6:30 pm
Louisville and Cincinnati.			
Fast mail.....	8:30 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.			
No. 3.....	6:45 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis		No. 6, Memphis	
Express.....	10:30 am	Express.....	4:00 pm
No. 21, Vicksburg ex-		Vicksburg ex-	
press.....	5:30 pm	press.....	8:05 am
No. 23, Baton		No. 24, Baton	
Rouge acc.....	10:00 am	Rouge acc.....	3:15 pm
Louisville and Nashville.			
No. 3, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	6:50 pm	No. 8, coast acc.....	3:30 pm
No. 5, fast mail.....	8:30 pm	No. 2, lim. ex.....	7:50 pm
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 pm
Texas and Pacific.			
No. 52, Ft. Worth		No. 53, Cal. ex.....	8:15 am
and Cal. ex.....	6:55 pm	No. 51, Hot Sp'gs	
No. 51, Hot Sp'gs		express.....	7:20 pm
express.....	9:15 am	Queen & Crescent Route.	
No. 1, Cincinnati and		Cincinnati and New	
New York.....	11:55 am	York.....	8:20 pm
No. 3, local.....	6:30 am	Local.....	7:30 am
Southern Pacific Company.			
Texas and Mexico		California ex.....	
fast mail.....	6:45 pm	Texas & Mexico	
California ex.....	6:55 am	fast mail.....	8:35 pm

Louisville and Nashville RAILROAD

Montgomery, Birmingham, Nashville, Louisville, Cincinnati, Atlanta, Jacksonville, Washington and

NEW YORK

THROUGH WITHOUT CHANGE.

No.	Departs.	No.	Arrives.
6 Fast Mail.....	7:10 am	3 Fast Ex.....	7:35 am
4 Fast Ex.....	9:45 am	7 Coast acc.....	8:55 am
8 Coast acc.....	8:30 pm	1 Lim. Ex.....	5:00 pm
2 Lim. Ex.....	7:50 pm	5 Fast Mail.....	10:25 pm
Sunday Ex.....	7:50 am	Sunday Ex.....	9:30 pm

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES

Cash Remittances.

From Dec 28 to Jan. 4.

G Monroe	T J Johnson
L Starr	Taylor Reid
Sarah Barnes, 2	O W Tillman
T. Brawley	Wm Bartey
O L Johnson	J W Turner
W McNeil	N Collier, 1
E G Smith	A D Jones
W H Smith	M A Dickson
J W Jackson, 5	S G Smith
Laura A Evans	Wm Linnott
Jas Wingate	W H H Gallion
Tom Thompson	D Troupe
M E Simonsen	I Howell
S W Ward	J E Rolax
J M Dickson	Parry & Daughtry Co
S P West, 1	F C Blandon
J D Majors	A G Nimrod
W Walker	M E W. Whitefield
N F Leatherwood	Danchy & Co
W S Leake, 1	J H Webb, 1
Robt Armistead, 1	D Green, 1
Miss C P Ferrissand, 1	A G Townsend, 1
G M R. Husbands	H Swann, 1
D B V Watthall	T E Matry
O Gillespie	M Seidner
Ed Baker	

* Yearly.
† Part yearly.

How do you like this issue? Show your approval by commencing an active canvass.

Perhaps our readers did not notice it, but during '96 we gave them an extra issue of the Southwestern. Last week was No. 53, and that number was issued in the year, while 52 usually completes a volume. This was an added expense to us which should be appreciated by extra efforts in increasing the circulation.

All subscriptions expire at the end of some calendar months, and therefore many will expire with this issue unless renewed. We shall send next week's issue to all these names, and trust every one will be renewed before the list for the following week is made up. Examine the date printed after your name, and if it is "Jan. 97," it means that a renewal must come before the second week in January or no more will be sent.

Miss M. A. Dickson solicits patronage at the Annual Conferences at Jackson and Greenwood, Miss., in her photograph work. Terms reasonable. Most of work finished at Conference.

We wish our pastors would unfold this paper in their pulpits next Sunday and show the people its large size and valuable contents. No other paper circulating among our people is equal to it in size or quality of matter.

THAT CATARRH IS A LOCAL AFFECTION

of the nasal passages, is a fact established by physicians, and this authority should carry more weight than assertions of incompetent parties, that catarrh is a blood affection. Ely's Cream Balm is a local remedy, composed of harmless medicaments and free of mercury or any injurious drug. It will cure catarrh. Applied directly to the inflamed membrane, it restores it to its healthy condition.

NEW ORLEANS AND VICINITY.

The Emancipation Proclamation was celebrated at Mt. Zion M. E. Church, January 1, 1897. A large and intelligent congregation was at Mt. Zion on Friday, January 1, at 2 p. m. The choir which is one of the best in the city, discoursed sweet music. The congregation sang, "Oh, for a Thousand Tongues to Sing," which was followed by prayer by Rev. Chas. Mouroe, and reading of Scriptures by Rev. C. W. Reeves. The choir then delighted the audience by a very beautiful selection. Miss Carrie Weaver read impressively the Emancipation Proclamation. This was followed by a historical sketch of the church by Mrs. L. E. Taylor. The Emancipation song was then sung, followed by the speaker of the occasion, Dr. I. B. Scott. The speaker gave us one of the best and clearest definitions of slavery and freedom, entering into such details as engaged the closest attention of his auditors from the beginning to its close. The oldest and best members of the church declared the effort to be a masterly one and the best in the history of the church. Presiding elder Duncan, who was master of ceremonies, contributed words of encouragement. T. G. Montgomery, P. C.

Emancipation day was observed at Union Chapel M. E. Church, Bienville street, by the pastor, members and a number of friends who assembled at 7:30 o'clock p. m. January 1, 1897. Appropriate speeches were made by the following persons: Rev. Gasselin Thomas, Polite, Mother Elizabeth Oscar, John B. Hall, Rev. Henry Taylor, after which the audience was favored with a solo: "My Country 'tis of Thee," by Miss Valma Lloyd. The singing for the occasion was kindly furnished by the juvenile choir under the leadership of Prof. Moore. At the close of the meeting a William Lloyd Garrison Emancipation Day Celebration Club was organized with the following membership: William Robinson, Rene C. Metoyer, H. D. M. Weber, James Cohen, Dr. Chas. W. Vance, Gustave Roman, Fred C. Breat, John B. Hall, Mother Elizabeth Oscar, Mary Grant, Josephine Maurice, Odile Murphy, M. M. Hall, Margaret Robinson. Rev. Henry Taylor.

For Weak Women,

Horsford's Acid Phosphate.

It soothes and feeds the nerves, helps digestion and imparts strength.

SHALL WE DIVIDE? YES.

By H. J. Wright, P. E.

Many reasons why! but your space will permit but a few pertinent reasons. I would suggest:

1. That the Conference comprises 157 men. Few of the New Orleans preachers and churches care to handle such a crowd for nothing, and many of the men on poor charges spend all the money they get in one quarter to get there. We have no permits on the railroad now; you must go on the certificate plan or go down and give give \$15 for a 1000 mile book.

2. New Orleans is not desirous of the Conference and there are only four towns outside that can accommodate us. The presiding elders will bring in about twelve more men; we know the advantage and disadvantages we suffer in some of these places with our number already. Of course the big men are all right where ever we go. The lowest possible fare for us from Shreveport to New Orleans, round trip, is \$12.95. With a divided Conference I could find three places on this the Natchitoches District to entertain the Conference but as now I can not find one. The A. M. E.'s can go in all these places. The people are anxious to see our big men, yes, our good men, bishops, secretaries and others.

3. In the Louisiana Conference now we have dozens of ambitious men; divide and they will develop themselves. Mississippi, Arkansas and Texas have lost nothing but are doing good work for our church. Spread your brains north and south, go and preach. Why should we be cooped up in our narrow sphere?

Dr. Albert says we have lost too many of our wise leaders by holding together will not make them. We have brains, we have the men. All they want is a chance to develop themselves. Shall we await the equals of

these he spoke to come before, we divide, if so why then keep asking the Conference for the enabling act? True we suffered a great loss, but heaven gains. You can not call our divided Conferences in the States mentioned pray if you look at their work. Some of us here have suffered and are willing to suffer more for our church. The death of no man will in my judgment cause me to oppose a division. If for self-aggrandisement we might say no. But for the spread of the work and the good suggested we say yes.

PRAYING AND WORKING.

Rev. P. A. Cool, D. D.

He was a prominent physician in the little city of —, a genial, good-natured man, who wielded a decided influence on a large circle of friends. He was skeptical in his views of the Bible and religion. His office was the headquarters for those who delighted in the common objections to Christianity, and where they met to air their special notions of infidelity.

The pastor of the Methodist Church had been introduced to the doctor, and they were on friendly terms. One day the pastor said to a member of his official board: "Does Dr. — ever attend church?"

"No," was the reply, "he has not been in a church for a dozen years."

"Why not extend him a special invitation?" said the pastor.

"It would do no good," he replied, "every preacher we have had for a long time has tried him. Better put your time in elsewhere."

Nothing more was said about the matter. The pastor made him a subject of prayer, and a plan was decided upon.

Among the many patients of the physician were some consecrated, praying people. The pastor visited one of these, and said, "I have some work for you to do."

The invalid replied: "I cannot do much, for I do not go out of my room often."

"But you can do all I ask you to do. Now, I think Dr. — is your physician?"

"Yes."

"Well, I want you to make him a subject of prayer."

"But he is an infidel, and often makes sport of religion."

"No matter. Will you pray for him at my request?"

"I will," was the firm reply.

"Then will you say to him when he comes that you have been praying for him? Do not argue. Only tell him the fact and no more."

Several persons were asked to do the same. No one but the pastor knew of the plan.

A few weeks later the pastor met the doctor and said to him: "Since making your acquaintance I have become interested in your religious welfare, and I have been praying for you."

He seemed astonished. Then he exclaimed: "Several persons have said the same thing to me during the last month. I don't understand it. But I have made up my mind to join the church and do differently."

Not long afterwards he was baptized with his whole family and became an influential Christian man.

Let us equip our prayers with hands and feet and hearts and kind words. The Holy Spirit will do the rest.—Epworth Herald.

It is only when he goes to church that the devil wears a long face.—Ex.

Strip off all masks and there is hardly a man who would know his next door neighbor.—Ex.

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BOOK CONCERN BARGAINS.

BAPTISM: An able treatise by Rev. A. G. Houston, P. E. Mississippi Conference; 25 cents.

BIBLES: All kinds and prices. Send for list.

CATECHISMS OF OUR CHURCH: No. 1, 40; No. 2, 55; No. 3, 70. Cloth bound in one volume, 25 cents.

CLARKE'S COMMENTARY: 6 vols. Imperial 8vo. Old Testament, original; New Testament revised by Daniel Curry, D. D. Cloth, leather, titles, \$10.00; sheep, \$15.00.

LESSON COMMENTARY ON THE SUNDAY SCHOOL LESSONS for 1897: To pastors and teachers, \$1.

PEOPLE'S COMMENTARY: Including brief notes on the New Testament, designed to assist Bible students and common readers to understand the meaning of the inspired Word. By Amos Binney and Daniel Steele, \$2.50.

COLORING MAN IN M. E. CHURCH: by Hagood, 90 cents.

DISCIPLINE OF THE M. E. CHURCH, 1896: Cloth, 30 cents. Flaps, 70 cents; by mail, 75 cents. Morocco, extra red under gold edges, \$1.00; by mail, \$1.05.

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These answer the oft-heard question, "How shall I go at that lesson?" Dr. J. L. Hurlburt gives a clear analysis of the lesson, showing what is to be taught and how the thoughts are to be brought out. The outlines are so suggestive that anyone can easily expand them to suit his own needs.

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There are numerous anecdotes and illustrations. These are fresh and varied, being chosen from a wide range of life and literature. Often a story carries a truth better than a sermon, and these nutshell stories are so diverse that teachers in all grades may find some fit use for them.

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A beautiful front-page frontispiece of appropriate design accompanies each quarter. There are also many vignettes and other illustrations.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, JANUARY 14, 1897.—Vol. 82. No. 2

EATON & MAINS, Publishers

Thou loyng, all atoning Lamb,
Thee—by Thy painful agony,
Thy bloody sweat, Thy grief and shame,
Thy cross and passion on the tree,
Thy precious death and life, I pray,
Take all, take all my sins away!
—Charles Wesley.

EDITORIAL COMMENTS

Are you reading?

How many books did you read last year?

The successful pastor is greatly in demand.
Study to succeed.

Every profession has its unpleasant features.
The ministry is no exception.

You who can see nothing good in your pastor,
see if you can find anything bad in yourself.

The wives of the ministers of the Rochester,
N. Y., District Conference, have organized
themselves into what is known as a "District As-
sociation of Ministers' Wives."

You say you do not need to join the church
to get to Heaven; maybe not, but there is no pro-
vision made for any one else. The arrangements
made are for the bride and the bride is the
church. Better get in.

There are three schools among the white people
in the bounds of the Central Tennessee Confer-
ence; namely, Summerton Academy, McMores-
ville Academy and Bloomington College.

The educated pastor who is afraid to intro-
duce slight changes in his usual services and his
manner of preaching that would tend to elevate
his congregation, simply because he fears the
people are not sufficiently intelligent to appre-
ciate such, has only to try it in order to be con-
vinced. Brethren, look sharp, the pew is grow-
ing, keep in the lead and lead the people upward.

The quarterly conference of the charge of
which the Rev. Cain Rogers is pastor, passed a
series of resolutions complimentary to their pre-
siding elder, the Rev. H. N. Brown, Central Ala-
bama Conference. They commend his year's
work and desire his return to the Dadesville dis-
trict.

Bishop Fowler says:

Big words are the tools of little ideas.
Sanctification must be distinguished from
Crankification. The former is sweet, charitable,
critical concerning itself, and surrenders all to
God; the latter is sour, criticises others and places
on the altar of selfishness. Avoid it as a viper;
it will sting the church to its death.

The most important doctrine of our church is
of a knowable religion—the witness of the

A man is not saved by his pocket book, but
with his pocket book.

The slave raiders continue their awful cruel-
ties. A native who belonged to a slave expedition
in 1890 has said that ten, twenty, thirty, and even
fifty were killed daily. In spite of this, about two
thousand captured slaves reached their destina-
tion. The British Commissioner in Central Af-
rica observes that "not perhaps a tithe of the cap-
tured slaves live to reach the market."

EDITORIAL CORRESPONDENCE.

The Mississippi Conference held its session
for 1897 at Jackson, the capital city, and was well
entertained. The pastor, Rev. J. C. Hibbler,
had his arrangements for entertainment made
long before the assembling of the conference and
each member was notified by means of a printed
roster just where he would be entertained. New
comers and late comers were provided for so
quietly and smoothly that no one realized what
was going on except the parties concerned. He
and his people deserve much credit, indeed.

The conference enjoyed the distinction of hav-
ing two bishops in attendance, Bishop Fowler, who
was assigned by the Board, and Bishop C. B.
Galloway, of the M. E. Church South, who re-
sides at Jackson. He showed great interest in
Bishop Fowler and the conference as well. The
brethren seemed pleased to have him come. His
prayer at the opening session was both touching
and beautiful.

The church is a large brick structure with
a wing on each side and must have had packed
in it at various times during the session any where
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Christian Advocate.

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If a Money Order Post-Office or an Express Office is not within your reach, your Postmaster will register the letter you wish to send us on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

From Dec 28 to Jan. 4.

C Monroe	T J Johnson
L Starr	Taylor Read
Sarah Barnes, 2	C W Tillman
T Brawley	Wm Bartley
CL Johnson	J W Turner
W McNeil	N Collier, 1
B G Smith	A D Jones
W H Smith	M A Dickson
J W Jackson, *5	S G Smith
Laura A Evans	Wm Emmet
Jas Wingate	W H H Gallion
Tom Thompson	D Troupe
M E Simason	I Howels
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Miss C P Perriman	A G Townsend, 1
G M R Husbands	H Swann, 1
D B V Watshall	T E Matry
O G Leopie	M Seithar
Ed Baker	

* Yearly.

† Part yearly.

How do you like this issue? Show your approval by commencing an active canvass.

Perhaps our readers did not notice it, but during '96 we gave them an extra issue of the Southwestern. Last week was No. 53, and that number was issued in the year, while 52 usually completes a volume. This was an added expense to us which should be appreciated by extra efforts in increasing the circulation.

All subscriptions expire at the end of some calendar months, and therefore many will expire with this issue unless renewed. We shall send next week's issue to all these names, and trust every one will be renewed before the list for the following week is made up. Examine the date printed after your name, and if it is "Jan. 97," it means that a renewal must come before the second week in January or no more will be sent.

Miss M. A. Dickson solicits patronage at the Annual Conferences at Jackson and Greenwood, Miss., in her photograph work. Terms reasonable. Most of work finished at Conference.

We wish our pastors would unfold this paper in their pulpits next Sunday and show the people its large size and valuable contents. No other paper circulating among our people is equal to it in size or quality of matter.

THAT CATARRH IS A LOCAL AFFECTION

of the nasal passages, is a fact established by physicians, and this authority should carry more weight than assertions of incompetent parties, that catarrh is a blood affection. Ely's Cream Balm is a local remedy, composed of harmless medicants and free of mercury or any injurious drug. It will cure catarrh. Applied directly to the inflamed membrane, it restores it to its healthy condition.

NEW ORLEANS AND VICINITY.

The Emancipation Proclamation was celebrated at Mt. Zion M. E. Church, January 1, 1897. A large and intelligent congregation was at Mt. Zion on Friday, January 1, at 2 p. m. The choir which is one of the best in the city, discoursed sweet music. The congregation sang, "Oh, for a Thousand Tongues to Sing," which was followed by prayer by Rev. Chas. Monroe, and reading of Scriptures by Rev. C. W. Reeves. The choir then delighted the audience by a very beautiful selection. Miss Carrie Weaver read impressively the Emancipation Proclamation. This was followed by a historical sketch of the church by Mrs. L. E. Taylor. The Emancipation song was then sung, followed by the speaker of the occasion, Dr. I. B. Scott. The speaker gave us one of the best and clearest definitions of slavery and freedom, entering into such details as engaged the closest attention of his auditors from the beginning to its close. The oldest and best members of the church declared the effort to be a masterly one and the best in the history of the church. Presiding elder Duncanson, who was minister of ceremonies, contributed words of encouragement. T. G. Montgomery, P. C.

Emancipation day was observed at Union Chapel M. E. Church, Bienville street, by the pastor, members and a number of friends who assembled at 7:30 o'clock p. m. January 1, 1897. Appropriate speeches were made by the following persons: Rev. Gasselin Thomas, Polite, Mother Elizabeth Oscar, John B. Hall, Rev. Henry Taylor, after which the audience was favored with a solo: "My Country 'tis of Thee," by Miss Valma Lloyd. The singing for the occasion was kindly furnished by the juvenile choir under the leadership of Prof. Moore. At the close of the meeting a William Lloyd Garrison Emancipation Day Celebration Club was organized with the following membership: William Robinson, Rene C. Metoyer, H. D. M. Weber, James Cohen, Dr. Chas. W. Vance, Gustave Roman, Fred C. Brent, John B. Hall, Mother Elizabeth Oscar, Mary Grant, Josephine Maurice, Odile Murphy, M. M. Hall, Margaret Robinson. Rev. Henry Taylor.

For Weak Women,

Horsford's Acid Phosphate.

It soothes and feeds the nerves, helps digestion and imparts strength.

SHALL WE DIVIDE? YES.

By H. J. Wright, P. E.

Many reasons why! but your space will permit but a few pertinent reasons. I would suggest:

1. That the Conference comprises 157 men. Few of the New Orleans preachers and churches care to handle such a crowd for nothing, and many of the men on poor charges spend all the money they get in one quarter to get there. We have no permits on the railroad now; you must go on the certificate plan or go down and give give \$15 for a 1000 mile book.

2. New Orleans is not desirous of the Conference and there are only four towns outside that can accommodate us. The presiding elders will bring in about twelve more men; we know the advantage and disadvantages we suffer in some of these places with our number already. Of course the big men are all right where ever we go. The lowest possible fare for us from Shreveport to New Orleans, round trip, is \$12.95. With a divided Conference I could find three places on this the Natchitoches District to entertain the Conference but as now I can not find one. The A. M. E.'s can go in all these places. The people are anxious to see our big men, yes, our good men, bishops, secretaries and others.

3. In the Louisiana Conference now we have dozens of ambitious men; divide and they will develop themselves. Mississippi, Arkansas and Texas have lost nothing but are doing good work for our church. Spread your brains north and south, go and preach. Why should we be cooped up in our narrow sphere?

Dr. Albert says we have lost too many of our wise leaders by holding together will not make them. We have brains, we have the men. All they want is a chance to develop themselves. Shall we await the equals of

these he spoke to come before, we divide, if so why then keep asking the Conference for the enabling act? True we suffered a great loss, but heaven gains. You can not call our divided Conferences in the States mentioned puny if you look at their work. Some of us here have suffered and are willing to suffer more for our church. The death of no man will in my judgment cause me to oppose a division. If for self-aggrandisement we might say no. But for the spread of the work and the good suggested we say yes.

PRAYING AND WORKING.

Rev. P. A. Cool, D. D.

He was a prominent physician in the little city of —, a genial, good-natured man, who wielded a decided influence on a large circle of friends. He was skeptical in his views of the Bible and religion. His office was the headquarters for those who delighted in the common objections to Christianity, and where they met to air their special notions of infidelity.

The pastor of the Methodist Church had been introduced to the doctor, and they were on friendly terms. One day the pastor said to a member of his official board: "Does Dr. — ever attend church?"

"No," was the reply, "he has not been in a church for a dozen years."

"Why not extend him a special invitation?" said the pastor.

"It would do no good," he replied, "every preacher we have had for a long time has tried him. Better put your time in elsewhere."

Nothing more was said about the matter. The pastor made him a subject of prayer, and a plan was decided upon.

Among the many patients of the physician were some consecrated, praying people. The pastor visited one of these, and said, "I have some work for you to do."

The invalid replied: "I cannot do much, for I do not go out of my room often."

"But you can do all I ask you to do. Now, I think Dr. — is your physician?"

"Yes."

"Well, I want you to make him a subject of prayer."

"But he is an infidel, and often makes sport of religion."

"No matter. Will you pray for him at my request?"

"I will," was the firm reply.

"Then will you say to him when he comes that you have been praying for him? Do not argue. Only tell him the fact and no more."

Several persons were asked to do the same. No one but the pastor knew of the plan.

A few weeks later the pastor met the doctor and said to him: "Since making your acquaintance I have become interested in your religious welfare, and I have been praying for you."

He seemed astonished. Then he exclaimed: "Several persons have said the same thing to me during the last month. I don't understand it. But I have made up my mind to join the church and do differently."

Not long afterwards he was baptized with his whole family and became an influential Christian man.

Let us equip our prayers with hands and feet and hearts and kind words. The Holy Spirit will do the rest.—Epworth Herald.

It is only when he goes to church that the devil wears a long face.—Ex.

Strip off all masks and there is hardly a man who would know his next door neighbor.—Ex.

Scientific American
Largest circulation of any scientific paper in the world. Splendidly illustrated. No intelligent man should be without it. Weekly, \$2.00 a year; \$1.50 six months. Address, MUNN & CO., Publishers, 361 Broadway, New York City.

BOOK CONCERN BARGAINS.

BAPTISM: An able treatise by Rev. A. G. Houston, P. E. Mississippi Conference; 25 cents.

BIBLES: All kinds and prices. Send for list.

CATECHISMS OF OUR CHURCH: No. 1, 40; No. 2, 55; No. 3, 70. Cloth bound in one volume, 25 cents.

CLARKE'S COMMENTARY: 6 vols. Imperial 8vo. Old Testament, original; New Testament revised by Daniel Curry, D. D. Cloth, leather, titles, \$10.00; sheep, \$15.00.

LESSON COMMENTARY ON THE SUNDAY SCHOOL LESSONS for 1897: To pastors and teachers, \$1.

PEOPLE'S COMMENTARY: Including brief notes on the New Testament, designed to assist Bible students and common readers to understand the meaning of the inspired Word. By Amos Binney and Daniel Steele, \$2.50.

COLORING MAN IN M. E. CHURCH: by Hagood, 50 cents.

DISCIPLINE OF THE M. E. CHURCH, 1896: Cloth, 30 cents. Flaps, 70 cents; by mail, 75 cents. Morocco, extra red under gold edges, \$1.00; by mail, \$1.05.

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What are its Chief Features?

1. THE COMMENT.

Each lesson has about seven pages of explanation. These are scholarly and accurate, but written in an easy popular style. The most eminent Biblical commentators have been laid under contribution, and the strongest obtainable light is thrown upon the dark places of the text.

2. THE PRACTICAL APPLICATION.

In such simple, everyday English as a teacher would use to a class, the truths of the lesson are briefly and pointedly applied. It is this which gives the "ILLUSTRATIVE NOTES" its highest value to earnest teachers. In these applications Dr. Robert R. Doherty sustains his high reputation as a bright and instructive teacher of young people.

3. HINTS TO TEACHERS.

These answer the oft-heard question, "How shall I go on that lesson?" Dr. J. L. Hurlburt gives a clear analysis of the lesson, showing what is to be taught and how the thoughts are to be brought out. The outlines are so suggestive that anyone can easily expand them to suit his own needs.

4. ILLUSTRATIONS FOR TEACHERS

There are numerous anecdotes and illustrations. These are fresh and varied, being chosen from a wide range of life and literature. Often a story carries a truth better than a sermon, and these nutshell stories are so diverse that teachers in all grades may find some fit use for them.

5. PICTORIAL ILLUSTRATION.

A beautiful front-page frontispiece of appropriate design accompanies each quarter. There are also many vignettes and other illustrations.

6. SUMMARY.

Three hundred and seventy-six octavo pages. One hundred and thirteen pictorial illustrations. Numerous maps, charts and blackboard pictures. Many illustrative anecdotes. Many plans of teaching. List of books for further reading and reference. Pliny applications of truth. Thorough explanations of difficulties.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, JANUARY 14, 1897.—Vol. 32. No. 2

EATON & MAINS, Publishers

Thou loyng, all atoning Lamb,
Thee—by Thy painful agony,
Thy bloody sweat, Thy grief and shame,
Thy cross and passion on the tree,
Thy precious death and life, I pray,
Take all, take all my sins away!
—Charles Wesley.

EDITORIAL COMMENTS

Are you reading?

How many books did you read last year?

The successful pastor is greatly in demand.
Study to succeed.

Every profession has its unpleasant features.
The ministry is no exception.

You who can see nothing good in your pastor,
see if you can find anything bad in yourself.

The wives of the ministers of the Rochester,
N. Y., District Conference have organized
themselves into what is known as a "District As-
sociation of Ministers' Wives."

You say you do not need to join the church
to get to Heaven; maybe not, but there is no pro-
vision made for any one else. The arrangements
made are for the bride and the bride is the
church. Better get in.

There are three schools among the white people
in the bounds of the Central Tennessee Confer-
ence; namely, Summerton Academy, McLemores-
ville Academy and Bloomington College.

The educated pastor who is afraid to intro-
duce slight changes in his usual services and his
manner of preaching that would tend to elevate
his congregation, simply because he fears the
people are not sufficiently intelligent to appre-
ciate such, has only to try it in order to be con-
vinced. Brethren, look sharp, the pew is grow-
ing, keep in the lead and lead the people upward.

The quarterly conference of the charge of
which the Rev. Cain Rogers is pastor, passed a
series of resolutions complimentary to their pre-
siding elder, the Rev. H. N. Brown, Central Ala-
bama Conference. They commend his year's
work and desire his return to the Dadesville dis-
trict.

Bishop Fowler says:

Big words are the tools of little ideas.
Sanctification must be distinguished from
Crankification. The former is sweet, charitable,
critical concerning itself, and surrenders all to
God; the latter is sour, criticises others and places
it on the altar of selfishness. Avoid it as a viper;
it will sting the church to its death.

The most important doctrine of our church is
of a knowable religion—the witness of the
spirit.

A man is not saved by his pocket book, but
with his pocket book.

The slave raiders continue their awful cruel-
ties. A native who belonged to a slave expedition
in 1890 has said that ten, twenty, thirty, and even
fifty were killed daily. In spite of this, about two
thousand captured slaves reached their destina-
tion. The British Commissioner in Central Af-
rica observes that "not perhaps a tithe of the cap-
tured slaves live to reach the market."

EDITORIAL CORRESPONDENCE.

The Mississippi Conference held its session
for 1897 at Jackson, the capital city, and was well
entertained. The pastor, Rev. J. C. Hibbler,
had his arrangements for entertainment made
long before the assembling of the conference and
each member was notified by means of a printed
roster just where he would be entertained. New
comers and late comers were provided for so
quietly and smoothly that no one realized what
was going on except the parties concerned. He
and his people deserve much credit, indeed.

The conference enjoyed the distinction of hav-
ing two bishops in attendance, Bishop Fowler, who
was assigned by the Board, and Bishop C. B.
Galloway, of the M. E. Church South, who re-
sides at Jackson. He showed great interest in
Bishop Fowler and the conference as well. The
brethren seemed pleased to have him come. His
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"Mercy is of Divine origin, but it should walk
the pathway of our civilization hand in hand with
justice—justice to the living as well as to
the dead. Mercy to the bad is oftentimes cruelty
to the good.

"The sovereigns of our social fabric are law
and justice. Let us crown them, and keep them
throne as the only security to society, the
means of perpetuating government.

Men who are out in the
are to let down their nets
and catch the fish.

OUR CONTRIBUTORS.

OUR POLITICAL SYSTEM.

By J. Will Jackson, D. D.

By "Our Political System," as employed in this article, is meant the entire scheme of our governmental activities, viz., the Legislative, the Executive, and the Judiciary. It is an unique affair. Its exact counterpart cannot be found among the governments of the earth. Its structural elements are wrought out of the sovereign will of the people. This one fact stamps upon it the cast of durability, beneficence, and perpetuity. There can be no surer foundation upon which to build, and upon which to perpetuate the blessings of good government, than upon the will, the free and unembarrassed will of the whole people. In a country such as ours, where intelligence, morality and education so diffusely obtain, danger to the stability of good government is reduced to the minimum of possibility. Problematic questions of public interest may, in the discussions which they call for, confuse the minds of the people for a time, and even lead them into an injurious use of their suffrage, but the lessons of experience under the dominance of mischievous policies are quickly heeded when entailed upon a free and intelligent people. The remedial power is in their hands, and they will not be slow to exercise it. It is truly a system "of the people, for the people, and by the people." The aim of this article is to discursively note, briefly, some of the salient features of this system.

1. The Religious Feature.—There is a religious feature to this system. It truly recognizes man's religious nature, and gives full play to that feature. It respects the right to exist of two inherent and active forces of man's constitution—the political and the religious—and so discriminates between them as to clothe each with all the possibilities of its fullest freedom and development, and at the same time, preserve between them the relation of a healthful reactive interdependence. Under it the church is recognized as the spiritual state independent of organic connection with the purely political or temporal state. There will forever remain but little real danger to the permanence and usefulness of our national institutions so long as these ever-persistent and assertive forces of the race are kept securely within the bounds of their separate and distinct spheres of action. As to religious verities, creeds, and organization, all that a people may rightfully demand of civil government is freedom of action—a freedom of action consistent with the demands of civilized society. Such a freedom our system affords. By throwing around the religious nature this wholesome restrictive protection it leaves untrammelled religious thought and choice, and paves the way for the highest and best religious attainment of the race. In this respect as, indeed, in many others, this feature of our political system is the most beneficially effective in history, ancient and modern. Strictly speaking, however, our system is neither religious or irreligious. It does not aim to be either. Its province of action is among the temporalities, not the spiritualities. It embraces the social relations, conditions, and needs of the people as these are related to its civil administration only. Our fundamental law is but a protectorate of the rights of the people in every department of their legitimate sphere. It recognizes the right of worship as being co-extensive with that of its cognate condition, the right of liberty. Further than this among the religious sanctities it does not go; but in this it exhibits as much confidence in the reality of worship as it does in the reality and value of liberty. This religious feature of our political system is the foundation upon which rest and flourish our Christian institutions, and these in turn are to preserve for posterity the noblest inheritance of all the ages: A government of equal freemen founded upon the doctrine of the fatherhood of God and the brotherhood of man. "Righteousness exalteth a nation."

2. The Distributive Feature.—The indiscriminate distribution of governmental responsibilities, embracing popular suffrage, is another admirable feature of this system. Under it every home, be it ever so humble, is like a parliament of politics in miniature, where are envolved, discussed, and digested the grave economic questions which stir into commotion the energies of

the Republic. Under this feature the people are the rulers. It constantly stimulates interest in good government, and keeps alive the spirit of true patriotism. Those of the masses who may be elevated to positions of official preeminence are but public servants. By their self-chosen representatives in conventions, the people formulate the policies of government and, on the sound democratic principle of the rule of the majority, are solely responsible for their practical results. Classes of citizens are unknown under this system. The Constitution recognizes a homogeneous citizenship only. This oneness of citizenship and universal participation in the affairs of government convert every citizen into a student of current political movements, and thus our system becomes in itself an educational institution of national proportions. The citizen is clothed with the august panoply of unrestricted suffrage. In the potentiality of his ballot lies all the machinery, active and possible, of our complex political organization. Such a distribution of responsibilities creates a lively sense of duty and obligations on the part of the voter, and also acts as a restraining curb upon those who are intrusted with official prerogatives. It unifies the discordant elements of our composite nationality, and endears the one flag of our common country in the hearts of all the people. The heat and passion engendered by the exciting strife of a presidential campaign, in which the people divide upon conflicting issues into contending parties and factions, soon give place to sublime acquiescence, when the election is passed and the will of the people, as manifested at the polls, has been declared; and the civilized world without beholds, with wonder and admiration, a great nation tranquil in the heritage of a resplendent citizenship, united, paying undivided honor, at the shrine of our magnificent political system, to the elected representatives of all the people. The dark and terrible periods through which our country has passed have tested the enduring strength of its system of government. The late war settled forever all disputation concerning its nature and authority. This disputation had reached from the founding of the government down to Appomattox. Here by the arbitrament of battle was the unity and indivisibility of this system ratified and declared. The cementing force is its distributive feature.

3. The Absorptive Feature.—Another feature of this system, and one worthy of consideration, is its marvelous power of national absorption. No other system of political control possesses this feature of government in a manner so conspicuous and potent as does our American system, and truly may it be said that not within the range of political administration, of either ancient or modern times, has there been one so tested and proved on this phase of its operations as that of ours. An organic body that can digest and assimilate, indiscriminately, all that passes into it is not only a most surprisingly healthful body, but one wonderfully strong constitutionally. And yet such is true, in a sense, of our political system. It is, indeed, a stupendous triumph of modern political science, demonstrable under this system only. No greater proof of the stability and permanence of government can be adduced—no more reliable earthly prophecy of its perpetuity can be found. Thousands of foreigners reach these shores every year. They come to us from different nationalities and governments, whose languages, habits of life, customs, and notions of personal liberty and political control are confusedly discordant among themselves and antagonistic to our system and civilization. Many of them possess all the virtues of good citizens, but many more hail from the criminal class. "From a late report of the Howard Society of London, it appears that seventy-four per cent. of the Irish discharged convicts have found their way to the United States." Data of the Eleventh Census are not at hand. The Tenth Census put our foreign-born population at 6,679,943. The flood of immigration in 1882 swelled this number by nearly 800,000 more. Adding to these their children of the first generation, who are but little, if any, removed from the habits and customs of their ancestors, we have probably of our population a foreign element of 20,000,000. The greatest peril to our system of government and institutions undoubtedly lies in this turbulent and conflicting accretion to our population.

Good and true men have sounded the tocsin to direct serious attention to the enormity of the problem. But it will be solved. There are some questions of national importance which are not possible of immediate, finished solution. They are progressive in their nature, and all that can be successfully accomplished is to keep them in harmonious adjustment to the demands of the times. This foreign immigration problem is such an one. If it is ever found to be necessary for the well-being of the commonwealth, restrictive legislation will be resorted to and thus the problem will be kept within the bounds of progressive solution. Conditions for its management will develop with its growth. If the statesmanship and Christianity of the past have successfully dealt with the problem, surely the statesmanship and Christianity of the future, with increased strength of experience and intelligence, will do at least equally as well. In view of this heterogeneous corruption of diverse radical elements the only wonder is that it is as well with us as it is. The rapidity with which this foreign population becomes Americanized, is truly amazing to the thoughtful student of history. Here and there, now and then, a discordant note is heard, but it is evanescent; and all the while, surely and firmly, the healthy process of national assimilation is progressing. Under our system it requires no standing armies to hold these foreigners in check. No special class legislation is resorted to to appease them. They are left alone to the free air and free institutions of the land of their adoption. They soon embrace American ideas and adopt the political faith of the country. This winning, subduing, politically assimilating force is but the spirit of our civilization—the calm, controlling essence, so to speak, of the best government yet devised by the genius of man. It is founded upon the immutable principles of humanity, justice and progress. They are destined to give to all men an open field and a fair race in the journey of life. The practical working of these principles need only to be seen to be admired and espoused. There is no such innate, transforming power to be found in the ordinary civil activities of any other political system. The seeds of an universal empire would seem to be implanted in such a system, and toward the attainment of this height of political dominion I verily believe the American Republic to be tending. Such a view of the future of my country may have the color of extravagant optimism, and yet the general trend of political and social movements in the Old World seem to afford room for the assumption.

It is not here meant that, as a great nation, we shall be absolutely exempt from contact with disturbing conditions. Great problems will arise in the future as they have in the past. New conditions will continually be developed, giving birth to new and absorbing national problems. Such is the path of progress. But they will be met and adjusted without material interference with our existing national autonomy. Eliminating and adjusting forces are mightily active and effective in a country like ours, our brief national history being the witness. The absorptive feature of this system is a powerful factor of its stability and perpetuation.

Politics is the science of government. Are there not bed-rock truths to be reached in this science—structural elements of durability? The political history of the world is but a splendid rehearsal of the colossal experiments in the realm of human government. Man has now reached higher altitudes and builded upon more solid foundations. Government, to be durable, must rest upon the political, religious and social nature of man. This is an innovation upon the ethical statesmanship of Plato, which, indeed, was the theory and practice of all the ancient systems, and permeates, taintingly, all the great modern systems of to-day, except our own. Under Plato's ideal system man belonged to the State. A government reared upon such a theory of the dignity of man can not stand the tests of human progress. It must decay. Also, the complex and unnatural system of Roman status, depending upon the three conditions, *libertas*, *civitas*, and *familia*, with its multiform subdivisions into *sui puris*, *alieni puris*, *sub patria potestate*, *fili familias* etc., was nothing more than a huge, well-knit, highly developed system of dehumanizing ingredients.

Our system recognizes the superiority of

man and the absolute subserviency of all political institutions. It is the imperative, aggregate voice of man's higher nature. Herein, it appears to me, lies a not emphatic prophecy of the illimitable continuance of our matchless political system: It agrees with, because it is the voice of, the ennobling principles of man's free and progressive nature. Nihilism, anarchy, and socialism, if they shall ever be actually heard at all, can be as but palsied whispers—stifled echoes within the towering walls of our well-wrought and firm-founded citadels of Christian liberty and progress.

OUR RELIGIOUS LEADERS.

Rev. Joseph Courtney, D. D.
Second Paper.

The church of God is not in the world as an intruder, but by the authority of the highest power. Whoever may engage divinely in church work is no an intruder in that occupation. The blessed Christ said, "Upon this rock I build my church." The true church of God has been instituted, as was predicted, by the Lord's Christ. To His disciples He said, "Go preach the Gospel to every creature." Now, to call in question the authority of the church to exist, or to call in question the authority of holy men, who clearly demonstrated in their life and work that they are called to preach the gospel, is to call in question the authority of Christ. From the above we have authority both for the existence of the church and the preaching of the Gospel. The greatest fame of the church is the fame of the wonderful achievements in the renewal of sinners in the image of God. This is purely the work of the Gospel and the Holy Spirit. The fame of Christ, and also that of the church has been and is now gloriously vindicated. The greatest glory of the church on earth is the manifest glorious life of the believers in Christ, trained by it, and are now permanently engaged in Christian work. Now, as a testimony as to the divinity of this, wherever the work of earnest Christian workers is manifest in any community, the workers will not want for employment, and the true sowers of the divine Word will not be without a field. To accomplish this work in its most perfect form, there must be cultured and refined leaders—leaders who have been cultured and refined under the purifying influences of the Holy Spirit. The church of God required such. The teacher of eternal truth is an educator of souls. He is educating them for eternity, and his work will only be fully revealed then.

A religious life is heart, purity. There can be no purity of heart, nor maturity of Christian character, unless spiritual life has been imparted to the soul from above. We are, by virtue of our own conduct, dead in our own trespasses and sins, and for us to obtain spiritual life, we must be born anew, must become new creatures in Christ Jesus. To do this essential work of ourselves is as impossible as it is for a soul dead in sin to grow out of its sins into spiritual life, or for a dead plant to be cultivated into natural life.

The nations are to be brought to Christ through the preaching of the Gospel. "How shall they hear without a preacher? and how shall they preach except they be sent? So belief cometh of hearing, and hearing by the Word of Christ." The foundation of the Christian system operating to-day as it is, is the proper presentation of the Word of Christ, for belief in the Divine Christ must come through his Word. The true converting power—evangelical in its essence—is the principal leverage which Christianity uses for raising the standard of Christian ethics in nations and in individual believers.

Instruction, through understanding, is the basis of all moral operations; but instructions in morals are of vital force when backed by objective examples in the Instructor. We may preach to men about the duty of returning good for evil as eloquently as an apostle of old, but they will not have as clear conception of what we preach as they would if they could see us bestowing special benefits on them from whom we have received deliberate injury. It seems that this was so in the apostolic age. It was one of the avenues used by them in winning souls for Christ. It is said: "One tradesman converted to Christianity and taking a firm stand among his companions against trade tricks once used by himself, cast greater shame upon their dishonesty than all instructions they ever heard from the

pulpit." So it is equally true of one, especially a youth, whom religion strengthens. So as to walk purely and religiously among dissipated companions; he sends such conviction into their guilty consciences in regard to the reality of religion which, ordinarily, mere instruction could hardly do. He at once convinces them and is himself an example that purity of life is not unattainable. All the Christian virtues are susceptible of being embodied in the person of individuals, and through them, as auxiliaries, become well understood by the public mind. When this is a demonstrated reality on our part, we shall then truly become the living epistles of God, which may be seen and read by all men. The highest objective work of religion and the church is to purify the homes, and through the homes and individual believers purify the world. The great command is, "Go ye, therefore, into all the world, and preach the gospel to every creature." The church and the ministry are the authorized aggressors against the world of sin, but both are to be, under God, so pure that the world by their holy precepts and example will be brought to Christ.

"Awake! Awake! Put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean."

Lexington, Ky.

LETTER FROM REV. ALEXANDER P. CAMPHOR.

Cunard R. M. S. "Lucania."
Atlantic Ocean, Dec. 24, 1896.

Dear Editor—Although our noble and faithful ship is bearing us far away to regions beyond, while between you and us the deep blue ocean rolls, yet our thoughts, swifter than light, bridges the vast distance and come to where you are. How great the contrast! You on land, we on tossing sea. You beholding the beautiful sights of a Southern metropolis, we, darkened skies, rolling ship and boiling waves. Yet at home, we on distant waters. And yet, in thought and through simple child-like faith, we may be very near. For have we not often sung:

Though sundered far, by faith we meet,
Around one common mercy seat.

Thank God for thought and prayer! So then, it matters not whether we ride the dangerous waves under other skies, whether we climb dizzy heights, whether hard times or good times await us, whether new and strange sights meet our view, whether we be far or near, it matters not.

The first thing of interest we want you to know is our parting in New York City. A beautiful company of about fifty escorted us to our steamer. We had just visited the Methodist Book Concern, saying good bye to our friends there and taking a farewell look at the beautiful building, the pride and joy of our beloved Methodism.

At 12:30, we reached our steamer, the *Lucania*. Our friends, after going through the ship, all assembled in the beautiful parlor to exchange their farewell courtesies and bid us good-bye.

Dr. H. A. Monroe, our presiding elder, thought it fitting that we hold a prayer meeting. To this all heartily assented, an eloquent and feeling prayer being offered by President W. C. Jason, and remarks made by Dr. E. Lyon, Mrs. Morgan, a returned missionary from Liberia, Africa, and the writer.

Mrs. Sarah Parker, a member of St. John's M. E. Church, presented the writer with a beautiful, silken American flag. Pastor and people were both sad and happy in this parting hour. Sad in parting; but glad because of the mission upon which their own pastor and wife were entering for the sake of the Lord Jesus, with cheer and enthusiasm.

Amid the waving white handkerchiefs and sad farewells, the hugh ocean craft launched out with its immense burden of human and material freight into the bay and thence into the blue and mighty deep.

Five days and nights we have seen naught save sky and sea. Now the stars looking quietly down, guiding us through winds and waves, now the moon walking in brightness, then hiding be-

hind banks of lowering, ragged clouds; now the ship, gliding with majestic grace and beauty over the laughing waves, then pitching and rolling and tossing; now the moaning of the unweary winds, then the roar of the loudly-sounding sea.

But amidst the reel and rock of our faithful ship, and the monotony of sounds and sights, we all rejoice in Him, "Who plants His footsteps in the seas, and rides upon the storms." Within thirty hours, we shall all rejoice in the happy sight of land! dear land. More anon.

LEXINGTON CONFERENCE NOTES.

Rev. J. E. Warren is hopefully at work at Caydon, Ind.

Rev. S. H. Ferguson, at Jeffersonville, is waiting for the conference to meet.

Rev. J. A. Smith, at Muncie, has not yet built his new church. Wonder why?

Rev. T. R. Prentiss, at N. Indianapolis, had a "ragged social" recently.

Rev. W. Singleton's hands are full at Dulaney. Princeton ought never to have been added.

Smithland thrives under the pastorate of Rev. C. L. Lewis.

Watson is "looking up," says Bro. J. S. Henry.

Revs. Gilliam, Johnson, and Sesile went to Indianapolis, their home, "to have a Xmas," and they did.

Rev. T. R. Fletcher, at Cynthiana, is trying to finish his new church.

Rev. W. W. Locke, at Flemmingsburg, is having his usual success.

Rev. H. A. Southgate, of Georgetown, Ky., says he is pushing things to the front.

Rev. T. L. Ferguson, of Jackson street, Louisville, says he served one year as P. E. and—well, who will succeed P. E. Sissle at conference?

Dr. J. H. Stanly, of Asbury, still jumps on top of the pulpit when happy.

Rev. C. J. Nichols, is singing his way through at Moorefield.

Rev. B. J. Coleman, is one of the most intelligent, and religiously moral young men of the conference, and one of the most efficient parties at one of the poorest appointments. Why?

Rev. W. L. Muir, at New Zion, is a typical Kentuckian; hence his hospitality.

Rev. B. J. Ward, of Choplain, wants conference to meet in January.

Death has made sad havoc in our conference this year. Booker, Wm. Johnson, Thompson, and Hargrove have died.

Rev. T. L. Ferguson says he had a "huge time" at Indianapolis.

Rev. M. McCoomer, of Finchville, says he will hold his own until conference.

Our P. E.s met recently in Cincinnati to fix things for conference. It may be necessary to hold another "star chamber" session just before the gavel falls, you know. Rev. C. H. Pyle's favorite text, since he received his present appointment is, "Who is she that looketh forth as fair as the moon?"

Rev. H. W. Tate, of Cleveland, celebrated the anniversary of his church, lately.

Rev. E. R. Lewis, at Doer and Ripley, is cleaning up his church.

Rev. H. Steene, of Ironton, says he intends to hold out to the end.

Rev. T. L. Carpenter, at Xenia, O., says he don't understand it.

Rev. G. C. McPheters, of Cadiz, O., is working hard for success.

Rev. W. B. Harris, of Stentonville, recently went to Indianapolis to attend the funeral of his sister-in-law.

Rev. Jas. Taylor, of Vanceburg, believes in "Corporal Tanner."

Rev. Alex. Posey, of Rushville, has not entirely recovered from the recent stroke of paralysis.

In "supplies," our Conference leads: Lex. Dist., 8; Ind., 4; Louisville, 6 and 7, and all receive Missionary Money.

The children of God who have sought and found the experience of entire sanctification require to pray much for wisdom to know how to retain it. Mr. Wesley said that most of those who found it in his services, lost it a number of times not knowing how to retain it. People who have this grace are the vineyard of the Lord.—Ex.

OUR BENEVOLENT CAUSES.

AMERICAN BIBLE SOCIETY.

An Appeal.

The American Bible Society asks for prompt and generous contribution to promote the circulation of the Scriptures.

Its peculiar organization shuts it off from access to thousands of pulpits and from direct appeal to thousands of congregations which are constantly urged to be loyal to their own boards, but hear nothing of the American Bible Society as a great missionary body, or of its hearty co-operation in the work which their own societies are done at home and abroad. Consequently great multitude of well-to-do congregations in all parts of the land, are doing nothing, directly or indirectly, to help its undertaking.

In the home field, embracing all the United States and Territories, it has been compelled for lack of funds to suspend its efficient system of Bible colportage, but it is still circulating the Scriptures through its numerous auxiliaries, superintended by twenty-one district superintendents, and through various missionary benevolent societies.

In the amount annually expended in foreign lands it is surpassed by only seven of the missionary societies of the United States. Its foreign work last year was done under the direction of agents resident in Constantinople, Tabriz, Bangkok, Shanghai, Yokohama, Mexico, Havana, Caracas, Guatemala, Rio de Janeiro, and Buenos Ayres, with the aid of missionaries of every name, and of 443 persons expressly employed to circulate the Scriptures.

The present condition of the society, owing to the falling off of receipts and especially of legacies, has made it necessary to decline urgent requests for aid recently received from the American Board of Commissioners for Foreign Missions, the Presbyterian Board of Foreign Missions, the Missionary Society of the Methodist Episcopal Church, and other organizations engaged in missionary work abroad.

Without prompt and liberal gifts the work of the society—wholly beneficent and unsectarian—must be greatly dwarfed both at home and abroad.

While it has a moderate revenue from rentals and an income of about \$17,000 from trust funds, it is dependent for its great work upon the gifts of those who are in hearty accord with its spirit and aim. In addition to all that it may receive from sales, it needs at least \$25,000 a year to maintain its work without serious retrenchment. Its entire receipts from collections, donations, and legacies during the first half of the present fiscal year amount to only \$32,307.54.

On these grounds the society appeals to its auxiliaries to take prompt measures for collecting and transmitting funds for its treasury; and to pastors, churches, and individuals everywhere, without reference to their denominational or ecclesiastical connections, to contribute liberally for the supply of the needy with the Holy Scriptures.

Contributions for the American Bible Society may be sent through any of its auxiliary societies, or district superintendents, or directly to Mr. William Foulke, Bible Treasurer, Bible House, New York.

By direction of the Board of Managers,
Edward W. Gilman,
Alexander McLean,
Albert S. Hunt,
Corresponding Secretaries.

November 5, 1896.

THE CROSS-BEARER'S MISSIONARY READING CIRCLE.

Rev. James S. Dennis, D. D., a missionary to Syria, writing of changed missionary conditions, says that we should not the enormous wealth of the Christian Church, which can guarantee the support of the missionary and his work, also the rising interest in mission work, which is a sustaining and cheering incitement to those who labor in distant obscure localities. No religious newspaper of the day could afford, even if it were so inclined, to dispense with its missionary intelligence, and in one of our most prominent religious weeklies, which is conducted with ex-

ceptional alertness, and discrimination, a special missionary department has been lately established with a monthly budget of letters, fresh from the prominent centers of foreign missionary service. Does it not seem as if our Master, with the same supreme purposes in view, the same promises and rewards for faithful service, while making it even more imperative upon the church of this age to go into all the world with the gospel for every creature, was at the same time making it a simpler, more imperative and more attractive thing to do? And thereby, while the cross is made easier, the failure to take it up and carry it is made the more conspicuous, inexcusable and disloyal.

One of the new factors in the modern missionary world is the Cross Bearer's Missionary Reading Circle. The reader may obtain full information in regard to this movement by writing to Rev. Marcus L. Gray, President C. M. R. C., St. Louis, Mo. Laura H. Yockel, St. Joseph, Mo.

WOMAN'S DOMINION.

Mrs. Henry Ward Beecher fell recently and broke her hip bone which will probably cause her to be a cripple for life. She is now 84 years of age.

Dentistry is said to be a most desirable and remunerative profession for women. Meharry School of Dentistry is open to colored women. We hope the day is not far distant when the new colored woman can do something besides teach a district school.

The Federation of Colored Women of America are invited to hold its next meeting at Tennessee Centennial. Mrs. Sylvania F. Williams of this city has been appointed by the mayor as representative.

Mrs. E. S. Spriggs, corresponding secretary of the Woman's Home Missionary society of the West Texas conference is full of zeal for the work. We hope her enthusiasm may prove contagious. She is the only lady director on the board for the College Infirmary and Deacons' Home in San Antonio, Texas.

HOUSEWORK FOR GIRL GRADUATES.

In these days when so many young women look forward to a career, the unobtrusive sphere of the home is often overlooked.

Passing by all that might, from the standpoint of sentiment and filial piety, be said in favor of the old-fashioned, and at present, much despised occupation of housework, let us look at it from a purely business standpoint of view.

Here is a family in moderate circumstances, living in a New England country town. The oldest daughter, a graduate of the high school, has a position as cashier in the leading dry goods store of the place, at a salary of ten dollars a week. Her duties occupy her six days in the week, from eight in the morning until six in the afternoon, and two evenings until nine o'clock. Only her Sundays and four evenings in each week are available for recreation, church work, family intercourse, the interchange of social life, and for self-culture. As she has no board to pay, her income of five hundred dollars enables her to dress well, and, though she spends money freely, she has already a nice little sum laid by in the savings bank. Meantime her mother, with the aid of an indifferent girl, to whom she pays three dollars and a half a week, and whose board and waste amount to as much more, cares for the household, sending out the washing and ironing.

Suppose the daughter should give up her position in the store in order to help at home, having persuaded her mother to dismiss the maid of all work, and to pay her what would thus be saved, namely seven dollars a week.

Her duties in this capacity, shared by her mother as in the past—for in a family of seven one pair of hands cannot well do everything—would leave her free for at least three hours every afternoon; she would also have all her evenings; and, as a rule, one or two mornings in each week, she would find an hour or more at her own disposal. In these leisure hours she would find time for her own sewing, including

dressmaking; and thus would be able to save the amount of her dressmaker's bills—probably fifty dollars in the course of the year. There would still be ample time for study and social duties as well as for benevolent and charitable work. All told, her income above her expenses, would be less than at present by about one hundred dollars; and, if she were earning money in order to aid in the support of the family, this sum would be worth considering. But, under the circumstances, she might well regard her loss in dollars and cents as more than overbalanced by the gain in freedom from confining hours, and in leisure for the cultivation of her mind and for efforts in behalf of others.

Nor would the advantage be all on one side. The mother, relieved of the worry of inefficient time-serving "help" by the intelligent, interested service of her daughter, would grow young again in the delightful companionship and sympathy of the lively, loving girl.

It is not claimed that housework is as remunerative as some other employments, nor that the position of a "domestic" is suited to the taste or to the social standing of the average American girl, but where remunerative employment is sought, as it often is, not from necessity, but in accordance with the enterprising fashion of the day, some such business arrangement as has been outlined, which has its parallel in at least a few homes, gratifies the spirit of independence, while it fosters the domestic taste and knits together the members of the family in the bonds of mutual helpfulness.—The Independent.

CHRISTMAS IN THE COUNTRY.

Christmas in the country forty years ago was a different affair from what it is now. I never think of Christmas in those days without thinking of a lovely winter day, bright with sunshine, and snow everywhere; large drifts, through which the horses floundered as they drew the stout sled, on which was the wagon-bed filled with hay, and covered with blankets and buffalo robes, where we cuddled down, as we rode merrily away to spend Christmas at grandpa's. We could hardly wait till the horses stopped, so eager were we to wish grandpa a merry Christmas; but he was generally ahead of us with his greeting of "Christmas gift." That entitled him to a present instead of us; but a kiss all around was usually the way we paid off our indebtedness, while some striped sticks of peppermint candy laid up for the occasion, were given us. Our aunts, uncles and cousins came next for their share of good wishes and merry jokes.

A bright fire burned in the fire-place, and there, suspended by a stout string from the ceiling, was a great turkey packed full of dressing, and sending forth a most delicious odor as it turned round and round, gradually browning before the fire, the juice dripping into a great pan on the brick hearth; and from this pan grandma occasionally dipped the juice with a huge iron spoon and poured it over the crisp sides of the turkey. Other preparations were going on meanwhile in the kitchen, where a cooking stove held the place of honor, as cooking stoves were very rare in those days. The neighbors had come miles to see it, and express their fears as to the probability of its "blowing up." This cook stove, however, was not equal to cooking such a large turkey in its small oven. A coffee-boiler sent out an odor of coffee strong and fragrant, while a long table covered with snowy linen (the work of grandma's own hands) stood at the farther end of the long kitchen.

As soon as the turkey was pronounced done and the gravy made in the dripping pan, the chairs were placed near the table and we were called to dinner. No one was left to wait, and such a merry time! After grandpa had asked a blessing on the food, he carved the turkey and supplied our waiting plates bountifully with any piece we wished together with all manner of good things in the way of vegetables. A rice pudding with plenty of raisins, pumpkin pies and rosy cheeked apples served for dessert and our only sorrow was that we could eat so little. After dinner we children played games in the kitchen, around the fireplace that was used when there was no fire in the cook stove. Here we popped corn, cracked nuts, told fairy stories and played blind-man's buff while the older ones "visited" in the "keepin'-room" until the time came to return home.—Ladies' Home Companion.

OUR YOUNG FRIENDS.

"A CHARGE TO KEEP I HAVE."

(Methodist Hymnal, 574. Junior Hymnal, 130.)
(Mark 13:34.)

The author of this hymn is Charles Wesley, and the tune is Boylston. How many of you boys and girls were ever given a charge? What was it? Who gave it to you? Tell a story of a mother who was going away and called her son and told him to care for the house and his little brother while she was away, and the manner in which he kept this charge. Our lesson to-day is about a charge which is given to each of us. Read the verses of the hymn and also the text, expanding the thought of the latter. Perhaps the best way to treat the lesson would be to take up the hymn line by line.

1. "A God to glorify." You remember we talked several months ago about glorifying God? How many remember what that means? How can we glorify God? Whatever makes people honor him or revere and exalt his name, glorifies him. We can do this by remembering and telling of his greatness and goodness, and by living so that people will know that the God we serve is a holy God.

2. "A never dying soul to save." When we sin we go away from God, and unless we come back to him we will lose all he has for us. It is only through Jesus and because of his death that we can come back. We cannot save our own souls; but we can come to Jesus and ask him to save them and to keep us from sinning.

3. "And fit it for the sky." What place a boy will have in college depends upon how he has prepared himself for it. What we shall be and do in heaven, depends upon what we are and do here.

4. "To serve the present age." This means we should do all we can for those around us, to make them better and happier. When we are young there will only be little things we can do, but by doing these, when we grow up, we shall perhaps be able to do some great thing to benefit others.

5. "My calling to fulfill." A calling is an occupation, work, or profession. Boys and girls do not have any regular calling as they will have some day, but whatever their work is, whether at school or at home, they should try to do it well.

6. "O may it all my powers engage, to do my Master's will." God's will is that we should be good, and he wants us to do this with all our might and at all times, not only when it is easy or we think of it, but to make it our business.

CLEAR THE WAY.

Proper literary entertainments, sociables, debates, etc., are good. But they are not in order now. Nothing is in order but eager soul-winning. Side-track social engagements. Postpone that proposed visit. Turn away from everything which is in any degree diverting. Let your young friends know that you have only one thing on hand just now—a work of unspeakable importance. "This one thing I do." Do it! Do it!—The Epworth Herald.

ARE YOU KIND TO MOTHER?

Who guarded you in health, and comforted you when ill? Who hung over your little bed when you were fretful, and put the cool draught to your parched lips? Who taught you how to pray, and gently helped you learn to read? Who has borne with your faults, and been kind and patient in your childish ways? Who loves you still, and who contrives and works and prays for you every day you live? Is it not your mother—your own mother? Now let me ask you, "Are you kind to your mother?"

WHAT ARE YOU WORTH TO YOUR OWN CHURCH?

What are you worth in the Sunday-school. If a teacher, are you really leading your class into a love for the Bible and for Christ? If an officer, are you a force for good, or simply lumbering the roll?

What are you worth in the church prayer-meeting? There are departments of song, prayer, testimony, social helpers. Is your presence a

real addition of interest and power to any of these?

What is your place in church public services or in church finances and benevolences? You may be an example in regularity of attendance, in liberality of offerings, in faithfulness. In all these are you a discouragement to the pastor or an inspiration? Let your young people soberly think of themselves as they ought to think—not more highly nor despairingly.—Christian Standard.

A TEA AND TEST SOCIAL.

Something novel for an evening's entertainment is a "Tea and Test Social." The letter T, or its sound, is the key-note to the whole. Have prepared for each person a folded card with pencil attached. Written or printed on the folded cards is the "Tea Test." Each "kind of tea" should have the corresponding number, with blank space for filling in the answer on the opposite side of the folder.

1. What our forefathers fought for. (Liber T.)
2. A total abstainer. (T Totaler.)
3. A carpenter's instrument. (T Square.)
4. "—thy name is woman." (Frail T.)
5. The greatest thing in the world. (Du T.)
6. For ever and ever. (Eterni T.)
7. Something new under the sun. (Novel T.)
8. The mother of invention. (Necessi T.)
9. Faithful allegiance. (Fideli T.)
10. The crown of woman. (Puri T.)
11. The best policy. (Hones T.)
12. Sweet are the uses of—. (Adversi T.)
13. The soul of wit. (Brevi T.)
14. The "Four Hundred." (Quali T.)
15. Mother Eve's failing. (Curiosi T.)
16. A witty retort. (Repar T.)
17. Laughter. (Levi T.)
18. The power of the age. (Electrici T.)
19. Beauty's temptation. (Vani T.)
20. The religion of civilization. (Christiani T.)

Allow twenty for the test. Then at the tap of the bell let the participants exchange cards and check off the answers as they are read by the one in charge.

If any decorations are used, they should be in green and white, suggesting the leaves and blossoms of the tea-plant. The refreshments might properly consist of any edible commencing with T.—Ladies' Home Journal.

OVERLOOKED DANGERS.

Whatever draws me away from my true place in life, whatever makes me cold of heart and unsympathetic, whatever makes me unloved, and whatever unhelpful in spirit is dangerous. It belittles character and makes war on moral greatness. And yet these same things are continually passed by as of little consequence. The desire for career, the ambition to pass for a learned savant, or to become a millionaire, or be a queen in society, or king on a throne, are counted the end and aim for which the affections of the heart can be bartered away as mere trifles.

Men trample out the kindness they should cultivate by harsh, hard, wicked, and crushing manners and actions with each other. It is nothing with many if they murder feeling and trample kindness, if thereby they can gain advantage or hoard a little more treasure. Somehow the proud, boastful, inconsiderate, carnal nature in us takes delight, when the occasion seems to give the opportunity, to outrage feeling, cut one to the heart, and destroy happiness.

Men are unkind, aristocratic, domineering, and dogmatic with men. Women "cutting" one ing by neglect, and perhaps delighting to carry evil reports, if not actually and designedly originating and promulgating them. As a result hearts are crushed, hopes blighted, characters ruined, property taken unjustly, and lives made miserable.

We forget that whatever kills kindness and sympathy and love in us actually kills us. Every step in this direction drives from us those sent us that we might bless them, hurts our friends, and destroys confidence. When we have destroyed confidence in another, and blasted hopes, and driven them from our hearts, we have practically driven them from the world we live in,

and cut off what their undestroyed friendship might have added in richness and blessing to our lives.

This "don't care" that we are unloved and unlovely in tone and temper of spirit is one of the subtle effects of sin far too much overlooked. The men who show by every movement on the street and common intercourse of life that you are considered only a nobody, unworthy of courtesy or recognition, have already made manifest that much of the best part of their manhood is dead, and their nature badly affected with the moral cancer of selfishness. Lack of politeness, uncultivated manners, and a morose clamorous nature, shut up and unsocial, act like thorns on a locust to keep away whom God wants you to bless and help.—Christian Witness.

Hon. R. L. Smith, of Oakland, Texas, is organizing "The Farmers' Improvement Society," which is intended to carry out the following objects:

1. To organize our people to fight the credit system.
2. To encourage our members to improve their methods of farming.
3. To teach our people to co-operate in buying and selling whenever desirable or practicable.
4. To aid each other in sickness and in death.
5. To encourage those of our people who own homes to improve them, and those who are homeless to purchase homes.

Such an organization certainly deserves all the help and encouragement that we can give it. If our farmers will do away with the credit system, buy and improve their farms and methods of farming they will soon become self-supporting and happy.

To show the way it is done up North we clip the following from the Central:

"Rev. Dr. Levi Gilbert, pastor of First Church at Cleveland, has received and accepted an invitation to the pastorate of Trinity Church, New Haven, Conn., to commence April next, the Bishops approving."

Possibly we shall reach that after awhile.

The formation of a railway museum is an important subject now being considered by British engineers. It is suggested that such a museum could best be established by the railway companies, and that it should not only collect and preserve all obtainable relics of the early railway age, but should also include the material and literature of modern railroading.—Ex.

In Mengo, the capital of Uganda, Bishop Tucker preached on Christmas Day, 1892, to a congregation numbering 5,000. The first missionaries reached Uganda in June, 1877; now there is a native church and a native ministry, and the native Christians have already sent out missionaries from their own number to another country, and support them there.

One trouble in this country is the fact that there are so many wicked laws. A law that protects drinking houses; or that does not suppress gambling houses or other evil resorts, is a wicked law and the sooner it is repealed and supplanted by another, the better.—Ex.

The world is not what it ought to be, but there is grave doubt whether it will be improved by the people who run about predicting that it will grow worse. Instead of whining about its condition, go to work and try to leave it a little better than you found it.—Ex.

One minute for prayer will give us vision of the image of God, and we think that enough; our pictures are poor because our negative is weak. We do not give God long enough sitting to get a good likeness; we do not acquaint ourselves with him; we do not fill ourselves with his life.—Ex.

Peter toiled all night and caught nothing; he was too near the shore; he had to leave. Ex.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for January 24, 1897.

THE LAME MAN HEALED.

Acts 3:1-16.

Golden Text—"His name, through faith in his name, hath made this man strong." (Acts 3:16.)

From the many "wonders and signs" done by the apostles, and named in our last lesson, the sacred historian has selected one and recorded it at length. 1. The person who wrought this miracle was Peter, "the man of rock." His companion was John, "the son of thunder." They were likely the oldest, and youngest of the apostles, and were declared by Paul to be pillars in the church. Peter was the son of Jonas and was led to Jesus by his brother, Andrew. He was quick, impulsive and warm hearted. He was overtaken in many faults, yet he loved to the last, and finally gave up his life for the Master. John was likely our Savior's cousin after the flesh. He was courageous, impetuous and ambitious. He wrote the gospel and the epistles that bear his name. He also wrote the book of Revelations. He lived to be very old, and tradition says was the only apostle that died a natural death. They had been old friends at Bethsaida, were both fishermen, and former disciples of John the Baptist. For three years they had been intimately associated with each other in the society of our Savior. At the last supper together, they asked Jesus who it was that should betray Him, and at the last breakfast together, they had received from Him some intimation of the death by which they "should glorify God." They no doubt loved like David and Jonathan. God's children should find friendly associations among themselves.

2. The place where this miracle was wrought. The temple was located on Mount Moriah. In approaching it from the east, we come first to the court of the Gentiles. There were about twelve acres in this inclosure. It was for the heathen, and beyond it he never ventured. Passing through this, we come next to the "court of the women." This was so-called not because it was exclusively for females, but because no woman ever went beyond it, unless to offer sacrifices. Leaving the court of the women, we enter the "court of Israel." This was a sacred inclosure, and occupied only by the men of the chosen race of God. Beyond this was the "court of the priests." There no layman, unless he was a Levite, ever entered. In that inclosure, stood the sacred house of the priests, and the great brazen altar, on which the daily sacrifices were offered. Advancing from this, we enter the "holy place." This was a room, thirty by forty-five feet, and was a part of the temple proper. In this was the table of show-bread, the golden candle stick and the altar for incense. Beyond this was the "holy of holies." This was a room thirty feet square, and completely covered with gold. It was separated from the holy place by a great curtain, ten yards square. This curtain was rent in twain by an invisible hand at our Savior's death. In the holy of holies, was the Ark of the Covenant and the Mercy seat. Here the high priest entered once each year, to make an atonement for the people. The temple was covered with plates of gold of great weight, and at the rising of the sun, reflected back a very fiery splendor. It was made of white marble, and appeared to strangers, when at a distance, like a mountain covered with snow. We need houses of worship, and pride and taste should be shown in their erection.

3. The person on whom the miracle was wrought. (2-8) He was lame-born, and well known to the Jews. He was brought every day into the temple to beg. This was because many people assembled there, and because God's people were more charitable than the world. Josephus speaks of one gate of the temple being more beautiful than the others, but does not locate it. Many think it was the gate between the court of the Gentiles and the court of the women. This gate was made by Herod the Great, of Corinthian brass, a very precious metal. It was about fifty feet wide, twenty-four feet high, and adorned

after a costly manner. As Peter and John were entering the temple precincts, about three o'clock in the afternoon, he asked them for a gift. They fastened their eyes on him and said—"Look on us." This was likely done to arrest his attention, to behold his faith, and require some effort on his part. Peter told him they were poor in earthly goods, but rich in power, and commanded him in the name of Jesus Christ of Nazareth to arise and walk. He then took him by the hand and lifted him up. He stood, walked, leaped, and praised God. This was a great miracle, and clearly illustrated the power of God in the salvation of the soul. 1. He was lame-born—the sinner has a depraved fallen nature. The bend of his mind is towards evil. 2. He was helpless—the sinner cannot save himself, or come to Jesus without help. 3. He was a beggar—the sinner is poor in spirit. He possesses none of the gift or graces of the Holy Ghost. 4. He sought help—the sinner must ask that he may receive. No salvation without prayer. 5. He was commanded to look—the sinner must look to Jesus. The Israelites were told to look on the serpent of brass, and they should live. 6. He was made whole—the sinner who trusts in Jesus, will be healed of the deformity of sin. He will be brought up out of a horrible pit, out of the miry clay, his feet set upon a rock, and his going established.

4. Some effects of the miracle on the people. (9-11.) They saw what had been done. They knew the man before and after he had been healed. It was impossible for them to have been deceived. A wonderful work had been done and they could not explain it by natural laws. The world has never understood the works of the Lord, and they never will, for "the secret of the Lord is with them that fear Him." When Jesus talked with Nicodemus about being born again, he was surprised and said, "How can these things be?" To-day when God saves a soul the world wonders.

5. The sermon of St. Peter (12-16.) The Lesson gives only a part of this discourse. The apostles took no honor or glory to themselves. God did the work. Miracles are a result of the union of God and man. It is not by the talents or personal holiness of the minister that men are saved. The Lord had declared by many signs and wonders that Jesus was the promised Messiah. The Jews had, through ignorance, put Him to death, but Jehovah had raised Him from the dead. The life, death, and resurrection of Jesus is the theme of the Gospel. The minister should have the courage to tell men they are sinners, and will perish without the Christ. This man was made strong through faith in Jesus. The belief he exercised in a risen Saviour gave him perfect soundness of body. It, no doubt, saved his soul also, for he went with them into the temple walking, leaping, and praising God. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." "By grace are you saved through faith and that not of yourselves; it is the gift of God." Abraham believed God and it was counted to him for righteousness.

REV JOHN QUALLS.

A note from the Rev. Washington Brooks, formerly of the Louisiana, but now of the Little Rock Conference, verifies the rumor that had reached us that the Rev. John Qualls had quit the walks of men and gone to join the great majority.

The circumstances attending his death were peculiarly striking and pathetic. He was stricken with a stroke of paralysis on Sunday, Nov. 15, 1896, while in his pulpit preaching, at Fort Smith, Ark., his last post of duty. He was hurriedly taken from there to the parsonage, where he passed to his reward on the next day, Monday, Nov. 16. Holy men then carried his mortal remains, the following day, to their last resting place in the Fort Smith cemetery.

The Rev. John Qualls was a gifted and able preacher of the Word, and gave many years of his useful life to the service of the church he loved so wisely and so well.

He was born in Louisiana about forty-two years ago, and was converted and united with the Methodist Episcopal Church in the days of his youth. Persuaded that he was truly called of God to the work of the ministry, he joined the Louisiana Conference at Baton Rouge, La., Jan-

uary 14, 1878, having been recommended from the Rosedale charge. He was ordained by the late Bishop Harris, a deacon at the same session of the conference; in a class of five.

The remaining members of the class are Revs. Pierre Landry, Z. T. Gayden and the writer, J. W. Hudson and John Qualls, have joined the many friends that have gone on before.

He was ordained an elder by Bishop Foss, at the session held in Shreveport, in 1881. During the years of his ministry he filled with great faithfulness and remarkable success the following charges, viz: The Plains, 1878-79; Red River Landing, 1880; Bethel, 1881; Jackson, 1882; Mt. Carmel, 1883; La Harpe St. Church, 1884; First St. Church, 1885-87; Donaldsonville, 1888-90.

In 1891, he was transferred by Bishop Newman to the Little Rock conference, and appointed to Pine Bluff, 1891-92; Van Buren, 1893-94; Fort Smith, 1895-96. From the latter place, he was called from labor to reward.

Of the six brethren that transferred to the Little Rock conference at the same time that he did, only Rev. Washington Brooks now remains there, Rev. Alex. Spears having died, Rev. P. B. McDonald removed to California, and Revs. E. Harrison, E. H. Clark, and G. A. Payne having re-transferred to the Louisiana Conference.

For some time before his death, he was trying to arrange to return to his old conference and to the friends of his younger manhood; and at the request of the writer he might have been called to succeed the late Rev. J. W. Hudson, our mutual class-mate, at St. James Church, Shreveport, La., last August, had the request been made a few days earlier. The Lord knew best, however, and He kept him at Fort Smith, Ark., to complete the few remaining days he was to spend upon the earth. He now rests from his labors and his good works do follow him.

"Asleep in Jesus! far from thee
Thy kindred and their graves may be
But thine is still a blessed sleep,
From which none ever wakes to weep."
A. E. P. Albert.

Baldwin, La., Dec. 19, 1896.

GET READY FOR SERVICE.

But not all our chapters are alive. Like some churches, they have a name to live, but are dead. The members think more of "having a good time" than of serving the Master in whose name they are organized. Some are frivolous. Others are indifferent. Others find their chiefest pleasure in the society of worldly associates. Oh, for a breath of the divine spirit to awaken them from their sinful security, and show them what poor, aimless, barren joyless lives they are living!

Young people of the Epworth League, we of a definite, glorious, religious experience. under your feet. Confess your sins. Get near the cross. Be not satisfied with anything short of a definite, glorious, religious experience. Claim by faith all the fullness of redeeming grace. Surrender yourselves utterly to Jesus. Make a sweeping consecration. Put everything on the altar. Seek the baptism of fire. Seek, seek, seek until the Spirit falls upon you. Spend much time in prayer. Get the burden of unsaved souls upon you. Ask God to melt your heart. Get the compassion which your Master had. Pray about your unsaved friends until you are consumed with a resistless passion to see them saved. Then go to your pastor and tell him you are ready for service.

What will all that mean? It will mean wonderful things for yourself, for your chapter, for your church, and for the multitude of unsaved young people all about you.

Christian men who do not hoist their sails need not hope to get away from the shore. They remain among the rocks, stumps, logs, sand-bars, etc., and takes them the most of their time to keep their nets clean. God has designed that His people launch out into the deep of His love.—Ex.

The love of God is an ocean where His people are to launch out into; it has neither bottom nor shore. Many remain so near the shore that they never cut off the lines that hold them. The dangerous places are around the shore. Those who keep in mid-ocean of perfect love, are safe.—Ex. God requires that all His children be rooted and

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

Greetings to the Leaguers!

A Happy New Year to you!

What plans have you formed for this year?

Are you working for your church? Are you helping your community?

Are you discouraged? If so cheer up and trust in the Lord.

"Behind a frowning providence
He hides a smiling face."

Let all of our Leagues fall in line and pray the prayer of the League: "Give Us Ten Thousand God-Sent, Spirit-Inspired, Scriptural, Pungent, Deep-toned, Out-and-Out, Convicting, Converting, Sanctifying Revivals throughout Methodism within the next Four Weeks."

In the devotional meetings the topic for this month is "The Gospel in Isaiah." Let every one read carefully the entire book, first, then you will be able to fully comprehend the Divine purpose and thought more freely as portrayed by that grand old man of God.

West all hope to make these columns so interesting and full of good, short and spicy news that you will be inspired to join in with the great army of workers. Let us all push forward the cause of the Master!

Send in news about your League. Tell us in as few words as possible your plans, what you have already accomplished and what you expect to do by the help of the Lord.

The object of the League is to promote intelligent and vital piety in the young members and friends of the church, to aid them in the attainment of purity of heart and constant growth in grace, and to train them in the works of mercy and help. What a Christ object! How many of our Leaguers are laboring to this end? The League is to "promote intelligent and vital piety" so as to help save a fallen brother, to rescue a lost woman, not by our might alone, but by the Divine grace which cometh from the Father out of heaven. The young members of our church must be strengthened, the friends must be gathered in. You Leaguers are to help in this noble work of the Master. This can be best accomplished by beginning your revival at once. Don't delay! This is the time. Begin in your meetings. Gather in souls. The Master will help you. "Sound the alarm."

The topic for January 3rd was, "A Gracious Invitation," Isa. 55:1, 2, 6, 7.

Study Isaiah carefully. Get a good commentary and devote your spare moments to a close and practical study so as to get the most good out of the book. We trust that all of our Leaguers will take on a new form; and let us feel that really we are desirous of working for the Master.

From a series of testimonials written especially for the Epworth Herald we copy the following, and trust that it may be the means of bringing some wayward child to Christ:

"Influence of a Mother."

My earliest recollections go back to the time when my sainted mother used to take me to her room, and, kneeling beside her bed and placing her hand upon my head, ask God to accept of her boy and make him his. Those seasons of prayer I can never forget; for they seemed to bring the Saviour down very near to me. Perhaps more than any other human means my conversion and the subsequent surrender of myself to the work of the Christian ministry, I owe to my precious mother. Her every-day, consistent piety I can never question, and her earnest, sometimes tearful entreaties for the salvation of her children will never fade from my memory. Whatever of success I have been able to achieve in the church is largely owing to the careful instruction of my

earlier years; and I think I have learned how to prize them all.

G. S. R.

Before beginning this great revival along all lines, spiritually, financially and educationally, we would suggest to our Leaguers the following, which will no doubt be of much need in many of our places of worship. It is a clipping from the Herald:

"A Clean House.—Some churches can afford to pay some one to keep them in prime order. These suggestions are not for such. When you next enter your church, look around with the critical eye of a housekeeper. Do you see ragged and dusty carpets; cracked and dull window-panes; closets filled with trash; song books and Bibles pencil-marked and torn; broken chairs and finger-marked doors? If you see some of these things or more of them, there is work for the League. Let the mercy and help committee put every available worker in the League on a committee for some special work. Make each committee responsible for furnishing materials for its own work. Brushes, brooms, scissors, etc., may be borrowed; many needed things, such as paste, sapolio, and glue will be brought from home; money for window glass, tacks, and other needed articles may be raised by the committee, either within itself or otherwise. Appoint a good overseer. Set apart a week for the cleaning, that each committee may suit its own convenience; but, if possible, have a grand rally some day or evening when most of the members can be present. While engaged in this work some one will be reminded of how Nehemiah cast the household stuff out of the temple; another will apply the Sunday School lesson of "David's love for God's house," and some one may be able to quote Hezekiah's words: "Sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place." Sacramento.

A GOOD PRAYER MEETING LEADER.

A Good Prayer Meeting Leader.—A good prayer meeting leader is both born and made. He is born with good common sense and some natural ability to lead. Then he makes himself an apt and successful leader by giving his heart and his enthusiasm to the work. Such a one, man or woman, finds little difficulty in the way of building up a good, spirited, attractive prayer meeting. But such a one, it will be found, observes carefully and diligently the following:

He keeps thoroughly in touch with God.

He makes a study of the individual needs and characteristics of the members of his chapter.

He acquaints himself thoroughly with the topic for the evening, and becomes deeply enthused with its importance.

In his opening remarks he handles the topic so as to interest and impress those present. He does not think of trying to exhaust the topic. He knows that it is not necessary. His aim is to enlist the interest of others on their spiritual edification. He never thinks of trying to make a fine speech. What he says sets others to thinking, so that when their turn comes to talk they have something to say.

He is apt in filling up the silent gaps in the meeting. He is always ready with an appropriate stanza, and leads off in the singing, quick, lively, and in a way that all join in heartily without any prelude from the organ, or by promptly quoting a passage from Scripture that exactly fits the case. The live leader always has a good supply of such hymns and passages of Scripture at his command.

He recognizes the fact that the meeting belongs to the young people and to God—not to him; that its object is the good of the people and the glory of God—not especially his own good or his own glory.—Epworth Herald.

Man's extremity is God's opportunity. He always takes hold where His children have used all their strength, and have need of special help. We do not need help until we have gone to the utmost of our own strength. He is the strength of His people.—Ex.

Christian men who have all their sails up are sure to catch the heavenly breezes. When the rushing mighty wind blows they are at once carried out into the deep of the ocean of God's love. The sails are hoisted by the prayer of faith and held for the Gospel breezes.—Ex.

EDUCATIONAL.

EDUCATIONAL COUNCIL.

The Mid-Winter Educational Council held its first meeting at this place on December 28 and 29, with Professor E. L. Blackshear, Principal of the Prairie View State Normal School, as president. At 8 p. m. Monday evening the Council was called to order by the president who briefly stated the object of the meeting.

Miss Adele Branch, of the Senior Class, delivered a short but winsome address of welcome, which was ably responded to on behalf of the members of the Council and visitors by Professor W. E. Grubbs, Principal of Hearne City schools.

Rev. Marshall R. Gaines, president of Tillotson Institute, Austin, Texas, delivered an address on "The Ideal Teacher," which was plain, entertaining and instructive.

The students and visitors were then given an opportunity to grasp the hand of Rev. Gaines, Prof. L. C. Anderson, former Principal of this Institute, and other members of the Council.

The Council opened Tuesday morning with singing and prayer, led by Dr. Edward Mitchell, president of Leland University, New Orleans, La.

In the absence of Professor I. M. Burgan, Principal of Paul Quinn College, the subject of "Industrial Education" was opened and freely discussed by Professor L. C. Anderson, followed by Professor E. L. Blackshear and Dr. Edward Mitchell. Each gentleman was forcible in his argument. It was seen from the course of the discussion that the leaders on the subject of Industrial Training and those on the side of College Education do not differ after all, but that each believes that that is the best and most effective work in which intellect enters as a factor.

At 3.45 p. m. we listened to one of the ablest addresses that has been delivered at this institution, on the subject of "Higher Education for the Negro," by Dr. Edward Mitchell, president of Leland University. Dr. Mitchell thoroughly understands how to get and hold the attention of his audience and for at least one and a half hours had our undivided attention. He has made a lasting impression on the faculty and students of the school here.

The following persons were presented to the Council: Professor H. T. Kealing, editor of the A. M. E. Church Review, Philadelphia, who had just risen from a sick bed to be present; Professor L. C. Anderson, Austin City School; Dr. Edward Mitchell, New Orleans, La.; M. M. Rodgers, La Grange; Prof. and Mrs. W. E. Grubbs, Hearne, Texas; Rev. Marshall R. Gaines, Austin, Texas; S. A. McCoy, Brenham, Texas; Dr. Garnett, Houston Academy; Houston, Texas; Messrs. Sharkey Watson, Houston, Texas; J. L. Taylor, Jr.; Giddings; John Richards, Brazoria; H. K. Beets, Giddings, and S. W. Henry, Gonzales.

J. C. P.

Prairie View, Texas, Jan. 4, 1897.

FOUNDER'S DAY AT GAMMON.

"Our Founder's Aim" was the theme of a very appropriate and admirable address on Founder's day, December 3rd, at Gammon Seminary, by the Rev. John P. Wragg, presiding elder in the Atlanta Conference. The address was a forcible and thoughtful presentation of the ideas and principles for which Gammon stands. The large audience, the music and telling address by one of Gammon's earliest and most honored and successful graduates combined to make this a memorable day at this great "school of the prophets." Surely Brother Gammon built better than he knew. Already about one hundred graduates have gone forth to become centers of light and inspiration among the people. They are scattered in cities and towns from Pennsylvania to Texas. The work of the Seminary is yearly receiving more marked recognition from our Conferences. Such educational centers are the hope of the church and will, in the end, place our church at the front.

The weak are to say that they are strong. There are no impossibilities with men who have faith. They are above every difficulty and get the victory in the name of Jesus, while faithless men falter and faint by the way.—Ex.

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I. B. SCOTT, D. D., EDITOR.

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6. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

IT MAY BE THEY WERE ONCE PIOUS, TOO.

We learned a few days ago while in Mississippi that when the general conference delegates returned home last June, they reported they were well pleased with the selection made for editor of the Southwestern, but feared he was too pious to make a good editor. This is all right for us and shows what close observers our Mississippi friends are, but is not such a statement rather hard on our editorial brethren? However, we can say this much in their favor, even if they are not considered pious now, that it is barely possible some of them were pious before they began trying to collect for their paper. The man who collects has to listen to so many frivolous excuses made by subscribers who owe for the paper, that it requires nothing short of iron-clad piety to stand the test. It is more trying than being abused for not publishing every article sent in.

THEY "HOPED" THE BISHOP.

In addressing the Mississippi Conference last week Bishop C. B. Galloway of the M. E. Church South, mentioned the fact that he seldom ever refuses an opportunity to preach for our people, and in this connection gave the following incident. Frequently he preaches to his own people in the forenoon and the colored people in the afternoon. On one such occasion one of his white brethren who heard him in the forenoon accompanied him to the afternoon service. The Bishop preached and the people seemed to enjoy the sermon greatly. At the close of the service the white brother suggested to one of the colored brethren that he thought the bishop preached a better sermon than in the forenoon. "Well," said the colored brother, "I 'spects he did, cause we hoped him." He referred of course to the encouraging "amen" and we dare say the brother was right, for many preachers consider it a help.

Baldwin Academy for the year 1895-96 reports an increase in attendance over last year of five students, and the hope is expressed for an increase of as many more at least for next year. "So we are slowly," says the president, "but surely growing. It is hard to hold ourselves to this work, because there is so little room for enlargement, surrounded, as we are, by so large a Catholic population. We will try it one year more, if you say so."

The eleventh annual session will begin August 31st. Professor Daniel Richards, a graduate of Boston University, has consented to go into this territory and show his faith by his work. He is assisted by Miss Nora Willingham and Miss Elie Willingham; but he will delight his constituency on his return to the school by taking with him his new made bride, who goes as heartily into the spirit of sacrifice as the professor himself has done. We congratulate both Mr. and Mrs. Richards on their great opportunity to do good.

Miss F. V. Jackman, the superintendent of the Bennett Home, is one of the most efficient helpers of the Home Missionary Society in the South, and her relations to the Woodland Academy have been most agreeable and helpful.—Christian Educator.

NEGRO PHYSICIANS IN MERIDIAN AND OTHER SOUTHERN TOWNS.

Those who have labored so earnestly to furnish our people professional men, would certainly be gratified could they travel through the South and witness what is being accomplished by our young men of the Medical profession. There is scarcely a town of ten thousand or more inhabitants in the whole South but that has from one to three Negro physicians. Some towns that are smaller have them too, and as a rule, they are all doing well; the only exceptions to this rule being that class of young men who could not stand prosperity, and hence were ruined by it, or those whose bad habits led them to neglect their profession and lose the respect of good people. No doubt a general write-up of these young doctors would be interesting reading, but we shall not attempt at this time. We were led to this line of thought, however, by running on two prominent young physicians in a Mississippi town a few days since.

On our way to the Mississippi Conference, we were compelled to lay over several hours in Meridian. We walked up the street and into a drug store, which we found to be run by Negroes. For the short while we were there we met Dr. J. M. May and Dr. J. W. Holmes, proprietors of the drug store, both graduates of our Meharry Medical College, Mr. G. W. Clark, the pharmacist; Mr. Hill, a lawyer, and Prof. O. C. Garrett, principal of the city school. Dr. May received his literary training at New Orleans University, and Dr. Holmes at Rust, located at Holly Springs, Miss.

These young men came to Meridian about five years ago and have made their way in most excellent style. They were examined by the State Medical Board and pronounced thoroughly competent to practice medicine in the state of Mississippi. The white physicians of their town treat them with every courtesy due the profession, and their practice is good. Their drug store carries about \$2,000 worth of stock and is doing a very fair business. They have also a large and elaborately finished soda fountain, arranged to supply hot and cold soda water. This fountain our people appreciate very highly since it is the only place in town where they can purchase a glass of this foaming beverage.

Meridian is a town of about 16,000 inhabitants, fully 7000 of whom are Negroes. The public school, in charge of Prof. Garrett, has an attendance of 650 pupils and ten teachers. It is evident they are all kept busy. Besides the public school there is located here our Meridian Academy, of which Rev. J. L. Wilson, A. B., B. D., is principal. This has an enrollment of about 225, and the attendance is constantly increasing.

Reverting again to the question of physicians, we recall that fourteen years ago when we had, what we now consider, the honor of importing to Texas the first Negro physicians who had ever located there, they were a curiosity. More than one white man was led to exclaim, "Negro doctor, did you ever!" while many of our own people thought they were the genuine old voodoo doctor. But that has all passed away; their ability, long since acknowledged by all, has swept every impediment before them. Then, in some towns, it was extremely difficult to rent an office, even on a back street; now, they only need to limit themselves by the amount of money they are willing to pay. To-day, Texas has more than 70 practicing Negro physicians, not to mention a number of dentists and pharmacists. The establishment of Meharry Medical College at Nashville, marked a new epoch in the history of our race.

God bless the school, its founders and the Methodist Episcopal Church that opened the way. Let us take courage and go forward.

DO NOT SEND LONG ESSAYS.

We have on hand a number of long essays read at District Conferences. As a rule the address you read at Conference is not in proper shape for the printer. When a District Conference orders one printed sit down and rewrite it and leave out about one-third or one-half of it. We are sorry we can not rewrite them, but we are as busy as can be.

PERSONAL AND GENERAL.

Mrs. Clara B. Colby, who is well known among suffragists, is preparing an expedition to aid the Cubans.

We regret to learn that Rev. C. O. Fisher, D. D., died at Oxford, Ga., at 6 a. m. Jan. 6. He was 67 years of age. Suitable reference to his life and work will be made in a future issue.

The Rev. Dr. L. W. W. Mannaway of the A. M. E. Church was a much interested visitor at the sessions and special meetings of the conference at Jackson where he lives. He had just returned from Coffeyville with his charming young bride.

The Hon. Sam Hurst, a prominent politician of Mississippi, called at our office while in the city.

Rev. L. J. S. Bell, one of the prominent members of the Mississippi Conference, was kind enough to represent the Southwestern at the Conference after the editor left.

Dr. W. P. Thirkield, who is trying to carry on the work of president of Clark University, in addition to his own very onerous duties as president of Gammon, feels greatly refreshed after spending the Christmas holidays for the first time in fourteen years at his old home at Franklin, Ohio, with his aged father. Our readers will hear from the Doctor occasionally.

Miss M. A. Dixon, who was formerly a student at Central Tennessee College, is a photographer. She modestly calls herself an amateur, but she does as good work as some who class themselves as artists.

Mr. G. B. Johnson, who represented the Western Book Concern at the Mississippi Conference, is certainly an active canvasser. He is as pleasant as a sunbeam and yet sufficiently positive to have every one know he means business. We were glad to have him call at our office during his short visit to this city.

Miss Bettie McAlister of Vicksburg, Miss., who was in charge of the exhibit from her state at Atlanta Exposition, attended the Mississippi conference, looking as pleasant and thoughtful as ever.

Mrs. Mary J. Knox, the mother of the Rev. J. T. Knox, of the Mississippi Conference, died at Crystal Springs, Miss., while the Conference was in session.

Mr. Chas Stewart, who reported the Mississippi Conference for the Daily Picayune of this city, is evidently a reporter of no mean ability. He has done work for some of the leading dailies of this country, and takes great interest in his work.

Prof. R. R. Green, A. M., who taught the languages so long at Rust University and Central Tennessee College, lives now in Jackson, Miss. He is quite a pleasant gentleman and an able scholar. We had the pleasure, in company with Prof. J. L. Wilson of Meridian Academy, of being entertained by him and his interesting family.

TEXAS MEANS BUSINESS.

T. Warren, in the lumber region of Eastern Texas, a white man was a short time since, murdered, presumably by a negro named George Harrison. Whether the deed was committed for cause or no cause we are not informed, but there was a determined effort to lynch Harrison, which was prevented by the brave and conscientious sheriff named Enloe. The prisoner was carried to Beaumont in an adjoining county for safe keeping till the time arrived for his trial at Woodville in the county where the crime was committed. The adjutant general of the state ordered a company of the state militia to escort the prisoner and the night before they left for the scene Captain Lawlor of the company received the following message:

"We warn you not to bring your men to Woodville unless you are willing to turn the negro over to us. He must hang. We are determined." Committee of Fifty Citizens.

Adjutant General Mabry accompanied the militia and they were on the way when the report we read was sent.

THE MISSISSIPPI CONFERENCE.

The Mississippi Conference assembled in our magnificent brick church in Jackson, Miss., Jan. 6, 1897. Bishop C. H. Fowler presided and kept things lively and interesting from beginning to close. Rev. A. D. Payne, the former secretary, had died during the year, so his assistant for four years, Rev. J. C. Hibbler, called the roll and was then unanimously elected Secretary. R. P. Thirkeld was elected Statistical Secretary and Rev. Wm. McMorris, Treasurer.

Gov. A. J. McLaurin was then introduced and delivered the welcome address to the Conference. His address was short but was expressed in pleasant words of welcome, commendation and encouragement.

The reply was made by the Rev. A. M. Trotter under whose pastorate the beautiful edifice in which the Conference assembled was erected. His address was in words well chosen and fully up to expectations.

Bishop Fowler, Bishop Galloway and Dr. W. B. Murrah, President of Milsap College, spoke also.

Dr. L. W. W. Mannaway, of the A. M. E. Church, Dr. DuBoies, of the M. E. Church South, and Hon. James Hill, Rev. P. O. Jamison and Rev. Warren McDonald, both of the Upper Mississippi Conference, were all introduced, as were Drs. M. C. B. Mason, W. A. Spencer, and the Editor of the Southwestern, later.

The transfer of Revs. J. L. Wilson and L. W. Price was announced by the Bishop. The latter was transferred a probationer and elected to full membership.

The five Presiding Elders, I. L. Pratt, J. C. Houston, A. M. Trotter, J. M. Shumpert, and S. A. Cowan rendered interesting and highly satisfactory reports of their work for the closing year. The effective Elders and deacons were then called and every man's character passed.

The Conference ordered the draft on the Book Concern dividend for \$645.00 and on the Charter Fund for \$22.00.

The sacrament, which was omitted the first morning, was administered the second.

I. S. Thomas, R. W. Jones and J. T. Knox, were ordained Elders, and J. E. Coleman, Wm. Thomas and L. W. Price were ordained deacons.

There was a large class for admission on trial, but only J. E. Coleman was received. Out of a class of eleven for full connection, the following passed: N. D. Hopkins, E. E. Rousseau, N. N. Sydney, C. Washington, W. L. Lamb and L. W. Price.

Ellisville, championed by Rev. D. F. Dudley, was elected for the location of the next Conference.

The Conference voted on the Constitutional questions:

For the admission of women.....	63
Against the admission of women.....	11
For equal lay representation.....	3
Against equal lay representation.....	69

The business of the Conference was finished Friday afternoon, and the Conference took recess the whole of Saturday.

Membership:	
Probations.....	1,915
Full members.....	15,568
Local preachers.....	239

Total.....	17,712
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Missionary Society.....	\$594.00
Church Extension Society.....	148.00
Sunday School Union.....	34.00
Tracts.....	13.00
Freedman's Aid Society.....	408.00
Education.....	189.00
Bible Society.....	5.00
Woman's Foreign Mission.....	8.00
Woman's Home Mission.....	6.00
General Conference.....	11.00
Conference Claim.....	70.00
Episcopal Fund.....	65.00
Total.....	\$1,551.00

The Bishop announced the following appointments Sunday afternoon:

BROOKHAVEN DISTRICT.

I. L. Pratt, P. E. Postoffice, Brookhaven.

Brookhaven	to be supplied
Bowerton	A. Reed
Buford (Pleasant Valley)	N. D. Hopkins
Crystal Springs	H. May
Columbia	D. Ray
China Grove	J. B. Smith
Georgetown	J. H. Cook
Hazlehurst	M. A. Hobson
Kennerlia	A. M. Quinn
King	I. S. Thomas
Spring Cotridge	
Steen Creek	S. M. May
Summit and Magnolia	Peter Blue
Terry	H. Henderson
Tylertown (Bismark)	D. D. Dukes

JACKSON DISTRICT.

J. C. Houston, P. E., P. O., Yazoo City.

Benton	B. L. Crump
Brandon	J. B. Brooks
Canton	N. Toole
Canton Circuit	P. H. Davis
Carthage	R. B. Anderson
Clinton	H. R. S. Erby
Forest	M. White
Green Hill	R. H. Patton
Jackson	G. W. Smith
Wolf Lake	A. C. Barwell
Madison	J. T. Knox
Pelahatchie	J. E. Coleman
Roseneath	N. N. Sidney
Yazoo City	S. A. Cowan
Yazoo City Circuit	J. K. Comfort
Cupole	W. L. Lamb
Morton	E. P. Chapman

MERIDIAN DISTRICT.

A. M. Trotter, Presiding Elder, P. O., Meridian.

Conehatta	G. W. Longmire
Chunkey	to be supplied by S. H. Cannon
Collinsville	C. L. Cotton
Daleville	Stephen McDavid
Dekalb	H. L. Kennedy
Enterprise	J. Campbell
Fort Stephen	to be supplied by E. L. Wilburn
Garlandville	I. W. Davis
Hickory	P. R. Crump
Lake	C. W. Ivy
Lake Como	James Ford
Lauderdale	R. McAlpin
Meridian, St. Paul	J. C. Hibbler
Meridian, Haven	P. W. Baldwin
Meridian Circuit	Wm. Payne
Missionary	W. N. G. Lipscomb
Mt. Jordan, Enterprise	R. Howze
Philadelphia	R. L. Brooks
Paulding	A. Butler
Scoba	P. F. Robinson

SHUBUTA DISTRICT.

J. M. Shumpert, P. E., P. O., Columbus, Miss.

Augusta	C. Washington
Basin	James Jordan
Bay St. Louis	L. W. Price
Biloxi	Lewis Tate
De Sota	H. T. Hampton
Ellisville	D. F. Dudley
Escatawa	E. E. Rosseau
Gulf Port	
Hattiesburg	A. B. Logan
Hansboro	R. N. Jones
Heidelberg	F. T. Adams
Moss Point	Aaron Davis
Ocean Springs	Wiley McNeal
Pass Christian	O. H. Flowers
Pearlington	W. H. Smith
Perkinson	R. Roberts
Poplarsville	C. Frierson
Quitman	R. L. Carpenter
Shubuta	L. J. S. Bell
Shubuta Circuit	G. W. Brame
State Line	A. C. Lacy
Waynesboro	C. H. Brown

VICKSBURG DISTRICT.

Wm. McMorris, P. E., P. O., Vicksburg, Miss.

Anguilla	Haywood Heslop
Bolton	J. I. Garrett
Bovina	G. W. Arnold
Cary	W. H. Mims

Edwards	Nathan Cannon
Fayette	D. D. Goodwin
Gloster	supplied by H. M. Craft
Hamburg	R. T. Thomas
Harriston	Alfred Handy
Meadville	Handy Roundtree
Natchez	N. W. Ross
Rodney	supplied by Wm. Thomas
Union Church	I. C. Rucker
Vicksburg	R. P. Thirkeld
Vicksburg Circuit	Melvin Cooper

THE GOLD OUTPUT FOR 1896.

Mr. Preston, Director of the United States Mint, is used a statement a few days since regarding the gold output for last year that is highly interesting. The figures reported to him by the mint officials and others employed to collect the gold statistics of the country, place the estimated gold output at \$54,000,000, but Director Preston thinks the safe figure is \$51,500,000. The following table will indicate the relative merits of the States and Territories in the gold producing section:

	Product'n 1896.	Increase Over 1896.
Alaska	\$3,249,000	\$ 453,000
Arizona	2,418,000	1,285,000
California	16,500,000	1,620,000
Colorado	13,000,000	.....
Idaho	2,474,000	695,000
Montana	4,440,000	552,000
Nevada	2,955,000	1,403,000
New Mexico	525,000	35,000
Oregon	1,300,000	410,000
Washington	382,000	30,000
South Dakota	4,050,000	780,000
Utah	1,920,000	550,000
South Apalachian States	306,000	.....

Total

It will be noted that while California still leads, Colorado is a close second; and would, without any doubt have been closer but for the difficulties experienced at Leadville and Cripple Creek.

The Director estimates the output for the world in 1896 at \$215,000,000, and thinks it would have been much larger especially in South Africa but for the Transvaal troubles there during the year. In fact he says South Africa was seriously threatening the United States as leader in the production of gold before her war difficulties came upon her, but not being able to work and fight, too, we still stand first.

If the output for the world really reaches this estimate of \$215,000,000 it will show the yellow metal to have doubled its production in ten years time, for in 1886 it was only \$106,163,900.

WORSE THAN A RAPIST.

Meridian, Miss., Dec. 30, 1896.

Ella Lee, accused of setting fire to a house owned by one J. D. King, a Kemperite, is now in jail at this place. Nothing particular has been shown that Ella is guilty of setting fire to this King's house. Many citizens of the town believe King himself is the incendiary, whose object was to get himself a new house. Since Ella has been placed in jail, dating back to November 13th, at which time King's house was burned, to cover up his guilt, King, in company with another white man, has been allowed by the officers of the jail to enter with raw cowhides and they have beaten Ella Lee's head almost into a jelly. King and his ally can not expect good to follow them. Ella awaits her trial like any other defenceless Negro without protection of the law. The officers of the law in this case stand and encourage King in his heathenish attacks. The girl's father, who visited the city a few days ago from Alabama, wept like a child to see his daughter of 16 or 17 summers beaten up by this J. D. King, who is not even a citizen of Meridian. Ella has always been a citizen of Meridian. If the girl is guilty why don't the law prove her so and punish her according to law? It seems Lauderdale county has no law or no officers; I judge the latter. Why allow one to beat to death a defenceless prisoner? How best class of citizens will allow such a scandalous act to deface the fair record of Meridian? Yours,

DOINGS OF THE WORKMEN.

P. J. Jackson, Lafayette, Ala.: This is my first year at this charge. By the help of the Lord we are moving on nicely. Paid trustees up to date \$45.00 benevolences, \$23.00 the elder \$68.00, pastor \$375.00, grand total \$511.00. We are going forward on our new church.

F. L. Harrison, Gallatin, Tenn.: Our Christmas tree on the evening of the 24th was a success. On December 25th at 4 o'clock a. m., prayer meeting was held. At 11 o'clock the pastor, Rev. J. P. Price preached. The Epworth League held its regular monthly social at the home of Mr. and Mrs. Henry Bugg. On January 1st the church was neatly decorated for the celebration of Emancipation Day. The Junior League conducted the opening service. The Proclamation was read by R. A. Baker; the thirteenth amendment, James Sterfield; the fourteenth amendment, Robert Hudson; the fifteenth amendment, Samuel Boddie; paper, "Abraham Lincoln and the church," Miss Josie Price. The occasion was one of interest.

A. Carter, Class Leader, Elberton, Ga.: Our church has prospered this year as it never has before, with Rev. G. W. Lamar at the head. More has been done this year than in ten years past for the upbuilding of the work. The belfry has been finished, the floor repaired, a beautiful recess added to the church, recess and altar completed, a new coat of whitewash put on the walls and some new lamps put in. Our parsonage has been put in a nice shape. A verandah put on, the front room ceiled and lathed up; also the parsonage lot has been fenced in. Many of our friends will remember that one of our churches was burned. This has been rebuilt and is a much better one. No pastor on this work has labored harder. He has given a great deal of time in trying to secure students for Clark and Gammon.

W. D. Louis, Pitts Bridge, Texas, Caldwell Circuit: Zion M. E. Church observed watch night. About 7 p. m. prayer meeting was held. Then began the preaching by the worthy pastor, J. A. Tillory. The Christian people told how they intended to live so as to prepare themselves for the land of rest. We took up a collection for missions. My father is a subscriber to the Southwestern. I read it and enjoy it.

S. C. Coleman, Purcell, I. T.: This place is located 107 miles north of Gainesville, Texas and 65 miles south of Guthrie, Okla. We have about 800 inhabitants and nearly all are whites. There are about 27 colored families in the town. This is a Baptist town. At Guthrie we have a church worth \$800 and a good membership. Rev. J. W.

Awarded
Highest Honors—World's Fair,
•DR•

PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Williams, pastor, is moving right along. We need more colored preachers in the Oklahoma Conference. The field is open for 15 or 20 good Methodist preachers for our people. Rev. D. G. Franklin served us two years as pastor in Guthrie and did a grand work. He is at Ardmore now and has had six converts. The old church is growing in Oklahoma. The people are in a free country. No mobbing of Negroes here. A man is a man. Guthrie has lawyers and doctors of our race, and good schools as can be found in the United States.

Ella M. Carroll, Rockville, Md.: When we came on this work we found that there was not a member who took a church paper. My husband, Rev. T. O. Carroll, has insisted upon them taking the Southwestern. Our presiding elder, Rev. W. H. Brooks, also gave our brethren a little talk on reading papers, particularly the Southwestern. I told the presiding elder and Mr. Carroll I would try and see what I could do. The results are I have eight subscribers and have the promise of more. My husband takes the Southwestern and we are much pleased with it. Enclosed please find list of subscribers and money order for same. I wish you God speed.

(Thank you! We wish all pastors' wives would do likewise.—Ed.)

Joseph Ford, Millican, Texas: Our new pastor arrived on his work January 3. The people were glad to meet him. Rev. William Brooks, by the help of the Lord and the people, will bring Millican to the front this year.

W. N. G. Lipscomb, Missionary, Miss.: High Hill Church of the Missionary Circuit, Meridian District, was burned December 27th by and unknown party.

J. H. Green, P. C., Crawfordsville, Ark.: I have been at the above named place for nearly one Conference year. We are getting along nicely, both spiritually and financially. We had a grand rally the second Sunday in December and raised \$40, which finished paying for our bell. This leaves us clear of debt. Our church is young. I found nothing but a hull with no windows. Now our church is celled all over with matched lumber and has a city built rostrum. We have raised for the repairing of our church \$225.00. Thank God our church is the best colored church in this part of the country. On our rally day Rev. J. M. Sutton, of A. M. E. Church, retired pastor of Mariana Station, preached a powerful sermon in the morning. Owing to the spirit of opposition our audience was small; but the news soon flashed across the country, and at 3 o'clock Rev. B. J. Lewis held a crowded house spell-bound for about forty-five minutes. Bro. Lewis, the ex-pastor, is an able young man. At night our church was filled. Rev. J. M. Sutton preached his farewell sermon. Those who heard him in the day said he did not preach at all. Revs. Sutton and Lewis are both logical and instructive in their sermons. May God bless these young men and help them preach His Word. A prize was given to the one that raised the most money on their cards. Sister Edna Logan, 14 years old, got the prize. Rev. J. W. Jackson, presiding elder, held his fourth Quarterly Conference the third Sunday in December and gave Eucharist to a good number. Our church is small here, but pray for us, we are coming. We paid him in full.

W. N. G. Lipscomb, Pastor, Missionary, Miss.: I wish to say that the Missionary Circuit is alive up to date, though serious troubles have occurred. The church at High Hill was burned last Saturday night by some unknown person; December 10th I buried Bro.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder
ABSOLUTELY PURE

Lanza Brown, a class leader of Spring Hill M. E. Church. Bro. Brown finished his work as a leader and crossed over in peace; also December 18th Bro. H. Smiley was buried. He was also a member of the M. E. Church. Converts this year, 55; baptized, children, 25; received into full membership, 50; adults baptized, 53 and probationers on roll, 75. Collected for benevolences, \$17.00; paid presiding elder, \$40.00 paid to pastor, \$200.00. We will bring to the Conference some subscribers for the paper.

A. A. Lacey, Shady Grove Circuit, La.: We are closing our year's work with gratifying results. Our fourth Quarterly Conference with Rev. S. Duncan, our presiding elder in the chair, assisted by Rev. S. Bell, pastor at Franklinton. Reports showed that faithful work had been done and every interest of the church looked after. Rev. Duncan and Rev. S. Bell preached and indeed left the living fire of faith burning in each soul. Accessions 58, conversions 12; collection, \$17.75. Peace prevails both with presiding elder, pastor in charge and members. Our baptizing on the first Sunday around the altar was a source of inspiration witnessed by the old prophetic fire.

J. Benn, P. C., Mandeville, La.: This charge is yet alive. Rev. S. Duncan, the presiding elder, is worthy of praise for his work on this District this year for the church. He was at his post every time and listened to all the reports of the church and scrutinized them well. We are closing up a year of peace with the church. During these two weeks we had a revival going on, and New Year's night 22 souls came to the altar seeking the way of salvation; three joined the church.

The Pastor: Our fourth Quarterly meeting on Fredonia Circuit was held at Mt. Pleasant Church December 19, and 20, 1896, with Rev. H. N. Brown, presiding elder of the Dadeville District, Central Alabama Conference, in the chair. The presiding elder preached on Saturday at 11 o'clock. His sermon and timely advice were highly appreciated by the Conference brethren. At 1:30 p. m. the Conference sat. The disciplinary questions were asked and answered. Raised for the pastor this quarter, \$72.35, and presiding elder, \$12.60; for benevolences this year, \$22.50.

J. Jacobs, Foylikes, Tenn.: Christmas night was very cold for our Christmas tree but we had a crowded house. Hardly room for the old people. Our Christmas tree was valued at \$70.00. Many presents were on the tree. The little ones were there. God bless the little people of our church and Sunday school. Let's encourage the little members that will take our place in the church.

Union Springs, Ala.: Our fourth Quarterly Conference was held December 18. Our most excellent presiding elder, E. M. Jones, preached two able sermons that will not be soon forgotten. Money raised this quarter: For the pastor, \$62; for the presiding elder, \$6.95; for the bishop, \$1; for missions, \$9; for the Southwestern Christian Advocate, \$1. We have the pledges of 20 more subscribers. Our earnest pastor, Rev. W. F. Smith, and our pre-

siding elder are the right ministers in the right place, and we hope the Conference will return them to us. The pastor is compelling all the officers to take the church paper and we earnestly hope that ten thousand cash subscribers may be sent to the Southwestern this year, for we are much pleased with the editorials of our Dr. I. B. Scott. You may rest assured this church will do all it can to add to the Southwestern. Respectfully yours, Aaron Feagins, C. L. R. Feagins, C. L., Alex Williams steward, Joy Morris, steward, Westley Hooten, C. L.

E. M. Porter, Supt., Upper Mississippi Conference, Durant Charge, M. E. Church: Allow me to say our Conference is near at hand and we are closing out all claims with our much beloved pastor. Rev. T. W. Davis, our pastor, came to this charge, fully recommended both by the colored and whites of Columbus, but his faithful labor here this year forces us to say, like the Queen of Sheba: "The half has not been told" of him. His ability as a preacher, pastor and financier to liquidate church debts is hard to surpass. He is loved by both white and black and his stay here this year has been one of joy and sunshine. He raised this year \$1,080.00, and will leave for Conference having raised more than \$1,100.00, and on the church a small debt of about \$80.00. He has paid debts on the church that were made six years ago. God has blessed him on all lines. On the 21st of December Santa Claus brought to his home a fine 10-pound boy as a Christmas present. You may know that home is happy, for Rev. Davis had been married four years, three months and fourteen days. He will leave in a short while for Conference and we hope God and the church will see fit to send him back to us next year.

O. Gillespie, Pastor, Pickens, Miss.: We had a grand time on watch night; the Lord was with us. We raised \$6.75 for benevolences. Just after midnight Bro. J. B. Scott, a local preacher, presented a fine pulpit Bible to the church which he had purchased for the occasion.

G. W. Longmire, Pastor, Hamburg, Miss.: We had a hard time this year but the Lord has heard my prayer. Converts this year, 25, and total added to the church 49, who are on the way to heaven. We have ten who take the Southwestern with myself.

Miss L. H. Johnson, Goliad, Texas: We arrived home on the 8th inst. at 5 p. m. and found relatives and friends anxiously waiting to hear us tell about the Annual Conference at Cuero. It afforded us much pleasure to tell of the thrilling sermons, enthusiastic lectures, sweet music, and the most excellent manner of conducting business. We didn't fail to make mention of our most able men in the Conference, such as yourself, our worthy bishop, Rev. Dr. Bowen, Spencer, Jones, Johnson and others. Rev. M. C. Caviess preached to a crowded audience, and all seemed delighted to see him. We are sorry to see Rev. Brown and family leave. We have learned to love them very much and wish them much success and happiness during their stay in Dallas.

THEY LIVE IN OUR MEMORY.

..... Give Name and Place Distinctly.....

Shreveport—The infant of Mr. and Mrs. Woods was buried December 13, 1896.

Mr. Casaway, the youngest son of Sister Armauda Legary, departed this life December 27, 1896.

Sister Cathrine Miller, aged 50 years, departed this life in faith January 3, 1897. Peace to her ashes.

B. M. Hubbard, Pastor.

Bryan, Texas.—Pracilla Polk departed this life December 19, 1896. She has lived a true Methodist for twenty years. She leaves one daughter and a husband and a host of friends to mourn her loss. She died in full triumph of faith. Age near 43 years. We hope to see our sister again. She cannot come to us, but we can go to her.

W. H. Andrews, L. B.

Whereas, It has pleased Providence in his infinite wisdom to take from our midst one who was greatly endeared herself, both as a faithful member and a most worthy teacher of St. James M. E. Sunday school, and

Whereas, We, members of said Church and Sunday School, mourn the loss of Sister Willa Morrell from our church and Sunday School, feeling that she left a vacancy that can never be filled.

Resolved, That we, the St. James M. E. Church and Sunday School extend our sympathy to the bereaved family and wear a piece of crape for 30 days as a token of love and respect for the deceased.

Signed: Rev. E. H. Clark, Chairman; N. Kyles, A. C. Mitchell, A. Joseph, Thos. Clark, Miss K. Clark and A. W. Brazier.

PERFECTION IN CAKE MAKING.

Housekeepers frequently wonder how it is that they cannot make biscuit and cake that are light and palatable and that taste as delicious as the biscuit and cake made by their mothers and grandmothers, the delightful memory of which even to this day, creates a sensation of pleasure to the palate. The trouble arises from the highly adulterated state of the materials they have to work with, particularly the cream-of-tartar and soda used to raise or leaven the food. Cream-of-tartar and soda that are now procurable for domestic purposes, contain large quantities of lime, earth, alum and other adulterants, frequently from five to twenty-five per cent., and consequently vary so much in strength that no person can tell the exact quantity to use, or properly combine them, to insure perfect results. From using too much or too little, or because of the adulterants in them, bitter, salt, yellow, or heavy biscuits or cakes are frequently made. These adulterants are also injurious to health.

All this trouble may be avoided by the use of the popular Royal Baking Powder. When this preparation is employed in the place of cream-of-tartar and soda, its perfect leavening power always insures light, flaky, digestible biscuit, cakes and pastry, that are perfectly wholesome and free from the impurities invariably present when the old raising preparations are employed.

The Royal Baking Powder, we are informed by the most reliable scientists, is perfectly pure, being made from highly refined ingredients, carefully tested, and so exactly proportioned and combined that it never fails to produce the best and uniform results. An additional advantage in

its employment comes from the fact that bread or other food made with it may be eaten while hot without fear of indigestion or any unpleasant results, while being equally sweet, moist, and grateful to the palate when cold.

A WARNING.

Bro. Alfred Johnson, a local preacher of Godman Chapel M. E. Church, South New Orleans district, Louisiana Conference, has been found guilty and suspended from the church until the next District Conference for imprudent and unchristian conduct and using intoxicating liquors and drunkenness, and habitually neglecting the means of grace. Hoping he will not be received in our pulpit until he is fairly tried at the District Conference.

Signed: J. H. Wise, L. P.; David Simon, L. P.; Edward Ryal, L. P.; Norah Fenters, L. P.; J. H. Perre, Norah Fenters, L. P., Committee.

J. H. Pierre,

Pastor Godman Chapel M. E. Church, Chariton, La., January 2, 1897. P. O. Baldwin, La.

Catarrh is a constitutional disease and requires a constitutional remedy like Hood's Sarsaparilla, which purifies the blood.

HOW EMANCIPATION DAY WAS CELEBRATED.

Emancipation Day at Central Tennessee College: Thirty years ago Abraham Lincoln issued the Proclamation which set free the slaves in most of the States in rebellion against the United States. This was a war measure designed to weaken the Confederates, and give the Union forces an opportunity to proclaim liberty to the "Contrabands," as the slaves were called who, leaving the plantations, came into the lines of the Federal army.

The New Year reminds the Negro that this day is to be their "Fourth of July," which they can celebrate with sermons, addresses, socials and in such other ways as the taste or circumstances may suggest.

At the Central Tennessee College the exercises began at 10 o'clock a. m., and continued nearly three hours. The following program will give an idea of the exercises. The opening anthem, Praise ye Jehovah, by the college choir. Prayer by Prof. D. W. Byrd. Music, Columbia the Gem of the Ocean, as solo and chorus; Mr. S. A. Ware and choral society. Reading the Proclamation by Miss Eva Chalmers. Music, Soldiers' Chorus, by the Meharry Quartet. Address, Negroes as American Soldiers, Mr. T. G. Ewing, Jr., of college scientific class. This gave an outline of the Negro in the army from Attacks in Boston to Appomattox. Music, Mandolin club. Address, "The Negroes' Appomattox Thought," W. L. Council of the Medical Department. The idea of the speaker was that thought, close consecutive, practical, was what the Negro needs to achieve his real manly independence. Music, Plantation Folks' Songs, College choir. Essay, Negro Women as Bread Winners, Miss Rosa M. Donald of the classical course. This paper was full of sharp points. It is quite well understood here that many of the colored women support husbands who, the essayist said, were both tired, and about the only heritage the war left to Negro Women was work. Music, violin solo, Prof. Thomas. Address, The Effect of Emancipation on the Laws of Our Country, H. A. Cameron of the law department. This was a review of the legislation on slavery, the barbarism of the language of the decision of Judge Taney that "The Negro has no right that a

white man is bound to respect."

The spirit of all the addresses was admirable. No complaints of oppression or wrongs, no intimation that the Negro had no chance, but a spirit of exultation for freedom; and rejoicing in what the negro has already achieved, and looking forward with "excelsior" as their future motto. The chapel was crowded, standing room at a premium, and many outside catching the little that they could, at doors and windows.

"The Song of the Viking" by the Choral Society closed the regular program. The music was excellent; under the direction of Miss M. E. Braden. At night, a lecture on "Gen. Jackson and the early history of Tennessee" was delivered by Dr. G. W. Hubbard, dean of the Meharry Medical department. The lecture was illustrated by a large number of stereopticon views, which were both entertaining and instructive. Thus closed the exercises celebrating the Emancipation of the slaves and freeing the nation from the curse of slavery.

J. Braden.

Nashville, Jan. 2, 1897.

H. A. Foreman, Princeton, Ky.: On the first the colored people of Princeton and vicinity at 10:30 a. m. gathered at the courthouse.

In spite of the threatening weather they came, boys and girls, men, women, young and old. It was indeed a day of rejoicing. It was real touching to see the emotion of the old people and to hear a hearty amen ring out as speaker after speaker carried them back to the horrors of slave life and the dangers and hardships of war time.

The program for day and night was an excellent one and each person seemed inspired as they spoke and sang.

This is the second effort here and it is growing in favor with the people.

The following is the programme:

Song—by the choir.

Prayer.

Song—America Choir
Reading the Proclamation.....

.....Miss N. P. Edmunds

Justification of our Celebration....

.....S. G. Malery

A Glimpse of Our Forefathers.....

.....I. Nuckolls

Origin, Increase and Iniquity of the

Slave Trade H. A. Foreman

Eulogy on Crispus Attucks

.....S. A. George

Anti-Slavery Movement and Its

Leaders Geo. Bunyan

History of Legislation Concerning..

the Negro Rev. O. Durett

Negro as a Soldier S. McGoodwin

Sheridan's Ride Hattie Hollowell

Lincoln G. W. King

The Black Regiment .. Alva Hollowell

Night Session.

Song by Choir.

Prayer.

Negro as a Citizen W. H. Watts

Douglas Miss Cora Miller

I. B. Wells Mrs. Cora Banks

Solo Miss Rose Boyd

Antonio Maceo Wm. Cook

Booker T. Washington

.....Miss M. T. Woods

How the Women can Better the Con-

dition of the Race.....Mrs. C. Newsome

Solo Miss L. B. Wolfe

The night session was held at the

Shepherd Street Baptist Church,

which scarcely could furnish seating

room.

Some of the white race were present

and spoke and admitted they never

understood so well what was meant

by the celebration of that day.

Mrs. Mary Tubb, Alexandria, Tenn.:

Emancipation Day was observed here

A FREE GIFT

OF
THE GREATEST BOTANICAL DISCOVERY OF THE CENTURY.

Merit Supported by Indisputable Proof
Justifies Us in Making this Generous Offer.

PERUVIANA

Absolutely essential in the successful treatment of Kidney, Liver, Bladder and Urinary Affections, Bright's Disease, Rheumatism, Gravel, Gout, Female Irregularities and all diseases caused by neglected Kidney, Bladder and Urinary Affections.

WHAT IT IS.—Its ingredients are Peruvian herbs, (herbal remedies are Nature's remedies) whose virtues first became known to that distinguished explorer and traveler, Prof. E. D. Mansfield, on a tour of investigation in the mountains of Peru, hence its name, PERUVIANA.

It has cured cases after case of ten to thirty years standing, that had been given up by doctors as hopeless. This wonderful specific is founded on nature and supported by common sense.

Dr. Dio Lewis, an acknowledged authority said: "Nineteen diseases out of twenty originate from diseased kidneys." And those who have made pathology a study will agree with the eminent physician in the opinion that where the kidneys are inactive and sluggish, or fail to perform their functions, the whole system becomes enervated and the body diseased.

PERUVIANA has proved itself to be a true specific for all diseases the origin of which can be traced either directly or indirectly to deranged action of the Kidneys and Urinary organs.

The Hon. Walter Cleary, of Kentucky, writes: "It gives me unbounded pleasure, unsolicited, to say to you that your great PERUVIANA is undoubtedly the best Kidney medicine the present century has ever seen. I can truthfully say that after months of suffering, three bottles of your wonderful medicine entirely cured me."

Sidney Higgins, of Liberty, Wisconsin, a prominent Justice of the Peace, described his sufferings as though knives were being thrust in his kidneys. PERUVIANA cured him, and he asks for pamphlets that he may scatter the news.

Mrs. Marcia Morse, Columbus, Ohio, writes: "May God bless you! I feel very grateful to you for the good the medicine has done me."

Mr. J. W. King, a prominent farmer at Danville, Ill., writes that it cured him of Bright's Disease which two doctors pronounced incurable. Mrs. Serene Standley, of Shelburn, Ind., writes that she had tried many doctors and remedies and was about to give up in despair when induced to try PERUVIANA, which promptly cured her.

Mrs. S. W. Butler, Belle, Tenn.: Miss Alice Ramsey, Glenlock, Tenn., and many other ladies join in testifying to the wonderful restorative and curative effects in all forms of Kidney and kindred ailments and all other serious troubles peculiar to women. Write to us for this Free Gift.

IT COSTS YOU NOTHING TO TRY IT.

PERUVIANA HERBAL REMEDY CO.,
No. 241 East Fifth Street, Cincinnati, Ohio.

in grand style. People were here from various parts of the country. There was a grand street parade of two benevolent orders, in which numbers of private citizens took part. Joe. Rollins and W. W. Allen made short speeches on the square. White citizens contributed to the cause. At 12 m. the largest crowd ever assembled in the M. E. Church on such an occasion was called to order by the pastor, and a very interesting programme was rendered. "The Higher Education of Women" by Mrs. Millie Robinson, and "Woman in Society" by Miss Fannie Wright, was received with great satisfaction and applause. The church was beautifully decorated.

The Liberty Brass Band rendered excellent service. While the fire is on we are going to have a Southwestern Day.

It has also been suggested to have the Southwestern form a part of our Epworth League literature. Mr. Ben W. Payne, a native African, now a student in Central Tennessee College, lectured in our church December 29.

Sunday morning when the pastor sang "Over the Ocean Wave" and asked for a missionary collection the little boys and girls responded nobly.

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WANTED TO BE KNOWN

Notice.—The members of the second year's course are requested to be in the M. E. Church at Opelika, Ala., for examination Wednesday, February the 4th, at 3:30 o'clock, p. m. Respectfully yours,
N. H. Speight,
Central Alabama Conference.

Notice.—Elder E. M. Jones was elected, by Central Alabama Conference, Treasurer of the Conference subscriptions to the American University, and the brethren will pay to him at Opelika,
Very truly yours,
Wesley Prettyman.

The District Stewards' Meeting of Navasota District will convene in Hempstead, Tuesday, Feb. 2nd, at 10 a. m. Let each Steward be present, Yours truly,
W. L. Duncan, P. E.

WEST TENNESSEE DISTRICT. Second Round:

Fowlkes Feb. 6-7.
Galloway Feb. 13-14.
Big Creek and Ramsey Feb. 20-21.
Memphis Centenary Feb. 27-28.
Lexington and Mt Pleasant..... Mar. 6-7.
Sharon Mar. 12.
Martin Mar. 13-14.
Gardners Mar. 14.
Memphis Circuit Mar. 20-21.
Friendship and St. Peters .. Mar. 27-28.
Crockett's Mills and Mays ... April 3-4.
Kenton and Yorkville April 10-11.
Pleasant Grove and Atoka... April 17-18.
Mason April 24-25.
Alamo May 1-2.

Dear Brethren:—Work and push and have your committees out with reports and amounts received on hand at the Quarterly Conferences on Saturday, so we can forward the amounts to the different societies as they are needing the money. Let us forward the money and get vouchers for the same. Yours in the work,
H. W. Key, P. E.

EXPOSURE TO DISEASE

Does not necessarily mean the contraction of disease provided the system is in a vigorous condition, with the blood pure and all the organs in healthy action. When in such a condition contagion is readily resisted and the disease germs can find no lodgment. Hood's Sarsaparilla is the best medicine to build up the system because it makes pure, rich blood, and pure blood is the basis of good health. In cold weather it is especially necessary to keep up the health tone because the body is subject to greater exposure and more liable to disease. Hood's Sarsaparilla is the safeguard of health.

HOME MISSIONARY NOTES.

The fifteenth annual report is now ready, and all orders will be promptly filled.

A great deal of importance is being attached to the Bureau for Systematic Benevolence, lately established by this Society. It is believed that if the Bible plan of giving was generally practiced, the Society would be able to easily meet all its obligations. Conference Societies are actively co-operating with the Secretary of the Bureau to advance its interests.

The Industrial Homes for colored girls in the South will send specimens of pupil's handiwork, showing their advancement from the time of their entering the Homes to the present time, to the Tennessee Centennial, which is to be held in Nashville May 1st to Nov. 1st.

The Nurse Training Department at Holly Springs is doing successful work. A large number of well-trained nurses of both sexes are being fitted to work among the colored people and others. It has the most cordial approval of the faculty of Rust University, also of the

physicians and citizens of this region. This department is supplying a long-felt need in that region of country, where it has been so difficult to find competent nurses.

For General Debility

Use Hersford's Acid Phosphate.

Dr. T. P. Winn, Tarboro, N. C., says: "No other preparation compares with it in ordinary cases of general debility."

The success of the cause of God depends on the Christian ministry and not on the laymen of the church. God has ordained that by the foolishness of preaching that men should be saved. God calls men to leave all secular employment and devote themselves entirely to the spread of the Gospel. He commits to them the responsibility of the work and will hold them responsible in the day of judgment for the doctrine they teach and the enforcement of Christian discipline. They are to study to show themselves approved, rightly dividing the word of the truth. Christian ministers who devote their whole time and energy to the work of God have a knowledge and experience that it is impossible for laymen to acquire in their business pursuits.—Ex.

"BROWN'S BRONCHIAL TROCHES" are unequalled for clearing the voice. Put in speakers and sing as the world over use them.

The New York City Mission and Tract Society held its annual meeting last Sunday afternoon in the First Presbyterian Church, Fifth avenue and Twelfth street. President Morris K. Jesup presided. The church was filled by members of the society and those interested in its work. After a short devotional exercise, conducted by the Rev. Dr. Duffield, pastor of the First Presbyterian Church, President Jesup made a short address upon the work of the society. Other speakers were the Rev. Dr. Elsing, pastor of the DeWitt Memorial Church; Mrs. Bainbridge, who has charge of the women's branch of the society's work, and the Rev. Dr. A. F. Schauffler, superintendent of the society's missions. The addresses were all on mission work in the slums.—Christian Intelligencer.

HALL'S Vegetable Sicilian HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

R. P. Hall & Co., Props., Nashua, N. H.
Sold by all Druggists.

NEW ORLEANS UNIVERSITY

TWENTY-FOURTH YEAR OPENS
OCTOBER 5, 1896.

College of Liberal Arts,
College of Medicine,
Normal College,
Department of Music,
College Preparatory,
English Course,
Printing, Sewing and
Domestic Industries.

Students can reduce expenses by doing
light work.

Full Charges Only \$11.00 Per Month.
Send for Year Book.

L. G. ADKINSON, D. D., President.
5318 St. Charles Ave.

The Peerless Advocate

Is all that the name implies:

A Strictly First-Class SEWING MACHINE.

HIGH ARM. LIGHT RUNNING NOISELESS.
WITH ALMOST UNLIMITED CAPACITY.

PRACTICALLY TWO MACHINES IN ONE.



STYLE No. 4 PEERLESS "ADVOCATE" MACHINE.

The Southwestern one year and this Machine in Oak or Walnut for only \$18.00.

We ship our machines direct from the factory. A machine made in the best possible manner, by the most skillful mechanics, with the choicest material, elegant in appearance, simple in construction, durable as iron and steel can produce, with sewing capacity unlimited.

The Peerless Advocate is fully warranted for ten years, but will last a lifetime and outwear any two of the highest priced sewing machines made.

A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them
PERFECT IN EVERY RESPECT.

A SELF-SETTING NEEDLE and SELF-THREADING CYLINDER SHUTTLE are used in the Peerless Advocate High-Arm Sewing Machines.

THE SELF-THREADING SHUTTLE.

is so simple that with two motions of the hand backward and forward the shuttle is threaded.

THE WOODWORK IN OAK OR WALNUT IS THE BEST

that can be procured; finished and of modern design, making it handsomer than the ordinary style of woodwork.

NO. 4 MACHINE, (Same as Out)

Drop Leaf Table, Gothic Cover, Case of two Drawers at each end, and Center Drawer. Price \$50.00

EXTRA ATTACHMENTS

in velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.

Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

—MANUFACTURED FOR THE—

Southwestern Christian Advocate,

408 Carondelet St., New Orleans, La.

Pure

Blood means sound health. With pure, rich, healthy blood, the stomach and digestive organs will be vigorous, and there will be no dyspepsia. Rheumatism and Neuralgia will be unknown. Scrofula and Salt Rheum will disappear. With pure

Blood

Your nerves will be strong, and your sleep sound, sweet and refreshing. Hood's Sarsaparilla makes pure blood. That is why it cures so many diseases. That is why so many thousands take it to cure disease, retain good health and prevent sickness and suffering. Remember

Hood's Sarsaparilla

Is the One True Blood Purifier. \$1; six for \$5.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c

BOOKMAKER'S CORNER

The Guide To Holiness is enlarged by the addition of eight pages, and otherwise greatly improved. Each number of the year will contain a portrait of some prominent Gospel worker, and other embellishments. The corps of writers is of undoubted ability. The subscription \$1.00 a year. Sample copies free. George Hughes & Co., 63-65 Bible House, New York.

We will send the Cosmopolitan Magazine with our paper,—both one year for \$2.00.

THE COMBINATION OIL CURE FOR CANCER

Has the indorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster which have hitherto been attended with such fatal results. The fact that in the last three years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oil. Address Dr. Bye, Indianapolis, Ind.

Christian ministers who are purged from all sin and filled with the fullness of faith, have a gift that is not given to laymen of the church, no matter how holy they are in heart and life and consecration. They have the special ministerial gift and are expected to be wise in teaching God's people as well as wise in winning souls. God has from the beginning especially endowed His ministers for the extraordinary work of being leaders of the people and has given them a responsibility that other men know nothing about. There is a responsibility resting on the ministers of Jesus Christ that is unknown to laymen and cannot be interferred with without doing harm to the prophets of the Lord and hindering His anointed.—Ex.

Beware of Ointments for Catarrh that Contain Mercury

as mercury will entirely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescription from reputable physicians, as the damage they will do is ten fold to the good they can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c per bottle.

FARM AND FIRESIDE.

Dutch Pie.—Line a pie plate with rich pastry made of flour, cold water, lard or butter and a very little salt. A half dozen good sized apples will make two pies. Pare the apples and slice them; place two layers in the pie plate, sprinkle sugar to the taste, a heaping teaspoonful of butter, a little nutmeg and about a fourth of a teaspoonful of flour to make a little sauce. Cover with strips of pastry. This makes a most delightful fruit pie, especially when eaten warm.

Cheap Gingerbread.—Two eggs well beaten, a heaping cupful of butter and lard mixed, a teaspoonful each of spices, a table spoonful of ginger, one cupful of sugar, three-fourths of a pint of black molasses, the same of water, and one quart of flour, a very small pinch of salt. Mix an even teaspoonful of soda in the molasses. Sift a half teaspoonful of baking powders with the flour. Eat hot, with sauce if desired. Half the ingredients may be used if less is desired.

A PLAN OF BREEDING UP.

The New Year is with us, and with it a host of new resolves. We all want to improve and do better. The beginning of the New Year is like the opening of the pages of a new book—a book with clear, white virgin pages, all ready for us to record the events of the new days, weeks and months as they come and go until the New Year shall have become old and be rolled away as a scroll with the records of the past.

We make personal resolves for improvement in character, and we look for some plan by which we may improve our financial condition, and live with less work and worry than we may have experienced in the old years that have gone.

The farmer and poultryman has cause to consider his condition, for the times have been hard; they are still hard and money is scarce. With the farmer, the old way and the old order of crops have not proven altogether successful and satisfactory. There is a desire for improvement and a hope to find a better way with the New Year.

While the farmer's flock of fowls is small individually, it is nevertheless, a powerful factor in the wealth of the country, the State and the nation. The poultry of the South is adding its quota to the wealth of the Southland every year and every day. There is scarcely a home outside of the more central portion of our larger cities but has its flock of hens that lay eggs used on the family table, and as is usually the case in the country, a surplus of eggs that are readily convertible into cash. And in this connection there comes a question that is of more importance to the poultry-keeper, and every farmer is a poultry-keeper, than the best ways and means of raising fancy exhibition fowls. That question is: How can we breed up so as to increase the laying qualities of our hens? How can we make them more prolific layers, and what is the best and cheapest way to accomplish that purpose?

We take it that the value of the thoroughbred fowl lies in its blood, and not in the feathers; that the strain of pure breed that is the most prolific in egg-production is superior to the dunghill because of that fact, a condition that makes it the better class of poultry for practical purposes. This is the base that the claim of superiority in the thoroughbred must rest upon if it is to supersede or improve the common stock of the country.

The farmers and the market poultrymen, the people that utilize poultry

and keep it for what there is in it in the way of money, can improve their flocks and breed up to a higher plane of value by beginning now, as the New Year begins, and mate pure bred male birds with their common hens. This is the shortest, cheapest, and most satisfactory way in which to breed the common flock up to a higher standard of value. It is a plan that every breeder of ordinary poultry in the South should pursue. It would add thousands and thousands of dollars to the value of the poultry product of our section, and place the South in the front rank in the production of poultry and eggs.

There are several varieties of high class layers among the pure breeds. There are the Leghorns, Hamburgs, Minorcas, etc. A male bird of either variety named, mated with a flock of common hens, would produce pullets that would lay fully one-third more eggs than their mothers. A fact of this kind is worthy of consideration while we are thinking of doing something to improve our financial condition and of adding to our income.—H. B. Greer in Southern Cultivator.

THE IMPORTANCE OF FRUIT.

Fruit, although one of the most desirable articles of food bestowed on mankind by the Creator, is not made use of to the extent it should be by our housewives. Instead of being looked upon as a luxury, it should be considered an every-day necessity. By vegetarians, fruits are acknowledged to be of the most wholesome nature. If the apple cannot be on the table of everybody this winter, in some form, daily, then they are to be pitied. A good apple is a compact bundle of those elements that go to make up a healthy human body, and they should be used very freely, in differently prepared ways, as well as raw; and the farmer, of all others, can have the choicest of all the fruits if he will but bestow the necessary care for their production.

The farmer should have a strawberry bed by all means. It is the first berry that comes in the spring, and withal the most delicious that grows. Following strawberries should be cherries, currants, gooseberries, and all other fruits that thrive in one's section of country.

Twenty years ago, when I commenced on the farm where I now live, it was most all covered with forest growth. I commenced clearing it up and setting out fruit, and have set some every year since, so that I now have a good supply of strawberries, currants, gooseberries, raspberries, pears, peaches, grapes and apples. One of these apple trees produced twenty-five bushels of fruit this year. My advice to every owner of a little land is to set out a variety of fruits and take good care of them.—Southern Cultivator.

THE BEST WAY TO CURE

Disease is to establish health. Pure, rich blood means good health. Hood's Sarsaparilla is the One True Blood Purifier. It tones up the whole system, gives appetite and strength and causes weakness, nervousness and pain to disappear. No other medicine has such a record of wonderful cures as Hood's Sarsaparilla.

HOOD'S PILLS are the best after-dinner pill; assist digestion, prevent constipation. 25c.

WHAT A BLIND MAN DID.

Prescott, the historian, and Prof. Fawcett, of England, illustrate the will-power of those who, stricken blind by a calamity, have yet achieved success in life. Instead of mourning over the precious treasure of eyesight lost,

they have gone to work, adapting themselves to their situation, they have shown what training and persistent effort could do. But James Goodsell, who recently died in Burlington, Vt., was blind from his birth to his death—a period of ninety years. Yet what he did shows that even this terrible misfortune is not an insuperable obstacle in the way of a man determined to make the most of himself.

In spite of his misfortune he would swing an axe with dexterity, and felled trees; he was an accomplished grain thrasher, and would frequently go alone a distance of two miles to thresh for the farmers, climbing the mows to throw down the grain; he could hoe corn or garden stuffs as well as anybody, having no trouble to distinguish the weeds. He would set a hundred bean poles with more accuracy than most people who can see, would load hay, and was so good a mechanic that he manufactured yokes and other farm articles with success.—Mich Advo.

The recording angel never seeks information from a gravestone.—Ex.

SLEEP FOR SKIN-TORTURED BABIES

And rest for tired mothers in a warm bath with CUTICURA SOAP, and a single application of CUTICURA (ointment), the great skin cure. CUTICURA REMEDIES afford instant relief, and point to a speedy cure of torturing, disfiguring, humiliating, itching, burning, bleeding, crusted, scaly skin and scalp humors, with loss of hair, when all else fails.

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THE SINGERS' GUILD, 100 N. 3rd St., St. Louis, Mo.

UNITED FOR LIFE.

.....Give Name and Place Distinctly.....

Shreveport.—Mr. Henry Parker to Miss Eliza Simpkin, Jan. 5th, Rev. B. M. Hubbard officiating.

Alexandria, La.—On Dec. 20th at the parsonage Mr. John Barrett to Miss Anita Harris, W. J. M. Price officiating.

Clarksville, Tex.—Mr. Clem H. Bly to Mrs. Maggie Murry, December 29, 1896.

Mr. Willie Laternen to Miss Marip J. Caton, Aaron Taylor officiating.

College Hill, Miss.—On December 29 at the residence of the bride, Mr. Charley Buford to Miss Lulu Longstreet. Also Mr. Jim Phillips to Miss Jennie Hickinbottom. S. D. Troupe officiated.

Aberdeen, Miss.—November 4th Earnest Griffin to Miss Sue Patterson.

November 22nd Randall Hogan to Miss India Word.

December 8th Alfred Blalark to Mrs. Catherine Hogan.

December 23rd Warren Blalark to Miss Ella Gladney.

December 24th W. H. Gillespie to Miss Bertha Freeman.

December 24th Alex Williams to Miss Lula Ross.

December 27th Butler Ward to Miss Margie Hogan.

December 28 F. W. Walker to Miss Mary Lou Crawford.

December 28th George Owens to Miss Mattie Mosely.

December 31st J. H. Coleman to Miss Lou Cox.

December 31st William Prewit to Miss Pauline Sykes.

W. H. Whitlock, P. C. officiated.

Shellmond, Miss.—On December 30th, 1896, at the residence of the bride, Mr. George Jennings to Mrs. Caroline Porter. D. P. Shaw officiated.

Hot Springs, Ark.—Mr. Adam James of the state of Wisconsin to Miss Georgia A. Woldrege of Hot Springs, Ark., were united in the bonds of holy wedlock at Haven's Chapel M. E. Church, Hot Springs, Ark., December 28, 1896. A. J. Phillips officiated.

Abbeville, Miss.—On December 17th Mr. R. B. Gillam and Mrs. Mary F. York were joined together in wedlock, in Providence M. E. Church.

On December 23 Mr. John Lewis to Miss Susie Buford.

On December 24th Mr. John Wilson to Miss Mariah Wilson.

We bid these five couples a happy voyage through life. C. W. Butler officiated.

Pickens, Miss.—T. A. Green and Miss Mariah Ambrose were married December 28th. O. Gillespie officiated.

Opelousas, La.—On the 19th of November Mr. Paul Landon and Miss Mattie Bowman were united in holy wedlock. In spite of a great rain all day at 7 o'clock the people came to the church and they had a nice time. Miss Mattie is one of our Sunday school girls. God bless them and give them a long life. E. B. Richards officiated.

G. J. Dobson, P. C., Elliott, Miss.: During the Christmas holidays the following were married: Mr. Gabriel Ford to Miss Florence Eskridge, E. M. Brewer to Miss Willie Amos, W. B. Amos to Miss Mattie C. Brewer, Johnnie Rhodes to Miss Susie Hooper, Robt. W. Baker to Miss Katie Jones.

BORN.

Clinton, La.: Wife and I rejoice in the gift of a fine daughter, born January 2nd. J. O. Richards.

A little weed has no more right to grow than a big one.—Ex.

Warner's Safe Cure

IN LARGE OR SMALL BOTTLES.



Owing to the many requests from its patrons, Warner's Safe Cure Co. have put on the market a smaller size bottle of Safe Cure which can now be obtained at all druggists at half the price of the large bottle.

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Plan of Episcopal Visitation FOR 1897.

Conference.	Place.	Time.	Bishop.
Alabama—Hoffa, Ala.	Jan. 21	Foss
Arkansas—Stuttgart, Ark.	Jan. 21	.....	Andrews
Atlanta—Atlanta, Ga.	Jan. 31	.....	Foss
Baltimore—Baltimore, Md.	Mar. 3	.....	Mallahan
Central Alabama—Opelika, Ala.	Feb. 4	.....	Foss
Central Missouri—Kansas City, Mo.	Mar. 16	.....	Cranston
Central Penn.—Clearfield, Pa.	Mar. 17	.....	Ninde
Delaware—Easton, Md.	Mar. 25	.....	Ninde
Germania—Easton, Pa.	Mar. 25	.....	Walden
Florida—Tampa, Fla.	Jan. 14	.....	Hurst
Georgia—Tallahassee, Ga.	Feb. 11	.....	Foss
Gulf Mission—Jennings, La.	Jan. 21	.....	Fowler
Kansas—Manhattan, Kan.	Mar. 3	.....	McCabe
Lebanon—Springfield, O.	April 1	.....	Cranston
Little Rock—Ferry City, Ark.	Jan. 28	.....	Andrews
Louisiana—Donaldsonville, La.	Jan. 14	.....	Fowler
Maine—Portland, Me.	April 14	.....	Mallahan
Mississippi—Jackson, Miss.	Jan. 8	.....	Fowler
Missouri—Bethany, Mo.	Mar. 24	.....	Cranston
New England—Lowell, Mass.	April 7	.....	Fowler
N. E. South—So. Manchester, Conn.	April 14	.....	Newman
New Hampshire—Manchester, N. H.	April 8	.....	Ninde
New Jersey—Trenton, N. J.	Mar. 24	.....	Warren
New York—Sing Sing, N. Y.	April 7	.....	Merrill
New York East—Brooklyn, N. Y.	April 7	.....	Walden
Newark—Newark, N. J.	April 7	.....	Andrews
North Dakota—Park River, N. D.	April 28	.....	Merrill
North Indiana—Kokomo, Ind.	Mar. 17	.....	Merrill
North New York—Watertown, N. Y.	April 14	.....	Warren
Northwest Kansas—Beloit Kan.	Mar. 24	.....	McCabe
Philadelphia—Bethlehem, Pa.	Mar. 17	.....	Newman
St. John's River—Tarpon Springs, Fla.	Jan. 21	.....	Hurst
St. Louis—Nevada, Mo.	Mar. 10	.....	Cranston
Savannah—Savannah, Ga.	Jan. 28	.....	Hurst
South Carolina—Columbia, S. C.	Feb. 3	.....	Hurst
South Kansas—Pittsburg, Kan.	Mar. 16	.....	McCabe
S. W. Kansas—Winfield, Kan.	Mar. 17	.....	McCabe
Troy—Schenectady, N. Y.	April 14	.....	Ninde
Upper Mississippi—Greenwood, Jan.	14	.....	Andrews
Vermont—Springfield, Vt.	April 15	.....	Walden
Virginia—Roanoke, Va.	Mar. 11	.....	Mallahan
Washington—Annapolis, Md.	Mar. 10	.....	Newman
Wilmington—Chester town, Md.	Mar. 17	.....	Walden
Wyoming—Oncote, N. Y.	April 7	.....	Warren

By order and in behalf of the Board of Bishops.
EDWARD G. ANDREWS, Secretary.
Pittsburg, Pa., Nov. 2, 1896.

PECK MEMORIAL HOME

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The special new buildings of this Christian School for Colored Girls, will then be completed and furnished. It will open on that day without fail. All who expect to attend should be on hand at the opening.

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THE NEXT SESSION OF THE MEDICAL DEPARTMENT OPENS SEPT. 14, 1896.

The thirty-first session of the Literary, Law and Biblical Departments opens Sept. 28th.

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DEDICATION OF WILEY MEMORIAL.



Wiley Memorial church, corner Lookout and Fifth streets, Chattanooga, one of the finest churches erected by a colored congregation in the south, was dedicated and opened for public worship with impressive ceremonies, December 13th., 1896.

The lot on which the church stands, was purchased directly after the war at a cost of about \$500, and it has increased in value so rapidly that the eastern portion of it was sold for \$10,000 and the money applied to the church building fund.

At an interesting service in the afternoon, Rev. T. H. McCallie, D. D., in an eloquent address, stated that the ground on which the Wiley Memorial church now stands was formerly the site of the M. E. church, south.

The structure is tasteful in design and well constructed, and ranks among the first buildings in the city. It is valued at \$40,000.

The Church Extension Society, on the ground that the church should raise \$1,000 in cash, gave \$4,000 on a long time loan. The full amount was raised last summer through the efforts of the hard-working and efficient pastor, Rev. G. W. Ziegler.

The dedicatory services closed in the presence of a very large congregation, and the services throughout the day were well attended.

The morning sermon was preached by Rev. G. E. Ackerman, D. D., on "The Triumphs of the Church." Presiding Elder Staples and Dean Newcomb also took part in the service.

At 3 p. m., a platform service was participated in by the leading colored ministers of the city, representing all denominations.

At 7:30 p. m., the dedicatory sermon was preached by Rev. Dr. W. P. Thirkield, president of Gammon, who, in a most eloquent manner, referred to the good work that had been done by the members of the church, and encouraged them to still more substantial work in the future. The audience was so large that numbers were unable to gain admission. During the day, about \$300 was raised by collections.

To the pastor, Rev. G. W. Ziegler, is due the credit for the great progress made by this church, and although it is the Wiley Memorial church, in memory of Bishop J. W. Wiley, it will stand as an enduring monument to the energy and perseverance of the present pastor.



It robs them

of their terrors—
by taking away
that clothes-
destroying,
back-breaking
rub, rub, rub.
What does the
work of washing
amount to, when
all you have to

do is to put the things in to soak and boil—and then just rinse them out? That's the Pearline way of washing—easy for women and easy for clothes. In all kinds of cleaning, too, you get rid of that tiresome rubbing. Any one can see what it saves. And remember, no matter how you use Pearline, it's absolutely and entirely harmless.

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RAILROAD TIME TABLE.

Illinois Central.	
ARRIVE—	LEAVE—
Local mail..... 9:00 pm	Local mail..... 6:55 am
Chicago limited, 6 25 pm	Chicago limited, 9 00 am
Fast mail..... 8 20 am	Fast mail..... 6 30 pm
Louisville and Cincinnati.	
Fast mail..... 8 30 am	Fast mail..... 6 30 pm
Louisville and Cincinnati, Limited.	
No. 3..... 6 25 pm	No. 4..... 9 00 am
Yazoo and Mississippi Valley Railroad.	
No. 5, Memphis Express..... 10:30 am	No. 6, Memphis Express..... 4:00 p.m.
No. 21, Vicksburg express..... 5:30 p.m.	Vicksburg express..... 8:05 a.m.
No. 23, Baton Rouge express..... 10:00 a.m.	No. 34, Baton Rouge express..... 3:15 p.m.
Louisville and Nashville.	
No. 3, fast ex..... 7:40 am	No. 6, fast mail..... 7:10 am
No. 7, coast acc..... 8 50 am	No. 4, fast ex..... 9 45 am
No. 1, lim. ex..... 6:50 pm	No. 8, coast acc..... 8:30 pm
No. 5, fast mail..... 8:30 pm	No. 2, lim. ex..... 7:50 pm
Sunday ex..... 9:30 pm	Sunday ex..... 7:50 pm
Texas and Pacific.	
No. 52, Ft. Worth and Cal. ex..... 6 55 pm	No. 53, Cal. ex..... 8:15 am
No. 51, Hot Sp ga express..... 9:15 am	No. 51, Hot Sp ga express..... 7:20 pm
Queen & Crescent Route.	
No. 1, Cincinnati and New York..... 11:55 am	Cincinnati and New York..... 3:20 pm
No. 3, local..... 6:30 am	Local..... 7:30 am
Southern Pacific Company.	
Texas and Mexico fast mail..... 6:45 pm	California ex..... 9:15 am
California ex..... 6:55 am	Texas & Mexico fast mail..... 8:35 pm

Louisville and Nashville RAILROAD

Montgomery, Birmingham, Nashville, Louisville, Cincinnati, Atlanta, Jacksonville, Washington and

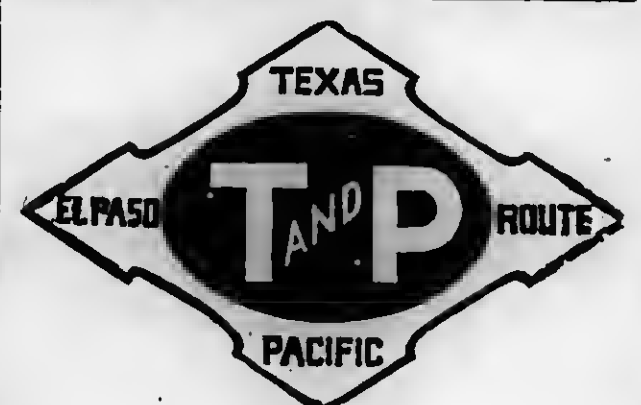
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No.	Departs.	No.	Arrives.
6 Fast Mail..... 7:10 a.m.		3 Fast Ex..... 7:35 a.m.	
4 Fast Ex..... 9:45 a.m.		7 Coast acc..... 8:55 a.m.	
8 Coast acc..... 8:30 p.m.		1 Lim. Ex..... 5:00 p.m.	
2 Lim. Ex..... 7:50 p.m.		5 Fast Mail..... 10:25 p.m.	
Sunday Ex..... 7:50 a.m.		Sunday Ex..... 9:30 p.m.	

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Memphis Express. 4:20 p.m. | 10:30 a.m.

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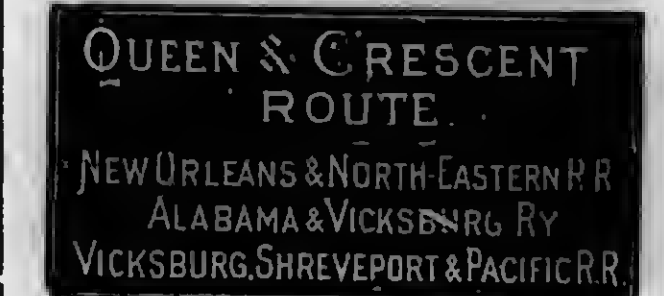
Baton Rouge Accommodation..... 3:15 p.m. | 10:00 a.m.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES

Cash Remittances.

January 4 to 11.

J. B. Starkey	E. J. Tamer
D. B. V. Watthall	H. C. Markham
H. Taylor, 2	E. Martin
W. H. Jordau, 1	B. T. F. Byers
W. S. Chinn	J. A. Rush, **2
J. J. Haley	E. M. Porter
S. P. West, 1	J. E. Watkins, *1
A. G. Glenn	S. G. McDonald, *1
L. F. Carter	W. L. Duncan, *1
R. H. Rembert, **2	H. Swann, *1
P. Landry	B. H. More
H. E. Erwin, 1	J. E. Rolax
J. J. Cecil, *4	S. O. Gill
J. G. Dobson, 2	Virginia Jordan
F. G. Wilbon	E. D. Spencer, 1
A. Taylor	E. C. Piever
Mrs. L. Lawson	Rev. Y. K. Muks
Hampton James, *2	E. D. Williams
F. T. Chinn	S. H. Roads
P. M. Burke, 1	M. Reed
Mrs. T. O. Carroll, *8	

Price Baking Powder Company.

* Yearly.

** Part Yearly.

NEW ORLEANS AND VICINITY.

A love feast was held at the Lafon home for Old Folks on Monday, December 28, 1896 at 4 p. m., under the management of the official board of the Home from Wesley Chapel M. E. Church about 25 Christians taking part. After singing and praying each one spoke a word for the Blessed Jesus which brought about the good feelings of the Holy Spirit. The feast was surely a spiritual one as the inmates of the Home shouted and cried amen to the last. Never has there a love feast been held before to equal this one; it was a good place to be. The following company was invited: King's Daughters, Missionaries and Steward Sisters of Wesley Chapel. The following elders took part: Rev. T. J. Johnson, Wesley Chapel; Rev. T. G. Montgomery, Mount Zion; Sister Sarah King, president of official board.

James E. Taylor, Secretary.

GIVE IT A TRIAL.

On receipt of ten cents, cash or stamps, a generous sample will be mailed of the most popular Catarrh and Hay Fever Cure (Ely's Cream Balm) sufficient to demonstrate its great merit. Full size, 50 cents.

ELY BROTHERS,

56 Warren St., New York City.

My son was afflicted with catarrh. I induced him to try Ely's Cream Balm and the disagreeable catarrhal smell all left him. He appears as well as any one.—J. C. Olmstead, Arcola, Ill.

LOST FRIENDS.

I want to enquire for my brother, Lee Pickens. There were five of us—three boys and two girls; the girls are dead. My name is John Pickens. My oldest brother is named Lee and my youngest Cornelius. Our father was named Mat Pickens. We were all together when he died, and since his death we have separated. Anyone will oblige me by addressing me at Frost Bride, Miss. John Pickens.

Sunday at 9 o'clock we met in a love feast meeting, which gave fresh courage to the Christian soldier who spoke a few words for the cause of Christ. At 11 o'clock a. m. the presiding elder preached. At this juncture he preached the funerals of Sister Phillis Trammell and her son, Coleman. Sister Phillis Trammell was the oldest member in Mount Pleasant Church. She fell asleep in the arms of Jesus October 27th, 1896. After the sermon 62 communed at the "Lord's Table." (Do not know writer's name.—Ed.)

TRANSFORMED BY A SMILE.

Thackeray somewhere warns young people that the world is a looking-glass, and will return such looks, whether of sweetness or sourness, as they cast into it. This is recalled by the following suggestive passage which a secular paper furnishes:

"There are many plain young girls whose faces are lined with discontent and unhappiness. There is a drawn, perplexed expression between the eyes, and the corners of the mouth have a decided droop. These are the girls who have a settled idea that they are plain beyond remedy, and the distressing belief has deepened the lines of dissatisfaction; but in reality there is only a cloud over the face, cast by the habit of unhappiness.

"One morning a certain girl whose face was under a cloud walked out across the sunshine of the common. For a moment the gloom had lifted, the lightness of the morning and her thoughts were unusually pleasant.

"What a pretty, happy girl that is we just passed," she heard one of two ladies passing say to the other.

"She looked quickly around, with envy in her heart, to see the pretty girl, but she was the only girl in sight.

"Why, they mean me! No one ever called me pretty before! It must be because I am smiling."

"Agnin, as she was getting on a horse-car she heard (the fates were out in her favor): 'Do see that pretty-looking girl!'

"Well, I declare, I am always going to look happy if this is what comes of it! I have thought myself homely all my life, and here twice in one day I've been called pretty."

"From that memorable day a new beauty has graced her social circle."—Morning Star.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

The sons and daughters of God walk by faith. They believe all that Jesus said. They do the works that Jesus did and they do greater things. They accomplish wonders and miracles in the name of Jesus. Faith not only brings the fullness of the Gospel of Jesus so that the soul is filled to the fullest, but He has promised rivers of living water. Here is a striking contrast between looking for a drop of water and having rivers of living water flowing from the soul. God will pour out His Spirit without measure upon all who are filled with all the fullness of the faith of the Gospel of Jesus.—Ex.

The bell rope has given place to electricity for striking alarms and for similar purposes. Still further improvements have been made whereby by means of a "turret motor," church bells may be rung by clock mechanism. Moreover, by making the bells stationary, the clapper can be so arranged that, instead of striking merely on the rim, it may revolve in a complete semi-circle below, striking on one side and then on the other, thus producing a much louder ring and permitting time for vibration. The motor runs the clapper. In the case of a gong of ten and a half inches, the electro-motive force required is four and one-half volts, and the current about two amperes. The motor is enclosed in a cast-iron box with self-oiling bearings. It is used in England, and will probably come to this country. It can be placed on circuits, and thus save the cost and bother of batteries.—Zion's Herald.

HONEST CURE FOR TOBACCO HABIT.

One can't tell the truth too often. Tobacco is injurious to health, disturbs the heart, causes nervousness. SURE QUIT, an antidote chewing gum destroys craving, restores the system to its normal condition. 25 cents a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

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Berean Lesson Pictures (Quarterly), 12 cents, (copy of Leaf Cluster.)

Berean Beginner's Lesson Quarterly, 6 cents; for junior scholars.

Berean Intermediate Lesson Quarterly, 6 cents, for intermediate scholars.

Berean Senior Lesson Quarterly, 20 cents; for advanced scholars.

Leaf Cluster (Quarterly) \$4.00; colored illustrations of the lesson.

In ordering please write plainly. These rates are for four quarters, or one Year, as subscriptions for the periodicals can be for one or more quarters, as desired, at proportionate rates.

All subscriptions must expire with end of quarter, (March, June, September or December).

Orders should be sent in at least two weeks before expiration, so there may be no break in the lesson.

In addition to these publications, we can furnish all the Sunday School Requisites, and the best books.

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408 Carondelet St. New Orleans, La.

Epworth League Bible Studies.

JANUARY TO JUNE, 1897.

Prepared by

EDWIN A. SCHELL, D. D.

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Single copy, post-paid, 15 cents. Per hundred, not prepaid, \$10.

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PEOPLE'S COMMENTARY: Including brief notes on the New Testament, designed to assist Bible students and common readers to understand the meaning of the inspired Word. By Amos Binney and Daniel Steele, \$2.50.

COLORED MAN IN M. E. CHURCH: by Hagood, 90 cents.

DISCIPLINE OF THE M. E. CHURCH, 1896: Cloth, 30 cents. Flaps, 70 cents; by mail, 75 cents. Morocco, extra red under gold edges, \$1.00; by mail, \$1.05.

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Each lesson has about seven pages of explanation. These are scholarly and accurate, but written in an easy popular style. The most eminent Biblical commentators have been laid under contribution, and the strongest obtainable light is thrown upon the dark places of the text.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, JANUARY 21, 1897.—Vol. 32. No. 3.

EATON & MAINS, Publishers.

A WIFE.

By Rev. J. B. Kenyon, Lit. D.

No angel she; she hath no budding wings;
No mystic halo circles her bright hair;
But lo! the infinite grace of little things,
Wrought for dear love's sake, makes her very fair.

—Northern Advocate.

EDITORIAL COMMENTS

A branch of the Salvation Army has been established in this city.

Bishop Walden held the Louisiana Conference instead of Bishop Fowler.

It is now thought that wearing veils is injurious to a woman's eyes.

Mr. Mark Hoyt, a prominent Methodist and business man of New York City, died recently.

Are you really serving God? Do you endure for Him? Do you sacrifice for Him? Do you seek His guidance?

We are glad to meet the Fort Worth Item doing business at the old stand. It is newsy and bright.

It requires thirty-seven steamers, specially constructed for the purpose, to keep the sub-marine telegraph cables of the world in repair.

Tennessee is making extensive preparation for the Centennial which is to be opened in Nashville next May and continue six months. Of course it will have a Negro Department and we fear special regulations for its benefit.

The National Association of Colored Women ask that Frederick Douglass' birthday, February 14th, be appropriately commemorated and a collection be taken for the purpose of erecting a monument to his honor.

All honor to Boston! The authorities of that great city have had published one thousand volumes in memory of Frederick Douglass. The contents were prepared by Hon. Albion Tourgee, who is thoroughly qualified to do so, not only because of literary attainments, but because of his long standing acquaintance with Mr. Douglass.

The editor is doing his best to visit the Conferences of our patronizing territory; and is, as a result, editing the paper on the wing. The brethren everywhere seem much encouraged and we are hopeful. If our subscription list grows as rapidly as our list of congratulations, we are all right. Many thanks for kind words. They cheer us greatly.

A building of the Buckner Orphan's Home, (white) near Dallas, Tex., was burned last Saturday night. Fifteen charred bodies have been taken from the ruins and a number of others are fatally burned or injured by falling timbers. The building was occupied by one hundred and twenty-five boys and the Matron in charge. She ran out of her room to arouse the sleeping children and when she returned the floor of her room had fallen through taking with it her own three little ones and a visitor.

Brethren, the distinguishing mark of our Methodism is that we believe in a knowable religion. Do not tell the mourner bowing at the altar that he is converted, for you do not know, that is not your job. If he is converted, the Spirit beareth witness with his spirit that he is born of God.—Bishop Fowler.

OUR FOUNDER AND OUR BOOK CONCERN.

John Wesley was, without doubt, one of the most remarkable men who ever lived. The more one learns of his magnificent work and peculiar gifts, the more is he convinced that his entire thought and being were given up to the work he had in hand. The world has produced many great men but where in the long line of the past do you see one whom you would select as suited to do the really great work Mr. Wesley did for God and humanity? In fact his work was so timely and thorough, his planning so comprehensive and far-reaching that we are led to conclude that the workman was merely an humble instrument in the hands of God. In other words, it was God's work and he chose Wesley to inaugurate it and for a time to carry it on.

The work required a fearless and consecrated preacher but what if he had not been also a great writer and thorough organizer? He thought and planned and committed those thoughts and plans to writing, and breathed them into the very life of the young church. Its greatest strength and development have been along the lines laid out by our truly great founder. He not only imbued Methodism with the spirit to go and gather the masses and preach to the lowly, but also to raise up a holy people, a reading people, an educated people. Wesley really gave the church all of its distinguishing marks that have grown great and at the same time made the church great. The belief that a man ought to know he is born of God began with him and lives in the church to-day. From him, we get our peculiar aggressive evangelistic spirit, that renders Methodists discontented as long as there are unsaved sinners about us or we can learn of perishing heathen whose god is not the Lord.

But perhaps it is unnecessary to speak further on this line except of our constant desire to spread information among the people. Hence we have our Book Concern and it is wholly dedicated to this idea. Mr. Wesley is really the father of the Methodist Book Concern; at any rate from him comes the idea of writing and selling Methodist books and periodicals. He urged his brethren to fill their saddle bags with good and useful books and to sell them to the people. "Take care," said he, "that every society is supplied with books. O, why is not this regarded?" To say the very least, every family in Methodism should have a copy of our discipline, our hymn book and the church paper. Every Methodist preacher in the church is an authorized agent to see that this is done. Should they do this, what a revival in singing our grand old gospel hymns there would be; how the people would grow in intelligence and church loyalty and how the Book Concern dividend to our annual Conferences would increase.

Surely all our pastors do not know that every man who joins one of our conferences becomes a partner in our great Book Concern business. This is no small affair, hence we should be very careful whom we take into partnership. Think what a great establishment our Book Concern is. In 1789, just five years after the organization of the church, Rev. John Dickins began on a borrowed capital of \$600, what has since grown to be our great Methodist Book Concern. For several years it ran behind financially and its debt increased. But the faithful itinerant preacher continued to sell its publications and after a while the young business began to realize a profit. Since that time, the product of our two great concerns is more than \$60,000,000. The annual conferences are receiving more than \$120,000 annually, which amount they use to support their widows and orphans. Surely every preacher should do his best to circulate our books, periodicals and other publications.

By so doing, he is making an investment for the benefit not only of himself but for his wife and children. For this reason, if no other, every pastor should feel obligated to meet his account due the concern. It is our business and we should support it loyally and heartily.

DENOUNCED FOR WORTHLESSNESS; PERSECUTED FOR HIS DILIGENCE.

Such is the condition of the Negro in certain portions of Oklahoma. The Central Advocate is always fearless and outspoken in denouncing the wrongs perpetrated against our people, but possibly never more so than in the following editorial:

Cowardly Outrages Upon Negroes.

For some months past a Ku-Klux warfare has been waged upon the Negroes of southeast Oklahoma. Hundreds of them have been driven from that part of the country by white regulators who threatened them with bodily injury if they remained. In not a few instances they have been dragged from their homes at night by masked men and severely whipped. It is said that at Tecumseh and Norman, towns which have something like 2000 inhabitants each, not an Afro-American remains. No pretense is made of any fear of Negro domination, nor is it contended that the black man is agitating the question of social equality, or even manifesting any special concern about the exercise of his political rights. Moreover he is not accused of serious infractions of the law. The only reason that we have seen assigned for the outrages perpetrated upon him shows that he is the kind of citizen that Oklahoma can ill afford to lose, and that is that he has such fitness for farm work, cotton raising, and certain other pursuits that in these lines of employment numbers of white men are unable to compete with him. They therefore have determined to get rid of him.

Under the cover of darkness, heavily armed, disguised with masks, and in sufficient numbers to overcome any opposition, they have gone about on their cowardly mission, sending fear and dismay into many a Negro home. If Oklahoma is too small for both these classes, the authorities should see to it that the incompetent whites, and not the competent blacks, are run out of that territory.

Happily such a policy as these regulators have resorted to can be carried out only in certain sections of the country, and there only for a short time. The honest, industrious, capable man, white or black, who is law abiding and trying to make the most out of himself, has the qualities that are bound to win sooner or later, and no conspiracy of brutal men or combination of untoward circumstances can permanently keep him down. Such a man need not remain in an unfriendly community, for there are scores of other communities that are glad to welcome him.

BOOK COMMITTEE.

The Book Committee will hold its next annual meeting in New York City, 150 Fifth Avenue.

The Eastern and Western sections will have separate sessions Tuesday, February 9, 1897, at 2 o'clock p. m.

The members of the Committee will meet Tuesday evening for an informal conference.

The first business session of the Joint Committee will begin Wednesday the 10th, at 10 a. m.

W. F. Whitlock, Chairman.

S. O. Benton, Secretary.

OUR CONTRIBUTORS.

FROM NATIVE LAND TO FATHER
LAND.

By Alexander P. Camphor, B. D.

(Second Letter.)

From America to Africa, by way of England, is a long but delightful journey. The sea, with its great width and awful depth, with its wonders and mysteries, its winds and waves between, affords a fascinating study that is calculated to arouse and interest even the most indifferent. The distance across this vast expanse of water is simply immense; but our modern ocean steamers, with their remarkable speed and splendor, do much to abridge the distance and make the passage interesting and enjoyable.

To the student of geography who has seen the world only in books, who has circumnavigated the globe on maps and charts,—to him, no experience is more delightful and inspiring than to look upon and study the real objects which those in books are but poor and feeble representations.

From America to Africa! How long the distance! On the other hand, how charming the study of sights and insights; and how great the privileges of personal contact and investigation, with the numberless men and things that chance to lie in one's path!

From New York, one vessel, one of the best afloat—six hundred and twenty feet in length and bearing twelve thousand nine hundred and fifty tons—steams due east with remarkable straightforwardness for two thousand five hundred miles, till it views the rocky shores of Ireland, wrapped in dense fogs and mists, then curving upward, drops anchor along the side of Queenstown, the port between the States, Canada, Australia, New Zealand, the United Kingdoms and the European continent. This done, completing a journey of two thousand seven hundred and seventy-six miles, it enters St. George's Channel and the Irish Sea and bears us safely to Liverpool, the second city in Great Britain, remarkable for its trade and buildings and complete system of docks, which line the Mersey river for six miles.

What striking contrasts between the American and the English man! Who would think that the same blood courses through their veins; and that a mere body of water would effect such marked differences!

As soon as your feet touch the docks of Liverpool, how quickly the scenes and sights and customs of familiar America are displaced by others that you loath to welcome!

You know at once that you are in a strange land, where different modes and customs and laws obtain. Instead of our powerful and masculine-like locomotives, you see a lighter and gentler kind, inferior in strength and speed. For our spacious, magnificent coaches, you see a little narrow carriage, which makes you feel it but a toy in comparison with our own. This and that, here and there, and almost everywhere, you are forced to invidious comparison between America and England. Nevertheless, England leads. She controls the commerce of the whole world. She has indeed the Lion's shore. Her ships sail on all seas. Her influence pervade all continents; and her dominions are well nigh universal.

Furthermore, it matters not however leisurely she may walk along the path of inventive genius, however much she may lay behind rapid America in some things; she has however, endeared herself to the Negro's heart for her elevated and advanced notions of civil rights and equality before the law; for her noble sentiment and stand and sympathy in his behalf, in the darkest and saddest period of his history as a race; when advanced and precious America was the Negro's deadliest foe.

From Liverpool to London is about five hours' ride; the journey takes you from northwest to southeast England. A telegram sent Bishop Hartzell in London from Queenstown, Ireland, brings an answer to us destined to Liverpool, before our vessel enters the Irish Sea. It reads: "Come to London for the Sabbath." We cheerfully obey. The London and Western Railway takes through Crewe, Stafford, Lichfield, Nuneaton, Rugby, Northampton and other smaller

cities, till the largest city in the world is reached—London.

We find this great city embarrassed by rains and fogs. But our interest is so great in this wonderful center of famous historical interest, that despite the inclement weather, we go here and there and almost everywhere to catch inspiration of scenes and sights and personages so grand and helpful and noble.

The British Museum, Wesley's Chapel and house, the tomb of John and Charles Wesley, of Watts and Bunyan and others famous in ecclesiology; Stanley and his residence, the House of Parliament, Dr. Joseph Parker and his temple, Spurgeon's tabernacle, Westminster Abbey and Hugh Price Hughes—these personages and places claim our time and presence. Of these we shall write in subsequent letters.

Our party, consisting of Bishop Hartzell, Dr. Fowler, Mrs. Camphor and the writer, sail tomorrow, December 30th, from Liverpool for Monrovia, Liberia, on the steamer "Benguela." If our voyage to Africa be as delightful as our voyage to England, we shall be unspeakably happy and devoutly thankful to Almighty God. London, England.

THE "SOUTHWESTERN" AS A LIGHT-
HOUSE.

By Mrs. M. S. McLeod.

"Books," says Carlisle, "are light-houses erected in the great sea of time." Newspapers, say some, are light-houses erected in the great sea of political strife. The "Southwestern," I say, is the principal light-house erected in the great sea of Southern Methodism. We all know the use of light-houses. They are to point out to distressed vessels the rocks, quicksands and all the dangerous places, and also to point them to the haven where all is peace and prosperity.

The light must always be clean and burning brightly, in order that its rays might penetrate the far darkness; in order that its rays might be seen by vessels far out on the stormy deep. The office of a light-house then, you see, is very important, therefore, men of trust, of courage and steady brain should assume command. Does our light-house, the "Southwestern," show us where the pitfalls are—spiritually and financially? Does its light tell our different changes, how they may avoid rocks and how they may safely land when about to be shipwrecked? Does it show the youth of Methodism where he may find the soul spiritually and intellectually? You have only to peruse its pages and you will see that all of these questions are answered in the affirmative.

New as to the keeper and keepers of the light-house. Dr. I. B. Scott, the keeper of this Methodist light-house, is in every sense of the word worthy of this honorable position. For indeed, to be keeper of a Methodist light-house is a position of no small honor. This light-house is very different from common ones; it requires a great many assistant keepers to keep its light clear and bright. The presiding elder and elders are all keepers—are all assistant keepers. The questions that confront us are these: Is the light of this Methodist light-house burning clear and bright? Can its rays pierce the outlying darkness—the many homes that need know what our church is doing and where they may best educate their children in Methodism? Does the light of this great light-house shine there to these homes?

Alas! the answer that comes to us is in the negative. No, our people are paying \$1.50 per year to read a paper edited by a white man; a paper that simply abuses the Negroes and tells of the lynching of our people. Why is this? They are in darkness. The wicks of the Methodist light-house need trimming, also the chimneys need cleaning. Now, that the house has been remodeled and made better its rays ought to reach further, and no doubt will. Let the assistant keepers come to the rescue of their chief. Let them arouse themselves and send in reports of their church work and of the race, not only from the western half of the Southern States, but also Eastern—even this our own State. Let us hear from the churches and districts of South Carolina. Then talk your paper at the Conferences and elsewhere and our people will take it. Reports will then be an incentive to the people, they will readily respond. You

will then be trimming your lights and making them brighter.

We have a number of lesser lights in our work, and among them is the Pee Dee educator—a light-house that has stood the test of eight or nine years amidst the roaring thunder and fierce lightning. To-day its rays are being seen by many that are in darkness. This district has been thinking of establishing a light-house on this part of the shore, but it will not be needed, if the keeper of the great light-house succeeds in having its rays penetrate further into the thick darkness beyond.

Therefore, assistant keepers, lend your aid and influence in order that its light might brighter and brighter grow.

Brighter let it shine, my brothers;

Lest some poor seaman tempest-tossed,

Trying hard to make the harbor,

In the darkness may be lost.

Anderson, S. C.

FUNERAL OF DR. C. O. FISHER.

Dr. C. O. Fisher, one of the oldest and most widely known of our preachers in the State, died at Oxford, Ga., Jan. 6, 1897. On Friday at 9 a. m., a very impressive service was held over the remains at this place, conducted by Revs. Preston, Watkins and Queen. After these services the remains were followed to the Georgia R. R. depot by a large crowd. The hearse was drawn by two fine white horses, kindly tendered for the occasion by President W. A. Candler, of Emory College. At Lloyd Street Church in the City of Atlanta, an overflowing congregation assembled to pay the last respects to this servant of God. The following order of service was observed: Ritual, Rev. J. P. Wragg; Prayer, Rev. George Standing; Scriptures, Psa. 90, Rev. G. W. Arnold; Ram. 8, Rev. A. J. Wilson; Hymn, 979, Rev. S. J. Harris; Addresses by Rev. W. P. Thirkield, Prof. W. H. Croghan, Rev. D. McSeendon, and Rev. J. W. E. Bowen. The life, work, worth and heroism of this worthy and grand servant of God was portrayed by the speakers. Hymn 656 was announced by Prof. J. C. Murray and was sweetly sung by the choir. A very large number of the preachers were present; among whom we mention Revs. S. Smith, Beeks, Alston, May, Lucas, Coggins, Queen, Oliver, R. T. Adams, C. W. Adams, Washington, Whitaker, Laster, Profs. E. L. Parks, Rowell and all the teachers of Clark University, and besides these our brethren of the M. E. Church, Drs. Alexander, Flipper, Proctor and Stinson, and others too numerous to mention. After the services the body was tenderly borne to Southview Cemetery, there to rest 'till it shall awake at the resurrection morn.

"Servant of God, well done,

Rest from thy loved employ."

John P. Wragg.

Griffin, Ga.

A novel idea in telescope mounting has been one of the striking features of the Berlin exhibition of 1896. Telescopes are usually pivoted on an arm reaching from one side of the tube near the middle, large instruments requiring a movable chair or platform for the observer; and the apparatus is covered by a movable dome. The new telescope stands on an elevated platform in the open air, an extra cylindrical shell being added for protection. It is pivoted on two arms at the lower end, the eye-piece being thus made to keep always in the same spot—with only a change of angle—whether the instrument is pointed toward the zenith or the horizon, and the movable platform for the observer being made unnecessary. A massive horseshoe-shaped counterpoise extends below the eye-piece. The objective for direct observations with the eye has an aperture of 27 1-2 inches and a focal length of 68 feet; and the telescope is to have also, for spectroscopic and photographic work, an objective with an aperture of 43 1-3 inches and a focal length of 20 to 30 feet. The great focal length of about thirty times the aperture is itself a new departure, being nearly twice the usual relative focal length. —Cal. Adv.

A heart of stone can be melted by the fire of love, if the heat can only get at it.

OUR BENEVOLENT CAUSES.

BISHOP HARTZELL TO THE FRIENDS OF AFRICA.

"Pray for my successor, Bishop Hartzell, for whom I bespeak on behalf of our work and faithful workers at the front the loving sympathy and financial co-operation of all my dearly beloved patrons and partners in this great work of God." Wm. Taylor.

Strange that my last words before sailing direct for Africa should be written on this holy Christmas Day in a London hospital!

And yet this whole matter of my being chosen and set apart for the Bishopric of Africa has been one succession of surprises. When on the 21st of last May the General Conference at Cleveland elected me for the third time to the secretaryship of our educational work in the South—a position with vast opportunities for God and humanity—I was filled with gratitude for the confidence which the election signified, and was enthusiastic over new plans for the enlargement of the work. When one Saturday, two days later, it was decided to elect a successor to that apostolic hero, Bishop William Taylor, who had retired because of advancing years, I felt the wise thing had been done; for the day of opportunity for the Christian world toward Africa's millions is already far advanced. But I had no thought that my name would be mentioned in connection with that high office. When the matter was mentioned by several who are prominent in church councils, my reply was: "No, I am not the man, others will do better, and I have my work and am very happy in it." That evening, however, friends reported that the sentiment in favor of selecting me had so grown that nothing but my positive refusal to accept would prevent my election Monday morning. For two days and nights I was in such a spiritual whirlwind with the Lord as I never dreamed possible in my experience. Monday morning, at eight o'clock, my feet rested on the Rock, and this was the answer: "I dare not refuse if asked by the church to go to Africa. The vows of God are upon me to go anywhere for Christ." From that hour there has been no anxiety or foreboding concerning myself or my work. My dear wife also triumphed through faith about the same hour, and knew that the great body of Christian men, representing the worldwide church back of them, would not be permitted to do anything concerning me which God would not approve.

And the months which have followed have brought continued surprises. Hundreds of letters from every part of the church and many from people not of our Zion, have been received expressing great interest in me, and in Africa, and the belief that God had prepared and in his own good time called me for the work. The Board of Bishops at their recent meeting at Pittsburg, the General Missionary Committee at its meeting a few weeks since in Detroit, several Annual Conferences, speakers at farewell meetings and Social Union banquets have expressed the same views. All this has been greatly emphasized by the earnest words of blessing and God-speed which have been spoken by multitudes who have at various public meetings shaken hands with me. At one great meeting among the last to shake hands was one who said: "I am the organ blower, and I, too, want to say, 'God bless you.'" In that last family prayer service with wife, sons and daughter, in my room on the ship in which I sailed from New York, one by one we prayed. The prayer of the youngest son ended thus: "We thank thee, O God, that we can give our father to thy work in Africa." When God impresses his will upon many hearts at once, there is but one thing to do, and that is to obey.

The evening of Wednesday, December 16, brought me to London. The two days following were full of business. One interesting event was a delightful interview on Congo and general African affairs with Mr. Henry M. Stanley. Saturday morning a physical difficulty that had troubled me several days seemed to culminate, and it became manifest that there must be relief; I had a letter of introduction to Dr. Barlow, one of the physicians to the queen's household. It was my purpose to secure his advice and help in my hospital scheme for Africa. After matters had been talked over, I consulted him professionally. He said the matter called for a surgeon's judgment, so to

one we went, and the decision of the two was that without a surgical operation there was danger of intense and prolonged suffering and possibly an abscess if not worse. I asked them to proceed at once as every hour possible should be given for the healing of the wound made by the friendly knife before December 30, the date of my sailing for Liberia. It was 12 o'clock and 2 p. m. was fixed for the time for the operation. I drove to a designated private hospital a mile away, and engaged a room and left orders to have everything in readiness on time; went to my hotel, two miles away, packed a trunk with necessary things, had a precious season of prayer, and sent several telegrams recalling appointments; then drove to my bank and drew enough money for any possible emergency and was at the hospital ten minutes of two. While waiting in the dressing room for final summons, I wrote the above statements in my note book and added these words: "Am in my Heavenly Father's hands and all will be well. All I am and have are his; I am his and the work in Africa is his. Blessed be his name!"

In a few moments I lay down upon the operating table, and a little later was lost to a sense of feeling under the strange and incomprehensible power of an anæsthetic.

It is six days since the operation; to-morrow I will return to my hotel, Tuesday will go to Liverpool, and Wednesday will sail to be in time for the Liberia Conference. As fully anticipated, my recovery has been speedy, and there will be nearly a month on the sea to be quiet and become thoroughly well and strong.

"It requireth some faith," said the surgeon, "to put yourself so completely into the hands of men you never saw." "Yes," I replied, "but I know it will be all right, for 'He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.' I will say of the Lord, He is my refuge, my fortress, my God, in Him will I trust."

The tour of the West Coast of Africa will occupy fully six months. It is my purpose, as far as possible, through the trip to inform the Church of the status and necessities of the work. Let the prayers of the friends of Africa be unceasing, that God may bless all our workers on that dark continent. Prof. A. P. Camphor and wife and Dr. Fowler, a noble trio of consecrated workers, will sail with me.

London, England, Dec. 25, 1896.

Before his departure for Africa, Bishop Hartzell makes a touching plea for the Freedman's Aid Society in several of our church papers. He asks that the debt be paid and the Society sustained. How fitting that his parting words should be a plea for that great Society for which he has worked so faithfully and successfully. We clip the closing words of his article from the Northwestern. He says:

"Livingstone, the African explorer, has a son buried at Gettysburg who died in the Union army. In a few days, on my way to Africa, I shall stand in Westminster Abbey by the grave of Livingstone, and think of his son buried among our heroes in my native land. The link made by that heroic father and brave son between America and Africa is suggestive. But a far more powerful bond must unite Africa in America with Africa beyond the seas. Out of our schools in the South must go thousands of young colored men and women who are to have an important part in the evangelization of the Dark Continent. Friends of the Negro of America, of Africa, pay that debt without delay!"

The new apparatus for rapidly printing photographs is now employed at the establishment of Arthur Schwartz, of Berlin, for illustrating magazines. The bromide paper mostly used is about 4 inches wide and more than 1000 yards long, although a width of about 18 inches is sometimes used, and life-size pictures of men on horseback have been produced. As many as 40,000 copies of cabinet photographs have been printed and made ready for distribution in ten hours. An elegant print by this process is given in a Russian photographic journal, which states that the 1,200 copies of the edition were absolutely identical in tone and finish.—Cal. Adv.

EDUCATIONAL.

THE GRAND OPENING OF MARY HOLMES' SEMINARY, FRIDAY, JANUARY 1st, 1897.

This was one of the grandest occasions ever witnessed in our little city. At the hour of 9 o'clock A. M., although the weather was threatening, our people began coming to the splendid new buildings, situated on one of the most beautiful and commanding locations in Northwest West Point. Wagons, hacks, buggies, and riders on horse-back and wheel, black and white, from city and rural district, began to pour in a continual stream, until half past 12. The exercises opened at 1 o'clock sharp.

All of the city pastors, white and colored, of all denominations, were invited to seats upon the platform. Seated upon the platform were Revs. H. N. Payne, D. D., Mead Holmes, D. D., Osear Haywood, G. E. Chandler, and Rev. Mr. LaGrone, Revs. G. W. Fears, J. W. Winbush, L. M. Mitchell, and Rev. Mr. Thurman. Scripture lessons were read by Rev. G. E. Chandler, after which followed a most earnest invocation of the choicest blessings of our Heavenly Father upon the founders and faculty of the institution, and all who may be instructed therein, by Rev. Mr. LaGrone. The welcome address was a choicest piece of wit, eloquence and wisdom by Rev. Osear Haywood, pastor of the white Baptist Church. President H. N. Payne, in a scholarly way, touched upon the mission of this Christian institution. The next speaker in introduced was Dr. Holmes, the founder, who was cheered by all. That venerable servant of God made our hearts burn with the message he gave us. He read a brief sketch of the life of his loving companion, who many years ago went to her heavenly home, in which she said, during her expiring hours, among the many good things: "Remember the Freedman," speaking to her husband and daughter. Dr. Holmes said: "My colored friends, do not despair, your weaknesses are your strength, and your poverty and ignorance are your wealth." God bless the good doctor.

Revs. G. W. Fears, J. W. Winbush, Rev. Mr. Thurman and Presiding Elder L. M. Mitchell made speeches expressing their heartfelt thanks and gratification to Dr. Holmes and Miss Mary Holmes, his most accomplished daughter, for locating this school in our midst. It is a blessing to the Negro race in the great State of Mississippi. The following made splendid addresses: Hon. Garland M. Jones, a leading lawyer of the West Point bar; Hon. Louis T. Carlisle, editor West Point Leader; Rev. G. E. Chandler, pastor S. P. Church. The music was sublime, and was furnished by the members of the faculty. About 500 persons attended the splendid exercises.

J. W. Winbush.

West Point, Miss.

The new building at Morristown, for which Mrs. H. H. Crary, of Binghamton, N. Y., gave \$5,000, is now under way. The Rev. J. S. Hill, D. D., president of the academy, has turned his holiday into a summer of hard work. He is superintending the burning of the brick and lime for the new building, that he may thereby save from \$500 to \$1,000. He has already 125,000 brick made and in the kiln. It will require about 400,000, but he is making brick at the rate of 78,000 per week. He expected to have the brick ready to lay in the walls by the first day of October. Every workman at work on the building, as also in the manufacture of brick, donates one day out of eight as his contribution toward the work. The new building, when completed, will add eighty-one rooms to the accommodation of the school.—Christian Educator.

From an investigation in the Sanriku district, Mr. Igi, of the Yokohama College of Science, concludes that the tidal wave of June had its origin in a submarine explosion about 200 leagues to the eastward, or in N. lat. 39 degrees, E. long. 149 degrees. The explosion seems to have resembled that of Krakatoa, with the difference that the volcano in this instance was far beneath the ocean. A sea temperature of 3 degrees above that of ordinary years has been observed in the vicinity.—Cal. Adv.

WOMAN'S DOMINION.

GEN. LEW WALLACE'S STEPMOTHER.

The finest quality of a great soul is, perhaps, that of being unconscious of its altitude, and many who think of others so much that they have time to think of self but little, would be surprised to hear their virtues set forth.

"Speaking of great men with great mothers," said a well-known orator, "I think General Lew Wallace was the most fortunate of all the famous men I know in stepmothers. His stepmother was a woman of great intellect, and of superior talent. In regard to their affection for each other, there is a good story. It was just after the publication of 'Ben Hur.' 'And what do you think of my book?' the author asked of his stepmother, Mrs. Zerelda Wallace.

"O, it is a grand book, my son!" said Mrs. Wallace; "but where did you get that beautiful character of the mother of Ben Hur?"

"Why, my dear mother, I thought of you, every line, while I wrote it," replied the general, as he put his arms around her."—The Standard.

A TRUE WIFE.

There are wives and—wives. Some stimulate, but do not guide, their husbands. Others are the husband's monitor, and his conscience also. Said a distinguished lawyer of Massachusetts, when pressed to accept a nomination to congress, which, in his case, would have been equivalent to an election:

"Gentlemen, I am not rich enough to live in Washington with my wife and children, and God knows I am not strong enough to live there without them."

The old Hebrew eulogy belonged to that wife: "The heart of her husband doth safely trust in her."

There are wives so ambitious that their husbands should gain political honor, as to risk their domestic happiness in order to enjoy it. Of course, their own social triumph is expected to follow the husband's political honors.

And yet, singular as the assertion may seem, there are wives who would regard the elevation of their husbands to the office of the President of the United States as a domestic misfortune. An incident in the life of President Pierce illustrates and endorses our assertion.

While the Democratic convention which nominated him was in session, Mr. Pierce was stopping, with his wife, at the Tremont House, in Boston. It was not until the thirty-fifth ballot that his name came before the convention.

At first it was not received in a way to indicate that he would be a candidate. But the moment that Mrs. Pierce heard that her husband's name had been brought forward, she became nervously alarmed lest he should be nominated. Years before she had persuaded him to resign his seat in the United States senate, because he had formed the habit of using intoxicating stimulants. She feared that if elected President, he might relapse into the same habit.

While the balloting was going on, Mr. Pierce and his wife drove out to Mount Auburn. Handing her a newspaper, he pointed to a telegram which predicted that the chances were in favor of one of his competitors.

Her mind being set at ease by the good news, she enjoyed the drive, until a mounted messenger overtook them within the cemetery. He handed Mr. Pierce a telegram announcing that he had been nominated on the forty-ninth ballot.

Mrs. Pierce fainted. To her the telegram announced a possible disaster. She preferred to live with the self-controlled, temperate citizen in their modest New Hampshire home, rather than to be the mistress of the White House and her husband exposed to the temptations of public life.

Hundreds of wives would endorse her preference. Such are the conservators of American domestic life.

LET US STOP TO THINK.

Let us stop to think of the good-bye kiss. Better miss a car than leave a heartache.

Let us stop to think of the children. We, too, were children once, and loved to be remembered.

Let us stop to think of the aged. For us, too, the evening shadows will close at length, and we shall, perchance, be left at the desolate hearth-

stones. We shall need to be remembered then.

Let us stop to think of the stranger. We, too, have been alone, and have needed the touch of a kindly hand upon our lives, and many a life has gone out in the blackness of darkness for the lack of such a touch as any one of us might have given.

Let us stop to think of the future. At best, the time is short, and the end is near. And when it shall come, blessed will be he to whom the entrance upon another life will be but the realization of dear and familiar dreams, the continuation of a life-time of longings. Let us stop to think. If there be any virtue, if there be any praise, let us stop to think upon these things.—The Lookout.

TITHING.

Very few, if any, Christian people believe that the Lord's work receives its share of financial support. In fact, as compared with expenditures in other directions, many professed Christians may even stand chagrined because they do not contribute more to advance the noblest, worthiest, and the only enduring work of earthly life. Some generous people give liberally, and verily they shall receive their reward. But what is the status of our position for the most part?

1. Are we justified in giving no more to the Lord's cause than we at present give?

2. What proportion of our income do we give to the Lord?

3. What does the Bible enjoin upon us?

Who is there that, keeping a careful estimate of his yearly experience, at the close of the year is satisfied with the account? Does it show that as much has been done for others as should have been done, or instead, is the account confined largely to self and personal pleasure? Does the account look just as you would have it, or is the inclination to turn away and divert your thoughts with the conviction that "it cannot be helped?" These are plain thoughts, and yet they face each one only too truly.

Do you say that appearances must be maintained, and to do that taxes you to the utmost? The Lord knows if you are unable to give to his work, and perhaps he will excuse you. At the same time, he knows whether the new cloak or hat was non-essential when someone else was in need of the necessities of life, and whether a certain pleasure or luxury was costly when by it no one was benefited.

Do you endeavor to content yourself with the thought that all the money laid up now, and upon which you will accumulate, will enable you to be far more generous in years to come, and then you will aid every good cause? Do you flatter yourself that you are wiser than God, and can get a larger per cent of interest on the amount as time goes by than he can? Then, too, the good intentions to liberality in later years may never be realized. The summons may come, "This night thy soul shall be required of thee."

Few of us give to the Lord's work as much in proportion to other expenses as we should. How many know what we do give yearly to the support of the Gospel and the advancement of God's cause? Is it not true that the majority of us give haphazard, make a contribution on Sunday, and, aside from that, give principally when solicited for one purpose or another, and each time with an inward sigh because there are so many demands for money? Perhaps the church social is patronized, or the missionary tea is attended in the same reluctant spirit and from a sense of duty. Nevertheless, the dime or quarter passes into the treasury of the society. It may be that the Sunday School calls for an extra amount. Again the hand goes into the pocket for a contribution. Suppose, now, the various amounts be added: Regular Sunday collection, response to solicitation for various benevolent purposes, church socials, missionary teas, Sunday School collection, minor calls for charity. This, perhaps, amounts to nearly one-tenth of your income.

Suppose, now, the plan of setting aside one-tenth and leaving it out of consideration in business dealings be tried. Pay as you have paid before, but, having the money laid by, the response to solicitations will be with a ready hand and an encouraging tone of voice, giving pleasure both to yourself as the giver and to the receiver.

How much more pleasure, too, would come during the year from attendance at the church socials and other enterprises of the church if the money feature were reduced to a minimum of consideration.

In Ex. 22:29 is the command to the children of Israel: "Thou shalt not delay to offer the first of thy ripe fruits." In Ex. 23:19 we find: "The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God." Lev. 27:30 says: "And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord."

We are told that Abraham gave Melchizedek, the priest, "tithes of all." And Jacob made the promise to the Lord, saying: "Of all that thou shalt give me, I will surely give a tenth unto the Lord." Solomon tells us in the Proverbs: "Honor the Lord with thy substance, and with the first fruits of all thine increase," with the following promise: "So shall thy barns be filled with plenty and thy presses shall burst out with new wine." Then in Malachi comes the encouraging injunction: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Throughout the New Testament we are constantly bidden to give liberally: "For unto whomsoever much is given, of him shall much be required." "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver." "Freely ye have received, freely give." "Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven." "Give to him that asketh of thee." "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

Surely this subject and these Bible references are worthy of consideration and practice.—Michigan Advocate.

BE TRUE TO YOUR OWN PASTOR.

The pastoral office is a peculiar one. The relations between him and the members of his church are such as exist between no other parties. He is the chief officer of the congregation and because of this he cannot surrender his duties as such to another. Often others are ready and anxious to assume rulership over him and the entire church. They would even treat the pastor as an inferior. If he is modest, courteous and not self-asserting, they imagine this as only an indication of their own strength and greatness. Rulership is his by virtue of office and to surrender his duties to another, who wishes to usurp them because of ambition or contributions of money, can only work harm to all concerned. No man of self-respect will long be pastor where his position is not duly respected, and people of self-respect will have nothing to do with such a congregation.

There are numerous courtesies due the pastor. If he prefers his own people to all others, they should prefer him to all other ministers. If his duty is to minister to them in their homes and pulpits, it is theirs to make him first, and never give him a second place. This holds in all social relations, and at weddings and funerals. Even if the services of another minister are desired on such occasions because of old friendship or prominence in office, to ignore or set the pastor aside is useless and wrong. Of course he cannot help himself or gracefully protest. Yet he is injured as to usefulness and influence in the family and community. He is embarrassed and the family is also bound to feel the same. He should always preside at the services, and through him the invitation should be extended to others to take such part as the friends desire. Many seem not to know or appreciate these delicate rights, and thus do much unintentional harm. Be true to your pastor, and then you are true to yourself and true to your church.—Northern Advocate.

The thunderstorms of Germany are found by Prof. Kassner, of Berlin, to have a periodicity of seven days, the records of many years for Berlin and other places showing that such storms increase in frequency from Monday to Tuesday and reach a minimum on Thursday, or the day before or after. In factory towns, where large fires are kept burning through the week, there is an increase from Friday to Sunday and a decrease from Saturday to Sunday, the reverse being the general rule elsewhere.—Cal. Adv.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

PRAYER-MEETING TOPIC.

Monthly Topic: "The Gospel in Isaiah."

January 24.—The Highway of Holiness.

Isaiah 35:8-10 (Day of Prayer for Colleges).

The service of God is something represented as a journey; those who do the will of God are walking in a way. Jesus, by whom the service is entered upon, describes himself as "the way." Isaiah describes the Christian's path as the "highway of holiness." Every disciple of Jesus is to walk in this way of holiness. Conversion is entrance upon this way. When the soul surrenders to God and by faith avails himself of the atonement, Christ himself enters into his life to abide with him. Christ and sin cannot exist together. Christ entering drives sin out. "Old things have passed away, and, behold, all things have become new." Before conversion sin was the pathway trodden; now the opposite, "the highway of holiness."

One to walk in this "way" does not need to be wise in the wisdom of this world. Indeed, some of the brightest lights of this way have been those who were ignorant of much of earthly knowledge. "The wayfaring men, though fools, shall not err therein."

While treading the pathway of holiness, one is safe against the attacks of the enemies of his soul. "No lion shall be there, nor any ravenous beast shall go therein." They may come to the edge of the way; they may roar and threaten, but they are harmless. It is only when one steps out of the way marked out by God; that he falls into sin. Sin is turning aside from God's ways. Men sometimes wonder why they fall before temptation. Close study will show that it is because they have gotten into the enemy's country, and thus have laid themselves open to attack, and were without the power to resist.

They who travel in this highway do it in anticipation of greater joys and pleasures. It is a way of pleasure: "Her ways are ways of pleasantness, and all her paths are peace." The vision of the prophet concerning those who walked in this way, "the ransomed of the Lord," was that they travel "with songs and everlasting joy upon their heads." And even if sorrow and pain and bereavement and disease and death shall overtake them, as it often does, nevertheless "they shall obtain joy and gladness, and sorrow and sighing shall flee away." In the strength of present grace and in prospect of what is to come, the journey is pursued happily to the end.

Let it be remembered that this service is specially set apart for prayer for those who are in our institutions of learning. What better prayer can go up for them than that they should be found in the "way of holiness;" that their trained minds and acquired powers shall be devoted to the service of God; that life and learning shall be consecrated to him?

HEART QUESTIONS FOR CONSECRATION MEETING.

1. Have I ever dishonored God?
 2. Who alone can save me from sin?
 3. What preparation do I need for heaven?
 4. What am I doing to help others?
 5. What is a good Bible verse in regard to work?
 6. Am I making it my business to be good?
- Epworth Herald.

Lawlessness in South Carolina.—There was only one indictment in the whole State of South Carolina last year for the crime of carrying concealed weapons and even that was thrown out by a grand jury. Yet the Charleston News and Courier says that the habit of carrying pistols is general, although the law against it is as strong as it can be made. Even "the young men in the colleges are armed. Many of the boys carry pistols to the public schools. Men and boys wear pistols when they go to church. Voters carry them to the polls. The evil is everywhere." The News and Courier says that more than one hundred men have been killed and wounded in the State during the last year, because of this lawless habit.—Northern Advocate.

PREACHER AND PASTOR.

The semi-centennial of the pastorate of the eminent Dr. R. S. Storrs, lately held in Brooklyn, attracted much attention, and has called out no little remark and comment, mostly congratulatory. Inspired by it, the "Outlook" makes the following observations:

"In his ministry Doctor Storrs has emphasized the pulpit; personal visitation and ecclesiastical administration have taken a second place. In our judgment, the length of his pastorate and the success which has attended it bear witness to the wisdom of this course. We do not disesteem personal and pastoral work; but the first duty of the minister is to preach, and to pursue such systematic courses of study on vital themes as will enable him in his preaching to be always an intellectual as well as a spiritual leader of his people. He who neglects his pulpit to become a mere social factor in the community, whatever spiritual force he may carry into his social intercourse, or to become a mere administrator of the energies of his church, however efficient he may be as a captain of spiritual industry, will be liable to find his pastorates short ones, and very probably himself at fifty years of age without a pastorate."

To this view we have some little objection. If these two must necessarily be set one over against the other, we quite agree that the minister is first of all a preacher of the Word. But even this statement as a rule of action will be found to have its exceptions. Some men, called of God to the ministry, and greatly owned and blessed in the work, are not great preachers, and never can become such. They cannot become the intellectual leaders of all their people. But they are superior pastors. Nature and grace have endowed them specially for this work. In it they can achieve great success in winning souls and edifying the church. Shall such men neglect the field where they can succeed, and give all their time and energy to a vain effort to win success where it is not to them attainable? We think not.

But what we set out to say is that the preaching office and the pastoral office do not seem to us to be at all so separated that the minister must choose between them—put his heart and life into one and neglect the other. They blend harmoniously. Few men are ever great in both, but all can be good in both. No man is so great a preacher that he may not be a pastor, and no man so successful a pastor that he may not be a creditable preacher. Indeed, it seems to us that in doing both the minister will do best in each. No man, to do his best and work the longest, should study the entire day. As a rule, four or five hours of close faithful study is as much as a man can wisely do in a day. The other five or six hours of a ten-hour day he should give to other kinds of employment which give fresh air, exercise and diversion. The minister who spends from eight o'clock in the morning until twelve or one in his study, puts in the full afternoon in rapid, systematic and faithful visiting among his people, and has the evenings for his family, social meetings, miscellaneous reading, etc., gives the largest promise of real and prolonged success.—Pittsburg Advocate.

Invention, in the experience of the United States Commissioner of Patents, appears to go in waves, and to depend chiefly upon industrial demand. The adoption of house letter boxes a few years ago was immediately followed by several hundred applications for patents on devices of this kind, and the recent publication of articles on the desirability of a bottle that could not be refilled after being emptied has resulted in about 1000 applications. The year 1895 showed exceptional activity in the following classes of invention: In baling cotton in closely compacted cylindrical bales, instead of in rectangular bales; in pneumatic straw packers, blowing the straw on the stack and packing it at the same time; in the treatment of wool fat, until recently regarded as a waste product; in excavators, possibly due to the beginning of several large enterprises such as the Chicago canal; in the extraction of aluminum by electrolytic action; in the extraction of gold by the use of potassium cyanide; in pneumatic drills for cutting stone; in detail inventions and accessories to bicycles, and in machines and processes for making the parts; in pneumatic tires; in sole-leveling machines, used in shoe manufacture; in telephones, due probably to the expira-

tion of the pioneer patents; in electric locks, a new art; in alternating current machines; in car-fenders and car-couplers in burglar-proof express cars; in automatic musical instruments; in games and toys; in pearl buttons; in wire-glass for sky-lights; in can-labeling machines; in central draft lamps; in curling irons; in match-making machines; in calculating machines; in voting machines; in linotyping and typesetting machines; and in the artificial carbonation of beer.—Cal. Adv.

The use of oxygen gas, either pure or diluted with pure air, is regarded by Mr. George Stoker, who communicates some remarkable results of long experience to the "British Medical Journal," as the speediest method of healing wounds, and as more economical as regards both suffering and money than any other treatment. Bacteriological study shows that oxygen destroys some micro-organisms of wounds and encourages the growth of others. In every healthy and rapidly healing wound or sore, certain micro-organisms regarded as favorable to recovery are found, while others are looked upon as unfavorable; and when healing is arrested or retarded, in a wound treated by oxygen, there is always a corresponding decrease of favorable and increase of unfavorable micro-organisms. When this condition arises, the character of the micro-organisms is speedily reversed by increasing the strength of the oxygen bath.—Cal. Adv.

The four-seated water velocipede of Herr Breyer has two huge screw propellers, each 5 1-2 yards long, which are made hollow to give them buoyancy to support the entire craft. The propellers turn very easily, and each revolution gives a forward motion of about 4 yards. With 45 pedal strokes a minute and a gear of one to two, the speed would be 13 miles.—Ex.

Much valuable scientific work has been done with very crude apparatus. A Yorkshire follower of Roentgen, Mr. G. W. Watson, of Keighley, reports the use of an old home-made Wimshurst machine, giving a spark about 1 3-4 inches long and having no condensers, as the source of illumination for a Crookes tube. Wonderfully fine photographs of the bones of the hand and elbow were obtained in about twenty minutes, the hollow structure of the bones being clearly revealed.—Cal. Adv.

Hell is just as far in one direction as heaven is in the other. Every man will live long enough to reach either extreme.

For a long time chemists have sought to trace coincidences between the properties and the atomic weights of the elements, the most remarkable result being the development of the periodic law, according to which elements having similar chemical and physical properties recur at regular intervals throughout a table arranged in the order of the atomic weights. Another striking discovery is now announced by Richard Lorenz, a German chemist. It is found that a very large part of the elements have atomic weights which approach each other very close in pairs, differing at most by only 1.4 units, while the properties of these so-called "twin elements" have many similarities. Nickel and cobalt, with atomic weights of 58.71 and 59.37, furnish a type of these twins. The even-numbered and odd-numbered members of others pairs by the round number 4 or some multiple of it, and single elements between pairs have places required by this twin rule. The exceptions to the rule are most numerous among the elements whose atomic weights are most uncertain. Not less than fourteen pairs of twins are readily traced, and fifty or more elements agree with the twin rule.—Cal. Adv.

India rubber, in spite of its growing scarcity and expensiveness, is meeting with favor as a paving for streets. It was first tried on a bridge in Hanover a little more than a year ago, and has proved so satisfactory that experiment with it for ordinary roadways are being made in Berlin and Hamburg. It is said to be perfectly noiseless, unaffected by heat or cold, and less slippery and more durable than asphalt.—Cal. Adv.

They who live for others make themselves happy. They who live for self make others and themselves miserable.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, January 31, 1897.

THE BOLDNESS OF PETER AND JOHN.

Acts 4: 1-14.

Golden Text—"There is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

Our last lesson closed with Peter and John on the floor proclaiming the word of life to the people. The outline of Peter's sermon is given, what John said was not recorded. Many valuable things spoken by Jesus and the apostles were not put in the Bible. Yet we have enough for faith and practice. In this lesson, we have the arrest of Peter and John, their trial, and the decision of the court.

I. The arrest. (1-4.) While they yet spoke, the captain of the temple, and the Saducees came upon them. The officers likely marched straight through the crowd, laid hold of the apostles, and hurried them away to confinement. The priests were of the house of Aaron. Their chief work was to offer sacrifices in the temple. The "captain of the temple" was likely a priest, and next in authority to the High Priest. He commanded many Levite guards, whose duty it was to keep order within the temple precincts. The Saducees were a sect of Jews. They taught that there "is no resurrection, neither angel, nor spirit." In this arrest, the priests were likely prompted by envy, the captain, by the desire to keep order, and the Saducees by jealousy. When the doctrine of the resurrection was presented, they were no doubt filled with anger. They that would live Godly in Christ must suffer persecution. "Blessed are you when men shall persecute you." The sermon of Peter and the exhortation of John did not return unto the Lord void, for "many of them which heard the word believed." Brutality always outdoes itself. By persecution the character of the one persecuted, and the cause he represents, are strengthened. There are always men of clear mind and strong sympathy ready to inquire into every abused cause. The blood of the martyr is the seed of the church. When Paul preached at Athens some mocked, but others "clave unto him and believed." It is the ministers' duty to preach the whole gospel and leave the result with God. He may make the wrath of man to praise Him. Peter's first sermon brought three thousand into the kingdom, and his second discourse and the miracle with it, led two thousand more into a saving knowledge of the truth.

II. The trial. (5-12) This took place on the day following the arrest. The Sanhedrim never tried cases at night. Jeremiah had said—"Oh house of David, thus saith the Lord, execute judgement in the morning." In this trial, we have the court, the prisoners and witness, and the defence. 1. The court was composed of the rulers, or chief priests, the elders, and the Scribes. David divided the priesthood into twenty-four classes. The president of each class was called the chief-priest. It was their duty to act as jurors and try cases in the Jewish court. The elders were elderly persons. The word was originally applied to heads of families. They were recognized very early as a distinct body. They represented the people in the Sanhedrim. The word carries with it age, wisdom and piety. The Scribes were transcribers and expounders of the law. They were very familiar with the word of God. They sat as teachers in Moses' seat. The Sanhedrim was composed of twenty-four chief-priests, twenty-four elders, and twenty-four scribes. No one could become a member of that body till he had passed through a number of lower officers, had become a father, was in middle life, tall, handsome, wealthy, and wise. The Sanhedrim was presided over by Annas, who had been High Priest, but who was now old, and Caiaphas, his son-in-law, was the acting high priest at this time. This was a very august body. By it Jesus had been tried for His life, about sixty days before this. The court of heaven is a much greater body than this; Jesus is a far grander person than Annas, and before that council we must all appear.

2. The prisoners were Peter and John. To-

gether they had healed the lame-born man, and side by side they had preached the word. As companions, they had been arrested and kept in custody over night. On the following morning they had been brought before Sanhedrim. That body knew a great miracle had been wrought; they understood that Peter and John had done that work, but they seemed not to know by what power or name it had been accomplished. Was it performed by medicine, magic, demoniacal agents, or divine power? The world is very ignorant about the works of God. The Sanhedrim likely knew more than it was willing to acknowledge. The lame-born man stood by them in court as their only witness.

3. The defence. He was "filled with the Holy Ghost." This gave him wisdom, courage, truth, kindness, and affluency. The introduction was brief but not abrupt. A polite short approach to a subject is always in order. The apostle referred to their question—"By what name have ye done this?" The word "if" in the reply of Peter indicates that he had some doubts about their sincerity. He then told the Sanhedrim that this man was made whole by Jesus Christ of Nazareth "whom they crucified, and whom God raised from the dead." All soundness of soul is received from a risen and exalted Saviour. After their question was answered, Peter preached them a short sermon. The church is a great edifice. Its foundation is the prophets and apostles, with Christ as the chief corner-stone. Its walls are doctrines of the gospel. Its members compose the household of faith. The Jews were the builders of this spiritual temple. They set at naught the blessed Christ, but God has made Him the head stone of the corner. Whosoever falls over this stone will be broken, but on whomsoever it shall fall it will grind him to powder. We preach Christ and him crucified to the Jews a stumbling block and to the Greeks foolishness. He then told them that they who had rejected Christ, who had put Him to death, must be saved in His name or perish. Peter had the Holy Ghost and the healed man to back his words. Man is perishing; he must be saved from perishing. Christ is the only name by which he can be saved.

III.—The verdict (12-14.) "They saw the boldness of Peter and John." Very different from the way they were when Jesus was arrested, then Peter denied Him, and John said not a word in His favor. John was known to a part, if not all, of the council. The Sanhedrim began to seek at once for the cause of this boldness. It could not be attributed to scholarship, for they were "unlearned and ignorant men." They were uneducated and low bred. They had not been trained in the schools of the Jews. It was not their ignorance but their knowledge that caused the council to marvel. Finally the Sanhedrim remembered that "they had been with Jesus." The Holy Ghost had given them this boldness and wisdom.

HOW I HELPED MY PASTOR.

The day had been a weary one, for the cares of my home had proven more than unusually irksome; and I was strongly tempted to remain from prayer-meeting; but recalling the urgent exhortation of my pastor on the last Sunday morning, I finally resolved to go. The wind was chill and the dark clouds in the west betokened a coming storm. The attendance was even smaller than usual, and after the first smile of greeting an expression of discouragement seemed to rest upon my pastor's face. His opening prayer seemed to me to be like a despairing cry for help at the beginning, but before he had finished his tone became more confident, and when he rose to read the Scripture lesson the shadow which I had noticed had departed. The topic for the evening was "Consecration," and though it seemed at first threadbare, under his careful exposition it came to me with a new meaning. I saw as never before that my ideas of consecration had been too general to be of any particular use, and I went home meditating upon how I might set apart a portion of my time and energy in some definite direction in the work of the church. Before I had come to any decision my weary body imperatively demanded rest. I retired and dropped into a dreamy sleep in which my pastor appeared before me. His face bore the same shadowy expression except that now it had an appealing look. I can

recall no words, but it seemed to me that he was imploring my help. My deepest sympathies were aroused and I awoke weeping. The vision seemed so real that I could hardly believe I had been dreaming, and I began to review my active service for the church. I had always accounted myself a worker, but how little I had really accomplished! I remembered a host of resolutions, but could not trace them to any actual results. I saw how easily I had turned aside for difficulties, and how little conscientious perseverance I had exercised. I resolved immediately to select some work in the church and shoulder a degree of responsibility for its success. I would not be discouraged nor easily turned aside. My pastor should have one member at least upon whom he could rely for some definite help. This was consecration. But what should be my work? Again the mental picture of my pastor's face came up before me with its tender appeal for help. Again I heard that almost despairing cry to God, and the deploring of prevalent religious indifference. Why not take the prayer-meeting as the special object for my work? There had been a sad falling off in the attendance, and with twinges of condemnation I remembered that I myself had often been absent. There, in the silence of the midnight hour, with an earnest prayer for help, I promised to devote myself steadily and persistently to the work of increasing the attendance at prayer-meeting. My resolution was deep and abiding. Others might concern themselves with other departments of work, and I would lend my aid, but for this I would hold myself especially responsible. Well, the very next day I began my work.

There was Mrs. Markham just across the street, a hard-working widow; she certainly needs the prayer-meeting, and as she used to attend occasionally, I would commence with her. So, after I had finished my morning's work, I ran over. She was in the midst of a large baking, and when I broached the subject, began a tirade against the church, declaring that it had no interest in poor people like her. I thought to myself: "Well, I can remove that difficulty hereafter by showing her more personal attention." Then she made the excuse that her chores at the barn required her time until it was too late to go. I suggested that she might milk her cow a little earlier, and that I would send Jimmie over after the milk. Well, she did not appear at the meeting the first week but the next she came, and I contrived to have several give her so warm a greeting that she has come quite regularly ever since. Then, there was Brother and Sister Lane, neither of whom had been out for a long time. She said she could not leave her baby, and that he would not go without her. But I happened in one evening when he was at home and persuaded him to agree to take care of the baby every other prayer-meeting night. She came and soon after he became interested, and now they are taking turns. Then there was Bro. Gardiner, who said he must stay in the store, although he has a good clerk and trade is never heavy in the evening. His wife could not go without him. But I persuaded him that he owed some of his time to the church. Now they are both attending quite regularly and count it a great privilege. And so I kept going from house to house, and sometimes it took several visits, but I would not give it up. I never thought there would be so many excuses to meet, but I found they were nearly all resolvable into one—the lack of a proper religious devotion. My work was a success. In less than three months the prayer-meeting was doubled, and soon after a spontaneous revival broke out. It was unlike any meeting we ever had before. Usually it had been the last resort to save the church; now it was the result of an earnest yearning for souls which could not be restrained. My own heart was kindled as never before, and my experience ever since has been a hundredfold better. There were over a hundred conversions, and, best of all, my own husband, for whom I had prayed for years, was brought into the light. I shall never cease to praise the Lord for opening my eyes to the necessity and privilege of a definite consecration.—Northwestern Advocate.

Man, being blinded by what he is, is unable to see what he ought to be. He therefore needs the Spirit of God, his Maker, to show him what he is, and ought to be, and to inspire within him a desire to be what God created him for.—Exchange.

OUR YOUNG FRIENDS.

"NED."—A TRUE TALE.

By Inez A. Goodman, in the S. S. Advocate.

"Listen" said Mrs. Warner. "One would think the Lord would take that boy to heaven just to have such a voice in his choir."

"I think it more likely that God put an angel's voice in Neddy's throat to give us a taste of heavenly music," said grandma, looking up from the apples she was paring.

"Bosh! you women folks are so everlastingly simple and silly that you encourage the boy in his mischief," and Farmer Warner set down the milk pail with such a thud that the milk slopped over into the sauce his wife was dishing for supper.

"Now, Henry, you have ruined that dish of apple sauce," expostulated Mrs. Warner; "and they're the first apples of the season, too."

"Never mind," said grandma, "we'll find something else. Just call the boy to supper, Henry."

"Indeed I won't call him," he sputtered, as he washed his face at the sink. "For the past hour I've been calling him to help with the chores, and I'll call no more."

Just then in sweet, rich tones came in the melody:—

"O, there is rest, O, there is rest,
Yes, there is rest for my soul."

"And your body, too," growled Mr. Warner. "If you women had the trials I have with Ned you would not set so much store by him."

"I won't deny that he's trying, Henry; but when one is weary and fretted with a long, hot day's work, it is the most soothing thing in the world to hear the child singing in the twilight about rest for his soul. It rests me way to my toes."

"It would rest me a heap more if he did his work. Now you see when I called him to help he was singing about rest, but supper being ready he comes along without being called even."

Bare feet came pattering along the porch and a little black face peeped in the window.

"Did you call me, Mis'ser Warner?" The farmer grunted and drew up to the table.

"Henry called you a long time ago Neddy; why did you not come?"

"I came just as soon as I heard him, 'deed I did. I only stopped to pick these fur you," and he placed his hat on the table lined with leaves and filled to the brim with luscious blackberries; then he laid a great bunch of wild roses beside them. Mrs. Warner buried her face in the fragrant flowers. How long it was since anybody had brought her flowers. Henry used to keep her supplied; but he was too busy now.

"Deary me," said grandma; "these will just take the place of the apple sauce," and she began to pick over the berries.

Ned sat at the side table, and did full justice to an ample supper. When Mr. Warner called for pie his wife gave him half of one, and, notwithstanding his frown, gave the other half to Ned. After supper they both went out, but Ned soon returned and helped clear the table.

"Henry may need you, Ned," said Mrs. Warner.

"No'm, he don't; he told me to clear out. You put some flowers on your dress an' go out an' get some air. I'll clean up."

It was a great temptation, and Mrs. Warner walked through the fields to a neighbor's, while Ned warbled over the dishes and her husband finished the chores.

A few months before this a lady from the South had brought Ned to sing in the church, and had told how anxious she was to get a home for him with Christian people who would educate him. Mrs. Warner's heart had softened at once, and her husband was nothing loath to have a little helper and do God service at the same time. But they had not found it an easy task to train Ned up in the way he should go. A sweet tempered little singing bird was he, as neat as a pin and as quick as a wink, but having no more idea of responsibilities than the little warbles he imitated in his throat. Meanwhile Mrs. Warner and her neighbor were holding a serious conference.

"It is all very well to talk," said Mrs. Smith; "but we temperance women can do nothing with

the young men of this town without the influence of Sam Gregory. He is young, rich, and handsome, and not a young man in the town will join unless he does."

"He uses wine on his table," said Mrs. Warner.

"I know it, and that girl wife of his will not be any help. I think she is inclined to be temperance herself, but she won't say a word to him."

"Well, you can't expect her to oppose him. It is a great catch for Isabel."

Mrs. Smith sighed. "You all voted to have the meeting, and it is called for Sunday; but I don't believe one young man will join us."

Mrs. Warner walked home slowly and thoughtfully. How she did wish she had influence with young Gregory.

The next morning she found herself in need of sugar and sent Ned to town for it. He trotted off briskly with his little basket, soon had the "sweet'nin'," and was on his way home. There were many temptations to linger in town, but the sugar meant warm fried cakes and he delayed not. Just out of town he was overtaken by a dashing span of horses, and a cheery voice called out:

"Want a ride?"

Didn't he, though? Fried cakes was nowhere, and he was in the handsome buggy in a twinkling. Away they dashed, and the young man in the exuberance of his own joy laughed to see Ned's delight.



"NED."

"Fine horses, eh?"

"I jes say so, I never seen like 'em."

The young man chuckled, and the horses swept up a fine driveway. "Handsome house, too, eh?" But Ned had no words to express his admiration of house, grounds, horses and all; and Sam Gregory, longing for some one to share his joy with, poured it out into the ears of the small darkey boy. He explained how this was arranged and how that was done, and wondered if his young wife would like it that way; and Ned was certain that she would. Then Sam played the new piano and Ned sang; and it would be hard to tell which was the greater, Sam's delight with Ned's voice, or Ned's pleasure with the piano. And the cellar, what a fine place that was! Ned's eyes grew so big at the wine cellar that Sam opened a bottle and poured him a dainty glass of the sparkling liquid. The little fellow took the glass and turned it around admiringly, but he looked very sober. Sam poured himself a glass and clinked it against Ned's.

"Here's to the health of Mrs. Gregory."

Tears came into Ned's eyes, and he looked Sam full in the face as he said, slowly:

"I hereby solemnly promise, by the help of God, to abstain from the use of all intoxicating liquors, including wine, beer, and cider, as a beverage."

There was a heavy silence, then Sam said:

"Come up stairs; I think we can find some lemons."

After the lemonade the horses were brought out again, and Sam took Ned quite a bit on his homeward way. So he walked in, sugar and all, just as the Warners were sitting down to dinner. Mrs. Warner was hot and tired and gave him such a scolding as he had not had since he came there to live, and Mr. Warner—taking the opportunity to settle some old scores—gave him a sound whipping and sent him dinnerless to his room; but after a bit grandma came up with some bread and milk and gentle words to comfort and admonish. The next Sunday Sam Gregory brought his wife to the temperance meeting to hear Ned sing, and before he left he gladdened the hearts of God's women by joining the society and influencing several others to do the same.

THE SINS OF THE TONGUE.

The sins of the tongue all point to the necessity and profit of self-mastery. So evident and so important did this appear to James, that it occurs again and again in his epistle. "In many things we all stumble," he writes. "If any stumble not in the word, the same is a perfect man, able to bridle the whole body also." If this confession of failure and magnifying of the office of the tongue be then exaggerated, let any one set down quietly and think of the sins and cruelties of human speech. The careless words which no repentance can call back again, the rash promises which it has cost us so much to fulfill, the expression of the lower nature which has shamed the higher, the confessions of evil and yielding to falsehood, hot, angry words which sober thought condemned—these are some of the perils of the tongue.—Congregationalist.

LOOKING UP.

What we see must depend on the direction in which we look. A gentleman believed he had lost a watch-trinket, on which he set great value, during a walk through the woods. He retraced his steps, but no longer saw the graceful outlines of the trees, the green abundance of the leaves, and the graceful tracery of the white clouds upon the blue sky. He was looking downward, among the fallen and parched leaves, the scanty grass, the gnarled roots, and the unfragrant weeds which hemmed his pathway. One bit of gold made him alive to what was below him, and dead to what was above him. And so the yellow magnet which mammon uses can draw away men's hearts from the beautiful and gracious facts of the spiritual life to the mere refuse, weeds, and muck of the world. Just the reverse of the Christian's attitude, as he looks up and not down. He seeks the things which are above, and sets his mind on them, and not upon the things that are upon the earth. He has been made sharer of a life from above, and what belongs to it are the precious realities of his existence.—S. S. Times.

Unless our religion has sweetened us to a very considerable extent—given us the control of our temper, checked us in the moments of our irritation and weakness, enabled us to meet misfortune and, in a measure overcome it, developed within us the virtues of patience and long suffering, making us tender and charitable in our judgment of others, and generally diffusing about us an atmosphere that is genial and winsome—whatever else we may have gained, one thing is sure: religion is not having its perfect work in us; and, even though our Christian life is clear and positive, it is only a gnarled and twisted apple tree that bears no fruit, only as a prickly bush bears no roses, and the very thing which of all others we should have is the very thing in which we are most deficient. A Christian life without sweetness is a lamp without light, salt without savor.—J. W. Johnston.

Knowledge is a tree that grows in the garden of wisdom. Many eat the fruit thereof, but few can grow it.

Truth is of sufficient value to repay the finding, whether it be lying open upon the surface, or hidden in the lowest depths of the mines of wisdom.

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**DR. DANIEL STEVENSON ANSWERS
 THE SUMMONS.**

The Kentucky Conference has evidently sustained a very great loss in the death of Dr. Stevenson.

We remember him distinctly as a member of the General Conference of '96. He died at Barboursville, Ky., on the 2nd inst. The Western pays him a high tribute, and says among other things:

"He was of the South, southern; yet never for a moment was he aught but true to the Old Flag, even in the days of slavery and secession. He was one of the 'Loyal Eighteen,' who met in Brother Hearne's house in Covington, at the close of the war, and covenanted to withdraw from the ministry of the Church, South, and became identified with the Methodist Episcopal Church. He was an educational leader of the Kentucky Conference. A clear thinker, a strong logician, with polished diction and pleasing manner; God's child, and never acting, save from deep conviction of duty, he was a recognized force, honored even by those who refused his leadership."

DEATH OF DR. CHARLES O. FISHER.

Since the adjournment of our last General Conference, death seems to have been aiming his deadly shafts with unerring accuracy at some of our men in the ministerial rank, who stood well up toward the front of the Methodist column. Several of those thus stricken were known throughout the whole Church, while others were equally as prominent and well known in their own and the adjoining Conferences. No section of the church has been exempted. We have wept with the brethren of the North while they mourn the departure of bright lights that had gone out in that section, when our own hearts were sadly smitten with a keen sense of the great loss that our immediate section had sustained in the loss of men mostly known by us alone but honored and beloved.

The list continues to grow and we are now called to add to it the name of Rev. Charles O. Fisher, D. D., of the Atlanta Conference who has been so prominently connected with our work in Georgia for a number of years that we cannot think of the work without thinking of him, nor of him without thinking of his chosen field of labor. He represented the Savannah Conference in the General Conference three or four times and was for at least one quadrennium a member of the Book Committee. He passed away, as announced last week, January 6th, at Oxford, Ga., and was sixty-seven years of age. An account of his funeral will be found elsewhere.

PECK HOME DESTROYED BY FIRE.

On last Saturday morning about 4:15, the inmates of the Peck Industrial Home, this city, were aroused from their pleasant slumbers by some one calling "fire!" "fire!"

As soon as they realized what was the trouble, they jumped from their beds to find the fire raging in the rear part of the house. It soon became evident that it began in the one-story extension to the rear of the building and used as a laundry, and had caught the back wall of the main building. When the ladies in charge and their girls were aroused, the glass in the back windows were cracking and the flames made their way in and took possession of all the rooms in the rear part of the house. Those who had time caught up the first article of clothing they could find and rushed into the yard. Meanwhile, the fire department had responded to the alarm that some one had turned in, and was on hand. The ladies think the firemen and the usual crowd were there in time to have helped them to save everything in the front part of the house, but very few seemed disposed to lend a hand. The result was that very little was saved. The thirteen girls lost everything, and one or two barely escaped with their lives.

Miss Hickman, the superintendent, was absent from the city, attending the Louisiana Conference in the interest of her school. Her trunk was saved but, of course, her clothing was not in that.

Miss Poppino, the assistant superintendent, saved some few things, but is sick from the exposure necessitated by being compelled to rush from the building before she could fully dress herself.

Miss Gibson, the city missionary, did not save anything but is extremely thankful, when she considers her narrow escape, that she succeeded in getting out alive. All went over to New Orleans University and are as cheerful as could be expected under the circumstances. They seemed greatly grieved that so few of those who came to the fire showed any interest whatever in the burning building and its contents. They fear seriously the building was set in fire.

All our readers may not know that Peck Home is one of the schools of the Woman's Home Missionary Society, run in connection with New Orleans University. It was erected through the efforts of Mrs. Peck, the widow of Bishop Peck, and dedicated to his memory.

The building was kept insured by the society but the superintendent does not know for what amount. The personal effects of the teachers and students were not insured.

The ladies are waiting to hear from headquarters before they can say what course they will pursue.

We have never published even one of the many kind things our exchanges have been generous enough to say of us as editor of this paper, and we give the following clipping not so much for what it says of us as for the fact that it shows our brethren what the church is expecting of our membership. The autumn issue of the Christian Advocate says:

"The recent General Conference of the Methodist Episcopal Church turned its attention to the work in the South with more of interest and sincere desire to improve the conditions there than has been manifested in any previous General Conference. Money was voted and men selected to carry forward the work in true aggressive fashion. The subsidies granted to two papers, the Advocate at Chattanooga, and the Advocate at New Orleans, gave assurance that the Conference stood ready to help them that helped themselves. The changes that have occurred or may occur must contribute to increased usefulness, and an advance along all lines to meet the expectations of the great church. The Rev. I. B. Scott, D. D., succeeds the Rev. E. W. S. Hammond, D. D., as editor of the Southwestern Christian Advocate, and his salutatory gives indications that he feels the responsibility thrust upon his race to make more of this quadrennium than has been possible in any other. Every movement of his pen will be watched with interest by the editors and leaders, who look the whole church over to see if he is

able to make a better paper of each succeeding one than its predecessor. We extend him congratulations, and pray for him great encouragement. He has left no easy task to the man who must come after him in Wiley University, at Marshall, Texas; but the man will be found who will take up his work where he has laid it down. The people of African descent, particularly, will be put to the test for four years. They have been assured that when the church finds they are producing men competent to take responsibility, there will be no hesitation to impose it.

PERSONAL AND GENERAL.

Rev. A. P. Camphor and wife have reached Madeira in safety. Our readers will have the opportunity to follow them in their work. Pray for them.

The Florida Sentinel of the 8th inst., gives an interesting sketch of the Rev. Dr. C. A. Leftwich, professor of languages in Cookman Institute. The professor is highly commended.

Rev. E. P. Harris, Ponchatoula, La., who was shot last October, is up and able to go to conference. He was shot by a disorderly ruffian who was disturbing an entertainment being given for the church.

Dr. W. A. Spencer, Corresponding Secretary of the Church Extension Society, passed through the city last week en route to the Louisiana Conference. We were much pleased to have him give our office a call. The Doctor is constantly on the wing, but seems to lose no flesh by it.

Miss Julia Chatman and Miss E. M. Carter gave us a call last week.

Miss Carter has traveled extensively as a lecturer and bears some very fine testimonials from Bishop Lee, Editor H. T. Kealing and others as an eloquent and gifted lecturer.

Dr. M. C. B. Mason, Secretary of the Freedman's Aid Society, was in the city last week and called to see us. His many friends in these parts are always glad to shake his hand. He spoke at Union Chapel Tuesday night and left for the Louisiana Conference.

Rev. W. H. Jackson is now pastor of St. James M. E. Church, Huntsville, Tex., instead of Clarksville, Tex. Let all correspondents address him at Huntsville, Tex.

Bishop Hartzell, Prof. Camphor and wife and Dr. W. H. Fowler sailed from Liverpool, Eng., December 30th, for Monrovia, Liberia. The bishop had sufficiently recovered from the surgical operation which confined him for a week in a London hospital to feel that it was quite safe for him to sail at the appointed time. To have delayed till another steamer would have made him too late for the Liberian Annual Conference. Further supplies for the Monrovia hospital were bought in London. The party starts full of hope and faith to their far off field of labor as missionaries of the Gospel among the poor and needy of Africa.

The Western, Northwestern and Central Christian Advocates came to us last week with skirts greatly shortened, but with their magnificent proportions sufficiently enlarged to require equally as much cloth to make their garments as heretofore.

Of course, we must submit to this change of their form if it suits them, but we will say as the wife said to her husband who had had his front teeth extracted, you look a little odd, but we shall try to get used to you.

The report comes from India that the famine there is on the increase. It is felt most severely in a district occupied by about forty million people and thousands are said to be dead or dying while millions of men, women and children are starving to death.

Many of the natives are reduced to the merest skeletons, and while funds and supplies for their relief are being raised on all sides, no permanent relief is expected till about April.

They who will enter heaven must receive a foretaste of glory here. If we refuse to let God dwell in our hearts, he will not let us live in his home.

LAW AND ORDER TRIUMPHED.

"We warn you not to bring your men to Woodville unless you are willing to turn the Negro over to us. He must hang. We are determined." Committee of Fifty Citizens."

We referred to this matter last week under the heading, "Texas Means Business." The above is a copy of the message sent the captain of the Military Company, ordered out to protect the accused. It was, of course, a bluff, for the company went and spent a week guarding the prisoner. George Harrison, the object of the people's wrath, was accused of assassinating Lee Anderson, a popular saloon man. The evidence was altogether circumstantial, and the jury brought in the verdict of ninety-nine years. Under escort of the militia, Harrison was taken to Beaumont and jailed there, as he would be lynched if he remained in Tyler county.

The man may not be guilty but we, nevertheless, consider it a great triumph that he has had a trial under the existing circumstances. It still looks as though Texas means business.

THINGS POLITICAL.

It is now considered settled that Senator John Sherman, of Ohio, will be Secretary of State in Mr. McKinley's Cabinet.

Sixty Texas Republicans went to Canton, O., last week to present a petition containing more than one hundred thousand signatures asking the appointment of Dr. John Grant to a place in the Cabinet of the President-Elect.

It is thought that Hon. Mark Hanna will succeed Senator Sherman as United States Senator from Ohio, provided the Senator goes into the Cabinet.

Extensive preparations are being made for Mr. McKinley's inauguration.

It is still thought an extra session of Congress will be called in March to consider the Tariff and other measures to which the new administration is pledged.

UPPER MISSISSIPPI CONFERENCE.

The Upper Mississippi Conference assembled at Greenwood, Leflore county, and has had a most excellent session. Greenwood is neither a very old nor a very large town, but seemingly a very pleasant and prosperous one. It has a population of about 3000 souls—1800 Negroes and 1200 whites,—but the best evidence that all are contented is that every one seems busy and trying to accumulate property and beautify his home. Negroes own one-third or more of the property; they have five churches, five grocery stores and a number of smaller stands, four butcher shops and an equal number of boarding houses.

Greenwood is only about eighteen miles from the noted and notorious town of Carrollton. Many of our older readers no doubt will recall without effort just how this place gained its notoriety a few years since. It will be remembered that the two Brown brothers had a difficulty with a drunken white man and Ledell, a lawyer, threatened to whip them; an altercation came on, the Browns were finally arrested and some well-to-do Negro farmers went their bond and saved them from jail. When the day for the trial came the court-room was crowded with Negroes who sympathized with the Browns. While the trial was in progress some one brought on a mob who just riddled the house with bullets, killing every Negro, old or young, innocent or guilty, whom they could find. A few concealed themselves in the grand jury room and were saved. Even now the old building shows the effects of the assault and the floor is stained with the blood of the innocent.

We mention this barbarous affair not that we delight in such recitals, but because the thing was not done in a corner and that our readers might study the effect upon the principal actors. The man Ledell, who is supposed to have instigated the mob, seems blighted for life; when it occurred he was a prosperous lawyer; now he is down "on the lift," and no one seems to care for him. Old citizens of Carrollton are thoroughly ashamed of the whole affair and do not like to

have it mentioned. The town struggles along under the weight of its dearly bought reputation and everyone avoids it who can.

The report of the Conference cannot be obtained in time for this issue, but will go in our next.

Mississippi is a great State and our Methodism in the State is really great. The whole of our work in the State was formerly embraced in the Mississippi Conference, but the cutting process has proved so beneficial to what was originally known as the "Mississippi Mission Conference," that the brethren concluded the work would be greatly benefited by making one more cut. Hence the knife was applied once more and the result was that the Mississippi Conference contracted its hitherto magnificent proportions till it embraced only the lower part of the State and the Northern part was christened the Upper Mississippi Conference. Both conferences claim the growth of the work has been greatly quickened. New territory has been invaded and developed and the old fields more closely looked after and organized and for some of the benevolent causes each conference is now raising as much as was heretofore raised by the whole State. So in this case to cut in two, meant to add to.

The new presiding elder in the Upper Mississippi Conference is Rev. L. F. White who succeeds Rev. J. W. Davis; and those in the Louisiana Conference are Revs. Valcour Chapman, Adison Moore and Frank Walker, who succeed Revs. Pierre Landry, J. F. Marshall and S. E. H. Morant. Sorry we cannot secure appointments in time for this issue.

LOUISIANA CONFERENCE.

For a part of our Louisiana Conference report we are indebted to the "Donaldsonville Chief," whose editor so happily addressed the Conference at the welcoming ceremonies:

The twenty-ninth session of the Louisiana Conference convened in St. Peter church, Donaldsonville Wednesday, Jan. 13, with Bishop John M. Walden in the chair. An overflowing congregation greeted the conference and a call of the roll showed the presence of ninety-three members and eighteen first and second year probationers.

The session was opened with the holy communion, in which the bishop was assisted by the presiding elders and several visiting ministers. Rev. A. E. P. Albert, president of Gilbert Academy, was unanimously elected secretary, with the following assistants: D. J. Price, W. R. Butler, F. B. Bowers, J. D. Pool, and Henry Taylor; railroad secretaries, E. H. Clark and C. W. Reeves; statistical secretaries, Thos. McCary, B. M. Hubbard, W. M. Price and W. S. Harris; treasurer, Valcour Chapman; assistants, Z. T. Gayden and J. A. Tireuit; conference post master, C. D. C. Bryan.

Rev. W. A. Spencer, D.D., corresponding secretary of the Church Extension Society, and Rev. M. C. B. Mason, corresponding secretary of the Freedman's Aid and Southern Education Society were introduced and delivered strong addresses in support of the causes they represent.

Four members of the Conference were reported as having died during the past year, viz: Revs. Emporer Williams, J. W. Hudson, Geo. W. Wells and Stephen Priestly.

Resolutions complimentary to Bishop J. C. Hartzell were unanimously adopted by a rising vote.

On Thursday, at ten o'clock, a delegation of citizens composed of Mayor Paul Leche, aldermen A. D. Vega and L. E. Bentley, Sheriff S. H. St. Martin, Clerk of Court, Frederick Landry and Capt. Edmond Maurin, visited the Conference and were received with marked courtesy. Mayor Leche made an excellent address of welcome on behalf of the town, and Mr. Bentley, as a member of the police jury, seconded the mayor's greeting in the name of the parish. Bishop Walden replied in earnest and appreciative terms, and thanked the delegation for the complimentary paid the Conference by the visit.

The greater part of Thursday's session was taken up in examination of the characters and hearing the reports of the seven presiding elders. Missionary service was held Thursday night, con-

ducted by Rev. J. A. Tireuit, of Shreveport, and Rev. Henry Taylor of New Orleans.

Friday's proceedings included consideration of the characters of the ministers; an address by Bishop Walden on the state of the church in Louisiana; hearing of a communication from Bishop Hartzell; voting on constitutional questions; addresses by C. C. Morse, business manager of the Southwestern Christian Advocate, and Miss Hickman, of Peck Home. On the constitutional question of equal lay representation to the general conference the vote stood two for, eighty-one against; and on the question of admission of women to the conference, forty-seven for, fifty-two against.

At three p. m., the anniversary meeting of the Woman's Home Mission Society was held with Mrs. S. E. Johnson, of New Orleans, as president. Women missionaries from different parts of the state were present and participated.

Bishop Walden lectured Friday night on "The Evangelization of Africa," and portrayed the subject in a manner that held the rapt attention and interest of a large audience.

The Freedman's Aid and Southern Educational Society anniversary was held Saturday night, at which Drs. Adkinson, Albert and Mason spoke. Dr. Mason's debt-paying plan was taken up, and a large amount was subscribed to the fund.

I. C. Clemons was ordained a deacon.

Cornelius Johnson and William Porter were ordained elders.

Sunday services were attended by great crowds and holy enthusiasm. The Bishop's sermon was great and helpful to all.

Benevolent Collections.

Missionary Society	\$988
Church Extension Society	439
Freedman's Aid Society	798
Tracts Society	69
S. S. Union Society	82
Education	116
Bible Society	44
Woman's Foreign Mission Society	15
Woman's Home Mission Society	38
Episcopal Fund	144
Conference Claimants	107
Other Collections	158

Membership.

Full Members	12,102
Probationers	1,446
Local Preachers	491

WANDERING THOUGHTS.

A conscientious Christian man came home to his family one evening looking troubled over something. His wife asked him what his trouble was. He replied that he had been so very busy all the day that he had not once thought of God. "Well," asked the wife, "did you think of me and the children in the meantime?" "No, I must confess I did not," and the poor man seemed doubly troubled for being thus doubly derelict. "But did you love us any less, though you did not think of us?" "No, I certainly did not." "Well, my dear husband, is it likely you love God any less for not thinking of him all day?"

This way of looking at the matter had not occurred to the man, but it gave him comfort. It is not the thoughts of the mind that God looks at so much as the fixedness of the heart; the general trend of the soul. The thoughts, to be sure, ought to be right. They ought to be engaged only in planning and carrying out what is right, but if they are not always contemplating God in a conscious manner, they may be none the less acceptable to him. "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee."

It is the trust of the heart rather than the thoughts of the mind that is meant in this verse.

Louisiana led last year in the number of lynchings; of the twenty-one States taking part in the lynch abomination in 1896, Louisiana stood 25, thus reporting 10 more than Alabama, which comes next. As though not satisfied with her limited number of last year, she begins early this year and records one this month in the person of a Negro, who assaulted and robbed a white man. While we deplore lawlessness in any form, yet we can better afford to have a man lynched for robbery or even for fun than for a crime more

DOINGS OF THE WORKMEN.

Rev. J. M. Bryan, P. C., Slidell and Pearlville, in closing up his fourth year, with grand success, has won the affection of both white and colored. If the conference moves him from this place we will regret it much, as it will be hard to get a man of such a noble character, loving kind and sincere. He closes up and leaves both churches spiritually alive, and out of debt. His people did all they could to send him to conference all right, and gave him a handsome present and a purse of money.

Thomas Alfred,
Emanuel Porter,
Mary L. Porter,
Committee.

With many other friends.

B. M. Hubbard, Pastor, Shreveport: Friday night, December 11th, many of the distinguished people of Shreveport gathered at St. James M. E. Church to tender the Rev. Prof. J. W. E. Bowen, Ph. D., D. D., one the most scholarly and accomplished Negroes of this country, a reception on his arrival from Marshall, Texas. The choir rendered some captivating music under the direction of Mrs. B. M. Hubbard. The Rev. H. James, presiding elder, was chairman and introduced the following speakers: Revs. L. E. B. Rosser, W. D. Booker and Dodson, of the C. M. E. Church; ex-Senator Harper, Messrs. G. F. Huntley, W. D. Walker and the Rev. J. A. Tircuit. The writer delivered the introductory address, tracing Dr. Bowen's life from the New Orleans University to the present. Dr. Bowen, in his pleasing and charming way, responded. The people are elated over Dr. Bowen. They all say, come again, Doctor. The Doctor preached in our churches on the Sabbath and lectured Monday night at St. James.

N. H. Speight, D. D., Huntsville, Ala.—Our Methodism in North Alabama: The revival fire has been kindled throughout the Huntsville District. In nearly every charge, souls have been converted and added to the church. We closed our series of meeting a few days ago with six conversions and nine accessions. The reports at the District Conference showed a decided gain in the benevolent collections over last year in spite of the hard times. If the brethren will push things until the Annual Conference as they did up to the District Conference the Huntsville District will stand in the front rank. Many of us promised to send a number of subscribers to the Southwestern this year. The writer promised to send ten, has already sent seven, and will try to send seven more before the committee meets. I am convinced of the fact that a reading people is a working people. There

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•DR•

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CREAM
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POWDER
MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

is yet much territory to be covered by our church in North Alabama as in other parts of the state. We are striving to enlarge our Zion. This District embraces that part of the State known as the Tennessee valley. This valley is the stronghold of the Primitive Baptists (Hardsells.) You know of their doctrine. We are gaining ground. The Primitive Baptists do not believe in Sunday Schools or education. They now have in this city Bible readings and are trying to establish a college. As the young people of that denomination educate they will turn light in upon their ignorant following. I am glad to say that the dark cloud is slowly rolling back. The Central Alabama Academy is a power in this section. It stands as a bright light. One of the teachers now employed in the Primitive Baptist school was educated at our Academy, others have graduated and gone forth to work, and yet others of that denomination are students there still. The last session of our school is said to have been the best in its history; eight graduates, and among the eight a young lady whose parents are Primitive Baptists. The outlook for this year is better still. The boarding hall for young girls is being filled so fast that we must enlarge at once. Students still come and we have now students from every District in the Central Alabama Conference, from Georgia and Kentucky. It shows that the brethren are at work and that the school will live. The Board of Trustees just had a meeting and made the writer agent to raise \$50 in the next thirty days to meet some building expenses. Work is going on on the hall at this writing. Who will send a mite? Let the ministers of this Conference sound the alarm and wake the people. Let us march hand in hand to success. Let us make one great school in the State. Brethren, the success of the school and the spread of the church depends upon us. As servants of God and co-workers, let us march in a solid body to success. Let not strife be found in our ranks. Remember in unity is strength. United we stand, divided we fall.

"Awake my soul, stretch every nerve,
And press with vigor;
A heavenly race demands thy zeal
And an immortal crown."

Ella Jackson, Lafayette, Ala.: As I am a woman and a dear lover of the church and its very interest, I would like to say something concerning our beloved church. I must say our church is prospering, not only is our church prospering, but our people. We need to have something to move our cause along. Our pastor is not asleep. There was no mistake made when Bro. T. J. Jackson came to Lafayette. We want to complete our new church as soon as possible. Our Sunday School stands first in rank on the District. The time is in sight when women will have all the rights that are for them in the church. In our last Quarterly Conference our presiding elder preached two rousing sermons. They were welcomed heartily. The Southwestern is a welcome visitor to our home.

(Why not get up 20 annual subscribers so as to get a library for your Sunday School?—Ed.)

T. S. Moore, Pastor, Denison, Texas: I desire to speak of our work at Denison, the Gate City of Texas. I arrived here shortly after the Conference; found quite a crowd expecting me and they still expect and I have determined that their expectations shall be realized. Neither let the great church, which I claim as my head, be deceived in me. I began to put forth its claims and as yet none of them have been ignored, though they have not accepted

as fast as I would like, and the reason is, they have not the means to do so. Yet I speak to the paper now. I sent you last week one and this week I send you two more, and let this thought accompany this, there are more to follow. It would be unjust for me not to speak of the young Child of Providence that has for its object to feed the young minds which has its head Mrs. Luey Hampton, who knows when to slow up the speed of going too fast and when going too slow to turn on more steam. Among the many subjects that she brought before the League is sanctification, which was a great benefit to a city like this. It was much enjoyed by the League Chapter, so much that they wish to have it over.

N. H. Talbot, M. D., pastor in charge, Springfield, Ohio: We are indeed proud to let you have a word from this field of labor, as this our greatly appreciated journal is a great medium through which we learn the progress being made in other fields for the up-building of the Master's cause. At the last session of the Lexington Conference, held in Jackson Street Church, in the City of Louisville, Ky., Bishop Bowman deemed it expedient to appoint me to Wiley M. E. Church, this city, to which appointment I have, by God's help, earnestly endeavored to do all I could for the advancement of the work in the fullest sense of the word. And now as the year's work is nearly at a close, we are earnestly engaged in preparing for the entertainment of the 28th Annual session of the Lexington Conference, which convenes here in our city, April 1st, at the Central Methodist Episcopal Church, now in charge of our brother and co-worker, Rev. Valerius Brown. Bishop Cranston will preside over the coming session of our Conference. We shall hail our new Bishop's coming with much pleasure and welcome. We held our last quarterly meeting of the Conference year last Sunday. We had with us our most worthy presiding elder, Rev. M. S. Johnson, who, in his usual Christianly and dignified manner, presided. We had a glorious spiritual meeting, at which time 113 persons communed, and a collection of \$30 was raised, which we are proud to say more than enabled us to pay our beloved elder the entire balance on year's salary. We are pleased to say that Wiley is progressing nicely in spite of the prevailing financial crisis. We have been enabled by untiring efforts to meet our financial demands. Now as it falls to our pleasant duty to prepare for Conference, we shall put forth every effort to make this Conference one long to be remembered as a pleasant and interesting session. We shall see that each brother is well cared for by our hospitable citizens of Springfield. We propose to duly notify every brother of this Conference of his stopping place at least six weeks prior to the convening of Conference. We further add, that all ministers who desire their wives to accompany them will please have correspondence with those with whom they are to stop concerning same, so as to avoid any inconvenience or disappointment on that line. On the evening of April 2nd, the Wiley M. E. Church Reception Committee will tender a reception at Armory Hall in honor of the Bishop, presiding elders and members of Lexington Conference, at which time we shall endeavor to show our appreciation for the work and workers of our Conference. We extend a hearty welcome to all visiting brothers. "In union there is strength." Pray God's blessings may crown our efforts.

J. E. Coleman, P. C., Pelahatchie, Miss: The great Conference is over

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Absolutely Pure.

Celebrated for its great leavening strength and healthfulness. Assures the food against alum and all forms of adulteration common to the cheap brands.

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and we have returned. Some have new fields and a good many of us have our same fields of labor. I feel that I have received great benefit from that body of God-fearing men. Among the many who were there, Dr. Scott was one. He gave us words of cheer along the line of the Southwestern. We cheered him also, but now, brethren, that did not make the paper what it is. My friends, it took brain, time and money. So let us stand by him with time and money. I said when I got here one year ago, what is the trouble? you don't take the Southwestern? Is it too small? Listen to me: I went from house to house until I had gotten the number Dr. Scott asked for. It is now as large as anyone would like to have it. Now I will send him as many as he calls on us for this year. Now, my brethren, these are not promises. I will do as I say, for my people want it now. Let us do more for God and humanity this year than ever before.

M. L. Edwards, Calvert, Texas: Presiding Elder Swan held his first Quarterly Conference here on the 9th inst., and all feel greatly benefited by the quarterly love feast and the sermon and sacramental services. The presiding elder emphasizes the need of immediate consecration to and resolute effort in the service of the Master by all who would be his jewels. There were — communicants; collections \$21.60.

G. D. Wilks, Paris, Ky.: Rev. G. W. Thomas, pastor of St. Paul's M. E. church, is winding up his second year's work, "with malice towards none and charity for all." This much of this Conference year has been very pleasant, not even a harsh word has been passed between him and his official board, and we love him as a pastor. The church in general is praying for his return; a better manager has not filled our pulpit. I am proud to say that under his administration we have been able to organize one of the best Epworth Leagues that the Lexington Conference can boast of. Our Sunday School is in good condition. Sisters Mary S. Kelly and Mary L. Davis are presidents of the League, and G. D. Wilks, superintendent of the Sunday School.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

WANTED TO BE KNOWN

NOTICE.

The Meridian District stewards will meet in St. Paul's Church, Meridian, Mis., February 1st. Let every steward be present, and if possible the pastors.
A. M. Trotter, P. E.

NOTICE.

Please notify the brethren and visitors of the Little Rock Annual Conference that anniversaries of the Conference will be as follows, viz: Church Extension anniversary, Wednesday, January 27th, 7:30 p. m.; Rev. W. A. Spencer, D. D., speaker; presiding Rev. A. J. Phillips, Missionary Society anniversary, Thursday, January 28th, 7:30 p. m., Rev. W. T. Smith, D. D., speaker; presiding, Dr. A. J. Fletcher, Freedman's Aid and Southern Education Society anniversary, Friday, January 29th, 7:30 p. m., Rev. M. C. B. Mason, D. D., speaker; presiding Rev. W. R. R. Duncan, Missionary sermon, Saturday, January 30th, 7:30 p. m., Rev. T. R. Wamble.

J. W. Jackson, P. E.
W. S. Sherril, P. C.

AN APPEAL TO THE WEST TEXAS CONFERENCE.

Rev. Jas. M. Gilmore, pastor at Weimer and Dry Branches, makes a strong appeal to the members and friends everywhere, but especially in his Conference. He finds the church on his work embarrassed by a debt of \$532.83. The trustees gave their note for \$488.71 to be paid January 1, 1897, and now he does not know what to do to keep the property from being sold. He needs help and needs it now, and will acknowledge anything sent him through the columns of the Southwestern. Address Jas. W. Gilmore, Box No. 1, Weimer, Colorado Co, Tex.

CHATTANOOGA DISTRICT.

Second Round.

Tannery	January 23-24
South Pittsburg	February 30-31
Harrison	February 6-7
Cleveland	February 13-14
Sherman Heights	February 20-21
Wiley Memorial	February 27-28
Hill City	March 6-7
Dayton	March 13-14
Rockwood	March 20-21
Mt. Tabor	March 27-28
Riceville	April 3-4
Big Springs	April 10-11
Pikeville	April 17-18

Dear Brother Pastors, hold series of meetings; let us have a revival in each charge. The purpose of the Gospel is to bring souls to God. Pray, sing and preach and a blessing will ensue; it has never failed, never will; and if you fail it should be evidence to you that you are not in it. Look after your benevolences in the first of the Conference year; try to bring up your entire assessment for all purposes; put the Southwestern Christian Advocate in hands of your people; have them subscribe for it and read it. When our people are informed it's then they do. So your people reading the paper will bring you large returns. Brothers, look after every interest of the church.
G. W. Staples, P. E.

VICKSBURG DISTRICT, MISS.

First Quarter.

Fayette and Rodney	January 30-31
Natchez	Feb. 2-4
Union Church	Feb. 6-7
Bovina	Feb. 12
Edwards	Feb. 13-14
Bolton	Feb. 20-21
Gloster	Feb. 26
Hamburg	Feb. 27-28
Meadville	Feb. 28, March 1
Harriston	March 3-4

Vicksburg Circuit	March 10-11
Carey	March 16
Anguilla	March 17-18
Vicksburg	March 23-24

William McMorris, P. E.

NOTICE.

Dear Brethren of the Houston District: We are entering upon another year's work in the vineyard of the Lord. Success or failure depends upon your faithfulness and strict adherence to your work. Let this be our motto: A thousand conversions for Christ, a thousand dollars for benevolences and five hundred cash down subscribers to the Southwestern Christian Advocate. Brethren, begin your revivals at once, and raise all your benevolences. Don't wait; begin now.
Wm. Bartley, P. E.

JACKSON DISTRICT, MISS.

First Round.

Yazoo City	Feb. 6-7
Yazoo City Circuit	Feb. 6-7
Green Hill	Feb. 10
Roseneath	Feb. 13-14
Benton	Feb. 17
Wolf Lake	Feb. 18
Jackson	Feb. 20-21
Clinton	Feb. 24
Morton	Feb. 27-28
Forest	March 3
Pelahatchie	March 4
Brandon	March 6-7
Canton	March 13-14
Canton Circuit	March 13-14
Madison	March 16
Carthage	March 18
Cupola	March 20-21

J. C. Houston, P. E.

MERIDIAN DISTRICT.

First Round.

St. Paul	Feb. 6-7
Meridian Circuit	Feb. 10
Haven	Feb. 13-14
Collinsville	Feb. 17
Daleville	Feb. 20-21
Ebenezer	Feb. 23
Landerdale	Feb. 27-28
Chunkey	March 2
Seooba	March 6-7
Dekalb	March 13-14
Philadelphia	March 17
Hickory	March 20, 21
Lake	March 23
Centerville	March 24
Garlandville	March 27-28
Missionary	March 31
Paulding	April 3-4
Lake Como	April 6
Mt. Jordan	April 8
Enterprise	April 10-11

Brethren, let us get our people to-

gether and plan for a full and successful year's work. Be sure to have all the committee present. Let no pastor have less than ten yearly subscribers for the Southwestern on his work. This is the way to show our appreciation of its enlargement.

A. M. Trotter, P. E.

NOTICE.

Forest City, Ark: The Little Rock Annual Conference convenes here on the 28th inst. Ministers are asked to leave their wives at home.

NOTICE.

331 Woodward Ave., Atlanta, Ga.

January 9, 1897.

"The usual reduced rates on the certificate plan, have been secured on all the railroads leading into Atlanta. Those coming to the Annual Conference will secure certificates at starting point."

G. W. Arnold.

WHY ATTEMPT TO CURE

catarrh by the use of so-called blood remedies? That catarrh is not caused by blood troubles is self-evident when you reflect that attacks are always due to sudden climatic changes or exposure and occur most frequently during the winter and spring, though the blood is as pure then as in summer or fall. A remedy which quickly relieves and cures the catarrhal attacks has been found in Ely's Cream Balm.

The man who leans on his blessings cannot walk straight.—Ex.

A COUGH SHOULD NOT BE NEGLECTED. "Brown's Bronchial Troches" are a simple remedy and give immediate relief. Avoid imitation.

The only cure for worry is faith.—Ex.

Avoid An Early Grave.

How often do we hear, that the avenue to an early grave was opened by neglecting a slight cough and cold. Profit by this truth, and provide yourself with Dr. Bull's Cough Syrup, which instantly cures all throat and lung affections. Mr. W. H. Mahoney, Lowell, Mass., writes: "I was taken sick with a bad cold. The doctors did not seem to help me, and everybody said I was getting consumption, when a relative recommended Dr. Bull's Cough Syrup. I got a bottle and it helped me, and after taking two bottles I was cured, to the surprise of everybody. I shall always recommend it to my friends, as I know it to be a sure cure." Dr. Bull's Cough Syrup is sold everywhere for 25 cents. Don't accept a substitute.

A FREE GIFT

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THE GREATEST BOTANICAL DISCOVERY OF THE CENTURY.

Merit Supported by Indisputable Proof Justifies Us in Making this Generous Offer.

PERUVIANA

Absolutely essential in the successful treatment of Kidney, Liver, Bladder and Urinary Affections, Bright's Disease, Rheumatism, Gravel, Gout, Female Irregularities and all diseases caused by neglected Kidney, Bladder and Urinary Affections.

WHAT IT IS.—Its ingredients are Peruvian herbs, (herbal remedies are Nature's remedies) whose virtues first became known to that distinguished explorer and traveler, Prof. R. D. Mansfield, on a tour of investigation in the mountains of Peru, hence its name, PERUVIANA.

It has cured cases after case of ten to thirty years standing, that had been given up by doctors as hopeless. This wonderful specific is founded on nature and supported by common sense.

Dr. Dio Lewis, an acknowledged authority said: "Nineteen diseases out of twenty originate from diseased kidneys." And those who have made pathology a study will agree with the eminent physician in the opinion that where the kidneys are inactive and sluggish, or fail to perform their functions, the whole system becomes enervated and the body diseased.

PERUVIANA has proven itself to be a true specific for all diseases the origin of which can be traced either directly or indirectly to deranged action of the Kidneys and Urinary organs.

The Hon. Walter Cleary, of Kentucky, writes: "It gives me unbounded pleasure, unsolicited, to say to you that your great PERUVIANA is undoubtedly the best Kidney medicine the present century has ever seen. I can truthfully say that after months of suffering, three bottles of your wonderful medicine entirely cured me."

Sidney Higgins, of Liberty, Wisconsin, a prominent Justice of the Peace, described his sufferings as though knives were being thrust in his kidneys. PERUVIANA cured him, and he asks for pamphlets that he may scatter the news.

Mrs. Marcia Morse, Columbus, Ohio, writes: "May God bless you! I feel very grateful to you for the good the medicine has done me."

Mr. J. W. King, a prominent farmer at Danville, Ill., writes that it cured him of Bright's Disease which two doctors pronounced incurable. Mrs. Serene Standley, of Shelburn, Ind., writes that she had tried many doctors and remedies and was about to give up in despair when induced to try PERUVIANA, which promptly cured her.

Mrs. S. W. Butler, Belle, Tenn.; Miss Alice Ramsey, Glenlock, Tenn., and many other ladies join in testifying to the wonderful restorative and curative effects in all forms of Kidney and kindred ailments and all other serious troubles peculiar to women. Write to us for this Free Gift.

IT COSTS YOU NOTHING TO TRY IT.

PERUVIANA HERBAL REMEDY CO.,
No. 241 East Fifth Street, Cincinnati, Ohio.

A BOOK OF GEMS!

Sacred Songs No. 1

By Sankey, McGranahan and Stebbins.

This New Collection of Devotional songs used by Mr. Moody and Mr. SANKEY in the great meetings held in New York in November and December

IS WITHOUT A RIVAL

Contains the latest and best New Songs by the Authors. These can be obtained in no other book. Is pronounced by many of our leading Evangelists and Singers "the best of the Series."

JUST THE BOOK you need this winter. Do not adopt a book until you have tried Sacred Songs No. 1. \$25 per 100; 30 cts. each, if by mail. If your Bookseller does not sell it, send to the Publishers,

THE BIGLOW & MAIN CO.,
Chicago Home, 215 Wabash Ave. 76 East 9th St., New York.

BLMYER BELL CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR PATENT CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

10,000 AGENTS WANTED

(No experience required) To supply the great and growing demand for that Wonderful Book, TOUCHING INCIDENTS and REMARKABLE ANSWERS TO PRAYER and the CHILDREN'S EDITION OF THE SAME. During the three years these books have been circulated.

A QUARTER MILLION

HAVE BEEN SOLD OR GIVEN AWAY. These books are selling faster and doing more good than any other religious books on the market. The Children's Edition has 128 pages fully illustrated with 42 large new cuts, size 6 x 8 inches. Price in heavy board covers, 35 cts. Cloth, 60 cts. Morocco, \$1.00. Large Edition, cloth, 320 pages, price, \$1.00. Morocco, \$1.50.

AGENTS ARE MAKING FROM \$20.00 TO \$30.00 PER WEEK.

A little girl, 13 years old, made \$7.50 in one day. A cripple boy made \$40.00 in two weeks. A man made \$12.50 in one day. Another \$31.00 in one week. Another \$40.00 in eight days. Another made \$127.00 in fifteen days, and other agents have had equal success. It makes little difference whether you have had experience as an agent or not. Fairly presented, these books will sell themselves. Everybody will want them.

From the multitude of testimonials we quote just a few:
The Union Signal, organ of the W. C. T. U.: "This book is neither doctrinal nor denominational, yet distinctly Christian. Its high religious tone, its fascinating spirit and the high rank of its contributors make it a strong faith tonic and an inspiration to prevailing prayer."
Central Congregationalist: "Many of the incidents are exceedingly pathetic, and cannot fail to stir any tender heart to tears."
Michigan Christian Advocate: "The larger issue of this work has been widely circulated and read. This cheaper edition (illustrated) contains such selections as are calculated to interest and instruct children. The incidents are very pathetic."

Write at once for terms to agents. S. B. Shaw, Publisher, Grand Rapids, Mich.
Be sure and mention this paper when you write. We can furnish the Children's Edition in German. Office 25 South
BOOKS SHIPPED FROM CINCINNATI, O.



This cut one-third actual size.

BOOKMAKER'S CORNER

Mary E. Wilkins is engaged in writing a series of striking sketches of New England neighborhood life for *The Ladies' Home Journal*. They will portray a small community's social indulgences, sketching the old-fashioned quilting-party, the time-worn singing-school and an apple-paring bee.

Mrs. Julia Taft Bayne has written for the February *St. Nicholas* an article about "Willie and Tad Lincoln." While the president's sons were living in the White House, Mrs. Bayne's brother was their most intimate playmate, and she herself, then a young girl, saw much of them.

A series of papers embodying a sociological study of The Racial Geography of Europe will be begun by Prof. Williams Z. Ripley in *Appleton's Popular Science Monthly* for February. Prof. Ripley shows in his opening article that while national and linguistic boundaries often coincide, racial limits, being governed by different causes are seldom the same as the other two.

Senator Henry Cabot Lodge contributes an interesting library article to the February *Scribner's*. It is an elaborate argument tending to rehabilitate the character of Richard III.

Beginning with the February issue, which is the initial number of Vol. XIV., the *Monthly Illustrator Publishing Co.* announce some important changes in their popular magazine. It will appear in a new dress, but under the old favorite title of *Home and Country*. Ten cents per copy, or \$1.00 per year. The *Monthly Illustrator Pub. Co.*, 66-68 Centre St., New York.

Others have found health, vigor and vitality in Hood's Sarsaparilla, and it surely has the power to help you also. Why not try it?

THE PUBLIC FINANCES.

For one reason or another, generally discreditable, a good many confusing because contradictory statements are constantly made concerning the public finances. Mr. Worthington C. Ford, the accomplished and industrious head of the National Bureau of Statistics, has recently prepared and published a statement from which the exact truth may be learned.

In the fiscal year before the war of secession broke out, the net ordinary receipts of the government amounted to \$56,054,600, of which \$53,187,512 came from customs duties, and the remainder from the sale of public lands and from miscellaneous sources. The net ordinary expenditures for the same year amounted to \$60,056,755, of which miscellaneous expenditures formed the largest part, the War Department coming next, the navy third, and pensions last of all, being allowed \$1,100,802.

In 1865, the last year of the war, the expenditures reached the enormous sum of \$1,217,704,199, of which the army absorbed more than \$1,000,000,000. The expenditures fell in 1866 to \$385,954,731.

In 1885, when Mr. Cleveland began his first term, expenditures had been reduced to \$208,840,679, while receipts had grown to \$323,690,706. He went out of office in 1889, and in that year the receipts were \$387,050,059, and the expenditures had increased to \$240,995,131.

At this time the largest appropriations and expenditures were on account of pensions and miscellaneous items. The latter included public buildings. The miscellaneous expenditure had been the largest since 1871. In 1880 the expenditure for pensions became about equal to that for miscellaneous objects. In 1888 it had increased from \$15,605,550, which it amounted to in 1866, to \$80,288,509. It was then the largest item of appro-

priation, and has remained so ever since. In 1890, the \$100,000,000 mark was passed, and in 1893, twenty-eight years after the war ended, pensions cost the government \$159,375,558. In 1895, they amounted to \$141,395,229.

During Mr. Harrison's administration the net ordinary expenditures increased from \$240,995,131 to \$356,213,562. In the first year Mr. Cleveland's second administration they fell to \$339,683,874, and in the second year to \$325,217,268. They will be larger in the future, owing to the extravagance of Congress at its last session.

In the mean time the net ordinary receipts, which were \$403,080,983 in 1890, fell to \$297,722,019 in 1894. The year before the tariff law of 1890 went into effect the revenues amounted to \$392,612,447. The revenues of 1894 included the last customs duties collected under that act. During that time the receipts from customs duties fell from \$219,522,255 to \$131,818,530, so that about the whole loss came from a falling off in customs duties.

Under the tariff act of 1891, there has been a slight recovery. In 1895 the customs revenues increased about \$20,000,000, and the total net revenues nearly \$16,000,000. This year the revenues collected under the existing law will be about \$70,000,000 greater than those collected under the law of 1890, in the last year of its operation.—*Harper's Weekly*.

HALL'S Vegetable Sicilian HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

R. P. Hall & Co., Props., Neshua, N. H.
Sold by all Druggists.

NASAL CATARRH CATARRH

—IS A—
LOCAL DISEASE,
and is the result of
colds and sudden
climate changes.
It can be cured by a
pleasant remedy, which
is applied directly into
the nostrils.

ELY'S CREAM BALM

Opens and cleans the
Nasal Passages, Alleviates
Pain and Inflammation,
Heals and Protects the
Membrane from Colds,
restores the Senses of
Taste and Smell. Is quickly absorbed. Gives
relief at once. 50 cents at Druggists or by mail.
Samples, 10 cents by mail.

E. Y. BROTHERS, 53 Warren St., New York.

FERRY'S SEEDS

There has never been a time when growers should guard against failure with more care. There has never been a time when *Ferry's Seeds* were more essential. They are always the best. For sale by leading dealers everywhere. Insist on having them.

FERRY'S SEED ANNUAL
is full of information for gardeners and planters. There will never be a better time than now to send for the 1897 edition. Free.
D. M. Ferry & Co., Detroit, Mich.

A Large Invoice of the New Cheap

HYMNAL, with Notes,

—And—

NEW DISCIPLINE.

received last week.

Price of Hymnal, postpaid 40c.
Price per doz. not prepaid 30c.
Price of Discipline, post paid.... .35c

EATON & MAINS,

408 Carondelet St., New Orleans, La.

The Peerless Advocate

Is all that the name implies:

A Strictly First-Class SEWING MACHINE.

HIGH ARM. LIGHT RUNNING NOISELESS.
WITH ALMOST UNLIMITED CAPACITY.

PRACTICALLY TWO MACHINES IN ONE.



STYLE No. 4 PEERLESS "ADVOCATE" MACHINE.
The Southwestern one year and this Machine in Oak or Walnut for only \$18.00.

We ship our machines direct from the factory. A machine made in the best possible manner, by the most skillful mechanics, with the choicest material, elegant in appearance, simple in construction, durable as iron and steel can produce, with sewing capacity unlimited.

The Peerless Advocate is fully warranted for ten years, but will last a lifetime and outwear any two of the highest priced sewing machines made.

A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

PERFECT IN EVERY RESPECT.

A SELF-SETTING NEEDLE and SELF-THREADING CYLINDER SHUTTLE are used in the Peerless Advocate High-Arm Sewing Machines.

THE SELF-THREADING SHUTTLE.

is so simple that with two motions of the hand backward and forward the shuttle is threaded.

THE WOODWORK IN OAK OR WALNUT IS THE BEST that can be procured; finished and of modern design, making it handsomer than the ordinary style of woodwork.

NO. 4 MACHINE, (Same as Out)

Drop Leaf Table, Gothic Cover, Case of two Drawers at each end, and Center Drawer. Price \$50.00

EXTRA ATTACHMENTS

in velvet lined case, sent free with each machine, 1 Tuckor, 1 Ruffler, with shirring plato, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.

Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

—MANUFACTURED FOR THE—

Southwestern Christian Advocate,

408 Carondelet St., New Orleans, La.

RED ROUGH HANDS

Itching, scaly, bleeding palms, shapeless nails, and painful finger ends, pimples, blackheads, oily, mothy skin, dry, thin, and falling hair, itching, scaly scalps, all yield quickly to warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA Ointment, the great skin cure.

Cuticura

Is sold throughout the world. POTTER DRUG AND CHEM. CO., Sole Props., Boston.
"How to Produce Soft, White Hands," free.

ITCHING HUMORS Instantly relieved by CUTICURA REMEDIES.

THEY LIVE IN OUR MEMORY.

.....Give Name and Place Distinctly.....

Crystal Springs, Miss.: Mrs. Mary Jane Knox, the mother of Rev. J. T. Knox, of Mississippi Conference, who lived at Crystal Springs, Miss., departed this life January 8, 1897. She was 57 years of age and leaves four children, three girls and one boy. She has been a member of the M. E. Church for 27 years and was among the first company that organized at Crystal Springs after the close of the war. She now follows her husband, who died in 1887.

Bristol, Tenn.: Sister Catherine Allen, an old member of the M. E. Church, after an illness of about fifteen months, passed away on January 5, 1897, to reap her reward for her labors. She leaves a son, grandchildren and many friends to mourn her loss. She joined the church in 1874, under Rev. W. L. Coats, of the Washington Conference.

W. T. Marley.

Lexington, Miss.: Sister Florence Anderson, wife of Rev. J. B. Anderson, passed from this to a brighter life in full triumph of faith. She had suffered intensely for quite a while. Peace to her ashes.

W. H. Huddley,
Pastor.

North Vernon, Ind.: Rev. Jesse Harrison Hargraves was born September 23, 1823, near Barnesville, Ohio, and died Saturday, December 19, 1896, at midnight, near North Vernon, Ind. He was 73 years of age at the time of his death and had been a preacher of the Gospel of Christ for more than 53 years, having been licensed as a local preacher in the African M. E. Church before he was 20 years of age. In 1878 he was admitted into the Lexington Conference of the M. E. Church and filled with acceptability and honor many appointments. He was quite a financier and leaves as monuments to his ability several excellent church buildings. He commanded the respect of every one with whom he came in contact by his quiet, unobtrusive, Christian demeanor. For many years he was the president of every committee of investigation at our Conference sessions, showing himself to be possessed of considerable legal ability, and always gave eminent satisfaction. In his early life he taught school for 27 years, and was an active worker in the Under Ground Rail Road during the dark days of slavery. For more than a year he has been a sufferer, but has never complained nor murmured, bearing his affliction with becoming Christian fortitude and resignation. Though unable to preach for almost the last six months of his life, he kept careful watch over his flock and died at his post. His funeral took place at North Vernon, of which he was pastor

at the time of his death, and was attended by many of the leading citizens both white and colored. The services were conducted by Revs. W. S. Rolling, G. A. Sissle, P. J. Smith and the writer, assisted by Rev. Mr. Johnson, of the Indiana Conference.

He leaves a widow 70 years of age and four children to mourn their loss.
Edwrd L. Gilliam.

A NEWSPAPER MAN FOR A WEEK.

I have always had a longing to get my facts and figures at first hand. To be able to say: "I know this is so because I have seen it or felt it myself," has already been, to me the height of satisfaction whenever I have been obliged to face an audience and say something to it.

This impulse to know for myself has led me to make certain personal investigations which have extended over several years, and have been in the nature of parish experiments, which have proved of value to me in my work as a preacher. It is with the hope of helping others that I venture to record some of these experiments. I use the word with some hesitancy because I cannot find any other which expresses my idea.

But, whatever the nature of these attempts has been, I trust my friends who will read this will not think that I have coldly or without feeling pursued these personal studies of Humanity. I shall be content to leave the verdict of results with those who will, I trust, see their value.

With this purpose, then, of getting a certain knowledge of humanity, which, it seemed to me, could not be obtained in any other way, I have at different times in my parish life tried to put myself as nearly as one man can do so, in other people's places. And that is how I came to be a newspaper man for a week.

I went to the editor of a large daily and asked him to put me on the regular staff of reporters. I told him my purpose, and did not ask for any pay except the experience.

He very promptly granted my request, and I went out of the editorial sanctum with the purpose in my mind to put myself in the newspaper man's place for a week, to the best of my ability.

I think I worked harder that week than any other man on the paper, and fully earned my salary, that is, the experience. Besides doing the regular work of a reporter, I spent all the time I could spare from my meals and sleep in a study of the newspaper in all its phases. I stayed up every night till early in the morning to see the paper go to press. I learned how the stereotyping was done, how the forms were made up, what the special work of the different officers of the paper, what it costs to get out an edition, what determined its general policy, and in the minutest details what constituted its strength and its weakness as a part of the civilization which we call Christian.

As a result of the week's work, I jotted down in my experience certain observations, most of which I hold today as opinions, I have seen no reason to change these opinions after several months careful sifting of them. Perhaps I cannot do better than to put them down in brief; for whatever is of any value in these parish experiments is to be found in the residuum of the week's work, not in the feelings I had while doing it.

1. The average daily newspaper in almost every community is a great power. It is second in some places to nothing as a source of public influence and opinion. This power is extensive and intensive and it is decidedly

One drop of water in your windpipe



should prove to you that Bronchitis or Colds cannot be cured with liquids, and that vapors, sprays, douches and atomizers are positively dangerous.

Booth's "Hyomei"

the Australian "Dry-Air" treatment of Asthma, Bronchitis, Colds, and similar diseases

"CURES BY INHALATION."

Room 208, Chamber of Commerce, Boston, Mass., Nov. 17, 1896.
In spite of this scriptural injunction, "Tell it not in Gath," I must proclaim the good tidings, that Hyomei has completely cured me of Asthma that for the last twenty years quite frequently made me almost speechless and unfitted me for business.
Yours very truly,
ADOLPH GEISMAR.

Guarantee. "Any person purchasing Booth's Pocket Inhaler Outfit during 1897, anywhere in the United States, and who will say that HYOMEI has done them no good, can have their money refunded by applying direct to the head office, 23 East 20th Street, New York City." (Signed) R. T. Booth

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with Hyomei, is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled slowly through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physicians, clergymen, and thousands who have been helped and cured.

Pocket Inhaler Outfit Complete, by Mail, \$1; (for foreign countries add \$1.00 postage); outfit consists of pocket inhaler, a bottle of Hyomei, a dropper and directions for using. If you are still skeptical, send your address; my pamphlet shall prove that Hyomei cures. Are you open to conviction? Extra bottles of Hyomei Inhalant by mail, or at druggists, 50 cents. Hyomei Balm, for all skin diseases, by mail, 25 cents. Your druggist has Hyomei or can get it for you if you insist. Don't accept a substitute. In stock at the leading wholesale drug houses of Boston, Philadelphia, Chicago, and all leading business centers.
London Office: 11 Farringdon Ave., E. C.

R. T. BOOTH CO., 23 East 20th St., New York.

moral or immoral, but never distinctively Christian.

2. All the dailies have a misconception of what is meant by the important word "news." There is not a daily in America, probably, that stops to define "news" before sending out its reporters to get some.

3. The daily papers print too much. Half of it ought never to be printed, and the other half ought to be thoroughly revised before the public sees it. A recent paragraph in the Congregationalist quotes Robert Grant on this point as follows: "A newspaper containing only the news and the really vital thought of the day compressed into short space is among the successful enterprises of the future which some genius will perpetuate." December 21, 1895.)

4. There is not in existence in the United States a single Christian daily paper. "Christian" I mean, in the sense that its first and avowed purpose is to build up the Kingdom of God on earth.

5. The daily paper goes where the minister, the church, the Sunday school, and the religious weekly, and the prayer-meeting are never heard of.

6. The world of labor takes and reads daily papers more than any other form of printed matter. This, in itself, is a most important and serious fact in the newspaper world as it is a part of our civilization.

7. By careful observation and inquiry I found that more than two-thirds of the church members who took daily papers gave more time to the reading of them than to the reading of the Bible or religious books and papers. This in itself might not mean anything, but in connection with other facts is a plain and sensible reason for much of the neglect shown by Christian people towards spiritual life.

8. Most of the dailies are growing to be more and more superficial in their treatment of serious subjects, and degrading of their reporters and writers interesting items first of all. This leads inevitably to a pernicious practice of sensationalism which reacts

on the patrons of the paper and keeps alive a very unhealthy and excited taste for what is falsely understood as "news."

9. The great need of the reading public in the United States to-day is the presence of a real newspaper conducted on a Christian basis, and doing its work to the glory of God the same as a church or a Christian family. Removed entirely from political and moneyed power, and being strictly non-partisan and positively Christian in every department; manned by Christian men throughout, from editor-in-chief to reporters, pressmen and office-boy. I cannot make my thought too strong. America needs nothing to-day quicker or more imperatively than a Christian daily press.

I am fully aware that I have laid myself open to attack in these opinions, and it looks like the old story of the self-sufficient foreigner coming to the United States, living in a New York or Boston hotel for a month and then going home to write a book on "The People of the United States." A week with a newspaper is nothing compared with a lifetime spent at it. What can one know in that brief time, of the truth?

But the daily press is a daily factor in my own home, and in the homes of all my people. I know what it is, not alone from my week's experience; I see it and feel it all the time. And I grow more and more convinced every day of my parish work that one of the hardest influences I have to fight, one of the most deadening and despiritualizing forces in the community is the paper which goes into the homes of my people every day. There is no prayer I pray oftener of late than the prayer, "Oh for a Christian journalism that is really and truly Christian, to supplement and complement the work of the pulpit." As it is now, my church members are Christians by the grace of God and in spite of the devil, not through any additional help they derive from that most astonishing product of the nineteenth century, the daily newspaper.—Rev. C. Sheldon, The Advance.

A SUCCESSFUL PASTORATE AT A GREAT CHURCH.

Rev. T. J. Johnson has just closed five very successful years as pastor of Wesley Chapel, this city. His brethren are greatly delighted with his work and desire the publication of this mention of him and their church:



Rev. Thos. J. Johnson.

Rev. Thos. J. Johnson was born September 17, 1855, in Greenwood county, Alabama, of slave parentage. Judge Creswell, with whom he lived, moved to this State in 1856 and settled at Mansfield, DeSoto parish. He then moved during the war to Arkansas, and at this place the Proclamation of the immortal president, Abraham Lincoln, liberated him. Removing from Arkansas, he located at Shreveport, La., and attended the Freedman's Bureau and Public Schools of that place, after which he entered into business as a merchant, during which time he was elected a member of the House of Representatives and served as such 1874 and 1875. In 1877, Mr. Johnson was happily converted to God in St. Paul's Church, Shreveport, and served there as steward, exhorter and local preacher. Afterwards, he was a supply to Scott Circuit, Bossier, La., being ordained deacon at Franklin, La., by Bishop Peck and ordained an elder the following year at Alexandria. Since he has served successfully at Mansfield, 4 years; Camp Parapet, 3 years; Pleasant Plains, 3 years; Thompson's Chapel, 2 years, and also served at the place of his conversion, St. Paul's Church, Shreveport, 1 year. During his pastorate at Camp Parapet he attended New Orleans University, Theological Department, while the school was on Camp and Race streets, and two years at its present location. In the year 1892, he was invited by St. Paul's Church, of New Orleans, the mother of Methodism of the Louisiana Conference, to serve them, succeeding Rev. F. T. Chinn, and served them five successive years, made happy by pleasantness and brotherly love. His record is best known among that people.

The following ministers have served Wesley Chapel since the organization of the Mississippi Conference, and later the Louisiana Conference: Rev. Anthony Ross, 3 years; Rev. Jas. Hayward, 3 years; Rev. Joseph Gould, 3 years; Rev. J. M. Vance, 1 year; Rev. Marcus Dale, 5 years; Rev. Samuel Davage, 3 years; Rev. E. Williams, 1 year; Rev. F. T. Chinn, 5 years; Rev. T. J. Johnson, 5 years.

With this Annual Report closes five successful years of administration of Rev. Johnson. First, we are thankful to God, the congregation and friends of the church for the success we have had the past five years, all of our col-

lections have been grand. Our benevolent collections have been second to no church in the conference, but rather have led all. In parting with Rev. Johnson, we can recommend him to the church as a man called of God and qualified for the work of the ministry. Our prayer is that whatever field to which he may be called to labor success will be his, as has been the case with us. We remain yours for Christ,

Board of Stewards Wesley Chapel,
Allen A. Goins,
Recording Steward.

A CHAPTER ON COLDS.

SIMPLE PRECAUTIONS THAT MAY PREVENT SERIOUS CONSEQUENCES.

The Danger of Neglecting a "Common Cold." Serious and Often Fatal Maladies May Result from Carelessness.

From the News, Harrisonburg, La.

In most instances colds are the result of imprudence or a lack of forethought. Even in cases where a sudden change in the weather or an unavoidable exposure is responsible for the first slight cold, fresh and more severe colds may be avoided by observing a little care. But "a mere cold" is such a common thing and causes so little inconvenience that notwithstanding all previous experiences we neglect to take the most simple precautions, in the way of wearing suitable clothing, the avoidance of draughts, etc.

One should always bear in mind the necessity of exercising a constant vigilance to avoid catching cold. When the temperature of the house is higher than that out of doors, never go out without putting on an additional wrap. Never sit in a cold room even though you do not feel chilly. And it is better to suffer a little discomfort from wearing heavy underclothing than to run the risk of a chill.

The following letter from a lady in Sicily Island, La., graphically illustrates the distressing consequences that are liable to follow a simple cold:

"In February, 1896, I had a severe cold which settled on my lungs, resulting in a serious cough. My appetite failed, and I became so weak that I was scarcely able to walk across the room. I weighed only ninety-four pounds, and had given up all hope of recovery when I happened to read an article in a newspaper describing some cures effected by Dr. Williams' Pink Pills, and concluded to try them.

"I commenced using them, and before I had taken half a box I felt like a new creature. My appetite was restored, my cough grew less, and I was able to sleep soundly at night, which I had been unable to do for months before.

"After taking two boxes of the pills I was weighed again and to my astonishment my weight was 113 pounds, a gain of 19 pounds. Previous to taking the pills I had suffered with cold hands and feet, but now have no trouble whatever from that source.

"I can truly say I am in better health than I have been for years. The effect of the Pink Pills is wonderful, and I can recommend them in all cases of debility and weakness.

"Mrs. A. L. Stafford."

Dr. Williams' Pink Pills for Pale People are now given to the public as an unfailing blood builder and nerve restorer, curing all forms of weakness arising from a watery condition of the blood or shattered nerves. The pills are sold by all dealers, or will be sent postpaid on receipt of price, 50 cents a box, or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

Buckeye Bell Foundry
E. W. Vandusen Co., Cincinnati, Ohio.
Best Pure Copper Church Bells & Chimes.
Highest Grade, Pure Tone, Warranted.
Bells, Founders of Largest Bell in America.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Plan of Episcopal Visitation FOR 1897.

Conference.	Place.	Time.	Bishop.
Alabama—Heflin, Ala.	Jan. 23	.....	Foss
Arkansas—Stuttgart, Ark.	Jan. 21	.....	Andrews
Atlanta—Atlanta, Ga.	Jan. 21	.....	Foss
Baltimore—Baltimore, Md.	Mar. 3	.....	Mallalieu
Central Alabama—Opelika, Ala.	Feb. 4	.....	Foss
Central Missouri—Kansas City, Mo.	Mar. 1	.....	Cranston
Central Penn.—Clearfield, Pa.	Mar. 17	.....	Ninde
Delaware—Easton, Md.	Mar. 25	.....	Ninde
German—Scranton, Pa.	Mar. 25	.....	Walden
Florida—Tampa, Fla.	Jan. 14	.....	Hurst
Georgia—Tallahassee, Ga.	Feb. 11	.....	Foss
Gulf Mission—Jennings, La.	Jan. 21	.....	Fowler
Kansas—Manhattan, Kan.	Mar. 3	.....	McCabe
Lexington—Springfield, O.	April 1	.....	Cranston
Little Rock—Forrest City, Ark.	Jan. 28	.....	Andrews
Louisiana—Donaldsonville, La.	Jan. 14	.....	Fowler
Maine—Portland, Me.	April 14	.....	Mallalieu
Mississippi—Jackson, Miss.	Jan. 6	.....	Fowler
Missouri—Bethany, Mo.	Mar. 24	.....	Cranston
New England—Lowell, Mass.	April 7	.....	Fowler
N. E. South'n—So Manchester, Conn.	April 14	.....	Newman
New Hampshire—Manchester, N. H.	April 8	.....	Ninde
New Jersey—Trenton, N. J.	Mar. 24	.....	Warren
New York—Sing Sing, N. Y.	April 7	.....	Merrill
New York East—Brooklyn, N. Y.	April 7	.....	Walden
Newark—Newark, N. J.	April 7	.....	Andrews
North Dakota—Park River, N. D.	April 22	.....	Merrill
North Indiana—Kokomo, Ind.	Mar. 17	.....	Merrill
North New York—Watertown, N. Y.	April 14	.....	Warren
Northwest Kansas—Beloit, Kan.	Mar. 24	.....	McCabe
Philadelphia—Philadelphia, Pa.	Mar. 17	.....	Newman
St. John's River—Tarpon Springs, Fla.	Jan. 21	.....	Hurst
St. Louis—St. Louis, Mo.	Mar. 10	.....	Cranston
Savannah—Savannah, Ga.	Jan. 28	.....	Hurst
South Carolina—Columbia, S. C.	Feb. 3	.....	Hurst
South Kansas—Pittsburg, Kan.	Mar. 10	.....	McCabe
S. W. Kansas—Winfield, Kan.	Mar. 17	.....	McCabe
Troy—Schenectady, N. Y.	April 14	.....	Ninde
Upper Mississippi—Greenwood, La.	Jan. 14	.....	Andrews
Vermont—Springfield, Vt.	April 15	.....	Walden
Virginia—Roanoke, Va.	Mar. 11	.....	Mallalieu
Washington—Annapolis, Md.	Mar. 10	Newman
Wilmington—Chester, Md.	Mar. 17	Walden
Wyoming—Ogden, W. Y.	April 7	Warren

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Lexington, Miss: The following persons were united in holy wedlock during the Christmas holidays: Mr. Robt. Greer to Miss Maggie Williams; Mr. Ben Harrington to Miss Mary Redmond; Mr. Jeff Ash to Miss Katie Springs; Mr. Hiram Campbell to Miss Sallie Wilson; Mr. Anthony Griffin to Miss Carrie Buchanan; Mr. Frank Hardison to Miss Martha Patton. We bespeak them a happy voyage. W. H. Hundley officiated.

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LOST FRIENDS.

Mr. Editor: I want to inquire for my mother; her name is or was Luey Parish; my father took me away from my mother December 21, 1879. My father's name was Anthony O'Neal. I left my mother eight miles from Clarksville; she lived at a place called the Widow Monson's, between the Dover road and Lafayette road; my mother lived close to a church called the Walnut Grove Church. I do not know what church it was but I think it was a Baptist Church. My mother had seven children, but I have forgotten their names. I was the oldest one; my name is James; I had one brother, William Parish, and a sister named Mary and one named Ollie, and brother named Sam. My stepfather's name was John Parish. My father's brother lived on a farm close to Widow Manson's, and his name was Green O'Neal. My mother's father was named Tom Jones or Tom Buek, I don't know which name is right but they called him both these names. My grandmother's name was Mary Jones. When I left home I went by my stepfather's name, Jimmie Parish; now I go by my father's name, Jimmie O'Neal. Any information will be happily received. Write to James O'Neal, Burns, Tenn.

GLOBE STATISTICS.

A new computation of the population of the globe has recently been made by the French statistician and servant, P. d'Amfreville. He figured on a total of about 1,480,000,000, distributed as follows: Asia, with 825,954,000; Europe, with 357,379,000; Africa, with 163,933,000; America, with 121,713,000; Oceania and the Polar regions, with 7,500,400; Australia, with 3,230,000, or a grand total of 1,479,729,000 souls.

In connection with this data the English statistician, Schooling, makes some interesting comments. He states that of every 1,000 inhabitants of the globe 558 live in Asia, 242 in Europe, 111 in Africa, 82 in America, 5 in Oceania and the Polar regions and only 2 in Australia. It then appears that Asia contains more than one-half of the total population of the earth, and Europe nearly one-fourth, Africa contains only one-ninth, and America only one-twelfth. In Australia the entire population is less than the number of inhabitants in the city of London alone or in the cities of Paris and St. Petersburg combined.

In Europe the number of inhabitants to the square mile is 95; in Asia, it is 48; in Africa, it is 15; in America, it is 8; in Oceania and the Polar regions is 3; in Australia, only 1. Accordingly Europe contains for each of its inhabitants 2.8 hectares of land; Asia, 5.2 hectares; Africa, 17.6 hectares; Oceania and the Polar regions, 84.0 hectares; America, 31.2 hectares; Australia, 235.6 hectares. (A hectare is equal to 2,741 acres.) The yearly increase of population on the globe is about five to every thousand. At this ratio the population of the earth would be doubled every 139 years.

Of every 1,000 Europeans 262 are subjects of Russia, 139 of Germany, 116 are Austro-Hungarians, 107 French, 106 English, 84 Italians, 48 Spanish, 17 Belgians and 121 of the minor countries.

In reference to the density of population, Belgium takes the lead with 546 to a square mile, followed by England with 312, Italy with 263, Germany with 237, France with 148, Austro-Hungary with 171, Spain with 90, Russia with 49. The average of all the other countries is 47 to a square mile, and the average of all Europe is 96.

In Asia the 826,000,000 are distributed in the following manner: China takes the lead with 350,000,000, British India with 278,000,000, Japan with 40,000,000, East Indian Islands with 39,500,000, French possessions in India with 19,000,000, Korea with 10,500,000, English Burma with 7,500,000, Asiatic Russia and Turkestan with 7,500,000, Siberia with 4,000,000, Afghanistan with 4,000,000, Ceylon with 3,000,000, Arabia with 2,500,000; all other parts of Asia with 43,500,000.

Of every 1,000 Asiatics 424 are Chinese, 337 are Hindus (subjects of England), 48 are Japanese, 48 are Indian Islanders, including 23 in the French possessions, 13 are Koreans, 11 are Siamese, 9 are Burmans, 9 are Persians, 9 are Russians, 5 are Siberians, 5 are Afghans, 4 are Singhalese, 3 are Arabs, and 52 belong to smaller nationalities.

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RAILROAD TIME TABLE.

Illinois Central.			
ARRIVE—		LEAVE—	
Local mail.....	9:00 pm	Local mail.....	6:55 am
Chicago limited, 6:25 pm		Chicago limited, 9:00 am	
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati.			
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.			
No. 3.....	6:25 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis Express.....	10:30 am	No. 6, Memphis Express.....	4:00 pm
No. 31, Vicksburg express.....	5:30 pm	Vicksburg express.....	8:05 am
No. 37, Baton Rouge acc.....	10:00 am	No. 34, Baton Rouge acc'n.....	3:15 pm
Louisville and Nashville.			
No. 2, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	6:50 pm	No. 8, coast acc.....	3:30 pm
No. 5, fast mail.....	8:30 pm	No. 2, lim. ex.....	7:50 pm
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 am
Texas and Pacific.			
No. 52, Ft. Worth and Cal. ex.....	6:55 pm	No. 53, Cal. ex.....	8:15 am
No. 51, Hot Spgs express.....	9:15 am	No. 51, Hot Spgs express.....	7:20 pm
Queen & Crescent Route.			
No. 1, Cincinnati and New York.....	11:55 am	Cincinnati and New York.....	3:20 pm
No. 3, local.....	6:20 am	Local.....	7:30 am
Southern Pacific Company.			
Texas and Mexico fast mail.....	6:45 pm	California ex.....	9:15 am
California ex.....	6:55 am	Texas and Mexico fast mail.....	8:35 pm

Louisville and Nashville

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No.	Departs.	No.	Arrives.
6 Fast Mail.....	7:10 am	3 Fast Ex.....	7:35 am
4 Fast Ex.....	9:45 am	7 Coast acc'm.....	8:55 am
8 Coast acc'm.....	3:30 pm	1 Lim. Ex.....	5:00 pm
2 Lim. Ex.....	7:50 pm	5 Fast Mail.....	10:25 pm
Sunday Ex.....	7:50 am	Sunday Ex.....	9:30 pm

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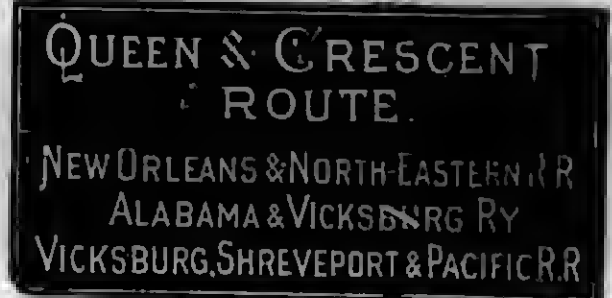
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Cash Remittances.

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O. Gillespie, *1	W. H. Moore

* Yearly

All subscriptions expire at the end of some calendar months, and therefore many will expire with this issue unless renewed. We shall send next week's issue to all these names, and trust every one will be renewed before the list for the following week is made up. Examine the date printed after your name, and if it is "Jan. 97," it means that a renewal must come before the second week in January or no more will be sent.

WHAT A LAYMAN CAN DO.

The following letter will show what a wise thing it is for our pastors to appoint some one to canvass for the paper when they haven't time:

Tip Top, Va.: Our pastor, C. H. Jones, asked me to help him increase the number of subscribers for the Southwestern Christian Advocate. I take great pleasure in doing all I can for its advancement, and to have our people learn more about our race and church. I think I will be able to send you the names of several cash subscribers in a few weeks. I now enclose you \$3.50 as pay for the following subscribers.

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San Francisco, Jan. 7.—The mining world has been set by the ears by the developments in the Kennedy mines, in Grass Valley, within the past few days. At a perpendicular depth of over 2,100 feet a rich body of ore, fully thirty feet in width, has been discovered. In magnitude the ore body will compare favorably with any yet found, and the great depth at which it lies explodes a long cherished and heretofore believed infallible tradition of the search for gold on the Pacific coast.

It's an old theory, which age has almost crystallized into a formula, that gold ore disappears after a certain depth has been attained. This is a creed of every old prospector, from the Yukon to the Panama isthmus. The developments in the Kennedy not only topple over this old-time belief, but may lead to a revolution in mining in this State, for the deeper progress is made in the Kennedy the wider grows the ore body.—Ex.

New Roads: Martin Dodge, the Ohio State Road Commissioner, is an enthusiast on the subject of steel roadways. He estimates that a double-track road, the tracks laid sixteen feet apart, and the space between the rails of each track filled in with broken stone, macadam size, would cost much less than a good macadam road, and the cost of a country one-track road about half as much as the double track. He says that such a road would last much longer than a stone road, and that one horse will draw on a steel track twenty times as much as on a dirt road and five times as much as on a macadam.—T. Dem.

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Ian MacLaren: Dr. John Watson said to an interviewer, as he stood upon the gang-plank of the steamer which was to carry him home, "I return to England with a profound sense of the kindness and intelligence of the American people." Dr. Watson had great grounds for his appreciation of America's intelligence. The people liked him immensely as a lecturer, and the returns for his run over the country were greater than those of the lecture courses of Stanley, who took \$110,000 back to England. Major Pond says that the Scotch story-writer was the greatest success as a lecturer that has ever visited the country.—The Advance.

Boston, Jan. 5.—Gen. Francis A. Walker, president of the Massachusetts Institute of Technology, and widely known as a political economist and literateur, was stricken with apoplexy at his home in this city early this morning, and died soon afterward.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, JANUARY 28, 1897.—Vol. 32 No. 4.

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TRUE CHARITY.

Oh, what a multitude of needy ones—
God's heirs, too, in this wide and fruitful earth—
Go beggared spite our sterile charities!
More love, more love!—would God we had more love!
O Father, help us so to hear man's cry,
That heart to heart shall answer—not alone
Hand answer hand. God, help us so to give,
That in giving, soul and gift may glow
With that most wondrous, that unuttered joy
Of heart to heart with the indwelling Christ!

James Buckham, in Telescope.

EDITORIAL COMMENTS.

Redeem your pledges.

Take the Southwestern on your heart.

Remember the resolutions made last New Year's Day.

Most insurance companies will not insure saloon keepers under any circumstances.

Preaching Christ is necessary and must be kept up, but living for Christ is absolutely necessary if we would save men.

Los Angeles, Cal., Methodists expect a visit from Bishop Newman shortly.

It is strange that the person who finds so much fault of other people never speaks of anything objectionable he sees in himself. But possibly he cannot see himself.

No intellectual effort is made without its corresponding intellectual benefit. Every time the smith swings his hammer his muscle is strengthened.

The colored citizens of Louisville, Ky., held a mass meeting and denounced lynching in that State. The same thing is much needed in Louisiana also.

The Atlanta Journal, the afternoon paper of Atlanta, Ga., is doing the Negroes of that city a great service by advocating equal accommodations, both in waiting-rooms and on railroad trains.

A woman went crazy in Georgia from the use of snuff. It is nothing more than fair that some of the users should go crazy, for they come very near running a great many other people crazy by their excessive use of it.

Miss Frances E. Williard, who is at a sanitarium in Castile, N. Y., for treatment, is said to have suffered a relapse. She has been compelled to cancel all engagements and will remain at the sanitarium for some months, hoping meanwhile to fully recover.

The colored people of Baltimore, Md., have 12 lawyers, 13 physicians, 1 bank, 1 drug store, 22 grocery stores, 42 churches, 4 newspapers, 1 college, 2 normal schools, 1 manual training school, 1 hospital, and a number of charitable institutions. The colored population is 85,000—Freeman.

As a result of the meetings begun during the week of prayer at Claflin University, Orangeburg, S. C., fifty-three students professed Christ as their personal Saviour. Over twelve hundred students have been converted in this institution during the past fourteen years. With few exceptions the nearly three hundred graduates have been professors of religion.

A GREAT MEETING OF WOMEN.

The ladies of Loyd Street M. E. Church and Clark University held a great meeting on Friday afternoon, during the session of the Atlanta Conference, in the interest of the Woman's Home Missionary Society. A great audience assembled and Mrs. Dr. J. W. E. Bowen presided. The devotions were conducted by Mrs. Dr. E. L. Parks. The music for the occasion was furnished by the choir of the University.

Mrs. Bowen opened the meeting with a brief address, setting forth the purpose of the meeting. She is a forcible and interesting speaker. Her remarks were listened to with great interest.

The first paper was read by Miss Davis, on the Woman's Home Missionary Society. She traced the history of the society from its organization in 1876 to the present. She showed how the collections have gone up from a little more than \$8,000, the first year, to more than \$100,000 for the last report. The first quadrennium's collection was \$28,000; the second was \$207,000; the third was more than \$556,000. Total collections since organization \$997,809. This does not embrace property donated during the same time. The society has industrial homes in important centres for the various nationalities in this country.

A duet was then sung by two little girls to the delight of all.

The next paper was read by Miss Flora Mitchell, superintendent of the Thayer Industrial Home at Clark University. She gave a brief account of the work being done at her Home.

Miss Hardwick read a paper on The Training of Children, which was listened to with very great interest by the vast audience assembled.

Next was a duet by Mrs. Lula Wright and Miss Johnson, which was well rendered.

Miss Abbott, the first missionary of the Society, read a paper on Women as Evangelists. What, said she, can woman do in her own church and her own home. It would seem she ought to do most where she is best known. Go see the sick, the naked and the hungry; give them something to eat and to hide their nakedness and then tell them how Jesus loves them. If you desire to help the poor spiritually, you must do something first to help their bodies—supply their wants. Go to the young girl or young man who has made a mistake in life. Show them how Jesus loves them and that the first mistake need not destroy them unless they consent to their own ruin. Urge them to come back and start again and Jesus will help them. Teach the children and lead them to Christ and you can thus be an evangelist in your own home. Her remarks made a profound impression and all seemed to feel when she was through that there is something each one can do.

A paper was then read by Miss Melton on "Temperance," which was well received.

Miss Holmes' paper on "The W. C. T. U.," made a good impression, as did the paper read by Miss Taylor.

Miss Clara Pullam, who possesses a magnificent voice and fine presence for platform work, delivered impressively and well an address on "Woman's Work in the Home and Church."

The last speaker was Mrs. W. P. Thirkield, who spoke extemporaneously on "The Woman's Foreign Missionary Society." Her address was enthusiastic and earnest and one could see that the audience was taken by surprise. They expected something good, of course, but were wholly unprepared for the freedom and ease with which Mrs. Thirkield delivered her thoughts. The address was much enjoyed by all.

The meeting was a great one and the cause

of woman was greatly enhanced in the conference.

An auxiliary of the Woman's Home Missionary Society was organized and the ladies are extremely hopeful for the future of the cause.

POOR LOUISIANA AND THE POOR NEGRO.

January, a year ago, the good citizens of this State lynched three individuals, two men and a woman; this January, up to the 20th inst., four Negro men have been lynched, one of whom and possibly two were burned.

In view of the fact that in 1896, Louisiana led the whole country on this line, with twenty-five such crimes against law and civilization, we had hoped there would be a decrease for the present year. But if the showing made thus far is any indication as to what we need expect for the year, the outlook is very gloomy indeed. Louisiana is not only disgracing herself and the nation, but is allowing that class of persons who are not considered her best and most intelligent citizens to set the pace in deeds of blood for future generations. That is one of the sad things about this whole affair. The sowing time is now, the reaping comes apace.

One excuse made is that the law is so slow; this is true regarding white men, but not in the case of Negroes accused of crime or even trivial offenses against whites. The class of persons to whom justice comes most tardily are not only not lynched but seldom punished at all, while those who seldom or never escape punishment when brought before the courts are often lynched whether the offence charged against them be grave or trivial. Some white men of the South whose sense of justice is keener than that of some of their fellows, acknowledge this to be a weak spot in the common excuse for lynching Negroes.

We believe there are many good people in this State who greatly deplore the spirit of murder that seems to possess many of our citizens, but in some cases the lawless element evidently have influence enough to keep the officers of the law thoroughly intimidated, and in others it is equally evident the officers are parties to the crimes. Well may we say, Poor Louisiana; poor Negro.

THE DEAF MUTE SCHOOL FOR GEORGIA.

The State of Georgia has established a school for the education of Negro unfortunates of this class. Prof. F. M. Gordon, who is a member of the Atlanta Conference, is Principal of the school, and has been since its establishment fifteen years ago. During these years he has had a total enrollment of 160 pupils and has in actual attendance forty-two pupils who are in the charge of three instructors.

The State appropriates \$50,000 per annum for the support of this and a similar institution for white pupils, and Bro. Gordon draws his supplies from this appropriation. He teaches his young people shoe-making, dress-making, farming and such other industries as will be helpful to them through life.

In his address before a great audience at Lloyd Street Church during the session of the Conference, Bro. Gordon told many interesting incidents connected with his work on behalf of the deaf and dumb. He is certainly adapted to the kind of work in which he is engaged, and his labors are much appreciated by the State of Georgia.

OUR CONTRIBUTORS.

THE MODEL STEWARD.

Rev. G. W. Cooper.

At a very early stage of Methodism, the financial matters, and the multiplication of societies rendered the appointment of the Steward necessary.

He was originally known as a butler or a man who had charge of the domestic affairs of great families, and who sometimes collected rents and other dues belonging to the family.

To-day the Steward of our church has two very important functions to perform. He is expected to superintend the financial matters of the church, by looking after the charities of the people, and applying them to the poor and distressed. But his chief business along this line is to care for the support of the pastor.

The Steward is also one of the spiritual leaders of the charge. He stands next to the pastor, as his advisor, and as a spiritual overseer of the congregation. He forms a part of one of the most important boards of the church, whence the preacher obtains a knowledge of the condition of his flock, and where the necessary plans are put in operation for the general advancement of the work.

The Model Steward is one, who, on account of his qualification for his position, and his readiness to do the work, is worthy of imitation.

I shall try to describe him as I see him.

1. The Model Steward is a type of the highest form of Christian living.

This is the first great qualification of any man, who would do efficient work in the service of Christ. The fact is, the steward cannot be called the model steward if this quality is left out.

It is profoundly necessary. Because such a life has the abiding pleasure of God upon it. This thought alone is worth the proposition, when we take in consideration, that without God we can do no lasting good. But it is further necessary because such a life gives one power with the people.

Power, not only to take a collection, but power to take hold of the hearts of the people, and with acceptable words, constrain them to still greater liberality in their charity for the poor, and in their support of the preachers.

Again, a consecrated life wins for the steward the confidence of his congregation. So essential to success is this requisite that if the steward is not in possession of it, he would better resign his position to another; for, as a rule, people will not entrust their money with a man whom they have no confidence.

The model steward maintains this high type of the Christian life to the end. He is zealous of every good work; he labors to exalt the spiritual and financial standards of the church by much faithful prayer, both public and private.

2. He is affectionate and kind toward the people.

When it is necessary, he tells them of their failures, and exhorts them to do their duty, but this may be done in words of love and meekness. When Mr. Wesley first formulated the duties of a steward, he said, "In all debates to watch over their tempers," and "to abstain from either sour looks or harsh language."

3. He seeks the closest intimacy with the pastor, that they may thoroughly understand each other, and work together for the mutual good of themselves and the congregation.

A Godly pastor and a devout steward, thus united in Christian fellowship, are at once a great power for good in the charge. Many fall far short of the desired success just for the want of this unity.

Sometimes blunders are made, and even hard thoughts occur, which greatly retard the spiritual and financial progress of the church, all for the want of this thorough understanding of pastor and steward. The steward is united with the pastor by the letter, to help watch over the flock, to advise and warn, and to tell the preacher what he thinks wrong in him. Therefore they should be united in heart also.

4. He is intelligent and makes special study of his work. The importance of this is better seen when we consider the twofold responsibility resting upon the steward: i. e. the care for the financial and spiritual development of the charge. To meet these demands, he must be

well balanced in judgement, and not to be wanting in common sense.

He informs himself thoroughly of the doctrine and history of Methodism and is thereby enabled to intelligently present his work to the people.

5. He is a ready man—ready to take hold of whatever his hands find to do, and do it with all his might.

He is prompt to attend all the services of the church, especially the prayer meetings, class meetings, preaching services and the sacraments. He is always on time and in his place. A lazy man should never be steward. And if he is constantly dragging in behind time, and impeding the services with his tardiness, it is a sure sign that the wrong man has the position.

6. The model steward is one, who, having consecrated himself to God for this work, and with a willing mind, ready hands, and an open purse, has decided in his heart that he must, can and will succeed.

Concluded in this idea, is the element necessary to success in any of the walks of life. And the steward who thus determines in his heart, is sure to fill his office with grace and dignity, to the great satisfaction of himself and the church. I have simply treated the subject assigned me, without any intention to be exhaustive; but I feel certain that if the qualifications are found in any man, he may truthfully be called, The Model Steward.

Little Rock, S. C.

EVIL EFFECTS OF FOREIGN IMMIGRATION.

J. W. Murph.

Consulting statistics there is found to be a decline touching the morals of American people.

One of the most prevalent causes producing this effect can be attributed to nothing more certain than Foreign Immigration. While it not the only source from which springs immorality, yet how little attention has been turned toward it by moral critics. It is not far from the truth to say that America has become the dumping ground for all other countries, when we view the statement in the light that we only get the scum of society. We get England's pick-pockets, Germany's sand-baggers, Italy's pilferers, and Turkey's monkey managers who have worn out their welcome and hence can no longer obtain a living by visiting the kitchen windows of the aristocracy of their own land, store themselves away in the bottom of some ship (Jonah like) and sleep their way to America.

To those who have not availed themselves of the opportunity of visiting the large Northern and Western cities where the moral condition of this foreign extraction can be viewed, this may seem incredible, and the truthfulness of it might be attacked. But there are thousands who stand in readiness to protect the genuineness of the statement, who have been nauseated by the immoral acts and crimes perpetrated by them. To say that it is only the lower element as a mass who emigrate, none will deny, and this heterogeneous element has been amazingly large, sufficient to impart a changed aspect to American society. Between the years 1850 and 1880 America's population was swelled by eight millions of foreigners, a number nearly equal to one-third the total increase of our population during that period. Their immediate offspring partaking fully of the same ideas and habits have swelled the number to nearly one-half of our total increase. So large an addition of people of loose moral culture has been a severe strain upon our moral status. Their drinking habits have given a new impulse to the use of alcoholic liquors, their Sabbath breaking habits have exerted an evil influence upon our communities, greatly relaxing the sanctity of the Lord's day.

A further scrutiny of statistics will show that the foreign extraction in New England, constituting 25 per cent of the population, in 1870 furnished 75 per cent of New England's crime; and what is true of New England is doubtless true of other sections where this foreign element is centered. The voice of the public speaker, the pen of the critic and the (almost) universal sentiment of the press have been raised, wielded and expressed against the American Negro as being the foundation head of all immorality. Well, if it be

true that the sons of Ham are the fountain head, then it cannot be otherwise than true that the noble sons of Shem and Japheth must be the great first cousins.

Again, never has Christianity sustained such shocking blows as she has since the (so-called) infidels of England, the atheists of France and Germany, and the Polytheistic worshipers of Ireland and China began to find comfortable quarters on the hospitable shores of America. Their Sabbath homes are on the streets, around open saloons, and places of amusement; and they even bring with them their Sunday theaters, and dancing schools, not to mention the other God-provoking abominations practiced among their fair sex. For some of these things the slightest suspicion on the part of a woman of African descent brings shame and disgrace upon the entire race.

Oh, where is the pen of the critic? Where is the reformer? Where is the press?

Will proud America, "The home of the brave and land of the free," suffer her own sons and daughters, though their skins be black, and that of the deepest dye, to bear unjustly the entire burden that needs to be equally divided among the sons of Ham, Shem and Japheth? God forbid.

CHANGES THAT MUST COME.

L. M. Hagood, D. D.

Attention is now called to church loyalty, ministerial comity and representation. By the first is not meant the effervescent loyalty that is manifested by such expressions as, "the dear old mother church," "the grandest of all churches and the one to which all intelligent colored Methodists should belong," that are interspersed between the sentences at some Annual Conference speech. This platitudinal talk is usually indulged in before the appointments are read, and ends with the Conference session. The kind of church loyalty that is meant, keeps the all the rules and regulations, as far as possible, for conscience's sake; that requires the members of the church to do the same; that preaches, teaches and practices the doctrines of the church because they are loved and believed. Loyalty does not demand that we gulp down with aridity everything that comes along the line of church work, nor to believe that every appointment received was ordered by the Lord, for some of God's agents sometimes are a law unto themselves. But we mean being true to the church of our choice in every particular. It is thought we make a serious mistake in not more systematically and carefully teaching the doctrines of the church from the pulpit and elsewhere.

Our Baptist and African Methodist, Campbellite or Christian and Episcopalian brethren are far ahead of us in this particular. Our people are not more thoroughly Methodist and loyal because of our failure at this point. If this be not true how does it happen that many of our members move into cities where we have churches, and yet unite with other denominations? Because these denominations have built larger and more costly churches. This only answers for those who love pomp and show, but what of the others? No one but Satan, it would seem, could induce a member of a church to declare "one church is as good as another." How many of our Methodist children and, for that matter, their parents—know the apostle's Creed, the Ten Commandments and the Lord's Prayer? Of course, the ministers all do, but the lay members ought also. How many of our members regularly read the Bible, own a Methodist hymnal, catechism or discipline or take a church paper? How many know enough about the church to name each Bishop, each official editor, the agents of the Book Concern and of our Benevolent Societies? If our people do not know these things, why do they not? Whose fault is it?

No, brother pastor, you are mistaken for, even in the community where you preach, your popularity—if of the right kind—will not wane, neither will you lose influence with intelligent people by preaching the doctrines of your church. But you ought to lose your ministerial standing in your Conference if you do not know what the doctrines of the church are, and teach and preach them to your people.

Comity or ministerial courtesy should not be neglected. It is often charged that we are greatly at fault as to this. Too many of the complaints and charges preferred before or at Conference are charged to lack of comity. If this mistake is

made, the accuser and the church are both injured. The former is branded as a "fighter," and the honor and dignity of the church are not sustained. A loop hole of this kind in a Conference, will soon bring the Conference and church into disrepute, and fill it with a class of men who have brass, if not brains. Want of comity on the part of the brethren of some Annual Conferences, doubtless, gives the Bishop who has to fill a vacancy in his Cabinet, anxiety to know just who is the best qualified, when all seem willing to take the position. Comity would dictate the best qualified.

But we rejoice to record that since it develops that there are other positions to which we can aspire, and since we are becoming more intelligent this state of things begins to grow beautifully less. Where comity reigns, old men are not called "old father," nor young ministers "Son," or "Bubb." It is an insult to common decency to pray for this "old brother," or "this boy in the Gospel." Comity teaches in every Conference, "we be brethren." When we succeed in conducting a school where brains are manufactured, then it will happen that an efficient, "self-made man" will not be as well qualified to pastor an important charge as some fop fresh from his text books, who has had no practical training for the pastorate. Comity will prevent our educated ministers from reflecting upon each other because they are not from the same school, or that one had a few more advantages than the other, degrees that the other did not get, or holds a higher position. Comity demands that brethren should recognize the literary efforts of each other. If one writes an article, a pamphlet, or a book, the others should appreciate it even though the production fall far below their ideal, or whatever they could have done; that they will at least appreciate such efforts as much as they pretend to appreciate similar efforts by those of other denominations.

Where Comity reigns, no visiting pastor will permit dissatisfied members to pour their complaints into his ears. If they do, unless the visitor is an egotistic ignoramus, he will not, if invited to preach, attempt to chastise the pastor or expose him by praying "Lord, bless this young or old brother, and teach him how to pastor this good people. Lord make him a moral man so that the people will not be afraid of him. Lord, give him wisdom enough to properly lead them in the way they should go; make him religious enough to preach Christ and Him Crucified so that somebody may be saved. Warm his heart, clear his head, and help him to live that he may have favor with good people." After such a prayer most any pastor would feel like praying for him "Lord, make this brother's heart as soft as his head, that he may do some good in the world."

Intelligent Methodists never call each other "Elder," unless it be a brother recently ordained, and we want to make him feel good, so when the quarterly meeting comes round and we want to be on the safe side at Conference, and then we use this modifier. A disposition to recognize no one as intelligent but one's self gives occasion to our enemies. After the late Dr. M. W. Taylor had delivered a fraternal address to a sister church the brother who replied said: "We are glad to have you with us. We never knew your church had so intelligent a man." A distinguished visitor to our Annual Conference asked a brother who were the leaders of the Conference, as to intelligence? He thought for a moment but could think of only one. Ashamed to name him, he replied, "We have none." Shortly after the war, every colored man found able to make a passable speech was called "the Moses" of our people. Now every colored man who makes a speech and declares: "God has put on our race an unmistakable and an ineffable mark of difference of which I am proud;" those who fear amalgamation call him our "Moses." The race is not so much in need of a Moses as a Joshua and Caleb, for we do not care to be deserted in the wilderness.

MY HOPE IS STAID, CAN I FALL?

Thos. L. Routt.

This may be answered both affirmatively and negatively. If your hope is anchored in Christ Jesus and you continue in Him and He in you, there can be no such thing as falling; you must cling to Christ if you want Him to cling to you; but remember you are a free moral agent and if

you fail to walk with Christ, He fails to walk with you. There is no condemnation if you walk after the Spirit, but the very moment you stray in other paths, you are called to answer. The blood once applied, cleanses us and makes us every whit whole, but this process of cleansing must be, is continual as the writer understands it. You may bathe the lad thoroughly at morning, and clothe him in neat apparel, but by eventide, after he has associated with his playmates in the mud and dust, his mother finds it necessary to repeat the morning operation again. Thus it is with the soul of man, by him mingling in his course of daily events, and often times not seeking recourse to the unseen one, it becomes sullied and tarnished with the things of the world, and by constant neglect, without a resort to a life-cleansing Savior, the result is a soul has "fallen from grace."

The writer is not aiming to strike a blow at pure holiness, or sanctification, for he believes that such a state is attainable by man, for without holiness, we will hardly make our escape, but his aim is to show man's weakness and dependence. A man who is once converted, and then turns at that point or at any point in life and expects grace to keep him from falling, is as unlikely to stand as an eagle which has soared to its accustomed height, ceases to flap his wings, closes his talons and expects to maintain his attitude by clinging to space. This is impossible, contrary to the laws of nature.

There is no danger of falling out of the car, unless you climb out of the window, or jump off of the platform; or of falling out of a deep wagon as long as you sit still and do not climb over the sideboards; yet you can perceive that both are possible.

Sin will pull any soul down, just as the laws of gravitation draw everything towards the centre of the earth.

Planets, which revolve in their majestic mein, making their revolutions at their computed time for centuries, are known to fall; eruption takes place, consumption flows, the laws of gravitation apparently give way and the fragments prostrate, cast themselves upon these mundane shores of ours to be trodden upon by the unhallowed feet of man. Though we may have that "power to raise mortals to the sky," we, ourselves, may be lost. At the celebration of the twenty-fifth anniversary of a Reverend Doctor, of Boston, in speaking and bestowing praise upon him, the Reverend gentleman said, "Do not praise me; I do not know what I may do before I am done with life." Paul, the reformer, apostle, scholar, Christian, said, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I, myself, should be cast away."

Lebanon, Ky.

EQUAL LAY REPRESENTATION.

Prof. P. P. Wright.

It is a little strange, I must confess, that the laymen, the burden bearers of the Methodist Episcopal Church, have to remonstrate for equal representation in our General Conference.

We cannot antagonize, as some may think, the ministers; because we have one common end in view.

We are mindful, it was the ministers' vote in 1872 that admitted the laymen in the General Conference. If equal representation is secured, it will be by vote of the ministers. We also further believe, it to be his Christian duty.

It was during the late General Conference it developed that the present plan does not give to the larger conferences a fair representation. There were sixty-seven of the smaller conferences, that had equal representations, ninety-one laymen and ninety-one ministers representing a membership of 567,487. There were 55 of the larger conferences with 110 laymen and 246 ministers, for a membership of 2,766,656. The first class had a lay representative for every 6,236 members; the latter class one for 25,151 members.

Thus you see the larger conferences do not have a fair representation. This is simply a matter of justice. If the laymen can be good business men in the common walks of life, why can they not have an equal hand in church affairs and do as well?

Roanoke, Ala.

OUR BENEVOLENT CAUSES.

HOW SHALL WE GET THE MONEY NEEDED FOR OUR MISSIONARY WORK?

By. H. K. Carroll, LL. D

The great question before all missionary boards to-day is not, What fields are open? nor, Where shall we get missionaries? but, Where are the means? All doors are open; men and women stand ready to enter them with the Gospel; but the missionary boards cannot send them because the money for their support is lacking. The simple fact is, the conversion of the world—the great overbalancing heathen world, and the unsaved majority at home, lags because the consecration of dollars lags. There are dollars enough in the country, dollars enough in Christian pockets; but there are not dollars enough in the Lord's treasury. We sometimes think we are doing well in gathering a million and a quarter every year for our Missionary Society. It is a large sum, and we are thankful for it; but, after all, it only represents about forty-five cents for each member, or an average of less than one cent a week. We are not proud of this; we cannot be. Surely seven-eighths of one cent a week per member does not represent a sacrifice, even making allowance for the fact that thousands of members are the beneficiaries instead of the benefactors of missions, for which we care to claim credit. The Lord has not withheld prosperity from the people called Methodists. Though He has not blessed them with great riches, He has not condemned them to poverty. They do not give to our Missionary Society according to their ability. Think of their laying by in store on the first day of the week not according as the Lord has prospered them, but at the average rate of seven-eighths of one cent a week. Does anybody believe that twice or thrice that sum would exhaust their ability?

The explanation is, of course, that the few give generously, the many meagerly or not at all. Some give intelligently, conscientiously, religiously, and thereby liberally; others give without thought, without conviction, without zeal, and therefore sparingly; and some are too careless and indifferent to give at all.

There are various reasons why the missionary cause is not better supported in our churches. I think they may, with sufficient accuracy, be classified under three heads, as follows: Doubt as to the necessity of missions; doubt as to the success of missions; and doubt as to the value of missions. The natural result of these doubts is indifference as to the claims of missions.

1. I do not suppose that the number of those who hold that if God wants the heathen converted he will convert them without the agency of missionaries, is very large; but those who do not believe that we are under any obligation to send missionaries abroad, and who are inclined to think the heathen are well enough as they are, are not few. These are they who are often heard to say, "Charity begins at home; better attend to the heathen at home." We must say to these persons that it just as necessary to obey Christ as to love Christ, that we cannot love Him and refuse to obey Him. He charged his disciples to "Go, disciple all nations," and if this command and commission have ever been revoked, His Church has never known of it. It was addressed as much to us as to the handful of faithful men gathered to witness the glorious ascension of the Master. He himself not only came to save but to seek the lost. He came on a mighty mission from heaven, and He waited not in Bethlehem or in Nazareth, but went out into the wilderness and into many towns and cities a blessed missionary of love and truth. Though he came not from abroad, He came from above, and has thought it wise to ordain that His Gospel shall be spread over all the world, but only by human agency. It is true that Saul, the persecutor, was arrested on his way to Damascus by a supernatural manifestation, but he was sent to Ananias to receive his spiritual sight. But for the missionary character of the Gospel, Christ would never have been brought to us. His disciples went everywhere to preach Him, and the converts at Jerusalem carried His Gospel to Antioch and other places. They were home missionaries, and Paul and many of the apostles became foreign missionaries. Christ came with Paul to Rome; He came with

believers in Rome to England; he came with the early colonists from England to America and very Christian in this land to-day has been made a Christian as the result of foreign missions. Christ did not say, Go into all Judea and disciple the Jews at home; the heathen at Athens and Rome, in Gaul and Africa, and other parts of the world are well enough as they are; but, Go, disciple all nations. He forever settled the necessity of both home and foreign missions when he said, "He that believeth and is baptized shall be saved; he that believeth not shall be damned." And as Paul has demanded, "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" If we are asked the philosophy of this we reply, again with the great apostle, "It has pleased God to save men" by what the world calls the foolishness of preaching.

2. Those who have doubts as to the success of missions are not to be converted by statistics. It will not satisfy their doubts to say we have so many converts from heathenism in China and India and Africa. They have the notion that those converts are not real converts; but pretend to be Christians because the missionaries hire them, and are simply and solely Christians for revenue.

We must convince them in the same way that the early Christians were convinced that Paul had a right to appear among the prophets. It is impossible for us to look into the hearts of men; but we may test their sincerity by their actions. If Hindoos and Chinese and Japanese are not sincere Christians, they will not suffer persecution for Christ; and, above all, they will not die for Him. "Greater love has no man than this, that he lay down his life for his friends." Christ gave His life a ransom for many, the first and greatest of martyrs. It was the because the early Christians died rather than abjure their faith that we crown them as martyrs, which is only another word for witnesses.

Therefore we point with perfect confidence to witnesses for Christ in every field, converts who have sealed their faith with their blood. Their witness cannot be denied. It is unimpeachable testimony to the power of God to convert men of every land and race and tongue. If we produce a single Hindoo, a single Buddhist, a single fetish worshipper, who, abjuring the religion in which he was born, suffered death for Christ, we have proved the power of God to save unto the uttermost. But there are many cases in the great fields of Asia, Africa, and the South Seas of modern martyrs as brave and steadfast as Paul, dying as did Stephen with the heavens open above them to receive their triumphant spirits. Only a few months ago the history of missions in Turkey was crowned with the martyrdom of a score or more of native pastors. Given their choice between Islam and the sword, they wavered not a second, counting it a joy to be offered up for Christ. O, brave hearts and true, not one would deny the Master.

These are great and irrefutable facts and must satisfy the honest questioner that missions are not a failure, but an absolute success. The relative success of missions is to be determined by a comparison of the manifold results achieved with the agencies employed, the expense incurred, and the time occupied. The question of the actual conversion and Christian life of representatives of the most benighted heathen, of the worst savages, and of the lowest races in the scale of intelligence is a settled question.

3. I now come to the third class, those who have doubts as to the value of missions. I fear that they are somewhat stubborn, like Thomas, and hard to convince, for Christ is everywhere, and everywhere He is working, changing evil lives, quieting wild passions, transforming wicked hearts, restraining from vice and crime, and blessing society and the State with noble, unselfish, and devoted lives. He cannot be hid. Missions manifest Him in dark and desperate places, reforming manhood and womanhood and moulding childhood.

Missions went to a race of cannibals in the South Seas and subdued their ferocity, stopped their wars, and taught them the arts, pursuits, and customs of civilization. Is that a service of no value?

Missions found a people in Madagascar sunk in barbarism. It elevated them to a place among

the humbler Christian nations of the earth, opening a new market for articles of commerce and introducing new products to the markets of the world. Is that an achievement of no moment?

Missions created among the converts from the degraded tribes of Africa a desire for the ways and necessities of civilized life; stirred the Chinese from the intellectual lethargy of centuries and made it possible for modern ideas to begin a slow but mighty revolution; helped in the development of a wonderful nation in Japan and undermined the old philosophies and cruel caste system of India. Are these contributions to the progress and prosperity of the world without value? That grand old heathen philosopher and statesman, Li Hung Chang, gladly recognizes the beneficent results of Christian missions in China, and says they minister not only to the soul, but also to the body and mind.

If the spreading of the Gospel makes men purer, stronger, and better; if the education of the race tends to elevate it; if the healing of disease is of service to mankind; if the increase of commerce and the decrease of bloody strife is a good thing; if contributions to our knowledge of geography, of languages, customs, and characteristics of peoples, of climate, resources, and productions of countries are entitled to recognition, then the value of missions is beyond computation.

The Gospel is the greatest of civilizing agencies. What it does abroad it does at home. There is no community that is not quieter, safer and more prosperous with it than without it. Missions carry this blessed Gospel to destitute and dangerous places. They are more effective than the police in the slums, better than the sheriff in the camps and new settlements of rough men. They have been a mighty influence in the building of many of our States, and if they were blotted out, they would need to be more constables, more courts, more prisoners and more scaffolds. The value of missions to society and the State is too great to be reckoned.

If a man truly loves Christ, he must love his cause, and what is his cause but the saving of man? There is nothing in the universe of half so much value as men. God indicated his estimate of their value, when he gave his only begotten Son to redeem them. It was his will that the glorious race of martyrs should arise on Calvary and be perpetuated through the centuries that we might come to a knowledge of the Way, the Truth and the life. The riches of grace which we enjoy have been accumulated for us through blood and sweat and tears and continual sacrifice. How can we be indifferent Christians! Where is our sense of gratitude? where is your love for God? where is our love for man? where is our spirit of sacrifice? Have we no care how the campaign for Christ goes in the world? Shall we withhold not only ourselves, but our means from the service of the King against the forces of evil? Are we to receive all and give nothing? Surely, we dare not thus rob God.

He who doubts the necessity of missions, doubts the wisdom of the divine plan or salvation and denies the very spirit of the Gospel.

He who doubts the success of missions shuts his eyes to the facts of history, denies the most wonderful triumphs of the Gospel, and rejects the strongest proofs that it is the power of God.

He who doubts the value of missions arrays himself against the host of competent and impartial witnesses; fails to see manifold evidences all around him, and denies to the Gospel a part of its efficacy.

He who lives in the enjoyment of the Christian civilization of the nineteenth century, worships God in ease, luxury, and security, and has no wish to help on Christ's conquest of the world, is not a true soldier of Jesus, but only a camp follower. What we need is to renew our love and loyalty to Christ, to drink deeply into his Spirit, and makes his cause our cause, remembering that his cause is not bounded by any particular household, community, or country, but is wide as the world, and as universal as the distribution of man.

The new incandescent gas mantle of M. Ladureau consists of organic threads impregnated with metallic oxides, these threads being so wrapped round the light radiating apparatus of two platinum wires as to stand out like the hairs in a brush. The area of light effect is much enlarged, lessening the gas consumption.—Ex.

EDUCATIONAL.

ANNUAL MEETING OF THE BOARD OF EDUCATION.

The Board of Education of the Methodist Episcopal Church held its annual meeting at its office in New York City. There were present Bishops Andrews and Hurst, President W. F. King, Drs. J. W. Lindsay and A. S. Hunt, the Hon. O. H. Durrell, J. S. Stout, Esq., and the corresponding secretary, Dr. C. H. Payne. Bishop Andrews presided.

The report of the treasurer, J. S. Stout, showed that notwithstanding the hard times, the board has had a fairly prosperous year. The report of the secretary, C. H. Payne, gave a review of the varied work of the board, from which it appeared that increasing success was attending that work in nearly all the departments of effort. It is likely that few people understand the broad scope of this board's work. It has to do largely with promoting all the interests of higher education in the Church. It is the chief agency of the Church for stimulating, inspiring, and, in a measure, directing and supervising all the educational work of the Church. It accomplishes this work by the spread of educational literature, by correspondence with the educational institutions, by the visits and addresses of its secretary at Annual Conferences, ministerial gatherings, educational institutions and elsewhere, by applying to all the colleges of the Church a standard of requirements for graduation to the baccalaureate degree furnished by the University Senate, by its influence in the matter of establishing and locating new institutions of learning, by maintaining a teachers' agency, by gathering and publishing important statistics from all the educational institutions of the Church, by fostering the observance of Children's Day (one end of which is to promote the educational and moral interests of the youth of the Church, for which it provided proper exercises), by the administration of a fund in aid of needy and worthy students, and by whatever means and agencies it may be able to command. The board is therefore an important agent in enabling the Church to secure a reputable standard of scholarship for all institutions of collegiate grade. The extension of the board's work in this direction and the success attending its efforts, with the valuable results consequent, are matters of congratulation to the whole Church.

The total receipts for the year were \$86,442. The collections for the year fell off somewhat, but the returned loans increased nearly fifty per cent. above any previous year. The amount received from returned loans was \$11,473. The board has been making very successful efforts in recent years to place these loans upon a firmer business basis and to strengthen the sense of moral and legal obligation on the part of the borrower to repay the same as early as possible. From the secretary's report, it appears that of the \$11,473, collected last year, \$9,064, or four-fifths of the entire amount, covered loans made during the last nine years, clearly showing that the loans made within the last comparatively few years have been repaid in much larger proportion than loans made in the early years of the board's history.

The work which the board is doing in aiding worthy young people preparing for the ministry and missionary service of the Church and for all forms of Christian work, is one that ought to stir the whole Church and enlist its sympathy. It aided last year 1,631 students of twenty-five different nationalities studying in 132 different schools. About three-fourths of this number are intending to enter the ministry on missionary work. The total number of students aided from the beginning of this work, in 1873, to the close of the last school year is 7,330. The total amount loaned to these students was \$677,682. The number now annually aided by the board is nearly three times as large as it was nine or ten years ago. The secretary's report showed, that while the fund in aid of students had largely increased during the last two quadrenniums, yet because of the better system now introduced in keeping that collection entirely distinct from the educational collection for local institutions, the latter collection, which is called "The Public Educational Collection" during the last quadrennium, amounted to \$358,798, an increase over the previous quadrennium of \$143,466, or sixty-six per cent. The board flat-

ters itself that it has been largely instrumental in securing these better results for the schools of the Church. It also mentions the generous sum of \$2,800,000, or \$700,000 a year, reported by the schools to the board as the amount received during the last quadrennium into their treasuries in donations and bequests. The board has received during the year notices or several bequests, and the secretary expresses the hope and expectation that the Board of Education of the Methodist Episcopal Church will hereafter be remembered in all wills in which bequests are made to the general benevolences of the Church. The secretary reported a very general observance of Children's Day this year, and that nearly 800,000 of the exercise, entitled "Our Young Crusaders," prepared by the board, has been used by the Church, which secured an audience on that day of between two and three million of the noblest young people of the country.

The utmost harmony prevailed in all the discussions and deliberations of the board, and the encouraging aspects of the various phases of the board's widening work gave great satisfaction.

PERSONAL AND GENERAL.

Rev. M. J. Bullock, Mt. Airy, N. C., is erecting a brick church with stone trimmings to cost about \$4,000.

Hon. T. Thos. Fortune, editor of the New York Age, has been in Florida delivering his lecture on Abraham Lincoln.

President Cheeseman, of Liberia, Africa, who died last November, had served two terms and had just been elected for a third. He was the eighth President of that Republic and was one of the two native born Presidents, each of the others having been born in America. He was fifty-two years of age and is said to have been a man of ability, lofty character and progressive spirit. During his administration, Liberia was greatly stimulated. President Cheeseman was a prominent minister of the Baptist Church.

There has been a great deal said about Mr. Isaac B. Allen's election as a member of the Governor's Council in Massachusetts; every one seems to have been excited except the Governor, who received him cordially and appointed him on five important committees. It has been reported that Mr. Allen was offered \$20,000 to decline the position; whether this is true or not we cannot say, but the governor's action indicates that he decided to accept the situation as gracefully as possible.

THINGS POLITICAL.

Hon. T. C. Platt, who resigned from the United States Senate when Hon. Roscoe Conkling did, has been re-elected by the Legislature of New York. He has been out sixteen years.

Hon. G. L. Jones, who assumed his duties in the Indiana Legislature a few days ago, is the first colored man to occupy such a position in that State for a number of years.

Seventy-seven out of ninety-seven members of the Louisiana State Central Committee assembled in answer to the call of the Secretary and elected the Hon. P. F. Herwig chairman to succeed Hon. Tom Cage, deceased.

United States Senators are being elected, and here are some of the names: Thomas C. Platt, of New York; Jacob Gallinger, of New Hampshire, and Mr. Hansborough, of North Dakota, all Republicans; and Henry M. Teller, of Colorado; G. G. Vest, of Missouri, both Democrats. The Senators-elect whose reputations are yet to be made are Wm. E. Mason, of Illinois; Charles W. Fairbanks, of Indiana; Richard Kenney, of Delaware, and Mr. Penrose, of Pennsylvania.

Official announcement of the result of the recent presidential election was completed on the last day of the year. The total vote of the United States was 13,888,762. The vote was cast as follows:

McKinley	7,101,401
Bryan	6,470,656
Palmer	135,956
Levering (prohibition)	130,560
Bentley (national)	14,392
Machette (socialist)	33,539

McKinley's plurality was 630,742, and his majority, 316,399.—Ex.

WOMAN'S DOMINION.

ANNUAL REPORT OF THE PHYLLIS WHEATLY CLUB.

We are sure our readers everywhere will be greatly interested in the accompanying report of the club of ladies who established and through the assistance of friends and charitably disposed persons are supporting the Phyllis Wheatly Sanitarium in connection with the New Orleans University Medical College. They are doing a great work, both for the afflicted whom they care for in their hospital and for the women of the race. This movement gives the medical students a hospital in their own building. The enterprise deserves the support of every one interested in the highest development of the race.—Ed.)

Funds Collected During 1896 for the Phyllis Wheatly Sanitarium.

Franca Ams. Ben. Ass'n., \$25; Young Female Ben. Ass'n., \$20; Miss Emma Rose Williams, \$15; Mrs. Victor Gasset, \$14.80; Peabody Normal Alumni, . . 14; Mrs. M. C. Turner, . . 12.25; St. Luke's P. E. Church, \$10.10; Cotton Yard Men's B. A., \$10; Mrs. Charlotte Halston, \$8; Miss Hildren Williams, \$10; Miss Rosa Fleming, \$7.65; Miss Emma M. Williams, \$5.50; Ben. Daughters of La., No. 1, \$5; Unity Hope Circle, \$5; Female B. A. of La., No. 1, \$5; Olive Branch B. A., \$5; Esther Chapter of Eastern Star, \$5; Friends of Progress B. A., \$5; Venus Star Chapter, \$5; Ladies of St. Joseph, \$5; Mrs. Dr. Anderson, \$5; Straight University Alumni, \$5; Tuscan Lodge No. 125, \$5; Male and Female B. A., \$5; Ladies of Mercy, \$5; Hartford Ben. Ass'n., \$5; Mrs. Geo. Gignac, \$4.05; Shiloh Baptist Church, \$4; Received Donation Day, \$3.85; Mrs. Thos. Boswell, \$3; Sacred Heart of Mary B. A., \$2.50; Mr. Theo. L. Mason, \$2.50; Mrs. L. A. Gates, \$2.50; Mrs. Victoria Chinni, \$2.25; Plymouth Rock Church, \$2.05; Mrs. Mamie Turner, \$2; Mrs. Elizabeth Shields, \$2; Mrs. Mary Lewis, \$2; Mrs. Jas. McNeal, \$2; Mrs. F. E. Chester, \$2; Mrs. L. B. Gray, \$2; Mrs. Delia Adams, \$2; Mrs. S. F. Williams, \$2; Mr. A. P. Williams, \$2; Miss Alice R. Moore, \$2; Miss Evelina Farrow, \$2; Miss Louisa Johnson, \$2; Mrs. Thos. Cage, \$2; Mrs. A. S. Jackson, \$2; Miss Ora L. Wilson, \$2; Miss Eloise Bibb, \$2; Mrs. Jas. Porter, \$2; Young Friends of Honor B. A., \$2; Mrs. Kittie Allain, \$2; Mrs. I. E. Mullen, \$2; Mrs. A. P. Boyer, \$2; Mrs. Lillie Simmons, \$2; Mrs. Julia E. Weeks, \$2; Eminence Progress Lodge No. 1507, \$2; People's Society, \$2; Crescent Lodge, \$2; Mrs. Stella Brazley, \$2; Mrs. Louisa Stewart, \$2; Mrs. Edward Cohen, \$2; Mrs. Sarah King, \$2; Mrs. Philomene Thompson, \$1.50; Mrs. Lavinia Bell, \$1.50; Mrs. A. P. Gainey, \$1; Mrs. Mary Williams, \$1; Mrs. Robert Jarvis, \$1; Mrs. Roger Williams, \$1; Mrs. Emma Tardy, \$1; Robert Carey's children, \$1; Mrs. Susan Wright, \$1.

In giving their annual report of the funds collected and disbursed during the year ending December 31, 1896, the Board of Managers of the Phyllis Wheatly Sanitarium desire to return their sincere thanks to the public who have so generously contributed to the success of the Sanitarium. Respectfully, Sylvania F. Williams, Alice B. Clarke, Sec. President.

YOUNG WOMEN'S CHRISTIAN TEMPERANCE UNION.

Hoping that this year of 1897 be the best year the Young Women's Christian Temperance Union has yet known, I would like space in your paper to urge upon all local Unions the necessity of earnest work.

Our secretary, Mrs. Frances J. Barnes, writes that she is especially hopeful for the State of Georgia. The two reports of work done for the W. C. T. U. encourage her to think that we, the Y.'s are a mighty host. Let us not disappoint her. Let all officers be on hand at each meeting and let the treasurers instruct the members in the importance of supporting the State and National work. As the stream is dependent upon its tributaries so is the National organization upon its local unions.

It is a source of regret that our paid member-

ship each year equals about one-half of our enrollment. I would recommend that each Union hold a special meeting, say an Armenian Tea, for the purpose of raising funds to be sent directly to the National Union so that we can be recognized as a part of the great temperance whole. Take the Union Signal. Read our National President's annual message and work more faithfully than ever, remembering that the enemy of souls and the destroyer of our youth is ever on the alert to kill.

Miss Willard desires that our Y.'s co-operate in evangelistic meetings at this season of the year. We hope you will do this, writing such of our evangelistic workers who may be most convenient for you to obtain. Hoping this will benefit our work for the new year, I remain yours in fellowship.

Mrs. Carrie T. Murray,
Superintendent of Y.'s for Georgia No. 2, South Atlanta, Ga.

TRIED OYSTER DISHES.

Oyster Curry.—For every two dozen drained, plumped and ruffled oysters mix a teaspoonful of curry powder in a teaspoonful of flour; moisten with a little sweet cream or milk, add a salt spoonful of salt and a teaspoonful of onion juice. Stir the whole into the liquor which was excluded from the oysters. When this sauce is too stiff after being boiled, thin with hot cream; add a teaspoonful of butter and turn in the oysters. As soon as it reaches the boiling point pour into a border of hot well seasoned rice; serve immediately.

Deviled Oysters.—Drain two dozen large oysters; chop fine; cook together a pint of boiling milk, a heaping tablespoonful of flour wet in a little milk, a teaspoonful of chopped parsley, a pinch of cayenne, a saltspoonful of butter and a teaspoonful of white pepper. Stir in the oysters; add the well beaten yolks of two eggs; pour the mixture into well buttered shells or cups; sprinkle with fine, well seasoned bread crumbs, and bake a light brown in a quick oven.

Oyster Salad.—Drain the oysters, and plump them in a hot pan until they are fully ruffled. Season with pepper and salt if required. Set the oysters away to become very cold. Arrange shredded celery or lettuce leaves around the edge of a platter, heap the oysters in the center. Just before serving pour over them a liberal amount of mayonnaise.

Oyster Omelet.—Twelve large oysters, six eggs, one cup of milk, one teaspoonful of butter, salt, pepper and parsley to suit the taste. Chop the oysters fine, beat the yolks and whites of the eggs separately. Mix the milk, oysters and seasoning thoroughly, and lastly add the butter, which should be melted. Stir in the beaten whites of the eggs, stirring very little after the whites are added. Cook to a golden brown, turning the omelet carefully; unless turned gently an omelet will be soggy.

Escalloped Oysters.—Into a well-buttered pan put a layer of oysters, cover with a layer of cracker crumbs, sprinkle plentifully with seasoning, such as salt, pepper, celery salt, cloves and mace; add layers of oysters and cracker crumbs alternately until all are used; add enough of the liquor and sweet cream to dampen the mixture. Put a few lumps of butter on top and bake forty minutes. If milk be used instead of cream, add butter to each layer of oysters. They may be prepared the day before used, if kept in a cool place.—Exchange.

I never had any faith in luck at all, except that I believe good luck will carry a man over a ditch if he jumps well, and put a bit of bacon in his pot if he looks after his garden and keeps a pig. Luck generally comes to those who look after it, and my notion is it taps once in a life-time at everybody's door, and if industry does not open it, away it goes.—Spurgeon.

If your burden is heavy, do not ask God to lighten it, but to give you his "yoke" to carry it with.

A mixture of Christianity and wordliness makes a very unwholesome diet. He who eats of it is liable to become a victim of spiritual dyspepsia.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, February 7, 1897.

TRUE AND FALSE GIVING.

Acts 4:32 to 5:11.

Golden Text—"Man looketh on the outward appearance, but the Lord looketh on the heart." (I Sam. 16:7.)

The Sanhedrim commanded Peter and John to speak no more in the name of Jesus. The apostles told them it was better to hearken unto God than unto men. They were then threatened and dismissed. They went to their own company and reported what the Council had said. They then asked God for courage to speak and power to heal. Jehovah answered by an earthquake, and filled them with the Holy Ghost. We should do what God requires regardless of the love or fear of man. Many to-day are filled with the Holy Spirit through earnest prayer.

The number of believers at this time was about 5,000. Three thousand had been added to them at one time, and two thousand at another. Then besides this God was adding such to the church daily as should be saved. All these were no doubt baptized, but we are not told where or how. They likely met in different places to worship. They "were of one heart and of one soul." The church is one body. Christ is its head. He supplies it with wisdom, and directs its every movement. The Holy Ghost is its heart. By it the souls are melted to tenderness till they run together like kindred drops of water. The church has many bodies, but should have but one Spirit. Love, joy, peace, truth, gentleness, should reign supreme. Among them were all classes, yet they knew no distinction.

The spirit of charity prevailed among them. They had all things common. Many of those who had possessions sold them, laid the price at the apostles' feet, and distribution was made as every man had need. This work was not commanded by our Lord. Those who refused to so act violated no law. It was not practised by the apostles. Peter and John were likely real estate owners. They left all to follow Jesus, but we do not read of them disposing of their property. All the churches did not follow this rule. It is likely many members of the Jerusalem church did not observe it. It soon ceased to be practiced. The spirit of charity still prevails. A man can be a Christian and have great possessions, wear nice clothes, and own jewelry. But if these make him selfish, proud, or covetous, let him give them up. But if not he may retain them, and give as the Lord prospers him. There was one disciple whose name was Joses, or Joseph, whom the apostles surnamed Barnabas, because he was a son of prophecy; he was a fine teacher, noble exhorter and true consoler. He was a Levite and of the island of Cyprus. He had land, sold it, and gave the price to the church. Tradition says he was one of the seventy sent out by our Savior. He became with Paul a distinguished preacher to the Gentiles. Both had been trained for their future work by being brought up in heathen lands.

1. The sin of Ananias and Sapphira. His name signifies "grace of the Lord," and hers means "beautiful." He, like Barnabas, was one of the wealthier disciples. He owned land, sold it, and kept back a part of the price. His wife knew the whole matter, and agreed to the same. Their sin was three fold. (1) They were covetous. They possessed an undue love for money. This spirit ruined Judas Iscariot, and proved the death of the successful husbandman who resolved to tear down his old barns and build larger ones. It led to the banishment of the rich man who neglected to feed Lazarus, and the destruction of the young ruler who went away sorrowful. (2) They acted the hypocrite. They endeavored to make the impression that they had done what they did not do. Joab practised deceit when he slew Abner. Absalom played the hypocrite when he murdered Amnon at the sheep-shearing feast. And Judas gave to Jesus the kiss of deception when he betrayed Him. Hypocrites appear to be what they are not; they make a display of themselves, and love the praise of men. They are usually exposed and punished. (3) They lied.

Truth is fact, and to tell the truth is to relate fact as it occurs. The ninth command says, "Thou shalt not bear false witness." This precept refers to every class of lying. The circulation of slanderous reports, the spread of stories that are hurtful to others, the ascribing of good actions to bad motives, political lying, hypocritical compliments, keeping back a part of the truth, highly coloring facts, false promise, and stating truth out of its connection. The soul of Ananias and Sapphira was all wrong, yet lying was likely their chief sin.

2. Their investigation. We know not how Peter knew they were keeping back a part of the price. Friends may have told him, or the Lord may have revealed it to him. The land was theirs and the church did not require them to sell it. After they had disposed of it, the apostles did not ask of them the price of it. When they brought the money to the Lord, He did not demand of them the entire amount. Their sin was in pretending to give up all when they gave up only a part. (1) They harbored evil. The moral quality of an act is in the design. We know not how a good man can conceive mischief. The evil began in his heart. His thoughts and desires became wrong. It is the thoughts that make the man. The words and deeds are revelations of the character already made by thinking. (2) They neglected duty. If they did not stay away from the place of worship, devotion did them no good. Their heart was not made tender by the songs, prayers, and exhortations of God's children. When church members neglect the means of grace they are far gone from the path of duty. (3) They practised sin. They became hypocrites and liars. Two very dark sins. There is growth in wickedness. "When lust hath conceived it bringeth forth sin; and sin when it is finished, bringeth forth death."

3. Their punishment. (1) Both, when their sin was exposed, dropped dead. This was not heart failure, but a clear judgment of the Lord. The punishment seems great for the crime they committed. But an angry spirit kept Moses out of Canaan. Nadab and Abihu perished for offering strange fire before the Lord. Korah and his company were destroyed for raising an insurrection. The people of Meroz were blotted out because they came not up to the help of the Lord. Uzzah was slain for taking hold of the ark. The judge of the whole earth does right. If we sin only the mercy of God can save us. (2) They were carried forth and buried immediately after death. All knew they were dead, and the warm climate made an early interment necessary. There was no funeral services held over their remains. Preaching the funerals of the wicked is not of order. Young men can be very useful in the church. (3) Great fear came upon all the church. When the justice of God shows his hand the wicked should tremble, but when His mercy prevails the righteous may rejoice. If we see only His goodness we may presume on Him and perish, and if we behold only His justice we may be driven from Him and die. See the natural and moral attributes of God, and draw near to Him through faith.

THE MEANING OF SANCTIFICATION:

It is strange to say that sanctification is strictly urged in divers places in nearly every chapter both in the Old and New Testament, and such few Christians believe that a person can reach that state of holiness until after death. It proves that such persons believe that Christ was imposing upon his disciples to do something they could not do; for he told them in Matt. 5:48: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Now if we believe that he said to Nicodemus about the new birth, why not believe what he and his apostles said about sanctification?

A natural child born of the flesh must grow and gather strength on and until he becomes a man. And one that is born of the Spirit must do the same. We are furnished with a fine passage of Scripture to corroborate the above sentence in Heb. 6: 1, 2: "Therefore leaving the principles of the doctrines of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism and the laying on of hands, and of the resurrection of the dead and of eternal judgment."

Some Christians believe that they must fall

one day and rise the next throughout their Christian journey, and be baptized every summer. I was talking to a member of the church some time ago about taking God's name in vain and using profane language. She said that God had forgiven her for it. I then began to teach her how she might grow in grace and go on to perfection. "O, well, a person that never falls never has been converted," was her reply. So it is, thousands of Christians believe they must be up and down and always be an infant.

Most of the people believe when a person or a Christian reaches the state of sanctification, he is free from temptation, free from troubles, and no more crosses and combats, and like the angels always happy. Jesus was sanctified and he was tempted, and had troubles and was provoked by the wicked to a very unhappy feeling.

But he never yielded to a temptation nor was overcome by provocations. Read the Acts of the Apostles and see how the apostles were treated in their sanctified state. We are subject to the abuses of this world as long as we live in it. If a Christian believes he can't help but do wrong sometimes and then repent, he always will be doing wrong and repenting. But the more a Christian believes in Jesus Christ the stronger he gets and the less he will do wrong, because the more he believes the stronger he loves.

Sanctification is obtained by a strong love for Jesus and despising sin of all kind. All ministers should wash their hearts in believing in sanctification, for the authors of the great Methodist Church say we cannot be saved unless we are sanctified. They laid down their lives for the church and suffered much to bring souls to believe in sanctification. The day is fast coming when every minister out on the Christian's battlefield will be furnished with this great light and that he will hand it down to the people and every Christian will be found with a sanctified light in his hand.

J. F. Goins.

PURSUING A FORMER PASTOR.

Pastors sometimes by actions wise or unwise stir up opposition. The church divides; the majority may be for or against the pastor. If for, the minority may be embittered by having to endure his continued presence and services. If the majority be against him, he may be compelled to depart or voluntarily do so. The question, what a member of the church who disapproved the pastor should do after he goes, is a serious one.

It may be necessary, if a person is asked his candid opinion, to state it with moderation where it relates to the pastor's securing a particular position. But to pursue a man by letter to a place where he has been duly appointed and is at work, is an act of combined malice and meanness. If the things alleged in such a letter are contrary to the Discipline and capable of being proved, the writer of the letter who circulates them under such circumstances, if a member of the church shows himself a coward, and also a foe to genuine discipline. If they are not contrary to the Discipline, but consist of allegations relating to peculiarities of method, it is preposterous to interfere with the pastor in his new charge, for the people where he is will discover his peculiarities, provided he has not made a change in his methods.

One of the compensating advantages of the itinerancy is that a man who has made a mistake in administration can, after the expiration of his term, change his course in a new place if he has been convinced by reflection that it was erroneous or might be improved.

We should think it quite proper for a man applied to by a friend for information as to the qualities and qualifications of a person whose position was yet to be fixed, to say, "I deem him rash," or, "I think him headstrong," or, "I regard him as inconsistent and capricious." But after a man has been placed in the position, to volunteer such statements would show the writer or speaker to be at a lower moral grade than is implied in any such defects as these.

Long experience in the receipt of anonymous and oburgatory signed letters about others has convinced us that the presumption is against the truth in spirit or fact of everything that is voluntarily written under such circumstances; unless it be in the nature of guilt not previously known, communicated to persons responsible for its investigation.—N. Y. Advocate.

OUR YOUNG FRIENDS.

WILLIE'S GOLD MINE.

"If I were rich I'd never go to school another day!" exclaimed Willie, as he threw his books and strap upon the sofa in the cosy sitting-room. "What's the use bothering away all one's time in school, anyway!"

"Well, Willie," inquired grandma, cheerily, from her pleasant corner, "how would you like to own a gold mine—your very own?"

"A gold mine! My! I'd like it awfully, grandma, but," continued Willie, slowly, "I don't suppose I'll ever own one."

"I see no reason why you can't, if you really want one," replied grandma smiling.

"How? Do tell me quick!" cried Willie, eagerly. "I guess Jim West won't feel so big if I get a gold mine," and Willie whistled gaily at the thought.

After a moment's silence Willie continued, thoughtfully, "I can't buy a gold mine, for I've only two dollars in my bank, and a mine will cost heaps."

"Sit down a minute while I explain," and as she spoke grandma fondly drew her pet to her side. "You can't buy this gold mine with money; and no one can give it to you; you must work for it, and work hard, too, Willie."

"O, grandma, I'll do anything, sure! See how big and tall I am," and Willie actually grew two inches taller all at once, by standing on his tip toes.

"You can't get your gold mine in a hurry, either," went on grandma. "You must get it little by little. It isn't like some gold mines that are full of wealth at the beginning—you must fill this mine yourself."

"Will it take long to fill it, grandma?"

"Yes, a number of years. Each day you can add some valuable to it, and by and by, lo! you will have an inexhaustible treasure. No one can steal your mine from you, Willie, and you can never dig it dry."

"My," exclaimed Willie, with sparkling eyes. "When can I begin to get my gold mine, grandma?"

"At any time! You have already begun to fill your treasure house, and by going to"—

"I know, grandma," interrupted Willie. "It's an education that you mean; that's the gold mine."

"And isn't that a fine one, Willie?"

"Y-e-s, and I'm going to begin now to fill it up. Hurrah for grandma and the gold mine!"

"And the school, too," added grandma.

"Why, of course," laughed Willie.—Presbyterian.

HOW GEORGE BROUGHT HOME THE SODA.

A little washing-soda was wanted for cleaning purposes; so George was given a dime and dispatched to the apothecary's at the corner to get it. George soon returned, but no soda.

"Why didn't you get soda, George?" chorused the family.

"I did."

"Where is it, then?"

"I drank it."

"Drank it?"

"Yes; the man said it wouldn't keep to bring home."

A light dawned on the family's mind. It asks, eagerly, "What did you ask for?"

"Soda."

"Didn't you say washing-soda?"

"Washing-soda? No; only soda."—Michigan Adv.

A JAPANESE BOY'S COMPOSITION.

A gentleman whose brother teaches in a government school in Japan has sent the following genuine schoolboy's composition to the New York Post:

"The Whale.

"The whale live in the sea and ocean of all the country. He is a large and strong in among all kinds of fish, and its length reach to ninety foot from seventy foot, and he has a large head. When swim in the up water he is so large as Island. When struck the water on angry he is so voice as ring great deal thunder. If he danced make the storm without winds, and also when

blow the water almost lay down the fog on the weather. His the form is proper to live, for his frontlegs make Hire, and afterlegs is not, and the tails is a Hire that open on the up waters, and the mouth have no leaves, but have leaves that is a hard, narrow beard as with horns. His bodys though is a fish, he is not a fish, but is a creatures. His leaves is names whaleleaves. The men make the every thing with it. Every years to seven or eight month from four to five month, the whaler man catch on the sea or ocean. He may live on the sea of North sea-way or five islands, of Hirado on Higen country in Japan. Written by T. Hirakawa.

"P. S.—The tell of the whale is more, but I do not know fully to tell."—Michigan Adv.

A CHILD'S PRAYER.

Little Johnnie lay burning with fever, and becoming very hungry said: "Aunt Kate, can I have a piece of bread? I am so hungry."

His aunt said: "No, darling; the doctor says it will make you worse."

Then another aunt came in, and was met with the same plaintive cry: "Aunt Alice, give me a piece of bread."

Tears came into the eyes of both ladies as Aunt Alice said: "No."

In a little while some one else came—probably the mother—only to hear the same pitiful cry. The little boy, finding that his case was hopeless, went to another source of comfort. He, like many boys and girls of larger growth, found that "man's extremity is God's opportunity." Like grown people, when human help failed he turned to God. His parents and teachers had taught him to pray, and the evening incense of prayer and praise went up nightly from the little boy's heart. Now, in his hunger, he remembered the petition, "Give us this day our daily bread!" With hungry lips and sweet voice, laying his little hands on his breast, he said, earnestly: "Dear Jesus, your poor little boy is starving for a piece of bread; please give it to him. He is so hungry."

Of course, mother and aunts all began to cry; but wonderful to relate, grandma came in, and seeing the state of affairs, said: "Girls, don't you remember the doctor said if Johnnie wanted to eat we could give him some milk?"

Every one ran to get it. Tender hands raised Johnnie's head and held the cup to his lips, and never did milk go gurgling down a more grateful throat.

Instead of lying down immediately, the child raised his beautiful eyes and said: "Thank you, dear Jesus. It went to the part what hurted."

Johnnie is not a story-book boy, made up for the occasion, but a great fellow in his teens now. Then he was six years old, or may be eight. He was as good a boy as ever delighted the heart of a Sunday school teacher.

Children, bear in mind the last part of this story—the "Thank you, Jesus." Any of us can beg for a thing; but do we, like Johnnie, always give thanks when the blessing sent goes to "the part what hurted?"

Like little Johnnie, let us go to God with all our wants; and when he answers our prayer, let us be thankful.—Christian Guardian.

EARLY CONVERSIONS.

Has there not, owing to a lack of earnestness among parents and pastors, grown up an idea that the children are all right until they get old enough to look after their own salvation? We have before us an instance while we write, of a precious little girl who, after an invitation of a general nature given by her pastor, came, with others, intending to join the church. Others were received, but she was sent away with the remark, "When you are old enough you should also join the church." With a heavy heart she went away. On three similar occasions this same thing was repeated. Next time she came looking up appealingly in his face and said: "Am I old enough now to love Jesus?" He surrendered.

A little boy wanted to join the church; his father earnestly opposed it; but Johnny, as he was called, whose duty it was to attend the sheep, by a blunder made a good argument. One evening as his father stepped to the door, he heard a bleating among the sheep. The father inquired: "Johnny, did you shut up all the sheep?" "Yes, sir." "But I hear an old sheep calling for

her lamb, and the lamb answering, but they don't get together. Didn't you leave one of the mothers out?" "No, that is that little lamb; it bothered me so much, I just left it out, thinking it too small to bother with. At that time I was just thinking of your saying I was too little to join the church; and I thought that lamb was too little to have me bothering with it." "Well, Johnny, go and put the lamb in the fold, and you can join the church. I never thought of it before in that light!"

Multitudes of the most eminent Christians might be named who were converted in childhood. The Rev. Jonathan Edwards was converted at seven. Phebe Bartlett was converted at five years of age, and in after years was instrumental in the conversion of Dr. Justin Edwards and others. Adam Clark, the great commentator, was converted at the age of four years. The Rev. Herman Bangs, of precious memory, in his "Journal" records this: "April 14, 1827—My little son Stephen, about three years of age, seemed deeply interested in religious things, and last Sabbath received a great blessing at church. During the past five days he has given as good evidence of grace in his heart as any adult." It must be remembered the Rev. Herman Bangs himself was converted at the age of ten years, and was eminently successful in the ministry, having received into the church fully ten thousand souls. And this little son Stephen, converted at the age of about three, was also, like his father, a successful minister of the Lord Jesus. Is not this subject worthy the attention of the church?"—David Tice, in North and West.

A TOUCHING STORY.

"No, I won't drink with you to-day, boys," said a drummer to several companions as they settled down in a smoking car, and passed the bottle. "The fact is, boys, I have quit drinking. I've sworn off."

"What's the matter with you, old boy?" sang out one. "If you're quit drinking something's up. What is it?"

"Well, boys, I will tell you. Yesterday I was in Chicago. Down in South Clark Street a customer of mine keeps a pawn-shop in connection with his other business. I called on him, and while I was there a young man of not more than twenty-five, wearing thread bare clothes and looking as hard as if he hadn't seen a sober day for a month, came in with a little package in his hand. He unwrapped it and handed the article to the pawnbroker, saying, 'Give me ten cents.' And, boys, what do you suppose it was? A pair of baby shoes; little things with the bottoms only a trifle soiled, as if they had been worn only once or twice. 'Where did you get these?' asked the pawnbroker. 'Got 'em at home,' replied the man, who had an intelligent face and the manner of a gentleman, despite his sad condition. 'My wife bought them for our baby. Give me ten cents for 'em—I want a drink.' 'You had better take the shoes back to your wife; the baby will need them,' said the pawnbroker. 'No, s-she wont, because she's dead. She's lying at home now—died last night.' As he said this, the poor fellow broke down, bowed his head on the show-case and cried like a child. 'Boys,' said the drummer, 'you may laugh if you please; but I—I have a baby at home, and I'll never touch another drop.'—Religious Thoughts.

Once there was a boy on the island of Nantucket, who had never been to school and had never seen a looking-glass. Coming from a long sea-voyage, his father brought home in his trunk a mirror, glass side up. When the boy opened the trunk, he gave one look at his reflection in the glass and ran off screaming: "Dad's brung home a little bear! Dad's brung home a little bear!"—Michigan Advocate.

"Take your needle, my child, and work out your pattern; it will come out a rose by and by." Life is like that; one stitch at a time taken patiently, and the pattern will come out all right like the embroidery.—O. W. Holmes.

A new German lamp shade is made hollow to receive some such liquid as dilute orange solution slightly blued with ammonia. This is pleasing, while the shade shows the pattern reflects the light.—Ex.

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LET US HAVE THE ASSISTANT SECRETARY.

The Epworth League Board of Control is to assemble in New York on the 9th prox., for the purpose of electing a Secretary and an Assistant Secretary for Epworth League work. Judging from the editorial which appeared in a recent number of the Western, there is a feeling in some quarters in favor of postponing the election of our assistant till some future day. Regarding this, we can say unhesitatingly that no such feeling is shared in these parts. But to the contrary, scores of faithful pastors are looking forward to the time when they can have someone to help and properly direct them in what they now believe to be a work of great importance for the future development of our Church. And this, our League work needs very much indeed. In fact we need such superintendence more by far than our brothers at the North. There the pastors are educated and the people are largely so too; here, while we have a few hundreds of educated ministers scattered here and there, we have many hundreds of good, honest hard working fellows, who even though they do their best, cannot put into operation the machinery necessary to make the Epworth League a success in their charges. The truth of this proposition is so evident that we dismiss it without further argument. For we dare say it is seen at a glance that to promote the highest interests of our League work, we need a man to go right into our churches, direct the work where organized and organize it where it is not; start the wheel rolling and show pastors and young people how to keep it going. The man who may be elected to such position will not have a sinecure by any means. He can do a great work for the people, for the Book Concern and for the future of our church.

There should be no question in the mind of the Board, for as Dr. Moore very properly brings out, the General Conference action which provided for such an officer was based upon what was understood to be the absolute need of our work in the South. The General Conference did not create the demand for the constant growth of our church, and its proper development along the lines which seem to be open to us, created this demand. The field is open before us, and God has given us the people, the only question remaining to be settled is, shall this field be properly cultivated, shall we keep pace with the growth of the church. There is no need complaining about the multiplication of officers, for as long as the church continues to grow and new additions are made to our immense machinery, we must have properly qualified workmen to superintend this machinery. If we have any embarrassment, it is because of our past successes instead of deploring such embarrassment, we should rather rejoice and do honestly and squarely whatever is necessary to meet the responsibility thus thrown upon us. Let the Board move forward without the least hesitation.

WE ARE HELPING OURSELVES.

One of the best evidences that our people are developing along those lines that go to make us strong and will bring us to be respected among those of other races, is that we are learning more and more to help ourselves. The North Carolina Conference, which is one of the smallest, is just about completing a new building in connection with their Bennett College. They struggled on till they got within a few hundred dollars of enclosing it for the winter, and then wrote Secretary Mason, not to bring the money, but to come and help them raise it. He went and spent one Sabbath with them, speaking at three or four different churches with the purpose of collecting three hundred dollars, but the brethren keyed too high; hence, when the effort was over and results fully measured, they found they had collected five hundred dollars. The church at Greensboro, where the school is located, Rev. M. M. Jones, pastor, and the church at Winston, Rev. J. A. Rush, pastor, each gave more than \$130.

Every intelligent Negro who reads properly the signs of the times, and desires to see us become self-helpful and strong, will hail what the North Carolina Conference has accomplished with satisfaction and delight. Of course, we are poor, as every body knows, and will for a long time need the assistance of friends in all such enterprises, and yet is evident our people are learning to make sacrifices for the good of these causes.

Instead of such movements, reducing the number of our friends, they will tend rather to increase them and at the same time increase our own self-respect and independence.

In conclusion, we venture to say that just in proportion as our pastors rise above selfishness, and in these great efforts put aside every thing else and for the time being, bend every energy to the accomplishment of the work in hand, will our people come to see their duty, and with intelligent purpose, meet bravely each and every responsibility as they come. It is evident we have hundreds of just such pastors, but the result of the past have proven this conclusively; but is it equally evident we have many to whom it is necessary to say, Brethren, get out of the way of the people; show them their duty and help them accomplish it!

BISHOP HARTZELL'S INTERVIEW.

While Bishop Hartzell was in London, he granted a daily paper of that city, an interview on the various subjects that relate to the interests of our people in this country. Among the subjects discussed was that of lynching. It seems to us the Bishop states the case, as far as he goes, about as fairly as any man could. Of course, there are some persons who, because of ignorance of the facts or prejudice, will not like his statements about the causes for which the crime of lynching is perpetrated; and yet there are other causes equally unreasonable and frivolous for which the Negroes are lynched. The Bishop answers questions as follows:

I somewhat hesitated over my next question, for I knew that it touched a very sore point with most in the South. "Is it true Bishop, that lynching is carried on to an extent still in the South?"

The Bishop's brow gathered in an ominous pucker. "It is only too true," he said gravely, "though there is a steadily growing volume of the best Southern sentiment against it, and there has been a decrease recently. There has been a considerable amount throughout the last five years, though not nearly so much this year as in former ones. The Southern papers flare out on anyone, either in the North or in England, who says that it still goes on, but I know it to be the truth. I have both white and colored pastors throughout the South whose testimony can leave no doubt."

"Are there any grounds for the common statement that lynching is only resorted to as a punishment for offences by black men against white women?"

"In only a small proportion of the cases are such offences alleged as the cause, and even then the charge is often only trumped up at the last moment as an excuse. Often the lynching is carried on merely to maintain the white

supremacy. Supposing, for instance, that in some country district the blacks greatly outnumber the whites. The blacks have votes and in ordinary course could elect whom they pleased; so the whites let it be known that no black man should vote at election. One young Negro is independent. 'I am a citizen of the United States, as good as you are,' he says. 'Why should I not exercise my rights?' He tries to stir up the same feeling in his fellow blacks. Well, very often before almost anyone has heard what is going on, that young black will be dragged out of his house one night and strung up. Then afterwards, the report will be circulated that he has been guilty of horrible practices. There is another side to this, too, which cannot be publicly discussed. The number and nature of offences by white men against black women in many parts of the South is abominable."

"But let me repeat and emphasize that the conscience of the South is now strongly against lynching, and the thing is diminishing. The attitude educated Negroes take to it is this: 'We do not deny,' they say, 'that sometimes grave offences are committed by some of our people, but when they offend, give them a fair trial. Do not string them up without a hearing. Take that case in Paris, Texas, where a black was strung up on a gibbet and slowly roasted to death. Even the worst offence on his part would not have excused such a punishment.'"

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Winsted, Postoffice, Baldwin ... F. D. Bowers
Woodlawn, Postoffice, Bertie ... R. C. Barrow
W. D. Godman, President Baldwin Academy,
member Winsted, C.; A. E. P. Albert, Vice-
President Baldwin Academy, member Winsted
Quarterly Conference.

SHREVEPORT DISTRICT.

Hampton James, P. E., Postoffice, Shreveport.
Bodcau Pompey Bibbs
Brownlee Simon Mitchell
Fairfield and Hays, Postoffice, Shreve-
port S. A. Mason
Flournoy and Fairview John McKee
Grand Lake and Kingston Jas. Robertson
Longstreet S. R. Hason
Mansfield J. O. Brown
Minden and Odoin C. D. C. Bryan
Rocky Mountain and Serepta ... J. D. Brightop
Round Grove and Mooringsport, Post-
office, Shreveport To be supplied
Shady Grove, Postoffice, Mansfield.. P. C. Colton
Shreveport, St. James S. E. H. Morant
St. Paul J. H. Tircuit
Vanceville and Benson Alfred Gray
Homer and Gibbs To be supplied

UPPER MISSISSIPPI CONFERENCE APPOINT-
MENTS.

ABERDEEN DISTRICT.

H. R. Revels, D. D., P. E.

Aberdeen S. R. Gipson
Aberdeen Ct. J. Mayo
Athens C. L. Walls
Brooksville Jesse Burton
Caledonia J. Johnson
Columbus R. Sewall
Columbus Ct. J. W. Terrill
Crawford A. J. Trice
Gatman To be supplied
Hashuqua supplied by T. M. Edwards
Hickory S. M. McLeod
Macon N. H. Williams
Macon Ct. S. H. Nevils
Mashulaville W. S. Leake
Mhoon Valley N. E. Johnson
Shuqualac L. J. Terrill
West Point C. W. Butler
West Point, Ct. O. W. Crump
George Williams left without appointment, to
attend school.

HOLLY SPRINGS DISTRICT.

W. McDonald, P. E.

Abbeville G. J. Dobson
Batesville B. T. McEwen
Byhalia To be supplied
Como P. S. Bowie
College Hill T. L. Inghram
Elliott S. D. Troupe
Grenada C. W. Walton
Grenada Ct. L. W. Mosley
Oxford J. W. Wimbush
Oxford Ct. L. F. Jones
Potts Camp W. C. Hilps
Senetobia and Coldwater W. H. McCarty
Taylor J. A. State
Victoria, Supplied J. C. McGee
Water Valley W. H. Golden
Waterford J. W. Johnson

A. J. Howard and T. A. Green, Prof. Alcorn
A & M. College; J. C. Eckles, President Seiver-
ville College, Tenn; and G. G. Logan, Professor
in Rust University.

GREENVILLE DISTRICT.

L. F. White, P. E.

Arcola M. Lockman
Baird J. H. Everett
Benoitt G. Spencer
Clarksdale W. H. Scott
Greenville H. J. McAlister
Helen E. D. Reid
Indianola C. A. Jordan
Itta Bena and Miss. J. W. Davis
Jonestown S. D. Hutson
Lula F. G. Wilbon
Mergolald, supplied by C. E. Lama
Ruleville G. L. Williams
Shelby S. M. Taylor
Tunica M. B. Sykes
Webb J. W. Starkey
South Side J. H. Hoord
Gunnison J. C. Whitfield
Moorehead G. W. Hunt

GREENWOOD DISTRICT.

W. E. Mask, P. E.

Carrollton A. B. Blewett
Carrollton Ct. W. T. Wright
Durant T. W. Davis
Ebenezer H. Y. Saulter
Goodman G. H. Harvey
Greenwood B. F. Woolfolk
Hesterville P. A. Lemmon
Lexington W. H. Hundley
Minter City E. Troup
Maryland E. Newton
Newport To be supplied
Pickens O. Gillespie
Shrock To be supplied
Shelmound D. P. Shaw
Sallis J. D. Gipson
Tchula H. A. Robinson
Vaiden C. P. Head
Vaiden Ct. D. Green
Vaiden Mission E. M. Byrd
Wildwood M. W. Reid
Winona J. W. Parks
Thornton, Supplied— E. H. Holmes

STARKVILLE DISTRICT.

B. H. S. Ferguson, P. E.

Ackerman J. M. Thompson
Belfontaine H. A. Johnson
Cedar Bluff William Lester
Eupora J. M. Walton
French Camp A. D. Sherman
Kilmichael N. B. Blackman
Kosciusko A. W. Wright
Kosciusko Ct. M. H. Wilkins
Louisville J. M. Nevils
Liberty Hill N. L. Lackey
McCool J. E. Everett
Mathiston B. J. Robinson
Mt. Nebo D. W. Calvert
Pheba W. H. Lucas
Rock Hill William Roberts
Starkville F. H. Burton
Starkville Ct. M. McEwen
Struges A. E. Franklin

TUPELO DISTRICT.

P. O. Jamison, P. E.

Amory H. N. York
Amory Ct. W. C. Conwell
Belle William Belle
Corinth D. A. Brown
Corinth Ct. G. W. Baker
Cotton Plant E. D. Cameron
Egypt Ct. W. S. Gilman
Houston W. E. Taylor
New Albany H. C. Nelson
Okolona N. R. ...
Okolona Ct. William ...
Pontotoc
Pontotoc Ct.
Ripley
Ripley Ct.
Shannon
Tupelo
Union Grove
Other items next

DOINGS OF THE WORKMEN.

A. W. Brazier, Hahnville, La.: Having been asked by the local preachers of our church to make mention of the grand work accomplished by our efficient and most worthy Christian servant, Rev. E. H. Clark, I beg that space in our valuable paper be granted for its insertion. In 1894, Rev. E. H. Clark was assigned to St. James M. E. Church of St. Charles. Entering upon the work of his mission, he found the church spiritually dead, with a membership of but twenty-eight. He at once set out to gain souls for the Master's kingdom. For six weeks he labored faithfully when his untiring zeal was crowned with a hundred souls. For three consecutive years he labored diligently, increasing, at one time, the membership to about 130; but some died, some were dropped from the roll and others changed locality so that the membership is now reduced to seventy-five. The church improvements are remarkably grand. No feature of his work adds more beauty to the church than the magnificent rostrum elegantly furnished with a sofa and fine cushion-bottomed chairs. The roof has been newly repaired and the interior has been brightly illuminated. Rev. Clark organized a Board of Willing Workers, an Epworth League and a choir, all of which have done excellent work. So grand has been the success of the choir that Presiding Elder Duanean esteems it as being one of the best in his district. The Sunday School has made wonderful progress under his administration. The church has never made so great progression all its history as in the last three years. Rev. Clark leaves in a few days for the Annual Conference. Our best wishes go with him while we await, for the fourth time, his return with as much anxiety as characterized us on his second and third return.

I. R. Williams, Pastor in Charge, Colfax and Kateland Circuit: We have built two new churches on this circuit this year. Each are creditable to the district. The one at Colfax is a splendid building and also at Kateland, but Colfax Church exceeds Kateland, because the land belongs to the M. E. Church. Mr. Lee Hunter is the leader in building Colfax Church and deserves great credit for his able management.

D. M. Seals, Houma, La.: Wesley Chapel is alive, and we start out for another year's work for the Lord. He has blessed us in last year. The reports at Conference showed increase on all lines. The Sunday School is nobly conducted by C. H. Penilton, assisted by Sister M. V. Lewis, a noble worker in our church, and one of the presi-

dents of the W. H. M. S. The District Conference will convene at this place in August, and not a stone will be left unturned to make it a profitable session. Pray for us.

F. W. Robinsou, St. James Station, La.: Rev. E. H. Scott, P. C., has been working hard this year to build a church at this place, but he failed to get money enough to complete the work. We have agreed to do all that is in our power to help him build our church. The committee has rented a house for services and a parsonage. We have raised all our benevolences and we are in the first rank of the South New Orleans District.

"W. A. R." Douglassville, Ga.: It has been nearly one year ago since we have been heard from. However, permit us to say that though we have been silent so long we are all still here and are still mingling and grappling with the perplexing problems of the world. Our school began last Wednesday and the opening bids fair for more promising success than last year. Our church work is moving on splendidly. Three of them have new pastors. Rev. M. W. White, our beloved Baptist pastor, has been appointed State Missionary and his place filled here by Rev. J. T. Laster, one of Georgia's "going to be," or "already," brilliant young ministers. Rev. Mr. Jones, pastor of A. M. E. Church, has been appointed presiding elder of the Elberton District, and is succeeded by Rev. S. L. Martin, formerly of the West Indies. Rev. Mr. Lee, of the Protestant Church, has also been moved from our town. But the writer of this article has only a very limited knowledge of that branch of the Christian family, hence does not know to what place of work he has been assigned, nor by whom he is succeeded. However, you can readily see that to the positions that Rev. Messrs. White and Jones have been arisen, that Douglassville has thus far been a stepping stone. Rev. W. A. Mitchell, pastor of Union M. E. Church of this place, will preach his farewell sermon on Sunday night; and everybody regrets to hear him say that it is his farewell sermon, for Rev. Mr. Mitchell has done excellent work on this circuit. During the past year he has ceiled the church here, ceiled and wainscotted the church at Lithia and put a new cover on his church at Liberty Grove, and as it is nearing the time for his Conference to convene, we are all struck with a strain of sorrow for we fear that he may be taken away from our midst. Still if he chances to be promoted as the other divines we will not have much cause to regret his departure; for while we all wish to have him come back, we would feel better to know that he has been given a work that can better care for him than we.

F. J. Jacobs, P. C., Fowlkes, Tenn.: My Quarterly Conference convenes February 16th. I don't want my class leaders to recommend their classes if some one in their family don't take the Southwestern. I am so well pleased with the new editor. Let us take more time in working for the paper, and we will have better members in our churches. Brethren, we must do more for our church and let other people work for their churches. I am the man to say, and do as well as say. My family and my church and my God are all the world to me. I am for the church that I represent. Superintendents, come early with money.

G. W. Rivers, P. C., Huntsville District, Central Alabama Conference: My fourth Quarterly Conference was held December 19 and 20, 1896, and the

Rev. J. L. Townsend, presiding elder, was not with us, so I held the meeting, and all the leaders made their reports and it showed that the work was in a good condition, and so the recording steward made his report: "On pastor's salary the amount is \$200; paid the presiding elder the sum of \$35, and bishop \$2, and for missions \$2; paid for building and improving churches and parsonage, \$85 making a total of \$342; and I am glad to say I opened up a new field at Madison this year and have received 25 members and bargained for a lot in the city at a cost of \$200.

J. F. R. W. Summerhill, Dickson, Tenn.: The Emancipation day was celebrated here. We had a grand time. Several speeches. Our young ladies took an active part, and rendered very nice vocal music. The day was spent in speech making by old and young. The services were held in Downing Street Chapel M. E. Church, and conducted by the writer. We anticipate a large subscription from Dickson this year. The Lord being my helper, I will try to do my best.

Amy Peel, Little Rock, Ark.: Our pastor, Rev. W. R. R. Duanean, is doing the grandest work here that has been done for some time, and we hope to have him back four more years. He goes almost to three hundred homes once a year. I think it would be cheaper to get him a horse and buggy than to buy shoes, but he says if we will get the shoes he would furnish the feet. He always says something about the grand old Southwestern. We have the best churches and the best schools and the best papers and preachers there are in Little Rock, and we are praying every day for more members, more students, and more subscribers. My hope is in God, and what have I to fear?

W. R. Smith, McMinnville, Tenn.: Our church at this place is still on the incline. Everything seems to bid fair for a successful and prosperous year's work. All departments of the church work are well organized and are at work. We are succeeding along all lines. The public school of this city under the leadership of Dr. R. T. Burt, Principal, and Mrs. R. O. Spears, and Prof. P. Moore, is doing extremely well. This school is indeed a mighty power in this section of the county. It produces teachers for many counties around. The Emancipation services were held in our church on the first day in January, in the afternoon and at night. The exercises were quite interesting throughout. The songs, papers, and addresses were of a high order, which clearly demonstrated that no little time nor care had been taken in the preparation thereof. The enlarged copy of the Southwestern Christian Advocate made its appearance last week at the usual time and I am very much pleased with it; so much so that I am striving to send in a list of subscribers soon.

A. H. Blackman, P. C., Riddleton, Smith County, Tenn.: I ask a short space in my life-long desire to say at least, I have taken that paper before it was the Southwestern; ever expect to do so, and have contributed to it very largely, and now are still working for it. I shall send one soon from my new work, a mission work of 11 members at present. I now ask aid of the book concern for our new Sunday-school at this place through your valuable columns.

P. H. Jenkins, P. C., Bryan, Tex.: On January 12th and 16th two successive storms originated in the homes of a number of friends and members of Lee Chapel M. E. Church, of this



Celebrated for its great leavening strength and healthfulness. Assures the food against alum and all forms of adulteration common to the cheap brands.

Royal Baking Powder Co., New York.

place. Among them the pastor recognizing Sister Sallie Malcom, Maggie Demasters, Lula Robinson, Emma Ford, Annie Ford, Aunie Greare, Francis Washington, Jane Ward, Elve Lee, — Calhoun, and Brothers W. H. Andrews, James Devensters, and Messrs. Charley Williams and Wm. Ford. These storms arose and did not cease until they had blown these friends out of their homes, through the streets, into stores, out of stores, into the Methodist parsonage about 10 p. m. each night. The children had all retired, the pastor and wife were in the act of retiring when suddenly the doors flew open and a host of friends, loaded with good things of various descriptions, were surprisingly greeted by the pastor and wife. We ask them to please accept thanks for their Christian kindness. We shall gladly welcome their return.

HONEST CURE FOR TOBACCO HABIT.

One can't tell the truth too often. Tobacco is injurious to health, disturbs the heart, causes nervousness. SURE QUIT, an antidote chewing gum destroys craving, restores the system to its normal condition. 25 cents a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

A report having been published in a local paper that Lady Pauncefoot, wife of the British Ambassador, had joined the practice of the continental European diplomats, and was holding Sunday afternoon receptions, that lady promptly caused the following notice to be inserted in the "society column" of the most widely read Washington paper: "Lady Pauncefoot does not receive Sunday afternoons."

Oh, How They Hurt.

Neuralgic pains are often so acute, that the poor sufferer becomes, almost, frenzied with the intensity of the pain. Salvation Oil will instantly relieve and effectually cure neuralgia, so there is no reason why a moment's pain should be endured. Mr. Jacob Klein, 1036 Main St., Evansville, Ind., writes: "My wife suffered from neuralgia for seven years and since she used Salvation Oil, she has not had a spell. I think it is the best liniment I have ever tried, and I would not be without a bottle of it in the house. I had the rheumatism for five years and had tried a great many liniments, and must say that Salvation Oil did me more good than any other remedy." Salvation Oil is sold everywhere for 25 cents.

Awarded
Highest Honors—World's Fair,
•DR•

PRICE'S
CREAM
BAKING
POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

WANTED TO BE KNOWN

NOTICE EXTRAORDINARY.

To presidents of institutions of learning, and presiding elders, General Conference officers and members of General Conference Committees of Color: I am preparing an illustrated history of colored work in the M. E. Church to consist in part of cuts, or photographs, of all our churches and schools, presidents and professors, presiding elders, General Conference officers and committeemen, and all our pastors who have degrees from reputable institutions, name of same must follow degree named. As to churches, I desire a concise history, cost and statistics of principal churches. As to ministers and others, short history with present position. I have waited long for some one better qualified to do this work, but in vain. Such a history will wonderfully help our work. Please begin at once. Call attention to this notice and write me at your earliest convenience. Please send stamp for reply. Respectfully

L. M. Hagood.

Indianapolis, Ind.

A CORRECTION.

Mr. Editor: The writer's connection with the facts and as a matter of history I desire to make a correction in relation to the lot on which Wiley Memorial Church in Chattanooga, Tenn., is built. The lot cost \$1,000 instead of about \$500. I was on the ground and knew every step in the progress of that church from 1866 to 1880. Yours fraternally,

A. P. Melton.

Jonesboro, Ga., Jan. 18, 1897.

HOLLY SPRINGS DISTRICT.

The following appointments were omitted from the Holly Springs District, Upper Mississippi Conference: Byhalia, L. L. Shumpert; Hernando, J. J. Johnson.

NOTICE TO WEST TEXAS CONFERENCE.

The minutes are delayed already four weeks on account of the failure of the statistical secretary to send statistical blanks. The printers can not go ahead with the work in consequence.

Andrew Foster.

Secretary of Conference.

TENNESSEE RIVER DISTRICT.

Second Round.

Perryville Jan. 23, 24

Adamsville Jan. 30, 31
Clifton Jan. 30, 31
Waynesboro Feb. 2, 3
Lawrenceburg Feb. 6, 7
Petersburg Feb. 10, 11
Lewisburg Feb. 13, 14
Duplex Feb. 20, 21
Franklin Feb. 23, 24
Spring Hill Feb. 27, 28
Dover March 6, 7
Clarke Chapel March 13, 14
Cumberland and Charlotte Mar. 20, 21
Dickson March 23, 24
Paris and Springville March 27, 28
S. B. Danley, P. E.

SHUBUTA DISTRICT.

First Round.

Ellisville Jan. 30, 31
Heidelberg Feb. 3, 4
Hattiesburg Feb. 6, 7
Poplarville Feb. 9
Perkinston Feb. 11
Augusta Feb. 13, 14
Quitman Feb. 20, 21
De Sota Feb. 23
Shubuta Circuit Feb. 25
Shubuta Feb. 27, 28
Waynesboro March 2
State Line March 4
Basin March 6, 7
Escatawpa March 11, 12
Moss Point March 13, 14
Ocean Springs March 16
Biloxi March 17
Hattiesburg March 18, 19
Gulf Port March 18, 19
Pass Christian March 20, 21
Bay St. Louis March 22, 23
Pearlington March 24, 25

Brethren will please take notice and govern themselves accordingly. Let us try to make this the most successful year in the history of our ministry. Yours faithfully,

J. M. Shumpert, P. E.

BROOKHAVEN DISTRICT.

First Round.

Brookhaven Jan. 23, 24
Hazelhurst Jan. 30, 31
Bowerton Feb. 1, 2
Columbia Feb. 6, 7
Spring Cottage Feb. 8, 9
Buford Feb. 10, 11
China Grove Feb. 13, 14
Tylertown Feb. 15, 16
Kennolia Feb. 20, 21
Crystal Springs Circuit Feb. 23, 24
Georgetown Feb. 27, 28
Crystal Springs March 6, 7
Summit and Magnolia March 13, 14
Terry March 17, 18

Steele Creek March 20, 21
Kiug March 22, 23

Dear Brother Pastors: I do truly hope that you will notify all the members and friends of the church, officers of the Quarterly Conference and committees to meet the first quarter. We want to steal a march on the other Districts this year. I am ready to help you in your charge in every way to build up the work. I. L. Pratt, P. E.

KNOXVILLE DISTRICT.

Second Round.

Tazewell Circuit Jan. 30, 31
Russellville Circuit Feb. 6, 7
Mossy Creek Circuit Feb. 13, 14
Knoxville Station Feb. 20, 21
Ebenezer Circuit Feb. 27, 28
Morristown Station March 6, 7
Knoxville Circuit March 13, 14
C. and C. Creek Circuit March 20, 21
Kingston Circuit March 27, 28

The Southwestern Christian Advocate shows up grand since it has been enlarged. I am spreading it out before the people and telling them what they are losing by not taking the paper. I have the promise of some subscribers before long with the cash. Yours in Christ,

Owen Hyppsher, P. E.

BATON ROUGE DISTRICT.

First Round.

Wilson Circuit Feb. 13, 14
Asbury Feb. 15
Slaughter Feb. 16, 17
Rylander Chapel Feb. 18
St. Peter Feb. 19, 21
Macedonia Circuit Feb. 26, 28
Mt. Carmel March 6, 7
St. Paul and Vincent March 8, 9
Clinton March 13, 14
Jackson and Argodine March 18, 21
Baker and Plank Road March 25, 26
Albert Chapel March 27, 28
Priestly Chapel and Jones Creek April 3, 4

St. Luke and Plain View April 8, 9
Stony Point Circuit April 10, 11
Merrill Chapel and Mt. Zion April 17, 18
New Roads April 19
Island April 21
Lettsworth and Union Chapel April 22, 23

Mellville and Sumner Chapel April 24, 26
Mason Circuit April 27, 28
Hartzell Chapel April 28, 30
Plaquemine May 1, 2
Bayou Goula May 3
Port Allen May 4
Wesley Chapel May 7, 9
St. Mark May 8, 9

Dear Brethren: Please take notice of the plan of appointments and meet me at the proper places. Be prepared for your Quarterly Conference, and let us go in for a good year. Yours for the work,

Addison Moore, P. E.

TUPELO DISTRICT.

First Round.

Houston Feb. 6, 7
Belle Feb. 9
Egypt Circuit Feb. 10
Okolona Feb. 12, 14
Okolona Circuit Feb. 13, 14
Pontotoc Circuit Feb. 17
Pontotoc Feb. 20, 21
Cotton Plant Feb. 24
New Albany Feb. 27, 28
Ripley March 2
Ripley Circuit March 4
Corinth March 5, 7
Corinth Circuit March 6, 7
Tupelo March 13, 14
Shannon March 18
Andry Circuit March 18
Andry March 20, 21
Union Grove March 27, 28

Brethren: Begin at once to take your benevolent collections, also to get the Southwestern into the homes of the people for it will assist you in

your work. The excuse that it was too small has been removed; it is now a sixteen page paper, so go to work for the paper, encourage your people to read it and see what the world is doing. Yours in the work,

P. O. Jamison, P. E.

HOLLY SPRINGS DISTRICT.

First Round.

Waterford Feb. 6, 7
Holly Springs Circuit Feb. 13, 14
Pott's Camp Feb. 26, 28
Oxford Circuit Feb. 27, 28
Abbeville March 6, 7
College Hill and Taylor March 13, 14
Elliott March 20, 21
Grenada Station March 26, 27
Grenada Circuit March 27, 28
Hernando April 3, 4
Senatobia and Cold Water April 6, 7
Como April 9, 11
Batesville April 10, 11
Victoria April 17, 18
Water Valley April 24, 25

Let all the ministers take notice and govern themselves accordingly.

W. McDonald, P. E.

NEW ORLEANS NORTH DISTRICT.

First Round.

Asbury Jan. 30, 31.
Thompson Chapel Feb. 2, 4, 7.
Scott Chinn Feb. 5, 7, 8.
St. Matthew Feb. 9, 11, 14.
Gretna Feb. 14.
Pleasant Plains Feb. 10, 14.
Wesley Chapel Feb. 19, 21, 22.
Union Feb. 21, 24, 26.
Malden Feb. 23, 28.
Mt. Zion Feb. 25, 28.
Kenner March 5.
Ponchatoula March 6, 7.
Franklington March 12, 13, 14.
Balltown March 15, 16, 17.
Slidell March 20, 21.
St. Charles March 27, 28.
St. Johns March 29, 30.
Lutcher April 3.
White Hall April 10, 11.
Darrowville and New River April 15, 16, 17, 18.
Mandeville April 17, 18.
S. Duncan, P. E.

IT WILL SURPRISE YOU.

On receipt of ten cents, cash or stamps, a generous sample will be mailed of the most popular Catarrh and Hay Fever Cure (Ely's Cream Balm) sufficient to demonstrate its great merit. Full size 50c.

ELY BROTHERS,

56 Warren St., New York City.

Ely's Cream Balm has completely cured me of catarrh when everything else failed. Many acquaintances have used it with excellent results.—Alfred W. Stevens, Caldwell, Ohio.

The census of Manitoba for 1896 shows some progress as compared with 1891. Winnipeg has now nearly 32,000 people.—The Pres.

RED ROUGH HANDS

Itching, scaly, bleeding palms, chapped and painful finger ends, pimples, blackheads, oily, mothy skin, dry, thin, and falling hair, itching, scaly scalp, all yield quickly to warm water with CUTICURA SOAP, and gentle rubbing with CUTICURA (ointment), the great skin

Cuticura

It will cure the worst cases of itching, scaly, bleeding palms, chapped and painful finger ends, pimples, blackheads, oily, mothy skin, dry, thin, and falling hair, itching, scaly scalp, all yield quickly to warm water with CUTICURA SOAP, and gentle rubbing with CUTICURA (ointment), the great skin

"Washing made graceful."
(After a sketch in New York Truth.)
We want to show it, because this seems to be a woman who uses Pearlina. She's doing no work to speak of, you see—she doesn't look as if she ever had to. She appears to be rinsing out the clothes, after letting them soak in Pearlina (no soap) and water, which is about all the labor required. The washboard we don't understand—unless she's washing it. Women who use Pearlina don't need a washboard. They don't have that tiresome, wearing rubbing over it. But for cleaning washboards or wood work or paint or anything of the kind, then they want Pearlina. Washing can't be made graceful unless it is made easy. Of all the ways of washing the easiest, quickest, most economical, is with Pearlina.

Millions NOW USE Pearlina

BOOKMAKER'S CORNER

The success of ex-President Harrison's articles in The Ladies' Home Journal has been so pronounced that three additional ones will be given. These are likely to prove the most interesting of all that General Harrison has written, in the sense that they will be more personal.

The complete novel in the February issue of Lippincott's is "Under the Pacific," by Clarence Herbert New. "South Florida Since the Freeze" is another of R. G. Robison's eminently fair-minded and instructive articles; Frances Albert Doughty writes on "The Southern Side of the Industrial Question." "A Vanished Civilization"—that of the Jesuits in South America—is described by Henry Granville.

A TESTAMENT THAT COST \$1,200.

On the occasion of the celebration of the sixtieth birthday of Tszehi Toany Kangi Chaoyu Chuang Cheng Shokung Chinien Chungshi, Dowager Empress of China, who died recently, the Christian women in the empire presented to that royal lady a splendid edition of the New Testament translated into the Chinese language, in token of their regard for her. The book was highly decorated with silver and gold, and was placed in a ensket of silver, in which it was presented. Its cost was about \$1,200.

When this elaborate volume was printed in China, a few additional copies were run off the press, and one of these copies, without the gold and silver decorations, was given to the American Bible Society last week, to be placed on the shelves of the library of that institution, already filled with a valuable and curious collection of specimens of the Holy Scriptures in every tongue and of every age.

In preparing the gift for the Empress, the committee having the matters in charge decided that it would be better to present only the New Testament, rather than the whole Bible, and selected the version known as the "Delegates" as the most scholarly of all the classical versions of the New Testament in the Chinese, and as the most suitable for the purpose.

The book is royal quarto size, 10 by 13 by 2, is printed on the finest paper procurable and in the largest of movable metallic type. The border around each page is of gold. The volume given to the Empress was bound in silver boards; that belonging to the society is bound in costly black morocco. The ornamentation is that of birds and of bamboo in relief. The name of the book, "Complete New Testament," is in large characters of gold, and in the centre is a gilt plate, on which is the inscription "Classic of Salvation for the World." According to the Chinese, the bamboo is an emblem of peace and the birds are messengers; the design on the covers, therefore, conveyed to the Dowager Empress a "message of peace" from her Christian subjects.

In the memorial address which accompanied the gift was the following:

"Among the many just laws which your Majesty has established, not the least is that which commands the same protection to your Christian subjects as to those of all other religions; therefore, we, a few thousand Protestant Christian women throughout the various provinces of your empire, though mostly poor, cannot let the auspicious occasion of your imperial Majesty's sixtieth birthday pass without testifying our loyalty and admir-

ation. We do so by presenting your Majesty with the New Testament, which is the principal classic of our holy religion, namely, the religion of Jesus Christ, which is the only religion that practically aims at the salvation of the whole world from sin and suffering. The truths in this volume have brought peace of heart and purity of life, with hope of everlasting happiness to countless millions. It has also given to Christian nations the just laws and stable government which are the root of their temporal prosperity and power. On this account, we hear it is a custom in the West to present Empresses, Queens, and Princesses with a copy of this book on happy occasions in their lives."

The Empress graciously accepted the gift, and to the women who had done most in arranging for the gift she sent great rolls of silk and rich cloths. It is a curious fact, however, as told by a missionary who was recently in this city, in speaking of the gift to the Empress, that the recipients of the bounty of the Empress really received only a small and inconsequential portion of the royal gifts, for the major part of the silk and cloth was stolen by members of the court long before any of it had reached those for whom it had been designed by the giver. Such, the speaker said, is the morality of the Chinese officials.—New York Times.

Although not generally known until this week, the American Red Cross Association more than a month ago officially tendered its services in Cuba, through the President, and later Miss Clara Barton offered the individual services of herself and assistants, as in the Armenian relief expedition, on the conditions that acceptance and entry be afforded by the government of Spain, and that the money needed be contributed by Americans. Spain has not responded, and up to this time not a dollar has been contributed.

If it's a matter of rough skin, redness or sunburn, use HEISKELL'S Soap. It whitens and softens the skin. If it's eczema, tetter or pimples use the ointment—HEISKELL'S Ointment. It will cure any disease of the skin.

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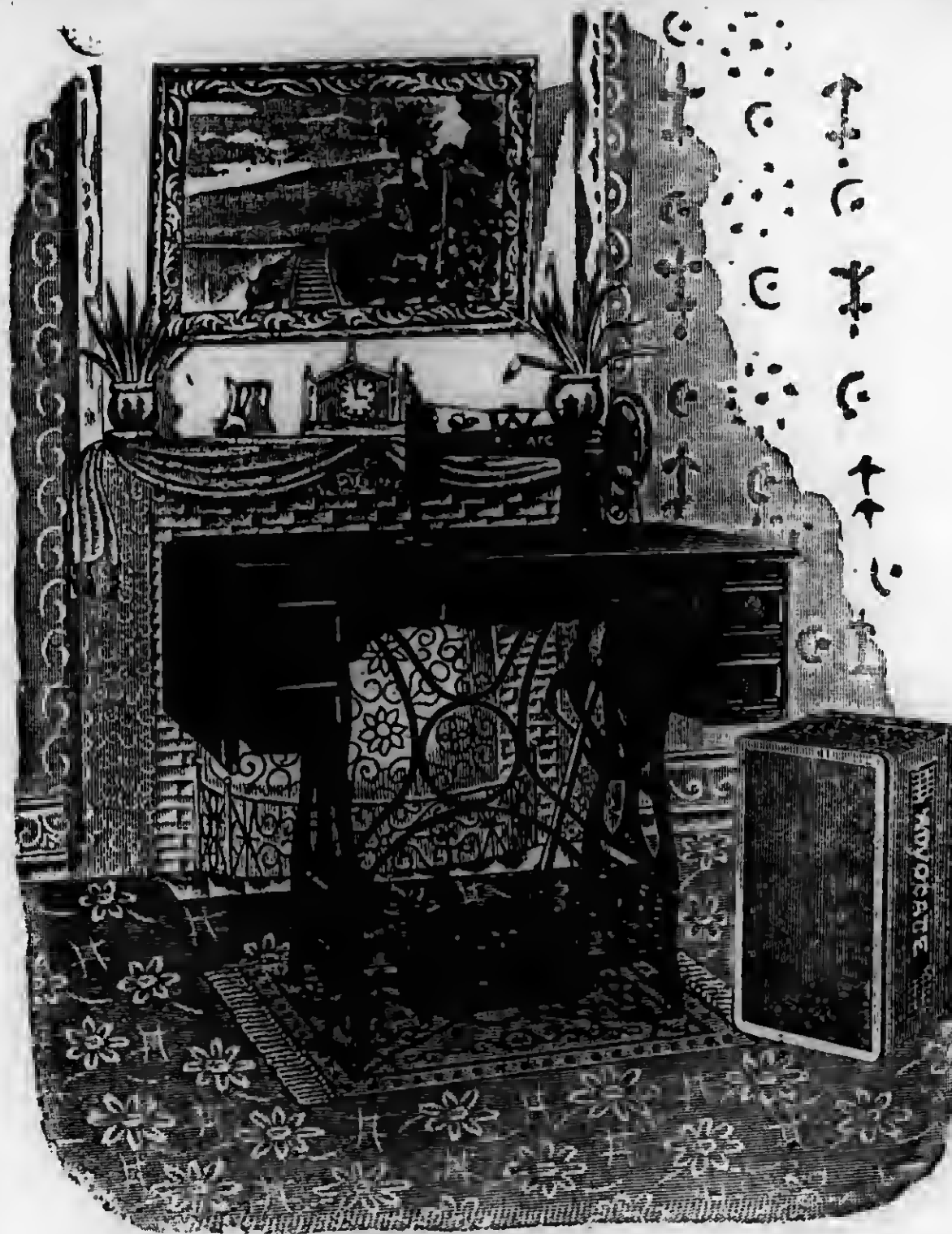
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in velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

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Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

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408 Carondelet St., New Orleans, La.

THE STUDY OF DICTIONARIES.

One of the most profitable studies to a preacher, lawyer, orator, scholar or author—indeed to every man whose business it is to address his fellow men by tongue or pen—is that of the dictionary. Next to the study of the best authors, it is the surest way to obtain the mastery which professional men need, of the rich and copious vocabulary of the English tongue. Of this many of the greatest English speakers and writers have been fully conscious. Lord Chatham read Bailey's folio dictionary through twice, scrutinizing each word carefully, dwelling on its etymology and various meanings, and endeavoring to bring the whole range of the English language completely under his control. At one period of his life he used to have the dictionary read aloud to him once a year; and he was wont to complain that many noble words fell from time to time, out of use. Daniel Webster was often seen absorbed in the same study. William Pinckney, the gaint, in his day, of the American bar, and a powerful public speaker, studied the English language profoundly, in order to acquire copiousness, variety and splendor of diction. He studied the dictionary page after page, content with nothing less than a mastery of the whole English language as a storehouse of expression, in its primitive and derivative stock.

It is only by thus working in the mines of a language that one can fill his vocabulary with vivid, graphic, picturesque and spirit-stirring words, so as to escape the necessity of a monotonous repetition of terms, or of using cheap and common ones, or, again, using words with no subtle discrimination in their meanings. "You don't want a diction gathered from the newspapers, caught from the air, common and unsuggestive," said Rufus Choate to one of his law students, "but you want one whose every word is freighted with suggestion and association, with beauty and power." The leading languages of the world are full of such words—"opulent, microcosmic, in which histories are imaged, which record civilizations." The suggestiveness of words, their value as provocatives of thought, is well known to students of Webster and Worcester. The sage of Concord recognized this, and, after commending the dictionary because there is no cant in it, no excess of explanation, he adds that the book is full of suggestion, of the raw material of possible poems and histories. "Nothing is wanted but a little 'shuffling,' sorting, ligature and cartilage." It is stated by a London journal that an eminent Englishman of letters goes so far as to affirm that there is no book like a dictionary when one is in want of new ideas. If he is stranded when preparing a speech, he turns over a page or two of a dictionary, and there finds ample material for the longest oration.

Many poets have been profound students of the dictionary, in which they have sought for those magic words whose sound is an echo to the sense—vivid, sonorous, graphic words, which are like a picture to the eye, and music to the ear. Few poets have a greater mastery of the recondite riches of the English language than Browning. One reason of this is that when he chose literature as his calling, he qualified himself first by reading and digesting the whole of Johnson's Dictionary. Wordsworth, the magic of whose best verse is due to "the fitting of aptest words to things," and Tennyson, whose cunning, macro-mantic words have a spell in them for the memory and the imagination—

whose verse gleams with those "jewels five words long," or more, "That on the stretched forefinger of all time,

Sparkle forever,"—both often consulted their dictionary. "I never compose," said the author of the "Excursion," "without having one on hand to turn to when I want a word." It is said of Theophile Gautier, whose language is remarkable for its copiousness and splendor, that he enriched his picturesque vocabulary from the most recondite sources, and that the dictionary was his favorite reading.

Of course, like every other good thing, the study of the dictionary may be abused, as it undoubtedly sometimes is, by the pedant and the vainglorious man. As a child with his first whip is forever cracking it importunately, in season and out of season, so a vain, half-cultured man, who has crammed his head with a mass of magniloquent words, is apt to be ambitious to display them, and to make an occasion for so doing, if he cannot find one. Even Rufus Choate, discriminative as he usually was of words, was prodigal of adjectives, and sometimes drove "a substantive and six," as, when he spoke in a jury address of a harness as "a safe, sound, substantial, suitable, second-rate, second-hand harness," or, on another occasion, spoke of the Greek mind as "subtle, mysterious, plastic, apprehensive, comprehensive, available." When Chief Justice Shaw, who was an economist of words, was told that a new edition of Worcester's Dictionary had just been published, with some thousands of new words, he exclaimed: "For heaven's sake, don't let Choate get word of it!" But the abuse of a good thing is not an argument against its legitimate use, and, therefore, we would say to every young writer and speaker: Keep a good dictionary at your elbow, and "nocturna versate manu, versate diurna."—The Watchman.

THE BIBLE AND NATURE.

The Bible is a guide book to nature—the best ever written. By interlinking and combining the supernatural with the natural it explains and interprets nature as no other book can do. In fact the Bible might be defined to be God's explanation of his works in the kingdoms of nature and of grace. It is as if the architect of a magnificent building, that he himself had designed and constructed, should conduct us through its gorgeous passage-ways from department to department, and from hall to hall, and room to room, and story to story, calling attention to its exact proportions and arrangements and perfect adaptations to the purpose intended; here pointing out some piece of superb workmanship necessary to the completeness of the structure, and there directing attention to another piece of workmanship skilfully designed and most artistically finished and richly adorned in glowing colors, intended, like Aaron's priestly garments, "for glory and beauty"—the architect meanwhile explaining the uses of various parts, and converting the whole into a grand picture-parade, points out the lessons designed to be taught.

Without being formally scientific, the Bible is the most scientific book in the world, as well as the most philosophical. It not only deals with the simple genesis of all sciences, but lays the only true foundation for scientific investigation and knowledge. To understand nature one must not simply sit at nature's feet with an attentive mind and open ear to hear what she

has to say, but he must sit Bible in hand that he may rightly understand and interpret her language; for nature speaks the language of heaven, her dialect divine. The author of the Bible is the author of nature, which thinks his thoughts and speaks his words, reiterating impressions received from above. In the spirituality and depth of their meaning the Bible and nature are cast in the same mould.

The Bible's use of nature is wondrously profuse and suggestive. On almost every page and in almost every chapter the Bible draw on nature for imagery, for adornment, for coloring. Its deepest thoughts are dressed in nature's garb. Its glowing figures and breathing pictures are borrowed from the starry, constellated skies, as if the divine thoughts admit of a terrestrial adornment; it is taken from mountains and seas, hills and rivers, deserts and fruitful lands; from nature in her luxuriance of fruits and flowers, forests and fields, flocks and herds. Its poetry and prophecies, proverbs and parables, conversations, and even many of its laws, are clothed in drapery borrowed from nature's wardrobe. And how profusely Jesus Christ employed nature in all his teaching—made birds and lilies preach sermons on divine providence; and germinating seeds, and growing stalks, and vines, and trees, to tell to listening ears the deep things of his kingdom. And all this is suggestive. It teaches us that while the supernatural stretches infinitely beyond the natural, there is a point where they meet and intermingle—that the supernatural includes the natural, so that we are closer to the supernatural, to the divine, to God, than we are accustomed to think. As time is a measured part of interminable space, the natural is a measured, a defined province, of the supernatural.

Had God so willed he could easily have given us a Bible in unadorned abstract language—words without pictures—and while we would love to sit in silent awe in the presence of the Holy Spirit, that breathes in every inspired thought, and drink in his thoughts for his thought's sake, yet none the less, but rather all the more, our minds are captivated and enchained by the rich drapery in which the thoughts are clothed. We receive them all the more readily because the spirit of inspiration surrounds his thoughts with pictures of things familiar to our eyes and ears—his words are nature pictures. Who does not love the volume of inspiration more because it is so earthlike, teeming with bird-songs, and flowers, and fragrant shrubs, and blossoming plants, and fruitful trees, and verdant fields, and waving forests, and mountain landscapes, and scenery of every kind. We love to listen to Job, because he talks to us about the stars and the wonders of creation; and to David, because he weaves into his Psalms the familiar scenes of his shepherd life; and to Isaiah, because he clothes his heavenly visions in terrestrial garments; and to Jesus Christ, because "he spake of trees, from the cedar in Lebanon even unto the hyssop that springeth out of the wall; and also of beasts, and of fowls, and of creeping things, and of fishes."

The whole Bible is ecstatic over the works of God in nature. It delights in "considering the heavens, the work of his fingers, the moon and the stars which he has ordained," that in their impressive greatness may be seen his glory, and enrapturing visions of his eternal power and Godhead. It walks through the earth to meditate and muse on the vastness and grandeur of

terrestrial nature—its mountains with their wild and rugged scenery; its seas in their placid majesty, or as lashed by storms whipped into raging fury. It loves to roam through forests and over cultivated fields, amidst blossoming trees, and ripening fruit, and flocks, and herds, and enjoys itself in the enrapturing delights of fragrant flowers and singing of birds and luxurious vegetation. In its deep sympathy with nature the Bible sees the trees clapping their hands and its ears catch the song of rejoicing sung by the hills.

Obviously enough the imagery and drapery of the Bible is oriental, but the God of the orient is the God of the occident; and though nature in one part may differ in some of its details from another part, yet it is the same earth, the same kingdom of nature, the same God, and the same providence everywhere; so that wherever we are, whether in the east or in the west, in the north or in the south, we may see the works of the Lord which are sought out by all them that have pleasure therein. And all God's works are object lessons—divine parables—that unfold to us under natural symbols God's wonderful goodness, the vastness of his providence, his fidelity to his covenants, and in the scenes that now surround us in this glorious spring time we may catch a glimpse of our own resurrection, and what heaven will be.—The Presbyterian Messenger.

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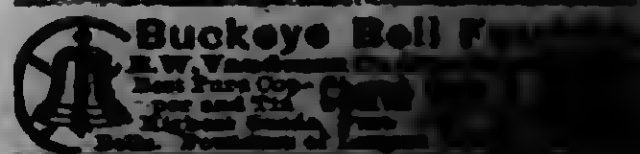
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NEW SMALLPOX CURE.

Mexico City.—Experiments were made with smallpox patients in Oaxaca to show that by administering honey diluted with water to smallpox patients the pustules of the worst variety disappear, and the fever is immediately diminished. The matter attracts much attention. The remedy was accidentally discovered by a young girl who was down with the disease, who secretly refreshed herself with honey and water, with astonishing curative results, and it was then tried on soldiers ill with the disease.—The Secret World.

CAUSES AND CURE OF HEADACHE.

Nothing is more harmful than to give a sufferer from headache drugs to ease the pain. The cause of the headache instead should be treated.

An eminent physician says the best treatment for headache is preventative, and if we would all allot eight hours for work, eight for play and eight for sleep we would rarely suffer from this cause.

The headache which comes from distressed eyes is most common and least recognized. Its symptoms are pain in the eyes, temple and over the brows. Hot water is a very valuable stimulant for the eyes.

For nervous headache a hot bath, a stroll in the cool air or a nap in a cool, quiet room will often be found successful.

A headache from fatigue may be helped by pressing a sponge wet with hot water on the nape of the neck and on the temples.

Bilious or sick headache are common to the first half of life and sometimes stop of their own accord when one reaches middle age. They come when a person has eaten food which does not digest readily, and a careful diet is imperative, sweetmeats and pastry being especially dangerous.

Neuralgia is caused not only by cool air, but by acidity of the stomach, starved nerves or imperfect diet. Heat is the best remedy, and mustard plasters applied to the stomach and legs will do more good than any medicine. Cold water applied to the nerves in front of the ear has been known to work magic in chasing away neuralgia pains.

Headache may be caused by diseased conditions of the blood, by nervous irritation and by inflammation of the nerves of the head or adjacent tissues, this last being infrequent. Liver torpidity and catarrhal troubles have much to do with the headaches, as they affect the blood. Nerve irritation comes in many forms. The nerves terminate throughout the body, in the muscles and on mucous surfaces, in delicate filaments and little round bodies. Continued irritation of these terminals will cause headache.—Ex.

RAISING STRAWBERRIES.

Inexperience wants to know how best to raise a fine strawberry bed. Answer: The plants should be put out in the fall to insure the best results. Plow the ground very deep, and make it rich and mellow, and, above all, have it where the drainage will be good. Strawberry plants never do well in places where water stands. September is a good season for planting them out. They should be kept free from weeds, and the ground must be worked in order to give them a good start. Cover them with straw or some long grass that is free from the seeds of weeds. This is an important item, for if ordinary litter with grass or weed seeds mixed through it is used

the plant will be rooted out with weeds unless more time is given to their care than they are worth. Early in the spring remove the mulch immediately around the plants, but do not take it from the ground. Then place clean straw or mellow hay around each plant. Keep the ground soft, and a good crop of fruit will reward you for your pains.

The number of persons in Great Britain and Ireland who use Gaelic as their native language is much larger than is commonly supposed. It includes 660,000 in Ireland, 350,000 in Wales and 230,000 in Scotland.

A Young Girl With a Waxy and Sallow Complexion.

SHE IS THE DAUGHTER OF THE EDITOR OF THE REFORM PRESS.

A Straightforward Statement in that Paper in regard to it.

From the Reform Press, Centerville, Texas.

Centerville, Leon Co, Texas, September 28th, 1896.

My little girl, six years of age, has always been of pale, waxy complexion, and health delicate, until the early spring of this year, when her color became paler, her health worse, stomach hard and somewhat swollen, sleep restless and disturbed, often fretting and crying in sleep. We treated her for worms and various supposed disorders with different medicines, but nothing we tried did her any good. In fact, her health became more uncertain and threatening, until both her mother and myself became considerably alarmed about her, and were more persevering in giving her medicines and tonics.

Finally, reading of Dr. Williams' Pink Pills, and the wonderful results effected by them in restoring weak, sickly and prostrated persons to good health, I determined to try them, but really had but little faith. I procured some of the pills from J. C. Steel, the druggist here, and was careful to give them regularly, according to directions, and before half the pills were taken, we noted a decided change for the better in our little girl, and when all of them were used up, she was well, hearty, and possessed a rosy, healthy appearance. It has now been about four months since we discontinued the use of the pills, and so far she has remained in perfect health. We have every reason to feel thankful that we discovered and tried Dr. Williams' Pink Pills, and feel that we can safely recommend them to all.

(Signed) H. H. Swindler,
Editor Reform Press.
Subscribed and sworn to before me this 30th day of Sept., 1896.
S. S. Cox,
Justice of the Peace, and Ex-officio Notary Public.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.



Plan of Episcopal Visitation FOR 1897.

Conference	Place.	Time.	Bishops.
Alabama—Hedon, Ala.	Jan. 23	Foss	
Arkansas—Stuttgart, Ark.	Jan. 21	Andrews	
Atlanta—Atlanta Ga.	Jan. 21	Foss	
Baltimore—Baltimore Md.	Mar. 3	Mallalieu	
Central Alabama—Opelika, Ala.	Feb. 4	Foss	
Central Missouri—Kansas City, Mo.	Mar. 1	Cranston	
Central Penn.—Clearfield, Pa.	Mar. 17	Ninde	
Delaware—Easton, Md.	Mar. 25	Ninde	
Germania—Foran, Pa.	Mar. 25	Walden	
Maine—Carleton, Me.	Apr. 23	Mallalieu	
Florida—Tampa, Fla.	Jan. 14	Hurat	
Georgia—Tallapoosa, Ga.	Feb. 11	Foss	
Gulf Division—Jennings, La.	Jan. 21	Fowler	
Kansas—Manhattan, Kan.	Mar. 3	McCabe	
Long Island—Springfield, O.	April 1	Cranston	
Little Rock—Little Rock City, Ark.	Jan. 28	Andrews	
Louisiana—Donaldsonville, La.	Jan. 14	Fowler	
Maine—Portland, Me.	Apr. 14	Mallalieu	
Mississippi—Jackson, Miss.	Jun. 6	Fowler	
Missouri—Bethany, Mo.	Mar. 24	Cranston	
New England—Lowell, Mass.	Apr. 7	Fowler	
N. E. South—So Manchester, Conn.	Apr. 14	Newman	
New Hampshire—Manchester, N. H.	Apr. 8	Ninde	
New Jersey—Trenton, N. J.	Mar. 24	Warren	
New York—Sing Sing, N. Y.	Apr. 7	Merrill	
New York East—Brooklyn, N. Y.	Apr. 7	Walden	
Newark—Newark, N. J.	Apr. 7	Andrews	
North Dakota—Park River, N. D.	Apr. 22	Merrill	
North Indiana—Kokomo, Ind.	Mar. 17	Merrill	
North New York—Watertown, N. Y.	Apr. 16	Warren	
Northwest Kansas—Beloit, Kan.	Mar. 24	McCabe	
Philadelphia—Bothly, Pa.	Mar. 17	Newman	
St. John's River—Tarpon Springs, Fla.	Jan. 21	Hurat	
St. Louis—Nevada, Mo.	Mar. 10	Cranston	
Savannah—Savannah, Ga.	Jan. 28	Hurat	
South Carolina—Columbia, S. C.	Feb. 2	Hurat	
South Kansas—Hillsburg, Kan.	Mar. 17	McCabe	
S. W. Kansas—Winfield, Kan.	Mar. 17	McCabe	
Troy—Schenectady, N. Y.	Apr. 14	Ninde	
Upper Mississippi—Greewood, Jan.	14	Andrews	
Vermont—Springfield, Vt.	Apr. 15	Walden	
Virginia—Roanoke, Va.	Mar. 11	Mallalieu	
Washington—Annapolis, Md.	Mar. 10	Newman	
Washington—Chester, Md.	Mar. 17	Walden	
Wyoming—Ogden, W. Y.	Apr. 7	Warren	

By order and in behalf of the Board of Bishops.

EDWARD G. ANDREWS, Secretary

Pittsburg, Pa., Nov. 2, 1866.

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UNITED FOR LIFE

.....Gives Name and Place Distinctly.....

Columbia, Texas: Mr. Robert Johnson and Miss Mary Bates, E. Holliday, officiating.

Farmington, Tenn.: Mr. Dudd Laws to Miss Alice Dryden, on January 16, 1897, at the residence of the bride's parents. H. Primm officiated.

New Orleans: On January 19, 1897, Mr. Alphonse Perkins, of New Orleans, to Miss Nancy Davis, of Natchez, Miss. May God bless them. J. A. Tircuit officiated.

ULCERS AND OTHER TROUBLES.

Palmcourtville, La., Dec. 30, 1896.—I was in poor health for a long time and suffered with ulcers and female difficulties. I finally decided to try Hood's Sarsaparilla and it has done me more good than any other medicine. My pains are now gone and I have never felt them since I began taking this medicine. Mrs. S. Pregeau.

HOOD'S PILLS cure all liver ills.

LOST FRIENDS.

Goliad, Texas, Dec. 11, 1896.

Dear Pastors: Please read this from all of your pulpits. I desire to find the whereabouts of my people. I was born in North Carolina, Rowan county. My mother and father belonged to one George Hellard. Mother was named Hannah, father Jack Hellard. Sisters were Jeacy and Flora Hellard. I had a brother, Ben Hellard. Father died and mother married one Benjamin Garner. They had a daughter named Lucy, and two boys named John and Milas Calvern Garner. My name was Diana Hellard; it is now Diana Johnson. Any information concerning any of the above named personage will be very thankfully received. Address, Mrs. Diana Johnson, Goliad, Texas.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

A FAMOUS AUTHOR'S RELIGION.

Mrs. Amelia F. Barr writes to the editor of The Ladies' Home Journal as follows: "I believe in God my Father and Preserver. I believe in Jesus Christ my Redeemer. I believe in the Holy Ghost my Enlightener and Consoler. I believe in the forgiveness of sins, in the resurrection of the body and in the life everlasting. I believe in the Holy Bible, from its first letter to its last, as the Word of God to me. At my side lies a Bible three hundred years old, filled with the annotations and confirmations of my ancestors, who not only read it, but thought it worth their while to fight for the right to do so. I would do the same today, if an occasion demanded it. I want no 'revised' Bible. I want no woman's Bible. The Bible of the martyrs and confessors of our faith is sufficient. It has been sufficient for life; I doubt not it will be sufficient for the hour and article of death.

"If now you ask about my creed, I answer, I am an Episcopalian; but I worshiped happily with Presbyterians for twenty years, and could have done the same with Methodists, Baptists, Quakers, etc. My convictions sway decidedly to the 'Inner Light' of Quakerism—the Light greater even than the Word—the Light that lighteneth every man that cometh into the world; but I find good in all denominations.

"I have gone seldom to church lately because I want only 'an old fashioned clergyman,' 'antiquated,' 'slow'—that is, I want a minister who will preach the Gospel, and not politics, prohibition, sanitary science, etc. If I could find a minister with the Gospel lodged in a large heart, love-fraught, self-denying, making Christ Jesus the luminous center and the very effulgence of his life and teaching, I would go to hear him every day. But I do not respect the 'new woman.' I am so old-fashioned that I cannot comprehend how a man may dedicate himself to preaching Christ, assume the title of Reverend as a mark of his sacred calling, and then give at least six-sevenths of his time to running a milk farm or an intelligence office or a boarding establishment. But I recognize the variability of human creatures, and if others find these guides sufficient I do not presume to judge them. For myself, there is the fatherhood of God, the intercession of Christ and the omnipotence of prayer. What more can a soul need or desire?"—The Moravian.

For Indigestion,

Use Horsford's Acid Phosphate.

Dr. S. P. Peck, Hinton, W. V., says: "I have used it in indigestion and it has no equal."

The ideal, or rather very substantial, farmer has been found in Mississippi. Who can match him?

Yazoo City, Miss., Dec. 16, 1896. Editor Vicksburg Post:

In 1894 I made 300 bales of cotton with six mules; in 1895 I made 237 bales with eight mules, and in 1896 I made 257 bales of cotton with eight mules. I worked 300 acres in cotton each year. This section 1894 was an ideal year for raising cotton; 1895 was a very wet year, 1896 was a very dry year. Not a single day's work was done in the field with any other mules during the three years than as above stated.

During the three years I have had no trouble in raising short cotton at three cents per pound. Yours, B. Wilson.

The Yazoo valley, where this man plants, is perhaps the richest soil on the earth's surface. Farmers, less favorably situated cannot raise cotton for three cents. Augusta Chronicle.

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RAILROAD TIME TABLE.

Illinois Central.			
ARRIVE—		LEAVE—	
Local mail.....	9:00 pm	Local mail.....	6:55 am
Chicago limited.....	6:25 pm	Chicago limited.....	9:00 am
Fast mail.....	8:25 am	Fast mail.....	6:10 pm
Louisville and Cincinnati			
Fast mail.....	8:25 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.			
No. 3.....	6:25 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis	Express.....	No. 6, Memphis	Express.....
No. 21, Vicksburg ex-	press.....	Vicksburg ex-	press.....
No. 33, Baton	Rouge ex.....	No. 34, Baton	Rouge ex.....
Louisville and Nashville.			
No. 2, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	8:50 pm	No. 8, coast acc.....	3:30 pm
No. 5, fast mail.....	8:30 pm	No. 2, lim. ex.....	7:50 pm
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 am
Texas and Pacific.			
No. 52, Ft. Worth	and Cal. ex.....	No. 53, Cal. ex.....	8:15 am
No. 51, Hot Sp	ge express.....	No. 51, Hot Sp	ge express.....
Queen & Crescent Route.			
No. 1, Cincinnati and	New York.....	Cincinnati and New	York.....
No. 2, local.....	8:30 am	Local.....	7:30 am
Southern Pacific Company.			
Texas and Mexico			
fast mail.....	6:45 pm	California ex.....	9:15 am
California ex.....	6:55 am	Texas & Mexico	fast mail.....

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Montgomery, Birmingham, Nashville, Louisville, Cincinnati, Atlanta, Jacksonville, Washington and

NEW YORK

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No.	Departs.	No.	Arrives.
6 Fast Mail.....	7:10 am	3 Fast Ex.....	7:35 am
4 Fast Ex.....	9:45 am	7 Coast acc.....	8:55 am
8 Coast acc.....	8:30 pm	1 Lim. Ex.....	5:00 pm
2 Lim. Ex.....	7:50 pm	5 Fast Mail.....	10:25 pm
Sunday Ex.....	7:50 am	Sunday Ex.....	9:30 pm

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

From January 18 to 25.

Mack Henson, *5	G. R. Smith
T. J. Johnson, *1	Henry Breward
B. G. Smith, 1	James Martin
J. Will Jackson, 1	R. P. Y. Green
William Porter	T. Walker
David Loie	Jules Benn
A. Z. Mitchell	M. J. Bullock, *1
J. E. Watkins, *1	B. J. Goff, 1
M. P. Moore	L. L. Green
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J. D. Johnson, *2	John J. Jackson
A. Moore	Mrs. Anna Smith
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M. White, 1	G. G. Logan, *2
J. P. Patterson, *1	L. Munn
A. Brown, 1	Mrs. W. H. Golden, *1
C. W. Whitehead, *1	
Mrs. Louisa Williams	

Yearly

Our Conference brethren who have claimed it impossible to pay at the Conference usually say they will send it to the office "in 30 days;" but the 30 days seem never to end in nearly all cases. Now, brethren, please remember these premises. The editor and publisher are faithfully performing their promises, ephgm hmbhm hmbhm part of this work—even going beyond what was promised or what ought to be required. Let the first work done be that of squaring accounts at this office.

All subscriptions expire at the end of some calendar months, and therefore many will expire with this issue unless renewed. We shall send next week's issue to all these names, and trust every one will be renewed before the list for the following week is made up. Examine the date printed after your name, and if it is "Jan. 97," it means that a renewal must come before the second week in January or no more will be sent.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

THEY LIVE IN OUR MEMORY.

..... Give Name and Place Distinctly.....

Hartford, Ky.: Bro. Henry Gibson died on the 6th of January, and was buried on the 7th. He was said to be 83 years old when he died. He leaves a wife and six children, and is much mourned by all who knew him; by both white and colored. Father Gibson was a man of God and was a true worker in his vineyard, having been carrying the Gospel for over thirty years. He was a member of the Lexington Conference and was always found at his post. R. Buckner, Pastor.

Hartford, Ky.: Bro. Horton died on the 16th and was buried on the 17th. He was a member of the Lexington Conference and about 72 years of age. This makes the fourth preacher that has died this Conference year belonging to the Lexington Conference. Yours in Christ. R. Buckner.

Fairmount Circuit, La.: Sister Fucinda Johnson, a faithful member of St. Charles M. E. Church for forty years, departed this life October 29, 1896. She leaves three sons and three daughters and a host of friends and grandchildren to mourn her loss. She was at the District Conference which was held in Boyce, and at the love feast she said she would never meet another one on earth but in heaven, so she was good and true to her church. Her funeral was preached by the pastor.

I. R. Williams, P. C.

Forest, Miss.: Sister Jennie Crump, member of Lynch Chapel, and the mother of Revs. P. R. and B. L. Crump, fell asleep in the arms of Jesus, January 16th, in full triumph, aged 66. It seems that Rev. P. R. Crump remembered that portion of Scripture, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

M. White, P. C.

Port Barrow, La.: Sister Fannie Bird died on January 19th. In the absence of the pastor, Rev. H. J. Wright, P. E., officiated.

Neuralgia is the prayer of the nerves for pure blood. Hood's Sarsaparilla is the One True Blood Purifier and nerve builder.

It gratified the publishers to notice that a much larger per cent of the new names received are yearly than heretofore, for these make the growth of our list steady and permanent.

The manager feels constrained to mention a matter that has caused a good deal of trouble and annoyance and that has greatly injured the work. Some pastors receive pay for a year, but remit to us for only three or six months, thinking they will remember to send again before that runs out, but which they fail to do till the paper has been stopped and complaint is made of not receiving the paper. Then a lot of correspondence ensues, requiring much time to look up the records, etc. Some of these subscribers never write us, but blame the office. While this practice is not general, it has been too prevalent and we hope will not be done any more.

A CARD.

I wish to acknowledge and to return to Mrs. J. R. Bingham, a white lady of this place, the heartfelt thanks of myself and congregation of Venson M. E. Church, at this place, for a Pulpit Sette (price \$15.00) presented to us upon my return from Conference. Mrs. Bingham is a pure, consecrated Christian lady, who commands the love and respect of everybody who know her. That her future life on earth may be blessed and her final reward a home in heaven, is the sincere wish of myself and entire congregation.

M. W. Reid.

Carrollton, Miss.

We will send the Cosmopolitan Magazine with our paper, both one year for \$2.00.

Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to tone, sustain, and renew the wasting of nerve, muscle and tissue. It is more because of this condition of the blood that women are run down,

Tired, Weak, Nervous,

Then because of the work itself. Every physician says so, and that the only remedy is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For the troubles Peculiar to Women at change of season, climate or life, or resulting from hard work, nervousness, and impure blood, thousands have found relief and cure in

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CLARKE'S COMMENTARY: 6 vols. Imperial 8vo. Old Testament, original; New Testament revised by Daniel Curry, D. D. Cloth, leather titles, \$10.00; sheep, \$15.00.

LESSON COMMENTARY ON THE SUNDAY SCHOOL LESSONS for 1897: To pastors and teachers, \$1.

PEOPLE'S COMMENTARY: Including brief notes on the New Testament, designed to assist Bible students and common readers to understand the meaning of the inspired Word. By Amos Binney and Daniel Steele, \$2.50.

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I. B. SCOTT, D. D., Editor.

NEW ORLEANS, FEBRUARY 4, 1897.—Vol. 32 No. 5.

EATON & MAINS, Publishers.

WANTED—A PREACHER.

At Hardscrabble District. Salary, \$300 Per Year.

Our church wants a preacher—a preacher of fame,
Not too fond of sensation, nor too prosy and tame;
But one who has learning, devotion, and skill,
And can live on a pittance, will just fill the bill.

We feel in our hearts we can justly expect
He shall not be too young to command our respect;
Nor yet do we want one decrepit and old,
But one who will add to the strength of the fold.

The pastor we're seeking, and hoping to find,
Must be active and earnest and helpful and kind;
Not too conservative—fond of the past—
Nor yet too progressive, too daring, or fast.

The success of our church on the preacher depends,
So we trust he will know how to win hosts of friends.
He must not be frivolous, vapid, or light,
Nor yet be so solemn our souls to affright.

There's one fault that all of our pastors have shown:
They expected that part of their time was their own;
But we have a right, for the money we pay,
To call for their service by night or by day.

In fact, we are waiting and hoping some day
An angelic pastor may wander this way,
Who can live, work, and suffer, yet never complain,
If sometimes he fails in his dues to obtain;

Quite humble and meek, not puffed up with pride,
Nor greedy, nor selfish, nor dissatisfied,
But thankful to take what the church may afford,
Knowing patience is ever its own best reward.

—The Ram's Horn.

EDITORIAL COMMENTS.

The enrollment at Wiley University has now passed 300.

There are 1,000,000 Cubans, 500,000 Negroes and 150,000 Spaniards in Cuba.

Thank you for your kind words, but wait till we are through visiting spring Conferences and can stay in the office.

President-elect McKinley was fifty-four years old January 29th. He celebrated the occasion by a visit to his mother and a family dinner.

Steamboat travel at Memphis and beyond had to be abandoned on the Mississippi river during the recent cold spell, on account of ice drifts in the river.

If our brethren of the C. M. E. Church can be pleased with a paper that gives the news of their church, the general news of the country, and keeps them informed as to the doings of all other churches, they ought to be satisfied with the "Christian Index," as edited by Dr. Phillips. We always read the paper with interest.

Philadelphia had a great fire last week; it began in a building near Mr. Wannamaker's great store which came very near being destroyed. The property destroyed is valued at \$1,000,000 to \$2,500,000.

A fearful blizzard swept over the North last week which caused much suffering and loss of life in all parts of the country. It was intensely cold even in some sections where the winters are not usually severe and at a number of places in the Sunny South the thermometer dropped below zero. The general verdict was; coldest spell for years.

EDITORIAL CORRESPONDENCE.

When we turned our face toward Atlanta, Ga., the seat of the Atlanta Conference, reminiscences of the early seventies crowded themselves, unbidden, upon our mind. We could see ourself and an older brother as we walked up Whitehall to the old Clark Seminary and recall how earnestly he and mother had pleaded with us to give up what we considered a good paying job, to attend school. At last we were prevailed upon to leave our Texas home and enter school, and while we did not know enough then to desire to go, we know enough now to thank God that the counsel of wiser heads prevailed. Our only excuse is that man is the only animal who is born a fool; sometimes, however, he gets over it. We refer to this for the benefit of our silly young friends who have to be persuaded into going to school.

When we walked into Loyd Street Church, where the conference assembled, we recalled the scene we witnessed when the conference convened there about twenty years before, Bishop Scott presiding, when the all-absorbing question was should the conference be divided into a Colored and White Conference. Dr. E. Q. Fuller favored the division and Rev. I. J. Lansing opposed it—and such a debate it was. The conference divided on the color line and then the Bishop impressed a great audience in his great sermon on Sunday with those memorable words: "I perceive that God is no respecter of persons," etc.

Atlanta is a great city and a great railroad center. Ninety-three passenger trains go in and out of its "Car Shed" every twenty-four hours, and, strange to say, every one of these trains except those on the Central of Georgia and Western and Atlantic have on their engines Negro firemen. It is not necessary to discuss the motive that leads to their employment, but we are glad to state we were informed by a railroad man that they are giving entire satisfaction.

It still goes a little hard with the Gate City to have the colored traveler occupy a sleeper or a first-class car; but she is improving and will, we trust, eventually become accustomed to these things.

The Southern and also the Seaboard Air Line Railways pay no attention either to Atlanta or the State of Georgia in these matters, but stand prepared to give its passengers what they are willing to pay for.

Atlanta, however, believes so earnestly in separation that she tries it on her street car lines, that is she tries where the companies can make it work. It was tried on the line which leads to our Clark University till the company saw that the school and community were profiting more by their exercise in walking than the company was, then it said come on we were just joking.

Atlanta is also a great educational centre for our people. Her city schools are spoken of in the highest terms and here is located Spellman Seminary, Atlanta University, Morris Brown College and our Clark University and Gammon Theological Seminary.

Clark and Gammon, as is well known to some of our readers, are both situated on the magnificent tract of four hundred acres purchased by the immortal Bishop Gilbert Haven. What was then considered a very doubtful experiment is now acknowledged to have been the surest evidence of the sagacity and business foresight of that plucky and determined lover of men. God bless his memory.

The friends of the school will be pleased to know it is rapidly regaining its footing. Dr. Thirkield is acting president and the enrollment is larger now than for the whole of last session.

Gammon, too, has a fine attendance and is doing magnificent work. It is evident the attendance at both of the schools will advance from year to year for we counted more than thirty children in the families of the teachers and should any one find time to add to these the little ones in the families of the theologues who occupy cottages on the grounds he will find that our proposition is abundantly supported.

The Conference spent the whole of Saturday at the University and held two sessions. The conference passed a resolution recommending Prof. J. C. Murray, of Gammon Theological Seminary, to the Board of Managers for President of Clark University.

A pleasant feature of the day at the school was that the president invited the whole conference to take dinner at the University. This every one seemed to enjoy.

In the evening from 7 to 9, Dr. and Mrs. Bowen invited the whole conference to a reception at their residence. Of this, we shall give a few reports next week. Dr. Mason and the editor of this paper had the very great honor of being entertained in their pleasant home, besides taking a meal with Doctor and Mrs. Thirkield, Doctor and Mrs. Parks, Doctor and Mrs. Murray and our two old time friends Dr. and Mrs. Croghan. They are all doing faithful and effective work for God and the race. Their work will tell on every Negro church in this country and will tell throughout eternity.

We met many old friends of days gone by and missed many we hope to meet in heaven.

LYNCHING CONDEMNED.

We are glad to be able to say that more than one of our Southern exchanges published by white men, have denounced the deeds of blood and lawlessness that were perpetrated in this state during the month of January. To us it is a hopeful sign. We believe confidently that the press of the South holds the key to the situation, hence we welcome the least indication that they are being aroused to come to the rescue.

Regarding the lynching to which reference is made, it seems remarkably strange that Joiner, who was implicated by Johnson, should have been jailed and finally lynched, when the white man whom Johnson claimed was a party to the crime and the instigator of it all, has not even been arrested. If Johnson's testimony was good in the one case, it should be good in the other.

The Commercial-Herald, of Mississippi, says:

"The story of the Tangipahoa lynching makes ghastly reading. The spirit of brutality and wantonness in which the performance was conducted is well illustrated in the 'set-to' between the two victims with which the crowd was entertained while the arrangements were being made for the final act. It is to be noted that these three make up five lynchings in this section of the South in this first month of 1897—not one for the crime that some contend justifies infliction of the death penalty without trial by jury. The killing of the Negro, Joiner, upon the unsubstantial testimony of Johnson, who plainly implicated the other in the hope of exculpating himself, will leave an abiding impression that an innocent man—though a 'bad nigger'—was offered up on the shrine of blood. Firm in the belief that the mob law is a vital curse upon the South, we can but regard the apparent increase of the spirit, which is its source as profoundly disheartening. To this feeling, we suppose is due the perfunctory condemnation by the New Orleans press of the affair. But it is a veritable sowing of dragon's teeth, all the same."

OUR CONTRIBUTORS.

"THE NEGRO AS A FACTOR IN CIVILIZATION."

Prof. P. Moore.

According to the history of anthropology, a period of more than ten thousand years has glided by since man first entered upon the stage of active duty, having spent thousands of years in moulding and fashioning his language.

Egypt was the cradle of civilization. She presented it to the world, playing an active part in art and science and passed away as a weary dream. Athens, in the land of Greece, the home of sculpture and literature, whose remains serve as guides for philosophers, poets and men of supreme achievement, rose to prominence and passed away, leaving her footprints only to be thought of as a brilliant mark on the pages of history. In 509 B. C., when the Roman Republic was established, there arose two classes of people—the common and the aristocratic. For more than 383 years the common people were first enslaved and then were struggling for their freedom, and continued to struggle until they were all emancipated and received the same privileges and rights as their aristocratic brethren.

Nearly every race of people of the world has been prominent upon the index of Ancient History except the Negro, showing plainly that all races and nations have a day to play an active part in civilization.

M. Wells solves the solution of man thus: "In civilized man," says he, "we have first, an inherited factor, the natural man, who is the product of natural selection, one who continues in the same path, contented to live his life without making any progress; second, we have an acquired factor, the artificial man, the highly plastic creature of tradition, one full of suggestion and reasoned thought, one capable of being developed." That factor and civilization for centuries have developed side by side and will continue to develop together, producing, through the agency of eccentric and innovating people, preachers, lawyers, doctors, poets and political reasoners. And as the Negro as well as other races is found among the artificial men, we must logically conclude that all men are descendants of a common parentage, and that the Negro is and will continue to be a legal factor in civilization.

It is true that the Negro was brought to this most enlightened continent, the land of the free, and the home of the brave, it is called, and enslaved to labor under hard task-masters for more than 246 years, yet it is also true that in the face of the gravest and most powerful obstacles, if we but allow our minds to swing loose from prejudice into which they are likely to fall, we will see even in the dark hours of slavery a few ardent factors of civilization in the Negro race. Fred Douglass, the hero of the Negro race, a man whose name as it grows older in history becomes greater and runs higher in the estimation of the American nation, a name which shines as a beacon light to his race, labored in the Anti-Slavery Society, laying the basic foundation for your and my freedom and liberty, which Sidney Smith declares to be the brightest emanation from the Gospel, the attribute of God, showing that the progress of all civilization has been from the reign of will to the reign of law. Do you claim that such a man is dead? He is dead yet will his memory live forever in the hearts of men. His silent voice and influence are moving upon the face of the nation, inspiring the youths as they but read from the pages of history the noble deeds wrought by this imperishable character.

Let us not forget others who have been instrumental in lifting us up to the point of freedom. John Brown, may the world praise his name, brooded over this institution of slavery, the most abominable curse ever instituted upon the character of any nation, and in his attempt to seize Harper's Ferry and liberate the slaves, he, with a number of his colleagues, was put to death. His body is dead, but his soul and influence will live on and on throughout ceaseless ages.

Besides the writers, office holders and ministers of the Gospel who are laboring in this country, we are proud to note the fact that we have both men and women who have consecrated their

lives to the service of God and have gone across the waters that they may impart there to humanity civilization, that civilization which humbled the pride of the haughty Athenian, loosed the fetters of idolatry and superstition, opened new and better associations, seats itself in the hearts of nations, points men to a higher and more sublime intelligence; that civilization which awakened Germany, Holland, Scotland, France and England from their lethargy to the rights and privileges of mankind.

Awake, arise, young men and women, let us go forth scattering the seeds of intelligence through every clime and nation, that we may leave a foundation upon which the coming generations of the race may build! While the signs of the material development and prosperity of the race have never before been more auspicious than at present, let us not forget that there are still improvements to be made in the coming century. Let us also remember that the great powers of Europe have parcelled out among themselves almost the entire continent of Africa, and that while other nations are building upon their acquired civilization, demonstrating the fact that the lust of conquest knows no bounds, we are expected to play an active part in the civilization of the Twentieth Century.

And more still, great questions in religion are yet to come up and be settled, and their very principles themselves are to be rescued from the corruption, the thralldom and the superstition of past ages. Nay, we must aim higher and stand above former achievements, giving literature to the world written by master hands. Let it be our mission to furnish mankind with a literary aliment which will forestall the productions of those who have either written for fame or pay. The world inquires no more concerning your long experience. Capacity, says one, not experience, is the measure.

If the Negro would be a true factor in civilization, every one must do his share unless he is willing to prove himself unfit for free institutions, fit only to be controlled and governed by a superior race. They must not swerve from their devotion to a high ideal. They must act fully as American citizens, unselfish, unbegrudgingly to each other, just in all their dealings, gentle in spirit, hope and purpose with mankind, and they must possess the essential manly virtue of energy, resolution and of indomitable courage.

McMinnville, Tenn.

LOYAL METHODISTS SHOULD TAKE THE "SOUTHWESTERN."

Rev. C. E. Hemsley.

The first issue of the Southwestern Christian Advocate of the new year, double its former size, reached us safely in the 6 p. m. mail Saturday. We are glad to have such a spicy, cheerful and well informed organ, from which we gain rare information of every department of our church work, that otherwise would be a conundrum.

We have perused it thoroughly and really think that it excels all former issues because of the vast field of general church work and literature it covers. Now, we as Methodists, if we are true orthodox Methodists, and like to see the church of our choice succeed everywhere, then every preacher, local, deacon and elder, also lay members, will help support the paper, so as to place it by its own merits upon a basis of self-support. We hear some of our Methodists say: I am a Methodist! I am a Methodist from the sole of my feet to the crown of my head. But we can soon test their Methodism by asking them to subscribe for one of our church papers. Their Methodism that was at high-water mark has suddenly changed its course of enthusiasm and fallen down below zero. Nevertheless, they take other papers, paying as much as a penny per diem. Are these logical and consistent Methodists? What are the prerequisites for a good Methodist? He should have a disciple to acquaint himself with the laws of the church, its origin, its officials, its creed or articles of faith and its great systems of missionary work and educational facilities. We must read more and study more the ground work of our church. Why? Because the reading people are the thinking people, and the eyes of the whole world are upon us. We should be fully equal to give a reasonable and intelligent answer why we are Methodists. We are quizzed to-day from every direction, why do we remain in

the church of our choice? This question can be easily disposed of even on the spur of the moment, and leave no doubt in the quizzet's mind as to why we are Methodists providing we read more of our own literature, think more and watch more. How long are we to remain reticent to the allegiance we made when we joined the church? How long shall duty be ignored and conscience collared as a reminder of our vows to God and the church? Other denominations are always on the alert. They very seldom ascend the rostrum but that they hold in their hands one or more of their church organs; persistently appealing to and urging the laity to become subscribers, to read what their church is doing. Likewise let us commence at the beginning of the new year and establish a permanent library in the home, consisting (if this is the extent of our means of the Bible, Discipline and the Southwestern. What do we think of you? We think you have accomplished a long felt need by giving us a sixteen page paper, whereby we all can occasionally satisfy our long pent-up knowledge and give vent as to how we feel toward the great topics of our church polity and the problems that are agitating the minds and hearts of this great nation in State, church, and society. Let us rise above our environments, shake off the sham of indifference, subscribe for the paper ourselves, then urge our friends to subscribe; make a strong pull, a pull all together and give the Southwestern a hearty welcome in the home. I believe our homes will be made happier, our lives more cheerful, and our Zion stronger.

I say again, rise, for the light has come. The light of moral grandeur, the light of educational facilities, and the light of Christian devotion.

Gettysburg, Pa., Delaware Conference.

WOMAN AS A POWER FOR GOOD IN OUR CHURCH AND NATION.

Miss L. P. Brown.

The Church of Christ furnishes no truer test of fidelity and efficiency than the interest that she cherishes in the cause of missions. By this she vindicates her right to interpret the spirit, nature and scope of Christian work, and by this she will be urged forward in her conflicts and conquests until the kingdoms of this world become the kingdoms of our Lord and of his Christ. The church has no truer friends, no more heroic defenders, no more liberal givers, none more loyal to her every interest, than those women whose hearts have been touched by the love of Jesus, and who have consecrated their lives to his service. Our best thinkers and most careful observers declare with singular unanimity that this is the crucial period of republican institutions and of Christianity in America, and that the work of the Christian church for the next twenty years will be to decide the question whether the form of government of the United States will be republican or monarchical; whether the pure principles of Christianity or the wild theories of anarchists and infidels shall prevail. The solution of this problem here will aid in its permanent settlement elsewhere.

We are living in the most wonderful age of the world's history. No Christian nation has shared so largely as we in the bounty of God. All providences tell us plainly that we are called to lead on the work of the eventide of the world. The perils which beset us, the mad cry of men who clamor for brotherhood without Christ, and the host of infidels who would dethrone our God, warn us in thunder tones of the battle. No nation has survived the loss of its religion. If the hosts of light and darkness are to be marshalled for conflict in this country, and the great battle for the triumph of the church is to be fought here within the next quarter of a century, every possible effort should now be put forth to reach the multitudes that flock to our shores, and the neglected native population of our own country, to teach them the nature of Christian civilization, and to prepare them to become its earnest participants and zealous supporters. The importance of a wide movement to meet this crisis is indicated by the ominously rapid increase of our country's citizenship, and the fearful illiteracy and degradation in which so many are involved. Some of us have seen the gleam of the torch carried in bloody hands and have heard the growl of the demons of anarchy. If such scenes are not repeated with multiplied horror, it will be because Christians

awake to the danger, realize their responsibility and provide Christian sympathy, education and guidance for these alien elements of population in our country.

Missionary work in our church has been organized and developed to meet the necessities and opportunities of the hour. The formation of such a society was in response to the most thrilling appeals for help and the manifest calls of God. In this crisis the church and State alike require the help of Christian women. They alone can carry into dark cabins, wigwams and adobe huts, garrets and cellars, where human wretchedness and vice abound, the methods and spirit of the Christian home, which is the foundation of the Republic. If the church in America is to be a power for the evangelization of the world, its latent energies must be developed and its forces properly conserved. Women constitute two-thirds of the church membership, and are, therefore, numerically, an element of strength; yet the large number of workers that they furnish for the field is not the most important advantage. The great advantage is that they bring an entirely new influence into the world of effort; a quiet, unseen and pervading influence, the result of the combined patience and strength, more potent even than what is gained by mere numbers and display. It is an encouraging fact that the organized effort of women in Christian and philanthropic work is becoming more fully appreciated. Righteous principles are pure motives of action, planted in human hearts they grow in power and give rise to moral reform.

The homes of the people are the real centers of influences determinative of the character of the people. Woman's appropriate sphere of action is the home. As the spirit of practical philanthropy and religion thoroughly imbues the current of her thoughts she will be able more effectually to purify the sources of power, and send forth vitalizing influences that will reach with elevating effect all classes and conditions of society. To meet successfully the momentous moral questions involving the destiny of the nation, philanthropic measures should be so planned as to utilize this hitherto latent force of Christian women. The value of woman is in proportion as she labors in harmony with the laws of her being. Hence to secure the best results of her labor the plans of organization must be such as will enable her to enter the field of effort in ways consistent with and congenial to her womanly nature and endowments. There is nothing in her recognized sphere of action nor in the delicacy of her nature to prevent this being done. She may be welcomed to association in thought and effort with the other sex in the removal of human suffering, and in the introduction of a higher civilization. In the countries where the aid of women in benevolent work is rejected, progress is well-nigh paralyzed, but in those where her intelligent co-operation furnishes the incentive to noble achievements wonderful advancement has been made in every department of Christian effort.

Whether this nation, richly freighted with the hopes of countless millions, shall be preserved, and shall continue to be a beacon light to other lands, is a question that lies near the heart of intelligent Christian women, not only because their own elevation and happiness are closely connected with every movement for the evangelization of the world, but because every impulse of their nature is in the fullest sympathy with such a result. Brookhaven, Miss.

The Twentieth Century.—The question has been frequently asked of late as to the time of the beginning of the Twentieth Century. According to the chronology of the Bible, as now accepted by scholars, Christ was born towards the close of the fifth year B. C. A mistake was made in the sixth century by one Dionysius, in his reckonings, which make the present year 1897, instead of 1901, which it really is. So that we are now in the twentieth century, and have been since the first day of January, 1897. It is unfortunate that a mistake should have been made in the date of the beginning of the Christian era, and it is to be regretted that it is one of those mistakes which is so hard of adequate explanation, and one so difficult of correction.—Religious Telescope.

The man who cannot find fault with his own life will be well prepared to complain about God's injustice, in the judgment.

OUR BENEVOLENT CAUSES.

OUR MISSIONARY SOCIETY.

Read Carefully, Ponder Prayerfully, Act Promptly.

An Open Letter of Questions and Answers to Every Member and Friend of the Methodist Episcopal Church.

What is the Missionary Society of the Methodist Episcopal Church?

An organization for carrying out the great commission of the Lord Jesus Christ.

When was it organized?

In 1819.

What is the Foreign Department?

Missions in Africa, South America, China, Germany, Switzerland, Scandinavia, India, Bulgaria, Italy, Japan, Mexico, Korea, Hawaii.

How many missionaries, teachers, and native helpers have we in the entire Foreign Field?

Five thousand two hundred and forty-three.

How many church members have we?

One hundred and fifty thousand three hundred and sixty-seven.

What is the average attendance upon our services?

About one hundred and forty-five thousand.

How many in our Sunday schools, including officers, teachers, and scholars?

About two hundred thousand.

How many seminaries, colleges, or secular schools?

About fifteen hundred.

How many hospitals and medical missionaries?

Twelve hospitals, fifteen medical missionaries.

What is the special work of the home missionary department?

To aid frontier charges, sustain missions among the foreign populations in our large cities, work among the American Indians and white and colored people of the South.

How many missionaries and teachers are aided by the Missionary Society in this country?

Missions among our foreign population, five hundred and eighty-one; English-speaking missions, one hundred and sixty; Aids to needy English-speaking churches, about three thousand. Total, four thousand seven hundred and forty-one in whole or in part.

How much money has been raised by our Church for the Missionary Society since its organization?

Thirty millions seven hundred and ninety-five thousands four hundred and sixty-two dollars.

What was the amount raised the first year?

Eight hundred and twenty-five dollars.

What was the amount raised last year?

One million one hundred and seventy-four thousand five hundred and fifty-four dollars.

What portion of the entire amount raised last year was appropriated to the foreign work?

Fifty-five per cent.

What portion was distributed to mission work in our country?

Forty-five per cent.

What is the expense per dollar to the Church in raising and distributing the money raised for missions?

About two per cent.

How much is the Missionary Society in debt?

About two hundred and twenty thousand dollars.

What caused the present indebtedness?

It is the accumulation of the last four years, during which period our work has prospered beyond anything in our history, and the income of the society, by reason of financial depression in this country, has not increased in like proportion.

What does the society propose to do with its present debt?

It proposes to pay it.

Why should we pay it?

Because a debt is depressing, it discourages workers, paralyzes effort, costs so much for interest, prevents progress, weakens faith, reproaches the church, and dishonors God. Again, it can be done, and, therefore, ought and must be done.

How is this object to be secured?

By an appeal to the entire Church, enlisting the hearty co-operation of Bishops, presiding elders, pastors, presidents of camp meetings, Sun-

day school superintendents, and Epworth League presidents.

When is this effort to be made?

On Sabbath Day, July 26, 1897.

What is our method?

An earnest appeal from pulpit and desk, asking the rich to give of their abundance, the poor of their little. Securing an offering from each member of the Church.

Do we expect to accomplish it?

Yes.

What is the ground of our confidence?

The power of Christ's love in Christian hearts; the loyalty of our people to their own Church; the unquestioned ability of our Church to do it; the conviction that God has directed us in this special plan, and thus being of the Lord it will surely come to pass.

Will the churches receive credit for this special contribution in their annual report to their Conferences?

Yes!

A. B. Leonard,

J. A. Palmer,

W. T. Smith,

Missionary Secretaries.

LETTER FROM BISHOP HARTZELL.

Bishop Hartzell writes under date of Jan. 7th, on board S. S. Benguela to his family:

"My last word to you was written the morning after leaving Liverpool while the ship was anchored in a friendly harbor to await the passing storm. It has been an eventful week despite the sameness of sailing on the ocean far away from land and in a track frequented by few ships. This morning we sighted the Island of Porto Santo, one of the Madeira group, and are now within forty miles of Madeira Island where we will spend perhaps twenty-four hours to discharge cargo. We have come 1450 miles from Liverpool and have yet 1,800 miles to Monrovia—fully two weeks more on the sea. After we strike the African continent near Cape Verde we will stop a day or two at each of several trading ports before reaching Monrovia.

"On the whole, we have had a rough trip; during the more than four days, a hard northwest wind has blown, and with head winds, or nearly so, and high waves. Am so thankful that I have not been seasick. How I do praise God for this deliverance, and pray that it may continue! Dr. Fowler's seasickness has been dreadful and continuous. Has been out of his bed but little. Have nursed and comforted him the best I could; he is a noble fellow and struggles manfully.

"Midnight.—The roll of the vessel was worse and worse as we neared Madeira Island, and I could not write. Arrived at Funchal, a beautiful Portuguese city on Madeira Island, this afternoon. Dr. Fowler was so ill, I brought him ashore to the hotel for the night, and he is now much revived. We sail to-morrow morning at ten. Prof. Camphor and wife are good sailors; I have three noble souls in my three companions.

"Sunday, I preached on shipboard, from the text, 'Fear not, little flock,' etc. Had a good service. Wednesday night we collided with a sailing vessel. It was 3 a. m., and hearing the machinery stop, I got up and dressed. Our ship was not hurt. Signals from the other vessel asked help, so we anchored till daylight, when signals told us they were sinking and to come to them with boats. In spite of dreadful seas, our boats went out and saved the thirteen men, who set fire to their vessel before leaving it. How wonderful our preservation! To God be the glory!

Had expected to have all day to write and work, but the captain has been here from our ship and says he must get out of port before 10 a. m. to-morrow or his vessel will be seized. He brought the thirteen men from the injured ship here, and their captain went before the Spanish consul and lays the blame of collision on our captain. The papers cannot be served, however, before 10 a. m. and he intends to get away before that time. He is working all night with extra force to discharge the cargo.

"My hold on God was never so complete. Last night as the ship rolled so dreadfully, I was tempted to worry lest, when my side would seem to be sinking, it would never rise again. I just committed myself fully to God's care and my fear was gone and I had a blessed night's rest. I went on board the ship early in the morning and Dr. Fowler."

EPWORTH LEAGUE.

FEBRUARY 7.—IMMANUEL—GOD WITH US.

(Isa. 9:6-7.)

Rev. P. Ross Parrish, A. M., in Epworth Herald.

Among all the prophets of the Old Testament, there is none who holds a more prominent place than Isaiah, the son of Amoz. It has been said of him that he died with the Gospel on his lips. No where can we find the promise of the Messiah more clearly announced; nowhere is the kingdom of the Messiah depicted in colors more life-like and abiding. The prophetic vision of Isaiah is not restricted by the narrow limits of his age and country; he sees the church of Christ rising before him and uniting in one the Jew and the Gentile.

Isaiah was a man of great natural endowments, intensified and consecrated to the loftiest ends by his self-surrender to God. He had the intellectual grasp of a great statesman, and the fervid imagination of a great poet. He could make combinations and foresee consequences, and warn him who ventured upon devious ways; he could portray with sustained power; he could overwhelm with the outpourings of righteous indignation; he could pierce with irony; he could cheapen with ridicule; he could mourn over his self-destroying people; he could sympathize with the downcast; he could rise to heights of spiritual experience and anticipation.

His sermons are poems in which poetic fire and skill are wholly genuine and wholly at the service of his moral integrity, so that through them, God revealed his will afresh to successive generations.

The selection for this week is a striking and marvelous passage, and it is singular that it has not received larger attention from preachers and Bible students. In three full courses of the International Sunday-school Lessons, this passage has never been reached. It has had all too scant treatment at the hands of the expositor and the preacher.

Who is Immanuel?

There can be little reasonable doubt that Isaiah, in the passage before us, and in other significant utterances has the Messiah in mind. No smaller fulfillment of such sweeping prophecies can do justice to the language used. Many of the skeptical critics have been busy trying to pare down the thought of Isaiah to some good king of Judah soon to arise. But in most of such interpretations the wish is father to the thought, and need give the devout and practical student of the scripture no concern.

"Unto Us a Child is Born."

All reform—all progress—all the best hope of the church and the world gather about the cradle and face toward the kindergarten. The value of the child in the home, the church, the world, cannot be overestimated. The manger, the cradle, and the Bethlehem babe emphasize this truth. The star of the world's hope hovers over a cradle. Every home is bereft in which it cannot be said: "Unto us a child is born." If we have no child of our own, we can for Christ's sake befriend some neglected waif, some lonely child. We can, in our sphere, take the attitude and exhibit the spirit of the Christ and say: "Suffer little children to come unto me."

The Incarnation—

Is the crown and climax of revelation.
Exhibits in a practical way the love God.
Declares the moral value of man.
Glorifies motherhood and childhood.
Puts the lever under the load.
Utilizes the principle of sympathetic touch.
Tests the character and devotion of Jesus.
Provides a matchless and final teacher.
Gives value to all other spiritual truth.
Interprets the meaning of suffering.
Teaches the lesson of self-sacrifice.
Links earth to heaven, and man to God.
Provides a full and perfect atonement.
Conquers fear and sin, death and hell.

The Wonderful.

From whatever focus we look on Jesus, he is the Matchless One. We catch glimpses of him in the cradle, on the mountain, in the synagogue and temple, at the trial and on the cross, and at each view we cry, "Wonderful!" Whether as

babe, boy, carpenter, teacher, friend, or dying hero, he is alike wonderful. Wonderful in every aspect of his nature, wonderful in every element of his being, wonderful in every relation to the soul, wonderful in his birth, in his life, and in his death, wonderful in prophecy and history, and wonderful to all eternity.

Counselor.

Both the wisdom and character of the Nazarene prompt him to teach the inquiring and to enlighten the ignorant. Other advisers are often incompetent or untrustworthy; but here is one who is "too wise to err and too good to be unkind." He knows that this world is lost in the blindness of sin, and he comes, saying, "Learn of me—and ye shall find rest unto you souls." He has an ear for all in perplexity—from the child in its distress to the king in his solicitudes. He will show the sincere penitent the way to the wicket-gate of pardon. He will teach the young convert how to walk surely, and to follow on to know the Lord. He will help us to find the work God has assigned us. He will make us wise to win souls and skillful in teaching. He has grace for the earnest parent, and truth for the faithful teacher. He can illuminate the prophet and tutor the statesman. He is the supreme judge and referee. "Never man spake like this man." "If any man lack wisdom, let him ask of the God-man, who giveth to all liberally and upbraideth not."

The Prince of Peace.

"Blessed are the peacemakers, for they shall be called the children of God." While many a gentle spirit and many a benign ruler has merited this beatitude, the royal crown of this benediction rests on the head of Jesus. This is the climax of the titles which were to belong to the mysterious child. The bearer of this title was not simply to reign in a sphere of peace; he was to enlarge and carry forward the range of its blessings. Peace is a necessary ideal as a finality. A state of agitation and turmoil is not the true and normal condition of a perfect society. It is incident to a state of ignorance, prejudice, and sin. Peace, not strife, is the true goal. And yet it must come through conflict and conquest. Evil must be conquered and killed before peace can enter upon her blissful reign.

God With Us.

The sin may be forgiven.
All truth and light are at hand.
I shall have guidance in all things.
As my day so shall my strength be.
He will keep in trial and deliver from temptation.
There is comfort for grief and balm for sorrow.
How dare I sin or grieve him?
Can I afford to be idle and negligent?
He has a blessed plan for my life.
No really good thing will he withhold.
Your labor is not in vain in the Lord.
He will give grace and glory.
"Of the increase of his government and peace there shall be no end."
No end to its extension and universal dominion.
No end to its application in all the affairs of men and nations.
No halt or stay in its peaceful conquest.
No end to its necessity and efficacy.
No end to its permanent and abiding benefits.
No end to the complete loyalty and glad obedience of its willing subjects.
No end to its progress, internal and external, in the soul and in society.
No end to his sweet sway in heaven forever.

The Epworth League Handbook for 1897 ought to be in the hands of every member of the League. It is full of information, suggestions, statistics, reports, and other matter which make it indispensable to workers in the organization. Its compactness and its price make it possible to circulate it by the tens of thousands. (Methodist Book Concern; 50 cents per dozen; 5 cents single copy.)

John Brown's daughter, who lives in California, has lost her house and all her belongings by fire. Prominent Negroes at Washington, are making an effort to assist her. Those wishing to contribute can send to G. W. Cook, Washington, D. C., care Howard University.

A GOOD PRAYER-MEETING LEADER.

A good prayer-meeting leader is both born and made. He is born with good common sense and some natural ability to lead. Then he makes himself an apt and successful leader by giving his heart and his enthusiasm to the work.

Such a one, man or woman, finds little difficulty in the way of building up a good, spirited, attractive week-night prayer-meeting. But such a one, it will be found, observes carefully and diligently the following:

He keeps thoroughly in touch with God.

He makes a study of the individual needs and characteristics of the members of his class, of the church.

He has an abiding, complete confidence in the power of prayer.

He acquaints himself thoroughly with the topic for the evening, and becomes deeply enthused with its importance.

In his opening remarks he handles the topic so as to interest and impress those present. He does not think of trying to exhaust the topic. He knows that it is not necessary. His aim is to enlist the interest of others to their spiritual edification. He never thinks of trying to make a fine speech. What he says sets others to thinking, so that when their turn comes to talk they have something to say.

He is apt in the matter of filling up the silent gaps in the meeting. He is always ready with an appropriate stanza, and leads off in the singing, quick, lively, and in a way that all join in heartily without any prelude, interlude, or afterlude from the organ, or by promptly quoting a passage from Scripture that exactly fits the case. The live leader always has a good supply of such hymns and passages of Scripture at his command.

He is also quick in the use of appropriate passages of Scripture with which to emphasize or supplement the remarks of those who speak in the meeting. This is, of itself, a great help.

He recognizes the fact that the meeting belongs to the people and to God—not to him; that its object is the good of the people and the glory of God—not especially his own good nor his own glory.—Religious Telescope.

HAVE WE RACE PRIDE?

The Washington Post has accomplished a feat in journalism. It printed immediately after the election an article, recounting the forces which made the success of the Republican ticket. Among the more important, it discovered and gave credit to the unanimity, fidelity and effectiveness of the Negro vote. Whether its advice was Machiavellian or the acme of sincerity, it made a logical deduction and inference. It suggested the appointment of some prominent, able and influential Negro to the cabinet of President McKinley. It was a feat of journalism, because it accomplished the purpose, doubtless first aimed at; drew the fire of papers of every party; it called forth letters and editorials sufficient to constitute even now a literature on the subject, and the end is not yet. Whatever the purpose of the *The Post*, the discussion has been a valuable one. It has developed all the obstacles which impede the progress of the Negro on his native soil, the indifference and callousness of the majority of the white people to his anomalous position; and far more curiously and lamentably the cowardice and ignorance of the average Negro as to his proper status as a citizen and his political deserts. For, strange to say, Negro editors, preachers and letter writers have rushed into print to declare themselves unfit and warn President McKinley, knowing he was warmly disposed towards the race and ready to do as much, if not more than any President, toward the elevation of the race, not to do it.

With undue and untoward haste these advisers have elaborated their objections and have afforded abundant basis of objection, absurd and inconsequential as most of it is, on which to kill any chance for cabinet recognition.—Colored American.

Houston, Texas, is noted for its wealthy and intelligent Afro-Americans. Prof. Hardy has recently opened up a first-class restaurant for our people. He is quite wealthy. He owns 75 rent houses in the city of Houston from which he receives \$300 per month. He employs about ten men.—Freeman.

WOMAN'S DOMINION.

How to select a young chicken.—When they are young, the comb and legs are smooth, when old they are rough, and on the breast are found long hairs instead of feathers. They should be plump on the breast, and fat on the back.

Baked Beans.—Take one pint of navy beans; boil in clear water until done; fry four slices of cured pork. Pour the beans into a pan, pour in the pork and grease, put in a teaspoonful each of salt and black pepper, and two-thirds of a cup of molasses; mix thoroughly and put into the oven to bake.

How to select good flour.—Look at its color; if it is white with a slightly yellowish or straw colored tint, it is a good sign. If it is very white with a bluish cast with white specks in it, the flour is not good. Wet and knead a little of it between the fingers; if it works dry and elastic, it is good; if it works soft and sticky it is poor. Flour made from spring wheat is likely to be sticky. Throw a little lump of dry flour against a dry, smooth, perpendicular surface; is it adheres in a lump the flour has life in it; if it falls like powder it is bad. Squeeze some of the flour in your hands; if it retains the shape given it by the pressure, that, too, is a good sign. Flour that will stand all these tests it is safe to buy.

LOT'S WIFE.

A good New Year's sermon was that preached from the text, "Remember Lot's wife," by Dr. Finlayson, and reported in the Christian Leader. The five heads of the discourse are profitable for meditation. Here they are:

1. Do not look back so as to linger over the memory of departed joys and unfulfilled hopes.
2. Do not look back, so as to despair on account of your past sins.
3. Do not look back hankering after sinful and forbidden pleasures.
4. Do not look back, so as to be crushed by the recollection of lost opportunities.
5. Do not look back on the past in the spirit of self-satisfaction.

The sermon closes with these words: "In one word, all looking back which helps us to look forward and upward is good for us; all looking back which would cause us to linger and stand still is dangerous. To all—young, middle-aged, and old—the lesson comes, 'Remember Lot's wife.' Look forward in the direction toward which God is beckoning you, look forward to what you ought to be and ought to do, and look upward to him who can give you strength to become and to perform."—Michigan Adv.

BULB PLANTING IN THE SOUTHWEST.

Bulbs are especially well adapted by nature to shine as the principal stars in our Southwestern gardens, but most people make more or less of a failure with them, and the reason is not far to seek. While we have some really severe winter weather and plenty of hard freezes, our autumns are warm and peon till January first or a little earlier. Bulbs planted the first of September and on to the first of October almost invariably sprout and send up their leaves and even buds before the frost comes severe enough to check them—then of course the subsequent freezing so injures the blossoms that they never develop, and the bulbs make only a sickly growth of leaves in the spring.

I plant all my outdoor bulbs from the first to the fifteenth of November and the result is all that could be desired. Crocuses are often in bloom in February and hyacinths blossom beautifully and increase very fast. Tulips are a failure generally, because the alternating very warm days and very cold nights injure the buds when they are about half grown.

I always plant sweet peas very liberally all through my beds when I set the bulbs, and the dainty little fellows will be in blossom by the last of April. They seem not to mind spring snows in the east, and for this country fall planting is the way to have plenty of flowers and big ones. Nasturtiums, verbenas and asters may all be planted in the fall bulb beds, and do better than if set out after warm spring weather.

If carefully planted in the first place, a bulb

bed will live for years here and increase in value, even in paces so hot and dry that nothing else will grow at all. If manure is used in making up the beds it should be well spaded into the bottom and an inch of sand put over it for the bulbs to rest on, otherwise they are almost sure to rot the first wet spell. Nor must it be used at all as a mulch, for even if it is very old it holds the hot rays of the spring sun and the bulbs are baked to death. There is no covering equal to cedar boughs, where they may be had, for their odor keeps insects away, they do not pack so closely as to exclude the air, and the decaying needles make a mold just suited to plant epicures.

For a hot, unshaded bed I should choose to plant in quantity, crocus, triteleia uniflora, hyacinths, scillas and chionodoxas. Narcissus must be given the most shaded spots; Spanish iris do well anywhere and are better suited to our climate than the German and Japanese. Many summer bulbs stand the winters without injury and are all the finer for being undisturbed.

If you live in the middle Southwest and have grown disheartened with repeated floral failures, pluck up your courage and plant a good lot of bulbs and next spring you will be repaid a thousand times.—From Success with Flowers.

Let our house keepers take warning from this incident that occurred in New Orleans last week. Two girls who needed a fire in their room during the cold spell, made one in a charcoal furnace instead of the grate. They went to bed and left it burning in their closed room; the next morning one was dead and the other dying. They had been asphyxiated, or suffocated by the gas from the open furnace.

Some men may be classed as character destroyers. These same men are always on the alert "for ladies" whom they claim are hard to find. Girl, beware of such knaves.—Washington Bee.

Don't allow yourself to get lonely when there is so much lying around inviting you to read.

WHY TAKE A CHURCH PAPER?

By Rev. D. W. C. Huntington, D. D.

We are a newspaper-reading people. There are about thirteen thousand different newspapers and magazines in the United States. More than a thousand of them are dailies. We maintain a larger newspaper circulation according to population than any other country in the world. Politics, commerce, education, societies, trades, professions, and reforms all have their journals. Religion must have the use of the newspaper. Churches must sustain denominational papers. John Wesley used the press as no man had done before him. The circulation of newspapers doubled during his ministry. "Literature," said he, "like the gospel, is the heritage of mankind."

It is pretty certain that there will be reading in the home. That would be a strange home in these days in which nothing is read. It is easy for poor reading to get into a home; it is possible for bad reading to get there. Satan is in literature, as he was in the other Eden, to tempt, deceive and destroy. Ask Anthony Comstock, there are selfish writers who will write whatever can be sold, and there are other selfish men who make no scruple of selling whatever will be bought. Care and watchfulness are required in order to protect our homes from the presence of poor reading. It can be done by attempting to exclude all reading whatsoever. It can best be done by giving good reading the first start and the right of way. This can be most easily done by bringing in the religious newspaper.

Reading educates those who read. There is no escape from the silent influence of the printed page. But poor reading brings no higher or better thoughts or life. Bad reading depraves the tastes, and pollutes the whole soul. The habit of reading that which is weak like that of the drunkard. The best, the poorest and the worst are all within reach. There is no excuse for accepting the poor and the bad when we can have the best. Good reading helps us to think. It gives us better ideals of character and life. It corrects our errors, and enlarges our views. It stores the mind and becomes a source of happiness even in old age. It puts us in touch with the great and good of the past and the present.

It refines the taste, and furnishes us with an innocent and healthful amusement. It teaches us to converse and to write, and insures an improved mental development.

The Church paper furnishes good reading at the lowest price. If all which the weekly paper contains in a year were bound in a book form, it would make about thirty ordinary volumes. A book which would keep a family reading for a week would cost as much as a Church paper of a size to entertain a home with reading for every week in the year. A good Church paper will be sent to the home for three of four cents a week. This fact should forever dismiss the objection, "I cannot afford it." Leave out meat for one meal in a week, and the self-denial will pay for a Church paper for one year. Dismiss tea or coffee for one day in a week, and the saving will pay for the Church paper. I will not mention tobacco, or one cigar a week less; but just stop one little waste, consent to one day's little self-denial, and the Church paper will be paid for in advance.

The Church paper can be read by busy people—hard working people. There are short paragraphs and other articles which can be read in snatches of time. A few minutes before or after dinner; a half hour's evening rest, or a Sunday afternoon, will enable a diligent man to read his paper well. Father, mother, grandmother, and the children can all read by turns. Let this answer the objection, "I have no time to read." We should take time to read this much. If work and care press upon us, the soul should not be made to sustain all the loss.

And what an unspeakable blessing would such a home reading-school become in any family. What an amount of valuable information would be gained in a year's time. In their Church paper people find current events written up to date; articles upon living questions; a department on help and cookery; another upon agriculture, and something upon science, and the movement of political events, with poetry, anecdotes, and law questions. They would find a page devoted to the spiritual life, and a department specially adapted to the capacities and tastes of children, and a general view of what the Church is doing in the world. They would learn what books are being published, and what men are coming forward into the gaze of the civilized world. They are in a good way to learn how to become ladies, gentlemen, citizens and Christians. Bacon called good newspapers, "ships of thought." Wesley said he read the newspapers to "see what God was doing in his time."

In my judgement, the time has come when very few Methodist fathers or husbands, or young men can have a good excuse for neglecting to subscribe for a Church paper. No family can afford to be without a religious paper, and no Methodist family can afford to be without a Methodist paper. If times are pinching, let not all the strain come upon the mental and spiritual culture of our families. The ordinary secular journal is no possible substitute for a Church paper. If both cannot be taken, the loss will be immeasurably less to drop the former than the latter. A man whose only reading is his country political paper, may live and die in great ignorance of his church, and even of the world he lives in. It will be well for Christian parents to watch the pages of their secular journals. They may think nothing of the details of crimes, the glowing accounts of prize fights, and balls, and theatres, but there may be young eyes in the home which will linger upon these to their injury. They may hardly notice the current sneers in reference to the church and religion, but their children will, and in after time those parents will wonder why their girls are set in the direction of worldly pleasure, and why their boys do not take to the Church. Next to the Bible, let every Methodist read a Church paper. That is not a full and equipped Methodist home till in it shall be found a Methodist paper, a Methodist Discipline, a Methodist Year Book, and family prayer.

TO PREACHERS:

- Aim at something.
- Be faithful pastors.
- Be loyal to your church.
- Believe and preach the doctrine of your church.
- Hunger and labor for fruit in your ministry.
- Be model ministers.
- Be men of one work.

—Bishop Foss.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, February 14, 1897.

THE PRISON OPENED.

Acts 5:17-32.

Golden Text.—“We ought to obey God rather than man.” (Acts 5:29.)

Our last lesson closed with great fear upon the church and people caused by the death of Ananias and Sapphira. Many signs and wonders were done by the apostles. The sick were carried in beds into the street that the shadow of Peter might fall on, or pass over them. There was no command for this, and no proof that any one was healed by it. The passage shows the enthusiastic, if not superstitious faith of the people. (Note)—The saved should labor to lead the unsaved to Christ. Let the people have great faith in God. There is much superstition in the race to-day.

1. Captivity (17-18.) The High Priest at this time was Caiaphas. The same that arraigned Jesus only a few months before this. He was artful, jealous, and noted for asking questions. He, stung by an evil conscience, caused by the loss of position, and murder of Christ, soon after this committed suicide. “They that were with him,” probably refer to the part of the Sanhedrin that were Sadducees. Many think Caiaphas was of that sect. They did not believe in the resurrection, in angels, or in spirits. And when their cardinal doctrines were assailed by the apostles they were filled with indignation. At this time, not only Peter and John, but all the apostles were arrested. The “common prison” was the place of public confinement. It was the jail where common and notorious prisoners were kept. (Note).—Any religious sect will be aroused when their doctrines are assailed. Every person who is a slave to his appetites and passions, is confined in the common prison of sin. Satan is his keeper, and the husks of happiness are his food.

2. Liberty (19.) The apostles were not set at liberty by “an angel of the Lord.” Angels are messengers. Good angels are ministering spirits, sent forth to wait on, and watch over those who are heirs of salvation. They were likely cast into prison late in the afternoon. During the night an angel opened the prison doors, led them forth, and closed the doors behind them. The watch were likely caused, by miraculous power, to sleep at this time. This supernatural event was designed to warn the council, encourage the apostles and strengthen the faith of the people. (Note).—The Angel of the Covenant is every day liberating souls from the prison of sin, and leading them out to walk in newness of life.

3. Command (20.) They were directed to go to the temple. They had not been delivered in order that they might be idle, or flee from the country, but to work for God. The temple was the most public place. Their preaching there would show they did not fear the Council. They had in the power of God to deliver. And believed it was better to obey Him than men. The rabbis sat down when they taught the people, but the apostles stood. Thus they showed boldness and set an example for us. “The words of this life” refer to the Christian life. The new religious experience given as a result of faith, repentance, and prayer. They also refer to all the doctrines of the gospel, and to eternal life beyond the grave. It is just the opposite of the death of sin. (Note).—We should go to the house of God to worship Him. We should stand up and boldly speak for Him, or take some part in His service. We should present the doctrines of the gospel, or the way of life, to the people.

4. Assembling the Court (21.) Early in the morning, or “at the break of day,” the apostles stood in the temple and “preached the word.” Soon after this came Caiaphas, “the High Priest, and they that were with him”—probably John and Alexander, and his kindred—into the hall of the Sanhedrin, at the southwest corner of the court of Israel, and called the Council together. Senator here is equivalent to eldership. The Sanhedrin was composed of elders, chief priests and scribes. Twenty-four of each class. These senators were that part of the Council com-

posed of the elders. This body was the highest court of Israel. The authority to take life had recently been taken from it. They did not always regard this Roman law, and would some times sentence to death. (Note).—The Lord’s work requires haste. It is sad to see the courts of earth array themselves against the Council of heaven.

5. Calling the prisoners (22-26). Officers were sent to the jail for them. As they drew near they found the guards on duty, the prison doors close, but when they entered “found no man within.” They returned and reported to the Council. When the Sanhedrin “heard these things, they doubted where unto this would grow.” The doctrine of the apostles were gaining ground. Their efforts to stop the spread of Christianity were in vain. Soon some one came and told them the apostles were in the temple teaching the people. They were then brought into the court without violence. They were treated with great respect. The people were on their side, and ready to stone the officers if they should mistreat them. (Note).—The world often looks in the wrong place for the children of God. Man cannot lock against God; gates, guards, bars, do not hinder his course. Vain are the efforts of men to stop the growth of the church. Officers bow in meek submission to public opinion.

6. Trying the Prisoners (27-32). The apostles were brought and seated in the centre of the Council, which sat in a half circle. The High Priest then asked if the court had not commanded them to speak no more in that name. That is, in the name of Jesus. The assertion shows a superstitious terror of his name. The Council did first command, and then threaten, the apostles if they should speak any more “in the name.” They regarded neither, but went on “filling Jerusalem with their doctrine.” They felt that the apostles were bringing the blood of Jesus upon their heads. They were convincing the people that Jesus was innocent, and the promised Messiah. (Note). God’s children should be submissive to law. They should answer reasonable questions. They should proclaim the doctrines of the gospel. Jesus was all He claimed to be, the real Son of God. All sinners are bringing the blood of Jesus upon their heads.

In their reply, the apostles said to the Council what they had spoken before—“that it was better to obey God than man.” They had put Jesus to death; this they knew. God had raised Him from the dead; this the apostles knew, and the Sanhedrin greatly feared was true. He had not only raised Him from the dead, but had exalted Him to His right hand in glory, and made Him “a Prince and a Saviour.” Gave Him dominion. He rules heaven and earth. The Councils of men are under his rule. Repentance implies a change of mind, of heart, and of life. Pardon is that act by which God accepts one who is a sinner, who repents, and believes in Christ, as His child. The apostles and the Holy Ghost were witnesses to the resurrection and exaltation of Jesus. And to repentance and forgiveness of sins in His name.

A LINCOLN ANECDOTE.

Judge David Davis used to tell a story, characteristic of Lincoln fun, which, until recently, has never been in print:

In the days when the lawyers and judges of Illinois “rode the circuit” on horseback, a ten or a dozen of the best known men in the country went from Springfield to Postville, then the capital of Logan county, to attend court. The party included Lincoln, David Davis (afterwards Supreme Court Judge by Lincoln’s appointment), Stephen A. Douglas, Stephen T. Logan, Col. Ed. Baker, and others of the stamp. In fact, every man in the party later figured in national affairs.

The road from Springfield to Postville crossed Salt Creek at “Music” bridge. Before reaching the bridge, coming from Springfield, the road, for perhaps a mile, was through the creek bottom. Salt Creek was considerable of a stream at that time, and in high water the broad bottom land was flooded, making the road uncomfortable, if not dangerous, to travel, the water often being deep enough to swim a horse. Lincoln was the party’s guide, as no one of the other gentlemen had ever traveled the road. They had heard, however, of the Salt Creek bottom and its floods, and this knowledge made them

easy victims of the joke Lincoln played upon them. Arriving at that point where the road turned into the creek bottom, Lincoln halted the horsemen and explained to them that at this season the creek was liable to be running full of water, and that before the bridge was reached the horses might have to swim. He presented for consideration the fact that each man had but one suit of clothes with him, and it would be foolish to take any chances of soaking them in the muddy creek water. Certainly, if the horses got into deep water the riders’ clothes would be unfit to wear for the balance of the journey. He proposed that every man take off his clothes, tie them in a bundle and carry them on his head until the bridge was crossed. It was, perhaps, a novel method, but he believed that ordinary caution and sense warranted it. He, for one, would take no chances of spoiling his clothes, and to show his faith in his own reasoning he dismounted and began to undress.

The other gentlemen knew that Lincoln was well acquainted with Salt Creek, and if he saw the necessity of such a precaution as he proposed they could do no better than to follow his example. Every man dismounted and stripped to the skin. And then was presented the ridiculous spectacle of a future President, a Supreme Court Justice, a United States Senator, three Congressmen, and as many great lawyers, all stark naked on horseback, riding single file through an open country, under the hot sun, and, as it developed, there was not enough water under the horses’ feet to house a frog.

In silence and with growing suspicion the gentlemen made the march across the bottom and dismounted beyond the bridge to dress. They looked at one another inquiringly and all looked at Lincoln, but not a line in his face betrayed him. In silence they dressed and proceeded on their way to Postville, and no man cared to discuss the strange adventure.

Judge Davis used to say with a grim smile: “I always had a suspicion that Mr. Lincoln knew there wasn’t enough water in that creek to float a chip.”—California Advocate.

THE NEED OF REFORM IN CONDUCTING FUNERALS.

If there is no thing above all others that will guarantee a crowded church among our people it is the announcement of a funeral to take place at a certain hour. Some who never heard of the deceased before will be there on time, while some who lived within a block never once called to see the departed while they were sick, are ready to join the family as mourners.

A costly layout for a casket, mourning, hacks, flowers, and expenditure too heavy for the circumstances of the family to bear are indulged in without proper thought of how they are to be paid. At the church the preacher is expected to read a long dying testimony, and by all means say good words regardless of the life the deceased lived. Every preacher present will be expected to speak and then the casket must be opened, matters not what the disease was, and every man, woman and child must march around to view the departed.

Mothers who ought to be at home will stand and watch, as if it had no effect on unborn generations. In some cities, women in societies will march the streets for miles through sun or rain. The right thing to do when our loved ones leave us is to get some faithful friends to assist in the arrangements, see the undertaker and pastor, and have an understanding as to time and the manner of services to be held. It is always better to have a short and impressive service than to try to convert the congregation at the funeral. Very few people are ever converted by funeral sermons. If any of the family are not Christians get acquainted with them, follow them up and invite them to church, and let them feel that you are their friend and they will soon unite with the church.—Southern Recorder.

Two sorts of Christians make most of the trouble in the church. They are like the waiters in a certain restaurant, who stumbled into each other and smashed some crockery. One was absent-minded and the other was cross-eyed. The cross-eyed man said, angrily, “Why don’t you look where you are going?” The other retorted, “Why don’t you go where you are looking?”—Ex.

OUR YOUNG FRIENDS.

WHEN TO BECOME A CHRISTIAN.

"How old must I be mother—how old must I be before I can be a Christian?"

The wise mother answered, "How old must you be, darling, before you love me?"

"Why, mother I always loved you. I do now and I always shall," and she kissed her mother; "but you have not told me yet how old I shall have to be."

The mother made answer with another question: "How old must you be before you can trust yourself to me and my care?"

"I always did," she answered, and kissed her mother again; "but tell me what I want to know," and she climbed into her mother's lap and put her arms about her neck.

The mother asked again, "How old will you have to be before you do what I want you to do?"

Then the child whispered, half guessing what her mother meant, "I can now, without growing any older."

Then her mother said: "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love, and trust, and try to please the One who says, 'Let the little ones come unto me.' Don't you want to begin now?"

The child answered, "Yes."

Then they both knelt down, and the mother prayed, and in prayer gave to Christ her little one, who panted to be his.—*Ram's Horn.*

A BOY WANTED.

This is a notice that is often seen hanging in a store or shop window. But every man who wants a boy wants the right kind. He wants a boy that he can trust, and that is able and willing to do what he wants done.

If that is the kind of a boy a man wants when he puts the card, "A Boy Wanted," in his store, what kind of a boy does God want to do service for him?

First of all, he should be a Christian boy. Such a boy will be attentive at Sunday school. He will attend the church services and listen to the preaching of the minister. But in his life what kind of a boy will he be? He will be a Christian. Now take each letter in that word and let us see what kind of boy we can make out of a Christian boy.

He will be a clean boy.

He will be an honest boy.

He will be a refined boy.

He will be an industrious boy.

He will be a studious boy.

He will be a truthful boy.

He will be an independent boy.

He will be an attentive boy.

He will be a noble boy.

Who will not admire and honor such a boy?—*Religious Telescope.*

WHAT THE SPIDER TOLD.

"I was spinning a web in the rose vine," said the spider, "and the little girl was sewing patchwork on the doorstep. Her thread knotted and her needle broke, and her eyes were full of tears. 'I can't do it,' she cried; 'I can't! I can't!'"

"Then her mother came, and bade her look at me. Now every time I spun a nice, silky thread, and tried to fasten it from one branch to another, the wind blew and tore it away."

"This happened many times, but at last I made one that did not break, and fastened it close, and spun other threads to join it. Then the mother smiled."

"What a patient spider!" she said.

"The little girl smiled, too, and took up her work. And when the sun went down there was a beautiful web in the rose vine and a square of beautiful patchwork on the step."—*Babyland.*

SHAKESPEARE AND THE BIBLE.

"The Bible and Shakespeare," said one of the best and most esteemed prelates that ever sat upon the English bench—Dr. John Sharp, in the reign of Queen Anne—"the Bible and Shakespeare have made me Archbishop of York." How much Shakespeare was indebted to the Bible for

many of his most beautiful passages, and how beneath his hand the gems of old were set anew, is shown by Mr. James Rees in many quotations, a few of which are given here:

Life's but a walking shadow. (Shakespeare.)

Man walketh in vain shadow. (Bible.)

It is written they appear to men like angels of light. (Shakespeare.)

Satan himself is transformed into an angel of light. (Bible.)

Woe to that land that's governed by a child. (Shakespeare.)

Woe to thee, O land, when the king is a child. (Bible.)

I will speak daggers. (Shakespeare.)

Swords are in the lips. (Bible.)

"This sorrow's heavenly; it strikes where it doth love." (Shakespeare.)

Whom the Lord loveth, he correcteth. (Bible.)

"What I speak, my body shall make good upon the earth, or my divine soul answer it in heaven." (Shakespeare.)

I say unto you, that every idle word that men shall speak, they shall give an account thereof on the day of judgment. (Bible.)

Wisdom crieth out in the street, and no man regards it. (Shakespeare.)

Wisdom crieth without, she uttereth her voice in the streets. (Bible.)

I that am cruel, am yet merciful. (Shakespeare.)

The tender mercies of the wicked are cruel. (Bible.)

And when he falls, he falls like Lucifer. (Shakespeare.)

How art thou fallen from heaven, O Lucifer, son of the morning. (Bible.)

What a piece of work is man—how noble in reason, how infinite in faculties; in form and moving, how express and admirable; in action, how like an angel; in apprehension, how like a God. (Shakespeare.)

What is man, that thou art mindful of him? and the Son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. (Bible.)—*Great Thoughts.*

HANSIE'S NEW YEAR'S DINNER.

I recall my first New Year's dinner at my grandfather's. Shall I ever forget it? I made myself ridiculous, and though but a little shaver of five or six, my greed remained a standing joke at all the succeeding family reunions.

It was, I remember, a most bountiful feast. I can see that table now! At the head of a great gobbler sent up a mouth-watering sage-onion steam, his hulking sides shining as if varnished in delicious brown. At the foot crouched a huge haunch of venison, the intervening space crowded with game and chicken pies, every variety of fresh vegetables, sauerkraut, pickles, barberry jelly, honey and preserves, apple, pumpkin, and mince pies, cheese and sweet cake. On a side table, at my grandmother's elbow, stood pitchers of cider, and a shining metal pot filled to the nozzle with the best Bohea tea, strong as lye.

The sight of the table was luscious, and to be but a child and obliged to eat standing, to be "seen and not heard," was hard indeed; to wait a second table was simply unbearable.

I was too bold and hungry to submit. I crowded in beside my mother. Engaged in conversation and serving, she gave little attention to my presence, while I raided her plate, my grandfather, by whom she sat, replenish it with a sly wink of the eye, as fast as I devoured.

At length I could eat no more. Distracted by the sight of so many "goodies" left untasted, I broke out into a disconsolate howl. Everybody stared.

"Why, Hansie," said my mother, "what's the matter?"

I blubbered the louder.

"Hansie," she repeated, "I'm ashamed of you. What is it? Does your tooth ache—swallowed a bone?"

"No-o-o, ma-a-a-am."

"What does ail you, then?"

"I'm ma-a-d!" I blurted out.

"Oh, you naughty child!" and she shook me soundly.

"Margaret Ann, mebbe he's sick," said my grandmother anxiously, from the other end of the table; then, coaxingly, "Hansie, come over to granny."

I went, still clinging to a turkey-bone.

"Tell granny what's the matter," she whispered, kindly, as I wedged against her. "Was ye crowded?"

"Yes, ma-am; I wa-a-s," I answered.

"Well, I wouldn't cry about it no more. Got plenty a room now, haven't ye? There's a nice bit—a pigeon breast."

At that I shrieked, "Oh, dear! Oh, dear!" in a perfect fury.

"Stop, Hansie, this very minute, now, or I'll know the reason why," cried my mother, jumping up and coming to us. "Do you feel sick? You hev eaten enough to kill ye. Does your stomach ache?"

"No, ma'am!"

"What pesters you then?"

"There, there, eat the breast, Hansie, urged my grandmother.

"I ca-a-a-n't, granny!" I roared. "I-I-I ca-a-n't. I-I-I ain't got no place to—put—it! Boo-hoo! boo-hoo! I want another stomach. Boo-hoo! boo-hoo! I hain't had no pie, nuther; nowheres to put it. Oh, I wisht I got another stomach. Boo-hoo! boo-hoo!"

With a quick grasp, my mother hurried her small glutton into the bed-room, and, as his screams testified, did her best at his reformation, not even my gentle grandmother interfering, so strictly was parental authority upheld among the Dutch in "ye olden tyme."—*Harper's Round Table.*

OPPORTUNITIES.

In one of the old Greek cities there stood, long ago, a statue. Every trace of it has vanished, now, as is the case with most of those old masterpieces of genius, but there is still in existence an epigram which gives us an excellent description of it, and as we read the words we can surely discover the lesson which those wise old Greeks meant that the statue should teach to every passer-by. The epigram is in the form of a conversation between a traveler and the statue.

"What is thy name, O statue?"

"I am called Opportunity."

"Who made thee?"

"Lysippus."

"Why art thou standing on thy toes?"

"To show that I stay but for a moment."

"Why hast thou wings on thy feet?"

"To show how quickly I pass by."

"But why is thy hair so long on thy forehead?"

"That men may seize me when they meet me."

"Why then is thy head so bald behind?"

"To show that when I have once passed, I cannot be caught."—*Youth's Companion.*

I KNOW A THING OR TWO.

"My dear boy," said a man to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, and I am afraid they gamble. They are not safe company for you. I beg you to quit their society."

"You need not be afraid of me, father," he replied, laughingly. "I guess I know a thing or two. I know how far to go and when to stop."

The lad left his father's house, twirling his cane in his fingers and laughing at the "old man's notions."

A few years later, and that lad, grown to manhood, stood at the bar of a court, before a jury which had just brought in a verdict of guilty against him for crime in which he had been concerned.

Before he was sentenced he addressed the court and said, among other things: "My downward course began in disobedience to my parents. I thought I knew as much as my father, and I spurned his advice; but as soon as I turned my back upon my home, temptations came upon me like a drove of hienas and hurried me into ruin."

Mark that, boys, you who think you are wise enough to do without father's advice. Don't disobey your parents, I beg of you don't.—*The Methodist.*

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I. B. SCOTT, D. D.,.....Editor.

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2. In sending matters for publication write plainly on one side of the paper, and make your communication as short as the subject will allow.
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5. The date of your address label shows to what time your subscription is paid.
6. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

REV. THOMAS G. MONTGOMERY.

Brother Montgomery closed his pastorate at Mt. Zion M. E. Church, this city, and went to the Annual Conference at Donaldsonville, a little more than two weeks ago. He appeared to us to be as strong and healthy as ever, and was evidently as full of hope for the success of his future labors as ever.

After returning from the Annual Conference, he fell sick with the La Grippe, which possibly developed into pneumonia and soon carried him off. He died at his residence here in the city last Tuesday night, surrounded by his family and loved ones. The bereaved Mrs. Montgomery is his second wife, his first having preceeded him to the haven of rest several years ago.

Brother Montgomery joined the Louisiana Conference in 1872, coming from somewhere about Baton Rouge. He was fifty-three years of age and had served some of the most prominent charges of the Conference, and was, for two years, a presiding elder. The last Conference appointed him to Franklin, but he died before even having an opportunity to visit his new charge.

He was buried from Mt. Zion, his late charge, last Friday. The funeral services were conducted by Rev. Valcour Chapman, the presiding elder, and were participated in by a number of ministers who were in attendance. The church was literally packed with his former parishioners, who held him in very high esteem. There were also about forty ministers of our own and the various other city churches.

We extend Mrs. Montgomery and other loved ones our hearty sympathy.

BISHOP McCABE'S VISIT.

We give a cut of Bishop McCabe, who is to be in the city soon, to spend the month among our churches. The brethren are looking forward with much pleasure to his visit and we anticipate a grand time for our Methodism. The schedule of his appointments will be found elsewhere.

We hope our pastors will see to it that the people are thoroughly informed as to the Bishop's appointments and give him crowded houses.

BOOK COMMITTEE.

The Book Committee will hold its next annual meeting in New York City, 150 Fifth Avenue.

The Eastern and Western sections will have separate session Tuesday, February 9, 1897, at 2 o'clock p. m.

The members of the Committee will meet Tuesday evening for an informal conference.

The first business session of the Joint Committee will begin Wednesday the 10th, at 10 a. m.

W. F. Whitlock, Chairman.

S. O. Benton, Secretary.

HAD A PRESENTIMENT OF TROUBLE.

While we were attending the Upper Mississippi Conference we heard Dr. J. M. Shumpert relate in a sermon the following incident. He said:

"There are brethren here who will remember that while I served the Tupelo District, I lost my dear little boy. I was twenty-five miles from the railroad and one morning had a presentiment that I could not possibly throw off that my child at my home in Columbus was seriously sick. I said to one of the brethren, You must get me to the train, I must go home. The brother did not see how he could do so, but I insisted and he finally made arrangements, and we started to drive that twenty-five miles. As we drove along I felt more and more oppressed and I said, 'O Lord spare my child till I get home.' We rode on and I prayed mightily for help from God. At last we reached the station, the train came and I got on board with a heavy heart. It steamed out pretty lively, but how slow it seemed to be running, how weak and helpless I felt, how my heart went out toward the dear little one whom I confidently believed was sick and dying. I could see his emaciated form, I could see the tear-stained face of his agonized mother. 'O God,' I cried in my utter helplessness, 'spare my child till I get home.' The train sped onward, slowly indeed though it seemed, when at last it blew for my town; this helped me some, for I was glad to be so near home, but still I felt I was soon to look in the face of my darling little boy for the last time in life. I got off the train, walked around listlessly and tried to avoid everyone I knew, as I wished to get to my house as soon as possible without asking anyone about my family.

"When I reached home, I walked into my wife's room, and found her seated near the fire with our little boy on her knees. I looked at him and saw he was nearly gone; I spoke to him, and as he made no reply, reached and took his hand in mine; he squeezed my hand, looked at me with a smile of recognition, and then slipped quickly to the Savior we had taught him to know and love. I have always felt that my Savior notified me of his illness, and then in answer to prayer enabled me to get there before he finally passed away."

HE THOUGHT THE UNDERTAKER PROFITTED.

In Dr. Mason's address at one of our southern Conferences, he was telling what the Church has done for us, and slipped in this little embarrassment:

He said, After the church had furnished physicians and pharmacists what would most naturally come next? A voice in the audience, "The undertaker." No, said the Doctor, I refer to dentists, the dentists came next and the church provided them for us.

UPPER MISSISSIPPI CONFERENCE.

This Conference, which embraces the northern part of the state of Mississippi, assembled at Greenwood, January 14, 1897. Bishop E. G. Andrews presiding. After devotions, the roll was called by the secretary of the last Conference, and Revs. A. G. Houston and M. Blair were reported deceased.

A ballot was taken for secretary without nomination, the result of which showed that the choice of the Conference lay between T. W. Davis and F. H. Bunton; the second ballot resulted in the election of F. H. Bunton. N. H. Williams was elected Statistical Secretary, and M. C. McEwen, Treasurer. Each was authorized to nominate his own assistants.

The Conference has six presiding elders who gave as many short and interesting reports. Dr. H. R. Revels, the old nestor of presiding elders at the South, is in charge of the Aberdeen District; J. W. Davis, the Greenville; W. E. Mask, the Greenwood; Warren McDonald, the Holly Springs; B. H. S. Ferguson, the Starkville; and P. O. Jamison, the Tupelo. Each one seemed to have his work well in hand, and judging from their reports and those of the brethren who followed the Upper Mississippi is striving to set the pace for Methodism in the state.

Among the visitors in attendance were Dr. Lewis Curtis of the Western Book Concern, Dr. M. C. B. Mason, Dr. W. A. Spencer and the Editor of the Southwestern.

Secretaries Mason and Spencer represented their causes earnestly and effectively. Instead of having preaching, the Conference gave the Church Extension and Freedman's Aid Societies and the Southwestern as well an evening to reach the brethren and the people, and great meetings they were. The church is a large one, but could not accommodate the immense crowd that came to listen to the addresses.

Dr. Mason secured about two thousand dollars in subscriptions and cash to his new century fund.

On the Admission of Women, the Conference voted: For admission, 78; against, 4. On Equal Lay Representation, the vote was: For, 0; against, 83.

J. C. Whitfield, D. R. Hoard, A. B. Blewith, B. T. McEwen, W. C. Hilliard, A. D. Sherman, and B. J. Robinson were received on trial, and S. M. McLeod, N. C. Clay, W. T. Wright, W. C. Clay, G. W. Hunt and W. M. Roberts were received into full connection.

B. T. Lewis and A. D. Geren were discontinued.

The class ordained deacons are, E. H. McKissack, W. C. Conwell, Edward Newton, G. W. Baker and A. E. Franklin; those ordained elders are, G. G. Logan, W. H. Hundley, N. L. Lackey, J. H. Everett, A. J. McAlister, P. S. Bowie, J. J. Johnson, E. D. Cameron, H. C. Norman, S. F. Lewis, Peter Johnson and W. E. Logan.

The Conference has a large number of promising young men, and its future is exceedingly bright. The officers were intelligent and efficient.

L. W. Price and J. L. Wilson were announced transferred to the Mississippi Conference

Membership:
 Full Members 16,783
 Probationers 2,005
 Local Preachers 323

Total 19,111
 Sunday School Scholars 10,993

Benevolent Collections.
 Missions \$578.40
 Church Extension 109.00
 S. S. Union 25.00
 Tracts 16.75
 Freedman's Aid 608.80
 Education 91.75
 Bible Society 2.75
 Episcopal Fund 77.50
 Conference Claimants 88.85
 General Conference Expenses 19.50

Total 1,621.05

Appointments were given last week.

THE ATLANTA CONFERENCE.

The first session of this conference as a distinct body, assembled in Loyd Street Church, in the city for which the conference is named, Jan. 21, 1897. The Atlanta Conference was formed last year by a division of the Savannah Conference. Bishop C. D. Foss presided. After devotions, Dr. M. C. B. Mason, who was secretary of the Savannah Conference last year, called the roll and declined a re-election, where upon R. T. Adams was elected, with W. W. Lucas as assistant. M. M. Alston was elected treasurer and E. H. Oliver statistical secretary.

Dr. C. O. Fisher was reported deceased and was greatly missed in the sessions of the conference.

Presiding Elders J. P. Wragg, H. R. Allen, G. W. Arnold and J. C. Hunt made excellent reports which gave evidence of thorough and painstaking work.

The reports of the pastors indicate plainly that this part of the old conference will soon surpass anything the conference ever accomplished previous to its division.

The addresses by Doctors Manley S. Hard, on Church Extension; M. C. B. Mason, on Freedman's Aid, and A. J. Palmer, on Missions, were certainly great features of the conference.

The conference pledges to take hold of the Southwestern with renewed interest.

Presiding Elder Allen's time was out on the

Rome District, but he was changed to the Gainesville and continued in the presiding elderate.

Rev. Geo. Standing, the first teacher sent out by the Freedman's Aid Society, and Dr. W. P. Thirkield are the only white men in this conference and are greatly esteemed by their brethren. Bro. Standing has never served the Conference in any other capacity than a pastor.

List of Deacons Ordained.

James M. Spencer, Samuel A. Stripling, John-son C. Sheppard, Robert B. Laster, Chas. D. Dickenson, David C. Richardson, George W. Harp, Zachariah K. Gowen, Young T. Frederick, Jesse O. Smith, William M. Conley, William C. Scott, Richard Mercer, Lee F. Wise, James Clark, Patcy C. Price.

Membership.

Full members 12,515
Probationers 1,144
Local preachers 243

Total Benevolent collections, \$2,174.

APPOINTMENTS.

ATLANTA DISTRICT.

G. W. Arnold, P. E., Postoffice, Atlanta, Ga.

Atlanta:—

Chapel Street J. H. May
East Atlanta F. R. Bridges
Fort Street N. N. Lucas
Gate City St. E. E. Kirby
Loyd St. R. T. Adams
Saint Luke J. N. C. Coggins
South Atlanta J. D. Whittaker, one to be supplied
University To be supplied
Vine St. To be supplied by J. W. Tate
Battle Hill To be supplied by G. W. Harp
Fairburn Samuel Smith
Fairburn Ct. R. B. Laster
Grantville A. S. Johnson
Grantville Ct. Wm. Young
Hogansville David Gray
Hogansville Ct. G. W. Meriwether
Long Ct. To be supplied by J. W. Newell
Lutherville G. M. Neal
Newnan S. J. Harris
Newnan Ct. A. J. Wilson
Palmetto J. N. Tharpe

W. P. Thirkield, President of Gammon Theological Seminary, Member of University, Atlanta, Ga., Quarterly Conference. M. C. B. Mason, Cor. Sec. of Freedmen's Aid and Southern Educational Society, Member of Loyd Street, Atlanta, Ga., Quarterly Conference.

GAINESVILLE DISTRICT.

H. R. Allen, P. E., Postoffice, Gainesville, Ga.

Cartersville and Acworth A. J. Nowland
Center Side Willis Sagoes
Decatur C. W. Adams
Duluth P. C. Price
Elberton Ct. J. O. Smith
Gillsville To be supplied by Elijah Knight
Harmony Grove G. W. Lamar
Hoschton J. P. Lawson
Lavonia N. S. Sterling
Lawrenceville .. To be supplied by F. H. Rogers
Marietta J. W. Bowlin
Noverss J. L. Trimble
Suwannee W. A. Mitchell

GRIFFIN DISTRICT.

J. P. Wragg, P. E., Postoffice, Griffin, Ga.

Conyers A. C. Wright
Covington J. W. Queen
Fayetteville J. A. Wyatt
Griffin E. H. Oliver
Griffin Ct. H. C. Dennis
Hampton and Vineyard
..... To be supplied by R. T. Jackson
Hampton Ct. L. J. Preston
Hapeville and East Point
..... To be supplied by J. H. Matthews
Hartford and Brooks J. M. Anderson
Locust Grove and Luella L. F. Wise
Jonesboro A. P. Melton
McDonough To be supplied
Oak Hill V. D. Jenkins
Oxford J. A. Wadkins
Stockbridge .. To be supplied by W. T. Brantly
Union Grove L. F. Beeks
Williamson Z. K. Gowen

ROME DISTRICT.

J. C. Hunt, P. E., P. O. Rome, Ga.

Adairsville and Pine Log L. P. Kimball
Austell and Ebenezer Andrew Owens
Carrollton J. W. A. Usher
Carrollton Ct. Wm. Baily
Cave Springs E. D. Giddens
Cedartown Benj. Boston
Clickamauga .. To be supplied by J. C. Sheppard
Cohutta To be supplied
Douglass S. B. Beauford
Floyd G. W. Matthews
Heard A. G. Gille
Livingston .. To be supplied by C. D. Dickerson
Palmetto Ct. W. C. Brant
Ronie, First Church M. M. Alston
Rome, Mission .. To be supplied by Silas Johnson
Rome, Second Church H. H. Mouzon
Seney Jos. Sams
Summerville and Findley L. W. Coates
Tallapoosa C. W. Blake
Temple A. G. Story

F. M. Gordon, principal of Colored Institution for the Deaf and Dumb, Member of Cave Spring Quarterly Conference.

PERSONAL AND GENERAL.

Rev. E. Holliday's P. O. address is Columbia, Tex., as given in the Conference appointments.

We thank Rev. R. J. Buckner, Secretary of the East Tennessee Conference, for a copy of the minutes for the last session.

Bishop Isaac Lane and Mrs. Lane, of the C. M. E. Church, have been visiting their old home and friends at Marshall, Texas.

Cards are out announcing the marriage of Miss Luanna Gant and Prof. M. W. Weems, at Hempstead, Texas, February 3rd. We wish them success.

Revs. D. G. Butler, J. F. Marshall, W. R. Butler and Eugene Baptiste, all city pastors, are sick with the La Grippe. We learn they are improving.

Rev. W. Scott Chinn, who has just been assigned to Morgan City, La., writes that he likes his appointment and is much encouraged. He is going to begin his canvass for the Southwestern at once.

Rev. V. D. Jenkins, pastor of Oak Hill Ct., Atlanta Conference, reported 40 conversions, \$101.00 for benevolent collections and 33 subscribers to the Southwestern. He says the Southwestern helps him on all lines. That is the idea exactly.

F. Boyd, A. M., M. D., one of the ablest and most successful young physicians whom our Meharry Medical College has sent out, is a candidate for Surgeon-in-Chief of the Freedman's Hospital, Washington, D. C. We have no hesitancy in saying it will be difficult for the authorities to find the Doctor's superior, and we are confident he will give satisfaction if appointed.

Rev. B. D. Dixon, of Butler, Mo., sends us six cash subscribers and expresses his delight with the paper, and greatly appreciates its enlargement, which he shows by the subscribers sent and the promise of others. All right Bro. Dixon, we will cut the edges and paste shortly.

We have from the quarterly Conference of Shelbyville, Ky., strong resolutions commending Rev. G. A. Sissle, the retiring presiding elder, as a strong and intelligent preacher of high moral standing and an officer of executive ability.

They also commend in highest terms Rev. E. D. Miller, their pastor who came to them when they were discouraged, after having tried for 20 years to erect a new church. They speak of him as a man of high moral standing and ask his return for another year.

BISHOP McCABE COMING.

Louisiana Methodists and all our people will be glad to learn that Bishop McCabe will spend the month of February with us and will fill the following appointments:

Sunday, Feb. 7th, St. Charles Ave., 11 a. m.

Sunday, Feb. 7th, Union Chapel, 7:30 p. m.

Tuesday, Feb. 9th, address students in University, Chapel, 11 a. m.



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C. C. McCabe

Wednesday, Feb. 10th, address students of Medical College, 4 p. m.

Thursday, Feb. 11, LaHarpe St. (French in part), 7:30 p. m.

Friday, Feb. 12th, Italian service in part, 7:30 p. m.

Sunday, Feb. 14th, First German Church, 11 a. m.

Sunday, Feb. 14th, First Street M. E. Church, 7:30 p. m.

Tuesday, Feb. 16th, address the preachers of New Orleans and vicinity, 12 m.

Wednesday, Feb. 17th, Grand Missionary Rally and address at Mt. Zion Church, 7:30 p. m.

Thursday, Feb. 18th, Gilbert Academy.

Friday, Feb. 19th, Alexandria Academy.

Sunday, Feb. 21st, Simpson Chapel, 11 a. m.

Sunday, Feb. 21st, Wesley Chapel, 7:30 p. m.

Washington's birthday, Feb. 22nd, 3 p. m. Grand Sunday School Rally, Wesley Chapel, of all our Sunday schools in New Orleans.

Tuesday, Feb. 23rd, Home Missionary Society Rally, Williams Chapel, 7:30 p. m.

Thursday, Feb. 25th, Woman's Foreign Missionary Rally, Mallalieu Chapel, 7:30 p. m.

BISHOP McCABE.

Bishop C. C. McCabe, whose Episcopal residence is Fort Worth, spent several days with us recently. He reached Marshall, Saturday, Jan. 9th, preached at Wiley Chapel, Sunday morning, Ebenezer, Sunday night, and lectured to pupils of Wiley University, Monday morning. In his chapel sermon he pled for purity of character and for the spirit of revival among the people. The chapel lecture was along the line of giving. He said the members of the Methodist Episcopal Church rob God of \$100,000 a day by their failure to give what He requires of them. He said if the thousands of Methodists of Texas would give their tithes, we would soon have enough money to raise all our church debts and handsomely provide for and endow our school. In conclusion he urged the students to learn their lessons, and in addition to the work of the text book, read fifty pages of some good book daily and by so doing be well rounded scholars when a course is completed. The Bishop favored us with several vocal selections which brought to him rounds of applause from the pupils. At the conclusion of his address, Mrs. McCabe was introduced and made a few remarks in the way of advice.

After chapel our distinguished guests visited several classes and expressed themselves pleased with the work. Mrs. McCabe, on visiting the library, promised to write some of the book houses in our behalf.

The visit of Bishop and Mrs. McCabe was highly appreciated by both teachers and students, and we hope to have them with us some times during their stay in Texas.—Wm. Porter.

DOINGS OF THE WORKMEN.

Thos. Cole, P. C.: Breaham Charge has started off with a better outlook for the church than for the past two years; forty to fifty attend the weekly prayer meetings, the church services and Sunday School has increased greater for this short period than most of my new beginnings in previous charges. The presiding elder's District letter has been a great inspiration to my members. We have the Navasota District letter for a watch-word. We have planned to raise in the first and second quarter the amount reported for the Annual Conference last year and to exceed previous records. The hearty co-operation of the officers and members in the spiritual work has put new energy in the church, and our members and friends are asking for special prayer service, which we have started. Visitors seek for us. After an inspiring prayer meeting Friday night, January 15th, I had been thinking over the shouts and amens and had fallen asleep. We were aroused by a severe storm at the east and west doors of our domicile; as the doors flew open the rain came down in pounds of every kind and class of eatables, and when the clouds had broken the light came in on 75 or 80 persons who left about 100 pounds of such things that angels could not eat, but such as was suitable for the pastor and wife. God bless such storms.

G. M. Chisholm, Forest, Miss.: Rev. M. White was met by a host of friends on his return from the Conference to welcome his return. We were glad to have him back again. This being his fifth year with us we pray that we may have a Holy Ghost time, and that he may be the instrument of bringing many souls to Christ.

W. T. Anderson, Clinton, Tenn.: This is my first year on this work. I was appointed here from the last session of the East Tennessee Conference by Bishop Mallalien. I arrived here on the 12th day of October, 1896. The good people received me very kindly, and we went to work for the Master. We have had two revivals, one at Clinton resulting in 13 professions, and one at Coal Creek, resulting in 17 professions. Total professions since Conference, 28; 25 additions to the church, and still the good work goes on. We are praying to God for 100 converts this year. Brethren, help us to pray for them. We hope to be able to send at least 10 subscribers by the last of this month. Yours in Christ.

G. S. Helm, Pastor, Spring Texas: My first Quarterly Conference was held June 16 and 17. We had a very nice time. Our presiding elder was on

time and everything was ready. We raised \$10 for him. It rained but the people came out anyway. The presiding elder preached two of his rousing sermons, which seemed to have the same effect on his hearers. We paid the presiding elder \$35 last year and we paid him up and over. This year we have promised him \$40 and we paid him \$10 to start off with. Now, I can say that the paper was not forgotten. You will please and enclosed the amount for one subscriber. I expect to send one or two more in a short time. Pray for our success.

(Many thanks. May God grant you success on all lines.)

T. O. Carroll, Rockville, Md.: We held our fourth Quarterly Conference at Rockville January 15, our much beloved presiding elder, Rev. W. H. Brooks in the chair. Everything was done in a Christian way. All the reports from classes, stewards, trustees and benevolences showed an increase in every department of the church. Rockville alone had raised nearly \$500 for the new church outside of the stewards' collection and benevolences. The presiding elder preached a grand sermon on Sunday night. Our revival is going on at Rockville. We have 28 converts and 18 or 20 at the altar for prayer. The God of Jacob is with us at this place. Mrs. Carroll sends another subscriber to the paper. I have seen several of the persons that subscribed for the paper and they are much pleased with it.

J. W. Wormley, P. C., Hubbard City, Texas: On the night of the 21st inst. my and wife's heart were made to rejoice over the many good things brought to us by the members of this church, and also the good Baptist sisters of this place. So many good things we can hardly mention them all. These are they through whom they came: S. Lawson, Z. Riden, Louisa Sparks, Ellen Wilson, Emily Broken, Josie Drake, Reannor Drake, Victoria Hunnicut, Mary Moore, Amy Walters, Ann Bettie Rodgers. The Lord bless these good and faithful Christians.

H. L. Ash, P. C., High Point, N. C.: The High Point M. E. Church is up to date. We are erecting a new brick church and have succeeded in getting the walls up and the roof on. The third Sunday in this month was rally day, and notwithstanding the rain and snow, we raised \$54.75. Quite a number of our subscribers were not present but we have seen them since and they have responded. We hope to get in the new church in the spring. The Epworth League is doing a good work. The Sunday School is wide awake and we are moving forward along all lines.

W. H. Hundley, Pastor, Lexington, Miss.: My first Quarterly Conference for the Lexington Circuit was held in new Epworth Church, Lexington, Miss., Jan. 23rd and 24th, 1897, with Rev. W. E. Mask, presiding elder, in chair. The conference was well attended nearly all the members were present with good reports which encouraged us to expect and hope for greater results this conference year. We had just returned from annual conference, there having received marching orders to return to our field of labor that we occupied last year, we take hold again with renewed zeal. The Southwestern Christian Advocate was given special attention. Look out for a list of subscribers ere long. We had the pleasure of enjoying your strong speech representing the Southwestern Christian Advocate at our Annual Conference, hence we are inspired to push the canvass. The paper is better than ever as she comes forth in her enlarged

garment. You must succeed, we will (the Greenwood District) see to it at our end of the log. Rev. A. W. Wright, of Kosciusko, and his estimable wife stopped over and remained in our town visiting until Monday, he having been pastor here some years ago. It was quite a treat to our members to have him in our Conference session and to hear him preach Sunday forenoon. Elder Mask preached at 7:30 p. m., after which the sacrament of the Lord's Supper was administered and 23 partook. Collection, \$21.25.

Thos. Walker, P. C., Jacksonville: This is my second year at St. Joseph Church of this city. Our church is in a very healthy condition. On my return from Conference I was greatly delighted to find that Brother Chas. Turner, one of our trustees, had beautified the parsonage by kalsomining its walls. Last year we added 30 persons to the church and did well on all lines. We are laboring hard to make this one of the greatest years of our ministry.

G. W. Marsh, P. C., Duplex, Tex.: I am here and doing very well. The church is not doing very much for the people are very near all sick. My birthday was on the 16th and the sisters of the church led by Sister Mattie Lee, came in and brought their baskets full of good things and set the table at 2 o'clock p. m., and they had chicken, cake and everything that was good. We eat and the writer sang a hymn and read a chapter, then we had prayer by Bro. M. Lee and others. At 7 o'clock the young people came, being led by Misses Janie Lee and Dinah McKissick, with many good things for me and some money also. There was about \$10. They sang and had a nice time and want to see their names in the paper. (The editor regrets that your list is too long to print.—Ed.)

Robt. Williams, P. C., Yarbrough, Texas: Our presiding elder, Rev. W. L. Duncan, held his first Quarterly Conference at this place on the 23rd and 24th inst. Nearly all of the members were present, there being 54 who took communion on Sunday. The Love Feast on Friday night was well attended and was a time of rejoicing in the Spirit. Collection for the elder, \$16. I send three subscribers to the Southwestern to-day.

(Many thanks; God bless Bro. Williams.—Ed.)

P. H. Jenkins, P. C., Bryan, Texas: We are getting along nicely. We have reorganized the Epworth League, Sunday School and singing choir, and shall have the Woman's Home Missionary Society in good condition in a short time. We expect to do a greater work this year than we have ever before, God helping us. I want to stir up an interest in the Southwestern among our people here. They must know that it is our paper.

The Enemy Is Ours!

The gripe usually leaves the sufferer in a very feeble condition, with a persistent cough and other premonitory symptoms of pulmonary affection. Dr. Bull's Cough Syrup promptly administered at the beginning of an attack of gripe, will forestall that dangerous enemy to life—consumption. Mrs. Maggie Tulga, Ironton, Ohio, says: "It affords me much pleasure to bear testimony to the merits of Dr. Bull's Cough Syrup. I had been a sufferer from the gripe for a week, I tried a bottle of Dr. Bull's Cough Syrup, and after taking it, was completely cured of the dreadful cough and disease. I cheerfully recommend it to all sufferers." Dr. Bull's Cough Syrup is sold everywhere for 25 cents.

ALUM is properly a dye stuff. Lime is properly used in tanning. Neither should be used in bread. Yet it is positively true that most all the cheaply made baking powders contain these harmful ingredients used simply because they are cheap, and utterly regardless of their dangerous character. The cheap powders thereby become the infamous means whereby the unsuspecting are deluded and injured.

In all English countries and in some of our States it is unlawful to put alum in bread. The Royal Baking Powder is free from alum and lime—it is absolutely pure.

ROYAL BAKING POWDER CO., NEW-YORK.

CUBA IN BRIEF.

Area, 46,000 square miles.
Population, over 1,600,000.
White population, 1,000,000.
Population of Havana, 200,000.
Population of Santiago de Cuba, 70,000.
Population of Puerto Principe, 46,000.
Population of Holguin, 35,000.
Population of Matanzas, 27,000.
Population of St. Jago, 27,000.
Revenue, \$25,000,000.
Expenditures, \$35,000,000.
Debt, \$270,000,000.
Estimated value of the landed estates, \$220,000,000.
Average annual sugar production, 900,000 tons.
Average annual export of tobacco, 200,000 bales.
Average sugar exportation to the United States, 700,000 tons.
Average annual export of cigars, 200,000,000.
Total exports of Cuba in a good year, \$60,000,000.
Number of vessels trading with Cuba usually, 2,000; tonnage, 2,500,000.
Mileage of Cuban railway, about 1,000.—Rolla Herald.

Awarded
Highest Honors—World's Fair,
•DR•

PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

CONFERENCE NOTICES.

STARKVILLE DISTRICT.

First Round.

McCool	Jan. 29, 31
Mt. Nebo (Bogue Phalia)	Feb. 6, 7
Louisville (Wesley Chapel)	Feb. 13, 14
Ackerman	Feb. 20, 21
French Camp	Feb. 27, 28
Liberty Hill	March 6, 7
Sturges	March 13, 14
Starkville Circuit	March 20, 21
Starkville	March 27, 28
Rock Hill	April 3, 4
Kilmichall	April 10, 11
Eupora	April 17, 18
Bellefontaine	April 24, 25
Mathiston	April 26, 27
Pheba	April 19, 20
Cedar Bluff	May 1, 2
Kosciusko Circuit	May 8, 9

B. H. S. Ferguson, P. E.

GREENVILLE DISTRICT, MISS.

First Round.

Indianola	Jan. 30, 31
Moorehead	Feb. 6, 7
Baird	Feb. 9, 10
Itta Bena	Feb. 13, 14
Greenville	Feb. 20, 21
Helm	Feb. 27, 28
Arcola	March 6, 7
Benoitt	March 13, 14
Gunison	March 20, 21
Shelby	March 27, 28
Mengold	March 30, 31
Ruleville	April 3, 4
Clarksdale	April 10, 11
Lula	April 17, 18
Jonestown	April 24, 25
Tunica	April 27, 28
Webb	May 1, 2

L. F. White, P. E.

NEW ORLEANS, SOUTH DISTRICT.

First Round.

Godman Church	Feb. 8, 9, 14
Winsted	Feb. 11, 12, 14
Franklin	Feb. 15, 16, 21
Centreville and Verdunville	Feb. 17, 18, 21
Berwick	Feb. 24, 25, 28
Morgan City	Feb. 26, 27, 28
N. O. University	March 3, 4
Haven Church	March 5, 6
William	March 7, 8
Simpson	March 10, 11, 14
Camp Parapet	March 15, 16, 21
Mallalieu	March 17, 18, 21
First Street	March 24, 25
St. James and St. Patrick	March 26, 28, 29
Donaldsonville	March 31, April 1
Napoleonville	April 2, 4, 5
Woodlawn	April 7, 8, 11
Thibodeaux	April 9, 10, 11
Shriever	April 12, 13
Beatieville	April 13, 16, 18
Houma	April 15, 16, 18

Remember, brethren, what you ought to do now should not be left for the end of the year. Let us fully consecrate ourselves anew to God and go in for a more glorious year's work than ever. Valcour Chapman, P. E.

GAINESVILLE DISTRICT.

First Round.

Branford	Jan. 30, 31
Archer	Feb. 3
Fateville	Feb. 6, 7
Freedom	Feb. 13, 14
Mikeville	Feb. 20, 21
Newmansville	Feb. 27, 28
Pleasant Plains	March 6, 7
Cedar Keys	March 13, 14
Otter Creek	March 15
Sanpalaski	March 20, 21

NEW MONEY MAKING INVENTION.

I am so thankful to Mrs. Wymen for her experience. Being out of employment, I ordered 2 dozen of the New Patent Aluminum Cases, for attaching photographs to tombstones, from M. World Mfg. Co., Columbus, O. Cases are indestructible, will last forever and make a beautiful appearance on any monument. I can put it on in 1 minute. I sold 5 the first day. In 4 days my profits were \$45. Everybody is anxious to buy, as they are handsome and yet show cases 500 last week selling elegantly. Over-places and home numbers for the same. Anyone can do as well if they try. JOHN C. B.

Hague	March 27, 28
New River	March 31
Waldo	April 3, 4
Rochelle	April 6
Williston	April 8
Starke	April 10, 11
Union Lake	April 17, 18
Liberty Hill	April 20
Adamsville	April 21
Gainesville	April 24, 25
Micanopy	April 27
Plineville	April 29

J. P. Patterson, P. E.

ABERDEEN DISTRICT.

First Round.

Athens	Feb. 13, 14
Aberdeen and Circuit	Feb. 20, 21
Columbus	Feb. 27, 28
Caladonia	March 6, 7
Crawford	March 13, 14
Nashville	March 20, 21
Macon Circuit	March 27, 28
Hickory	March 27, 28
Macon	April 3, 4
Shuqualak	April 10, 11
West Point Circuit	April 17, 18
Moon Valley	April 19
West Point	April 24, 25
Hashuqua	March 22

H. R. Revels, P. E.

ALEXANDRIA DISTRICT.

First Round.

Abbeville	April 3, 4
Abbeville Mission	April 5, 6
Alexandria and Pineville	Feb. 27, 28
Avoca and Rlg. lette	April 7, 8
Cheneyville and Booneville	Feb. 13, 14
Bunkie	Feb. 11
Cades and Breaux Bridge	March 24, 25
Cottonport and Bordelonville	Feb. 20, 21
Craford and Islands	March 6, 7
Eola	April 14, 15
Grand Cote and Evergreen	May 5, 6
Hubertsville	April 24, 25
Jennings and Welsh	April 28, 29
Jeanerette and St. Peter	March 27, 28
Lafayette	April 21, 22
Lake Charles	Jan. 30, 31
LeCompte and Spring Creek	Feb. 6, 7
Morrow	Feb. 17, 18
New Iberia	March 13, 14
Olivier	April 28, 29
Opelousas	March 17, 18
Patontville	March 1, 2
Rayne and Crowley	April 19, 20
St. Martinville	March 20, 21
Sorrell and Union Chapel	March 10, 11
Sunflower	May 1, 2
Washington	April 10, 11
Palmetto	April 17, 18
Willow Glen and Moorland	Feb. 24, 25
Woodworth	Feb. 2, 3

Dear Brethren: Sow early, be not deceived, God is not mocked; whatsoever a man soweth, that he shall also reap. Put the Southwestern Christian Advocate in every home. Have your minute money ready.

F. Walker, P. E.

SHREVEPORT DISTRICT.

First Round.

Bodcau	Feb. 13, 14
Flournoy	Feb. 20, 21
Vanceville	Feb. 27, 28
Round Grove	Feb. 6, 7
Longstreet	March 5, 6, 7
Fairfield	March 13, 14
Shady Grove	March 20, 21
Grand Cane	March 25, 26
Mansfield	March 27, 28, 29
Rocky Mound	April 3, 4
Homer and Gibbs	April 10, 11
Menden and Odum	April 12, 13
St. Paul	April 16, 19
St. James	April 23, 26

H. James, P. E.

JACKSONVILLE DISTRICT, FLA.

First Round.

Mt. Moriah	Jan. 30, 31
Wrightsville	Feb. 4, 7

St. Joseph	Feb. 5, 7
Simpson Chapel	Feb. 12, 14
Hibernia and Green Cove Springs	Feb. 20, 21
Lone Star	Feb. 27, 28
Ebenezer	March 5, 7
Fernandina	March 12, 14
King Ferry	March 20, 21
McClenny	March 25
Lake City	March 27, 28
Huntsville	April 3, 4
Live Oak	April 6
St. Augustine	April 9, 11

S. A. Huger, P. E.

GRIFFIN DISTRICT, GA.

First Round.

Jonesboro	Feb. 6, 7
Williamson	Feb. 13, 14
Oak Hill	Feb. 20, 21
Fayetteville	Feb. 27, 28
Hampton Circuit	March 6, 7
Covington	March 14, 15
Union Grove	March 13, 14
Oxford	March 20, 21
Conyers	March 17
Me Donough	March 27, 28
Locust Grove and Luella	March 28
Griffin	April 11, 12
Griffin Circuit	April 10, 11
Stockbridge	April 3, 4
Brooks and Hartford	April 17, 18
Hapeville and East Point	April 24, 25
Hampton and Vineyard	April 28

Dear Brethren: We are in for another year's work for the Master. Let us be up and at it early. Begin with the beginning. Lose no time. Get your plans together early and sound the bugle among your people and have them commence with you. Have revivals early and often. A thousand souls for Christ; a full collection for all causes; new church buildings and close attention to pastoral work are required of us.

April 18th is Easter Day. Observe it and do your best to raise all your benevolent monies on that day.

The Sunday School convention will meet at Jonesboro, May 28, 30. Give attention to this and have your schools ready to report in full for all matters at that time.

We trust you will help do your part to get 500 subscribers from the District for the Southwestern Christian Advocate. Watchword for 1897: "Watch, Fight, Pray and Work."

Yours in the Master's work,

Jno. P. Wragg, P. E.

PIMPLY FACES

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

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Is sold throughout the world. For sale D. AND C. CO., Sole Props., Boston. "How to Beautify the Skin," Free.

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Permanently Cured by CUTICURA REMEDIES.

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THE "PRINCESS"

Machine is put up in all latest styles of Furniture, with full set of Attachments, and is one of the Best Sewing Machines made. Save half or two-thirds of your money, and get our prices. Special inducements to Agents and Dealers. See the "Princess" and you will handle no other. American Machine Co., CHICAGO, ILLINOIS.

DROPSY

Is cured by the use of the "Princess" Machine.

Plan of Episcopal Visitation FOR 1897.

<i>Conference.</i>	<i>Place.</i>	<i>Time.</i>	<i>Bishop.</i>
Alabama—Hosin, Ala.....	Jan. 23	Wm. H. Hall	
Arkansas—Stuttgart, Ark.....	Jan. 21	Andrews	
Atlanta—Atlanta, Ga.....	Jan. 31	Wm. H. Hall	
Baltimore—Baltimore, Md.....	Mar. 3	Mallalieu	
Central Alabama—Opelika, Ala. Feb. 4	.....	Wm. H. Hall
Central Missouri—Kansas City, Mar. 1	.....	Cranston
Central Penn.—Clearfield, Pa. Mar. 17	.....	Wm. H. Hall
Delaware—Easton, Md.....	Mar. 25	Wm. H. Hall	
East German—Scranton, Pa. Mar. 25	.....	Walden
East Maine—Carleton, Me.....	Apr. 23	Mallalieu	
Florida—Tampa, Fla.....	Jan. 14	Harold	
Georgia—Tallahassee, Ga.....	Feb. 11	Wm. H. Hall	
Gulf Mission—Jennings, La.....	Jan. 31	Fowler	
Kansas—Manhattan, Kan.....	Mar. 3	McCabe	
Lexington—Springfield, O.....	Apr. 1	Cranston	
Little Rock—Forrest City, Ark Jan. 23	.....	Andrews
Louisiana—Donaldsonville, La, Jan. 14	.....	Fowler
Maine—Portland, Me.....	Apr. 14	Mallalieu	
Mississippi—Jackson, Miss. Jan. 6	.....	Fowler
Missouri—Bethany, Mo.....	Mar. 24	Cranston	
New England—Lowell, Mass, Apr. 7	.....	Fowler
N. E. South'n—So. Manchester, Conn.	Apr. 14	Newman	
New Hampshire—Manchester,.....	Apr. 8	Wm. H. Hall	
New Jersey—Trenton, N. J.....	Mar. 24	Warren	
New York—Sing Sing, N. J.....	Apr. 7	Merrill	
New York East—Brooklyn.....	Apr. 7	Walden	
Nowark—Nowark, N. J.....	Apr. 7	Andrews	
North Dakota—Park River.....	Apr. 28	Merrill	
North Indiana—Kokomo, Ind.....	Mar. 17	Merrill	
North'n New York—Watertown Apr. 14	.....	Warren
Northwest Kansas—Beloit Kan. Mar. 24	.....	McCabe
Philadelphia—Bethlehem, Pa.....	Mar. 17	Newman	
St. John's River—Tarpon Springs, Fla.	Jan. 31	Harold	
St. Louis—Novada, Mo.....	Mar. 19	Cranston	
Savannah—Savannah, Ga.....	Jan. 28	Harold	
South Carolina—Columbia, S.C.....	Feb. 8	Harold	
South Kansas—Pittsburg, Kan. Mar. 19	.....	McCabe
S. W. Kansas—Winfield, Kan. Mar. 17	.....	McCabe
Troy—Schenectady, N. Y.....	Apr. 14	Wm. H. Hall	
Upper Mississippi—Greenwood, Jan. 14	.....	Andrews
Vermont—Springfield, Vt.....	Apr. 15	Walden	
Virginia—Roanoke, Va.....	Mar. 11	Mallalieu	
Washington—Annapolis, Md.....	Mar. 19	Newman	
Wilmington—Cheestertown, Md. Mar. 17	.....	Walden
Wyoming—Oncento, N. Y.....	Apr. 7	Warren	
By order and in behalf of the Board of Bishops.			
EDWARD G. ANDREWS, Secretary.			
Pittsburg, Pa. Nov. 3, 1886			

By order and in behalf of the Board of Bishops.

EDWARD G. ANDREWS, Secretary.

Pittsburg, Pa., Nov. 2, 1896.

Shorthand, Typewriting, Penmanship, Bookkeeping and Spanish TAUGHT BY MAIL and Personally. Good positions secured all pupils when competent. All these branches taught by mail. First lesson in Shorthand free. Write W. G. CHATFIELD, Oswego, N. Y.

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Instructions given in sewing, cooking and housekeeping. Open for boarders and day pupils. For particulars address the Superintendent.

Miss Charlotte Hickman, 1906 Peters Avenue, New Orleans.

CLARK UNIVERSITY,

South Atlanta, Ga.

A FIRST-CLASS SCHOOL : : : : : FOR BOTH SEXES.

Six departments, as follows:

Grammar School, College Preparatory, Normal Course, College Course (Classical), College Course (Scientific), Girls' Industrial School.

Board, room, fuel, light and incidentals, \$10 per month in advance. Children of traveling preachers and clergymen of other churches in charge of a congregation, will be allowed a reduction of one-half on incidentals.

A strong faculty, thorough instruction, good discipline, sound religious training, everything a Christian parent can desire in the education of his children. Catalog sent free on application. Address D. C. JOHN, D. D., South Atlanta, Ga.

RUST UNIVERSITY,

HOLLY SPRINGS, MISS.

Fall term opens Sept. 30th, 1896. College, College Preparatory, Normal and English courses.

Location—Holly Springs is located on the highest elevation in Mississippi, and is remarkable both for its natural beauty and healthfulness. It is a center of learning and culture for the State, affording to those who attend the schools the highest for culture and refinement. Rust University occupies the finest overlooking it and the country. These and other of the school can be seen in these all its students are hard work and study. C. R. LINDSEY, President.

BOOKMAKER'S CORNER

The Outlook appears now in the form of the standard magazines. The change adds much to the convenience and attractiveness of this popular paper, and the appearance of the initial number for January (beginning the fifty-fifth volume) is indeed attractive. This first issue is one of the Monthly Illustrated Magazine Numbers which have been a feature of the Outlook during the past year. The Outlook is published every Saturday—\$3.00 a year—13 Astor Place New York.

The February Season is bright in stylish designs, new ideas and artistic work. The very newest fashions are carefully shown and clearly and comprehensively described, so that in each article shown reproduction is a thing of pleasure. Yearly, \$3.50. The International News Company, New York. N. Y.

Many readers of the New England Magazine will remember the striking article upon the Kindergarten for the Blind which appeared in its pages a year ago. The same circle of readers will value the still more important article upon the Perkins Institution for the Blind, by Dr. Samuel Eliot, which appears in the February number. "A Yale Student of the Class of 1822," by Amelia L. Hill, is an article which gives us an interesting picture of Yale life in the first quarter of the century.

The second instalment of Richard Harding Davis's "Soldiers of Fortune," in the February Scribner, introduces a lot of interesting characters, and shows the President of the little Republic and the envious circle that surrounds him. The picture of life in a small South American capital is graphic and amusing. There is more vigor and action in this tale than in any previous story by Mr. Davis. It is full of dramatic surprises.

TESTING AN ATLANTIC CABLE FOR LEAKS.

When an insulated strand, or the "core" of the cable, as it is henceforth called, passes this operation it must go the testing-room, to determine if the insulation is really perfect, or if a little electricity still can escape from the copper. It would be useless to make this test in the air, since even without an insulator the current does not pass readily into the air. It must be tested under water, in the medium in which it is to be employed. Shallow tanks filled with water receive each section; and after a section has lain twenty-four hours in the water in order to come to the same temperature as the water, the test is applied. If the effect which ought to be produced on his galvanometer by passing into the core a certain quantity of electricity, does not result, the electrician knows that there is a flaw, and that the insulation is imperfect—that is that the electricity is escaping. There is nothing that can be measured with more accuracy than electricity. The laws which govern its flow in a body are perfectly understood. The electrician knows how much he pours in. He can draw it out, measure it, treat it, in short, as if it were water in a pipe. A leak in an electric wire is dealt with almost as a leak in a water-pipe is, and can be located quite as exactly. When once located it is easily repaired.—McClure's Magazine for January.

"BROWN'S BRONCHIAL TROCHES" are a simple yet most effective remedy for Coughs, Hoarseness and Bronchial Troubles. Avoid imitations.

THEY LIVE IN OUR MEMORY.

..... Give Name and Place Distinctly

Floresville, Texas: Sister Marah Gibbons, mother of the late Rev. John T. Gibbons, and a faithful member of the M. E. Church, fell asleep in Christ December 19th 1896.

J. W. Stone, Pastor.

Duplex, Tenn.: George Seener, December 27th; Manda Lee, January 13th; Emeline Sims, January 14th; the grand-daughter of Mr. Lewis Coldwell died January 10th; Miss Fannie Early, January 9, age 18 years. Ed. Ransom departed this life January 12th.

G. W. Marsh, P. C.

Macon, Miss.: Sister Amanda Dooly, aged 79 years, and Sister Naney Longstreet, aged 71 years, departed this life the 26th and 27th inst. Both were converted to Christ in early life, and lived consistent Christians in the St. Paul M. E. Church, and died in full triumph of faith. They leave many relatives to mourn their loss.

A. H. Williams, Pastor.

THE VETERANS OF THE SENATE.

When Senator Sherman goes out of the Senate on the fourth of March, as he certainly will do, he will leave two veterans of legislation in the chamber. Mr. Sherman went into the House in 1856, and had he served continuously until the next fourth of March, would have seen forty years of congressional life. For four years, however, he was in the Cabinet, so that this break leaves him only thirty-two years—a generation in time, however, and a period excelled only by a few.

Tom Benton, of Missouri, served thirty consecutive years, one of the few with this continuous record. The veteran Holman, of Obstruction, as Harry Furniss says, has seen thirty years of legislative life, but he was sidetracked more than once by the reverses of politics. Senator Morrill, of Vermont, went into the House in the same Congress with Senator Sherman, and has been in public life ever since. He is thirteen years older than Sherman. Senator Harris, of Tennessee, antedates all his colleagues in point of entering congressional life. He was elected to Congress in 1849, and is over eighty years old. He has not, however, seen a continuous service.—Washington Post.

A coarse, rough skin can quickly and easily be made soft and white with HEISKELL'S Soap. 25c. a cake at druggists or by mail.

HEISKELL'S Pills, by their action on the liver, stomach and bowels, make the eyes bright, breath sweet, and skin healthy. 25 cents. At druggists or by mail.

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NEW ORLEANS UNIVERSITY

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Department of Music,
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A Strictly First-Class SEWING MACHINE.

HIGH ARM. LIGHT RUNNING NOISELESS.
WITH ALMOST UNLIMITED CAPACITY.

PRACTICALLY TWO MACHINES IN ONE.



STYLE No. 4 PEERLESS "ADVOCATE" MACHINE.
The Southwestern one year and this Machine in Oak or Walnut for only \$18.00.

We ship our machines direct from the factory. A machine made in the best possible manner, by the most skillful mechanics, with the choicest material, elegant in appearance, simple in construction, durable as iron and steel can produce, with sewing capacity unlimited.

The Peerless Advocate is fully warranted for ten years, but will last a lifetime and outwear any two of the highest priced sewing machines made.

A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them PERFECT IN EVERY RESPECT.

A SELF-SETTING NEEDLE and SELF-THREADING CYLINDER SHUTTLE are used in the Peerless Advocate, High-Arm Sewing Machines.

THE SELF-THREADING SHUTTLE is so simple that with two motions of the hand backward and forward the shuttle is threaded.

THE WOODWORK IN OAK OR WALNUT IS THE BEST that can be procured; finished and of modern design, making it handsomer than the ordinary style of woodwork.

NO. 4 MACHINE, (Same as Out)
Drop Leaf Table, Gothic Cover, Case of two Drawers at each end, and Center Drawer. Price \$50.00

EXTRA ATTACHMENTS
in velvet lined case, sent free with each machine, 1 Tuckor, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.
Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

—MANUFACTURED FOR THE—

Southwestern Christian Advocate,
408 Carondelet St., New Orleans, La.

WANTED TO BE KNOWN

The following is the verdict in the case of J. L. Witten, a member of the East Tennessee Conference, against whom charges of immorality had been preferred:

The committee summoned by the presiding elder, Eli Provine, met in Morristown, Tenn., December 29, 1896. The charges were read and testimony against the accused was offered which in the judgment of the committee fully sustained the charges. After deliberation the committee rendered the following verdict:

We, the committee appointed, to try the charges preferred against J. L. Witten, after a prayerful and careful consideration find him guilty of immoral conduct as charged, and recommend that he be expelled from the ministry and membership in the Methodist Episcopal Church, and that the action of the committee be published in the Southwestern Christian Advocate.

E. Provine, Chairman,
Owen Hypsher,
G. H. Crider,
J. A. Guthrie,
W. E. Mitchell,
J. S. Hill,

Committee.

Columbus, Miss Jan. 24, 1897.

To the Brethren and Members of the Starkville District, Upper Mississippi Conference:

Our Conference is now over and every one knows who his pastor is and whose pastor he is; and now that you acquitted yourselves grandly last year on all lines of church work, we start this year with a greater determination than before. Our District stood with the larger Districts last year in all lines of church work. We were really proud of you and the place you held in the ranks and actual labor. The conversions were greater than that I think of any other District, while the financial affairs were well up. But we cannot afford to stop and rejoice over the past, but rejoice as we labor on for future success.

First, let every local preacher, exhorter and officer subscribe at once for the Southwestern, so as to take note of what others are doing, and let them see to it that their members and friends subscribe to see what they are doing.

2. Let each local preacher and exhorter remember your past obligation concerning the benevolence this year.

3. Let each member of the church give at least 25 cents for benevolence this year.

4. Let the Epworth Leaguers bear in mind our pledge to raise 10 cents per member this year for Conference claimants.

And finally, for the more than 500 converts let us work for 1,000, and double in all other lines. Let us unite our efforts to succeed as never before. Try and report full benevolences by District Conference. Work on the last year's assessment of benevolence. God bless you in all the work. Sincerely yours,
B. H. S. Ferguson.

The District Stewards of the Shubuta District, Mississippi Conference, are hereby called to meet at Hattiesburg, February 6th, at 10 o'clock a. m., at the M. E. Church. J. M. Shumpert, Presiding Elder.

Columbus, Miss., Jan. 28, 1897.

The Annual District Stewards' meeting of the Jacksonville District, Florida Conference, will convene at Simpson Chapel, Jacksonville, Fla., Thursday, February 18th, at 10 o'clock a. m., to perform the duties specified in paragraph 290 in the Discipline of the

Methodist Episcopal Church of 1896. Every District Steward on the District is required to be present, as it is necessary for each church to be represented at this meeting.

S. A. Huger, P. E.

LOUISIANA CONFERENCE.

To Presiding Elders.—Dear Brothers: Will you not kindly send the names or postoffice supplies on your district at once to Dr. Adkinson at New Orleans University. They are needed for the Minutes. Please send them at once so that there may be no delay in putting the matter in press. Yours very sincerely,

A. E. P. Albert.

Gilbert Academy, Baldwin, La.

CLEAVING TO THE OLD TESTAMENT.

It is not difficult to find an explanation for the tenacity with which the great multitude of Christians cling to their views of the Old Testament. They have associated its greatest features with great names, and they do not find it easy to dismiss these names from the authorship of the books which have so profoundly impressed them. It is so natural to believe that literary productions which have towered above the ages must have been the creation of genius, that the common mind finds it hard to drop out of its thought a Moses, a David, a Solomon, and to take up with a nameless crowd of unknown scribes who, without talent enough to lift themselves out of obscurity in their day, are yet credited with the authorship of the sublimest literature ever put in the form of speech. It may be a correct principle of explanation that in the past a lot of little fellows were equal to a genius, but it is not easy for the ordinary people to get used to the idea. It is so contrary to the present methods of making estimates. No one would think now that all the unknown scribblers of poetry in current journalism were equal to a Tennyson or a Shakespeare. Hence when you break up Mosaic and Davidic authorship and scatter the fragments among the crowd, a common feeling arises that there has been a violation of the law which requires that the cause should be as big as the effect.

And for much the same reason the idea that Israel borrowed largely from Babylon, Egypt and other neighbors, is not naturally accepted. People are so prone to think that borrowing means that the other party has more than the one who borrows that they are troubled to understand where Israel could find anybody to borrow from. What comes to us in the name of Israel is so vastly superior to anything that comes to us in the name of Babylon and Egypt that there would seem to have been no occasion for Israel's asking a loan. With her literary garners full of the finest wheat, there was no reason why she should borrow chaff from her neighbors. When on the face of fallen monument, on tablet of clay or in secret chamber of buried temple or palace, they find a literature which rises above Israel's speech and song, we may believe that her immortals borrowed their greatness and their fame. But until some such discovery breaks in upon the silence of entombed ages, the multitude will be prone to think that the Jew was, in the literary matters of the past as he is in the financial world of to-day, a man who loaned rather than borrowed.

Again, the literature of the Old Testament is dear to the common heart, and for that reason there is dread of critical intruders. When the critic explains: "Let us have the facts and abide by them," the common mind

replies: "The Old Testament just as it stands is the most tremendous fact that looks out upon me from the pages of literature. It is flesh of my flesh and bone of my bone. Its blood flows in my veins. Its passions surge in my breast. Its thoughts beat upon my brain. Its hopes and fears and love and hate and joy and sorrow touch all the chords of my heart. Its tears are my tears. Its cry of pain and wail of anguish are upon my lips. Its song is my song; its melody my music. Its communion of spirit is my communion. It meets God where I meet him. I dare not leave its altar of penitence. I cannot rise above its anthems of praise. Leave it to me as it is, for you never can make it more real to me. Even in your wisest dissection of its language you seem like men picking at grains of sands in a mountain."

It is true that there are times when some of the passages in these great books sound strange to us. There is a fire of passion which we do not feel, a refrain of sorrow which drops below us. But we come around to its moods and plaints, and the world comes around to them. We learn that its heights and depths, the length and breadth of it, are all needed to answer the whole cry of the human spirit. Sometimes its tumultuous anguish or fierce wrath repels us, but there come crises when nothing less than this expresses the feeling of the common heart. Most of the criticisms of Old Testament utterances are sooner or later answered by the language which is on all lips.

It is to be noted, too, that the criticism which rests heavily upon passages that seem beneath our age is strangely oblivious to the sublime utterances which rise so far above us. Take it through and through, down into its deepest valleys and up its highest ranges, and we have more reason to criticize ourselves for falling so far below its lofty ideals and glorious hopes than for boasting of our superiority. And this reason has force with the multitude of Christians. They go through it and are humbled. They stand in its valleys and are awed into reverence by the sublime heights around them. They feel the humbling power of a speech that is eternal, of a voice divine.—Advance.

ALUMINUM.

For domestic utensils, aluminum is destined to be in increasing demand. They are so pretty, so light and so easy to keep clean, and they cost just enough more than other kinds to make them fashionable. The Illinois Pure Aluminum Company manufactures a complete kitchen outfit, from coffee pot to frying pan. It is certain that water can be boiled quicker in an aluminum pot or pan than in a vessel of any other metal, for two reasons—the aluminum is made very thin and it is an excellent conductor of heat. For covered dishes designed to retain the heat aluminum is the best metal we have.

The cook rooms of the government cruisers San Francisco and Montgomery are each supplied with sixty-gallon steam-jacketed kettles. Hotels and

AGENTS WANTED — For War in Cuba, by Senor Quesada, Cuban representative at Washington. Endorsed by Cuban patriots. In tremendous demand. A bonanza for agents. Only \$1.50. Big book, big commissions. Everybody wants the only endorsed, reliable book. Outfit free. Credit given. Freight paid. Drop all trash, and make \$300 a month with War in Cuba. Address to-day, THE NATIONAL BOOK CONCERN, 352-356 Dearborn Street, Chicago.

eating houses will not be long in adopting these utensils of aluminum, as their extreme durability renders them cheap in the long run. It is a remarkable feature of some of these utensils that they are cast, and not stamped. A tea kettle can be cast only the sixteenth of an inch in thickness, that will stand an amount of banging and denting which would lead any one not familiar with the facts to suppose that it was made of rolled or stamped metal.

Among the odd uses to which aluminum is put may be named slate pencils, which are simply bits of aluminum wire, that mark a slate as well as if made of the slate itself, and which do not break or wear out; horse-shoes, which are said to last better than iron, and, of course, the lightness is a point in their favor; sounding boards, for musical instruments, giving forth a sound of a character different from that called metallic, and more musical than the wooden sounding boards in common use; printer's type, giving a metal that is indestructible as compared with the soft alloy in use, and which is equally free from rust, and that casts readily.

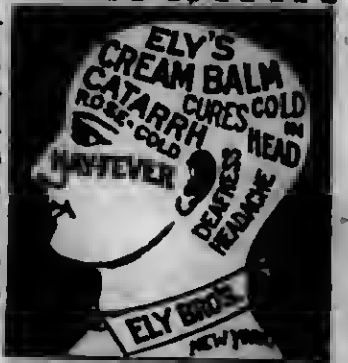
HALL'S Vegetable Sicilian HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

R. P. Hall & Co., Props., Nashua, N. H. Sold by all Druggists.

ELY'S CATARRH CREAM BALM

Is quickly absorbed, Cleanses the Nasal Passages, Alleviates Pain and Inflammation, Heals the Sores, Protects the Membrane from Additional Cold, Restores the Senses of Taste and Smell, Gives Relief at once, and it will Cure.



COLD IN HEAD

A particle is applied directly into the nostrils, is agreeable. Price, 50 cents at Druggists or by mail. Samples, 10 cents by mail.

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FARM AND FIRESIDE.**PIG PHILOSOPHY.**

Sweep the feeding floor often.
Green oats will produce scours in pigs.

Never save the choicest feed for the stunted pigs.

Keep hogs away from straw stacks and manure piles.

Do not allow weaned pigs to run with suckling pigs.

Don't buy any worse than your best to improve your herd.

Cull out the "weeds" at weaning time, and sell them to some one to feed.

Wean large litters before they suckle the dam to death and stunt themselves.

Keep your pigs off the grass in the morning until the dew is off, to avoid scours.

Keep size and growth foremost in your calculations—all you can get with good quality.—Southern Cultivator.

FOOD—ALCOHOL—WATER.

Food is digested; alcohol is not.

Food warms the blood, directly or indirectly; alcohol lowers the temperature.

Food nourishes the body, in the sense of assimilating itself to the tissues; alcohol does not.

Food makes blood; alcohol never does anything more innocent than mixing with it.

Food feeds the blood cells; alcohol destroys them.

Food excites to normal action only while in health; alcohol tends to inflammation and disease.

Food gives force to the body; alcohol excites reaction and wastes force, in the first place—in the second, as a true narcotic, represses vital action and corresponding nutrition.

Water is the subtle but innocent vehicle of circulation, which dissolves the solid food, holds in play the chemical and vital reaction of the tissues, and carries off the effete matter.

Alcohol hardens solid tissue, thickens the blood, narcotizes the nerves, and, in every conceivable direction, antagonizes the operation and function of water.

As much flour as can lay on the point of a table-knife is more nutritious than eight quarts of the best beer.

Men who are in training for running, rowing, and other contests where great strength is required, deny themselves all liquors, even when they are ordinarily accustomed to their use.

A once thoroughly intoxicated brain never fully becomes what it was before.—Susie Rennick.

HOW TO CLEAN A CARPET.

After a carpet has become a little dingy, it may be considerably improved by sweeping it with water to which a little ammonia has been added. Have the water in a pail, dip the broom in it, and shake off the drops of water. Sweep part of the carpet, and then dip the broom as before. When the water becomes dirty, change it for clean.

If an old Brussels carpet is very much soiled, beat it thoroughly and put it down upon the floor. Then wash it with warm water and fresh beef's gall, using one pint of gall to one gallon of water; wash a small space at a time, rinse and wipe as dry as possible. Leave the windows of the room open, so that the carpet will dry quickly; and if it has been properly rinsed, the colors will look almost as bright as new.

BUTTER.

Butter, if it once cools, cannot again be made so thoroughly plastic

as when completed at its first working.

With butter as with other farm products, when the market is overstocked prices are certain to get low, and the consumer is careful to select the better quality in purchasing.

One reason of failure to make a fine article of butter is keeping the cream too long before churning and not stirring sufficiently, as the best butter cannot be made from very sour cream.

When the butter is in the granular stage every particle of it comes in contact with the brine which hardens it, and at the same time removes the buttermilk, giving it better keeping qualities.

MILK.

A cow should be milked carefully and speedily, and if well treated otherwise she will give milk much longer.

The continued feeding of a rich ration for a long time induces some cows to give richer milk, and others a larger quantity.

If the different skimmings of cream are not well mixed and made of one age, the butter will not all come together when it is churned.

The sources of germs in milk are dust and dirt, from whatever source, coming in contact with the milk, whether it be from soured milk already in the pail, dirty or impure wash water, dirt from the clothing of the milkers, drippings from the hands or filth particles falling from the udder and sides of the animal.

To cool the milk and start the process of separation and then strain, is to lose a portion of the cream. In summer the milk should be set as soon as possible after it is drawn, and at as near a normal temperature as possible. Cream ripened too soon will not give you all of the butter, as sour cream is not always ripened. Milking is a work that should be thoroughly understood in order to successfully manage a dairy or the dairy work on the farm.

Improper methods of milking and caring for the milk while in the stable in most part accounts for malodorous, ill-tasting, poor keeping types of milk. One cannot expect a good quality of milk from foul-smelling, ill-kept stables at which the man-of-all-work does the milking, with the same unwashed hands that have performed previous stable work, or from another in which the horses receive all the currying and the cow is never brushed, because "she is a dirty animal anyhow." It is of great economic importance before the work of milking begins, that both the cow and the milker should be as neat as possible. No amount of care on these points, however, will be worth while if the pails are allowed to stand about the barn before and after milking.

Milking cows should be practiced according to the following prescription: 1. Work rapidly; slowness causes loss of cream. 2. Milk thoroughly, to the last drop, because the last milk is the best. 3. Milk at the same time every day. 4. Milk cross-wise, that is to say, one fore teat on the right and a hind teat on the left, and vice versa; the milk thus flows more copiously than by parallel milking. 5. Milk with four fingers and not with index and thumb, a fault too common with milkers. 6. Do not employ any kind of milking machines. 7. To milk young, restive cows, raise one of the fore feet. Never strike them. 8. Always keep the hands clean and also the cow's udder and dairy utensils. 9. During milking avoid distracting or disturbing the cow. Those who neglect any of these prescriptions invariably lose milk.—The Southern Cultivator.

WOUNDED IN THE WAR.**SHOT IN THE ABDOMEN AT CUMBERLAND GAP.**

Blind, Rheumatic and Dropsical—A Union Colonel is Given Over to Die—How the Old Soldier Gave Azrael the Slip.

(From the News, Barbourville, Ky.)

In the year 1863, while in command of a Union regiment at Cumberland Gap, Colonel Messer, now of Flat Licks, Kentucky, received a severe gunshot wound in the abdomen. In a few months he was again in the saddle, but soon was obliged to undergo further medical treatment, and his condition became so serious that in the winter of 1863 he returned to his home, and was never again fit for active service. During the years that have since passed, Colonel Messer has been a confirmed invalid from the effect of his wound, and has been under the constant care of the local physicians, not improving but growing worse as the years rolled on. His condition eventually became deplorable. Almost blind, legs swollen, so that he was unable to walk, the doctors could do nothing to arrest the progress of the disease, diagnosed it as dropsy, and said recovery was impossible.

The old soldier did not half believe his physicians, but said that since they could do nothing for him, he would, upon an old friend's strong recommendation, try Dr. Williams' Pink Pills for Pale People. The first box was taken by Col. Messer according to directions, and by the time that was gone, he felt so much easier and more comfortable, that several other boxes were procured, and he continued to take them faithfully. Soon the swelling in his legs disappeared, and with it the fierce rheumatic pains with which he had long suffered. Strangest of all, his eyesight, which for so many years had been useless, was restored.

In all, Colonel Messer took Dr. Williams' Pink Pills six months, and then was thoroughly cured. He now is a healthy looking man, rides on horseback, and stands as much fatigue as any man of his age.

The Colonel, since his recovery, is never tired of decanting on the virtues of these pills, and every advertisement that he finds he carefully clips, and sends to some sick friend or neighbor, with the assurance that they will cure him.

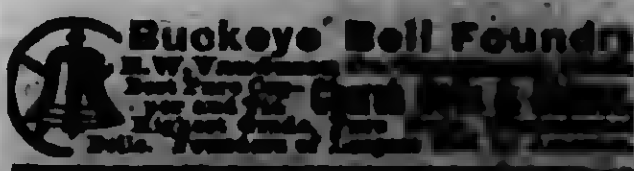
The high standing of Colonel Messer, and his remarkable recovery, makes this report more than usually interesting, and when it was received at the office of the Dr. Williams' Medicine Co., it was referred to Messrs. Phipps & Herndon, the well known druggists of Barbourville, Ky., for verification. We append the reply:

Barbourville, Ky., Aug. 18, 1896.
Dr. Williams' Med. Co.,
Schenectady, N. Y.

Gentlemen:—Yours of August 14th to hand, enquiring about testimonial written by Mr. Sampson concerning Colonel Messer, of Flat Lick, Ky., will say that the cure of Colonel Messer was considered almost miraculous, and he claims Pink Pills did it.

Yours truly,
Phipps & Herndon.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, over-work or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.



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Steel Alloy Church & School Bells. Send for Catalogue. The C. B. BELL CO., Baltimore, O.

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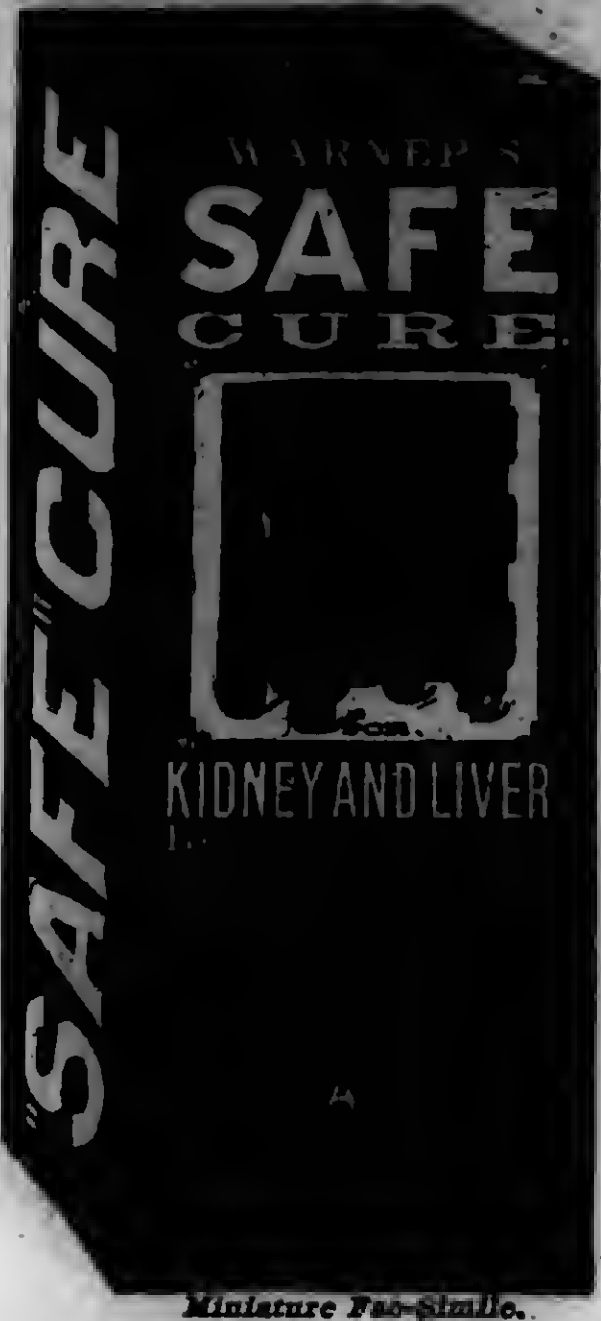
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UNITED FOR LIFE

.....Gives Name and Place Distinctly.....

Hubbard City, Texas: On the 10th inst. at the M. E. Church, at 3:30 p. m., Mr. Samuel Stephen and Miss Bertha Lowson. The Lord bless the young man and woman. J. W. Wormly officiated.

Lodi, Texas: On December 31st, at the residence of Mr. and Mrs. Henry Sharp, Mr. John Jones and Miss Judia Jones. J. S. Ferguson officiated.

Duplex, Tenn.: Mr. Andrew Williams to Miss Harriet Lee, December 24th. G. W. Marsh officiated.

Howell's Cross Roads, Ala.: Rev. L. S. Starr and Miss Josyphene Clarke, January 1; Mr. James Glass and Miss Hattie Starr, January 21, at the home of her father, L. S. Starr. Rev. David Royal officiated.

THE BEST WAY TO CURE

Disease is to establish health. Pure, rich blood means good health. Hood's Sarsaparilla is the One True Blood Purifier. It tones up the whole system, gives appetite and strength and causes weakness, nervousness and pain to disappear. No other medicine has such a record of wonderful cures as Hood's Sarsaparilla.

HOOD'S PILLS are the best after-dinner pill; assist digestion, prevent constipation. 25c.

LOST FRIENDS.

I am inquiring for a relative and friend, Louisa Vanderhurst. This name is after her husband; sister to William Johnson and Sam Johnson; during slavery belonged to Andrew Johnson and Francis Johnson, who owned a plantation in South Carolina; plantation near Georgetown, four miles from Hesterville, across the bay. The said Johnson owns property in Charlestown, S. C. If any information comes by this inquiry please send to No. 520 East Grove Street, Montgomery, Ala. H. Sims.

For Nervous Debility,

Use Horsford's Acid Phosphate. Dr. J. M. Hanger, Staunton, Va., says: "Have used it in nervous debility and prostration, with the best results."

AT THE PARTING OF THE WAYS.

"Go forth in thy turn," said the Lord of the years, to the year we greet to-day—

"Go forth to succor my people, who are thronging the world's highway.

Carry them health and comfort, carry them joy and light, The grace of the eager dawning, the ease of the restful night.

Take them the flying snowflake, and the hope of the hastening spring, The green of the leaf unrolling, the gleam of the blue-bird's wing.

Give them the gladness of children, the strenght of sinew and nerve, The pluck of the man in battle, who may fall, hut will never swerve.

Send them the lilt of the singer, the sword that is swift to smite In the headlong rush of the onset, when the wrong resists the right.

Pour on them peace that crowneth hosts which have bravely striven Over them throw the mantle they wear who are God-forgiven.

Shrive them of sin and blunders; O, make my people free! Let this year among years be thought of as a time of jubilee,

Throbbing with notes triumphant, waving with banners fair, A year of the grace of the Highest, to vanquish human despair.

For sorrow and sighing send them, O Year, the dance of mirth, And hush the moan and crying from the struggling, orphaned earth.

Go forth in thy turn, O blithe New Year, said the Lord of the passing days; And the angels in heaven heard Him, and lifted a paen of praise. —Margaret E. Sangster, in Harper's Bazar.

A WORD OR TWO

to sufferers from catarrh will not be amiss if a cure can be afforded. Ely's Cream Balm has become a favorite in all sections of the United States. Your cold in the head will be quickly relieved by it, and the severest attack of catarrh will yield to, and be perfectly cured by a thorough treatment. Catarrh is not a blood disease, hut an inflammation of the passages of the nose and throat, due to climatic changes.

Men can reform themselves but only Christ can regenerate.—Ex.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him.

W. & T. TRAU, Wholesale Druggists, Toledo, O. W. & T. TRAU, Wholesale Druggists, Toledo, O. W. & T. TRAU, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free. HALL'S FAMILY PILLS are the best.

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Lamp-chimney sellers can't give you the shape for your lamp, without the Index. They have it; but some don't care. Let us send you one; free.

"Pearl top" and "pearl glass" are trade-mark names for tough glass and fine work.

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Pittsburgh Pa

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Illinois Central.	
ARRIVE—	LEAVE—
Local mail..... 9:00 pm	Local mail..... 6:55 am
Chicago limited, 6:25 pm	Chicago limited, 9:00 am
Fast mail..... 8:20 am	Fast mail..... 6:30 pm
Louisville and Cincinnati.	
Fast mail..... 8:20 am	Fast mail..... 6:30 pm
Louisville and Cincinnati, Limited.	
No. 3..... 6:25 pm	No. 4..... 9:00 am
Yazoo and Mississippi Valley Railroad.	
No. 5, Memphis Express..... 10:30 am	No. 6, Memphis Press..... 4:00 p.m.
No. 21, Vicksburg express..... 8:30 p.m.	Vicksburg express..... 8:05 a.m.
No. 23, Baton Rouge acc..... 10:00 a.m.	Baton Rouge acc..... 3:15 p.m.
Louisville and Nashville.	
No. 2, fast ex..... 7:40 am	No. 6, fast mail..... 7:10 am
No. 7, coast acc..... 8:50 am	No. 4, fast ex..... 9:45 am
No. 1, lim. ex..... 6:50 pm	No. 8, coast acc..... 3:30 pm
No. 5, fast mail..... 8:30 pm	No. 2, lim. ex..... 7:50 pm
Sunday ex..... 9:30 pm	Sunday ex..... 7:50 am
Texas and Pacific.	
No. 52, Ft. Worth and Cal. ex..... 6:55 pm	No. 53, Cal. ex..... 8:15 am
No. 51, Hot Spgs express..... 9:15 am	No. 51, Hot Spgs express..... 7:20 pm
Queen & Crescent Route.	
No. 1, Cincinnati and New York..... 11:55 am	Cincinnati and New York..... 8:20 pm
No. 3, local..... 6:30 am	Local..... 7:30 am
Southern Pacific Company.	
Texas and Mexico fast mail..... 6:45 pm	California ex..... 9:15 am
California ex..... 6:55 am	Texas & Mexico fast mail..... 8:35 pm

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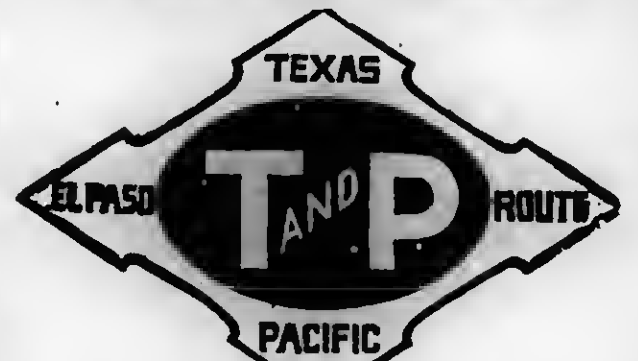
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4 Fast Ex..... 9:45 a.m.		7 Coast acc..... 8:55 a.m.	
8 Coast acc..... 3:30 p.m.		1 Lim. Ex..... 5:00 p.m.	
2 Lim. Ex..... 7:50 p.m.		6 Fast Mail..... 10:25 p.m.	
Sunday Ex..... 7:50 a.m.		Sunday Ex..... 9:30 p.m.	

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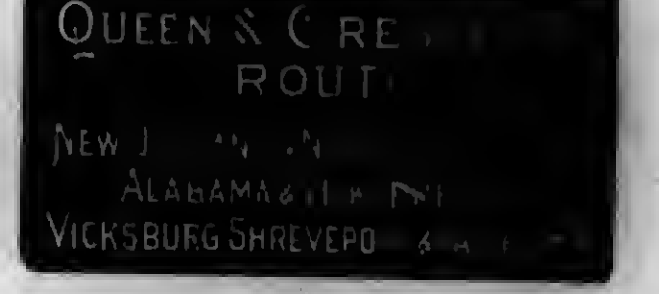
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PUBLISHER'S NOTICES.

Cash Remittances.

From January 25 to February 1.

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L. G. Adkinson, *1	Mrs. T. O. Carroll, *1
J. B. & E. J. Reddi	W. H. Brooks, *1
J. B. Middleton, 3A,	Jackson, 2
S. A. Davis	A. Franklin
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* Yearly

** Part Yearly.

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GOOD WORDS FROM OUR PATRONS

Many are the commendations received since the enlargement, and we shall take the liberty of sometimes quoting from the letters:

Sallie F. Noble, of Pittsburg, Pa., sent \$1.25, saying: "I hope you will get it in time so as not to stop it. I like to read it and think it very interesting." Her subscription had yet two weeks to run, and it dated back some years with full credit.

AGENTS WANTED — For War in Cuba, by Senor Quesada, Cuban representative at Washington. Endorsed by Cuban patriots. In tremendous demand. A bonanza for agents. Only \$1.50. Big book, big commissions. Everybody wants the only endorsed, reliable book. Outfit free. Credit given. Freight paid. Drop all trash, and make \$300 a month with War in Cuba. Address to-day, THE NATIONAL BOOK CONCERN, 352-356 Dearbon Street, Chicago.

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INFANCY AND CHILDHOOD.

A child should be literally and intelligently let alone. It should not be handled or held, or rocked, or amused, nor should its attention be attracted in any way. For the first five or six months it should lie quietly in its bed or basket, be regularly fed, and as regularly encouraged to sleep. It will of course get tired. Therefore it needs occasional turning, with change of position, and a gentle rubbing of the limbs or back. A good rule is to stroke the little body for a few minutes, and to change its position every time the baby needs to be made dry. The natural rapid growth of infancy makes the flesh tingle and the limbs ache, and frequent rubbing with the palm of the hand promotes future health as well as present comfort.

In order to preserve for a young babe the proper conditions of light, warmth, and air, and yet to lift and carry it as little as possible, it is necessary to have for its first nest a movable bed. Any basket with the sides and bottom carefully protected and padded will serve, but the most convenient is the regular dog-basket, with a hood on one side. This, when properly draped, serves to exclude draughts, while the drapery may easily be readjusted to vary the degree of light. If a child occupies a stationary crib, it must be moved from its bed whenever its room is aired or cleaned, or is needed for other purposes. But when such a basket is used, the child and bed together may be changed from one room to another, or from one part of the room to a darker or lighter corner, or to a cooler or warmer one, as convenience or comfort may suggest. Most important of all, a mother, without confining herself to the nursery, can keep the infant under her own eye while engaged in her ordinary daily occupations. Even though she does not personally feed and care for her baby, she can thus superintend and criticize the nurse's efforts. By this method she can also experience the greatest of all material enjoyment—that derived from watching the daily development of her child. Also, she can at the same time, without interruption or fatigue, conveniently sew or read, write or study, receive visits or direct her household affairs.

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There has never been a time when growers should guard against failure with more care. There has never been a time when Ferry's Seeds were more essential. They are always the best. For sale by leading dealers everywhere. Insist on having them.

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We will send the Cosmopolitan Magazine with our paper, both one year for \$2.00.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, FEBRUARY 11, 1897.—Vol. 32. No. 6.

EATON & MAINS, Publishers.

DOES ANYONE CARE FOR FATHER?

Does anyone care for father?
Does anyone think of the one
Upon whose tired, bent shoulders
The cares of the family come—
The father who strives for your comfort,
And toils from day unto day,
Although his steps ever grow slower,
And his dark locks are turning gray?

Does anyone think of the due bills
He's called upon daily to pay?
Milliner bills, college bills, book bills—
There are some kind of bills every day.
Like a patient horse in a treadmill,
He works on from morning till night,
Does anyone think he is tired?
Does anyone make his home bright?

Is it right, just because he looks troubled,
To say he's as cross as a bear?
Kind words, little notions, and kindness
Might banish his burden of care.
'Tis for you he's ever so anxious,
He will toil for you while he may live;
In turn he only asks kindness,
And such pay is easy to give.

—Selected.

EDITORIAL COMMENTS.

True greatness cannot be concealed.

Stand by the pastor; he is with you for only one year at a time.

You cannot straighten the whole church, hence, it is a folly to attempt it.

Do not be a growler; accomplish something and your worth will be recognized.

The Peck Industrial Home building, which was burned recently in this city, was insured for \$6,000 and is to be rebuilt.

You may think you are a great man, but the world will not believe it till you know enough to measure yourself properly.

The General Passenger Agents have arranged for one fare for the round trip to the inauguration at Washington and the Mardi Gras in this city.

Ex-Queen Liliuokalani, of Hawaii, has been in this country for some weeks and is now visiting Washington, presumably to interest the authorities in the restoration of her throne.

The Supreme Court has pronounced unconstitutional that part of the South Carolina Dispensary Law, which interferes with the importation of liquors into the State.

When one feels inclined to rehearse the many good things he has done for the church, it might be well to pause and tell some things the church has done for him.

If we understand our Washington exchanges properly, our people in Washington, D. C., are preparing for a big black inaugural ball. It seems the difficulty is to keep it from splitting.

President-Elect McKinley has pretty well all the office seekers guessing. They do not seem to know whether to approach him in the name of politics, or the church, hence it looks as though some have decided to try both routes.

MISSISSIPPI HEARD FROM AGAIN.

We have of late taken occasion more than once to refer to the terrible crime of "lynching" as practiced in this country, especially in the South, against our people. We make no apology for anything we have said, but simply desire to say now, we do not mention it oftener because we do not wish our readers to grow as tired of the subject as they are of that fearful crime against law and civilization. We feel, however, we must call their attention to the timely and courageous utterances of the Greenville (Miss.) Times, an able Democratic sheet, that should have the support of every descent man in its territory and the sincere thanks of good men and law-abiding citizens everywhere. We give its editorial entirely, except a few lines about the necessity of white supremacy. It warns the white Mississippians against the abuse of their supremacy. We gave a clipping from Mississippi last week, but read just what the Times says:

"Recent events have drawn the unfavorable attention of the whole country to the South, and the deplorable condition growing out of our peculiar social or racial entanglements. So much has been said and written on the subject of lynch law in the South, that patience will hardly bear any more; and yet there is one thing which has been left unsaid—the most magnificent of all. This is reprehension of the abuse of white supremacy. * * * We are presumed to arrogate to ourselves, in this assumption of superiority, a right to make the laws under which these people must subsist. Civilization entrusts to us the responsibility of making those laws as wise as just and as impartial as our assertion of superior ability would lead the world to expect them to be. These laws are all this in the letter. It is not the laws of the South which are to blame for the enormities which have recently been committed in the name of justice. It is the spirit, which is growing with terrible rapidity among a class of Southern whites, which leads them to believe that white supremacy means white license; that the laws have been created solely for black men, and that a white skin absolves its possessor from amenability when the victim of his transgression is a member of the inferior race. There are crimes which so justly infuriate the minds of men that a prompt and terrible vengeance becomes human nature, and its execution, however illegal or deplorable, must be expected wherever civilized men are found. In the South, with its unfortunate racial conditions, such occurrences are more frequent than elsewhere, and their worst feature is the wantonness and barbarity with which they are too often accompanied. But it is not so much with lynching that this article is meant to deal as with the indifference to Negro life and the certainty with which white offenders against this race go unpunished. Can an instance be adduced in which a white man has ever been hanged in this State for the murder of a Negro, however unprovoked and atrocious the crime? Is it not true that Negroes are killed frequently by white men who are almost always allowed to escape on the smallest plea of self-defense, or even without any inquiry into the case? If a Negro kills a white man he hangs over it, even if he escapes lynching; but the law or public sentiment, holds a Negro's life of so little account that hundreds of homicides by white men occur which are never heard of outside of the country magistrate, who turns the murderer loose on some flimsy pretext, or because the man he killed was 'a bad nigger, and ought to be killed anyhow.'

"Our laws were made by wise and law-abiding men. Not by the class who compose lynching bees and mock the awfulness of death by forcing their wretched victims to fight together for their sport before being tortured by fire. But these laws were made for the governance of such white men as those who conducted the horrible orgy in Tangipahoa, and for the thousands who find a safe shield behind their white skins against the just consequences of their crimes against the helpless. There must cease to be one interpretation of the law for the white man and another for the Negro. The white people of the South must check this disposition in the lawless white class to regard the Negro as outside the pale of protection, and to consider that 'white supremacy' means superiority to law and defiance of all the principles of justice and civilization."

There are many people in this country whose hearts are in the right place, they simply need encouragement by good people who think as they do. If the Southern press and pulpit speak out, lynch law at the South is doomed.

WHY THE ALARM?

The Southern Christian Recorder sounds the alarm in a recent issue of that paper in an article under the heading, "The A. M. E. Church Must Look After Her Young Men." It says:

"There has been a time when greater inducements were held out to aspiring young men of our church by other denominations than at present. Other churches, more wealthy than ours, are not only preparing their own applicants for the Christian Ministry, but are offering special inducements to those of our church who attend their schools."

Suppose other denominations more wealthy than yours are doing just what is here mentioned, what cause does that give for alarm? It seems to us that what some "other denominations" have done along this line in the past has helped, rather than hindered or injured the A. M. E. Church. We know it to be a fact that the schools of our church have for years given your young people every inducement to secure an education, offered our own, and we dare say, your church is the better off for it. If that sprightly little journal has just waked up to this fact, it is somewhat late, to say the least. We are confident the day will come that the A. M. E. Church will acknowledge this service with thanks, as individuals of that church have been known to do in the past.

There are thousands of our people at the South who love Bishop Bowman dearly and who will be delighted to read the following item from the Central:

"Bishop Bowman passed the sixty-fourth anniversary of his conversion on the first day of January. He was, when converted, a lad of fifteen in attendance upon Cazenovia Seminary, New York. The late Dr. E. Wentworth was one of several who were instrumental in inducing the young student to 'go forward.' He was a penitent for several days in deep distress before he found peace, and was, as he says, 'gloriously converted on New Year's day, 1833.' The bishop feelingly referred to the anniversary in a brief address which he made last week on New Year's day to a body of Sunday School workers of that day at the reception in Union Church."

Do your duty to your church.

OUR CONTRIBUTORS.

WOMAN IN THE HOME AND CHURCH.

By Miss C. E. Pullen.

The home and church are two great centres of uplifting influence in the salvation of the world. They are divine in their origin. They have been the means by which God has spoken to man and sent him forth, in that wonderful growth and development, which is unlimited and eternal.

No theme is more beautiful or sublime, than the one upon which I am asked to write. Its present, past and its future are of so much importance, that to my mind it would take a born writer to do it justice. However, I shall endeavor to condense into a few lines, that on which volumes have been written.

The history of woman in the home and church, dates as far back as the time of Adam. That any part of the world's history can be complete without her, is all a mistake. Leave out, if you please, the part which relates to her in the home, church and state, and I will venture the assertion, that the volume will not sell for as much as the cost of the binding.

No one will dispute the fact that everything was made for a certain sphere. Just so was the woman made to preside over the home. Her reign there is absolute, and without a parallel in any department in life.

It has always been a question in my mind, and one which has never been fully answered, why so great a responsibility should be placed upon her, since she is considered the weaker.

How many have stopped to analyze the many duties which are purely hers? She is the very source of life, and it is left to her to shape the destiny of the child. As the potter takes the clay from mother earth, and does whatsoever he pleaseth with it, just so the mother has to form, mould and direct the life and habits of the child. To perform this tripple duty, and many, other subordinate ones, it takes a mother possessed with many of the attributes of Him, who came into the world to redeem fallen man.

Oh that mothers all over this land knew how to train up a child in the way that he should go; so that when he is old he will not depart therefrom! It takes line upon line, here a little and there a little, in order to keep them in the paths of right.

The rank of a nation depends upon the homes of that nation. I grow sick at heart, as I pass along the highways of our cities, and see so many huddled together; because of cheap rent. Yes, it may be cheap to the pocket but very dear to the soul. Nine times out of ten, they are the hot beds for sin and vice.

All honor should be paid to the Epworth League, Young Men's Christian Association, and other similar organizations, which are doing so much good, by helping the mothers so grandly, in turning the light on to the many of the so-called innocent amusements, and placing within the reach of the young people such pleasures as will have a moral influence instead of a degrading one.

Much has been said concerning saving the boys. As much or more should be said concerning the girls, because you cannot save one without saving the other.

Although the mother may be educated and a Christian, she cannot instill into her children those virtues which go to make up a strong man or woman, unless the husband takes his place as a father, and fills it. Many homes are not as good as we would wish them. In many of them, I am sorry to say, are taught all kinds of vice, which our prisons plainly declare. Ofttimes it is because of ignorance, while on the other hand, we find such teachings in homes of better environments. The only remedy for this is practical Christianity and not professed Christianity.

Right beside the home comes the church. In this department, women of all ages are called upon to fill various stations. As a missionary, she is admitted where man darts not tread.

Distinguished men of all ages, owe their success in life, to the teachings which they have received in the home and church, at the hand of good Christian women.

In the church, woman carries forward and completes the work begun in the home. She is sympathetic in her nature, and thereby becomes a congenial partner in distress, administering to the

sick and afflicted, poor and needy. Who is more patient than she? How often have we seen her gathering together the orphans of our church, and establishing homes for fallen women? Like her Master, she is ever going about doing good.

The church of to-day, depends greatly upon woman to help it in its struggle. She is no longer a silent listener, but is beginning to fill the pulpits, becoming class leaders, presiding in stewardess boards, and more than that, I know of a woman who is the treasurer of her church and a member of the trustee board. In all of the departments of the church into which she has been admitted, woman has been uncompromising in the performance of her duty, sincere in her faith, unfaltering in her trust and determined in her purpose. Such true deportment, is making woman the rival of those who have preceded her. If the brethren do not arouse themselves to a sense of their duty, and prepare themselves to meet the demand of the times, the time is not far off when they will be classed among the number not up to date, and will be set aside, only to see the cause which the Almighty intended that they should carry forward, pass from them like a dream, into the hands of women.

When all around us seemed so dark with ignorance, Christian women, from the North, came down to win our souls for Christ.

"How true and noble was their aim,
"To help those most in need;
"Yet, their trials were severe,
"And sore to bear indeed."

Can we, after seeing what a sacrifice they have made, sit idly by and say, "There's nothing I can do?" No, a thousand times no! Let us be up and doing, and help to turn some wandering one into paths of peace and glory.

Atlanta, Ga.

MURDER MUST STOP.

Send It Round.

Rev. James Mitchell, D. D.

Brethren of the Methodist press, hear us and help us. The crime of murder is increasing, so say the statistics, leading up to Divine judgments unless we reform.

The following appeal of the Atlanta Conference to the country should be seconded by every religious paper in the land, and the secular journals can help us if they will.

Sons of Levi of every denomination hear and heed this clarion blast, and fall into line, and let each minister of Christ, the Prince of Peace, swell the note until it resounds from ocean to ocean, and from the Lakes to the Gulf of Mexico, and swells the moral power that will lead to the extinction of this crime.

Suppose the Lord should send the angel Gabriel to take a census of the American Preachers, who have preached one sermon on the Sixth Commandment, "Thou shalt not kill,"—in the whole period of their earthly ministry, accompanied with Christ's grand comment on that law in His sermon on the mount. And the angel should in trumpet tones say to the assembled divines, "Let all who have thus preached, hold up their hands." Could he count one in ten? Could he count one in twenty? I doubt whether we could count one in fifty. Oh! how much we need to preach the Ten Commandments.

But let us report the vision in full, for angel witnesses there are capable of emotion—they are moved to joy over the repentance of one sinner—how much more are they concerned in the war of Christ's trained hands against the forces of evil on earth, but especially of divisions, brigades, and bands in holy orders.

I hear Michael from his chariot cloud call to his aid companion Gabriel, make the needed count by show of hands in each several state of that republic; proceed and write the number carefully.

Then I hear great Gabriel from his silver cloud, begin in the far northeast, calling the ministers of state after state, in the New England field, and I see him write in letters of fire, "Twenty faithful soldiers of the Lord." Those of New York, Pennsylvania, New Jersey and Delaware come

next and he writes, "Fifteen." Then the angelical reviewers sweep over Ohio, Indiana, Illinois and Michigan, and again they write "twenty." Missouri and the great Northwest have each "two." Then comes the South, they pass down the line of Rio Grande, and give Texas "three." Louisiana, Arkansas, Mississippi and Florida each "one." Georgia, Alabama, Tennessee, North Carolina and Virginia each "three." South Carolina not one. West Virginia "two," but on evening they pause over Kentucky, "the bloody hunting ground" of the ancient Indian. There I see the heavenly visitors perplexed and unable to see distinctly, they collect for show of hands, a cloud rests over the whole of the "bloody ground" and delay in this census ensues. But why the cloud? I see the ghastly abode of that prince of journalists, George D. Prentice, editor of that potent paper of the past, "the Louisville Journal," cast a glamour on the embattled division of Kentucky preachers. I hear the spectator's voice in clear but sad and doleful terms say:

"In the history of Kentucky, no person of distinction has met therein the extreme penalty of the law for murder," and this to save the murderer Ward, who slew my friend, Prof. Butler. Again I see that accomplished statesman and orator, J. J. Crittenden, give effect as a barister to that spell by his defense of Ward, and his acquittal.

With a wave of the hand, Gabriel sweeps away the cloud, and in clarion tones calls for show of hands, but no hands rise along the lines of these men in black, they are spellbound by the memories and worldly maxims of the past, and so Kentucky must ever remain "the bloody ground" of private and factional war to the death.

"Enough," cries Michael, "we will report above the fidelity of the few and the cowardice of the many." And so my vision ends.

Mt. Zion, Ga.

CHANGES THAT MUST COME.

L. M. Hagood, D. D.

In the article immediately preceding, limit of space precluded the possibility of saying all desired concerning representation. In that article church loyalty, ministerial comity and representation were discussed. But of the trio, the latter is the most important and we write further concerning it. It is believed that no class of persons are so searchingly criticized as leaders in every department of life are. It is well. There is doubtless no finer field for the cultivation of leadership than among our members in our church. They can come into touch with the brightest intellects of the age without leaping much of a chasm. No matter what class of persons are recognized as leaders or come into leadership elsewhere—whether by scheming, money, influence, brass or brains—among us no one need hope to be recognized as a leader long, unless intellectually, morally and religiously qualified. It is not meant that the must have been a fellow of Edinburgh, Berlin or Oxford; but it is meant that he must have brains and know how to use them. His moral record among decent people must be clean and his religious life consistent. A chicken thief might be reckoned clean by a set of pick-pockets, but that does not make it so. The use of polysyllabic words is not a sign of intelligence, but the want of it. Descanting upon moral subjects in public does not declare the descanter correct in his morals. Knowing the time and the place where one was converted does not make him religious. No matter how it may be among others, among us the immoral, irreligious leader is destined to go, if not to-day, then, to-morrow. Where our leaders possess these three qualities, church and race pride will be manifested to the extent that our churches will become models of neatness and of purity. Where these prevail we will live to honor and love every other church that exalts our Christ, while we do all we can to put our church in the van, intellectually, morally and religiously. Where our leaders possess these there will be no ignorant, undermining clamoring as to whether one was born in Kentucky or Patagonia, there will be no dissention of our race because flattered by those of other races; no apology for the misdoings of the race on the plea of being different from other races, or "they have not yet learned it," but our leaders will teach it to them by precept and by example. When these qualities predominate in our leaders, self-respect will be manifest-

ed. No man has self-respect who is a persistent mendicant—begs his church, begs his neighbors, begs in public places; wears old and dilapidated clothes to make the impression that he is needy. No minister possessing self-respect will be a chronic beggar whether for alms, missionary funds or conference claimant funds. It is better, far better, to be a poor gentleman than a ministerial mendicant.

The writer was pastor once in a large city where a religious denomination had a publishing house. In this house, among others, was a man of wealth who, it had been said, had worked many years in the employment of others for the benefit of my people. The writer being a stranger had to be identified before the railroad would grant him a permit. He went at once to the aforesaid man and said: "I've come to ask your aid in a personal matter." The gentleman turned, adjusted his glasses upon his forehead and with a sickening smile said: "Now, young brother, let me give you some advice. Don't you begin your pastorate here like some others have by coming up here to beg. We have just given and given until we are tired of it." Explanations followed, the recommendation was gladly given and the reputation of one minister was saved.

No minister of self-respect can hope to retain the respect of others when he becomes a chronic, personal beggar. Self-respect will teach any minister that when Paul wrote "I am all things to all men that I may win some," he did not mean that he played the rowdy to gain the rowdies, or the buffoon to gain the buffoons; that he sought for boon companions, in every city where he went, persons who were vulgar in conversation, dress, association and habits; that he sought out the hotels, restaurants or homes where loud, boisterous "horse-talk" or obscene jokes or tales were the rule; that when he went into an untidy, if not filthy home, whether to eat or to pay a pastoral call; that when they apologized for the wretched condition of affairs that he would say: "O, brother, never mind; this just suits me. I'm none of your hi-fur-luting aristocratic preachers like Peter." No, Paul was wise enough to know that had he made such a statement it would have been true or false. If the former, he would be unfit to lead them, and if the latter, numbered with Ananias. Paul knew that a minister going into a community is like a man marrying a wife that is out of his circle above or beneath him. He will either elevate or be elevated, lower or be lowered. The same with a minister coming to a church; he either elevates them or they elevate or lower him. It is an old saying, "play with a puppy and he'll lick your mouth; lie down with a dog and you'll get up with fleas." Self-respect will not allow a minister to be satisfied with the scraps that come from church entertainments nor to borrow from members or others and never pay. Neither does it allow its possessor to buy from stores and leave the bills unpaid; nor call members or others by nick names or pet names permitting them to do him the same way. These things are done to show the people he is not above them; but to cap all, at the quarterly meeting he calls such trips "pastoral visits." "Too much familiarity breeds contempt," and this self-respect teaches. If a minister were to seek for fast friends among his loose members he would always be, not only open to suspicion, but liable to be falsely or otherwise accused of conduct unbecoming a Christian gentleman.

Upon the slightest idea that he thought himself above them, they would slander him to death and do what they could to make his pastorate there a signal failure. He would find them offensively affectionate as long as he was "cheek by jole" with them; but if he tried to rid himself of them, he would find himself in the fangs of an octopus. They would dictate that he live as they live, sing, pray and preach as they thought he should and dress and conduct himself as they do. Should he fail or refuse to follow their dictation they would go into the quarterly conference, if they had their kind of presiding elder, and fix his salary so he would at least have to look up to them or abide by the consequences. An intelligent, moral, self-respecting Christian minister would rather abide by the consequences, it would seem.

Self-respect will only allow a minister to spurn any of his flock, but if he would benefit all he must surround himself with a class of people who are able and willing to help properly elevate the others. But if the minister finds his friends from among those faithful, consistently honest and up-

right Christians who so honor the church as to work for it without pay, give of their earthly substance for the support of the church, his pastorate will be a pleasure, God will be honored, the church elevated and self-respecting ministers will always be respected there.

FROM NATIVE LAND TO FATHER LAND.

By Alexander P. Camphor, B. D.

Third Letter.

No American can afford a visit to England without seeing London also, the largest, and, in many respects, the greatest city in the world.

Our stay here is brief, and, having a wide range of important historic places to choose from to visit, we find it no easy task to select the best few out of the very many.

Being Methodists, and loving the name and revering the memory of John Wesley, and wishing to catch something of his noble spirit, as we turn our faces to the "Dark Continent," we hasten with eager steps, first of all, to Wesley's Chapel, City Roads.

As you enter, and linger about this historic place, a feeling of inspiration comes over you. You are standing where once the great and mighty stood; you are viewing the scenes of their struggle and victories. They are gone; but their works and deeds live after them. While silent, they cry out! And you feel without much hard thinking, "It is good for us to be here."

In boyhood, we saw the picture of Wesley's house and chapel and tomb in an old history of Methodism in our father's library. How the story of the life and labors of this glorious man, with his heroic co-adjutors, touched and thrilled our heart then! But now, how much more, as we see the very objects themselves, and walk about these sacred grounds!

In a church yard across the way from Wesley's Chapel, is buried Dr. Isaac Watts, whose inspiring hymns have stirred the soul of many a saint through the ages, and have now become classic in the world of hymnology. Hard by sleeps John Bunyan, whose single work, *Pilgrim's Progress*, has immortalized him as one of the greatest writers of Allegory in our literature. While here, we had the high honor of meeting the Reverend W. J. Brown, the pastor of Wesley's Chapel. Mr. Brown was just about to start for America. He contemplates an extensive tour through the States, and will, in all probability, visit the South.

We were interested to learn that the organist of Wesley's Chapel is a grandson of Charles Wesley. If he plays as well as his grandsire sang, he ought to have a place among the artists of the world.

Much delighted and greatly helped by our visit to Wesley's headquarters, we next visited the British Museum.

While on our way, we were astonished and disgusted to see crowds of women and men thronging the drinking saloons. We counted ten women staggering about the streets drunk. Within ten minutes, we counted thirty drinking dens, and, in most all of them, were crowds of men and women engaged in drinking and hilarious conversation. Women well dressed and poorly dressed, and men likewise, frequent these infamous quarters at nightfall, and spend their substance in riotous living, while perhaps their own unfortunate children wander through the streets of London in rags and in sin.

As we turned away from the nauseating stench of rum and the unsightly picture drink always makes, we thought what a monstrous demon is King Alcohol, and how like Bancho's Ghost, he will not down. How cruelly he drags down the noble and pure, blighting their hopes and destroying their souls!

This demon has London within his merciless grasp. When will this, the largest city in the world, be emancipated from the slavery of drink?

On reaching the Museum, we visited the Greek and Roman antiquities, being informed that these were the only departments opened on Saturday evening. They were more than enough for an evening's study.

Here are great, numerous and rare collections of Grecian and Roman sculpture and architecture,

from which hundreds of thousands of copies have been made, and sent to many parts of the world.

We took special interest in gathering around the bust of Marcus Tullius Cicero, and as we looked with admiration and delight upon the silent marble, chiseled into human form by the skilled brain and hand of the ancient sculptor, representing that Prince of Roman orators, we imagined ourselves in the Roman senate, listening with bated breath and beating heart to his strong and eloquent defense of the commonwealth and his invectives against Catiline, corrupter of youth and depraver of citizens.

To spend a Sabbath in London is a great opportunity. Perhaps the world affords no greater talent than that found in this foggy city. You see and hear men who are foremost in thought and masters in the pulpit.

The City Temple of which the Reverend Jos. Parker, D. D., is pastor, is selected as our first place of worship.

Entering the aisle, a courteous usher perceiving that we are Americans, shows us to desirable seats. Before the hour of service the spacious auditorium is filled with devout worshippers. The organ peals forth T. Adam's "Andante Pastorale" as its voluntary. "Glory to God in the Highest" is chanted with pathos and sweetness. The Lord's prayer ends the chant. Every word and syllable is enunciated distinctly. The preacher, a man of splendid visage and voice arising, announces the first lesson; it is the third chapter of Lamentation, beginning with the twenty-second and ending with the twenty-sixth verse. Another chant, the second lesson (James 4:10-14) an anthem, prayer, Scopus, and the sermon. The text is, "Prepare to meet thy God." The sermon was a message from God. It was the voice of God through human lips. It made you feel with the Apostle Paul, that the gospel is the power of God unto salvation to every one that believes.

To come all the way from America, only to see and hear this prince of English preachers, would be fully worth the while. The last sentence of this strong gospel sermon was both striking and beautiful: "Thou preparest a table before me in the presence of mine enemies—God the divine caterer, I kiss him—in my heart." At the close of the service, our party, with Dr. and Mrs. Shannon, of Denver, Colo., called on Dr. Parker in his study. He showed us every courtesy and said, when told that we were a party of Missionaries from America going to Africa: "I always feel ashamed as I stand in the presence of God's missionaries. They are worthy of much honor and consideration."

When Bishop Hartzell introduced the writer to him, he placed his hand on his shoulder and said: "Ah, what a fine physique! There is a future for Africa! God bless you, my brother."

Vera Cruz, Teneriffe, Canary Islands.

(To be continued).

MISJUDGED.

Speaking of how we often misjudge people's motives, and how sometimes, because we see at a moment but a part of what they are about, we reach harsh conclusions, the Quiver cites the following: "Among the lots put up at auction was one, 'A pretty pair of crutches.' In the crowd was a poor crippled boy, and the crutches were just the thing for him. He was the first to bid for them. An elderly well-dressed man bid against him. There were cries of 'Shame! shame!' in the crowd. The boy bid again, and so did the old gentleman. The boy bid all he had, but the old gentleman outbid him once more, and the poor little lad turned away with tears in his eyes. The crutches were knocked down to the elderly man, who, to the great surprise of all, took them to the poor little cripple and made him a present of them. The crowd were now as enthusiastic in their praise as they had been in their abuse, but the old gentleman heard nothing of it; he had disappeared even before the little boy could thank him. To judge by a part is often to misjudge the whole."—The Methodist.

Do not be downhearted because you are not succeeding as well as you think you should. No man who does his best is a failure, and besides, what the world calls failure is sometimes grand success.—Ex.

WOMAN'S DOMINION.

WE HAIL THEM.

By J. J. Chilcoat.

(Dedicated to the National Association of Colored Women).

The Colored women of the land
Once met in Washington,
In National Convention strong,
To make comparison.

We hail them on their victories
And trust they'll never stop,
But round and round the ladder go,
Until they reach the top.

We hail those with our gladsome heart,
Who from the Western plain
Have come uniting with the rest
The product of their brain.

We hail those from the Northern clime
Surrounded with the best,
Whose noble sons, and daughters, too,
Once thrilled a Nation's breast.

We hail those from the far-off South
With equal love the same,
Whose daughters are as kind and true
As any land can claim.

That land of bud, and fruit, and flowers,
In all the seasons round,
Where music of the mocking birds
O'er hill and dale resound.

That land with hearts that beat as true
As that of Mrs. Stowe,
The jewel of America,
To whom so much we owe.

That land where rivers and the gulf
Soon join unvexed and free,
Exemplifying full and well
How races should agree.

We know all who struggle on
And thus maintain the right,
Disseminating far and wide
The full and purest light.

We honor brave and gallant men
Who die for home and land,
Defending well our liberties
That they may ever stand.

Those noble ladies of the States,
Deserve a lasting place,
Deep in the memory of all
Who love the Colored race.

PHILLIS WHEATLEY SANITARIUM FUND.

Previously acknowledged	\$332.30
Valence St. Church, through the John Brown Club	11.15
Mr. Roger Jacquet of Cypremont	10.50
Electa Chapter No. 2 O. E. S.	5.00
Womans Eureka Club of Baton Rouge..	20.00

Total

The Male and Female B. A. credited in the last report for \$5.00, was the St. Elizabeth B. A. S. F. Williams, President.

DIPHTHERIA REMEDY.

At the first indication of diphtheria in the throat of a child, make the room close; then take a tin cup and pour into it an equal quantity of tar and turpentine; then hold a cup over a fire so as to fill the room with the fumes. The patient in inhaling the fumes, will cough and spit up the membranous matter and the diphtheria will pass off.

THE CARE OF CHILDREN'S TEETH.

The care of children's teeth can not be begun too early. If a child loses those of the first set prematurely, the jaw contracts, there being nothing to prevent it from so doing; the second teeth have not space to stand properly and are crowd-

ed. Particles of food lodging between the teeth cause them to decay early. It is a wise precaution to teach a child to pass a thread of silk or dental floss between the teeth after eating, as well as to brush them regularly. Salt and water is a good antiseptic, and answers for a dentifrice as well as many more elaborate and more expensive preparations.—Ladies' Home Journal.

A NEAT LETTER-CASE.

A letter-case, to hang on the wall, is made by covering a deep cigar-box, inside and out, with pale-green kid. This last may be procured from the thoroughly cleaned wrist of a long evening-glove. If that is not at hand, chamois-skin may be used instead. To the back of the box glue a triangular piece of cardboard, also covered with kid. Fasten a bow of ribbon to the top of this. Paint the box over with detached clover-heads. Letter the triangular piece in rustic letters.—Philadelphia Press.

Dandy Pudding.—Place in a pudding dish a layer of boiled rice seasoned with cream, sugar and nutmeg. Cover this with a layer of quince or apple preserves and alternate rice and preserves until the dish is full. Add on top the whites of two eggs beaten to a froth. Bake in a slow oven for twenty minutes, keeping careful watch that it does not burn.

Cocoanut Pudding.—One pint of milk with the yolks of two eggs well beaten, two tablespoonfuls of cocoanut, half a teacup of rolled cracker crumbs and flavor to suit taste. Bake half an hour, then spread over it a frosting made by beating the whites of two eggs and a teacupful of sugar. Put in the oven to brown.

A French physician has invented a method by which he says iron can be given in large doses. Hens, he noticed, have powerful internal organs. They can digest considerable quantities of iron, and then render it back, through the albumen of their eggs, in a form which is easily digested by the weaker stomach of mankind. So he feeds his hens with what he calls "a very absorbent salt of iron," mingled with grains of wheat, and they lay eggs extremely rich in iron already digested.—Times Democrat.

Any one who wishes to make the keeping of chickens profitable and not an expense, must make a careful study of them. Use plenty of sulphur and iron.

GOOD HOUSEKEEPING.

At afternoon tea, the conversation turned upon good housekeeping, and one of the guests was asked to define the term. After a moment's hesitation, he answered: "Good housekeeping is that sort which embodies order, neatness, promptness, and an average amount of good temper. Allowing that the members of the human family are by no means angelic, one must not look for too much, and it is therefore a part of the philosophy of life to avoid great expectations."

"Good housekeeping," said another, "is to have a clean house, wholesome food at regular meal-hours, and that restfulness that is never found when the presiding genius of the establishment is fussy, irritable, worrisome, and given to fretting about trifles."

"Keeping a house in order," said a veteran, "is not so difficult, if one only adopts a systematic course and sticks to it."

"But, my dear," said a venerable mother in Israel, "have you ever kept your house on a system, and lived up to it? I have been trying it for threescore years; for I began early, and I assure you that there is no fixed law about house-keeping except the law of uncertainty. I have many a time planned my work for the day, and when everything was arranged, and I saw clear sailing ahead of me, word would come up that the preserves were working or the bread had turned sour; or Dick had dropped the egg-basket, and there was not a thing in the house to make cake with; or the range wouldn't work, and nobody could tell why; or any one of the thousand and one things that beset every housekeeper who tries to do things clear up to her lights on all these subjects.

"The best definition of good housekeeping that I ever heard was that given by a little slip of a boy, who, after listening for a long time to a very learned discussion, from some of his mother's club associations, on the best way to order a home, was asked: 'Well, my little man, what kind of a home do you think is best?' A beautiful light came into the child's eyes. He tossed back his yellow hair, and shook his head: 'Don't know much about it. Just the only kind that I like is the home that it's nice to go to.' And when all of the philosophy, theory, science, and wisdom of the subject had been exhausted, the women there assembled had to agree that the very best home, after all, was the home that—it was nice to go to."—New England Farmer.

The following we clip from Zion's Herald for the special benefit of our young women who insist on having expensive dresses in which to graduate:

"Charles W. Fairbanks, who succeeded Hon. D. W. Voorhees as Senator from Indiana, graduated from Ohio Wesleyan University in 1872, and is a trustee of that institution. He was born in Ohio, May 11, 1852. He married Miss Cornelia Cole, a daughter of Judge P. B. Cole, of Marysville, Ohio. Miss Cole had been Mr. Fairbanks' class-mate in Ohio Wesleyan University, and is distinguished in the history of that institution as a lady of independence who wore a calico dress on the occasion of her graduation. Starting his law practice without a partner he had an up-hill grind for a few years, but when his business began to grow, it developed rapidly. Mr. Fairbanks has received as high as \$100,000 for a single fee. He was temporary chairman of the last National Republican convention, and his forceful and eloquent address upon taking the chair is still remembered. We predict for him an honorable and brilliant career in the United States Senate."

What will surprise most of those who investigate the subject of long life for the first time, is the statement that women exceed men to such a great extent. A group of people cited by one of the most careful and least credulous of the numerous English authors of works on the subject, show that out of sixty-six persons, who were a hundred years old and upwards, there were forty-three women to twenty-three men. A census of centenarians taken in France in 1895, gives 213 persons of one hundred years and over, of whom one hundred and forty-seven were women and sixty-six men. The oldest was a woman who had just died at one hundred and fifty years of age in a village of the department of Haute Garonne. Nearly all of the centenarians belonged to the lowest ranks of life. In London, the census of 1891 shows twenty-one centenarians, five men to sixteen women. Our census of 1890 gives three thousand nine hundred and eighty-one persons of one hundred years of age, or over, of whom one thousand three hundred and ninety-eight were men, and two thousand five hundred and eighty-three women. Of course the disproportion is not always so great as this, but it seems to be a well established fact that woman has the preference in the race for longevity. Though more boys are born in our country than girls, it is more difficult to rear them. In the diseases of infancy and early life females appear to have an inherent vitality and the number of deaths of boys is greater, even then, than the mortality among girl children. Weaker sex, as the men are fond of characterizing them, they excel us in enduring qualities and what is commonly spoken of as "toughness." * * * It is noted as a rather curious fact, which is shown by official reports, that the rate of the pulse and respiration is quicker also in the weaker sex.—North American Review.

A gun having two barrels which can be aimed at different objects, the angle between the barrels being adjustable, is the peculiar invention of M. Alessandro Scuri, of Liege, Belgium. The pivot of the barrels is so arranged that it is easy to sight two objects at the same time. It is also practicable to use only one barrel at a time in the ordinary way; and not the least advantage of the new gun is its applicability as a range-finder, a graduation being provided to measure the angle between the two barrels. The weapon is called the Scurimobile.—Cal. Adv.

THE AID OF THE PULPIT ASKED.

We give below the resolutions offered in the Atlanta Conference by Dr. Mason, and unanimously adopted by the body:

"Whereas, the crime of murder is increasing in the land and becoming the most popular of crimes because of the venial character of our criminal courts, by whom many murderers are allowed to escape, while many suffer no penalty at all—showing a greater number of murders and homicides to the million of inhabitants than any European nation which keeps a record of the matter, when measured by this rule the United States leads the list, being the most blood-thirsty in matters of private war.

"The following figures show the growth of the crime. In 1886 the numbers for the first time exceeded 1,000 murders:

"In 1887 it was about 2,335.

"In 1888 it was about 2,884.

"In 1889 it was about 2,569.

"In 1890 it was about 4,290.

"In 1891 it was about 5,906.

"In 1892 it was about 6,791.

"In 1893 it was about 6,615.

"In 1894 it was about 9,800.

"In 1895 it was about 10,212.

"The report for last year has not been made up, but we have abundant evidence that the blood-stained record grows and will no doubt exceed the previous years of crime.

"And, whereas, we know from the Word of God, that a blood-stained land, which in its courts and by its practice boldly tramples under foot the sixth commandment, 'Thou shalt not kill,' must thereby attract to itself the judgments of Almighty God—impending events which should be avoided by repentance and reformation!

"And whereas, the Gospel and Divine Law are the only instruments which will create a just public opinion on this subject, a thing much needed north and south; therefore,

"1. Resolved, That we earnestly and respectfully request our Episcopal Board at its meeting in the fall, to instruct all Methodist pastors under its supervision, to preach one sermon in the year on the sixth commandment, 'Thou shalt not kill,' so as to strengthen the hands of just magistrates and courts, and to recover this root law, of the amenities and peaceful measures of life, whether domestic or international from disrespect, neglect and oblivion.

"2. Resolved, That whilst anxious to correct a great evil at home we are not insensible of the evils and demoralizing influences of foreign war—and as ministers of the Prince of Peace we tender our support to all measures looking to the arbitration of international strife—and thus from our humble place amongst men we freely congratulate the government at Washington on the happy issue of threatened trouble with England, and as citizens we recommend the adoption of the pending treaty of arbitration.

"3. Resolved, That we respectfully ask our sister conferences to unite with us in this petition, and to that end that a copy of this action be sent by our secretary to each conference in our American work—conscious as we are that the deliverances of fifteen thousand or more pulpits in one year on this momentous subject, will be a volume and measure of moral power of such magnitude as will cause belligerents, courts and juries to reflect and reform—whilst this practice if continued will, in time, introduce the golden age of peace."

WORK AMONG THE COLORED PEOPLE.

We had the pleasure some nights ago of being present in a revival meeting now going on at the New Orleans University among the colored students there. Dr. L. G. Adkinson is conducting the services. This is a very blessed work, and we trust that the Spirit of God will be with the preacher and the people. The colored people need all the help they can get from their more fortunate white brethren. It is a pity, indeed, that the Methodist Church South is doing absolutely nothing there in New Orleans for the moral, spiritual, or educational improvement of the colored people. What shall we say to God about this? How shall we explain to Him the matter of our neglect and indifference on this subject? Shall we let race differences and conditions prevent us from furthering the eternal interests of the brot-

er in black? Let us look at this matter a little closely. Why is it that we will consent to take up collections in our churches every year for the purpose of inaugurating or carrying on missions in far off Africa, while right here in New Orleans we evade the question of duty of bringing the gospel to the very same people at our doors? Does distance lend enchantment to the view in this matter? Has the black man in Africa any greater claim upon our prayers and purse strings than the black man here? Are we ashamed to do for our colored brethren here what we would like to do for them in Africa? God is no respecter of persons. If there is a hell, white and black sinners will be stuffed into it alike. If there is a heaven, Sambo and Mar's John will have to enter it by the gateway of the new birth, or stay out. They have both got to submit to the same conditions, in which color plays no part.

Not only are we as Southern Methodists doing nothing here to help the colored people into the spiritual life, but we are actually giving the cold shoulder to those Northern brethren of the Methodist faith who are here doing the very work that we won't do. We virtually ostracize them for doing a plain duty. This is the truth, brethren, the plain truth. Meantime, we are kneeling down daily in prayer to God and praying for the conversion of Africa and the heathen. Now may the Lord show us what hypocrisy this is! May we take heed lest He pass judgement upon us, and our glory depart from us. And let us remember too in our prayers for the salvation of Africa, to set ourselves right before God, and invoke earnestly His blessing upon our Northern brethren as they toil among our colored brethren in this city. —H. N. Harrison, in Pentecostal Age.

A ROYAL RECEPTION TO ATLANTA CONFERENCE.

The above name, or some such title, must be given to that affair which took place at the beautiful residence of Dr. and Mrs. J. W. E. Bowen, on Gammon Campus, So. Atlanta, during the recent session of the Atlanta Conference.

Who were there, do you ask? Why, without mentioning by name about seventy-five ministers of the Conference, with many of their wives—and to those may be added several theologues from the Seminary, who stole in under the broad invitation given to "All Ministers," and who, though they were not molested, were discovered, by being the last to leave the table. I say in addition to these, gravity was given to the occasion by the presence of Bishop C. D. Foss, Rev. Dr. Manly, S. Hard and wife, Secretary M. C. B. Mason, Dr. I. B. Scott of the Southwestern, President Thirkield and wife, Prof. Murray and wife, Prof. Parks and wife, and the presiding elders of the Conference.

Dr. and Mrs. Bowen were happy in the selection of Saturday evening, from 5 to 7, as the hour for the reception.

It came just at that lull in the conference which happens between labors reported and anxiety about future appointments.

No secrets had been let out from the cabinet and an old minister of the conference could easily tell from conversation and the placid countenances of the brethren that they had left their appointments undoubtedly in the hands of the cabinet, after saying perhaps a final word to the elder.

The rapid and almost wholesale disappearance of sandwiches, coffee, etc., might be given also in support of the impression that, at least between the hours of 5 and 7 there was no anxiety about appointments.

It was feared at first that in the warm welcome extended by Dr. and Mrs. Bowen, they were larger in heart than in house room, and it would be difficult to entertain the whole conference. But on arriving, the folding doors showed easy access to all rooms on the first floor, and the warm hand at the door from these good people not only assured us that the reception was an informal one, but that it was intensely Methodist—just what we might expect at the home of the Doctor.

Mrs. Dr. Bowen had presided at the woman's session the day before, and the brethren observed that she was ready to accept all the rights which the church should accord women, and on this occasion, we noted that she was equally solicitous

about the rights and especially the enjoyment of her brethren.

The two hours sped hastily, and after music by the Gammon Glee Club, and some pieces from the graphophone, operated by Bro. J. M. Marsh, the guests repaired to the church to hear Dr. Hard on Church Extension.

W. W. Lucas.

TO PASTORS:

Don't be a Pope; be humble and Christ-like.

You are to offer Christ to men.

You will not likely be as great as Paul, but can be as faithful.

Paul calls himself the servant—the slave of Jesus Christ.

Brother, you can be good. The Lord Jesus waits to help you.

Don't go around begging simply because you are a minister.

Remember you are separated to the Gospel of Christ.

You need tact in reaching men.

Seek to save individual men.

The difference between a preacher and a pastor is the preacher tells the truth to the congregation while the pastor tells the same truth to the individual and the family.

Do not complain about your troubles and privations.

Bishop Andrews.

A correspondent of the Methodist Churchman, of Cape Town, thus writes of Bishop Taylor's work in Grahamstown, Africa, where the Bishop spent two weeks:

"His stay in this place has been marked by much good to the native section of the Methodist Church, among whom only he was able to do any work, the failure of his voice interfering with speaking to large gatherings except through an interpreter. By this means he was able to address large congregations of natives but could do nothing in the way of speaking to large gatherings of Europeans, his voice not being strong enough to reach those at a distance from him. This has been a great disappointment to the people of our Church, who had looked forward to his visit and work here with pleasure and hope of profit to themselves and the Church generally. The natives, however, have had a double portion of the work that he was willing to give and have been much revived and blessed."

A correspondent of the Picayune, of this city, gives the following about a citizen of Jacksonville, Fla.:

"S. A. Beaddle, the leading colored lawyer in this city, who was defeated last fall for Congress by Patrick Henry, is fast developing as the greatest poet of his race in this country. He is different from most of the lawyers of his race, who, when defeated, sit down and complain or attack the constitution, but this man turned his attention to his law practice and real estate business, making friends and dollars. Recently he began writing poetry, and has been quite successful. He has published a neat little book containing his productions which is an honor to that race and a credit to the writer."

General Horace Porter relates in the January Century the following incident of Gen. Grant:

"A drum corps in passing caught sight of the general, and at once struck up a then popular negro camp-meeting air. Everyone began to laugh, and Rawlins cried, 'Good for the drummers!' 'What's the fun?' inquired the general. 'Why,' was the reply, 'they are playing "Ain't I glad to get out ob de wilderness!"' The general smiled at the ready wit of the musicians, and said: 'Well, with me a musical joke always requires an explanation. I know two tunes; one is "Yankee Doodle," and the other isn't'—Ex.

There is to be a monument erected in Hartford, Conn., in memory of Mrs. Harriet Beecher Stowe. We hope some plan may be inaugurated by which hundreds of our people will have an opportunity to contribute to a Memorial of some kind in her honor. Even then we shall not be able to repay for what she has done for us as a race.

Keep your light burning, and God will see that it shines in the right place.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for February 21, 1897.

THE FIRST CHRISTIAN MARTYR.

Acts 6:8-15—7:54-60.

Golden Text.—"Be thou faithful unto death, and I will give you a crown of life." (Rev. 2:10.)

Our last lesson closed with the apostles before the Sanhedrin. The address of Peter cut them to the heart. They took counsel to slay the apostles. Gamaliel, a Pharisee, a doctor of the law, and a man of great influence, arose, spoke of Theudas, and Judas, who were deceivers and who with their followers soon perished. If the work of these men be of men it will come to naught, but if it be of God, they could not overthrow it. With him the Council agreed. They beat the apostles, commanded them to speak no more in the name of Jesus, and let them go. They departed rejoicing that they were counted worthy to suffer for their Lord. They did not regard this command, but were found daily in the temple, and in every house teaching and preaching Jesus Christ. The church grew rapidly. There was first 120, then 3,000 were added. The number was soon increased to 3,000 men, and then swollen to a "multitude of disciples." They could no longer meet in one place for worship. Soon there was murmuring among them. This is the first church quarrel on record. The Grecian Jews complained that their widows were neglected in the "daily ministrations." Seven men were chosen to take charge of the gifts of the church and properly distribute the same. Stephen, the subject of our lesson, was one of that number. (Note)—The works of Satan will come to naught. Men cannot overthrow the plans of God. The godly will suffer persecution. Just murmurings are not wicked. The clergy should give their entire time to the work of the gospel. Secular matters should be in the hands of the laity. Those who handle the goods of others should be of good report, full of the Holy Ghost, and of wisdom.

1. The character of Stephen (8). First, he was of "honest report." He had the confidence of the disciples. They believed him to be just. (2) He was "full of the Holy Ghost." He had the graces and gifts of the Spirit of God. By the one he was filled with love, joy, and peace; and by the other he possessed power to heal, teach, interpret tongues, and discern spirit. (3) He was "full of wisdom." He had a strong, clear mind. He knew men and books, especially the Jewish Scriptures. (4) He was full of faith. He possessed unshaken confidence in the goodness, justice and power of God. (Note)—The minister of to-day should be of honest report, full of the Holy Spirit, profound in wisdom and great in faith.

2. The synagogue of the foreigners (9-15). There were at this time about 480 synagogues in Jerusalem. Among them was one used chiefly, if not exclusively, by Jews from abroad. The Libertines were likely Jews who had been captured by the Romans and afterwards set at liberty. Located in the country now known as the Barbary States. The Alexandrians were from the metropolis of Egypt. It was founded by Alexander the Great. He greatly favored the Jews, and many who were wealthy, educated, and influential lived there. Philo, the historian, dwelt in that city. Cilicia was Paul's native province. It was a long, narrow strip of country lying on the northeastern shore of the Mediterranean Sea. Asia, in the New Testament, means a small tract of land lying on the eastern shore of the Aegean Sea. Ephesus was its chief city. Leading men from these locations set themselves against Stephen, and determined to take his life. (1) They disputed with him, but were not able to cope with his wisdom, or the "spirit by which he spoke." He was a debater, and had truth on his side. (2) They influenced men to talk against him. This was done, not by making false statements about him, but by perverting his doctrines; by drawing inferences from his assertions. This is a very common way to oppose doctrines from which we differ. (3) They stirred up the people and elders of the Council against him. They secured his arrest, and had him brought be-

fore the Sanhedrim. (4) They hired false witnesses against him. Men who testified that they heard him blaspheme the temple and Moses.

Note.—Men may reason one with another over the teachings of the word of God. Wisdom and the Holy Spirit are necessary in presenting the gospel. Ministers may expect to have their assertions perverted and false conclusions drawn. Malice has degrees, has persecution, arrest, prosecution and murder. The defence of Stephen before the Council should be read with care.

3. The vision of Stephen (54-56). He was "full of the Holy Ghost." It was this that made "his face as it had been the face of an angel," that "opened the heavens," or parted the veil of blue till heavenly objects were seen. "The glory of God" was the Shekinah, or visible manifestation of the Divine presence, in the form of a dazzling light, in a cloud of brightness. It appeared to Israel at Sinai; filled the tabernacle when it was completed; and forced the priest from the temple when it was dedicated. Jesus was standing at the right of this glorious light. This was the most exalted place in the heavenly world. His standing indicates profound interest in what was being done. He could not sit while men were dealing so roughly with his child. He stands to watch the bloody scene and most terribly will he revenge it when the day of his wrath is come. This vision increased Stephen's faith and gave him fortitude to bear the trial just before it. Note.—We may be filled with love, joy, peace, truth, gentleness, temperance and faith. We should look steadfastly towards heaven. We may by faith see the glory of God, and Jesus standing at his right hand. We should tell to others what we know of the heavenly world.

4. The stoning of Stephen (57-60). His address "cut them to the heart," and caused them to "gnash on him with their teeth." This was an expression of the most bitter hatred. They then, with one accord, stopped their ears, cried with a loud voice, and ran upon him. This was the work of an enraged mob. There had been no decision of Council. The witness had testified and Stephen had made his defence, but the court had reached no conclusion. They "cast him out of the city." It was contrary to traditional law to execute for blasphemy within the walls of Jerusalem. The witnesses, who had condemned him with their words, must now cast the first stone. In order to do this very forceably they cast off their outer robes and lay them at the feet of a young man whose name was Saul. This is the first introduction we have to the man who afterwards became such an illustrious defender of the faith for which Stephen died. While they stoned Stephen, he asked God to "lay not this sin to their charge," besought Christ to "receive his spirit," and then closed his eyes in the sleep of death. "Devout men carried his body to the place of burial, and made great lamentation over him."

FIVE THINGS TO REMEMBER.

1. I must be in my seat in my class at Sunday school ten minutes before nine o'clock.
2. My teacher will miss me if I am not in my class.
3. I will not forget to give my teacher one or more pennies each Sunday.
4. I will try to remember that I ought to learn the Golden Text in my home each week so that I can repeat it to my teacher each Sunday.
5. I will try to remember that the best way to help my teacher is to be quiet as I enter the Sunday school room.—Central Methodist.

KILL HIM.

There are men who are always carrying on a guerrilla warfare with their evil passions. If a man finds a foe to his spiritual well-being, he should exterminate it and have done with it. We keep in chronic warfare with our pride, our vanity, our appetites, because we are afraid of hurting ourselves. "Crucify the old man," is Paul's manly advice. Do not parley with him; do not make war on him gently. Kill him, torture him if need be; get him under six feet of sod; and so be at peace with yourself.—Lyman Abbott, D. D.

God is greatly glorified when His people are abundantly useful in the vineyard. He gives more grace and leads them into greater usefulness until they become a terror to evil-doers.—Ex.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

PRAYER-MEETING TOPIC.

Monthly Topic: "The Gospel in Isaiah."

February 14th: "Christ's Character Described," Isaiah 11:1-5.

In our last Sunday's lesson we had the birth of Immanuel foretold; how the government should be upon his shoulder; his great name—Wonderful, Counsellor, the Everlasting Father, the Prince of Peace, also the perpetuation of His Kingdom together with the establishment of Judgment and Truth. What a relief to the remnant of Israel such tidings must have been.

Judah and Israel had gone off into idolatry; they had forgotten God; lost sight of the old landmark of the forefathers.

The prophet tells them to "Bring no more vain oblations; incense is an abomination upon me; your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. I will not hear, your hands are full of blood."

He had already told them of the terrible day of the Lord and of the calamities which threatened Judah. What a sad state of affairs! This new prophecy filled with such Messianic hope and so beautifully portrayed, was indeed a source of much joy to them.

After the prophecy, he next describes the character of Christ, and in a way filled with such expressions of Peace that all Israel and even the Gentiles should seek His righteousness. As a preface, the prophet describes Him as a rod, signifying a support upon which they should rest, and not grow weary, for they needed it; their difficulties and oppressions had been so many that they were almost exhausted, and now to this fix definitely in their minds what he was about to say in reference to His character, he gains their attention by declaring Him a rod, also a righteous branch that should reign and prosper, executing both Judgment and Justice.

As the first element in His character, he placed upon Him the Spirit of the Lord. The Spirit of the Lord had to be just according to their faith or belief. The old Jewish law taught them of the Lord, Jehovah, Almighty, and for Isaiah not to speak of the Lord first would have weakened his own plea among them.

The Spirit, which means breath, likeness, image of the Lord, would be upon Him, thus indicating that he was the Lord.

Next, the Spirit of wisdom and understanding should be upon Him, so that He should act wisely with all nations and understand their needs, their sorrows, their joys, hopes and aims.

Again, the Spirit of Counsel and might should be upon Him. As the first twelve chapters describe, Judah and Israel needed a counsellor. The people had become selfish and vainglorious, and thought themselves capable of giving the necessary counsel, but in the end found that they could not; so the prophet tells them that the Spirit of Counsel and might should be upon them, and through Him all wrongs should be righted. Finally the Spirit of knowledge should rest upon Him.

What mighty elements in His character! Enough to insure the then disheartened people of His ability to administer Judgment and Truth, not judging after the sight of His eyes, nor repairing after the hearing of His ears. Ah! What a Character! Divine, true, holy, pure! How the faint hearted rejoiced! Man standing and looking upon the outward appearance, condemns every act not pleasing in his sight, and we stand perhaps, thinking our case lost, when lo, a Christ appears upon the scene and with the quick sense of understanding judges with righteousness.

At last hope is found! O, ye poor and meek, rejoice! Go no more with your cause unpled. Behold a Christ with a Heavenly Character ready to bring relief to the oppressed!

Righteousness shall be the girdle of His loins, indicating his mighty strength and faithfulness of his reins, the power to direct and govern His kingdom.

DEVOTIONAL MEETING.

Rev. P. Ross Parrish, in Epworth Herald.

A little more than seven hundred years before

the birth of Christ, the young prince Hezekiah ascended the throne of Judah. His nation was surrounded by perils, and the hearts of the people sank within them whenever the Assyrians appeared. In those days Isaiah the prophet was in his prime, and he used all his powers to encourage the young king and his people.

One of the visions which God gave him we study in this topic and its context.

The goodness of Hezekiah may have been to some degree present in the mind of both the speaker and the hearers, but manifest to all was the fact that no mortal could fulfill the supernatural conditions which this vision presupposed. Prof. W. Henry Green has stated the case exactly: "This chapter contains a prediction of the person, character, and kingdom of the Messiah. It immediately follows the prophecy of an invasion by the king of Assyria. Confiding in his superior strength, he advances, sure of gaining possession of Jerusalem, until he himself is utterly overthrown. With this judgment that befalls the Assyrian host, the prophet here sets in contrast the peace and security of God's people under the reign of Prince Messiah. The kingdoms of this world, which set themselves in opposition to the kingdom of God, fall and perish, however great and mighty they may be. The kingdom of God, from inconsiderable beginnings and a lower exterior, shall outlast all others, bringing untold blessings in its train, and gathering all nations under its beneficent rule. The contrast here suggested does not imply that Messiah's rule should immediately succeed Assyrian disaster. The fact is revealed, but no indication given of the time when it should take place." This is a wonderful portraiture of the spiritual consequences of the dominion of Christ.

The coming Messiah was to run counter to the natural longings and expectations of the people. He shall come from a decayed family stock, instead of from a family in the height of earthly glory. He shall represent the spirit of reverent dependence on God, instead of the spirit of human self-sufficiency. He shall consider the meek and the poor rather than the rich and the prominent. He shall study the arts of peace rather than the genius of war. His rule shall bring the child, rather than the sage, into the forefront of human influence.

If we take the whole eleventh chapter into account, we have a picture of the King and his kingdom.

Confining ourselves to the segment of our topic, the outline would run something like this: Who and what Jesus is; the source of his grace and power; the fruits of his advent. Perhaps the best way to treat this topic, after carefully reading it and explaining unusual phrases and allusions, is to study it as a prophecy, and then to rapidly glance at its fulfillment—(1) in the life of Jesus of Nazareth; (2) in the subsequent history of the world; (3) individual hearts and lives.

The second verse points to the source of the King's equipment and names some of the qualifications. Very early in Christian history it became the habit to employ this text at the coronation of kings and the ordination of tribunals of justice. The Spirit of the Lord is something not only for the closet of the priest, but for the council of the king and the camp of the general. But more: Isaiah makes the Spirit the fountain of all intelligence. The spirits of the Lord mentioned by Isaiah are prevailingly intellectual. The early and mediæval church regarded the Holy Spirit, the "God of the intellect as certainly as of the heart," more especially of the governing and political intellect.

To Christians, who have been accustomed by the use of the word Comforter to associate the Spirit only with the gentle and consoling influences of heaven, it may seem strange to find his energy identified with the stern vigor of the magistrate. True, this etching only finds its full realization in Jesus, but that is no reason why our modern rulers should not seek and possess it in their measure. And if this is a dire need and a blessed possibility in the affairs of state, how much more does every officer in the church of God need this endowment. Every preacher, Sunday-school superintendent and teacher, class-leader and steward, Epworth League officer and member needs this quickening from the seven spirits, and may have it according to his duty and faith. God grant that Verse 2 may be a mirror in which every Epworthian sees himself, and then as we gaze, may

we be transformed into miniatures of its perfect image.

"Shall make him of quick understanding."

What a perfect fellowship, beautiful alertness, exact obedience is here indicated! The soul yields to the very look of its Master, the life responds to a glance of his eye, as the boat to a touch of its rudder.

Here is the one and only model of a perfect consecration. If we would all yield fully to the Spirit, how it would simplify and clarify our lives! How the preacher would be helped in selection, utterance and administration! How our church officers would be led into vigilance and efficiency in the temporal affairs of the church. How we should overcome the dullness and pious stupidity that is now the chief mark of some Christians and churches, and become keen, tactful, wide-awake, argus-eyed for the kingdom of Christ. One of the most familiar traits of a good deal of current religiosity is its blindness to the plans of God and its sluggishness in helping to execute them when they are dimly discerned. What is the matter?

Some Teachings.

The prophets were inspired by the Holy Spirit to foresee and declare coming events.

The Christofhistory was long foretold in prophecy.

The brightest success often follows complete failure.

Growth of moral force always begins at the roots of life and the bottom of society.

The gifts of the Spirit are promised to qualify us for our work.

These gifts are many and various. They include wisdom and skill, power and purity.

The blessings of Christ and Christianity upon the poor have changed their condition materially, and will do so more and more.

Christ's triumph over evil and sin seems assured in this prophecy, and that he is to bring in a reign of universal righteousness.

The more the gospel prevails the more stress is laid upon the idea of good-will to men.

The work and success of Christianity thus far insure that, with time and favoring conditions, they will more fully triumph, until the whole prophecy is realized.

Whatever else may be implied in the prophecy, the triumph of Christian principle in men insures a better world for animals.

The brightest prophecies of the progress of Christ's kingdom are yet to be fulfilled. The choicest promises of him and for him are still in the future. Forward, and not backward, is the bright outlook of the believer.

EDUCATIONAL.

THE ANNUAL TUSKEGEE NEGRO CONFERENCE.

The Annual Tuskegee Negro Conference will be held at Tuskegee, Alabama, February, 24th, 1897.

The work and importance of the Tuskegee Negro Conferences have now become so widely known and recognized throughout the country as a means of showing the colored people how to get upon their feet, that the friends of the Negro will be glad to know that they are to be continued from year to year, under the auspices of the Tuskegee Institute.

On the following day, Feb. 25, will be held a workers' Conference composed as formerly of representatives from the different religious organizations and institutions in the South devoted to the interests of the Negro race. In other years, about thirty institutions have been represented in these conferences and it is expected that representation will be larger this year.

These Negro Conferences being composed as they are of seven or eight hundred of the farmers, mechanics, teachers etc., of the colored race, furnish a rare opportunity to study at first hand the Negro's condition and progress from year to year. Many local Conferences on the same plan are now being organized throughout the South, and many of these will be represented by delegates.

Friends of the race are invited to attend.

Correspondents may be had with Booker T. Washington, Tuskegee, Alabama.

OUR YOUNG FRIENDS.

TWO STORIES ABOUT QUEENS.

There is a very pretty story told in the Bible in the First Book of Kings about a visit which the Queen of Sheba once made to Solomon. This queen had heard so many things about Solomon, about his wealth and his wisdom, that her curiosity was aroused, and she took a long trip to visit him and see whether all the stories were true or not. She brought with her a long herd of camels loaded with spices and gold and jewels as a rich present to Solomon, and the wise king showed her his fine house and told her all about the housekeeping, which interested her so much and pleased her so greatly that she said, "The half was not told me."

But I imagine that many of the boys and girls will be more interested in a story about little Queen Wilhelmina, who is the Queen of Holland. The little girl has a pretty way of playing at housekeeping. Most children like to play at housekeeping and make visits to each other in which they mimic the grown folks in making calls.

Well, Queen Wilhelmina plays housekeeping in a royal way. She has a big farm with an old Dutch mansion on it, built in the edge of a wood, and she superintends this farm just as if she were growing up to be an ordinary Dutch housewife. She gives the proudest of her little farm to the poor and to the hospitals near by. She has a flower garden which she takes care of, just as plenty of small farmers' girls whom I know about are happy to do.

There is on the farm a tiny house in the Swiss style, in which she keeps her toys, many of which she is now getting too old to play with, but she treasures them up for the sake of old times.

It is on this farm where the young queen has learned to ride and drive horses and to row, and she is said to be very skillful with both the reins and with the oars. I do not know whether she has learned to ride a bicycle or not. If she has not, I know a little girl who says, "She has lots of pleasure to learn about yet."

Every good girl is a queen, and may live in such a royal way that she will hold sway over many hearts who will bow before her gracious shrine.

TWO DISCOVERIES.

When Sir Humphrey Davy was a boy about sixteen, a little girl came to him in great excitement.

"Humphrey, do tell me why these two pieces of cane make a tiny spark of light when I rub them together."

Humphrey was a studious boy who spent hours in thinking out scientific problems. He patted the child's curly head and said:

"I do not know, dear. Let us see if they really do make a light, and then we will try to find out why."

Humphrey soon found that the little girl was right; the pieces of cane, if rubbed together quickly, did give a tiny light. Then he set to work to find out the reason; and after some time—thanks to the observing powers of his little friend, and his own kindness to her in not impatiently telling her not to "worry," as so many might have done—Humphrey Davy made the first of his interesting discoveries. Every reed, cane, and grass has an outer skin of flinty stuff, which protects the inside from insects, and also helps the frail-looking leaves to stand upright.

Talking about children helping the discoveries reminds us of another pretty tale. In 1867 some children were playing near the Orange River, in Africa. They picked up a stone which they thought was only a very pretty pebble, far prettier than any they had found before. A neighbor, seeing the stone, offered to buy it for a mere trifle. He, in his turn, sold it to someone else; and so the pebble changed hands, till at last it reached the governor of the colony, who paid \$2,000 for it. This stone which the children had found was the first of the African diamonds.

They who look at the worst side of others, and the best side of themselves, get little benefit from what they see.

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THE "FRIENDLY COMPARISON" IS ONLY APPARENT.

The Christian Index of January, 23rd, takes the figures which we reported for the Mississippi Conference and makes what is called, "Some Friendly Comparisons," between them and the North Mississippi Conference of its, (the C. M. E.) Church. The friendly part of it is all right, but we cannot understand the comparison. We gave in our report what our brethren of that Conference had raised for benevolent causes, with the addition of \$146.00 for other causes; the Index gives the aggregate raised by its brethren for the causes we mention with the addition of what they raised for publishing interests and contingent or local claims, and then says: See, we beat you, we beat you! That may be so, but if it is, we would like to know it. Our Mississippi Conference, (which embraces the Southern part of the State) raised \$1,405.00 for the benevolent causes, and \$146.00 for Bishops' Conference Claimants and General Conference Expenses.

Now let the Index show up what was raised for each cause before it screeches out, "My chickens are larger than your ducks." If it wishes to compare benevolence with benevolence, allright; or local claims with local claims, allright; but it will please not put over against our benevolent collections, its publishing interests, local claims, benevolent collections and all, and then say, we beat you! Should we put in local claims, our figures will exceed by far those above given.

HARD TIMES, BUT DO DUTY.

"Hard times are no excuse for failing to support the gospel; especially when the member thus complaining pays his society dues promptly. The charity work in our churches should be done in a more systematic way. The regulation, charity collection which is taken only when an object of charity stands before the audience should be abandoned."—Baptist Star.

The above sets forth the two great truths that are certainly worth considering. True times are hard and have been for sometime, but those who complain and are constantly squeezing the life out of the church do not pay any less in dues to their societies, nor purchase less fine and expensive regalia.

As to our contributions for needy causes we must learn to give as rapidly and freely for the conversion of the heathen we have never seen, as for the poor blind man who has been led up before the altar of the church. To do good for the sake of a good or great cause makes the man better who performs the deed.

Alcorn College (Miss.) has an enrollment, to date, of 360 pupils. It thus surpasses all former records.

SINCERE SYMPATHY, BUT UNNECESSARY.

It is rather remarkable just how mistakes occur in the daily affairs of men. While the South Carolina Conference was in session in Columbia, the following item appeared in the daily paper of that city:

"Atlanta, Ga., January 4.—A four-year-old daughter of Prof. Bowen at Gammon Institute, was run over by one of the Consolidated Company's trolley cars to-night. The child will probably die."

We were all horrified, and the Conference passed resolutions of sympathy and wired Dr. Bowen accordingly. In reply the following message was received:

"Atlanta, Ga., February 5.—Thanks; no accident in my family. All well. Another party.
 "J. W. E. Bowen."

This gave the Conference very great relief, and all rejoiced that the published report was a mistake, even though they could not account for it.

This mistaken report, coming from Atlanta, reminds us of the reports of the Atlanta Conference, published in the Atlanta Constitution, during the late session of that Conference. The reporters would come into the Conference, adjust their eyeglasses, cross their legs and look as wise as a Supreme Court judge, and then go out and write things that existed only in the consequential reporter's delicate little brain. In this way they managed to report Bishop Foss a colored man, and the Conference, an A. M. E. Conference. A prominent member of the Conference went to the office and attempted to get matters straight, but the little reporter insisted on making his notes without asking any questions, hence he kept the whole thing black from beginning to end.

CONSISTENCY, THOU ART A JEWEL.

"Many of the chairmen of temperance committees, at our annual religious gatherings, are full while they write the resolutions which they submit for adoption."

We take the item given above from the Texas Baptist Star, and we must say we admire the Star's frankness if it really knows of such cases. But we do sincerely trust Brother Isaac is mistaken. We say this, provided to be "full" means what an experienced brother, who sits near us, explains it to mean—for of course, we had to ask—but we do hope no Christian or Christian minister would be so sincere and such a down-right hypocrite as to do such a thing as the Star sets forth.

DO NOT STOP YOUR PAPER.

Do not drop from our list of subscribers if you can possibly prevent it. If you do, you lose the benefit that comes from reading our paper. Your family loses its influence. Your church loses the advantage of your more intelligent understanding of the movements in the church at large. We lose your name and miss the dollar and a half that you pay a year. One less paper is printed every week. That means less work for the printer, less ink used in printing, less paper bought and sold, less work for laboring men in several trades. Our list is smaller by one and our advertising hurt just so much. Since, from our advertising all our profits come, there will be less to distribute to our aged preachers. If you can stay with us, do so for your personal good and for the general benefit.—Michigan Christian Advocate.

The above suits our case exactly, except that we charge only one dollar and twenty-five cents for the Southwestern.

Our Book Concern has published the Pastor's Ideal Vest-Pocket Record and Ritual that is very appropriately called "Much in little." Morocco binding, 50 cents; cloth, 20 cents. Has in it everything a pastor needs in such a book in a charge. Send to this office and get it at once!

PERSONAL AND GENERAL.

Presiding Elder James says that Rev. J. A. Threuit, pastor of St. Paul's church, Shreveport, Louisiana, is quite ill.

Rev. W. Hartly Jackson has been changed from Clarksville to Huntsville, Tex., and desires his correspondents to so address him.

Rev. Mack Henson writes us that his venerable mother still lingers "near the river," at his home in Littig, Tex., calmly awaiting her triumphant passage over.

Rev. B. M. Taylor's address is changed from Huntsville to Conroe, Texas. This change has been made since Conference.

Rev. C. D. Shallowhorne, who was assigned at the last session of the Louisiana Conference to Thibodaux, has been up and viewed the land and reports bright prospects. He passed through the city last week and says Mrs. Shallowhorne will be down next week to re-enter New Orleans University.

Meharry Medical College had its twenty-first annual Commencement last week, and sent out thirty-four doctors, six dentists and four pharmacists. We are pleased to see the name of our old friend, J. D. Dixon, among the M. D. S.

Bishop McCabe and wife arrived in the city last week. His visitation is both pleasant and profitable, being greatly enjoyed by all.

Our much esteemed and long-time friend, Rev. S. W. Gehrett, D. D., of Philadelphia, will succeed the late Dr. Swindells, as a member of the Board of Managers of the Missionary Society, and Dr. G. P. Mains will succeed the late Dr. M. D. C. Crawford. Both are good selections.

Prof. W. H. Crogman, of Clark University, Atlanta, Ga., is publishing a book of his addresses delivered at various times under the title "Talks for the Times." The work will soon be off the press.

Rev. D. G. Butler met with such a reception at Mt. Zion as makes him feel quite at home. As soon as he and the La Grippe settle their differences, he is going to work with a will.

Rev. Pierre Landry has been cordially received at Wesley Chapel and everything points to a year of magnificent success. The Stewardesses, King's Daughters and Epworth League tendered himself and family a reception last Wednesday night at Wesley Hall. It was a very pleasant affair and his people seem to think he is the right man in the right place.

The Rev. Dr. J. M. Buckley, editor Christian Advocate, has been secured to deliver a series of lectures on extemporaneous preaching at Gammon Theological Seminary during the week beginning March 15th. These remarkable lectures have been delivered before several of the leading theological schools of the country.

We publish on our third page a communication from Bro. Camphor, but desire to give our readers the benefit of this interesting private note also:

Vera Cruz, Tenerice, Canary Islands.

January 10, 1897.

Dear Dr. Scott:—We have a few hours stop here at this Spanish port, and I take the time to send you another letter.

We are all well. Bishop Hartzell is a splendid sailor. He has not been sick a day. We are not far behind him in this particular. We had a rough sea from Liverpool. Our ship collided with a sailing vessel Tuesday night at midnight. The sailing vessel had to be deserted. The entire crew was taken on board of our ship amid the fury of the lashing sea, and landed at Funchal, Madeira. When set afloat, she was set on fire—you ought to have seen the sight of a burning ship in mid-ocean in a storm. The vessel was heavily laden with lumber from New Brunswick and destined for a port in Italy.

God is with us, and our voyage is richly enjoyed. Before this reaches you, we will have landed on Africa's sunny soil. We are in the midst of the sun's tropical rays.

While you have winter, we have summer, and January is as pleasant as June. Yours in Christ,
 A. P. Camphor.

THE LITTLE ROCK CONFERENCE.

This Conference assembled for its annual session in Forrest City, Ark., on Thursday, January 28, 1897.

Bishop Andrews was presiding; and notwithstanding his siege of three or four weeks of this kind of work in the South, was in good trim and fine spirits.

After devotions, Dr. Thomas Mason was elected secretary, Dr. A. J. Fletcher, treasurer and Rev. H. P. Strong, statistical secretary. Each was allowed to name his own assistants. Presiding elders J. W. Jackson, J. E. Toombs, W. O. Emory and E. D. Spencer, reported their districts and most excellent reports they were. The reports of pastors were quite encouraging. A number of charges have experienced remarkable successful years. According to Presiding Elder Emory's report, Wesley Chapel, Little Rock, had passed through a surpassingly successful year. Membership increased, finances quickened and a debt of long standing paid under the pastorate of Rev. W. R. R. Duncan.

Visitors of the Conference were: Dr. W. A. Spencer, Dr. M. C. B. Mason and the editor of the Southwestern. Dr. Spencer and Mason, no doubt, made good impression for the causes they represented, but the visitor who really captured the Conference was Mrs. H. M. Na Smyth, Superintendent of Adaline Smith Home at Little Rock. Mrs. Na Smyth is a returned missionary from Africa and thoroughly conversant with the work and customs of that country. The Industrial Home of which she is now in charge is very prosperous indeed, and she and Dr. Thomas Mason, President of Philander Smith College, get on in their work without the least friction, and the interests of the two schools are considered identical. Mrs. Na Smyth delivered an address that delighted the vast audience, and gave the home makers and home keepers much useful information.

Philander Smith College is doing well in its work, and Dr. Mason, the President, is much esteemed by his brethren.

Wm. H. Simpson, Wm. E. Pruitt and M. L. Strong were received on trial; C. L. J. Walls, being discontinued.

There were no deacons ordained, but B. J. Lewis, David Hall and W. H. Flowers were ordained elders. Only two voted against the admission of women.

The Conference session was interesting and profitable, and the brethren went out with renewed energy and increased determination.

CENTRAL ARKANSAS CONFERENCE APPOINTMENTS.

FOREST CITY DISTRICT.

J. W. Jackson, P. E. (P. O. Marianna, Ark.)
 Auvergne, Augusta (P. O. Howell, Ark.).....
D. W. Nelson.
 Batesville T. R. Wamble.
 Bledsoe S. B. Davis.
 Brinkley W. H. Higgins.
 Brinkley Circuit J. A. Hamilton.
 Cotton Plant A. J. Phillips.
 Cotton Plant Circuit D. W. Johnson.
 Crawfordville J. W. Kilpatrick.
 Forrest City W. S. Sherrell.
 Forrest City Circuit G. B. Donnelly.
 Jacksonport C. A. Taylor.
 Marianna L. G. Hodges.
 Marvell and Helena B. J. Lewis.
 Minturn June Lemons.
 Newport G. A. Hall.
 Palestine L. D. Daniels.
 Park Place S. T. Cooper.

HOT SPRINGS DISTRICT.

J. E. Toombs, P. E. (P. O. Hot Springs, Ark.)
 Bearden C. W. Whitehead.
 Bingen J. M. Aertant.
 Caddo Gap Phillip Owens.
 Camden M. F. Strong.
 Centre Point A. T. Stephens.
 Clow H. M. Renfro.
 Fulton W. J. Cunningham.
 Gurdon G. W. Thompson.
 Haratio G. W. Wilson.
 Hot Springs J. C. Sherrell.

Lewisville and Canfield M. H. Foster.
 Locksburg Haywood Bright.
 Magnolia D. H. E. Harris.
 Nashville M. B. A. Cain.
 Texarkana, First Church H. P. Coulter.
 Texarkana Circuit J. C. Adams.
 Wilton J. C. Crawley.

LITTLE ROCK DISTRICT.

W. O. Emory, P. E. (P. O. Little Rock, Ark.)
 Argenta J. M. Clark.
 Conway and Conway Ct. G. W. Taylor.
 Danville C. C. Wallace.
 Fayetteville B. J. Griffin.
 Fayetteville Circuit W. H. Simpson.
 Fort Smith G. N. Johnson.
 Fort Smith Circuit J. B. Brown.
 Little Rock, Wesley Chapel W. R. R. Duncan.
 Little Rock, White Chapel and Mission
 W. H. Morris.
 Little Rock Circuit B. H. Johnson.
 Lonoke and Richwoods Walters McIntosh.
 Morrilton J. J. Freeman.
 Solgohachie H. C. Dunlap.
 Van Buren A. J. Fletcher.
 Thos. Mason, president of Philander Smith College, member Wesley Chapel, Little Rock Quarterly Conference.

PINE BLUFF DISTRICT.

E. D. Spencer, P. E. (P. O. Pine Bluff, Ark.)
 Altheimer Silas McDonald.
 Dermott J. W. Burns.
 Dewitt W. E. Pruitt.
 Dumas Squire Johnson.
 Hensley D. B. Harston.
 Monticello and Hamburg ... Sup. F. J. Talbot.
 New Edinburg Washington Brooks.
 Pine Bluff H. P. Strong.
 Pine Bluff Circuit W. H. Flowers.
 Riion and Grapevine U. S. Kitchens.
 Sherrell Sup. A. N. Edgerson.
 Sweet Home M. N. Langston.
 Tamo T. J. Hawkins.
 Warren and Johnsonville S. M. Stokes.
 Wilmot D. L. Buford.
 T. J. Thompson, T. H. Bailey, Wm. Allen, Lee Nelson and J. H. Greer, left without appointment to attend some one of our schools.

OUR NEW CITY PASTORS.

The last session of the Louisiana Conference made several changes in the pastors of the churches of this city.

To Simpson Chapel was assigned Rev. Julius F. Marshall. He has been eleven years a presiding elder, five years on what is now the Alexandria district and six on the Baton Rouge. He has served several important charges in the Conference such as Booneville, Alexandria, Shreveport and Mt. Zion in this city. It is thought his pastorate at Simpson Chapel, which is one of the best charges in the city, will prove eminently successful. He is an intelligent and strong preacher and will likely be highly prized by the class of persons who worship at Simpson.

Rev. Thos. McCary, who has just closed a pastorate of two years at Thibodeaux, is the new pastor at Mallalieu. He is a man of much power in the pulpit and has served a number of prominent appointments. He is well thought of among his brethren in the Conference, and all expect something to be accomplished where he goes. He has been pastor at such places as Shreveport, Franklin and Mt. Zion in this city.

Rev. Pierre Landry goes to Wesley Chapel, which is the mother church in New Orleans. He has served fourteen years as presiding elder; four years on the Baton Rouge; four on the Shreveport and six on the South New Orleans. As a pastor, he has served Donaldsonville and St. Paul, Shreveport. He has a great responsibility as pastor of Wesley, and a magnificent opportunity to do a great work, which all are expecting him to measure up to, and with good reasons.

Rev. A. H. Banks goes to St. Matthew, which is just across the river in Algiers. He is just now from New Iberia where he served five years. While St. Matthew is not one of the strongest of the city churches, it is confidently expected that he will greatly enhance its interests. He is considered a great organizer and a hard worker and will no doubt succeed grandly.

BISHOP ANDREWS.



Permission of Eaton & Malin.

E. H. Andrews

To Pleasant Plains Church is appointed Rev. J. W. Turner, a young man of much promise. He was, for two years, at St. Martinsville, where he met with most excellent success. There is no doubt that he will succeed at a place with such a pleasant name as his present charge.

Rev. Abraham Hilton has been assigned to Boynton Chapel, a church across the river in Gretna. This is considered a hard field, but it is confidently believed that Brother Hilton will be equal to the task. He served last year at New River and met with much success.

Several pastors who remain in the city, were charged as follows:

Rev. D. G. Butler, from Pleasant Plains, to Mt. Zion; Rev. F. Harvey, from Gretna to Thompson Chapel; and Rev. D. W. Boatner, from Thompson to Haven Chapel.

The "Southwestern" wishes these brethren and all our city pastors much success and a pleasant time in the city of New Orleans. We stand ready to render them every assistance possible.

THINGS POLITICAL.

Senator Teller has been re-elected in Colorado.

It seems to be settled that Senator John Sherman will be Secretary of State; Banker L. J. Gage, of Chicago, Secretary of the Treasury, and Gen. R. A. Alger, of Michigan, Secretary of War, in President McKinley's cabinet.

United States Senator Dubois, who went out of the Republican National Convention with Teller and others, has been defeated of re-election in Idaho by one Henry Heitfeld, a Populist.

Another attempt has been made to pass the infamous "Separate Car Law" in Missouri, but without success, as it failed in the House of Representatives last week. It has been reintroduced.

It now seems settled that President McKinley will call Congress together in extraordinary session about the middle of March. The tariff question is to have special attention.

Judge Turner, of the State of Washington, succeeds Senator Squires in the United States Senate and J. C. Spooner, of Wisconsin, succeeds Senator Vilas. Judge Joseph Earle was elected by the Legislature of South Carolina.

Senator Pritchard, of North Carolina, was re-elected after a hard fight. Senator Butler opposed him with one of his Populist friends. The election of Pritchard gives the McKinley administration control of the Senate in all matters except in those that relate to the financial question for Senator Pritchard, though a Republican, pledged to Free Silver by his People's Party supporters in this State.

DOINGS OF THE WORKMEN.

B. F. Woolfolk, Greenwood, Miss.: The Annual Conference that was held here Jan. 14-18th, has proven to be a spiritual blessing to this people. The conference adjourned, leaving them with a higher aspiration, and a greater zeal for church work than ever before; in fact they have a clearer view of our Methodism than they have ever had. The lectures of Drs. Curtis, Scott, Mason and Spencer were both ennobling and inspiring. Dr. Curtis brought to us the work of the Book Concern which was very enlightening, and presented a draft from the same to the amount of \$743. Dr. Scott put the Southwestern Christian Advocate before us in such a forcible way until the Southwestern in her new clothes is seen (and will be read), as she has never been; the result of his forcible speech was the taking of a good subscription list. Dr. Mason (our Moses) spoke of the work of the Freedman's Aid Society to the satisfaction of all who heard him. The work of that noble society will rest heavily on the hearts of our people. They are saying, "Come again." Dr. Spencer spoke of the work of the Church Extension in such a way until all were made to see that our Methodism was a great machinery. The sermons of the different brethren were edifying, and especially that of the Bishop, who preached on the different "talents." While he spoke to us our hearts burned within. His sermon will long be remembered. The whites and Colored speak in the highest terms of the conference.

J. W. H. Pinckney, Marlin, Tex.: Conference is now over and we are settling down in our new fields of labor. Marlin is a beautiful town of about four or five thousand inhabitants, mostly of the Afro-American race. The deepest and hottest flowing well in the State of Texas is in the city of Marlin, and very widely known for its healing properties. Dr. Harry Swann, that great brother of the West, held our quarterly conference last Saturday. In spite of the inclement weather, quite a crowd was out to hear him. The assessments for the year were made as follows: Pastor, \$900; presiding elder, \$140; Benevolence \$100; Bishop, \$10; Conference claimants, \$10. We expect a grand year of success. The parsonage is being beautifully remodeled. Elder Swann is much loved by these people; in fact, all over the district, although this is his last year, the outlook appears that this year will far exceed either of the other eleven years he has served as an educator, preacher, teacher, a father and brother to all who know him. By the time this reaches you he will be on his way to the Book Committee. I love to read Dr. L. M. Hagood's articles and greatly admire

Awarded
Highest Honors—World's Fair,
•DR•

PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

his noble spirit, though we are both writing a book of the same nature. But there is room enough for us both, and the time is past that a man needs to stand upon another man's head in order to show his height. The sons need not destroy the father to find fields of usefulness. Neither the father oppress the sons to have respect from them. I wish you all the success and pray the time will come when the Southwestern shall be read in every household.

W. H. Smith, Pearlrlington, Miss.: I am pleased to say that this charge is in very good condition. Our fourth quarterly conference was held December 19-20th. Rev. J. M. Shumpert, presiding elder, was on time. Reports from the pastor and officers of the church showed the work to be in a growing condition. Collection this quarter, \$55.55; paid to the presiding elder, \$11.25; preacher in charge, \$41.90; for Freedman's Aid, \$1.30.

(This was misplaced some way and is delayed. Ed.)

A. C. Lacy, pastor, State Line, Miss.: I arrived at State Line on the 30th of January. It was a very bad day indeed, but I was grandly received by all whom I met. I shall send in a list of subscribers in a short time.

YOUR PRESENT NEED

Is pure, rich blood, and a strong and healthy body, because with the approach of spring and the beginning of warmer weather your physical system will undergo radical changes. All the impurities which have accumulated during the colder weather must now be expelled or serious consequences will result. The one true blood purifier prominently in the public eye today is Hood's Sarsaparilla. Its record of cures is unequalled. Its sales are the largest in the world. A few bottles of Hood's Sarsaparilla will prepare you for spring by purifying and enriching your blood and toning and invigorating your whole system.

AN INSPIRING EXAMPLE.

Gladstone says that advice ebills but example inspires. Who is not aroused to higher living by the example of Chrysostom when summoned before the Roman emperor?

When threatened with banishment should he persist in adhering to the Christian faith, he replied: "The world is my Father's house; thou canst not banish me."

"But I will slay thee," said the emperor.

"Thou canst not," said the heroic man, "for my life is hid with Christ in God."

"I will take away thy treasures."

"Nay," was the answer. "In the first place, I have none that thou knowest of. My treasure is in heaven, and my heart is there."

"But I will drive thee away from thy friends."

"Not so," answered Chrysostom. "I have a friend in heaven from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me."—Ram's Horn.

It is told of the late General Gordon that each morning, during his journey in the Soudan country, for half an hour there lay outside his tent a white handkerchief. The whole camp well knew what it meant, and looked upon the little signal with the utmost respect; no foot dare to press the threshold of that tent while the little guard lay there. No message, however pressing, was to be delivered. Matters of life and death must wait until the little signal was taken away. Every one in that camp knew that God and Gordon were communing together.—Selected.

ROYAL

The absolutely pure BAKING POWDER

ROYAL—the most celebrated of all the baking powders in the world—celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful, it assures you against alum and all forms of adulteration that go with the cheap brands.



ROYAL BAKING POWDER CO., NEW YORK.

THEY LIVE IN OUR MEMORY.

.....Give Name and Place Distinctly.....

Aberdeen, Miss.—Fell asleep in Jesus, Sister Sarah Rennolds, Feb. 2nd. She was 80 years old, a member of this church over 50 years; also a member of the Leagues. N. H. Whitlock, P. C.

Forrest, Miss.—Bro. Gilbert Crudup, of Lynch Chapel, departed this life Jan. 26th; aged 115 years. He leaves a wife and two sons and three daughters to mourn. M. White, P. C.

Shubuta, Miss.—Little Lella Johnson, daughter of Robert and Mary Ann Johnson, Jan. 24th; age 3 years and 3 months. L. J. S. Bell, P. C.

Darrow, La.—On Jan. 27th, this community was shocked and our church sustained a great loss by the death of Sister Maria Baker, who, for more than a quarter of a century, has been an ardent Christian and a great worker in the cause of Methodism. The deceased seems to have had some premonition of her early departure from this troublesome world. In the love-feast of the Annual Conference she said to the brethren: "For twenty-two years I have been following this conference, and have never raised my voice in it for God, but this morning I will not hold my peace. It may be the last time I shall meet you, and I want you to know that I am on my march to glory." Having passed the 40th milestone along the path of life, she paused to rest, leaving a kind husband and other relatives to mourn her loss. During the absence of our pastor, the funeral was conducted by Rev. E. Fields, Rev. D. J. Price and Revs. V. Cambric and James Robinson of the Baptist Church.

Jos. A. Reddix, Rec. Sec'y.

Centreville and Verdonville, Jan. 25, 1897.—The messenger, death, entered the household of Brother Fredie Chambers and took away from him his wife, Delia Chambers. She was born in Franklin, St. Marys parish, La., in 1866, and was received into the M. E. Church on probation in 1890. She was a faithful member of the Sabbath school. She leaves a husband, two children, a mother and sister. She died in triumph of faith. She said the Lord

had been here and I am now waiting on the word. Her mother asked her: "Are you going to leave us?" She replied, "O, yes; I am ready to go."

Servant of God, well done!

Thy glorious warfare's past,
The battle's fought, the robe is won,
And thou art crowned at last.

The funeral was attended by Rev. I. W. Willison.

MORE CURATIVE POWER.

Is contained in a bottle of Hood's Sarsaparilla than in any other similar preparation. It costs the proprietor and manufacturer more. It costs the jobber more and it is worth more to the consumer. It has a record of cures unknown to any other preparation. It is the best to buy because it is the One True Blood Purifier.

HOOD'S PILLS are the best family cathartic and liver medicine. Gentle, reliable, sure.

WORK OF NEGROES.

No one can study the work of the better class of Negroes in the South—the men and women who have attended our schools and who are engaged in teaching, or in the pastorate, or in other lines of labor—and contrast their condition with the estate in which the race was left at the close of the war without amazement and gratitude.—Rev. Dr. George P. Mains, New York City.

Some People's Folly.

Why some persons will suffer with the excruciating pangs of rheumatism, when they can be so easily cured by that greatest of pain-cures, Salvation Oil, is past human comprehension. That Salvation Oil does cure rheumatism is evidenced by Mr. G. F. Schrader, Pierce, Nob., who says: "I have used Salvation Oil and think there is no liniment on earth like it. I had the rheumatism for several months and could get no relief until I used Salvation Oil, two bottles of which effected a cure, and I feel as well as ever. No home should be without it." Salvation Oil is sold everywhere for 25 cents. When dealers offer a substitute beware, you'll be victimized. Insist on having the best, Salvation Oil.

CONFERENCE NOTICES.

WEST TEXAS CONFERENCE.

The notice our secretary published in a recent issue of the Southwestern, saying the minutes are delayed because the statistics have not been sent in by the statistical secretary. I wish to say that I sent them in as soon as I arrived here. We are too anxious for the minutes to delay them. Yours,

J. W. H. Pinckney.

Marlin, Tex.

GAINESVILLE DISTRICT.

First Round.

Decatur Feb. 13, 14
 Cartersville and A. C. Feb. 20, 21
 Suwanee Feb. 27, 28
 Lawrenceville Feb. 27, 28
 Gainesville March 5, 7
 Gillsville March 6, 7
 Harmony Grove March 13, 14
 Elberton Station March 20, 21
 Elberton Circuit March 20, 21
 Lavonia March 27, 28
 Hoschton April 3, 4
 Centreside April 10, 11
 Norcross April 17, 18
 Duluth April 24, 25
 Marietta May 1, 2

Dear Brethren:—Every faithful soldier expects victory, and certainly we do. To have it, we must go into the thickest of the fight. Now, every man at his post and man his position well. The church looks to you for success. If we fail we charge it to you. Be early at your post; do your work well. Let's have a thousand converts and an all round collection. Go in for a good revival and a good collection. Plan to raise every dollar assessed your charge on Easter, April 18th. The District Stewards will meet me at Gainesville March 16th. Other notices will be sent you later. Now, brethren, let's commence our year's work now and push to success. Yours faithfully,

H. R. Allen, P. E.

ATLANTA DISTRICT.

First Round.

Grantville Feb. 5, 7
 Grantville Ct. Feb. 6, 7
 Hogansville Feb. 12, 14
 Long Ct. Feb. 13, 14
 Hogansville Ct. Feb. 20, 21
 East Atlanta Feb. 19, 21
 Lutherville Feb. 27, 28
 Saint Luke Feb. 24, 28
 Newnan March 5, 7
 Newnan Ct. March 6, 7
 Palmetto March 12, 14
 Fairburn Ct. March 13, 14
 Fairburn March 20, 21
 Gate City March 18, 21
 University March 25, 28
 Fort Street March 24, 28
 Vine Street April 2, 4
 Battle Hill April 1, 4

South Atlanta April 8, 11
 Chapel Street April 9, 11
 Loyd Street April 25, 26

Dear Brethren:—We now begin a new year's work for the Church. Let us pray that God may help us in the conversion of many souls, and in raising every dollar of our Benevolent Assessment. Plan to raise all your Mission money on Easter Sunday, April 18th. The District Stewards will meet in Newnan, Ga., March 5th, at 10 o'clock a. m. Urge your members to take the Southwestern Christian Advocate. Yours faithfully,

G. W. Arnold, P. E.

NATCHITOCHES DISTRICT.

First Round.

Bayou Rapides Feb. 20, 21
 Kynett Feb. 27, 28
 Chopin March 6, 7
 Pleasant Hill March 13, 14
 Marthaville March 17, 18
 Natchitoches March 20, 21
 St. Maurice March 22, 23
 Colfax March 27, 28
 Campte April 3, 4
 Alpha April 7, 8
 Coushatta April 10, 11
 Greening April 15, 16
 Allen April 24, 25
 Robeline May 1, 2
 Many May 8, 9

Dear Brethren:—Allow me to urge upon you the necessity of planning for a greater year's work than any year of your life. Yours fraternally,

H. J. Wright, P. E.

ROME DISTRICT.

First Round.

Temple Feb. 13, 14
 Tallapoosa Feb. 13, 14
 Carrollton Feb. 19, 21
 Carrollton Feb. 20, 21
 Palmetto Ct. Feb. 27, 28
 Herd March 6, 7
 Douglass March 13, 14
 Austell March 13, 14
 Seney March 20, 21
 Cave Spring March 27, 28
 Cedartown April 3, 4
 Adairsville April 10, 11
 Livingston April 17, 18
 Rome, First Church April 25, 26
 Rome, Second Church April 23, 25
 Cohutta May 1, 2
 Summerville and Finley May 8, 9
 Floyd May 8, 9
 Chickamauga May 15, 16
 Rome Mission May 18

Dear Brethren:—We have entered upon a new year's work. Let each pastor begin at once to rally his forces and plan to make this year a success along all lines. Don't put off your benevolent collections until fall; but begin now and take each collection at the proper time, and forward the money to the treasurers. Take your Missionary

collection on Easter Sunday, April 18th. The District Stewards will meet at Rome, First Church, Wednesday, April 18th at 10 a. m. We must take an advanced position in regard to the Southwestern Christian Advocate. Yours faithfully,

J. C. Hunt, P. E.

Brunswick Feb. 13, 14
 Darien Feb. 16, 17
 Brunswick Ct. Feb. 20, 21
 St. Marys Feb. 27, 28
 Owens Ferry March 6, 7
 Savannah March 13, 14
 Savannah Ct. March 13, 14
 Jesup March 20, 21
 Blackshear March 27, 28
 Waycross April 3, 3
 Owensboro April 3, 3
 Valdosta April 10, 11
 Thomasville April 12, 13
 Bainbridge April 14, 15
 Cordele April 17, 18
 Americus April 19
 Empinn April 24, 25
 Baxley May 1, 2

Dear Brethren:—We had, as you know, a glorious benevolent victory at our last session; let's not come short of that at our next session. Commence early on your benevolence; have grand rally on Easter day, which is April 18th, and Children's Day, on second Sunday in June. Ask God for many souls. Preach on all of our causes. Have District Stewards meet at Waycross, April 5th at 10 a. m.

John Watts, P. E.

MISSISSIPPI CONFERENCE.

Dear Brother:—All the minute matter, with a little exception, is in the hands of the printer. The minutes will be out by the 15th inst. We have not enough money to pay for the printing. Please send in your minute money at once, so I can mail you your minutes instead of sending by express.

J. C. Hibbler, Secretary.

LEXINGTON CONFERENCE.

Dear Editor:—I desire to correct the mistake concerning the number of ministers who have died this conference year, in the above conference. We have had seven preachers to die, viz: Revs. A. Booker, Wm. Johnson, J. H. Hargrove, T. M. Thompson, I. W. Horton, Henry Gibson and R. D. G. Lindsay.

E. A. White.

Cincinnati, O.

MRS. MCKINLEY'S INAUGURATION GOWN.

Details of the inauguration gown of Mrs. McKinley were finally decided to day. The material is a brocade of silver and white, the combination producing a sort of gray color. It will be lined with pale blue satin. The gown is to be made rather plain. The corsage will have a fluffy fichu of point d'Alencon. Though the neck will be made high with soft laces, yet it will have the decollete effect, because of the d'Alencon fichu. The sleeves will be long and finished with a full frill of lace. The skirt, with its stately train, is to have several panels of handsome brocade. The idea is to have the costume not elaborate and at the same time rich in effect.—Ex.

I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given or kept, as by giving or keeping it shall most promote the glory of him to whom I owe all my hopes, both for time and eternity. May grace be given me to adhere to this.—David Livingstone.

Extraordinary Nervousness.

Blindfolded, Could Count Every Seam When Walking Across a Carpet.

(From the Capital, Sedalia, Mo.)

There is probably no one better known in Sedalia, especially among the members of the First Baptist Church, than Mrs. Mollie E. Roe, the wife of Mr. Roe, the nurseryman, and nothing is better known among the lady's acquaintances than that for the past four years she has been a physical wreck from locomotor ataxia, in its severest form. That she has recently recovered her health, strength and normal location has been made apparent by her being seen frequently on the streets and in church, and this fact induced a representative of the capital to call on Mrs. Roe to enquire into the circumstances of her remarkable recovery. Mrs. Roe was seen at her house at the corner of Ohio Avenue and Twenty-fourth Street, and seemed only too glad to give the following history of her case for publication:

"Four years ago," she said, "I was attacked with a disease which the physicians diagnosed as locomotor ataxia, and I was speedily reduced to a mere wreck. I had no control of my muscles, and could not lift the least thing. My flesh disappeared, until my bones almost pierced my skin. The sense of touch became so exquisitely sensitive, that I believed I could by walking over the softest carpet blindfolded, have counted every seam, so it may be imagined how I felt when trying to move my uncontrollable limbs.

"The most eminent physicians were consulted, but they gave me no relief, and I was without hope, and would have prayed for death but for the thought of leaving my little children. All thought of recovery had gone, and it was only looked upon as a question of time by my husband and my friends when my troubles would end in the grave.

"One day while in this condition, I received a newspaper from some friends in Denver, with a news item marked, and while reading my eyes fell upon an account of a remarkable cure of locomotor ataxia, by the use of Dr. Williams' Pink Pills for Pale People, and the case as described was exactly similar to my own. I at once made up my mind to try the remedy, and began according to directions to take the pills. The first box had not gone when I experienced a marked improvement, and as I continued, I grew better and better, until I was totally cured. I took about four boxes in all, and after two years of the most bitter suffering was as well as I ever was. Not only my feelings but my appearance underwent a change. I gained flesh, and though now forty-three years old, I feel like a young girl. You can say that Mrs. Roe owes her recovery to Dr. Williams' Pink Pills, and that she knows that there is nothing in the world like them.

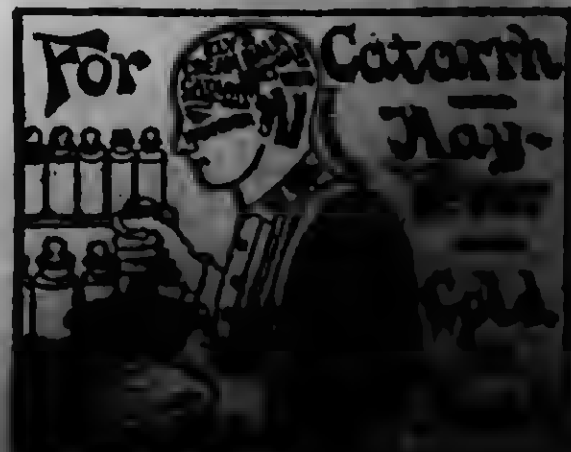
(Signed) Mollie E. Roe."

Subscribed and sworn to before me this 24th day of August, 1896.

George B. Dent, Notary Public.

(Seal) Pettis, Co., Mo.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.



To develop muscle,

if that is what you're doing the washing for, perhaps the old way of washing with soap—rubbing the clothes up and down over a board—may be pretty good. It can't be healthy, though, to breathe that tainted, fetid steam, and you'd better take your exercise in ways that are pleasanter.

But if you're washing clothes to get them clean, and want to do this disagreeable work easily, quickly, and safely—do it with Pearline. And one of the strongest points about Pearline's washing is its saving—its economy.

Millions NOW USE Pearline

BOOKMAKER'S CORNER

Among the features of the February Woman's Home Companion, Cora Stuart Wheeler writes of that interesting institution known as "George's Junior Republic," where boys receive practical training in self-government. The continuation of Mrs. Mary J. Holmes' novel "Paul Ralston," gives evidence of the fascinating quality of this story, which is destined to be popular with lovers of good fiction. There are also several complete stories. Mary Kathrine Howard begins a series of "Practical Lessons in Dressmaking," which promises to be of real value to women who wish to know how to fashion their own garments. The boys and girls, always well cared for. Mast, Crowell & Kirkpatrick, Springfield, O.; fifty cents a year; five cents a copy.

In Appleton's Popular Science Monthly for February, Prof. William Z. Ripley begins a series of papers on "The Racial Geography of Europe," which he opens by showing why racial limits are seldom the same as national and linguistic boundaries. Sophia Richardson discusses certain "Tendencies in Athletics for Women," showing how exercise and especially played games aid the mental work of college girls. Dr. Edward F. Brush urges the abandonment of the idea of punishing criminals. The departments present many items of interest. New York: D. Appleton & Company. Fifty cents a number, \$5 a year.

Edward Hooker Dewey, M. D., the originator of the "go-without-breakfast" theory, writes for the February Chautauquan a logical and convincing paper on "The Science of the Morning Fast."

Messrs. Harper & Brothers' announce a new publication during February and March of Dr. Fridtjof Nansen's "Farthest North." Being the Narrative of the Voyage of the Fram, 1893-1896, and the Fifteen Months' Sledge Expedition by Dr. Nansen and Lieut. Johansen, with an appendix by Otto Severdrup, an etched portrait of the author, about one hundred and twenty full-page and numerous smaller illustrations, sixteen colored plates in facsimile from Dr. Nansen's own sketches, and several photogravures and maps.

Harper's Weekly for January 30th contained an elaborately illustrated article on New York's new plan for rapid transit. The front page of the same number will be a drawing by W. A. Rogers of the signing of the Treaty of Peace between Great Britain and the United States.

Harper's Magazine for February is a monument of the policy of exalted journalism which has characterized it in the past, and which is more and more becoming the policy of American magazines everywhere. The latest addition to our knowledge of the life of Abraham Lincoln is "Lincoln's Home Life in Washington," by Leslie J. Perry, of the War Department. A number of new anecdotes—by far the most human of contributions to history—appear in the article, and there is also much interesting and enlightening knowledge of Mrs. Lincoln's character. Poultey Bigelow has brought back from Cape Town a series of articles on "White Man's Africa," the present number of which, illustrated by Frederic Remington and W. H. Drake, from photographs taken by the author, discusses the career of President Steyn of the Orange Free State.

Men Who Work Hard

Need Horsford's Acid Phosphate.

Taken at bed-time it brings sound, sweet sleep; quiets the nerves and builds up brain tissue. It's good for digestion, too—take a little after meals.



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T. DE WITT
TALMAGE

In one of his wonderful sermons very truthfully said, "My brother, your trouble is not with the heart; it is a gastric disorder or a rebellious liver. It is not sin that blots out your hope of heaven, but bile that not only yellows your eyeballs and furs your tongue and makes your head ache but swoops upon your soul in dejection and forebodings,"—and

Talmage is right! All this trouble can be removed! You can be cured!

How? By using

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We can give you incontrovertible proof from men and women, former sufferers,

But to-day well, and stay so.

There is no doubt of this. Twenty years experience proves our words true.

Write to-day for free treatment blank. Warner's Safe Cure Co., Rochester, N.Y.

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Don't risk the loss of time, labor and ground by planting seeds of unknown quality. The market is full of cheap, unreliable seeds. FERRY'S SEEDS are always the best; do not accept any substitutes. Seed Annual Free. D. M. FERRY & CO., Detroit, Mich.

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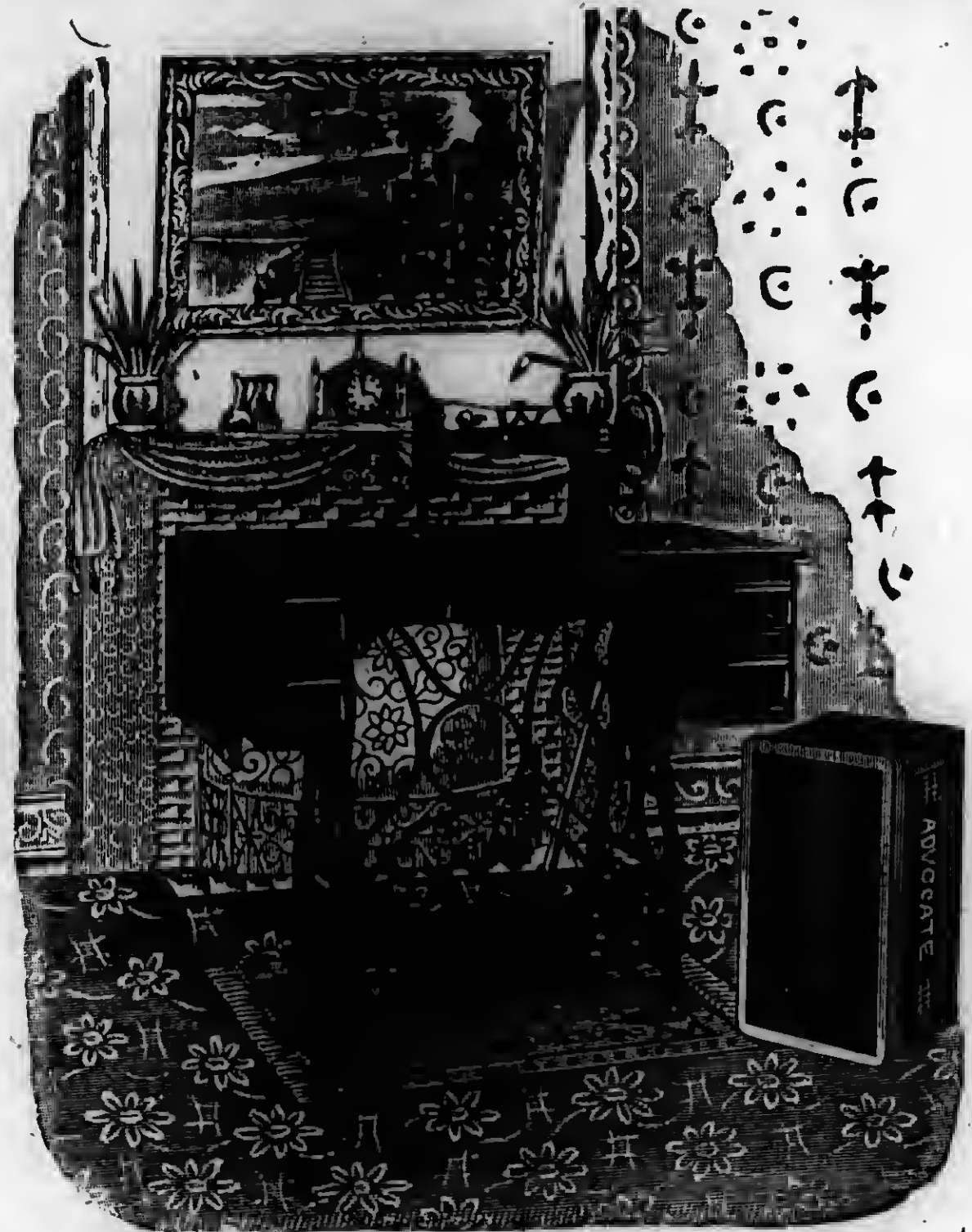
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STYLE No. 4 PEERLESS "ADVOCATE" MACHINE.

The Southwestern one year and this Machine in Oak or Walnut for only \$18.00.

We ship our machines direct from the factory. A machine made in the best possible manner, by the most skillful mechanics, with the choicest material, elegant in appearance, simple in construction, durable as iron and steel can produce, with sewing capacity unlimited.

The Peerless Advocate is fully warranted for ten years, but will last a lifetime and outwear any two of the highest priced sewing machines made.

A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

PERFECT IN EVERY RESPECT.

A SELF-SETTING NEEDLE and SELF-THREADING CYLINDER SHUTTLE are used in the Peerless Advocate High-Arm Sewing Machines.

THE SELF-THREADING SHUTTLE.

Is so simple that with two motions of the hand backward and forward the shuttle is threaded.

THE WOODWORK IN OAK OR WALNUT IS THE BEST that can be procured; finished and of modern design, making it handsomer than the ordinary style of woodwork.

NO. 4 MACHINE, (Same as Out)

Drop Leaf Table, Gothic Cover, Case of two Drawers at each end, and Center Drawer. Price \$50.00

EXTRA ATTACHMENTS

in velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

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Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

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SPEEDY CURE TREATMENT for torturing, disfiguring, itching, burning, and scaly skin and scalp diseases with loss of hair. Warm baths with CUTICURA SOAP, gentle applications of CUTICURA Ointment, and full doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

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RED ROUGH HANDS Softened and Beautified by CUTICURA SOAP.

WANTED TO BE KNOWN

Calvert, Tex., February 3, 1897.

Mr. Editor:—Please allow me space in your valuable paper to speak a word to the preachers of the Waco District. Dear Brethren, under the wise leadership of our live and energetic presiding elder, Swann, we as a district, have been led to success and victory; so much so that in six years we stand in the lead in everything. Now, let us resolve this year to lead the conference in cash subscribers for the Southwestern Christian Advocate. Some district must lead, why not we? Every local preacher and exhorter should be given to understand distinctly that his license will not be renewed unless he is a subscriber to the paper. Let us, sincerely and prayerfully take the success of the paper upon our hearts; and let us not be satisfied with nothing less than our best. The Southwestern has always been a good paper. Its editors are all able writers. But we must confess, with due respect to the past, that the paper is better than ever before. As a Texas man, the editor should have the hearty support of the Methodist preachers of Texas. Now, brother local preachers and exhorters, you should feel called upon to assist our preachers in circulating the paper. You know if the presiding elder was looking around for a supply, his preference would most assuredly be in the man that had manifested the greatest interest in the church literature. Hoping that the district will be able to report more cash subscribers to the paper than any other, I am sincerely your co-laborer in the Lord's work.

M. C. Cavines.

WASHINGTON CITY AND RETURN.

The Southern Railway offers the low rate of one fare for the round trip to persons desiring to attend the Inauguration of President McKinley and the Grand Ball on March 4th. By the Southern Railway you are assured of quick time, elegant facilities, dining car and all modern equipment. Ask for tickets via the Southern Railway.

HOW TO COOK TRIPE.

Broiled Tripe.—Choose for this the honey-comb. Grease the broiler with butter, lay the tripe upon it, and place over hot coals. Do not cook the tripe long.

Tripe in Batter.—Cut the tripe in narrow, short strips. Dip in a batter made with one egg, one cupful flour, pinch of salt, and stirred not very stiff with water. Roll each strip in this until it is covered, and fry in smoking hot fat. Have enough to cover the tripe. It will take about three minutes to cook it. Serve hot on hot dishes. Another way to serve tripe in batter is to prepare the batter as for griddle cakes, which is the same as the above

with the addition of baking powder. Have the batter thick, and have small squares of tripe dipped into it. Drop from the spoon and fry like doughnuts. This is a way to make a little tripe serve many persons.

Roast Tripe, Stuffed.—Make a dressing of bread crumbs, a slice of onion cut fine, a bit of butter, and season with salt. Wet only enough to hold together. Lay the dressing smoothly over the tripe and roll it up lengthwise. Roast in a moderate oven, basting with hot water and melted butter.

Tripe à la Newburg.—Cut the tripe into pieces the size of a small oyster. Make a sauce of two tablespoonfuls of flour, one of butter, two teacupfuls of milk. When it thickens add a pinch of ground mace, salt, pepper, and a little stewed parsley. Boil five minutes. Serve on toast.

Tripe in Cream.—Make a white sauce with one tablespoonful of flour, one of butter, and a scant pint of milk. When it thickens add the tripe, which has been cut into inch squares. Boil five minutes and serve hot on toast.

Lyonnais Tripe.—Boil the tripe in salted water, unless, as is often the case, it has been boiled before it was cold. Put a tablespoonful of butter in a pan, and when it browns add a small onion, and cut into bits. When this is browned add a tablespoonful of vinegar, the tripe, a little chopped parsley, salt and pepper to taste. If the pickled tripe is used, omit the vinegar.—Tele-scope.

Fricassee of Chicken.—Joint a chicken and boil it until tender, reducing the water to nearly a pint. Remove all large bones; season with salt and pepper, dredge with flour, and brown in hot butter. Put the chicken on toast on a hot platter. Strain the liquor and remove the fat. Add to the liquor one cupful of cream or milk, and heat it. Blend one large tablespoonful of butter with two tablespoonfuls of flour. Add the cream and broth slowly, season with salt, pepper, celery-salt, and one teaspoonful of lemon juice. Beat one egg, add the sauce slowly, stir well, and pour over the chicken and toast.

Shortly before he died, Sir Walter Scott said: "I have been, perhaps, the most voluminous author of my day, and it is a great comfort to me to think that I have tried to unsettle no man's faith, to corrupt no man's principles, and that I have written nothing which on my death-bed I should wish blotted out."—Northwestern Adv.

The man has a hard place who has so much religious work on hand, he never has time to pray in secret.—Ram's Horn.

The Roentgen process is being extensively applied to medical research in Germany, and with great success, especially as regards asthma and affections of the heart caused by over-exertion. Investigations in cases of asthma have led to the very important discovery that the right half of the diaphragm stops work during the attack, leaving the left half to bear all the exertion.

A coarse, rough skin can quickly and easily be made soft and white with HEISKELL'S Soap. Use a cake at druggists or by mail.

HEISKELL'S Pills, by their action on the liver, stomach and bowels, make the eyes bright, breath sweet, and skin healthy. 25 cents. At druggists or by mail.

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Plan of Episcopal Visitation FOR 1897.

Conference.	Place.	Time.	Bishop.
Alabama—Heflin, Ala.	Jan. 23	Foss
Arkansas—Stuttgart, Ark.	Jan. 21	.....	Andrews
Atlanta—Atlanta, Ga.	Jan. 31	.....	Foss
Baltimore—Baltimore, Md.	Mar. 3	.....	Mallahan
Central Alabama—Opelika, Ala.	Feb. 4	.....	Foss
Central Missouri—Kansas City, Mo.	Mar. 18	.....	Cranston
Central Pennsylvania—Clearfield, Pa.	Mar. 17	.....	Ninde
Delaware—Easton, Md.	Mar. 25	.....	Ninde
German—Noranton, Pa.	Mar. 25	.....	Walden
Maine—Carle, Me.	Apr. 23	.....	Mallahan
Florida—Tampa, Fla.	Jan. 14	.....	Ernst
Georgia—Tallapoosa, Ga.	Feb. 11	.....	Foss
Gulf Mission—Jennings, La.	Jan. 21	.....	Fowler
Kansas—Manhattan, Kan.	Mar. 3	.....	McCabe
Leavenworth—Springfield, O.	Apr. 1	.....	Cranston
Little Rock—Farrist City, Ark.	Jan. 28	.....	Andrews
Louisiana—Donaldsonville, La.	Jan. 14	.....	Fowler
Maine—Portland, Me.	Apr. 14	.....	Mallahan
Mississippi—Jackson, Miss.	Jan. 6	.....	Fowler
Missouri—Bethany, Mo.	Mar. 24	.....	Cranston
New England—Lowell, Mass.	Apr. 7	.....	Fowler
N. E. South—So. Manchester, Conn.	Apr. 14	.....	Newman
New Hampshire—Manchester, N. H.	Apr. 8	.....	Ninde
New Jersey—Trenton, N. J.	Mar. 24	.....	Warren
New York—Sling Sing, N. Y.	Apr. 7	.....	Merrill
New York East—Brooklyn, N. Y.	Apr. 7	.....	Walden
Newark—Newark, N. J.	Apr. 7	.....	Andrews
North Dakota—Park River, N. D.	Apr. 23	.....	Merrill
North Indiana—Kokomo, Ind.	Mar. 17	.....	Merrill
North New York—Watertown, N. Y.	Apr. 14	.....	Warren
Northwest Kansas—Beloit, Kan.	Mar. 24	.....	McCabe
Philadelphia—Bethlehem, Pa.	Mar. 17	.....	Newman
St. John's River—Tarpon Springs, Fla.	Jan. 21	.....	Ernst
St. Louis—Nevada, Mo.	Mar. 10	.....	Cranston
Savannah—Savannah, Ga.	Jan. 28	.....	Warren
South Carolina—Columbia, S. C.	Feb. 8	.....	Ernst
South Kansas—Pittsburg, Kan.	Mar. 10	.....	McCabe
S. W. Kansas—Winfield, Kan.	Mar. 17	.....	McCabe
Troy—Schenectady, N. Y.	Apr. 14	.....	Ninde
Upper Mississippi—Greenwood, Ia.	Jan. 14	.....	Andrews
Vermont—Springfield, Vt.	Apr. 15	.....	Walden
Virginia—Roanoke, Va.	Mar. 11	.....	Mallahan
Washington—Annapolis, Md.	Mar. 10	.....	Newman
Wilmington—Chester, Md.	Mar. 17	.....	Warren
Wyoming—Ogden, W. Y.	Apr. 7	.....	Walden

By order and in behalf of the Board of Bishops.
EDWARD G. ANDREWS, Secretary.
Pittsburg, Pa., Nov. 3, 1896.

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RUST UNIVERSITY,

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Location—Holly Springs is located on the highest elevation in Mississippi, and is remarkable both for its natural beauty and healthfulness. It is a center of learning and culture for the State, affording to those who attend the schools the highest opportunities for culture and refinement. The university occupies the finest site in the country, overlooking it and the surrounding country. These and other features of the school can be seen by those all its students who are not hard work and study. C. E. L.

FARM AND FIRESIDE.

FLOWER NOTES.

Asters.—The White Bracing Aster is one of the strongest growers, and the large, pure white flowers are from three to four inches in diameter, and borne upon long stems which make them excellent for cutting. The blossoms have the appearance of large, graceful chrysanthemums, for the petals are more or less twisted. They continue to bloom until very late in the fall.

Black King Heliotrope.—The Black King, which is so named from the fact that its blossom is almost black, is a most beautiful variety of heliotrope; equally adapted to indoor or outdoor cultivation; blooming profusely in either case. To be successful in its culture, start plants, which can be readily grown from the seed, very early. Constant but careful repotting plant. It need not be hurried in its final transplanting out-of-doors, as it is very sensitive to chill or frost. It should be put in a bed made of about equal parts of loam, rotted turf, sand and well-rotted stable manure. This heliotrope should never be placed near a plant or shrub which will shade it, as it needs sunshine, and should receive all that is possible.

Red Mignonette.—The Giant-flowered Red Mignonette is a plant of vigorous growth, compact in habit, reaching the height of sixteen inches. Its blossoms freely, the flower spikes are very large and of pyramidal form. The blossoms are of an intense bright red color, and unequalled in size by any other variety.

Chrysanthemums.—All chrysanthemums are hardy if the plants are set out in the spring, although the finer sorts are more sensitive to frost, and not as lasting when in bloom. Those of the autumn-blooming class are sometimes raised from seed, but the usual way is to start them from cuttings. These are taken from young side roots of the old plants, and inserted early in the spring in sand in a temperature of from fifty-five to sixty-five degrees. In a short time they will form roots, and should then be potted in small pots. Use rich, turfy loam and sand for potting soil, and never allow the plants to suffer for want of moisture about the roots. Shift into larger pots as the plants grow, and pinch the tops back to promote a bush form. Continue shifting and pinching till the plants are in seven-inch pots, and ready to form buds; then, as the buds develop, remove the surplus ones, leaving only the central ones to develop. Apply liquid manure occasionally while the plants are budding and blooming. During the heat of the summer keep the plants in a shady place, the pots plunged in coal ashes, and water freely. Syringe once a week to keep off thrips and green-fly.—Ex.

WATER BENEFICIAL IN TYPHOID FEVER.

The Bacteriological Review commends the practice of water drinking in typhoid fever, the importance of subjecting the tissues to an internal bath having it appears, been brought prominently to the notice of the profession by M. Debove, of Paris, believed by some to have been the first to systematize such a mode of treatment. The practice of this eminent physician consists, in fact, almost exclusively of water drinking, his requirements being that the patient take from five to six quarts of water daily, this amounting to some eight ounces every hour. If the patient subsists chiefly upon a diet of thin gruel, fruit juices or skimmed milk, the amount of liquid thus taken is to be subtracted from

the quantity of water. The important thing is to get into the system, and out of it, a sufficient amount of water to prevent the accumulation of ptomaines and toxins within the body. Copious water drinking does not weaken the heart, but encourages its action by the maintaining the volume of blood; it also adds to the action of the liver, the kidneys and the skin, and, by promoting evaporation from the skin, it lowers the temperature.—N. Y. Obs.

HOW TO DESTROY PLANT PESTS.

To destroy the green-fly or aphid, syringe with tobacco tea or alum-water. To get rid of the mealy-bug, syringe with kerosene emulsion. To eradicate the little "white worms" which harbor in the soil near the surface, apply hot tobacco tea or hot pepper tea, hotter than the hand will bear. To keep down red spider, syringe with clear water, and occasionally with soapy water or kerosene emulsion. Trap slugs and sow-bugs with pieces of turnip and potato laid about the plants where the slugs or bugs are troublesome.—February Woman's Home Companion.

USEFUL HINTS.

Soups Without Meat.—A Frenchman's recipe for a good soup without meat is the following: Put butter the size of a pigeon's egg into the saucepan. When very hot add two or three large onions sliced thin; stir and cook until they are red. Add one-half teaspoonful of flour, stirring until it is red, and taking care that it does not burn. Now pour in about one pint of boiling water, stir well, season with salt and pepper and let it boil one minute. Then pour the whole into the soup kettle and set at the back of the stove till just before time to serve, when add one and one-half pints or more of boiling milk, and two or three boiled and mashed potatoes. Before putting in the potatoes mix them up smooth and thin with a little of the soup. Stir all well together and simmer a few minutes. Put bits of toasted bread in the soup tureen, pour in the soup, and serve very hot. Another tempting soup is made of chocolate. Break one-fourth pound of sweet chocolate in small pieces and dissolve in a little water over the fire, add one quart of milk and beat with the egg beater until it boils, add three yolks of eggs, but do not let them curdle, and pour over toasted bread. The whites may be beaten to a standing froth and placed in heaps on the soup before serving.—Household.

Panned tomatoes, according to Mrs. Rorer, are to be prepared as follows: "Wash and cut into halves good-sized solid tomatoes; put them, skin side down, in a baking pan; put a bit of butter the size of a hazelnut on each tomato, sprinkle with salt and pepper, place in a very moderate oven, heating the oven gradually until it is medium hot; bake until the tomatoes are soft, not brown. Lift them carefully with a cake turner, putting each on a round piece of nicely toasted bread. Moisten two tablespoonfuls of flour with a little cold milk, then add to it a cupful and a half of milk; stir into the tomato pan, and stir constantly until it is thick. Add a teaspoonful of salt and a dash of pepper, and strain over and around the tomatoes."

Apricot Cream Pudding.—One pint milk, one-half tablespoonful butter, one-half cupful sugar, two eggs, two tablespoonfuls of cornstarch, one-half teaspoonful salt; dissolve the cornstarch in half cupful of the milk, and put the remainder in a double boiler on the fire; add the sugar, and when boiling add the cornstarch; when about as thick as cream, add the butter and

salt and the well-beaten whites of the eggs; cook two minutes; turn into serving dish, and cover with the fruit; make a sauce of the juice of the apricots, two cups of sugar, boiling steadily ten minutes; serve both sauce and pudding cold.

Cheese straws are excellent with a green salad or with a cup of black coffee. A tested recipe for them consists of a cupful of prepared flour mixed with four tablespoonfuls of grated cheese, a pinch of salt, a dash of cayenne pepper, and the beaten yolks of an egg. Add enough rich milk to make a soft paste. Roll it out thin and cut in narrow strips about four inches long. Bake a delicate brown in a quick oven, and then take from the oven, brush over with small paste brush dipped in the beaten white of an egg, sift powdered cheese over each one and return to the oven for two or three seconds.

Pineapple Trifle (an old Virginia Christmas dessert).—Soak half a package of gelatin in cold water for one hour, put into bowl, stand over boiling water until melted; add two cups of sugar, one peeled and chopped pineapple, the juice and grated rind of a lemon, with half a grated nutmeg; mix all together, cover, and let stand one hour; pour over two cupfuls of boiling water, and strain. Set on ice to cool. When the mixture begins to thicken add, a spoonful at a time, the stiffly-beaten whites of five eggs, and whip well. Serve very cold.

Grass stain is particularly obstinate to remove. It will sometimes disappear by dipping the spot in molasses and letting it lie a few moments. Rub the molasses out in clear water, and the stain will disappear with it. A more effectual method, however, is to dip the spot in a solution of tin chloride and immediately wash it out in abundance of clear water. Many stains which are too firmly set to yield to the treatment with boiling water will come out by dipping the spot in warm chlorine water.

Orange Float.—Squeeze the juice of two lemons into a quart of cold water, add a cupful of sugar and four tablespoonfuls of cornstarch boiled until thick. Peel and slice half a dozen oranges; pour the mixture over. Spread the top with meringue, and set on ice until very cold.

Fertilizers for Gardens.—Ammonia sulphate, ten parts; sodium nitrate, fifteen parts; ammonium phosphate, thirty parts; potassium nitrate, forty-five parts. For lawns, potassium nitrate, thirty parts; sodium nitrate, thirty parts; calcium sulphate, thirty parts. For fruit trees, potassium chloride, one hundred parts; calcium sulphate, thirty parts; calcium superphosphates, thirty parts. For fruit trees, potassium chloride, one hundred parts; potassium nitrate, five hundred parts; potassium phosphate, five hundred and seventy parts. Of this mixture, two and a half pounds to be used for one tree.—N. Y. Ledger.

For the Hands.—Those whose hands are red and rough may try the following: Put a few drops of lemon juice into the white of an egg. If the lemons are not at hand, a little alum-water may be used. Rub some of this mixture on the hands at night, letting it dry on. Some claim this to be the best lotion known for making the hands white, soft and smooth.

Mint Sherbet.—Strip from the stems sufficient leaves of spearmint to make one cupful. Pound until thoroughly bruised, add the juice of two lemons, cover, and let stand for half an hour. In the meantime dissolve one pint of sugar in one pint of water, and boil for five minutes. Take from the fire, add the strained juice of one large orange and the mint mixture. When

cold, strain, add one tablespoonful of essence de menthe, and freeze.

A Custom Killed by Kindness.—Loose drapery for covering a divan is far more artistic in theory than practice, especially for one in daily use. Never was a silly fashion more effectually killed than that of "ornamenting" every chair, shelf, table and picture with bows of ribbon or scarfs of "wonderful and fearful construction." Let us hurry it past all hope of resurrection, and remember that ornament always should be something which is appropriate.

Care of Groceries.—Instead of keeping sugar, tea, oatmeal and other groceries in the paper bags in which they are sent from the store, put them at once in small wooden boxes or large jars with tight-fitting covers. A great deal of strength will be lost if the groceries are kept carelessly in the paper bags, besides the untidy appearance of the pantry shelves, the inconvenience, and the waste which is sure to be great in the course of the year, by the tearing of the paper bags and the spilling of the contents over the pantry shelves.

Iced Chocolate.—In a double boiler put four ounces of sweet chocolate grated or cut fine; when it melts, add gradually one pint of water, and mill well, or beat with an egg-beater, to prevent the chocolate from settling. Take from the fire, add half a cupful of cream, and cool. Put into a freezer, and turn slowly until of the consistency of mush; or if it is desired to use as a drink pour the chocolate over the cream which has been whipped to a stiff froth, and beat for a moment. Then cool, and serve in glasses partly filled with finely chipped ice.

Fruit Sandwiches.—Delicate sandwiches of fruit, simply mashed or converted into a rich paste, and placed between very thin slices of bread, are served with ice-cream, instead of cake. The nut sandwiches are specially liked for this purpose. Dates, figs, or large raisins, chop them fine, and spread on thin slices of bread which have first been spread with a little butter. Unless figs are very fresh, it is best to steam them before using. These sandwiches are served with iced tea or lemonade.

Potato Croquettes.—One pint of hot mashed potatoes, one tablespoonful of butter, half a saltspoonful of white pepper, a speck of cayenne, half a teaspoonful of salt, same of celery-salt, a few drops of onion-juice, and the yolk of one egg. Mix all together except the egg, and beat until very light. When slightly cool add the yolk of egg, and mix well. Rub through a sieve, and add one teaspoonful of chopped parsley. Shape into rolls. Roll each croquette in sifted crumbs, then in beaten egg, then again in crumbs. Fry in smoking hot fat one minute. Drain on brown paper, and stick a clove in each croquette.

J. B. Cornell, a prominent Methodist of New York, said: "The laymen have much money belonging to God, and God will honor the preachers who get it out of them."—Ex.

AGENTS WANTED — For War in Cuba, by Senor Quesada, Cuban representative at Washington. Endorsed by Cuban patriots. In tremendous demand. A bonanza for agents. Only \$1.50. Big book, big commissions. Everybody wants the only endorsed, reliable book. Outfit free. Credit given. Freight paid. Drop all trash, and make \$300 a month with War in Cuba. Address to-day, THE NATIONAL BOOK CONCERN, 352-356 Dearborn Street, Chicago.

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Bedford, La.—Mr. John Taylor to Miss Josephine Landry, Dec. 26th; also Mr. Ben Howard to Miss Elvira Jones, on the 9th of January, Alfred McGlocklin officiated.

Clinton, La.—Mr. Eddie Thomas to Miss Maggie Davis, on January 25th; also Mr. George Ward to Miss Louisa Thomas, on January 31st. All are members of St. Peter M. E. Church. F. M. Lashington officiated.

Camp, La.—Mr. William Anderson and Miss Rachel Lucas, January 31st, M. S. Goins, officiating.

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President-elect McKinley will begin his term with \$50,000 life insurance. The policy is made out and paid for. To keep up this insurance for one of his age will cost almost as much as the salary of a member of Congress—\$5000 a year. After his nomination, Mr. McKinley determined to take out a policy in some good company and indiscreetly mentioned the fact to some of his friends. Within a month every life insurance company in the United States that had any hope of getting even an audience with the President-elect or any of his friends had sent one of its best men to Canton to camp out for the remainder of the summer. During the summer and far into the autumn, says the New York World, the agents stayed on. Once in a while one of them had a chance to get in a word, but the Major gave him little satisfaction. Finally, the agent who had written up Mark Hanna captured the prize. He worked for the company that paid big policies after President Garfield died and again after the death of President Arthur. Twenty-four hours later twenty suites of rooms in the best hotel in Canton were empty, while one lone hut happy agent stayed over a few days to celebrate.—Times-Democrat.

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Pittsburgh Pa

RAILROAD TIME TABLE.

Illinois Central.			
ARRIVE—		LEAVE—	
Local mail.....	9:00 pm	Local mail.....	6:55 am
Chicago limited.....	8:15 pm	Chicago limited.....	9:00 am
Fast mail.....	8:30 am	Fast mail.....	6:30 pm
Louisville and Cincinnati.			
Fast mail.....	8:30 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.			
No. 3.....	6:30 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 6, Memphis		No. 6, Memphis	
Express.....	10:30 am	Express.....	4:00 pm
No. 31, Vicksburg ex-		No. 31, Vicksburg ex-	
press.....	5:30 pm	press.....	8:05 am
No. 32, Baton Rouge		No. 32, Baton Rouge	
acc'n.....	10:00 am	acc'n.....	8:15 pm
Louisville and Nashville.			
No. 3, fast ex.....	7:00 am	No. 4, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	6:50 pm	No. 3, coast acc.....	8:30 pm
No. 2, fast mail.....	8:30 pm	No. 2, lim. ex.....	7:50 pm
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 pm
Texas and Pacific.			
No. 52, Ft. Worth		No. 52, Cal. ex.....	
and Cal. ex.....	8:50 pm	and Cal. ex.....	8:15 am
No. 51, Hot Spgs		No. 51, Hot Spgs	
express.....	9:15 am	express.....	7:20 pm
Queen & Crescent Route.			
No. 1, Cincinnati and		Cincinnati and New	
New York.....	11:55 am	York.....	3:20 pm
No. 2, local.....		Local.....	
.....	6:30 am	.....	7:30 am
Southern Pacific Company.			
Texas and Mexico		California ex.....	
fast mail.....	9:45 pm	Texas and Mexico	9:15 am
California ex.....	6:55 am	fast mail.....	8:35 pm

Louisville and Nashville

RAILROAD

Montgomery, Birmingham, Nashville, Louisville, Cincinnati, Atlanta, Jacksonville, Washington and

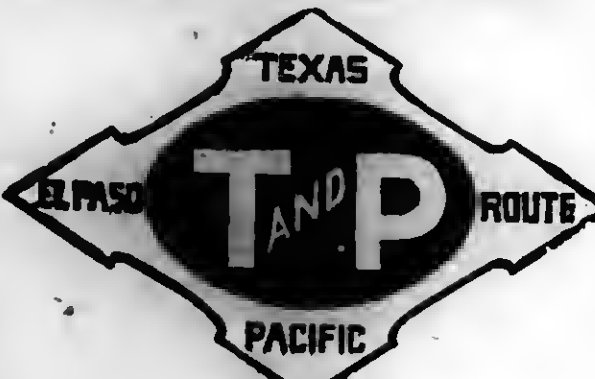
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No.	Departs.	No.	Arrives.
6 Fast Mail.....	7:10 am	3 Fast Ex.....	7:55 am
4 Fast Ex.....	9:45 am	7 Coast acc'n.....	8:55 am
8 Coast acc'n.....	8:50 pm	1 Lim. Ex.....	5:00 pm
2 Lim. Ex.....	7:50 pm	6 Fast Mail.....	10:25 pm
Sunday Ex.....	7:50 am	Sunday Ex.....	9:30 pm

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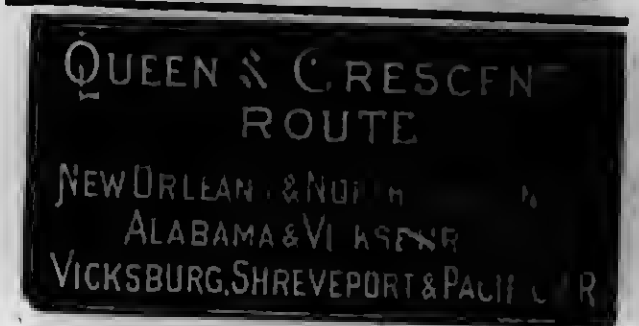
Baton Rouge Accommodation.....3:15 p.m. | 10:00 a.m.

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PUBLISHER'S NOTICES.

Cash Remittances.

From February 1 to 8.

Noland Brigwater	J. T. Cannon
Mrs. E. M. Wyntt	H. J. Wright
Jack Goodwin	S. Jossell
P. Smith College	William Porter
B. F. Woolfolk	H. J. Carter
D. G. Buttler, 1	W. O. Niles
J. H. Nutter, 1	F. T. Chinn
N. W. Ayer & Son	F. Harvey
O. Gillespie, *1	T. W. Davis, *1
E. H. Langston	A. Davis, *1
H. B. Bransford	B. H. McCain
L. Tate	A. J. Procter
A. M. Trotter, *1	J. D. Diggs, *1
J. W. Tate, *1	W. E. Smith
W. M. Line, 1	L. H. Hackett
M. White, **2	J. Braden, *2
J. F. Prigmore, *1	J. F. Elliott, *2
A. E. Franklin	O. F. Niblack
R. M. Jones, *1	C. A. Mayo
J. D. Banks	J. Applessas
Mack Henson, *3	S. C. Upshaw
J. T. Cannon, *1	Joshua Procter
G. W. Cooper, *1	Felix Castray
W. H. Whitlock, *3	

* Yearly. ** Part Yearly.

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Rev. J. M. Bryan, appointed at Darrowville, called en route Monday, and left a subscriber.

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The number of persons in Great Britain and Ireland who use Gaelic as their native language is much larger than is commonly supposed. It includes 660,000 in Ireland, 350,000 in Wales and 230,000 in Scotland.

AGENTS WANTED — For War in Cuba, by Senor Quesada, Cuban representative at Washington. Endorsed by Cuban patriots. In tremendous demand. A bonanza for agents. Only \$1.50. Big book, big commissions. Everybody wants the only endorsed, reliable book. Outfit free. Credit given. Freight paid. Drop all trash, and make \$300 a month with War in Cuba. Address to-day, THE NATIONAL BOOK CONCERN, 352-356 Dearborn Street, Chicago.

NEW ORLEANS AND VICINITY.

Sunday, Feb. 7, was a high day at William's Chapel, at 11 a. m., a large number testified that God for Christ's sake had broken the bread of life in their souls and they were still safe. It was a great meeting. The presence of the Holy Spirit was manifested. Three joined the church.

Rev. William Porter has been changed from Centreville and Verdunville, to Franklin, and Rev. John Wilson has been appointed to Centreville and Verdunville, filling the vacancy caused by the removal of Brother Porter.

Rev. T. A. Brown has been appointed to Beattville.

Valcour Chapman,

P. E., N. O. South Dist., La. Annual Conference.

Race prejudice, though never pardonable, is quite natural in a land whose population is homogeneous and whose institutions are the product of centuries of national experience and industry. China, for instance, must not be judged too harshly if she is now and then opposed to the startling innovations which sweep in upon her from the Occident and disturb her ancient tranquility. But in a country like ours, whose people are the offspring of every clime and color and are not resolved as yet into any fixed or average type, there is no excuse for racial hate or envy. Those white men in Kentucky who resigned their positions on the school board because a colored man was elected to sit as a fellow member, deserve the reproach which fair minded patriotism has heaped upon them. The Chicago juror who asked to be excused from duty because he could not listen to the evidence against a colored prisoner without prejudice because he was prejudiced against the race, deserved this cutting rebuke: "Race prejudices ought to be dead in this country," said Judge Brentano bitterly. "Occasionally we meet men of your stripe whose opinion upon any subject is of little value. You are excused and discharged from the panel. We don't want such men as you on the jury."—Ram's Horn.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, FEBRUARY 18, 1897.—Vol. 32 No 7

EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

Prize fighting has been legalized in Nevada.

How much real good is your daily life accomplishing?

The gifts to the colleges in the United States last year amounted to sixteen millions.

Gov. Pingree, of Michigan, was mayor of Detroit when elected governor. He is now occupying both offices and the court sustains him.

The Cubans do not like the reforms offered them by the Spanish government. They want independence and will be satisfied with nothing less.

The editorial matter was mailed in due time while the Editor was in New York last week, but by some means got tied up in the mail between here and that distant city; therefore much that he intended for this issue does not appear.

President Seth Low, of Columbia University, has turned over the money paid him for his services as rapid transit commissioner to the New York Kindergarten Association. The yearly salary of a commissioner is \$5,000.

Tillman's whiskey dispensary in Columbia, South Carolina, is a big thing, and we are glad to say for the two days we were in that city and the four days we spent in the State, we saw neither an ordinary saloon nor a drunken man. In the dispensary, no less than a half pint can be purchased.

The people of the North are making more and more of February 12th, Lincoln's birth-day. It certainly seems to us that they have no greater reason to do so than we of the South. Hence, we are heartily in favor of its being made, to say the least, as much of a holiday with us down here as with the people up North. If not, then why not?

The two houses of Congress met in joint session on the 10th inst., and counted the ballots for the President and Vice-President of the United States. McKinley received 271, Bryan 176, Hobart 271, Sewall 149 and Watson 27 electoral votes. McKinley and Hobart were declared elected.

On April 27th the city of New York dedicates the monument and tomb erected to the memory of Gen. Grant. The amount raised for their erection is \$600,000, which was contributed by eighty thousand different persons. The authorities of New York City have appropriated \$50,000 to properly celebrate the dedicatory exercises.

Bible study is required of all the students in the Collegiate department of Hamline University. Let all the old students who used to chafe so because of this at the Central Tennessee College take due notice. If all the great schools of this country should adopt a similar course, the tide of silent infidelity which is slowly but surely creeping over this country would be checked.

And now Mr. John D. Rockefeller, the millionaire Baptist, proposes to give \$250,000 to help the Baptist Home and Foreign Mission Boards to clear off their joint debt of more than four hundred thousand dollars. He is certainly a magnificent giver. This stupendous debt embarrasses their school work in the South just as our debt does our work. We rejoice with them.

A SECRETARY FOR OUR EPWORTH LEAGUE WORK.

It affords us very great pleasure to inform our readers that at the recent session of the Board of Control of the Epworth League, a Secretary was elected to have charge of our Epworth League work in the South. This was in accord with the action of our last General Conference.

There were a number of prominent men named for the position, and they were ably and faithfully presented to the Board, but the lot fell on Prof. I. Garland Penn, of Lynchburg, Va. We give a brief sketch of Bro. Penn next week. He is to be the assistant to Dr. E. A. Schell and is the executive officer of all our Leagues at the South. This gives Epworth Leagues among our people a recognized head and ought greatly to increase its efficiency and influence among us.

The election of such an officer simply proves that the church is waking up to the fact that if this Southern field is to be developed, it must be cultivated. To expect us to make the highest success of the interests entrusted to us without the assistance of some one who is specially fitted to render us assistance is in a manner asking that we "make brick without straw." The church is recognizing this principle to the extent that it is providing every possible means for success. While this increases our opportunity for success, it also increases our responsibility, and no minister or layman can satisfy the conditions by an effort to evade this responsibility. There is only one thing to be done; since we have been constantly demanding enlarged possibilities for success we must shoulder the constantly increasing responsibilities as they are placed upon us, and show the church in return the largest possible success.

Our membership everywhere must be loyal to those who are placed at the front in these various enterprises. They are placed there in response to what is supposed to be the peoples' desire and the absolute demands of our work. Nothing will show the propriety and actual wisdom on the part of the church, in promoting deserving men among us, as fully as enlarged achievements and a general awakening on the lines they represent. That is to say, if we really needed an Epworth League Secretary, there must be more chapters organized, more books and literature taken and read, and a greater number of our young people gathered and saved to God and the church.

THE INAUGURATION BIBLE.

Bishop Arnett is determined to have a hand in it some way, and we are glad for his success. The "Western" says:

"Bishop Arnett, of the African Methodist Episcopal Church, did not have quite so much to do with the election of his life-long friend to the Presidency as the President maker himself, but he was somewhere towards the front. Naturally he wanted something. Everybody does who did anything toward his election. But, strangely enough, it was not an office. He did not even ask to represent us in Madagascar or Hayti. He sought the privilege of his church to provide the Bible for the inauguration oath. Major McKinley granted his request. Last Wednesday the Bishop was in the city, arranging for a special copy from the Western Methodist Book Concern of its own manufacture. It is to be elegantly bound and lined, and suitably inscribed. The case is to be made of wood native

to Greene County, Ohio, where the Bishop resides. After the inauguration, it will remain as an heirloom in the President's family."

AMANDA SMITH'S HOME FOR ORPHANS.

We gather from one or two of our exchanges that Mrs. Amanda Smith is busily engaged in an effort to establish an Orphan's Home somewhere near the city of Chicago. We deem it a great privilege to know this remarkable and earnest Christian woman, and confess to a feeling that we at the South are losing much by not having her and the enterprise she is now pushing, located nearer this section, but since it has pleased her to establish such an institution at the North, it must be she is fully convinced of the great need for it and we wish her every success possible. We are really proud of the way she is regarded by the white people of our church at the North, and there is no doubt they are backing her and will stand by her in this very laudable undertaking. The Northern, our antipode, says:

"About one year ago Mrs. Amanda Smith, the colored evangelist, announced that she felt called to establish an industrial orphans' home for colored children, and proposed to apply the net proceeds from the sale of her book, the contributions received for evangelistic services and the donations from other sources to this work. She suggested that she would like \$5,000 with which to begin this work, and would accept contributions from friends abroad as well as in this country. The responses were very gratifying, although the donations were not large from any one individual. Soon after publishing her intentions, property near Chicago, which cost about \$6,000 and which was new, was offered her at less than half the cost of the building. The terms were also liberal. After careful consideration, this building was purchased, and so far every payment due has been met during the past, and she has been able to pay to date \$1,150 on the property. She expects to realize enough contributions, book sales and remuneration for evangelistic services to meet the \$250 due in January, and to wipe out the remaining \$1,500 by May 1st, 1897. It is her purpose to not open the home, nor to assume any further indebtedness, until the building is entirely paid for. During the past summer, Mrs. Smith has attended eight camp meetings and conducted many other evangelistic services. The story of Amanda Smith's life, as written by herself, in her own characteristic language, has been greatly blessed to many. The book will be a benediction to all who read it, and it will be a very appropriate gift. Mrs. Smith may be addressed at 2940 South Park avenue, Chicago.

The Northwestern says:

"Judge Buchwalter has decided that the title to the Wesleyan college property in Cincinnati belongs to James N. Gamble. The suit grew out of the debt of the college. Mr. Gamble acquired all the mortgages, and bought the property at Sheriff sale. The church claimed that the college had no right to sell, and that Mr. Gamble's purchase was invalid. Mr. Gamble brought but a friendly suit to quiet the claim.

"February 5 the Alabama legislature paid a debt of many decades standing to the University of Alabama by acknowledging the indebtedness of \$2,000,000 to that institution and agreeing to hereafter forever pay 3 per cent. annual interest on this amount. The debt accumulated from the state's systematic misappropriation of funds belonging to the college and accruing from the sale of certain lands granted the university by the general government.

OUR CONTRIBUTORS.

FROM NATIVE LAND TO FATHER LAND.

By Alexander P. Camphor, B. D.

Fourth Letter.

Our Sabbath in London was well spent. We heard Dr. Joseph Parker in the morning; the Rev. Canon Eyton in Westminster Abbey in the afternoon, and the Rev. Hugh Price Hughes in the evening. This gave us a variety and afforded opportunity to study the men, their sermons and their style of delivery. Dr. Parker is an extempore preacher of marvelous strength. He commands attention and rivets truth; and you go away with an exalted view of the office of the Christian Ministry, with a stronger grip on God, and with a purpose to be a better man in the Master's service.

After a long and tedious ritualistic service, with anthems many and lengthy, Canon Eyton ascended the central pulpit in Westminster Abbey. As you catch the first view of this distinguished divine, you are at once impressed. In his hands is a large manuscript. It is carefully and ably written and well delivered. The Canon has a strong, rich voice with a feeling of tenderness which makes you feel that he is a man of large sympathies and much piety. The sermon, although strong and original in thought, logical in construction, correct in homiletics and exegesis, sound in theology, pure and classic in diction, seemed to us to lack just one thing—effectiveness in delivery.

As we saw the people thronging in the Abbey on this Christmas Sabbath—people from everywhere—we thought what an opportunity for the preaching of God's word; but that message was not forcefully and stirringly delivered. We were not made to feel that the Gospel is the power of God unto salvation to everyone that believes.

We were interested in studying the anthems and the hymns sang during the service.

Although High Church Episcopalians, the first hymn sung was that of a Methodist, Charles Wesley's:

"Come, let us join our friends above
That have obtained the prize."

Then next, E. H. Sear's, the Unitarian:

"It came upon the midnight clear,
That glorious song of old;
From angels bending near the earth
To touch their harps of gold."

And next, that of a Roman Catholic in the fifteenth century:

"O come, all ye faithful,
Joyful and triumphant."

Lastly, that of John Keble, of the Established Church:

"Sun of my soul, thou Saviour dear,
It is not night if thou be near."

The authors, although representing different schools of thought and theology, yet their hymns, expressing the deepest and loftiest sentiments of God and the human heart, are the property of all Christendom; and, mankind in whatever name, feels no hesitation in using and singing them in praising God.

Before taking our leave of the Abbey, we visited Livingston's tomb. While the multitude passed on, we gathered around the spot which marks the resting place of this greatest of modern missionaries; and with uncovered brows, we all bowed in silent prayer, the Bishop leading, that God might bequeath to us something of the spirit that fired the heart and life of this noble man.

We ended the day among our brethren: the Wesleyan Methodists, same as we are in faith and doctrine. Our entire party were given seats on the platform. Rev. Hugh Price Hughes met us as a royal Methodist. We found him in the midst of revival labors. He is a popular preacher. The people crowded the spacious hall and gallery to hear him. Our hearts and the hearts of sinners were strongly warmed as he opened unto us the scriptures, preaching Jesus. Thus ended the last Sabbath in the old year in a foreign land among strangers. And, yet, in a high sense, we are no more strangers and foreigners, but citizens with the saints, and of the household of God.

On Monday and Tuesday, we made some pur-

chases for Africa, and on Wednesday, December 30, we started again for Liverpool, the port from which we embarked for Africa.

But before taking our leave of England, we wish our readers to know the contents of Mr. Henry M. Stanley's letter to King Leopold's secretary of State, touching Bishop Hartzell.

The Bishop's interview with Mr. Stanley was everything that could be desired. The Bishop regarded this opportunity of seeing the explorer as very fortunate; for both he and Mr. Stanley were on the point of departing with no hope of meeting for at least two years; and for the Bishop not to see him, would have seriously hampered him in his visit to the Congo. But matters came out all right. The Bishop was much cheered by the conference, and felt greatly helped by Mr. Stanley's encouraging words.

The following are exact copies of the letters:

2 Richmond Terrace, White Hall, S. W.

Dec. 17, 1896.

My Dear Bishop: I found that I had a few minutes to spare which I have employed on the enclosed letter. Yours faithfully

Henry M. Stanley.

This is the enclosed letter:

2 Richmond Terrace, White Hall, S. W.

Dec. 17, 1896.

My Dear Mons Van Etvelde:

The Right Reverend Doctor Joseph C. Hartzell, of the American Methodist Episcopal Church, having been duly authorized by his Church to proceed to Africa for the purpose of organizing the various missions that were established by his predecessor, Bishop William Taylor, is desirous of seeing some of the authorities of the Congo Free State with reference to his instructions and duties. I have therefore availed myself of our common interest in the Congo to present the new Bishop to you, and crave your courtesy for him, being assured that his visit to the Congo will be of great spiritual and civilizing benefit to many people, whose welfare is your concern. With best regards, I am, dear sir,

Yours faithfully,

Henry M. Stanley.

On Wednesday, Dec. 30, 1896, we reached our steamer, the Benguela, by means of the little tender, "Toiler." Before nightfall, a storm arose, and we were obliged to take shelter in the nearest harbor.

But when morning came, the winds had ceased; the sea was calm; the skies were clear; and our company felt that a propitious voyage was in store for them even to Africa.

It was not until we were aboard the vessel and saw the shores of England fast receding from view, that we felt with Washington Irving, the palpability of distance and the precariousness of return.

And, we felt the severing of all connection with civilization and a strange blending to heathendom. But all this, we knew, was with Him, who doeth all things well. We knew we were in His hands, that God was on both sea and land, that our mission was for His glory, and whether we lived or died, whether we returned to greet friends and loved ones again or not, all was well. Thinking this, in faith, we could sing:

"He leadeth me! O blessed thought!"

Goree, Senegambia, Africa.

FOR CHRIST'S SAKE.

Rev. W. H. Nelson, D. D.

In this age of electrical discovery, wealth; social, civic and religious progress, in the many walks and doings of life, men are seeming to forget the fact that all they do must be done to the honor and glory of God. Thus doing, is one of the hardest lessons Christ ever taught, Paul ever inculcated and man ever learned. Yet it was Christ's first lesson emanating from his holy conception, incarnation, life, teaching and passion. Selfishness, man's greatest enemy, in all the ages, was the target at which the Saviour directed the javelins of his just reproofs from the beginning. It is true that man cannot serve two masters, if even, he himself be one of them. Hence, the Saviour taught, both by precept and example, that self must be denied, ignored, and mortified in order to please God. That one must be converted and become as little child in order to enter the kingdom of God. He upbraided selfishness,

worldly pride and ambitions, as man's most dangerous allies. He rebuked that spirit of self-esteem and worldly aggrandizement in his disciples, and gave them to understand that their greatness was in their humility and usefulness to men and to God. That all their aim and ambition should be to magnify Christ by doing all things for and in his name. But, as said, this lesson, for Christ's sake, is hard, on account of self, to see, comprehend, take in, and obey. Yet this lesson is man's salvation and hope in heaven. And its representative teachers should enforce it now both by precept and example, as much as when its great Teacher lived and taught it; for they are in Christ's stead. Without its enforcement, Christ's kingdom cannot come, for all agencies to bring it, will be dormant; and for want of zeal, the church and the individual will let His banner trail in the dust. Without this lesson, Christianity must become stagnant, and a religion of history instead of being the lily of the valley and the bright and morning star of every essential good. Without it, our righteousness can never exceed that of the Scribes and Pharisees. But Christianity must surpass any and all forms of life, in order to survive as the fittest, and become world-conquering; yet, this will only be done by holding up Christ in all his ways and doctrines. And Christ must be held up just as he is. He is not to be exaggerated nor minimized; neither is he to be presented equivocally or compromisingly. He must be held up at any sacrifice, as was evidently taught by his whole life, but especially by his prayer in the garden: "Thy will be done."

Now should Christ be held up properly, it will often be met by the devil of self; yet the proper presentation of Christ by the ministry and Christian workers, will hasten the millenium and render a saving and saved church to God. There can be no question regarding the fact, that the universal church of Christ is to-day suffering for want of Christian enforcement. The church is suffering for discipline and for vital and exemplary Christianity. Men are too abundant in the church who are there only in name, and with all their sins, even if ever changed. On hearing the fiddle, smelling the jug, and yielding to passion and other vile temptations, men do not ask what must be done or not done for Christ's sake; but go on and do as they like or are moved regardless of the fact that they are church members. And too shamefully frequent, these church members are known to the ministry, yet to no purpose; for A. is a good paying member and B., a special friend, and it will never do to touch C. for he or she has too much general influence; so their sins are passed over in violation of the lesson for Christ's sake. Giving. Also the duty of giving, if conducted under this lesson, would be more effectual. Giving is a divine duty imposed upon Christ's Church. It is as old as the church, hence, indispensable. We cannot care for home and foreign work, unless the church gives the means. Without the means, the gospel must cease; but it cannot pause and we be saved, for it is the only salvation. Yet this giving, in order to be more generous and sufficient to carry the gospel, must be actuated by a different law and different methods than are frequently used. Often the law of force and recognition is resorted to; otherwise, that of some whimsical prize, honor, or signal, is laid down as an inducement. But both ways are unscriptural and will perish. What the church needs is to teach the membership to give for Christ's sake. Let this be the daily lesson for them to study, and the weekly practice. Cause them to see and to realize that it is more a privilege than a duty, and that it is more "Blessed to give than to receive," and when this is done, and not until then, will the Christian church have sufficient means to carry on its work. The Ministry. But what is seen in the laity, a lack of this lesson, is too frequently seen in the ministerial ranks. Not enough is done there for Christ's sake. There is not enough preaching for Christ's sake alone; but rather for man's sake. Too much preaching to please men, elicit their approval in that their sins are not exposed. Too much preaching to obtain popularity, to get best paying charges, and into those avenues wherein is sought and found preferment, which is worked for by many for its sake alone. And this preferment devil has become a blasting curse to the Christian ministry. It has led to worse than political trickery; to under-working, up-rooting and to many other villainies with

which God is displeased and by which his Son is dishonored. The ministry, instead of being a unit and combined force against evil, often presents the picture of discord, disruption, sin and self. There is the spirit to see self first and Christ second. It is not what I can do for Christ here or there, but what I can do for myself. Not what Christ will call me, but what the people will think and call me. Not whether Christ wants me in a given place to save yearly a hundred of fifty souls, but whether I can raise two or three hundred dollars for my salary there. Alas, let the ministers consider, that the purity, honor and integrity of the Christian church rests upon them and that they can only perpetuate his cause and see his kingdom come, by ever holding up Christ alone. Christ in all ministrations, deeds and preaching, must be first, last and the sole authority. His word must be obeyed, his Spirit pleased and his name honored.

WAIT FOR THE CHANGE.

Charles Jones.

Let us wait for the change that is sure to come. A great deal depends upon how we wait. We can not hasten some of the changes, that are to come, and then there are some changes that we can hasten.

If we are seeking place and position more than the souls of sinners, we hasten the change that disappoints us. God has wrought wonderful changes in the last thirty years among our race. The change having been slow, but sure, and for the good of all the people.

There has been a change in locating churches. The fathers did the best they could, and we love them for it. And in these they laid the foundation of what we have to-day as a church.

The buildings were not very pretentious, but they beat none. There are not as many churches now as there was in the beginning, and but few debt-payers. There must be a change.

In those days there were great revivals, and many souls were saved and added to the church. And strong churches were built up. God somehow used the methods that was put forth by his servants. To the glory and honor of his cause many of the best preachers and members of the church to-day were converted in those so-called revivals. There has come a change. For we have now protracted meetings and little revivals, and but few souls are saved.

It sometimes happens that the pastor does all the preaching, praying and exhorting; and the good people become disgusted, and go home to stay.

How do you like the change.

It was the duty of the class leader to receive what the members were willing to give. But now it is ten cents a week, or you must step down and out. What a change. And in some places the official lay members must not presume to know and act when they have been taught by the pastor. If so, off goes their heads. What a change. There is always a wonderful change just before the General Conference. It is then my brother so and so, and after the Annual Conference there comes a sudden change. And, oh, how it chills me.

Dear brother let us lay aside that spirit of fault-finding and place-seeking, and let us tell each other the best way that we have found to save souls and build up the church and pay church debts.

Collect the benevolent money, and take good care of what our old fathers left us.

We are willing and want all the changes that will make us a better people in Church and State.

Bowling Green, Ky.

WASHINGTON CONFERENCE.

By Tam.

We highly appreciate the new Southwestern.

Rev. J. W. Waters, Wheeling, W. Va., has enjoyed a prosperous year. All the interests of the church are cared for, and a gracious revival has visited the church; about 60 souls have been happily converted to God.

Rev. R. Steele, Clarksburg, is closing up his fifth year, and must be located in other quarters.

He has spent five years of peace and joy in Water Street Church.

Rev. J. T. Owen, P. E., on his fifth round found

the work of the district in good shape. A good and glorious work has been done in Charleston, Rev. Shaw, pastor. He has made a good impression in the Capital City of W. Va., for Methodism.

The Fourth Quarterly Conference passed a set of resolutions setting forth reasons why he should be returned to them. The brethren of the Conference endorse the request of the quarterly Conference, and hope it will please Bishop Newman to return him.

From one end of the Staunton District to the other prosperity and peace reign. Rev. J. A. Holmes, P. E., has for six years done his work faithfully and untiringly. The only charge to be brought against him is that he has done nobly. His successor will find the field in splendid working shape.

Rev. S. H. Brown is in the midst of a big revival. 50 converts and good work still goes on.

Rev. E. Ayers comes up from Augusta for the fifth time. A beautiful parsonage has been built. Bro. Ayers deserves a good place.

Augusta Street Church, Staunton, Va.,—Rev. R. R. Riggs, pastor—is holding her own.

Rev. H. A. Carroll's family is very sick. Rev. G. W. Stanley has completely failed in health, and will not take work next year. Rev. John Barnett is sick. Rev. W. M. Moorman and family have suffered with chills all the winter; he hopes to be relieved in March by the Bishop.

Rev. W. R. Ryder is the only five-year man in Baltimore. The wonder throughout the Conference is, who will go to Metropolis? "Tani" is not prepared to say.

It is rumored that the people of St. Mark's, New York, desire a pastor from the Washington Conference this time. It is not known upon whom the Bishop will lay hands for St. Mark's. Some one will go.

Sunday, Jan. 31, 1897 was Woman's Day at Ebenezer, Rev. M. W. Clair, pastor. Addresses were delivered by Miss Mattie Brown, Mrs. J. Mason Layton, Miss Maria Jordan, and special sermon to young women by the pastor. The work of the new church goes on encouragingly. This new church will be a credit and a monument to Washington Methodism. Mrs. Harriet Jefferson, a member of our church at Harper's Ferry, died the 26 ult. She was a noble Christian woman. All Methodist preachers were welcomed to her home. She will be greatly missed. Her pastor, Rev. N. Ross, conducted the funeral, assisted by Revs. W. H. Brooks, P. E., M. W. Clair, and J. O. Warfield.

Washington Methodism is anticipating a visit by Rev. M. C. B. Mason, D. D., and Rev. I. B. Scott, D. D., March 7th.

NEGRO ENTERPRISE.

Prominent Negroes in Atlanta are considering an enterprise which is intended to be an ocular demonstration of the fact that Negro labor is competent to do the work in cotton mills. It has been contended that Negroes are not fit for this business, even after training, and the Negroes propose to show that this is not true. The Southern Age suggests an organization according to the following scheme:

"The plan is to have a capital stock of twenty-five thousand dollars, divided into shares of twenty-five dollars each. Let twenty such men as H. A. Rucker, Bishop H. M. Turner, W. A. Pledger, Bishop W. G. Gaines, John T. Schell, H. L. Johnson, Rev. E. R. Carter, C. C. Wimberly, F. J. Wimberly, C. C. Carter, James Tate and others obligate themselves to take ten shares each, and secure four persons each who will take from one share up. Let one half of their subscriptions be paid down in cash and the balance, say, in ten months or a year from organization. By this means enough can be paid down to commence building and possibly to complete the work. Once get the building and the machinery will come as a matter of course. Indeed, inquiry has developed the fact that machinery of the best kind can be obtained under the most favorable terms. The main object is to get the building."—Atlanta Journal.

Unused knowledge is a curse! Though a man learn all things under the sun, he is but a wastebasket, if he does not give out what he takes in.

OUR BENEVOLENT CAUSES.

(Pastors will make their benevolent collections doubly helpful to the causes for which taken if they will forward to the treasurer as soon as collected. The name and address of each treasurer is found in the Appendix to the Discipline, par. 6, page 317.)

EASTER SABBATH—CHILDREN'S MISSIONARY DAY.

Several times the General Missionary Committee have recommended the universal observance of Easter Sabbath as Children's Missionary Day by the Sunday-schools of Methodism. It is earnestly hoped that next Easter Sabbath, April 18, will be a remarkable day in the history of our church. We have more than 30,000 Sabbath-schools, over 355,000 officers and teachers and 2,600,000 scholars in our Sunday-school army. If this great host would fall into line on that day it would be most impossible to exaggerate the marvellous fruitage that would surely come to our Treasury. Our Missionary work is prosperous on every hand. If we had double the amount of money now at our command, it could be most profitably used. When we have open doors everywhere, and multitudes flocking to the cross, it seems an infinite pity that we are hindered because of the lack of dollars.

Easter Programs have been sent out to all of the pastors and church. Four of these are for the Sunday-school and one for the congregation. Out of this number we hope an immediate selection will be made so that every school in the whole church may be reached in the exercises and achievements of this holy day. Further specimen copies will be freely mailed on application. Send all orders to Missionary Secretaries, 150 Fifth Avenue, New York.

EASTER ENVELOPES AND CERTIFICATES FREE.

We will send, free of charge, Easter envelopes to help the pastors and Sunday-school superintendents in their collections on that day. We have also prepared a certificate to be given to each class or Sunday-school pupil collecting or contributing one dollar or more for the cause of missions. Specimen copies have been sent to all of the pastors of the church. These certificates are also free. Send for a supply at once. Address Missionary Secretaries, 150 Fifth Avenue, New York.

THE FAMINE IN INDIA.

The dispatch from Calcutta published in The New York Herald of Jan. 7, concerning the ability of the government to cope with the famine now prevailing in India, proves to have been overconfident. Later and reliable information indicates that the suffering is very severe, if not the severest India has ever known, and that thousands are perishing from starvation.

A letter recently written by an English judge at Jubbulpore gives an idea of the terrible menace of the famine. The judge declares that the repeated declarations of the government of India that it is fully prepared to meet the famine in whatever place may assume, cannot be accepted as true for the Central Provinces, particularly in the Jubbulpore division, of which division he writes as follows:

"Everywhere there are traces of the greatest suffering. People emaciated to a terrible degree are now aimlessly wandering about and dying daily on the roads. At present there are seven hundreds and more persons in the Jubbulpore poorhouse in the stages of exhaustion and collapse, and the medical officer in charge tells me that but few of them have any chance of recovery. Visitors to the surrounding villages report that the state of things in the interior of the other districts composing the division is quite as bad as it is here, and that every respectable stranger is surrounded by crowds of starving people clamoring for food.

Another party who has had long experience in India says that he "never at any time saw anything worse than the Jubbulpore poorhouse. But Jubbulpore is only one of many like instances among the eighty-four million starving wretches." To add to the horrors of the situation, the deadly plague, that scourge of Southern China two years

ago, has made its appearance in Bombay and other cities, and is sweeping away vast numbers of the poor, half-starved people.

The project of sending a shipload of corn to India has been given up as impracticable under the circumstances, and the raising of a relief fund adopted instead. A shipload of corn could not reach Bombay earlier than April, and during that interval of time many would perish of hunger. Then the freight on a shipload of corn would be from \$20,000 to \$25,000, which sum will go a long way in purchasing food for immediate use. Under the supervision of the Rev. R. G. Hobbs, of Jacksonville, Ill., contributions of carloads of corn can be made and shipped, in most instances free of freight charges, to Chicago or some other market, sold, and the proceeds promptly forwarded. We can cable, if necessary, to our Mission treasurers the amount on a given date by our exchange, and they can secure advances from bankers awaiting the arrival of our exchange by mail. All contributions sent to the undersigned at the Missionary Office will be promptly awarded. Immediate action will relieve much suffering and save many from a lingering death by starvation.

A. B. Leonard, Corresponding Secretary,
150 Fifth Avenue, New York.

LETTER FROM SECRETARY PALMER.

To the Sunday-schools of Methodism.

I write you a letter in the interest of the idea that Easter Sunday should be your great Missionary Day. You cannot "go," but you can "send," and the command of our dear Lord to "go unto all the world, and preach the gospel to every creature" has never been repealed. It is addressed to us as truly as to those to whom it was spoken. The first of all missionaries (whose horizons were broader than his country's domain) went from land to land amid perils and privations, preaching in every tongue "Jesus and the resurrection."

How fitting that the day when the Christian world celebrates the resurrection of its Lord should become significant as a day for missionary endeavor, and on which, from the most heroic missionary in the most remote mission to the youngest child in the latest primary class, everyone in all the fold of our Church should give a prayer and a contribution to preach in the world's ends the glorious doctrine of which the day is the memorial!

A vast amount of money is contributed by the Sunday-schools every year for missions. It is administered faithfully, economically, and successfully. It is not forgotten in the office where it is expended that faithful little hands have brought to the altars of Christ their offerings in thousands of Sunday-schools and tens of thousands of classes, so there is no penny for it which is not carefully administered for the conversion of the world. The success of our missions in these days is glorious. Our Church has already in the foreign missionary field 150,000 members, and there are working to-day among them, preaching the Gospel in foreign lands and in many languages, 453 American missionaries and 3,198 native workers. Fifty-five per cent of the total contributions of our Church for missions goes to support this work, and forty-five per cent for the work at home (which means the Church, where it is strong, supporting itself where it is weak), so that every dollar that you contribute goes to preach the Gospel, a little more than half of it in the foreign and heathen world, and a little less than half of it in your own country, far out on the frontiers and in destitute places.

My colleague, Dr. Smith has prepared and sent out to all the Sunday-schools a missionary service for Easter Sunday. This letter is sent to you in the hope that you will be interested to make that day an offering for the conversion of the world. Use the service! Think of what a precious thing it is for us to know that Jesus, our Saviour, did rise from the dead, our only assurance (save instinct and longing) that we also will live in eternity with him. Think of the millions of children who have never heard the glorious news, and though you cannot go you can send a messenger to them who will preach, in your stead, the blessed doctrine of a risen Lord.

With the greetings of the Easter season,
Fraternally yours, A. J. Palmer.
Corresponding Secretary Missionary Society.

OUR YOUNG FRIENDS.

Upon creating noise I'm bent—
I never go to bed.
Although I'm dumb, I'm eloquent
When hit upon the head.
I'm listened to with ecstasy
Where'er I go or come;
I madly roll and roll in glee—
I'm Tommy's scarlet drum.

—Round Table.

THE POWER OF KINDNESS.

The Christian virtues all have power. They have inherent power. Some have a power which manifests itself in one way, while others manifest their powers in other ways. But of all these graces none is more practical and potent in blessing the lives of men than kindness. In all social relations it is a factor of tremendous power, though it is delicate and even silent in its truest manifestations. Kindness, in its essence, has in it many ingredients—love, sympathy, thoughtfulness, politeness, sincerity, frankness, truthfulness, piety, and perhaps others. These are sufficient to account for its power. Where these ingredients enter into a life, it is not strange that it has power—beneficial power.

Kindness, in its best expression, is a resultant of grace. Naturally, men are selfish. They lack the generous, unselfish instincts which are begotten by the love of God in the soul. True kindness is Christlikeness. He who is Christlike will have kindness of heart, and that grace within will surely produce a blessed fruitage. No life that this world has ever had has been so powerful as the Man of Galilee. His whole earth career was full of divine kindness. As we resemble him our lives have a kindred power and blessedness.

How kindness brightens and beautifies the home. As the gentle breezes, the warm showers, and sunshine of the springtime call forth vegetable life and fruitfulness in nature, so kindness brightens, beautifies, and enriches the home life, filling it with the sweetest peace and joy, memories of which are more precious than the contents of any alabaster box. Then, as some one has written:

"Be kind and be gentle
To those who are old,
For dearer is kindness
And better than gold.

"Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the flowers,
Kind deeds are the fruits."

There is a great field for the exercise of kindness outside of the home, outside of the church, or our own immediate social circle. There are multitudes in sorrow and distress, caused by bereavements, losses, various kinds of ill-fortune, who need some one to look into their sad and discouraged faces, and, by the power of kindness, to shine away their troubles. It is Josephine Pollard, with the magic power of sympathetic insight into others' lives—which so few seem to possess—who beautifully says:

"Oh, how many hearts are breaking!
Oh, how many hearts are aching
For a loving touch and token,
For the word you might have spoken;
Say not in the time of sorrow
'I will sooth their grief to-morrow.'
Prove your friendship, lest they doubt it.
Go at once; be quick about it."

Kindness has a battery where its power is generated. That battery is not far removed from any one. Indeed, it is within every soul. If the proper conditions are complied with there, and love to God and love to men is the mainspring of all action, then the electric power of kindness will be felt and recognized all along the line of life.—Religious Telescope.

HOW STINGY JIMMY IMPROVED.

Jimmy was the stingiest boy you ever knew. He couldn't bear to give away a cent, nor bit of an apple, nor a crumb of candy. He couldn't

bear to lend his sled or his hoop or his skates. All his friends were very sorry he was so stingy, and talked to him about it; but he couldn't see any reason why he should give away what he wanted himself.

"If I didn't want it," he would say, "p'raps I would give it away; but why should I give it away when I want it myself?"

"Because it is nice to be generous," said his mother, "and think about the happiness of other people. It makes you feel happier and better yourself. If you give your sled to little ragged Johnny, who never had one in his life, you will feel a thousand times better watching his enjoyment of it than if you had kept it yourself."

"Well," said Jimmy, "I'll try it."

The sled went off.

"How soon shall I feel better?" he asked by and by. "I don't feel as I did when I had the sled. Are you sure I shall feel better?"

"Certainly," answered his mother; "but if you should keep on giving something away, you would feel better all the sooner."

Then he gave away his kite, and though he did not feel quite as well as before. He gave away his silver piece he meant to spend for taffy. Then he said:

"I don't like this giving things. It doesn't agree with me. I don't feel any better. I like being stingy better."

Just then ragged Johnny came up the street dragging the sled, looking proud as a prince, and asking all the boys to take a slide. Jimmy began to smile as he watched him and said:

"You might give Johnny my old overcoat. He is littler than I am, and he doesn't seem to have one. I think—I guess—I know I'm beginning to feel so much better. I'm glad I gave Jonny my sled. I'll give away something else."

—Pittsburg Advocate.

A NEWSBOY'S BANK.

He was very little and his clothes were ragged and his hands were red with cold whenever he came spinning around the corner and paused before the handsome horses across the way. One funny thing about it was that he never came on pleasant days, but I grew accustomed to see him take up his position and call his papers while the snow whirled around him and the wind tried its best to take him off his feet. At last I became curious, and determined to find out why he never came when the sun was shining and everything looked bright. I had only to beckon to him, and he hurried across the street with a cheerful: "Here you are! A 'Record' did you say?"

A moment later had him before the grate, and his eyes resembled those of great mastiff as the warmth penetrated his shivering body.

"It's terrible cold," I began.

"Yes, rather; but I've seen it worse," was the answer.

"But don't you find it hard selling papers this weather?" I continued.

"Ye-es, sometimes; then I hustle over there as fast as I can," nodding at the house across the way.

"Why, do your papers sell more rapidly in this neighborhood?"

"No!" with a disgusted sniff at my evident lack of business intuition—"scarce ever sell one here."

"Why do you come, then?"

"Do you want to know the real reason?"

"Yes, indeed," I replied, earnestly.

"Well, one day, pretty near a year ago, I was most done for; couldn't sell any papers and was about froze, and if I'd known any place to go would have crawled off somewhere and give it all up. While I was thinking of all this a couple of fellows passed me, and one of 'em says, 'He's richer'n Croesus now, an' to think he was a beggar only a few years ago.' 'A beggar?' says t'other fellow. 'Yes, or what amounts to pretty much the same thing—a newsboy—and I've heard him say dozens of times that nothing but pluck and the grace of God could ever have brought him through.' 'An' his t'is house is in the next street, you say?' 'Yes, we go right past it.' I followed 'em till they came to the house over there, and while I stood looking at it something seemed to say to me that, if that man could build a house likt that when he'd begun by being a newsboy I could too. Then I wondered over

ney'd gone on out of sight, and I said it over and over, 'Pluck and the grace of God.' Then I made up my mind I'd got the pluck all right, and I'd ask over and over for the grace of God. I didn't know just what that was, but every time I was alone I'd just say what I could remember of the Lord's Prayer, and finish up with 'An' give me the grace of God.' If you'll believe it, I begun to get along right away. I'm saving money now to go to school with, and whenever I get discouraged—it's always on stormy days, you see—I just come in front of that house and think it all over and say, 'Pluck and the grace of God' over to myself a few times. Then I go back, and you wouldn't believe how fast the papers sell after that." He arose, shook himself together like a big dog, and said, "I must hustle along and get rid of these papers, but I'll be around whenever I'm down in the mouth, for that house is my bank, and I come to draw on it when I'm hard up. I expect it's a deal more comfort to me than the man that built it," and a moment later the youthful philosopher was shouting, "Hyers your morning papers! Tribune, 'Yerald,' and 'Record' yere!"—Ram's Horn.

WHAT THE MATTER WAS.

"Well, my little boy, did you have a nice time coasting this afternoon?"

"No'm," said Mother Prices little boy, "not very."

"Why not?" she asked, in surprise.

"Why, mother, the boys won't play with me; they don't treat me right."

"Do you treat them right, Harry?"

"I—I don't treat them at all," he said.

The next time that Harry took his sled and went off to the hill his mother put on her bonnet and followed. There were a great many people at the coastin place, and Mrs. Price stood back. Presently she saw her little boy go off up the hill alone, dragging his sled. "Who is that little boy?" she asked some little children near her who were resting and knocking the snow off their clothes.

"That? O that is Harry Price," they answered, but they had no idea that they were talking to his mother.

"Why don't he play with the rest of you, instead of going off by himself?" asked the lady.

"O, I don't know; he don't play nice, somehow."

"What's the matter?"

"Why, he always wants to have his own way?"

"Don't you all want to have your own way?"

"Yes'm," said the little girl, buttoning up her coat and getting ready to start off with her sled—"yes'm; but, you see, we all give up some times."

That evening Mrs. Price told her little boy about her secret visit to the playground. "I wanted to let you look at yourself with their eyes, Harry," she said; "and now that you know what is the matter with Harry Price, and why the boys and girls don't like him, I am sure that you can mend matters."—Evangelist.

A BOY'S PLAYGROUND.

St. John's Square in New York Forty Years Ago.

The only spot where The Boy felt really safe from the interference of these clans was in St. John's Square, that delightful oasis in the desert of brick and mortar and cobblestones which was known as the Fifth Ward. It was a private inclosure, bounded on the north by Laight street, on the south by Beach street, on the east by Varick street, and on the west by Hudson street; and its site is now occupied by the great freight warehouses of the New York Central and Hudson River Railroad Company. In the "fifties," and long before, it was a private park, to which only the property-owner in its immediate neighborhood had access. It possessed fine old trees, winding gravel walks, and meadows of grass. In the center was a fountain, whereupon, in the proper season, the children were allowed to skate on both feet, which was a great improvement over the one-foot gutter slides outside. The park was surrounded by a high iron railing, broken here and there by massive gates, to which the Boy had a key. But he always climbed over. It was a point of etiquette, in The Boy's set, to climb over on all occasions, whether the gates were unlocked or not. And The Boy,

many a time, has been known to climb over a gate, although it stood wide open! He not infrequently tore his clothes on the sharp spikes by which the gates were surmounted; but that made no difference to The Boy—until he went home!

The Boy once had a fight in the park, with Bill Rice, about a certain ligum-vitae pigtop of which The Boy was very fond, and which Bill Rice kicked into the fountain. The Boy got mad, which was wrong and foolish of The Boy; and The Boy also got licked. And The Boy never could make his mother understand why he was silly and careless enough to cut his under lip by knocking it against Bill Rice's knuckles. Bill subsequently apologized by saying that he did not mean to kick the top into the fountain. He merely meant to kick the top. And it was all made up.

The Boy did not fight much. His nose was too long. It seemed that he could not reach the end of it with his fists when he fought; and that the other fellows could always reach it with theirs, no matter how far out or how scientifically his left arm was extended. It was "One, two, three—and recover"—on The Boy's nose! The Boy was a good runner. His legs saved his nose in many a fierce encounter.

The Boy first had daily admission to St. John's Park after the family moved to Hubert street, and The Boy was about ten years old; and for half a decade or more it was his happy hunting ground—when he was not kept in school! It was a particular pleasant place in the autumn and winter months; for he could then gather "smoking-beans and horse-chestnuts;" and he could roam at will all over the grounds without an hateful warning to "Keep off the Grass."—"A Boy I Know," by Laurence Hutton, in January "St. Nicholas."

EDUCATIONAL.

TUSKEGEE (ALA.) NORMAL INDUSTRIAL INSTITUTE.

Students are now given an opportunity to take a regular course in nurse training.

A number of our young men are now attending the agricultural classes of Prof. Geo. W. Carver in charge of the department of Scientific Agriculture.

Our Sunday evening services have been so arranged as to allow the citizens of Tuskegee to attend when they desire. This was the case in the early years of the school, but it soon became impossible because of the crowded condition of the school. Isaac Fisher.

ALLEGHENY COLLEGE.

The "Day of prayer" at Allegheny College, Meadville, Pa., was marked by unusual interest and revival spirit. There were great preparation in prayer and consecration, but when the time came it brought larger results than faith had anticipated. The services of the day began with a six o'clock prayer-meeting which was largely attended. It was an hour which will long be remembered because of the manifestations of the presence and power of the Holy Spirit. At ten o'clock Dr. Charles H. Payne preached from the text "Open thou the young man's eyes that he may see," II Kings vi:17. The sermon was clear, forcible and full of spiritual power. The services continued either in Chapel or in students' rooms throughout the whole day. About twenty professed faith in Christ, and many were led to more complete consecration. The revival spirit still continues. A religious census of the College shows 86 per cent. of the students to be members of the Church, or professed Christians.

Our church schools at the South, have sent out one hundred and fifty theological graduates, four hundred medical graduates, six hundred undergraduate preachers and fifteen thousand eight hundred and ninety-two teachers of various grades. There is no other organization at work in the South that can make such a showing as that. Let it be remembered too that these reach our people in all churches and in all conditions.

No man is wise who does not know God.

WOMAN'S DOMINION.

ST. LOUIS WOMEN.

The women of St. Louis want representation on the school board, and as the simplest way of securing it have had a bill drawn up, which, if passed, will put an end to the existing masculine monopoly of school management in the state of Missouri. It provides that in all towns, cities and school districts the governing body of the schools shall be composed of an equal number of men and women, and no board shall be composed of more than 12 members. They have issued a long and eloquent petition to voters asking support for their measure and giving many good reasons why it should become a law.—Selected.

DENVER'S "DAUGHTERS."

The Denver Daughters of Revolution opened the new year in the City Troop armory. They will hereafter keep open house all the time, and are the first woman's organization in Denver to attempt such a thing. The Woman's club of Denver also has quarters in the armory and moved in simultaneously with the Daughters.—Selected.

MOODY'S ADVICE TO WIVES.

Addressing women who are wives the other day in Tremont temple, Boston, Mr. Moody told them that if they have just complaint against their husbands they should seek divorce. Anticipating the objection that such advice would break up homes, he declared that he gave it for the upbuilding of the home and the defense of the family honor.—Selected.

WOMEN AND AMBITION.

Ambition is a most desirable quality when it does not carry one so far into the sea that the waves are stronger than can be buffeted successfully. Woman's ambition, as a rule, forces her comparatively much farther than man's. Be she single and working for her living, her ambition generally leads her to the hope of accumulating property, or dressing in fine gowns, or owning handsome jewelry. Married, she is ambitious for social position, for worldly honors to be showered on her husband and children, through which she shines in reflected glory, and so in many instances she struggles and strives, worries and contrives until, beaten or triumphant, she discovers that she has exhausted physical strength and mental force for a chimera that fails to satisfy even when within her grasp. Many lives are sacrificed to ambition. Dark hair grows prematurely gray in worrying over what keeps forever just a step ahead of the pursuer. Contentment is the jewel that means absence of wrinkles, long, undisturbed nights of rest, placid days and a rare enjoyment of the things we have, whether they be much or little.

Speaking from the fullness of personal experience, the writer pleads with women to lay down their arms and calmly accept rather than battle against fate and fortune. This does not mean to lapse into laziness. Far from it. The sluggish existence is of all types the most depressing. Yet there is a happy mean between the mad chasing after phantoms and the comatose nothingness of sheer getting through of days.

In this era for advancement for women it may seem strange for one who is in the world of what is termed new womanhood to glorify as the choicest and brightest, the noblest and most satisfying, existence that one which is rounded out in a home circle. The love of children, the sweet, pure atmosphere of life within the walls where dear ones cluster, the content with a sphere that, while not marked with scintillations of brilliancy, is replete with heart's ease, is for women the most ennobling and the most joyous. Perhaps the writer is blue and her busy, teeming life takes on the color of clouded skies. That may be the secret of to-day's confidential outburst, but at all times this truth lies close to her heart, and it is what she has just uttered.—Philadelphia Times.

Among the Masai, a woman has a market value equal to five glass beads, while a cow is worth ten of the same.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, February 28, 1897.

THE DISCIPLES DISPERSED.

Acts 8:1-17.

Golden Text.—"They that were scattered abroad went everywhere preaching the word."—Acts 8:4.

1. Going. (1-3) This lesson begins on the same day on which our last lesson closed. This is the first persecution of the church in the Christian age. The Council, the Saducees, and many of the common people were engaged in it. Their feelings had become like a pent up volcano. The speech of Stephen set the lava of malice flowing. And now they hope to make an end of the entire body of believers. A church is a company of worshippers, united by vows and obligations, among whom the word of God is preached, and the sacrament duly administered. It means first the whole body of believers, as the Christian church, and secondly a single company of disciples, as the church at Jerusalem, or at Antioch. The result of this persecution was to scatter the followers of Christ. We need not suppose that everyone, except the apostles, departed from Jerusalem. But many were driven out, and among them were the most influential. It is not certainly known why the apostles were not expelled. Public sentiment may have strongly favored their remaining. They possibly had not taken the advanced ground of Stephen, concerning the law and the temple. There was an early tradition in the church that Jesus commanded them to remain in Jerusalem twelve years after His ascension. Saul was likely a member of the Sanhedrim. He was at this time a young man, well educated and very religious after the manner of the Pharisees. He consented to Stephen's death, not by voting for it—no vote was taken in the Council—but by being in favor of it. He followed him to the place of execution, and stood by while he was being stoned to death. He now became filled with rage, and went "into every house," or from house to house, "hailing," hauling or dragging forth, "men and women, and committing them to prison." Some of these, were no doubt, put to death, others scourged, others forced to blaspheme, and others kept confined. Note.—We favor or oppose what the heart is for or against. Persecution always gives strength to the party persecuted. If the disciples had gone of their own accord, this war against them might never have occurred. The home church must be sustained when missionaries go abroad. Mourning for the dead is not wicked.

2. Preaching. (4-8) The disciples were not "scattered abroad" to hide themselves, or to keep silent, but to boldly scatter the good seed. They "went everywhere preaching the word:" to Samaria, Antioch, and likely to Rome. Philip was one of the seven deacons, and like Stephen was of honest report, full of the Holy Ghost, and of wisdom. The city of Samaria was the capital of the province of Samaria. It was founded by king Omri in the central part of Palestine, and was a place of singular beauty and profound defence. It was the scene of many of the acts of Elijah and Elisha. It was depopulated in the time of the Babylonish captivity, but rebuilt and adorned by Herod the Great. To-day it is a small village known by the name Sebaste. The Samaritans were a mixed race of Jews and gentiles. They accepted the Pentateuch. Philip preached "the Christ unto them." He no doubt spoke of the life, death, resurrection, and ascension of Jesus. He likely spoke of the descent of the Holy Spirit, and of the remission of sins in the name of Christ. He confirmed his doctrine by casting out unclean spirits, healing paralytics and causing the lame to walk. The people with one accord, gave heed to the things he spoke. They believe them, and receive baptism at his hands. "There was great joy in that city." The followers of Christ should not be melancholy. Note.—Dispersing the disciples was like scattering good seed broadcast. The children of God should go everywhere

preaching Christ. The people should give heed to the "things concerning the kingdom of God." The gifts and graces of the Spirit are always seen and felt where He dwells.

3. Believing. (9-13) Simon the sorcerer is supposed to have been a Jew or a Samaritan. He seems to have studied philosophy in Egypt, and then located in Samaria. He published abroad that he "was some great person." He affirms that he became as the Father in respect to the Samaritans, as the Son in respect to the Jews, and as the Holy Ghost in respect to the Gentiles. He amazed the people greatly with his magic. Hence he has been called by commentators, Simon Magus. He likely claimed power to read the stars; to predict future events; to tell fortunes; to conjure with the dead; to insure life, health, and safety; and to hold intercourse with invisible spirits. He no doubt, by the practice of ventriloquism, somnambulism, legerdemain, mesmerism, animal electricity and diabolism, deceived many. They were ready to cry out, "This man is the great power of God." This only meant they believed him to be clothed with supernatural power. They were deceived. He seems to have been vested with supernatural power. It was not the low and ignorant that thus believed, but ladies of rank, philosophers, generals, emperors, listened with pleasure to his necromancy. In this moral and mental condition Philip found them. He preached to them the "Kingdom of God." Simon, along with many others, believed and was baptized. He did more than some others. "He continued with Philip, and wondered at the miracles and signs which was done by him. Note.—There are many false teachers to-day. The people may be deceived by them. Deceptive prophets may believe in Christ and receive the sacraments of the church. They may continue with the people of God, and give reverent attention to the services of His house.

4. Receiving. (14-17) The apostles were a united body still dwelling at Jerusalem. News soon reached them that the Samaritans had received the word of God. They sent to them two of their number. There was no chief, or ruler among them. They acted as being equal in authority. It was a new departure to establish the gospel among the alien people, and by one not an apostle. Peter and John, no doubt, climbed over many prejudices on their way from Jerusalem to Samaria. John appears here for the last time in the history of the Acts. His spirit is very different from that shown by him about ten years before, when he desires to call down fire from heaven upon the Samaritans. When they entered this half heathen city they prayed that the believers might receive the gift of the Holy Ghost. The gifts here implored were likely the cleansing of the soul from sin, the power to work miracles, and to speak with new tongues. After they had thus prayed they laid their hands on them and they received the Holy Ghost. We need not suppose everyone received Him in this way. Possibly only those to whom the care of the church was intrusted. Note.—All in the church have not the same power. It is well to obey the godly judgment of those in authority over us. We should ever pray for the gift of the Holy Spirit. We should do what we can to help those to a saving knowledge of the truth.

The failure of the Royal Society's reef-boring expedition leads a correspondent of "Nature" to suggest that the study of coral reefs be taken up by the Smithsonian Institution or the Royal Society at a permanent station in the Bermudas. Here the fauna of the deep sea, the avifauna of the ocean, and a complex meteorology could be studied in addition, and in close proximity to New York and Halifax.—Ex.

A company has been organized to manufacture horseless carriages for use on Fifth avenue, New York. No doubt if they are found to work successfully there, their use will spread to other cities. They are to be run by stored electricity.

In Ugogo nearly 1,000 gathered one Sunday to hear the Gospel. After the preaching, in answer to a question, almost the whole crowd rose to their feet, and with both hands stretched out imploringly to Heaven, shouted: "We repent, O God! Jesus Christ, save us, help us!"

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

FEBRUARY 21—"THE CROSS."

Isaiah 53:1-9.

"The cross! it takes our guilt away;
It holds the fainting spirit up;
It cheers with hope the gloomy day,
And sweetens every bitter cup."

The cross stands as an evidence that we can get relief from the mighty yoke of bondage which oppresses and dwarfs our souls. Its our pathway to Christ. Rites ceremonies, oblations and various other forms of service had been performed, thinking that full atonement might be had for all, but alas! how vain. Sin had entered in and was so deep rooted that it needed blood with more efficacy than that of bulls, bullocks, heifers and pigeons to remove the stain. For all have sinned and come short of the glory of God. Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath sent forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God.

Again the prophet pictures that "All we like sheep have gone astray. What a mighty work had to be accomplished upon the cross! The law had to be opposed. Sin had to be atoned for, and a way had to be prepared whereby men might find peace and help in the time of need. We can only find relief in the Cross of Christ. O, wondrous cross! Have we not received judgment and truth through it? Has not the world received her greatest benefactor by the cross? The cross signifies victory. Early church fathers accepted it as a precious emblem of such. They delighted in talking, reading and thinking of the cross, not as a burden from which they could not be relieved, but as a reminder of the medium through which joy, light and peace come to them.

In the age of sore persecution they did not forget the cross; it proved to be their talisman, when driven among catacombs, in deserts and solitary places they looked ever to their sign of victory—the cross.

Constantine, when engaged in battle, in order to ensure to his soldiers success, declared to have seen a cross and inscribed thereon, "By this sign, conquer."

Julian, the apostate, to join the four of the majority espoused the cause of Christ and wore the sign of the cross to conquer.

The Crusaders, when desiring to stir all Europe to help conquer the Holy City from the hands of savage Turks and other barbarians, sent forth a Peter the Hermit to declare that city must be restored by the sign of the cross.

O, the cross! What power it possesses! Just as others have conquered by it, so may we, if we only look to Jesus as "the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The cross bears witness to us of the Love of God. That love is the strangest reality of the atonement, no Christian will doubt. No truth has a fuller or more grateful recognition in the Christian consciences.

Nothing can suppress it. We find our strongest stay in "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life." What boundless love! Ought we not cling to the cross, that brought such a Savior to us, that provided each manifestation of love? The day of his sufferings only acts as a back-ground to the beautiful picture that presents to us the infinite love of Christ.

"O love divine, what hast thou done!
The incarnate God hath died for me!
The Father's co-eternal Son,
Bore all my sins upon the tree!
The Son of God for me hath died.
My Lord, my love, is crucified."

The cross stands also as a testimony of God's mercy and justice.

Merciful to us, though sinners, and just in meeting the requirements of the law though it necessitated the giving up of his only begotten.

The law demanded that some adequate sacrifice be made. It had to be given, if man was to

be redeemed. Justice stood ready to hew us down. Her demands were obligatory. The probationary law given man in the Edenic garden had been violated, thereby bringing much grief and sorrow upon all mankind.

Through Adam's fall, we had all transgressed. Our iniquities were great. There had to be some kind of justice rendered. The real import of the law was destroyed. It was in the divine mind to make man just like God, for the law was but a revelation of Himself, but alas! sinful man was so weak that he could not stand such revelation.

The law proved to be a panacea too terrible in its results for man. The "fiery law" that went from his right hand only made men quake and fear.

Look at Mount Sinai; what is it? Law! law! Can sinful man stand it? No! By no means. Why? Because there were thunders and lightnings and a thick cloud upon the Mount and the voice of the trumpet exceeding loud, the Mount on fire and smoke ascending as the smoke of a furnace, with the Mount quaking greatly, and amidst it all, God, Himself, was there.

What a terrible scene! The people all afraid of God and the terrible scene accompanying His presence.

This proved too much for them. They could not stand it, even though it be the God whom they delight to serve. What's the trouble? Man too weak. Can't stand such a scene. His very soul shakes and fails him. The scene is too divine for such a weak mortal as man, it is one upon which angels might longed to have looked.

But O, discouraged souls; don't stop there, look yonder to Mount Calvary. What is it? A Christ dying, a Savior for you and me. No great noise, only as the earth shakes in sympathy with the dying Son of God. No smoke as of a great furnace. The fire is not there. The people are not afraid. Christ does not look down upon us in that moment with such terrible vengeance and forbid mankind to draw near, but O, while in the very agony of death, He pleads and begs. He shows His mercy, reveals His love, when He cries, "Father, forgive them, for they know not what they do." O, the mercy shown such rebels! The world need not stand afar off, and gaze in astonishment upon the great transformation scene, beholding the abridger of the law, but may draw near and proclaim the loud author of "Mercy is fire," and glory with Christ in the cross.

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

THE CROSS.

Isa. 53: 1-9.

Read the whole chapter again and again. What a picture! What a marvelous description! What a masterpiece of word-painting! It is the Bible in miniature, the Gospel condensed. It is a portrait of Christ so intensified and vitalized that you can see the Saviour living, suffering, dying. How pathetic this portrayal! Who can gaze long upon it without the softening effect of grateful sympathy. Tenderly we behold it, resolutely pledge new allegiance, and prayerfully go forth to exemplify, even though imperfectly, the life of Him with whose stripes we are healed. Healed? From what? From that which made the terrible cross a necessity. Without mentioning the awful reality we may behold it in its results:

1. Griefs. Were there no sin, grief would be unknown.
2. Sorrows. What a harvest of sorrow is constantly being gathered from the sowing of sin!
3. Transgressions. How manifold are these, and what perverseness do they demonstrate!
4. Iniquities. Low, low sinks the man with whom sinfulness has become a second nature.
5. Disease. A diseased body is bad enough, but not to be compared with a mind diseased and the whole spiritual nature prostrate with ill-health.
6. Gone astray. What a kindly putting of a sad case! As if Christ would win us by His gentleness and shepherd-like solicitude.

The Hydra-headed Monster.

1. Sin is a deliberate, bad, free choice—a wilful act.

2. It breaks the equilibrium of our life-forces.
3. It throws the soul's powers into discord.
4. It weakens all our moral energies.
5. It causes pain, sorrow and despair.
6. The longer it is encouraged, the more terrible are its ravages.
7. If persisted in, inevitable and eternal ruin must be its ultimate effect.

Analogies.

1. The balsam tree gives forth balm to heal the wounds of those that cut it. Thus our atoning Saviour is ready to heal even those who wound Him.
2. Should a prince die to expiate the treason of his own subjects? This and more did the King of all worlds.
3. Trajan rent his clothes to bind up the wounds of his soldiers. Jesus gave His life that men might learn how to escape falling into sin's harmful hands.

"What Thon, my Lord, hast suffered,
Was all for sinners' gain;
Mine, mine was the transgression,
But Thine the deadly pain."

Thus by the sufferings of Christ was the Cross transformed from a symbol of ignominy into the most glorious of all emblems. It now stands for the deepest possible expression of God's love. Heathen religions offer some one else as a sacrifice—Jephthah sacrificed his daughter; Agamemnon offered Iphigenia to Diana; the Hindu mother sacrifices her child to appease idols. But Christ offers Himself. He "did not toss an infant into the Ganges to please the gods; He cast Himself in and left the infant on the bank among the world's flowers."—Zion's Herald.

Dear Leaguers: You will observe that our editor in the issue of the 28 ult., made a bold plea for an assistant secretary of the League, for the further promotion of the work in our field.

The plea holds good and was a timely one. We are sadly in need of just such help, but by all means, let us put forth every effort to make the work even far better than what it actually seems to be. Don't put everything aside, waiting for an assistant secretary and fail to do anything.

It is indeed hoped that many of the Leagues that are now dead or dying will be aroused from their morbid drowsiness, and take on a new and more vigorous form, and we earnestly pray that in many of our more important charges, where there are no Leagues whatever, that ours may be organized within the next thirty days.

Begin now, organize at once. By writing to Rev. E. A. Schell, D. D., No. 57 Washington St., Chicago, Illinois, or this office, you can get all of the literature needed to help in organizing. After mature deliberation on the part of the officers of the League, pastor and presiding elder—for the League can be successfully managed by most any one possessing a fair amount of knowledge.

Should we get a secretary, this appointment means more Leagues, whether he can reach you or not. Leagues that are alive and aggressive, are a blessing to a community. Leagues that promote intelligence and true piety among the young. As the door widens for us, so must we gladly struggle and toil to make happy the many perishing souls that are around us. Increased honors bring increased responsibilities.

Now dear Leaguers, we shall strive to assist you in every way possible through the Southwestern. Any information that you may desire, point of law or ruling that may trouble you, any plan that you would like to suggest that may prove helpful to some one else, you will find this column open to you, for it is our earnest desire to make this department so interesting that in the very near future it will prove itself to be an indispensable part of the paper.

How are the revivals? Are you praying for the outpouring of the Holy Spirit? O, Leaguers, don't remain idle, and say there is nothing for you to do; only look around you, and see if you don't find many a soul perishing for want of the Gospel.

Go to them; tell them of a Savior. Plead with them earnestly. Point them to Jesus.

What about the singing? That is a great pow-

er in revivals. See to it that the choir furnish good singing. Sing soul-stirring hymns; hymns that move men, women and children to tears, and make them feel the awful weight of their sins.

Use either the Epworth Hymnal, Junior Hymnal, or any other from our own Book Concern. With any of the above books in a revival meeting and a heart full of gospel fire, souls will be gathered. Try it and see.

Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me. (Rev. 3:20.)

The Third International Conference of the Epworth Leagues of the Methodist Episcopal Church, South and the Methodist Church of Canada will be held at Toronto, Canada, July 15-18, 1897.

In the great Conference of Chattanooga, there were upwards of fifteen thousand young people, and at this coming session, the General Officers are expecting no less than twenty-five thousand.

We are not yet able to say upon what basis delegates are to be elected, but we know that all Leaguers that can be present are requested to be there.

Ample halls will be provided for the meetings, fine speakers and enthusiastic young people will take part in the programme, cheap rates will be granted by the railroads. No one need stay away for fear of being unwelcome. It's the land of the Lion and you will be safe; even the Southerner will give you a cordial welcome there.

What are you doing for the Southwestern? You can't be loyal to your church and not take any of her papers. The Southwestern is our paper. Every Leaguer ought to have it, and the Epworth Herald at least. Now that a page is devoted to our cause, why the best way to show your appreciation is to let every League pledge to send at least twelve cash subscribers by the Fourth of March.

If only the Leagues in the patronizing territory should do this, why that would mean 7,000 subscribers. How easy to do it. Won't you try? Let some good, live energetic person who is a member of the League, begin a vigorous canvass at once in behalf of the Southwestern.

What League will be first to send the twelve cash subscribers? Now is the chance. Let us hear from you.

Write us short, spicy news about your League. We will be glad to hear from you.

We call special attention to the Epworth League Literary and Religious Reading Course. Though the time allotted for the course of 1896 has almost expired, yet it would prove quite a handsome addition to one's private library, to possess the books.

The four books are for this purpose only, and will be found full of practical suggestions for Leaguers. They may be bought of Eaton and Mains, Southwestern office at two dollars per set, not prepaid. (30 cents additional for postage or express.) Any Leaguer purchasing the set may receive a certificate certifying that he or she is a member of the Reading Course, by sending twenty-five cents to Dr. Schell.

We trust that many of the Leaguers will be ready to enter the Course of 1897, and help spread the work of religious reading in this part of the vineyard.

We may read enough, but I fear that it's the unprofitable kind, hence, we receive no special blessing or benefit. Let us put only that which is pure and chaste in the hands of our young people. We shall have more to say about this course later on.

Get your literature and organize at once.

Study the workings of the League.

What about the wheel, can you make it go? Try it.

A life without a motive is like a string without a kite.

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I. B. SCOTT, D. D., Editor.

Please Note That—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. In ordering the address of a subscription changed, give name of the old postoffice as well as the new.
4. When the Advocate does not arrive regularly, notify us by a postal card.
5. The date of your address label shows to what time your subscription is paid.
6. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

THE SEPARATE CAR LAW IN SOUTH CAROLINA.

Notwithstanding the triumphant reign of the hayseeds in South Carolina, they have had a real hard time in their effort to pass a Separate Car Law in that State. The bill introduced a few days ago on that subject was the sixth attempt to pass such a law; every one of which has thus far proved unsuccessful. In fact, on this last occasion the Committee in the Senate reported adversely on the bill. But it is not the law of the Tilmanites to give up, hence as soon as they rest a while, they will of course try it again. And yet it seems to us the present law of the State, which allows each passenger the choice between the second class car at three cents or a little less, depending on the importance of the railroad line, or the first-class car at three cents or a little more, depending on the same, is about all any fair-minded people could ask. This law frees those who prefer to ride in the first-class car from the objectionable class of whites and Negroes as well. These almost, without exception, take the second class, because it is cheaper, and sometimes a few of those of the better class do so for the same reason. This ought to be wholly satisfactory to our Southern friends, unless the law is aimed specially at the better class of Negroes. This we have sometimes thought the case.

When the Rev. Henderson, of Brooklyn, wrote the article to the Freeman which reflects on barbers, wonder if he knew that the publisher of that paper is a tonsorial artist, and a successful one at that?

We can see no reason why a man's being a barber should disqualify him for any position to which he may be called and for which he may be otherwise qualified. Of course there are some bad men who are barbers, but the same can be said of all callings and professions. Let men be measured by the real amount of manhood there is between the top of his hat and the soles of his shoes, rather than the fact that he labors with his hands or his head. Man degrades labor very much oftener than does labor degrade man.

It is indeed a hopeful sign to see the interest the great railroad companies are taking in that department of the Young Men's Christian that provides for the spiritual needs of thousands of their employees. Twenty-eight presidents and vice-presidents of great railroad companies met recently in Chicago to consider matters pertaining to this work. During last year, the roads themselves spent \$150,000 to aid in the work. The Association has fully 30,000 members among railroad employees, and 150,000 attended its meetings last year. They own property and real estate valued at \$300,000 and no doubt much good is being done for this class of persons who are often kept out of the regular church worship by their constant service for the public.

STATISTICS OF CRIME.

Murder begets murder and crime breeds crime. The state of our country just at this time seems to be truly deplorable. Crimes are being committed in high and low places and criminals go stalking through the land with perfect impunity. The murderous spirit that has been kept alive by the effort to keep the Negro in his place is bearing fruit that is beginning to make some people in this country open their eyes. Practice makes perfect even in matters that are injurious and destructive, and it is evident that the spirit of murder is constantly developing and destroying. The Chicago Tribune, which has given much attention to crime in this country, gives the following figures:

"The number of murders in the States attained last year the unprecedented figure of 10,500, as compared with 9,800 in 1894, 4,290 in 1890, and 1,808 in 1885. Hence the increase of homicidal crime is of a most rapid and serious nature. The suicides in 1895 numbered 5,750, as compared with 4,912 in 1894, 2,040 in 1890, and 978 in 1885. The legal executions in 1895 were 132, being the same as in 1894, whereas in 1890 they were 102, and 108 in 1885. The lynchings or illegal executions were 171 in 1895, as compared with 194 in 1894, 127 in 1890, and 108 in 1885. Hence there was a decrease of 23 for that year as compared with 1894. Both as regards legal and illegal executions in the United States, there is an extraordinary difference between the ratio of increase in the two classes, and the amazingly rapid development of murder of recent years. Thus the combined legal and illegal executions for the 1,808 murders in the year 1885 were 289, or nearly as many as the combined number, 303, for the 10,500 murders for 1895."

THE TREATY BETWEEN VENEZUELA AND ITS BRITISH DISPUTANT SIGNED.

It looks very much as though the interposition of the United States in the Venezuelan boundary dispute is about to result in some good. Why could not Uncle Sam turn to now and help little Cuba out. The Central has this to say of the treaty just signed:

"Last week the treaty for the settlement by arbitration of the boundary dispute between Venezuela and British Guiana was signed in Washington by Sir Julian Pauncefote, British Ambassador, and Senor Jose Andrade, the Venezuelan Minister to this country. The treaty provides for five arbitrators—Rt. Hon. Baron Herschell, and Hon. Sir Richard Henn Collins, one of the justices of her Majesty's Supreme Court of Judicature, representing Great Britain; Chief Justice Fuller and Justice Brewer, of the United States Court, representing Venezuela; and a fifth arbitrator to be selected by the other four. They are to meet in Paris within sixty days after the printed arguments have been submitted to them, and their decision is to be accepted as a full and final settlement of all questions referred to them. The character of the men selected as arbitrators is a guarantee that the interests of the parties to this boundary dispute, which has dragged along so many years, and which a short time ago threatened to involve England and the United States in war, will be dealt with justly. The treaty now goes to the Venezuelan Congress, where it should be promptly ratified."

On April 15th, fifty years will have passed since our first missionaries sailed from this country to carry the Gospel to China. It was ten years before a single conversion took place, but now we have two Annual Conferences, three Mission Conferences in that country and these include a membership of 16,500.

Mr. Moody, the Evangelist, was sixty years old on the 5th inst. His friends honored him by building a chapel in connection with his Mt. Vernon School for Boys. The chapel is to cost \$30,000, collected mostly, if not wholly, in England.

OUR NEW CENTURY — \$100,000 FOR CHRISTIAN EDUCATION BY JANUARY 1, 1900.

Children's Birthday Offering, Sunday, March the 14th.

By Rev. M. C. B. Mason, Corresponding Secretary of the Freedmen's Aid and Southern Education Society.

The enthusiasm with which our people are taking hold of our "New Century Offering" is very encouraging. During the last few weeks I visited the Mississippi, Upper Mississippi, Louisiana, Atlanta and Little Rock Conferences, and have received in cash and subscriptions nearly \$8,000. Subscriptions have ranged all the way from \$2.00 to \$100.00. A note just received from the office informs me that the friends who had sent in their subscriptions before have begun to pay the first quarter of the same. I have not been able to touch all the Conferences and I hereby request all the brethren and friends of the Texas, West Texas, Savannah, Florida and South Carolina Conferences to send in their subscriptions at once. We must get the entire \$100,000 subscribed before May of the present year.

Our Children's Birthday Offering.

The second Sunday in March, after consideration with many brethren in different sections of the Church, has been fixed as the day for the Children's Birthday Collection, an explanation of which has already been given in these columns. The plan is to have every pastor and superintendent secure from every child in his Sunday-school a promise to give at least one penny for every year of his age; for example: a child five years gives five cents; ten years, ten cents, and so on. Some may give five cents per year; others ten cents. This collection is to be taken the second Sunday in March, and the names and amounts reported to me at 220 West Fourth Street, Cincinnati, Ohio, on the Monday following. Each child will then receive from my office a certificate of membership in our "New Century Thanksgiving Association." This certificate, in addition to cuts of our principle Institution will contain pictures of all the Secretaries of the Freedmen's Aid Society from 1866 to the present time. If pastors and superintendents will plan at once, securing a Birthday Collection on that day the plan will be a great success and the amount of money raised by this simple process will be astonishing. Will every pastor and superintendent who will interest his Sunday-school in this plan write me at once?

TO PREACHERS:

The Conference wants to know if you can be trusted; if not, we have no use whatever for you. Luther gave advice to young preachers: "Open your mouth wide and stop soon."

Long introductions to sermons are unnecessary. Go right at your sermon so as to be understood and get through.

One of the greatest needs of our church is denominational backbone—not pulp, but bone. Not men who make apologies for Methodism, we do not need them.

Preach great sermons, and study to make them plain; they will help you.

There are a greater number of congregations of our time under-preached than are over-preached.

Do not be in a hurry to expel a member.

Sometimes better to allow a member to withdraw than to try him. To attempt to try him, he may escape; should he withdraw under charges, there is no way of escape and no scandal.

Make no distinction between your members; the poor must have attention as well as the rich.

Now the question with you is, shall I have a successful ministry? You will if you are called to preach and are faithful to God. You can be successful if you will.

What is the call to the ministry? It embraces the authority to go and help and save men.

Labor for a large number of souls and pray for them.

Ask not for large appointments or salaries, but for souls and success and God will give them to you; then these other things will very naturally follow.

Bishop Hurst.

PERSONAL AND GENERAL.

Dr. Berry, the versatile editor of the Epworth Herald, has been visiting a few of our Southern Conferences, and is entertaining his readers with "Snap-Shots in Dixie."

Bishop Thomas Bowman is kept busily engaged lecturing, dedicating churches, etc. Dr. Reed announced at the Book Committee meeting that the Bishop never allows any congregation to pay him more than his traveling expenses, no matter what service he may render.

Dr. A. E. P. Albert requests us to say to his correspondents that the postoffice at Winsted, La., has been abolished. Friends are therefore advised to address him at Gilbert Academy, Baldwin, La.

Rev. H. Swann, the representative of this General Conference District, passed through this city en route home from the Book Committee Meeting, which convened in New York City on the 9th inst. He called at our office and was much pleased to find us in such pleasant quarters.

Bishop McCabe is in the city and is capturing all hearts. The people crowd every church he attends. Even St. Charles Avenue church, composed of our white membership in this city, was filled to its utmost capacity. The people are delighted with both his preaching and his singing.

Rev. Hartley Jackson is in the midst of glorious revival and pentecostal work; with services day and night, at Huntsville, Texas. Many souls are being converted and nineteen had joined the church when he wrote. Presiding Elder. Culbreath is helping him.

SOUTH CAROLINA CONFERENCE.

The South Carolina Conference assembled in Columbia, February 3, 1897, Bishop Hurst presiding. J. B. Middleton was elected Secretary, with J. L. Grice and E. B. Burroughs assistants.

The Conference appointed a reporter from whom we expected a full report, but unfortunately it has not come in time for this issue. We are glad, however, to be able to give the appointments and benevolent collections.

Benevolent Collections.

Missions	\$2137.20
Church Extension	194.41
S. S. Union	327.05
Tracts	55.67
Freedman's Aid	1401.20
Education	492.50
Bible Society	13.00
W. F. Missions	5.00
W. H. Missions	27.50
General Conference	4.00
Conference Claim	94.95
Total	\$4937.58

Appointments.

BEAUFORT DISTRICT.

B. F. Witherspoon, Presiding Elder.

Aiken	F. E. McDonald
Allendale	M. C. Cook
Appleton	T. G. Robinson
Bamberg	A. G. Kennedy
Barnwell	S. D. Williams
Beaufort	W. G. Valentine
Cottageville	C. H. Harleston
Denmark	W. R. A. Palmer
Ehrhardt	J. T. Latson
Grahamville	B. T. Miller
Green Pond	J. S. Tyler
Hampton	G. S. McMillan
Holly Hill, Supplied	I. W. Singleton
Jacksonboro	B. J. Boston
Midway	V. S. Johnson
Reevesville	Henry Baker
Ridgeville	P. D. Harris
Rosess	Ellis Forrest
Ruffin	G. W. Gantt
St. George	H. H. Matthews and J. K. Lockwood
St. Paul	J. T. L. Dunham
Seiglingville	J. W. Connelly
Springfield	S. S. Lawton
Springtown	J. L. Chestnut
Summerville	R. A. Thomas

Ulmers	H. O. Frederick
Walterboro	J. L. Henderson
Weimer	W. G. White
Yemassee	E. J. Curry

CHARLESTON DISTRICT.

C. C. Jacobs, Presiding Elder.

Bethesda	S. H. Jefferson
Black River	L. L. Thomas
Camp Ridge	Benjamin Bdown
Charleston, Centenary	H. E. Froelarc
Charleston, Centenary Mission	N. W. Gilliard
Charleston, Old Bethel	J. H. Johnson
Charleston, Wesley	J. F. Page
Cooper River	Daniel Brown
Forrester and Manning	D. G. Johnson
Georgetown	D. Salter
John's Island	J. R. Townsend
Kingstree	J. B. Middleton
Kingstree Ct.	A. Lewis
Ladson and St. James	Peter Camlin
Lanes	F. Montgomery
Lake City	G. W. Williams
Maryville and St. Andrews	Wm. David
Pinopolis	A. H. Harrison
St. John's	S. Simmons
St. Mary's	R. H. Bostic
St. Stephen's	J. Gordon
St. Thomas	J. Lucas
South Santee	C. B. Lowery
Turkey Creek	A. D. Franklin
Washington St.	H. M. Murphy

FLORENCE DISTRICT.

A. G. Townsend, Presiding Elder.

Alcot	W. S. Neal
Ashland	B. F. Gandy
Bennettsville	C. R. Brown
Beulah	W. M. R. Eaddy
Bostick	J. J. July
Crestersfield	A. B. Morrissey
Cheraw	A. E. Quick
Clio	L. G. Gregg
Cypress	J. A. Harroli
Darlington	E. B. Burroughs
Florence	N. J. L. Grice
Hartsville	F. C. Weston
Jefferson	A. B. Murphy
Kershaw Mission	C. H. Daniels
Lamar	A. R. Smith
Little Rock	G. W. Cooper
Lynchburg	A. Middleton
Lyra	G. W. Shackelford
Marion	J. W. Dore
Mars Bluff	B. M. Pegues
Mayesville	F. L. Baxter
Mt. Zion and Bethel	C. C. Robertson
North Marlboro	B. Robertson
Oswego	T. Sims
Salem and Wesley	B. S. Jackson
Sellers	M. V. Gray
Shiloh	J. McEaddy
Smyrna	E. W. Adams
Spears	J. T. Wilson
Syracuse	N. T. Spencer
Tatum	W. Thomas
Timmons ville	W. McWillie

GREENVILLE DISTRICT.

J. A. Brown, Presiding Elder.

Aimwell Ct.	A. J. Robinson
Anderson Station	J. McLeod
Belton Ct.	W. H. Green
Easley Ct.	W. G. Deas
Greenville Station	D. M. Minus
South Greenville Ct.	J. H. Parks
North Greenville Ct.	J. R. Rosemond
Rock Mill and Lowndesville	J. Goodlett, and G. F. Miller
Seneca Station	J. D. Whitaker
Seneca Ct.	J. W. Groves
Liberty Ct.	J. D. Mitchell
Olio Ct.	F. W. Vance
Pendleton Ct.	E. J. Foster
Marietta Ct.	J. C. Martin
Walhalla Ct.	C. L. Martin
Williamston Ct.	A. S. J. Brown

ORANGEBURG DISTRICT.

J. E. Wilson, Presiding Elder.

Antioch	F. J. R. Brown
Branchville	S. A. King
Camden	E. C. Brown

Camden Ct.	F. D. Smith
Columbia	R. L. Hickson
Edisto Forks	J. B. Taylor
Elizabeth and Lexington	S. S. Butler
Jamison	D. J. Sanders
Longtown	B. G. Frederick
Macedonia	B. J. Davis
Mechanicsville	J. B. Thomas
Mt. Zion	C. H. Dangerfield
Orangeburg	W. M. Hanna
Orangeburg Ct.	J. S. Thomas
Pineville	M. Stewart
Rock Spring	W. McIntosh
Rowesville	J. E. A. Keeler
Smitville	J. W. Brown
Sumter	M. M. Mouson
Sumter Ct.	W. H. Jones
Waterce	J. P. Robinson
L. M. Dunton, President Chaffin University, W. M. Baker, left without appointment to attend one of our schools.	

SPARTANBURG DISTRICT.

N. T. Bowen, Presiding Elder.

Blacksburg	J. W. Moultrie
Campobello	W. Griffin
Catawba	To be supplied
Clover	H. C. Asbury
Cowpens	S. Greene
Gaffney	R. C. Campbell
Greer,	W. Littlejohn
Greenwood	W. S. Thompson
Webster	A. D. Harris
Newberry	G. W. Beckham
Reedville	W. H. Redfield
Rock Hill	W. R. Jervay
Spartanburg Station	I. E. Lowery
Spartanburg Ct.	D. H. Kears
St. Mark	S. S. Sparks
Wellford	W. B. Bowers
Yorkville Station	C. C. Scott
Yorkville Ct.	Moses Cherry
St. James	To be supplied

The Jim Crow car bill which has been pending before the Legislature of South Carolina, will be unfavorably reported to the Senate Committee. The bill went through the House, and on its second reading got a large majority. The roads had not taken the measure very seriously because there has been one before the South Carolina Legislature nearly every term for twenty years. But when the House developed a strong sentiment in favor of the measure, the lines concluded that they had better get in some work, and they lost no time. Yesterday news came that the bill would die in the Senate.

The measure required the roads in that state to furnish two compartments in first-class cars, one for whites and the other for blacks, or furnish two first-class cars, one for whites and the other for blacks, on every train. This would have increased the equipment of the companies, and they objected to it. South Carolina has two classes of passenger rates now, first and second. If the Negro will pay a first-class fare, he can sit in a first-class car. This law will continue in force. The proposed law excepted nurses, and Negroes traveling on relief trains in case of accidents, and excepted passengers on vestibule trains.—Selected.

Miss Grace White, who went to Africa as one of Bishop Taylor's missionaries in 1891, died at her post of African fever about the middle of December.

"Whatever success I have attained at the bar was attained without a course at a law school," writes Ex-President Harrison, in the January Ladies' Home Journal, in reply to a request from the editor of the Journal that he would answer a correspondent as to the possibility of making a success at law without a course at a law school. "I studied law in the office of a leading law firm in Cincinnati. That a course of lectures by able professors upon the law, as upon any other subject, is invaluable to the student, I do not doubt. But these professors derived their information from books, to which the student has access, and he may grub knowledge for himself if he has the requisite pluck and industry. The casual and casual instruction which the student gets in a law office are of the first value to the practitioner."—Ex.

DOINGS OF THE WORKMEN.

Brenham Charge (Texas Conference).—The outlook for the year is still better than in our previous letter. The first Quarterly Conference was preceded by the Quarterly Lovefeast Thursday night, Feb. 4th, when the church was brought into a higher plane of Christian fellowship, and the whole body of believers appear as though in a new world.

The Quarter, Friday night, the 5th, brought a band of happy brothers with each report ready. Sunday, Feb. 7, was a day's journey Heavenward. 57 Communed, collected for Presiding Elder \$20.20; collected for pastor, \$5.15. The Sunday-school Committee is working hard for the Library; some cash on hand for the Southwestern Christian Advocate. God speed the work. Thos. Cole, P. C.

F. T. Adams, P. C., Heidelberg, (Miss.) Circuit.—Rev. J. M. Shumpert, D. D., held his first Quarterly Conference here.

My appointments for preaching are as follows:

First Sunday in every month, Heidelberg; second Sunday in every month, Puchuta; third Sunday in every month, Sandersville; fourth Sunday in every month, Friendship. Class Meetings at Heidelberg every second Sunday; Sandersville every fourth Sunday; Puchuta every third Sunday; and Friendship every second Sunday. Epworth League once a week.

J. W. Smith, Schriever, La: You can expect the renewal of my subscription for the Southwestern in a few days. I am trying to work up a Southwestern club. The outlook is favorable. The Southwestern has always been a good paper, but it is now better than it ever was before. I could not feel myself a loyal Methodist if I were not a subscriber to the Southwestern, "The Methodist Light House." You have enlarged the Southwestern and every Methodist ought to become interested for its larger circulation among our people. May God bless the editor. May every Methodist, from the laymen to the Bishop, say we will not be contented until it shall have reached every home in this great Methodist family of ours.

T. S. Morris, Simpson Chapel, Austin, Texas: Our first Quarterly Conference convened Dec. 27, with Rev. Moses Smith, P. E., in the chair. It proved a great blessing to all. The reports were ably rendered. Raised for the Presiding Elder, \$5.60. Received into the church three.

A fearful storm passed over our little church some few weeks ago, almost shaking some of the pillars upon which it stood. At an usual hour in the night, the church was found light-

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•DR•

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CREAM
BAKING
POWDER**
MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
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ROYAL is the only baking powder made on scientific principles. Trained chemists in every department. All ingredients must test to standard strength and absolute purity. If you care for your health, or if you study plain, simple, every-day economy, it is imperative that you see to it that no baking powder but the ROYAL enters your kitchen. The low-grade, cheap powders contain alum and lime and injuriously affect the stomach and kidneys.

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ed and the strains of music were heard echoing and re-echoing through the air: "There's a stranger at the door, etc." The door which was shut was opened and those heavenly visitors bade welcome. Now, to my surprise, twenty-seven angels clothed in human flesh and dressed in human clothes stood with laden hands with many good things, which they laid in my kitchen, and around on tables and chairs. Time will not allow me to mention names, but I like such storms. Come again, stormers!

D. W. Wynn, Fayetteville, Ga: Allow me space to give the history of my work in the Methodist Episcopal Church. In 1877 I joined the M. E. Church at Newnan, Ga., and in every office that I served I proved to be faithful. In 1882 I moved to Atlanta, and there I went into the Lloyd Street church, which I served faithfully for 7 years; after which I joined the Savannah Conference, of which I served the appointments as follows: At Marietta, Ga., I served three years, finding only three members of our church and not a foot of land to build on, but after three hard years' work I left this charge with a beautiful church lot and a church with a membership of 48; then I was assigned to Douglasville charge, and served it three years, and built two churches and added to the

church as many members as 196, during the two years. I was sent to Lithania, Ga. I was at this charge only one year, and I strived very hard to build our church in this place, but owing to the hardness of times I failed, but added to the membership 36. I was then assigned to Elberton charge. I served this charge three years and built one church and repaired on, and during this time added to the church 208 members. I was next assigned to Fayetteville charge, and there began a grand and noble work, but for some unkind friends' sake I was suspended May 27; but in every charge that I served as pastor, I labored for the Southwestern. Now, to think after so many years of faithful work, there are men who have not done anything in the church but mistreat me, but I shall leave it with them. So, you see, my wife and I have done a great work in the M. E. Church, but I leave the church with them and will meet them at the Judgment Seat. So I thank God that my calling is above the calling of men. So may God's blessing remain among you all forever more.

Edward Fields, Darrow, La.: La Grippe is rampant here, and Sister Fields is one of gits' victims, having confined to her bed since the 20th of January. This has prevented me from going to my work. She is improving very slowly. I am praying, waiting, hoping and trusting in the Lord.

J. H. Pickens, Frost Bridge, Miss.: Allow me to say something about the grand old Southwestern, in which I am deeply interested. I thought it was grand enough before, but since you have made such a wonderful improvement by the enlargement, it has caused me love it the more. And it is such nice company to me. My wife loves to read it, and I think I will send you the names of five more cash subscribers in a short while. I am not going to rest until I have your paper coming to everyone's house near me.

Mrs. Kattie Pickens, Frost Bridge, Miss: The second Sunday in this month was a blessed day with us. We met at the church for prayer-meeting, and after a few prayers we had class-meeting. We never witnessed a better time. I thought of the day of Pentecost. Our beloved pastor was at the Conference, and we felt lost, but the Lord met with us. We are glad to see R. W. C. H. Brown back again this year. He is a Christian man and is loved by everybody on the Waynesboro Circuit. We hope to do well this year.

MY NEIGHBOR TOLD ME

About Hood's Sarsaparilla and advised me to try it—This is the kind of advertising which gives Hood's Sarsaparilla the largest sales in the world. Friend tells friend that Hood's Sarsaparilla cures; that it gives strength, health, vitality and vigor, and whole neighborhoods use it as a family medicine.

HOOD'S PILLS act easily and promptly on the liver and bowels. Cure sick headache.

The Arbitration Treaty.—The Treaty has been recommended by the Senate Committee for approval with certain amendments. It is not certain that it will be approved; and, if it is past with the amendment, it is very doubtful whether it will be acceptable in that form, to Great Britain. Great pressure is being brought to bear on Senators to induce them to sustain the Treaty without amendment. Some of the honorable Senators take the position that such attempts to influence action are impertinent and infringe the rights of Senators. Memorialists and critics do not seem to be much affected by the indignation of these Senators.



The papers are full of deaths from

Heart Failure

Of course

the heart fails to act when a man dies, but "Heart Failure," so called, nine times out of ten is caused by Uric Acid in the blood which the Kidneys fail to remove, and which corrodes the heart until it becomes unable to perform its functions.

Health Officers in many cities very properly refuse to accept "Heart Failure," as a cause of death. It is frequently a sign of ignorance in the physician, or may be given to cover up the real cause.

**Warrant's
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will remove the poisonous Uric Acid by putting the Kidneys in a healthy condition so that they will naturally eliminate it.

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Miss Charlotte Hickman,
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CONFERENCE NOTICES.

MARION DISTRICT.

First Round.

Selma	Feb. 17
Oak Grove	Feb. 20 21
Newberne	Feb. 27 28
Eutaw	March 6 7
St. Paul and St. Mary	March 13 14
Fanneshell	March 17
Tuscaloosa	March 20 21
Marion	March 27 28
Old Town	April 3 4
Jackson Chapel	April 10 11
Gainesville	April 17 18
Clinton	April 24 25
Bethany	May 1 2
Union	May 8 9
Scotts and Allens	May 11 12

Let each pastor plan to take the benevolent collection at once. See each member and let them say what they will give. Make a note of it and begin the collection. Also subscribers for the Southwestern.

F. L. Teagues, P. E.

AUSTIN DISTRICT.

Second Round.

Austin Ct.	March 6 7
Simpson Tabernacle	March 8 9
Wesley Chapel	March 13 14
Georgetown	March 20 21
Temple	March 24 25
Davilla	March 27 28
Taylor and Granger	April 3 4
Belton	April 10 11
Manor and Littig	April 17 18
San Marcos	April 20 21
Lockhart	April 24 25
Cedar Creek	April 24 25
Luling	May 1 2
West Point	May 8 9
Winchester	May 15 16
Giddings	May 22 23
Burnet	May 29 30

Moses Smith, P. E.

MONTGOMERY DISTRICT.

First Round.

Pensacola	Feb. 13 14
Warren St.	Feb. 19 21
Wesley and Theodore	Feb. 27 28
Tensas	March 6 7
Mt. Sterling	March 13 14
Brewton and Pollard	March 20 21
Flat Creek Mission	March 23 24
Castleberry	March 27 28
Evergreen Mission	March 30
Evergreen	April 3 4
Greenville	April 5
Prattville and Hardaway	April 10 11
Montgomery	April 17 18
Union Springs	April 24 25
Brown's Grove and Aberfoil	May 1 2
Troy	May 8 9

E. M. Jones, P. E.

OPELIKA DISTRICT.

First Round.

Opelika	Feb. 20 21
West Point	Feb. 27 28
La Fayette	March 6 7
Five Points	March 13 14
Roanoke	March 20 21
Jackson Gap	March 26
Alexander City	March 27 28
Dadeville	April 3 4
Camp Hill (Mt. Lebanon)	April 10 11
La Fayette Ct.	April 11 12
Flint Hill	April 16
Sykes Mill	April 17 18
Eclectic	April 24 25
Bethel	May 1 2
Tallassee	May 8 9
Wedowee	May 14 16
La Mars	May 15 16
Ashland	May 22 23
Sylacauga	May 29 30

The District Stewards of the Opelika District are hereby called to meet at Opelika, in St. Paul M. E. Church, Mar. 3rd.

Pastors of the District will please be-

gin at once to push every interest of the church.

Remember we are to have love-feasts on the Friday night preceding each Quarterly Conference, and our Quarterly Collections will begin then. There will also be preaching on the Saturday as well as Sunday. Your brother,

H. N. Brown.

HOT SPRINGS DISTRICT.

First Round.

Bearden	Feb. 20 21
Camden	Feb. 25
Magnolia	Feb. 27 28
Lewisville and Canfield	March 6 7
Texarkana	March 13 14
Texarkana Ct.	March 14 15
Wilton	March 18 19
Horatio	March 20 21
Fulton	March 27 28
Locksburg	April 3 4
Centre Point	April 10 11
Bingen	April 17 18
Nashville	April 20 21
Clow	April 24 25
Gurdon	April 27 28
Hot Springs	May 1 2
Caddo Gap	May 8 9

Let the pastors begin now and raise each his apportionment of benevolence and forward at once to proper places. Let each quarter be responsible for itself by reporting at each Conference what may be raised. Brethren, our district won the banner last year by raising more money than any other. Shall we keep it, is the question. If you will, we shall make an altogether pull. I am, your brother servant,

J. E. Toombs, P. E.

LAGRANGE DISTRICT.

First Round.

LaGrange Ct.	Feb. 20 21
LaGrange Station	Feb. 21 22
Harris City	Feb. 26 28
Woodbury	Feb. 27 28
Troup Factory	March 6 7
Greenville	March 13 14
Zebulon	March 20 21
Culloden	March 27 28
Barnesville	April 3 4
Liberty Hill	April 10 11
Forsyth	April 17 18
Macon Station	April 18 19
Macon Ct.	April 20
Fort Valley	April 21
Columbus	April 22
Chipley	April 24 25
Whitesville	May 1 2
Hardeman	May 3
Talbotton	May 5

My Dear Brethren: This begins our second year's work. Let's take our last year's motto: "One thousand converts and all of the collections to the top."

District Steward's and Preacher's meeting at Woodbury, March 19th, at 10 o'clock, a. m.

Easter Sunday April 18th. Get your cards, put them in the hands of good workers and make Easter a great Missionary collection day. Lovingly yours,

James Jackson, P. E.

WAYNESBORO DISTRICT, GA.

First Round.

Rocky Ford	Feb. 13 14
Sylvania	Feb. 20 21
Asbury	Feb. 27 28
Bascom	March 6 7
English Eddy	March 13 14
Waynesboro Station	March 20 21
Mount Vernon	March 27 28
Millen	April 3 4
Augusta and Mission	April 9 11
Stattensboro	April 17 18
Waynesboro Ct.	April 24 25
Excelsior	May 1 2
Belleville and Thrift	May 8 9
Wadley	May 15 16
Girard	May 22 23

Dear Brethren: This is beginning of

a new year's work. Let us not be satisfied with past achievement, but push for future success. Let each pastor get the programme for Easter at once and begin to prepare for Easter service, raise every dollar possible on your mission assessment and send it at once to A. B. Leonard, 150 Fifth Avenue, N. Y. Let it not be heard, "I wasn't ready." The district stewards will meet at Trinity M. E. Church, Wednesday, Feb. 24th, at 11:30 o'clock. Each pastor is expected to be on hand. Yours in Christ, R. R. O'Neal, P. E. Millen, Ga.

NAVASOTA DISTRICT, TEX.

Dear brethren of the Navasota District: We are confronted with great duty this year. So let us arm ourselves accordingly, by putting forth every effort that will bring success to the church. Remember, brethren, we must demonstrate to the church, that we can do our own work without so much help. Thirty years riding in the church's chariot—that is—the church has been carrying us for thirty years. I think that is long enough, what do you think? Some of our people have been riding so long until they don't want to walk. They must or get out. Too much help weakens our people. People that make their way without having so much help are much stronger in every way. They know how they came. I know churches that haven't any help, yet they seem to get along about as well as we do. So let us demonstrate to the church that we can and will do our own work. This we must do or go down; and we cannot afford to go down. In order to win we must bring everything into play. You can raise your entire benevolence on Easter, or thereabout, if you will press the claims of the church and have every member to understand that a dollar from everyone, and more from those who are able to pay it. We want a faithful ministry. Nothing shorter than a faithful ministry will accomplish the work of the church.

The faithful ministry is that ministry that will equally care for each department of the church. We want a thousand souls for Christ this year—for this is the first requisite. So start your religious ball to rolling. We must have a thousand dollars for benevolence this year, and five hundred cash subscribers for the Southwestern.

Now brethren, all I have said, we can have and more besides. Do our part and the Lord will to His part. Put every member in line, get ready for action. I want to help you to succeed. See that the class leader does his or her duty. If you see that they can't do it, or will not do it, remove them—and do the next best thing; you know just what that is. I shall stand by every preacher and every member who will stand by the church.

Brethren: We must succeed and the only way to succeed is to have each member to do his or her duty both spiritually and financially.

See to it, that each leader raises his quarterage from the class and not wait until the Quarterly Conference. Pay off your Presiding Elder in the Conference, and on Sunday he can help you, do you see? We must know every member who does not support the church; if they do not, we must know why. The Lord bless you in your work. I am yours for success,

W. L. Duncan, P. E.

We flatter success rather than greatness.

Sufferers from Coughs, Sore Throat, etc., should be constantly supplied with Brown's Bronchial Troches.

PRICELESS HEALTH

Merit Supported by Indisputable Proof Justifies Us in Making this Generous Offer.

THE GREATEST BOTANICAL DISCOVERY OF THE CENTURY

PERUVIANA

Absolutely essential in the successful treatment of Kidney, Liver, Bladder and Urinary Affections, Bright's Disease, Rheumatism, Gravel, Gout, Female Irregularities and all diseases caused by neglected Kidney, Bladder and Urinary Affections.

A FREE GIFT.

It has cured case after case of ten to thirty years standing, that had been given up by doctors as hopeless. This wonderful SPECIFIC is founded on nature and supported by common sense.

Sidney Higgins, of Liberty, Wisconsin, a prominent Justice of the Peace, described his sufferings as though knives were being thrust in his kidneys. PERUVIANA cured him, and he asks for pamphlets that he may scatter the news.

Below we publish the portrait of the Hon. Walter Cleary, of Kentucky, who writes:

"It gives me unbounded pleasure, unsolicited, to say to you that your great PERUVIANA is undoubtedly the best Kidney medicine the present century has ever seen. I can truthfully say that after months of suffering, three bottles of your wonderful medicine entirely cured me."

Mrs. Marcia Morse, Columbus, Ohio, writes: "May God bless you! I feel very grateful to you for the good the medicine has done me."

Mr. J. W. King, a prominent farmer at Danville, Ill., writes that it cured him of Bright's Disease which two doctors pronounced incurable. Mrs. Serene Standley, of Shelby, Ind., writes that she had tried many doctors and remedies and was about to give up in despair when induced to try PERUVIANA, which promptly cured her. Mrs. S. W. Butler, Belle, Tenn.; Miss Alice Ramsey, Glenlock, Tenn., and many other ladies join in testifying to the wonderful restorative and curative effects in all forms of Kidney and urinary ailments and all other serious troubles peculiar to women. Write promptly for this Free Gift as this generous offer will soon be withdrawn.

IT COSTS YOU NOTHING TO TRY IT.

PERUVIANA HERBAL REMEDY CO., No. 232 East Fifth Street, Cincinnati, Ohio.

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INDUSTRIAL COLLEGE,

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Rev. A. E. P. Albert, A. M., D. D., M. D., Vice-President.

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Total cash expenses per month, including room rent and board, incidental fee and washing: Males, \$7; Females, \$6.50. Young ladies do their own washing. Music extra, per month \$2.

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Vice-President A. E. P. ALBERT, Baldwin, La.

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HOLLY SPRINGS, MISS.

Fall term opens Sept. 30th, 1896. College, College Preparatory, Normal and English courses.

Location—Holly Springs is located on the highest elevation in Mississippi, and is remarkable both for its natural beauty and healthfulness. It is a center of learning and culture for the State, affording to those who attend the schools the highest opportunity for culture and refinement. The university occupies the finest site overlooking it and the surrounding country. These and other advantages of the school can hardly be overestimated. These all its students will find in hard work and noble lives.

G. H. LIBBY, P. E.

WANTED TO BE KNOWN

NOTICE.

To pastors of the Huntsville District.
—My Dear Brethren in the Lord Jesus Christ, called to be saints: Remember the resolution that was made in the Annual Conference: That each member of the Church is requested to pay one dollar for Benevolence this year. You must notify them and see that it is raised; devise plans and show them how it is done. Send and get your Easter Programmes, and make April 18th a missionary day, and try to raise all of your Benevolences. Organize your committees into tribes, and put them to work; try to get everybody to take the Southwestern Christian Advocate; make the second Sunday in every month Southwestern Day; appoint an agent from among some of your members, and have them to make a regular canvass of your charge. Let us have a reading people, and a knowing people, and they will do more for God and His cause. Please organize your Sunday-schools into missionary societies. See New Discipline, Appendix page 53. May God bless you all, and give you great success, Amen. Your Brother in Christ,

A. C. Culbreath, P. E.

OPELIKA DISTRICT, ALABAMA.

Dear Brethren: You will find as follows, the apportionment for the Dist. Parsonage, to each charge according to membership. Go to work, raise, and forward to me at Opelika, Ala., Box 223:

Church	Membership	Amount
Alexander City	300	\$75.00
Ashland	171	42.75
Bethel	100	25.00
Camphill	80	20.00
Dadeville	231	57.75
Eclectic	198	49.50
Flat Hill	90	22.50
Five Points	410	102.50
Jackson Gap	142	35.50
La Fayette	251	62.75
La Fayette Ct.	100	25.00
La Mars	150	37.50
Opelika	115	28.75
Roanoke	195	48.75
Sykes Mill	160	40.00
Sylacauga	100	25.00
Tallassee	75	18.75
West Point	240	60.00
Wedowee	240	60.00

H. N. Brown, P. E.

NOTICE.

The District Stewards of the Hot Springs District are hereby called to meet with the College Hill Chapel, Texarkana, Ark., March the 12th, 1897, at 9 o'clock, for the purpose of fixing the salary of the Presiding Elder for the year according to the direction of the discipline. Let the pastors inform the Stewards of the meeting, that each charge may be represented.

J. E. Toombs P. E.

Rev. S. N. Smith, evangelist of the West Texas Conference writes that the following are his appointments up to date: Calvert, Tex., Feb. 7 to 16; San Antonio, Feb. 18 to March 1; and begins the month of March with Rev. G. H. Shanklin at LaGrange for ten of fifteen days.

NOTICE.

Dear Brethren of the Upper Mississippi Conference, please see to it that all of the Conference Claimants Members take the church paper in your charge. For in so doing they help themselves. Tell them the more papers that we can sell for cash, I mean ours, the more money they will get. Let all learn to help themselves. Now brother pastors, let's put more papers in the

hands of our people this year than we have ever done. God bless you all for the cause. I am yours,

S. H. Nevils, P. C.

NOTICE.

To the members of the Upper Mississippi Conference: Dear Brethren.—The minutes will be ready for distribution in two weeks from date. Please forward to me the amount that you are assessed that there shall be no delay, and oblige, Your Servant,
Fred H. Buntton, Secretary.
Starkville, Miss., Feb. 8, 1897.

BOOKMAKER'S CORNER

Discussing the "Business of a Great Factory" in the March Scribner's, P. G. Hubert, Jr., says, on the question of small economies versus profits: "A certain gigantic flour mill of Indianapolis ascribed a balance on the right side of the ledger one year to the fact that ten hoops had been used on its barrels that year, instead of twelve as in former years. Its margin of profit on a barrel of flour may be seen to have been small enough."

The Living Age has never needed any "New Features" to commend it to the best class of readers. The weekly issue, bearing date Feb. 13, is the Monthly Supplement number, including the supplement, contains 96 pages. The "Monthly Supplement," gives readings from American Magazines, and from New Books, \$6.00 a year. Boston.

The "Methodist Year Book" for 1897.—This serviceable compendium has been published within the last week. It contains one hundred and thirty-four pages, and is filled with valuable information touching things pertaining to Methodism, as well as many interesting and reliable facts of a more general character. The Editor, Dr. A. B. Sanford, has taken great pains to give adequate and accurate representation to the many-sided activities of our Church, and deserves much credit for his unremitting labors. The "Year Book" should find its way quite generally into our Methodist homes, the low price (10 cents per copy) placing it easily within the reach of most of them.

Justin McCarthy, I. Zangwill, Edward Eggleston, Governor Pingree, Lyman Abbott and R. M. Johnson, are among the contributors to the February Magazine Number of the Outlook. A hundred pages of reading matter and fifty pictures, ten special articles, about thirty pages of news comment and criticism. \$3.00 a year. Outlook Company, 13 Astor Place, N. Y.

A True Maxim.

Nothing succeeds like success, is a maxim well applied to Dr. Bull's Cough Syrup, for this famous remedy succeeds in curing every case of croup, cough and cold which it undertakes, and to this alone is due its wonderful popularity. Mrs. E. W. Richards, 2214 E. Cumberland St., Philadelphia, Pa., states: "I have had Dr. Bull's Cough Syrup on my bureau for the last nine years, and have found it a certain and safe cure for croup. I have also found it efficacious in extreme membranous croup, and would advise all mothers to use it." Dr. Bull's Cough Syrup costs only 25 cents, and you should bear in mind, that substitutes simply benefit the dealer's purse. Insist on getting Dr. Bull's Cough Syrup.

Luckeye Bell Foundry
J. W. Vandusen Co. Cincinnati, Ohio.
Best Pure Cop. Church Bells & Chimes.
per and Tin
Highest Grade, Pure Tone, Westminster Bells. Founders of Largest Bell in America.

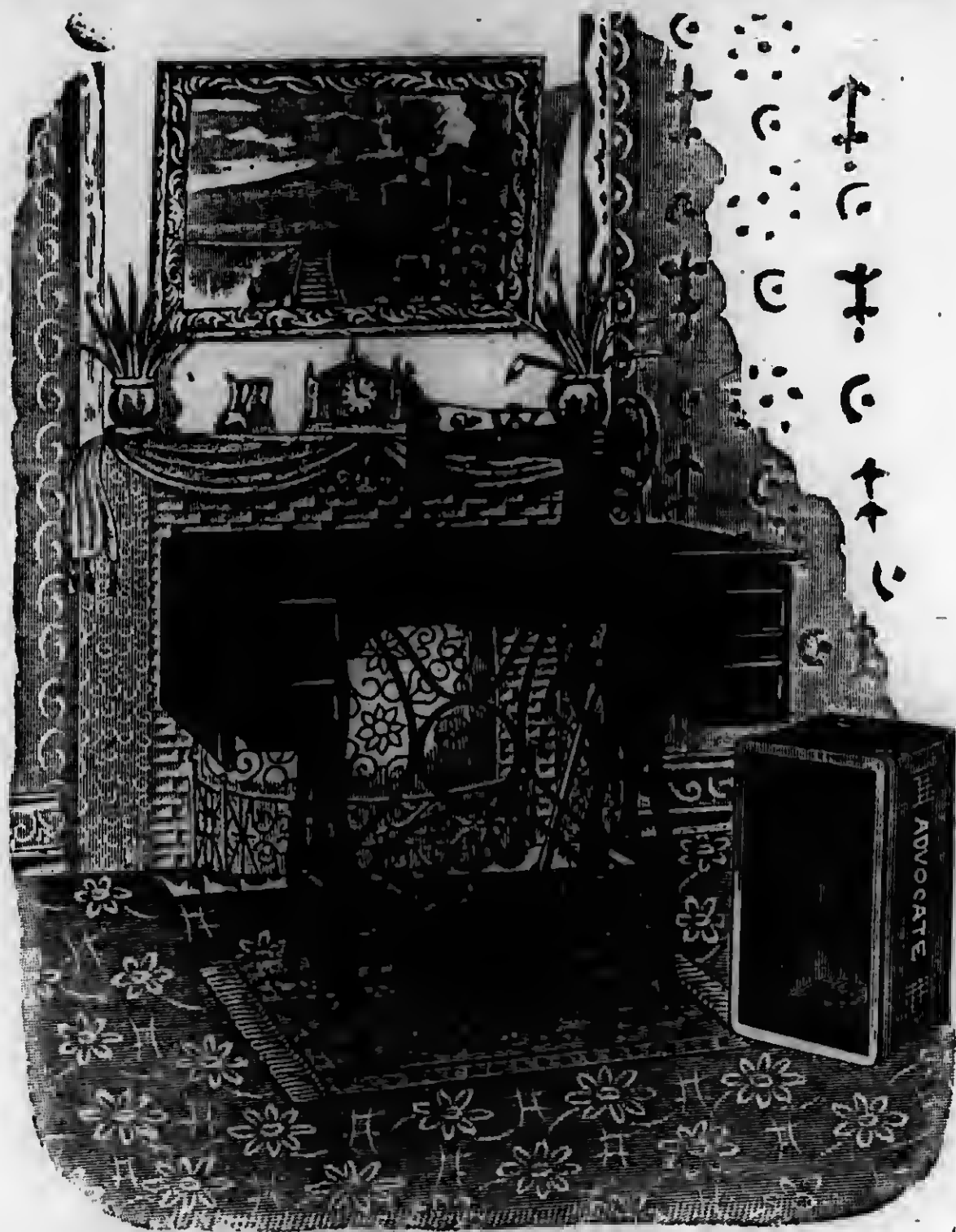
The Peerless Advocate

Is all that the name implies:

A Strictly First-Class SEWING MACHINE.

HIGH ARM. LIGHT RUNNING NOISELESS.
WITH ALMOST UNLIMITED CAPACITY.

PRACTICALLY TWO MACHINES IN ONE



STYLE No. 4 PEERLESS "ADVOCATE" MACHINE.
The Southwestern one year and this Machine in Oak or Walnut for only \$18.00.

We ship our machines direct from the factory. A machine made in the best possible manner, by the most skillful mechanics, with the choicest material, elegant in appearance, simple in construction, durable as iron and steel can produce, with sewing capacity unlimited.

The Peerless Advocate is fully warranted for ten years, but will last a lifetime and outwear any two of the highest priced sewing machines made.

A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

PERFECT IN EVERY RESPECT.

A SELF-SETTING NEEDLE and SELF-THREADING CYLINDER SHUTTLE are used in the Peerless Advocate High-Arm Sewing Machines.

THE SELF-THREADING SHUTTLE.

is so simple that with two motions of the hand backward and forward the shuttle is threaded.

THE WOODWORK IN OAK OR WALNUT IS THE BEST that can be procured; finished and of modern design, making it handsomer than the ordinary style of woodwork.

NO. 4 MACHINE, (Same as Out)

Drop Leaf Table, Gothic Cover, Case of two Drawers at each end, and Center Drawer. Price \$50.00

EXTRA ATTACHMENTS

in velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.

Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

—MANUFACTURED FOR THE—

Southwestern Christian Advocate,

408 Carondelet St., New Orleans, La.

BEAUTIFUL SKIN

Soft, White Hands with Shapely Nails, Luxuriant Hair with Clean, Wholesome Scalp, produced by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest, for toilet, bath, and nursery. The only preventive of inflammation and clogging of the pores.

Cuticura

Soap is sold throughout the world. FORTY DROPS AND CREAM, CORN, Sole Prop., Boston, U. S. A. "How to Purify and Beautify the Skin, Scalp, and Hair," mailed free.

BABY HUMORS itching and scaly, instantly relieved by CUTICURA REMEDIES.

THEY LIVE IN OUR MEMORY.

..... Give Name and Place Distinctly.....

New Orleans, La. — Sister Helen Wind, a member of Pleasant Plains church, died Feb. 5.

— J. W. Turner, P. C.

New Orleans, La.—Brother Claiborne Sale, a member of William's Chapel, Jan. 15 age 72 years.

C. Monroe, Pastor.

Starkville Circuit. — Sacred to the memory of Little Daisy Gladney (the last living child of Rev. H. B. Gladney and Mrs. H. B. Gladney), who departed this life Jan. 18, 1897. She was 8 years and 13 days old. This dear little girl, was very bright and unassuming, possessing an affectionate and very sweet disposition. She prayed that the Lord might take her out of this world of misery and her sweet little prayer was answered. She was attending school daily when her feeble health would allow her. Now she has entered the far beyond, where she will meet her dear papa, never to part again. She leaves a dear mother, relatives and a host of friends to mourn her death.

To Die Is Gain.

Why should our tears in sorrow flow,
When God recalls his own;
And bids them leave a world of woe
For an immortal crown.

Is not e'en death a gain to those,
Whose lives to God are given?
Gladly to earth their eyes they close,
To open them in Heaven.

J. M. Thompson officiated.

King Circuit, Miss.—Sister Mary A. Williams was born 1865, joined the M. E. Church 1881 and died Jan. 30, 1897. She was the daughter of one of our old faithful preachers, Rev. H. L. Jackson. She said to the writer just before she died: "Help me to cross," and in a few minutes she fell asleep in Jesus. She lived a Christian life and a faithful member of Bethel church.

I. S. Thomas, P. C.

Clinton, Miss.—Sister Luckey Booker, a member of Lynch Chapel, fell asleep Jan. 12. She was said to be 130 years of age. She had no children, or known brothers or sisters to look out for her in her old age. Five years ago she became helpless. Miss S. A. Dickey took her to the Mt. Hermon Seminary, where she was nicely cared for till her death. The funeral was conducted by the pastor, assisted by Rev. H. Henderson.

H. B. S. Erby.

Houma, La.—Brother Samuel Singleton one of the founders of Wesley Chapel, departed this life Feb. 5, aged 103 years, in full triumph of faith.

His funeral was largely attended. One of the old fathers are dropping out.
D. M. Seals P. C.

Houma, La.—Sister Ellen Bauks, of Wesley Chapel, the mother of Prof. Silvester Hawthorne, died Feb. 8. Aged 71 years. Her funeral was largely attended.
D. M. Seals, P. C.

Newport, Ark.—Sister Rose Hall, wife of Rev. G. A. Hall, our pastor at this place, departed this life on the 6th inst. in great peace. She had been sick but two weeks, and died of pneumonia. Sister Hall was born March 3, 1867, in the State of Mississippi; was married to Rev. G. A. Hall in 1885, and came to Arkansas in 1886, and was converted the same year. For five years she shared with her husband the hardships incident to the ministerial life in this part of the field, without the least murmur or complaint. She was a devoted mother and a dutiful and loving wife. She leaves a husband and four children to mourn her loss, which is her eternal gain. Her funeral was conducted by the writer, assisted by Rev. Carter, of the A. M. E. Church, at Emory Chapel, Newport, Feb. 7th, amid hosts of sympathizing friends and a large congregation.

A. J. Fletcher.

Austin, Tex. — Brother Neptune Jones, a faithful member of Simpson Mission, passed away Jan. 31, aged 68. He lived a Christian and a leader in the church for twenty years. He said to the pastor: "I am going home; meet me at the crossing; I'll be there looking for you." He said he had been packing up all these years for heaven. He leaves a devoted wife and six children and a host of friends, both white and black, to mourn. May we like brother Jones, who lived to a ripe old age, fall in the hands of the blessed Redeemer.

T. S. McMorris, P. C.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

THE SUNDAY BICYCLE.

A short time since we heard a young man say: "I have just bought a wheel. I expect to have a great many good rides this summer. I have made one resolution, however, and that is that I shall not use it on the Sabbath." It was a good resolution, just such as we should have expected him to make, for he was a Christian young man, respecting himself and trying to honor and obey God.

It is not that the bicycle is a peculiarly bad thing. It is a good thing, useful and excellent, if used in the right way, and, as everything else should be used, to the glory of God. If it were a bad thing, it should not be touched on any one of the days of the week. But it is good in that it may be used in a good way and for good purposes, and thus bring about good results. It may be good for the health if used properly and in such a way as not to exhaust or strain or injure the organs of the body. It may be good as a means of social enjoyment, of recreation, of exhilaration. And if it be good for all this, it should not be abused or brought into disrepute.

A man's business may be perfectly good and legitimate, but he does not want to be engaged in it on the Sabbath. His profession or trade may be

congenial to him, but he rests from it on the Sabbath. There may be many forms of innocent and elevating social life which are appropriate and delightful when observed at the proper time, but one does not hold receptions on the Sabbath if there be any regard for the claims of God. There may be many innocent and enlivening forms of amusement and recreation perfectly proper at the proper time, from which the Christian turns away his foot on the Sabbath day.

It is increasingly evident, from week to week, that thousands of young people are taking the Lord's day as a day of pleasure-seeking, using the bicycles as the means whereby they turn the day into one of irreligious enjoyment, absenting themselves from the house of God and seeking their own pleasures though they had no responsibility to God. It is probable that the great mass of these persons have been Sabbath-breakers before, thoughtless and careless as to God's commandments, and that this is simply a form of desecration of the day in which they are more conspicuously brought into notice. It may be that multitudes of them were frequenters of the Sunday theatre, the gambling-table, the amusement resort, the concert hall, the base ball field, or that they spent the day in reading fiction or infidel literature. Of course, such persons would feel no compunctions as to Sunday runs on the bicycle, on the highways or in the park. If the Sunday riding were confined to these, we need neither to write these words nor preach from the pulpit in regard to this evil. However, we deplore the sin, they would not be reached by what we say. These multitudes are Sabbath-breakers whatever they do, and they will continue to be until they become converted and come to have the right estimate of sacred things. The danger, to be apprehended at the growing danger, is that young people who, hitherto, have been able to resist the ordinary attractions calling them to Sabbath desecration may yield to this new fascination and may be led away from their former convictions and character. This would be indeed a calamity. The Sabbath is needed today as much as it ever was as a time for spiritual growth and activity, for Christian work and worship, and we must not yield to any influence that tends to subvert its holy character and do away with its spiritual advantages.

The bicycle, like the carriage, the horse, the street car, or any means of travel, or recreation, is to be used for the glory of God. But it is not to the glory of God that the Sabbath be turned into a day of pleasure-seeking. Such travel as may be a work of necessity, or for an act of mercy, may be performed in one way as properly and lawfully as in another, but whatsoever is more than this is not in accordance with the teaching of God's word. Let us practice self-restraint, as we will if it be our meat and our drink to do his will. To those whose hearts are full of love for him his commandments are not grievous.—Herald and Presbyterian.

AGENTS WANTED — For War in Cuba, by Senor Quesada, Cuban representative at Washington. Endorsed by Cuban patriots. In tremendous demand. A bonanza for agents. Only \$1.50. Big book, big commissions. Everybody wants the only endorsed, reliable book. Outfit free. Credit given. Freight paid. Drop all trash, and make \$300 a month with War in Cuba. Address to-day, THE NATIONAL BOOK CONCERN, 352-356 Dearbon Street, Chicago.

Reno County Rheumatism.

NERVOUS DISORDERS IN CASTLETON, KANSAS.

Seven Years a Sufferer—No Relief From Physicians—Dr. Williams' Pink Pills Work a Cure on Mrs. Ann T. Devenish in Six Weeks.

From the Gazette, Hutchinson, Kansas.

"If there is any thing I have entire faith in, in the way of medicine," said Mrs. Ann T. Devenish, of Castleton, Reno County, Kansas, to a reporter, "it is Dr. Williams' Pink Pills for Pale People."

"Why? do you ask. Well for seven years I was a sufferer from nervous debility and rheumatism. My wrists were so swollen and my fingers so stiff that I got no sleep at night. My hips, backbone and shoulder blades were so painful if I moved that I would awake screaming with agony, and a small lump of bone or callous grew on my spine, which was exquisitely painful. Of course my heart was badly affected, and the numerous physicians whom I consulted were all of one mind, viz., that my days were numbered, and they could do me no good."

"I could not leave my bed without help, and once lay for three weeks in one position. I would not have been sorry if death had ended my sufferings. One day about three months ago, some one read to me from the Hutchinson Gazette an account of a wonderful cure of a patient, whose ills were somewhat similar to mine, by the use of Dr. Williams' Pink Pills for Pale People."

"I was struck by what I heard and procured a supply about six weeks ago. I had not got through the first box when I received extraordinary relief. Hope returned and I continued with the pills, every day adding to my store of health. My nerves became tranquil, the rheumatic pains began to leave me, palpitation of the heart ceased and my kidneys and liver grew normal."

"I can tell you of three persons of Castleton to whom I have recommended these pills (all of whom were suffering with heart difficulty):—Mrs. L. Smyth, Mr. John Purcell and Mr. Mahler, and they will tell what Pink Pills did for them, and they also know what they did for me."

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

Plan of Episcopal Visitation FOR 1897.

Conference	Place	Time	Bishop
Atlanta—Atlanta, Ga.	Jan. 21	From	Atlanta
Baltimore—Baltimore, Md.	Mar. 3	Mallory	
Central Alabama—Onitika, Ala.	Feb. 4	From	Atlanta
Central Missouri—Kansas City, Mo.	Mar. 17	Cranston	
Central Penn.—Clearfield, Pa.	Mar. 17	From	Atlanta
Delaware—Easton, Md.	Mar. 25	From	Atlanta
Pa. German—Coram, Pa.	Mar. 25	From	Atlanta
Pa. Maine—Carle, Me.	Apr. 25	Mallory	
Florida—Tampa, Fla.	Jan. 14	From	Atlanta
Georgia—Tallahassee, Ga.	Feb. 11	From	Atlanta
Gulf Mission—Jennings, La.	Jan. 21	From	Atlanta
Kansas—Manhattan, Kan.	Mar. 3	McCabe	
Lebanon—Springfield, O.	Apr. 1	Cranston	
Little Rock—Forest Mt., Ark.	Jan. 24	Andrew	
Louisiana—Donaldsonville, La.	Jan. 14	From	Atlanta
Maine—Portland, Me.	Apr. 14	Mallory	
Mississippi—Jackson, Miss.	Jan. 6	From	Atlanta
Missouri—Bethany, Mo.	Mar. 24	Cranston	
New England—Lowell, Mass.	Apr. 17	From	Atlanta
N. E. South—So. Manchester, Conn.	Apr. 16	From	Atlanta
New Hampshire—Manchester, N. H.	Apr. 8	From	Atlanta
New Jersey—Trenton, N. J.	Mar. 24	From	Atlanta
New York—Sing Sing, N. Y.	Apr. 7	From	Atlanta
New York East—Brooklyn, N. Y.	Apr. 7	From	Atlanta
Newark—Newark, N. J.	Apr. 7	From	Atlanta
North Dakota—Park River, N. D.	Apr. 13	From	Atlanta
North Indiana—Kokomo, Ind.	Mar. 17	From	Atlanta
North New York—Watertown, N. Y.	Apr. 14	From	Atlanta
Northwest Kansas—Toledo, Kan.	Mar. 24	From	Atlanta
Philadelphia—Philadelphia, Pa.	Mar. 17	From	Atlanta
St. John's River—Tarpon Springs, Fla.	Jan. 21	From	Atlanta
St. Louis—St. Louis, Mo.	Jan. 21	From	Atlanta
Tennessee—Memphis, Tenn.	Jan. 21	From	Atlanta
South Carolina—Columbia, S. C.	Jan. 21	From	Atlanta
South Kansas—Pittsburg, Kan.	Jan. 21	From	Atlanta
S. W. Kansas—Winfield, Kan.	Jan. 21	From	Atlanta
Troy—Schenectady, N. Y.	Apr. 17	From	Atlanta
Upper Mississippi—Ore. Wood	Apr. 17	From	Atlanta
Vermont—Springfield, Vt.	Apr. 17	From	Atlanta
Virginia—Richmond, Va.	Apr. 17	From	Atlanta
Washington—Annapolis, Md.	Apr. 17	From	Atlanta
West Virginia—Martinsburg, W. Va.	Apr. 17	From	Atlanta
Wyoming—Cheyenne, Wyo.	Apr. 17	From	Atlanta

FARM AND FIRESIDE.

USEFUL HINTS.

Tomato and Coconut Soup.—Put a quart can of tomatoes on to boil, with a blade of mace, two cloves, and a small slice of onion. Boil twenty minutes and strain off the clear liquor; there should be a pint of it. Make one pint of coconut milk, by grating the meat of a coconut, pouring a pint of boiling water on it, stirring and mashing until cold enough to put into a jelly bag and wring with the hands. Put the coconut milk and tomato liquor on to boil in separate saucepans, thicken the milk with one teaspoonful of arrowroot, add the hot tomato liquor; season with salt and cayenne, and serve immediately in a tureen that has had garlic rubbed on the bottom, with a sprinkling of finely chopped sweet peppers.

Mayonnaise Dressing.—Put the yolks of two eggs into a clean cold dish, add a quarter of a teaspoonful of salt, mix, and stir in, drop by drop, one gill of salad oil. When the dressing is thick, stir in carefully four tablespoonfuls of cream whipped to a stiff froth, add a grain of cayenne, and it is ready to use. The cream softens down the flavor of the oil. This recipe is furnished a correspondent who cannot eat much oil. To the same person the following is furnished in case no oil can be borne by the stomach: Take the hard-boiled yolks of two eggs and rub them to a perfectly smooth paste with a gill of thick cream, simply seasoning it with a little lemon juice, salt, and a dash of red pepper; put it over the lettuce, and use it that way.

To Cook a Turkey.—Wash the fowl well, inside and out; take a small stale loaf of bread, crumble it very fine, rub in it quarter of a pound of sweet butter; season well with pepper, salt, and celery seed—put no water except to moisten the crumbs—add a few nice oysters. Stuff the turkey until well filled; rub the whole over with sweet lard. It is then ready for the oven. Put a little water in the pan to prevent burning, and baste frequently with the gravy while cooking. A large turkey will require two and a half hour's cooking.—Harper's Bazar.

Nesselrode Pudding.—Shell a pint of chestnuts, peel and put them in a saucepan with boiling water; set over the fire to boil for fifteen minutes, take up, drain, and press through a colander. Shell and pound a pint of almonds. Cut up a pound of mixed candied fruit and one pineapple. Make a sirup of a pint of water and a pound of sugar. Beat the yolks of five eggs and add to the boiling sirup, take from the fire and beat until cold. Add the fruit and nuts with a pint of cream and a teaspoonful of vanilla. Mix well together, turn into a freezer and freeze. When frozen remove the dasher, drain off the water, repack the freezer in ice and salt, cover and stand aside for three or four hours.

Fruit Cake.—Two pounds each of butter and flour; 2 1-2 pounds of pulverized sugar; 24 eggs, 4 pounds of raisins, seeded; 4 pounds of currants, washed and thoroughly dried; 1 pound of sliced citron; 1 pound of almonds, blanched and cut in small pieces; 1 1-2 ounce of pulverized cinnamon; a half-ounce each of mace and cloves; 3 grated nutmegs; the juice of an orange and rose-water may be added, making nearly two tumblersful. Also add the grated rind of 2 oranges and 1 lemon. Cream the butter and sugar together; add the spices; then the beaten yolks of the eggs, alternately the beaten whites of the eggs, then the flour.

Stuffed Tomatoes.—Mix well together one-half pint very finely chopped cooked beef, two tablespoonfuls melted

butter, two tablespoonfuls bread crumbs, yolks of two eggs, one teaspoonful of salt, dash of pepper, one tablespoon chopped parsley. Scoop out the inside of six tomatoes, leaving them in the forms of cups, and fill with your mixture. Garnish with parsley.

It is by no means necessary to have chicken or sweetbreads for a delicious summer salad. Cold chopped veal, lamb, or mutton may be seasoned with salt and pepper, and served in the hearts of ice-cold ripe tomatoes with a teaspoonful of Mayonnaise on each. An additional seasoning that is most appetizing may be a few drops of onion juice, or a bit of chopped onion, or water cress or parsley. Bits left over of delicate fish may be flaked and used in the same way for a luncheon or dinner dish, or for a hot-weather supper dish where families have an early dinner.

"Farm and Fireside" gives the following remedy for corns: "Soak the feet in warm water a long time, and take off as much of the hard skin as possible; then put around the toe a strip of surgeon's adhesive plaster, sufficiently wide entirely to cover the corn. Wear the plaster until it comes off or wears out, and then repeat the soaking and put on another plaster. The plaster can be bought at any drug-store, and five cents' worth will last a long time. It must be warmed before applying to the corn."

TOBACCO WAS THE REAL CAUSE

But parents are sometimes to blame for a son's use of it. Old slaves can stop it as well by taking SURE QUIT, the popular antidote chewing gum remedy for Tobacco habit. 25c. a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

SUSTAINING GRACE.

A pastorate of fifty years in one church has brought me in contact with affliction in its many forms, not only in our family circle, but in connection with my dear people. One of the results of a long and happy ministry to a united parish is that the pastor at a funeral feels more like sitting as one of the family with the bereaved, than officially conducting the service. Through such an experience I recently passed. It is in a home the members of which are bound together in most tender affection, and where a daughter has for twenty years ministered with unwearied devotion to an aged mother, who during all this time has been in feeble health. On that daughter's arm this mother has constantly leaned, and she fully expected that she who had so tenderly cared for her would close her eyes in death.

But death follows not in the order of age, or of apparent strength. In what seems a mysterious providence the daughter has been taken and the aged mother survives; and not only survives, but although crushed with grief, as her suppressed groanings during the funeral service indicated, bears the heavy stroke with sweet submission to the will of God.

This is but one of the many experiences through which my brethren in the ministry are called to pass in their pastoral work, and which show the sustaining power of Christian faith, especially in seasons of bereavement and sorrow. What has infidelity to say in the sick room, or at the bedside of the dying, or at the funeral? Who would wish to invite even one of the chiefest apostles of that heartless belief to officiate on such an occasion?

It is said of one who had been persuaded to accept the skeptic's creed that when he lay upon a bed of death his friends gathered around him, and

fearing that he might in the trying hour of approaching dissolution recant, urged him to hold on. "Yes," he cried, as he was about to take a leap into the dark, "I would gladly hold on, if you will only tell me what to hold on to." Infidelity has, indeed, nothing to hold on to. In the solemn hour that tests the foundations of our hope it leaves its votaries to blank despair. It robs the pilgrim of the staff of God's Word on which he might lean, and he must go through the dark valley alone. Of the cheerless and chilling teachings of skepticism and unbelief we may well say: "Miserable comforters are ye all."

But to the ear of the believer how precious the promises and consolations of the inspired volume. They whisper to those whose hearts would sink under the burden of sorrow: "My grace is sufficient for thee; for my strength is made perfect in weakness." As the earthly tabernacle fails a voice of majestic sweetness cries: "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." And to those who look with streaming eyes into the graves to which the bodies of dear ones are committed—"dust to dust"—there comes the comforting word: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

"How precious is the Book divine,
By inspiration given."

"Precious" in its promises, its supports, its consolations that can enable the child of God, though passing through deep waters, to say: "Nevertheless, not as I will, but as Thou wilt;" and the breaking heart to cry: "Though he slay me, yet will I trust in Him."

My brethren in the ministry, what an unspeakable privilege is ours, to be the instruments in God's hands, of bringing comfort and good cheer into the sick room, and the consolations and supports of the Gospel to homes and hearts smitten with affliction. And you, dear readers, to whom we are permitted to minister, who have passed or are passing under the rod, give thanks to God for sustaining and triumphing grace.—A. S. Freeman in New York Observer.

AGENTS WANTED — For War in Cuba, by Senor Quesada, Cuban representative at Washington. Endorsed by Cuban patriots. In tremendous demand. A bonanza for agents. Only \$1.50. Big book, big commissions. Everybody wants the only endorsed, reliable book. Outfit free. Credit given. Freight paid. Drop all trash, and make \$300 a month with War in Cuba. Address to-day, THE NATIONAL BOOK CONCERN, 352-356 Dearbon Street, Chicago.



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Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.
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THE NEXT SESSION OF THE MEDICAL DEPARTMENT OPENS SEPT. 14, 1896.

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Expenses moderate. Students with energy can pay their board with their services outside of school hours.

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TWENTY-FOURTH YEAR OPENS OCTOBER 5, 1896.

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Full Charges Only \$11.00 Per Month. Send for Year Book.

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UNITED FOR LIFE

.....Give Name and Place Distinctly.....

Centerville, La.—February 4, at the residence of the bride, Mr. Martin D. Wilson officiated.

Mashulaville, Miss.—Mr. Matthew Wilbon to Miss Lula Joy, on Jan. 31. W. S. Leake officiated.

Biloxi, Miss.—Mr. S. F. Budridge and Miss Josephine Thomas, at the home of the bride's parents, on the 20th of January.

Also, Mr. Fred. Seymour and Miss Mary Gilchrist, on the 27th of January, at the home of the bride's parents. L. Tate officiated.

FOR YOUR PROTECTION.—Catarrh "cures" in liquid form to be taken internally, usually contain Mercury or Iodide of Potassa, or both, which are injurious if too long taken. Catarrh is a local, not a blood disease, caused by cold and damp weather. It starts in the nasal passages. Cold in the head if repeatedly neglected, results in catarrh. Ely's Cream Balm is the acknowledged cure for these troubles and contains no mercury nor any injurious drug.

WASHINGTON CITY AND RETURN.

The Southern Railway offers the low rate of one fare for the round trip to persons desiring to attend the Inauguration of President McKinley and the Grand Ball on March 4th. By the Southern Railway you are assured of quick time, elegant facilities, dining car and all modern equipment. Ask for tickets via the Southern Railway.

Cuba.—Spain seems determined to try the effect of some plan of reform in the government of Cuba, hoping thereby to induce the Insurgents to lay down arms, and to secure peace. The plan proposed is one of self-government for the Island, to a certain extent; and it has been suggested that it may be supported by the guarantee of the United States. The leaders of the Cuban party, on the other hand, insist that nothing short of independence will be accepted by them, and that the struggle must and will go on until that end is reached.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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ARRIVE—		LEAVE—	
Local mail.....	9:00 pm	Local mail.....	6:55 am
Chicago limited.....	6:25 pm	Chicago limited.....	9:00 am
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati.		Louisville and Cincinnati.	
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.		Louisville and Cincinnati, Limited.	
No. 2.....	6:25 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis Express.....		No. 6, Memphis Express.....	
No. 51, Vicksburg express.....		No. 52, Vicksburg express.....	
No. 53, Baton Rouge acc.....		No. 54, Baton Rouge acc.....	
No. 55, Louisville and Nashville.		No. 56, Louisville and Nashville.	
No. 57, fast ex.....		No. 58, fast ex.....	
No. 59, coast acc.....		No. 60, coast acc.....	
No. 61, lim. ex.....		No. 62, lim. ex.....	
No. 63, fast mail.....		No. 64, fast mail.....	
Sunday ex.....		Sunday ex.....	
Texas and Pacific.			
No. 52, Ft. Worth and Cal. ex.....		No. 53, Cal. ex.....	
No. 51, Hot Spgs express.....		No. 51, Hot Spgs express.....	
Queen & Crescent Route.			
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—OF—

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

February 8 to 15.

J. M. Bryant, *1	E. W. Osburn
Mrs. Jane Campbell	C. Monroe
B. M. Taylor, *2	W. R. Butler
John Mayo, **2	W. H. Smith
A. C. Culbreath, 1	Wm. Davis
Aaron Taylor, *2	J. W. Turner
B. F. Woolfolk, *1	L. E. Reed
E. F. Scarborough	A. G. Miller
J. D. Johnson, *1	J. C. Phillip
A. W. McKinney	W. H. Hundley
B. H. Ferguson, 1	A. B. Mallory
C. L. Madison, *2	W. McNeil
Jas. Pyle & Sons.	F. T. Adams
C. D. Crockett	M. L. Baldwin
A. P. Melton, *1	S. Duncan, *2
W. Prettynam, 1	A. Mason, *2
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Mrs. Stella Twyner	S. H. Gary
Viola Robinson	M. Seithers
W. H. Jackson, 4	T. P. Janeau
G. N. Johnson, *2	S. H. Cannon
N. York Y. M. C. A. D. H. Martin	
A. G. Townsend, *15	J. A. Hamilton
S. A. Cowan, *1	Mack Henson, 2
E. Holliday, *3	S. H. Nevils, *1
J. W. H. Plakney, *1	

* Yearly

** Part Yearly

Experience proves the merit of Hood's Sarsaparilla. It cures all forms of blood diseases, tones the stomach, builds up the nerves.

THIS IS WHAT THEY ALL SAY.

Please find enclosed P. O. M. O. for names sent. The improved condition of the paper in every way, commends it to the intelligent reading public, as a true Advocate of religious and moral power. Its influence and great utility, will increase as the days go by. Yours fraternally, Mack Henson.

J. W. Turner, P. C., New Orleans: The members and friends of Pleasant Plains church came to the parsonage, led by C. Brown, M. J. Nicholson and M. A. Kinner, and brought seventy pounds of good things. The pastor and wife are happy.

Wm. Josey, P. C.—You will please allow me to say I love the paper better since you enlarged it. I will now pledge you to send ten cash subscribers in short. Look for them at once. Good luck to you and a long life!

NEW ORLEANS AND VICINITY

The results of the revival meetings held at our St. Charles Avenue church were happy indeed. Three families joined the church on Sunday morning, whose standing in this city gives promise of much added strength to the church. Evangelist Morrell is a faithful worker.

Train No 36, which leaves here at 7:55 a. m., over the L. & N., runs through solid to Washington via the Southern Railway and arrives there at 9:40 p. m. next evening, being only one night on the road. It is a good train to take for the Inaugural.

The Seaboard Air Line is offering low rates to Washington and return for the Inauguration.

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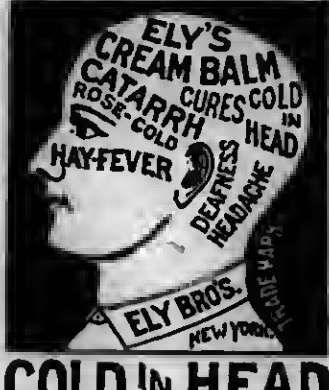
The new Russian liturgy has been introduced by 9,114 congregations of the United Evangelical Church of the Kingdom, but 63 congregations retain the use of their old liturgies.

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Cures of Salt Rheum, with its intense itching and burning, scald head, tetter, etc.

Cures of Boils, Pimples and all other eruptions due to impure blood.

Cures of Dyspepsia and other troubles where a good stomach tonic was needed.

Cures of Rheumatism, where patients were unable to work or walk for weeks.

Cures of Catarrh by expelling the impurities which cause and sustain the disease.

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Berean Beginner's Lesson Quarterly, 6 cents; for junior scholars.

Berean Intermediate Lesson Quarterly, 6 cents, for intermediate scholars.

Berean Senior Lesson Quarterly, 20 cents; for advanced scholars.

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CATECHISMS OF OUR CHURCH: No. 1, 40; No. 2, 55; No. 3, 70. Cloth bound in one volume, 25 cents.

CLARKE'S COMMENTARY: 6 vols. Imperial 8vo. Old Testament, original; New Testament revised by Daniel Curry, D. D. Cloth, leather titles, \$10.00; sheep, \$15.00.

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PEOPLE'S COMMENTARY: Including brief notes on the New Testament, designed to assist Bible students and common readers to understand the meaning of the inspired Word. By Amos Binney and Daniel Steele, \$2.50.

COLORS MAN IN M. E. CHURCH: by Hagood, 90 cents.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, FEBRUARY 25, 1897.—Vol. 32, No. 8.

EATON & MAINS, Publishers.

FORGIVENESS.

If I should pray to be forgiven, yet bear
The fires of unforgiveness smouldering low,
How can I hope to know
A hearing for my prayer?—
To ask and yet withhold forgiveness—can I dare?
Shall I implore that God remit my debt,
And yet
Refuse to pardon or forget?

Arthur L. Salmon, in The Academy.

EDITORIAL COMMENTS.

Renew! Renew! Renew!

Why wait till your paper is stopped; renew now.

The "History of Methodism in the United States," is being published by the Christian Literature Co., for Dr. J. M. Buckley, and the first volume is out.

The State house of Pennsylvania was burned recently and the legislature is holding its sessions at Grace M. E. Church, having been invited to do so by its officers.

Our brethren at the North are enjoying their revival season this winter and hundreds are being converted. We, down South, have had a few revivals, but this is not our time, they will hear from us later.

The Tennessee Methodist Centennial Commission have decided to make no united exhibit at the forthcoming Centennial, because liquor is to be sold on the grounds. This was composed of all the Methodists of the state, white and colored.

The United States' Battle ship, Texas, went to Galveston, Tex., last week to be the guest of the Texans and receive a silver service purchased for it by popular subscription. It got aground after crossing the bar, but was not damaged. People went from all parts of the state to see the ship which the government had named for their commonwealth.

Galveston, Texas has a strike of street car employees because their wages were reduced; after the restoration of the same and an agreement that no one who participated in the strike is to be discriminated against, and that union men are to be employed in preference to non union men, the strike was declared off and the men began work.

Mrs. F. Barrier Williams, of Chicago, who is one of the most distinguished women of our race was in the city a short time since and lectured at the Tulane Avenue Baptist church; she will return in time to deliver another of her interesting and instructive lectures at the Central Congregational Church, Saturday the 27th inst., at 7:30 p. m. The pastor, Rev. J. W. Whitaker, is making strenuous efforts to secure the attendance of an audience worthy the distinguished lecturer. Admission only ten cents. Go and hear her!

In a letter to the Nashville Christian Advocate, Bishop Lane, of the C. M. E. Church, reports that he has raised a total of about \$14,000 to erect a building at Lane Institute, Jackson, Tenn. During 1896, he collected from white Conferences and individuals, \$1,117.56, and from Colored Conferences and individuals, \$1,035. The building is completed but not furnished.

He gives his white brethren some very pointed little thrusts about their lack of interest in the education of colored ministers.

THE DIVIDEND REDUCED.

We think it the proper thing to do to inform our annual Conferences that the Book Concern Dividend to Annual Conferences was reduced by order of the Book Committee at its recent session. The "hard times" that have for some years had a depressing effect upon all business affairs in this country, have as a matter of course, effected the business interests of the Concern. While hundreds of business houses have been forced to suspend because of the financial depression, our Book Concerns have not been interrupted a single day. Nevertheless their profits do not equal those of former years and it has been found necessary to retrench along many lines. This retrenchment has at last reached the superannuates, widows and orphans of the Conferences.

This the Book Committee and publishing agents seem to regret very much indeed. If the presiding elders and pastors of the Conferences regret it, the remedy is in their own hands. Let each one circulate our books and papers as faithfully as possible and pay every dollar of his own personal account due the Book Concern before this year closes, and he will be doing just that much to help our needy friends.

Pay up brethren, pay up, for our widows and orphans will miss the twenty-five thousand dollars thus cut off.

HELP FOR DROUGHT SUFFERERS.

The Times-Democrat and Picayune, morning papers of this city, are both doing good work for the drought sufferers of North Louisiana. They have secured money and all kinds of supplies which have been shipped free by the railroads and distributed to the needy. We notice that our people in some of the smaller towns of the state are rendering some assistance and think it would be a very fitting thing that something be done by the colored people of this city. A minister who has been traveling in that section, informs us that many Negroes are very needy indeed and while those who have charge of the supplies sent, help them some, we should in our churches, benevolent organizations and among the people in general, collect something to assist them. It is North Louisiana now; it may be New Orleans next time. Collect something brethren and assist these suffering people.

THE BOOK COMMITTEE AND THE SOUTHWESTERN.

The Book Committee at its late session passed resolutions congratulating the Southwestern on its enlargement and expressing the hope that its subscription list would be increased accordingly.

In the report made by our publishing agents to the Book Committee, they say relative to the duty of our intelligent readers:

"It is our conviction that with the cultured products which our numerous schools have given to our colored constituency there, can be no doubt of a sufficient ability within this constituency to make of it a helpful, a vigorous, and even a great paper. We believe that this paper should be hailed by our colored brethren as a crowning instrumentality through which their own most cultured and consecrated characters shall voice a ministry of blessed helpfulness to all of their people."

These statements by the Committee and the Agents show plainly that the church is expecting us to make a great paper of the Southwestern.

They expect, and reasonably so, that our subscription list will now grow and grow rapidly. They expect also that our columns will be filled with that class of articles by our contributors that will be brainy and instructive. We have been aiming at both of these things with all our might. We have not only been trying to increase our list of Subscribers but at the same time give them that class of reading matter that will be helpful and elevating. We are glad too, to be able to assure our readers that we have solicited a number of other articles that would be a credit to any of our papers. We know it to be a fact that many of our readers do take great pride in the Southwestern, and we desire those who write for us to do the same. The way to become great writers is to write, hence those of our friends of ability who are preparing articles for us are not only strengthening the paper but themselves as well.

The question of moving our office from New Orleans is left over till the next meeting of the Committee or until such time as it becomes necessary to consider it. If this section shows the proper appreciation of the paper, here it will remain.

BOARD OF CONTROL.

The Board of Control of the Epworth League held its first meeting for this quadrennium in New York City, February 9-11. It consists of fifteen delegates appointed by the Bishops, and fourteen district representatives, elected by the general Conference. Those from our territory are, Rev. Frank Gary, of Texas, Mr. J. A. Patton, of Tennessee, and Rev. M. M. Alston, of Georgia.

Dr. E. A. Schell was re-elected secretary and Prof. I. Garland Penn, Assistant General Secretary. They are expected to serve for four years.

The Board elected a General Cabinet, as follows: Rev. W. I. Haven, first Vice-President; Dr. E. M. Mills, second Vice President; Dr. R. R. Doherty, third Vice-President; Mr. J. A. Patton, fourth Vice President and Mr. C. E. Piper, Treasurer.

The Board expressed itself as entertaining the most kindly feelings toward other young peoples' societies, and that it desired the closest fellowship with them all. It is also desirous of having a large attendance of all Epworth Leaguers on the International Conference to be held in Toronto, Canada, next July.

The Board will probably hold another session in 1899.

Bishop Ninde presided and the session was extremely pleasant in every respect.

SAFE ON AFRICAN SOIL.

Feeling confident that even a word from our friends who have so recently gone to Africa will be of interest to our readers, we publish our latest note from Bro. Camphor. We regard him and his devoted wife as pioneers in Bishop Hartzell's administration. They represent the new element that has been produced by our schools, and the fact that they have been called to go in to work in Africa is evidence of the fact that our good Bishop has confidence in the product of our labors in our educational work. Here is the latest word:

Sierra Leone, Africa, Jan. 20, 1897.

Dear Dr. Scott—We are all well and reached here this morning at eight. Will not reach Monrovia till Tuesday week. Send Southwestern to all the brethren. The Bishop in excellent health.

Yours truly,

OUR CONTRIBUTORS.

FROM NATIVE LAND TO FATHER LAND.

By Alexander P. Camphor, B. D.

Steamship "Benguela," Atlantic Ocean.

Friday, January 1st, 1897.

The first of January finds us on the Atlantic, destined directly for Liberia, Africa. The day began beautifully for this section of the world. The air is quite cool, the sea is rough, and our ship rolls from side to side. We are one hundred miles from Land's End, England. The Bay of Biscay is rough, so we steer west of it and feel only a little of its influence. We thought that our trip across the Atlantic to England would so train and toughen us, that we would not become victims to sea sickness, but alas, one by one, we yield—except the Bishop. He, of course, is our leader and cannot afford to be sick.

My wife stands it well. She braces up and keeps her feet in spite of the high sea. Dr. Fowler, our physician is the worst off. We spend the day in reading and studying Africa, and walking the deck for exercise. We read the following to-day: "To the West Coast of Africa and Back," by J. Dabson Wood, and the first four chapters in the book of the Acts of the apostles. We have but eight passengers on board. One is bound for Madeira, one for Teneriffe, one for Half Jack, one for Fresco, and we four for Monrovia. Our crew numbers about fifty. Our ship is one of the best of its kind. It was built twenty-four years ago. She has quite a record for rescuing other vessels in distress. She makes ten knots an hour and carries two thousand tons.

Our captain said to-day at dinner that he had been to sea twenty-four years, so we felt quite safe in his hands and in God's. Bishop Hartzell asks many questions, and we who sit opposite him get the advantage of the answers. Sometimes we have fears lest he might weary the captain by his much questionings, but every time, our captain makes a kind and civil reply.

When asked to-day was trade growing with the west coast of Africa, he said, no. We think, however, that when the world really awakes to what Africa is, and what she needs, not only will trade grow, but the interest and love of all Christendom will increase toward this great continent.

It is now dark; the stars, however, are brighter than ever. It is now time to retire for the evening. We assemble in the ladies' cabin in which my wife and I are the sole possessors, for our evening's devotion. The Bishop suggests that we read on our voyage the book of Acts. The first chapter is read, we sing: "Nearer my God, to Thee," and after prayer, we each retired for the evening, trusting in God.

Saturday, January 2nd, 1897.

I arose at eight o'clock. My sleep was not refreshing. The rolling of the ship is a disturbing factor with me, but not with my wife. Bishop Hartzell is well and happy. He has resolved not to be sick. He proves to be an excellent sailor. He keeps us laughing and happy by telling us Irish and German jokes. Dr. Fowler is no better to-day. I read the story of Madeira, by Dimmitt, five chapters in the book of Acts, and some portions in "The Gold Coast Guide," by Rev. J. B. Anaman, and in Payne's Lagos and West African Almanac and Diary. I learned to-day that Dr. Fowler is the nephew of Rev. A. T. Hoyt, late president of New Orleans University. Mr. Hoyt was my college president and teacher in English literature in the above institution. The name of Mr. Hoyt brought up many things in connection with the university, and here were the Bishop, who was at that time Asst. Secretary of the Freedman's Aid Society, Dr. Fowler, his nephew, and I, a student.

The air is very cool. Our cabins are cold and disagreeable. We are obliged to cover our lower limbs with blankets to keep warm.

"We are two days nearer our destination," is what we said as the day ended. After reading and singing and prayer, we bade each other good night.

Sunday, January 3rd, 1897.

This was the best day since Wednesday. At

eleven o'clock, we assembled in the saloon for divine services. Bishop Hartzell was the preacher for the occasion. He read as scripture lessons, the 91st and 93rd Psalms. How appropriate it seemed to me were the words of the psalmist to us in this ship. "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

The text was, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." We never enjoyed a sermon more than this one, preached on the high sea. How every word went straight home to our hearts! We thought with the writer of the Hebrews—"For the word of God is quick and powerful, etc."

We passed the day in singing and praying and reading,—thinking of friends at home and of those to be in our new sphere. Bishop Hartzell gave many interesting accounts of his early life in Louisiana and of his labors among the people.

Thus we ended the Sabbath at sea off the coast of Spain.

DOING.

Rev. J. N. Fradenburg, D. D., LL. D.

We are to talk of doing—not sighing, or wishing, or intending, or waiting, or hoping, or expecting, or believing, or professing, or receiving, or enjoying—all good in their places—but of just and only, Doing. There is work to be done. Valleys are to be filled and mountains leveled, forests to be mowed and deserts made to blossom, swamps to be reclaimed and rivers bridged, shafts to be sunk to the deepest mines and pearls brought from the most distant ocean, oil to be pumped from the rock and virtue extracted from the lightning; prison houses to be emptied and property made sacred, intemperance to be banished and homes made happy, hearts to be purified and this world lifted higher and subdued to Christ.

It is thy work, it is my work. There is an important work for every one; so important that if it be left undone, forever there will be a blank in the universe, forever there will be a break in heaven's harmonies. This work is a part of God's great plan; we should be guarded lest we mar that plan. We are sent of God, we are working for eternity, every act is great and significant if we work in harmony with our mission. Then the Divine purpose and power are pledged in our behalf, Divine promises cheer us and assure us of final triumph. Our life is a necessity till our duty is done. This is our inspiration.

No person is a mere cipher. He has value, at least when associated with other figures. We can use ciphers. They help to make up infinite values. If we, in our estimation, are a cipher, and our brother in the church is rated as 1, let us get on the right side of him, and with him we will make 10. This call to work is for immediate responses. "One to-day is worth ten tomorrow." An indolent life, an aimless life, a life with no lofty purpose, a misspent life, is a life not lived but lost.

The "Acts" of the apostles, not their professions, are recorded in the Holy Scriptures. It was because of evil done that man came under the just condemnation of God; by virtue of something done, atonement has been made for sin; something must be done to call into efficiency the grace that brings salvation; something must be done to maintain vital relationship with God; the commands of God are to do; the exhortations are to do; the promises are to be fulfilled upon the condition of something done. Man is justified by faith, but faith without works is dead. "Work out your own salvation." Christian work measures the reward of the future. Growth in grace comes from the practice of Christian duties.

"In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." Says Dr. Whedon, "By a turn of surpassing beauty, the Lord confers an infinite value upon the least of their good or approvable acts. It was done to him. Eternal glory is the thanks he returns for personal favors. He identifies himself with the humblest object of charity

and assumes that all mercy done is done to him. He holds himself remunerator for all the good done." Calls to works of charity or beneficence are calls of Christ. He pleads in the cry of the hungry. He speaks in the ragged garment, the pale features, the lonely condition. He calls for help in the time of distress. Oud kind words are spoken to him. Our sympathies are exercised toward him. It is for him that we do. Give the cup of cold water; you are pressing it to the parched lips of Jesus!

This infinitely exalts the smallest Christian service. It is an infinite work—infinite in importance, in magnitude, in excellence, in reward.

Do not wait till conscience of preparation to work. "Go, work!" Practice is necessary. A man is not expected to enter at once upon a trade or profession and do his best work. He must learn by actual practice. Doing things will enable a man to do things. The way to become a worker in the church is to work in the church. A glorious baptism of Christian activity will result in a religious stir that shall sweep the nation.

ANNUAL MEETING OF THE BOOK COMMITTEE.

The Book Committee of the Methodist Episcopal Church began its annual session in the chapel of the Book Concern in New York, Wednesday, Feb. 10, at 10 a. m., and adjourned in the afternoon of the following Friday. This Committee, as appointed by the last General Conference, comprises the following members: District representatives: S. O. Benton, Henry Spellmeyer, C. C. Wilbor, D. S. Hammond, W. F. Whitlock, J. E. Wilson, G. O. Robinson, O. P. Miller, S. W. Trousdale, D. L. Rader, Horace Reed, Harry Swann, H. A. Salzer, G. M. Booth. Local Committee at Cincinnati: Richard Dymond, J. N. Gamble, R. T. Miller, and at New York: E. B. Tuttle, J. E. Andrus, and T. J. Preston.

All these were present except Mr. R. T. Miller, who was detained by the severe illness of Mrs. Miller. The Committee organized for the quadrennium by the election of W. F. Whitlock, of the Fifth District, as chairman, and S. O. Benton, of the First District, as secretary. The Standing Committees were constituted as follows: On Reports of Agents: J. N. Gamble, T. J. Preston, H. A. Salzer, C. C. Wilbor, O. P. Miller. On Periodicals and Editors' Reports: W. F. Whitlock, D. L. Rader, Richard Dymond, J. E. Wilson, G. M. Booth. On Salaries and Dividends: J. E. Andrus, Horace Reed, G. O. Robinson, E. B. Tuttle, S. O. Benton. On Report to the Annual Conferences: Richard Dymond, D. S. Hammond, S. W. Trousdale, Harry Swann, Henry Spellmeyer.

The Bishops, Publishing Agents, and editors were cordially invited to meet with the committee at its public sessions, and to furnish such information pertaining to their departments and work as they might desire to give.

The reports and exhibits of the Publishing Agents gave evidence of a sound financial condition at each of the Book Concerns, though sales and profits have somewhat diminished under the general business depression. The net capital of the New York Concern is \$2,069,774.53, and the sales for the last fiscal year were \$856,495.43. The Western Concern reports a net capital of \$1,299,305.88, and sales to the amount of \$987,517.93.

From the report of Dr. G. P. Mains, Treasurer of the Episcopal Fund, it appeared that the disbursements for the past year were \$93,738.54, while the receipts were only \$80,216.95. Only the fact that there was a balance in the treasury at the beginning of the year saved the treasurer from embarrassment in meeting the Episcopal claims. The balance now remaining is so small that a serious deficit must be announced in the next report unless the churches shall be much more dutiful in raising their apportionments for the coming year. The rate of apportionment remains the same, namely, one and one-fourth per cent on the pastoral claims, including house rent.

Reports were received from the editors of the various official periodicals of the Church and

from the General Secretary of the Epworth League. These reports contained much information of interest and many important suggestions for the consideration of the committee.

A dividend of \$100,000 was appropriated for distribution to the Annual Conferences. This is \$25,000 less than that of last year. It was a matter of great regret to the committee that the higher figures of last year could not be repeated, but in view of the present monetary stringency, the imperative need of new and improved machinery, and the large amount of subsidies granted by the last General Conference, the reduction seemed a necessity.

Very careful consideration was given to the salaries and allowances for support, which, under the Discipline, are determined by this body. The amounts for the Bishops in the effective relation, Publishing Agents, editors, General Secretary of the Epworth League, and the widows of deceased Bishops were continued as last year. The recommendation of the General Conference that "the most generous appropriation" be made for Bishops in noneffective relation received the practical approval of the committee. Provision was also made for the salary of I Garland Penn, who has just been elected by the Board of Control as Assistant Secretary of the Epworth League.

Dr. J. W. Shank was elected Editor of the "Omaha Christian Advocate," and Dr. A. N. Fisher, Editor of the "Pacific Christian Advocate." The appointment of Dr. C. B. Spencer as Editor of the "Rocky Mountain Christian Advocate" was approved, as also that of Dr. R. J. Cooke as Editor of the "Methodist Advocate-Journal."

The reports adopted concerning the official periodicals of the Church indicated a general approbation of their editorial and business management. The German Methodists were commended as having one subscriber to the "Christian Apologist" for every three members, and also a large proportionate subscription list for "Haus und Herd." The "Western," "Northwestern," and "Central Christian Advocates" were complimented on the new form so recently assumed, and the "Southwestern" was congratulated on its enlargement. Plans for the improvement of the "Intermediate Lesson Quarterly," the "Sunday-School Advocate," and the "Sunday-School Classmate" were approved, and a large increase in the allowance for correspondence and illustration was granted for the last two. Contemplated modifications of the "Christian Advocate" were referred, with power to act, to the Eastern Agents and the Local Committee at New York, together with S. O. Benton, Henry Spellmeyer, C. C. Wilbör, and Dr. D. S. Hammond as district representatives.

It was recommended that an agent be employed by each of the publishing houses for the special business of working in co-operation with the pastors to increase the circulation of our periodical literature.

The committee, as required by the Discipline, prepared a report to the Annual Conferences and request the Bishops to see that it shall be read before the Conferences over which they may severally preside. It was also ordered that the substance of this important document be printed in all of the official papers.

The Publishing Agents at New York were commended for recent changes in the organization and management of certain departments of their business. The conviction was declared that the manufacturing departments of the Eastern Concern should be removed in the near future from Fifth Avenue to some other location, and that the space now occupied by these departments should be made productive of a greater income by rentals. With such a change in view the Agents were instructed to gather all necessary information, prepare plans, estimate costs, secure offers for locations, and report upon these matters at the next annual meeting.

Cincinnati was fixed upon as the place for the annual meeting in February, 1898.

Human sacrifices — hundreds of victims annually — are still offered in some parts of Africa. Cannibalism exists in several places. Gross superstition prevails almost everywhere.

WOMAN'S DOMINION.

FOR THE HOUSEHOLD.

As this is the time for coughs and sudden colds I thought I would say a few words on that line. When you have taken a cold, heroic treatment from the first is the true remedy, a hot foot bath and two or three doses of quinine, say one in the night, one in the morning and one during the day. Keep the feet dry and warm. For your cough, if you have no emulsion, take a teaspoonful of hog's foot oil every two or three hours until the cough is allayed; if not relieved in a few days send for a physician—an ounce of prevention is worth a pound of cure.

Bettie P. Fields.

AN APPEAL OF THE WOMEN TO THE MEMBERS OF THE ANNUAL CONFERENCES.

Dear Brothers:— It has become evident to everyone that the amendment for the admission of women to General Conference will fail to carry the necessary three-fourths unless the Spring Conferences come to the rescue with very large majorities. And this notwithstanding the fact that a very large majority of the ministers and of the Church as a whole is in favor of the amendment.

As nearly as we can ascertain, this failure to secure the necessary majority is due not so much to opposition to the movement as to indifference, to a failure on the part of many to realize that simple justice to a large majority of loyal Methodists, and, as well, the highest interests of the Church, demand the admission of women. For this reason, we, your sisters in the Church, come with the appeal to no longer postpone us the representation to which we believe our work in the Church justly entitles us and the interests of the Church demand.

We wish to urge these considerations upon you:

1. We constitute a large majority of the Church, and not one of you will rise up to say that we have not borne the burden and heat of the day in proportion to our numbers. There are many Methodist churches where all the expenses, from the minister's salary down, are met chiefly by the efforts of the women. We may safely say that, take the country over, the majority of our churches would have their receipts cut in two, if the women of the Church were to cease their efforts. As to the prayer-meetings and the spiritual and benevolent work of all kinds, we leave it to any pastor to say what would become of them if they depend wholly upon the efforts of the men.

2. In these later years of woman's development when she has shown herself capable of carrying on financial and other work once supposed to be possible to men alone, the women of Methodism have not been behind their sisters. They have come to the front and consecrated their newly developed powers to the service of the Church of their love. To-day they are conducting great interests of vital importance to Methodism. No one can deny that the Church would be sadly crippled were it to lose the Woman's Foreign and Home Missionary Societies and the Deaconess work. These interests are largely under the control of the General Conference, yet in that body none of the women who have so ably conducted these enterprises has a vote.

3. History affords no instance of any class, however well-intentioned, justly and satisfactorily representing another class of competent persons. There is no probability that such a case will ever occur for it is impossible for one class of persons to see things from the point of view of another. Because of the varying points of view, "in the multitude of counsellors there is safety." Hence the greater the differences between men and women, the greater the need of women representing themselves and the greater the benefits to the church of their so doing. Justice does not demand, as has been objected by the opposition, a representation proportionate to their church membership. Both justice and expediency demand that women take part, through competent representatives who see things from the woman's point of view, in the legislation of the Church.

4. Consider the anomalous position in which the various actions of the General Conference have left the women of the Church. In 1872 that body declared "General Conference holds that, in all matters connected with the election of Lay Delegates, the word 'Laymen' must be understood to include all members of the Church who are not members of the Annual Conferences." Then, if language means anything, "in all matters connected with the election of Lay Delegates, the 'Laymen' must be understood to include" women, since women are "members of the Church," and not "members of the Annual Conferences." But the General Conference of 1888, in a judicial decision, declared that women are not "Laymen." As there was manifested no intention to deny women membership in the Church, the only alternative left us is to believe that our brethren regarded us as of too little importance to be mentioned when making their definition of "Laymen." We were, in their estimation, ciphers on the wrong side of the decimal point. We do not believe that our generous brethren in the Church thus regard us, nor that they are willing we should remain longer under this unjust imputation. They have simply failed to consider the humiliating position in which we are placed and the great injustice done us.

5. Those brethren who maintain that it is a mere matter of expediency should remember that so long as "God is God," the right is always expedient. No movement for righteousness and justice has ever failed to meet opposition on the ground that it was "expedient." No movement for righteousness and justice victorious has failed to prove itself the most expedient of measures. By many years of patient, self-sacrificing labor, the women of Methodism have proved their loyalty and devotion to the Church. They have proved their wisdom and ability in the management of some of its most important interests. Does not common sense declare the wisdom of calling their newly developed powers into the full service of the Church by giving to the women prerogatives which shall furnish scope for the exercise of these powers? The college bred and business women of to-day are as ready to serve the Church as were their mothers. They can do better service with their trained intellects than by the merely usual work to which they have been so generally restricted in the past. If the Church refuses them opportunity to do the advanced work for which they are fitted, much of their energy must of necessity be diverted into other channels. Even now, scores of Methodist women are engaged in philanthropic work outside of the Church. This work might quite as well be carried on within the Church but for the fact that there the labors of these women would have been controlled by a body in which they may not cast a vote.

No one can carefully consider the history of what is known as the woman movement without seeing that under Providence women are to hold a very different position in the future from that of the past. The institution which sets itself against any such forward movement links itself to the out-grown past and dooms itself to stunted growth if not to decay. The great Methodist Church which has heretofore been one of the most progressive factors in our civilization, cannot afford to thus turn its back upon the future. Our religious bodies are adjusting themselves to the new conditions. A notable instance is the admission of women to the Congregational Council. Shall the Methodist Church be the last to fall into line?

6. To those that think the word of God closes the doors of General Conference to women, we have this to say. There are so many others; including in their number scholars of unquestioned authority as well as wise, good and honest men and women who differently understand the word of God that this class of objectors cannot claim that their interpretation is established; and it should be remembered that "God's facts always throw light upon God's word." In the present case, "God's facts" are that women are successfully carrying on large business and financial interests of the Church, and doing work along charitable, benevolent, and missionary lines which cannot be done by men. While, as evangelists, God has poured His Spirit upon them in a measure that gives no doubt as to their value to the Church.

silenced the objections of the apostles to the baptism of Cornelius. In the face of these facts, we ask this class of our brothers to examine again their interpretation from its foundation and make very sure that, instead of "doing God service," they are "fighting against Him." Their interpretation is certainly inconsistent with the action of the Church in making women Bible Class Teachers, Sabbath-School Superintendents, Stewards of churches, Professors and Trustees of colleges, etc., etc. Would they rescind such action, or do not the benefits resulting prove rather that it is the interpretation that is at fault, not the action of the Church?

7. To those who say that the change is coming, but, because of the feelings of the minority and similar reasons, it would better be delayed a little longer, we desire to urge. By the next General Conference it will have been twelve years since the admission of women first came prominently before the Church. There has already been mature debate and general deliberation. No one can complain of haste or of a lack of consideration of the views and feelings of the women about which little or nothing has been said. Very many Methodist women feel keenly the injustice of their treatment. Are their feelings entitled to no consideration? We do not believe that our brethren realize how deeply wounded these women will be by a longer postponement of the decision which almost everyone believes will be the final decision.

Some of the most experienced and wisest of our high Church officials who have been personally opposed to admission but believe it is inevitable, are reported as being very desirous, in the interests of the Church, that the present vote shall put the matter at rest and admit the women.

The leading opponents of admission in the last General Conference, fearing that women would be admitted by a reversal of the former judicial decision, desired a compromise and urged it with this argument, "Send the question around again and your women will come in with glory and honor." Does not this action place even those who have opposed the measure before under moral obligation to support it now?

To all who have yet to cast their vote upon this question we come with this appeal: Unless after dispassionate and prayerful consideration, conscience forbids, in the name of honor, justice and the best interests of the church, vote to give your sisters a voice and a vote in General Conference.

For those generous brothers who have so nobly championed our cause we have this special plea: Do not give up the battle as already lost. The Spring Conferences may yet win the day if prompt and energetic measures are adopted. Aid us once more by voice, pen and personal influence to secure every possible vote in favor of admission and we may yet snatch victory out of defeat.

Signed by

Elizabeth L. Rust, Ohio,
Louise M. Hodkins, Mass.,
Emma M. Rogers, Ill.,
Ariel S. Bowen, Ga.,
Isabella W. Parks, Ga., and a large

list of other prominent women in all parts of the country.

All Methodist women who desire to add their signatures to this appeal are urgently requested to send their names and addresses to Isabella W. Parks, South Atlanta, Ga. Those who hold any official office in any benevolent or reform society, in or out of the Church, are asked to state the position which they hold. If there are other women of our church, who are not in accord with all the sentiments of the appeal but who wish to place themselves on record as favoring the admission of women to General Conference, they also are asked to write to the above address stating the fact.

If practicable, both classes of names will be published from time to time under separate headings indicating which are signers of the appeal, and which merely express approval of the admission of women.

DAUGHTERS AND MOTHERS.

Rev. Wilbur F. Sheridan.

It is a peculiar thing, but true, that the average girl finds it easier to appreciate her father than

her mother. There is often an attitude of criticism on the part of the daughter toward the mother that is quite absent from the relations between daughter and father.

Have you never noticed how, in divorce cases, daughters usually side with the fathers, and sons with the mothers?

What we wish to ask you girls to give, whatever else you do, is appreciation to that mother. The tie between you two ought to be the strongest, tenderest tie that heaven ever weaves. No one can do so much for you as your mother. In ninety-nine cases out of a hundred no one has done so much for you, or sacrificed so much.

Take care about those critical words. Wounded love is the deepest of agonies. Do not be ashamed of your mother's infelicities of speech. She had not your opportunities for education. Her very sacrifices, of which those grammatical mistakes are the proof, bought for you the power to wound her. Do not be ashamed of her rough hands. They were roughened working for you. Do not be ashamed of her faded, furrowed face. Once her cheeks were as fair and fresh as yours. The pallor and wrinkles came from what she suffered for her children.

So, I say, as you are tempted to wish she were more like such and such a cultured, beautiful matron of your acquaintance, remember what your mother has been to you, and instead of a breath of criticism give to her such a wealth of appreciation as will bring new light to the eyes and new color to the cheeks of her who loves you as only a mother can.

Then give her a hand of help. I would not think this caution necessary had I not seen how some girls at league conventions were willing to see other girls' mothers burdened without an effort to help.

Give your mother your presence in the kitchen or dining-room before breakfast. Give her some rest from the heavy burdens that are wearing out body and mind. Give her the vision of an energetic, self-reliant girl, developing body and brain and heart for usefulness in the world, the sure index of which is preliminary usefulness in the home.—Epworth Herald.

OVERHEATED LIVING ROOMS.

Do you keep your sitting room hermetically sealed during the winter? Do you shiver and pile more coals on the furnace and bundle yourself up in a zephyr shawl whenever a colder wave is prophesied? Do your registers give forth constant blasts of hot air or your steam fairly blister the garments of those who pass by? If these things are so, then it is unnecessary to ask if you have constant colds, indigestion, that famous tired feeling, an annual attack of the grip and household of ailing children.

The reason why so many American women overheat their houses and pave the way for their physicians to make fortunes is that they are accustomed to pass a part of the time in the kitchen, where culinary necessities put a wholesome temperature quite out of the question. When they have finished their tasks in this department, the tired and overheated housewives return to the other rooms to find them "cold." They are cold only by comparison, but it would be difficult to make one believe it. The consequence is the register is opened or the fire stirred up until the sitting room is as warm as the kitchen, and the habit of overheating, coming down from the days of huge wood piles and roaring chimney places, projects itself into an age of double windows, steam heating apparatus and red-hot coal stoves.

A little thought and experimenting will work a reform in many households, to the increased comfort and health of its inmates and to the advantage of coal bin and the wood pile. In these days of dear fuel and cheap thermometers the latter should be indulged in until the temperature of overheated apartments, public and private, is reduced to a point of favorable economy and health. A thermometer should be in every sitting room, and it should not be permitted to indicate a temperature of more than 70 degrees. This is warm enough for health, and perhaps a lower temperature should be still better. Dr. Kane, during his arctic explorations, said that his men were more comfortable when the cabin was at 61 or 62 degrees than when it was warmer, and that is the temperature recommended for hospital wards.

Many mothers appear to accept with resignation the repeated and violent colds from which their children suffer as providential and unavoidable. It should be impressed upon their minds that these colds are due as much to the overheated homes as to the outdoor exposure.

Give every bedroom a thorough airing every day, more especially if several children are obliged to sleep in the same room. This is to be avoided if possible; but, if not, be sure to give attention to the ventilation of these rooms. There is frequently bad air enough generated and breathed in the sleeping apartment of a family of small children to supply them all, not only with colds, but with a number of so-called "malarious" diseases, to last them throughout the year.—New York Journal.

FOLLOWING THE FASHION.

When fashionable Paris endorses a good thing, whether a new opera, or a new bonnet, it is only a question of a little time when fashionable America does the same. This happened a few years ago upon the introduction in Paris, by the Crown Perfumery Company, of London, of certain delicious perfumes, notably the Crab Apple Blossom and Crown Lavender Salts, which soon became all the rage and afforded a fresh and genuine sensation in the boudoirs of the polite world. This proved to be no mere fleeting fancy of an hour, but a genuine acquisition, as everybody who loves a delicious odor appreciates to-day. There is no question now but The Crown Perfumes are the favorites everywhere in America, as they are in Europe, and are growing in fashionable estimation all the time. The Paris Figaro speaks of them as "the first of fashionable essences." The reason is easily found in the exquisite delicacy which distinguishes them from the heavy fulsome odors of many of the perfumes offered in the market. What more deliciously delicate fragrance can be inhaled than the Crab Apple Blossoms, with the genuine sense it imparts of a Crab Apple tree in full bloom. Or the sweet refined odor of the Crown Violet—or the rich oriental perfume of Matsukitai, or the healthful, invigorating odor of The Crown Lavender Salts, so prized as a cure for headache, and for perfuming the air. These beautiful perfumes are produced at great flower farms in Arabia, Turkey and the Riviera, where the veritable essence of a flower is distilled. The great popularity and success especially of The Crown Crab Apple Blossoms and Lavender Salts has induced certain unprincipled dealers to offer inferior imitations and spurious counterfeits—against which the public cannot too cautiously guard themselves. The genuine goods are sold only in the bottles of the company with the well known Crown stopper.—Rams Horn.

A CLEAN RECORD.

The dying words of John B. Gough, the great apostle of temperance, "Young man, keep your record clean," should be urgently commended to the attention of lads who are soon to be the active men of the new century. In the whole of his long and useful life, Mr. Gough never uttered a more urgent or important message. To heed it or disregard it, means success or failure.

A clean record means a pure life. A pure life commands the favor of God and the admiration of men. And when both God and his neighbors unite in approving a young fellow's course, we may be sure that he is going to win his way in this world, and lay up for himself imperishable treasures in the better country.

The young man who really means to succeed, will plan wisely from the start. He will be no milksop, no effeminate creature, but a lover of all the good things that God has put into this beautiful world for the comfort and happiness of his creature. He will love the open air and enjoy physical exercise, but he will abhor vice and keep passion and appetite in subjection. He knows there can be no clean record without a clean body, and he acts accordingly.

Such a young man is never rash enough to disregard the wise counsels of his mother or to disobey the rational commands of his father. He is willing to accept the warnings of those wiser than himself, and to avoid follies that have recked other lives. Above all, at the very start, he accepts Jesus Christ as his Saviour, shapes his life by the Commandments of God and seeks the constant guidance of the Holy Spirit.—Central,

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

IRVINE GARLAND PENN.

We give with this sketch a cut of our Epworth League Secretary for the South, which will be found on our 13th page. We are sure our readers will be interested in both the face and the sketch.

Irvine Garland Penn was born October 7, 1866, at New Glasgow, Amherst county, Va., of parents Isham and Maria Penn and is now in his thirtieth year. He was educated in the Lynchburg, Va., schools; graduating from the High School in 1886. Being the oldest of five children, immediately upon graduation he set to work to assist his parents in educating his brothers and sisters, all of whom have graduated and are doing well. He was Principal of one of the largest public school buildings in Lynchburg for eight years and resigned in the winter of 1894 to accept the Commissionership of the Negro Building at the Atlanta, Ga., Exposition, where he distinguished himself and served his country and race most acceptably.

He is well known as an author, his best known work being "The Afro American Press," which is a history of Colored Journalism prior to and since Emancipation. This work has had a large sale. He is contributing to the book "Seven Graded Sunday-Schools," edited by Rev. Jesse L. Hurlbut, D.D., and published by our New York house. He was an associate author in the preparation of the "College of Life." He has edited two newspapers in his busy life of ten years since graduation, has written some for the Sunday-School Journal and a great deal for the secular press and always in the interest of the educational and religious training of his people.

He comes of a Methodist stock of several generations and there is no more loyal layman in the Church than he. He has been a member of the local church at Lynchburg for sixteen years, and filled every office in the church faithfully. He has been their representative in all the leading Conferences and conventions of the Church during the last ten years. He was the youngest man in the General Conference of 1892 at Omaha and was a member of the General Conference at Cleveland.

He is an enthusiastic Epworth Leaguer. In 1892 he introduced the Epworth League in his local church and organized Chapter 8, 449. He is president of Alexandria District League of the Washington Conference; was a member of the fourth General Conference District League at Pittsburg; the International Conference at Chattanooga, and Secretary of the Standing Epworth League Committee in the late General Conference.

Bro. Penn brings to the office of Assistant General Secretary thorough knowledge of the situation and needs among the colored people of the Church, a practical knowledge of the work, executive ability that has stood the test, good business capacity, a consecrated Christian spirit and abundant enthusiasm for the success of the work. He is a Southerner by birth and the locality in which he has since made his home. But even though he was from the extreme North, that should not effect him in his work in the least. The Negro in the Methodist Episcopal Church cannot afford to divide on sectional lines and must not. Bro. Penn has the opportunity to do a magnificent work among us and we are confident he will. His success in the work he is to do will not only help the Church of to-day but train and strengthen the Church of the future.

FEBRUARY 28. "THE RESURRECTED LORD."

Isaiah 25:6-8.

Isaiah loved his people, he cared for them. He longed to see the end of the mighty drama. Although they at times endeavored to discard his prophecies and let him "prophecy on," he continued to labor and plead for them.

Like no other prophet, he tells them more of the Messiah, from his birth to his resurrection. He assures them of his final triumph by saying, "He will swallow up death in victory."

How graphic and forcible! Not a "burden" nor "lamentations" but rejoicing. "And the Lord God will wipe away tears from off all faces, and the rebuke of the people shall he take away from off all the earth."

O, the world widens in that one word, "all." How Isaiah must have felt in his declining years the relief that would ultimately come to his people. A risen Lord! A living Saviour, an ascended Christ!

The resurrection is the climax of the Bible story. All that was spoken of by the prophets only led up to the narration as recorded by the Gospel writers.

The angel that spoke to the women on that blessed Sabbath morn saying, "I know that ye seek Jesus which was crucified. He is not here; for he is risen as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead," only corroborates this blessed prophecy of Isaiah.

The outside world had hoped that the cross would be the end of him, and by no means did they conceive of a way out of the tomb, except his disciples go by night and steal his dead body, hence they had the guard of Roman soldiers placed around the tomb to make it sure for the three days, in which time Christ promised to arise.

How vain is man's resistance against God! But what of the disciples? Poor men! How sad and troubled they were. They had learned to love Jesus. He had comforted them. Chased away their fears when on the raging sea. Relieved them when burdened, even fed them when hungry.

Now to lose the championship of him, to say nothing of their aspiration for position in His coming kingdom only caused them more pain. What a sad scene! At the grave of Jesus! Think of that our last, long look. Oh, distressed and lost soul, look with us at the grave, not for salvation, but to remind you that your sins help to lay the Prince of Glory there.

The cruel Jews were not sorry, they were blind to their terrible deeds—the very thing Isaiah warns them about.

We leave the tomb! The great seal is on it. The soldiers begin their vigil. All is silent.

OUR YOUNG FRIENDS.

"GWINE BACK HOME."

As we waited in the L. & N. depot at Nashville for the train, someone began crying, and an excitement was raised among the passengers. A brief investigation proved that it was an old colored man who was given way to his grief. Three or four people remarked on the strangeness of it, but for a time no one said anything to him. Then a depot policeman came forward and took him by the arm and shook him roughly and said:

"See here, old man, you want to quit that! You are drunk, and if you make any more disturbance I'll lock you up!"

"Deed, but I hain't drunk," replied the old man, as he removed his tear-stained handkerchief. "I've lost my ticket an' money, an' dat's what's de matter."

"Bosh! You never had any money to loose! You dry up or away you go!"

"What's the matter yere?" queried a man, as he came forward.

The old man recognized the dialect of the Southerner in an instant, and repressing his emotions with a great effort he answered:

"Say, Mars Jack, I've bin robbed."

"My name is White."

"Well, then, Mars White, somebody has done robbed me of ticket an' moey."

"Where are you going?"

"Gwine down to Kaintuek, where I was born an' raised."

"Where's that?"

"Nigh to Bowlin' Green, sah, and' when the wah dun sot me free I cum up this way. Hain't been home since, sah."

"And you had a ticket?"

"Yes, sah, an' ober \$20 in cash. Bin savin' fer ten y'ars, sah."

"What do you want to go back for?"

"To see de hills an' de fields, de tobacco an' de co'n, Mars Preston an' de good old missus. Why, Mars White, I've dun bin prayin' fur it fo'

twenty y'ars. Sometime de longin' has cum till I couldn't hardly hold myself."

"It's too bad."

"De ole woman is buried down dar, Mars White—de ole woman en' free chillen. I kin 'member the spot same as if I seed it yesterday. You go out half-way to de fust tobacker house, an' den you turn to de left an' go down to de branch whar de wimmen used to wash. Dar's fo' trees on de oder bank, an' right under 'em is whar dey is all buried. I kin see it! I kin lead you right to de spot."

"And what will you do when you get there?" asked the stranger.

"Go up to de big house an' ax Mars Preston to let me lib out all de rest of my days right dar. I've ole an' all alone, an' I want to be nigh my dead. Sorter company fur me when my heart aches."

"Where were you robbed?"

"Out doahs, dar, I reckon, in de crowd." "See! De pocket is all cut out. I've dreamed an' pondered—I've had dis journey in my mind fur years an' now I've dun bin robbed and can't go!"

He fell to crying, and the policeman came forward in an officious manner.

"Stand baek, sir!" commanded the stranger. "Now gentlemen, you have heard the story. I'm going to help the old man back on the plantation to die and be buried alongside of his dead."

"So am I!" called twenty men in chorus, and within five minutes we had raised enough to buy him a ticket and leave \$50 to spare. And when he realized his good luck the snow-haired black fell upon his knees in that crowd and prayed:

"Lord, I've been a believer in you all my days, an' now I dun ax you to watch ober dese yere white folks dat has believed in me an' helped me to go back to de ole home."

And I do believe that nine-tenths of that crowd had tears in their eyes as the gateman called out for the train for Louisville.—Our Dumb Animals.

A BOY, NOT A LAWYER, WANTED.

A gentleman who owned a farm told a friend one day that he needed a boy to work about his place. The friend expressed a wish that he would find one soon. In a few days the gentleman went to his friend and said:

"I have got a boy, and hope he will be a good one."

About a week later he was asked how his boy was getting along. He replied:

"I haven't any boy."

"Why," said the friend, "you told me last week that you had one."

"I thought I had, but I found I was mistaken. When I told him to do anything a certain way, he would say, 'Hain't I better do it this way?' or when he was doing one thing and I told him to do another he would reply, 'Hain't I better finish this first?' I want a boy who will do as I tell him, and not a lawyer to instruct me; so I sent him away."—Ex.

Harper's Bazar says in a recent issue:

"Paul Lawrence Dunbar, the young colored man whose verses have made a stir of late, still retains his place as an elevator-boy in a public building at Dayton, Ohio. In the public schools of that city he received his only academic education, and his verses have thus far not brought him enough money to warrant him in giving up the place he has held ever since he left school. Mr. Dunbar's poetic gift is, however, of very high and unique quality, and it is to be hoped that he will reap both fame and the rewards of fortune from its exercise."

We are indeed pleased to know this brilliant young man is brave enough to stick to his job even though he can make verses that attract the attention of those capable to judge. If Mr. Dunbar would see to his book's reaching a few of the leading Negro papers at the South, they would be able to get into the hands of some persons who would help him dispose of several copies. While he surely does not expect a fortune from his works just now, there are hundreds of our

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, March 7th, 1897.

THE ETHIOPIAN CONVERTED.

Acts 8:26-40.

Golden Text—"Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." (Acts 8:35.)

When Simon saw that the Holy Ghost was given by the laying on of hands, he offered Peter and John money to teach him how that was done. Peter told him the gift of God could not be purchased with money; that he had no part or lot in the work of salvation; that his heart was not right before God; and that he was in the gall of bitterness, and in the bond of iniquity. He urged Simon to pray and repent, and perhaps God would forgive the thoughts of his heart. He begged Peter and John to pray for him that he might escape future punishment. Note.—The gifts and grace of the Spirit cannot be bought with money. One may believe, unite with the church, be baptized, and yet be unsaved. Repentance and prayer are essential to salvation. We may ask others to pray for us.

1. The evangelist. (26). Philip was one of the seven deacons. He was of honest report, full of the Holy Ghost, and of wisdom. He had just closed a very successful meeting at Samaria. Angels are heavenly messengers. The word arise, indicates that Philip was asleep, and the angel appeared unto him in a dream. He was commanded to go towards the south till he struck the desert-way leading to Gaza. This is a very old city. It is like Damascus, mentioned in Genesis and Acts. Is it located on the frontier between Palestine and Egypt. Note.—When the work of a minister is finished in one field, God sends him to another. He may pass thousands who are not ready for the word, and stop with one who is searching for light and life. God may lead out of prosperous cities into desert ways. We may know by the effect produced when a man is divinely guided, and when he is following his own impulse.

2. The nobleman. (27-28). The word Ethiopia means "burn-face," and of course refers to the dark color of the race who live there. It was a country lying south of Egypt, and includes the modern Abyssinia. It was governed by queens, and not kings. Their common name was Candace. This nobleman, whose name was Indich, was a man of great authority. He had charge of all the queen's treasures. He was a Negro, and likely a proselyte to the Jewish religion. He had journeyed about 1500 miles to worship God. It is not stated how he was changed from the worship of the ram-headed Ammon, to that of the true God. Many Jews likely dwelt at Meroe, his chief city, and through them he probably learned the way of life. He likely went up to Jerusalem to attend the feast of Tabernacles. Many think he was in the city when Stephen was stoned. His time of worship being over, he started on his homeward journey. As he went, he passed away the time by reading the prophecies of Isaiah. Note.—The Gospel is for all races, and for all classes. It is the duty of all to assemble for worship. We should always have a part of God's word with us. It is well to read the Scriptures after returning from worship.

3. The conversation. (29-31). Philip was still under Divine guidance. The angel had departed but the Spirit of God remained. He was commanded to draw near and join himself to the chariot. He obeyed without a word of excuse. Indich had no doubt heard much of this man of Isaiah. Philip asked him if he understood what he read. To the man wise in his own eyes, this would have been an insult, but one seeking to know the will of God it was a favor. He invited Philip to sit with him in the chariot. Note.—Children may be impressed by the Holy Spirit to do certain things along the line of the Christian life. It is well to obey when God directs.

it. God will aid us in unseen ways to learn his will. The earnest seeker after truth is always willing to be taught.

4. The text and sermon. (32-35). The subject of the discourse was Jesus. 1. His sufferings—"He was led as a sheep to the slaughter." Indich had no doubt heard much of this man while in Jerusalem. 2. His submission—"He was 'like a lamb, dumb before his shearers.'" He did not open his mouth to revile any one. 3. His trial—"His judgement was taken away." This no doubt includes his death. 4. His continuance—"Who shall declare his generation." That is, the duration of life. Though he was "taken from the earth," yet in heaven he shall live to endless ages. Indich invited Philip to tell of whom the prophet spoke. The evangelist "opened his mouth,"—he began a profound discourse in a solemn way. He likely spoke of the prophecies concerning Christ, of his birth, life, death, resurrection and ascension. He probably told of the descent of the Holy Spirit, and of the remission of sins. He no doubt urged the necessity of faith, repentance, prayer, baptism and consecration. Note.—It is well to base the sermon on a text. There should be much about Jesus in the sermon. The people should express anxiety to be taught.

5. The baptism. (36-38). The chariot moved leisurely forward. Philip earnestly explains the word of God. They suddenly come upon a river, spring or pool of water. Indich interrupted Philip by saying, "See! Water! What doth hinder me to be baptized?" Philip had likely explained to him the nature of this rite. The 37th verse is not found in many of the oldest manuscripts. It is likely spurious. Yet there is nothing in it that is not taught in many other passages. Indich believed, with all his heart, 1. In Jesus; that one had come into the world to save the people from their sins. 2. In Jesus Christ; the one whom God had anointed to be our Prophet, Priest and King. 3. In Jesus Christ, the Son of God; the one who is the same in wisdom, power and goodness with God, yet stands in relation to him that an earthly son does to an earthly father. Indich commanded the chariot to stand still. They alighted, went down to the water, Philip baptized him and they came up from the water. How was this nobleman baptized? 1. Did they really go down into the water, and come up out of the water? Possibly they did not. The Greek word *eis* here translated into has 47 renderings in the New Testament. It is translated, among, at, by, for, in, into, on, that, to, unto, and with. The Greek word, *ek* here translated, out of, has 40 renderings in the New Testament. I give a few—after, are, beyond, exceedingly, forth, hereby, off, from, out of, since, though and without. The going down was from the chariot to the water, and the coming up was from the water to the chariot. To read—They went down to the water, and came up from the water; is just as correct as to read—They went down into the water and came up out of the water. Then why does the reading stand as we have it? Because the most common rendering of *eis* is into, and of *ek* is out of. Because the majority of the King James translators were immersionists. 2. But if Indich really went down into the water, and came up out of the water, is that positive proof that he was immersed? The going down into and the coming up out of was not the baptizing. What can we infer about mode from the words—"And he baptized him." He may have immersed him, or he may have dipped water up in his hands and poured it on him, or he may have sprinkled him with water. Into does not always mean under. 3. But have we nothing here that favors effusion, or pouring? (a) The country was desert. It was uninhabited, and sparsely inhabited. (b) Nothing is said about a change of raiment, or of casting off the outer robes. (c) Sprinkling was in the passage. Only a few lines above the text we read—"So shall he sprinkle many nations." Note.—Every one should be baptized. The candidate should be granted the choice of mode. The minister should administer the rite.

Africa is equal in area to Europe and North America combined, and comprises nearly 12,000,000 square miles.

CENTRAL ALABAMA CONFERENCE.

The twenty-first session of this Conference convened in Opelika, Alabama, February 4th, 1897. Bishop C. D. Foss, D. D., presiding.

After devotional services, the roll was called and a majority of the members answered to their names.

Rev. J. S. Todd was chosen Secretary and N. H. Speight and W. H. Jordan were chosen assistants.

W. F. Smith was chosen Treasurer with T. C. Levert assistant.

A. N. Jackson was elected Statistical Secretary with C. L. Johnson and J. W. Thomas assistants.

Dr. W. A. Spencer was present and spoke to the Conference and delighted all present with his melodious songs.

Dr. I. B. Scott of the Southwestern Christian Advocate was present and addressed the Conference in the interest of his paper.

Dr. Scott's address was pointed and bristling with good sense from beginning to end. Such utterances give assurance of the dawn of better days.

The usual committees were appointed.

The Bishops announced that the Conference was authorized to draw on the Chartered Fund for \$22, and on the Book Concern for \$570; total, \$592.

The reports of the preachers showed a total of all benevolences to be, \$903.99.

Second Day.

The devotional exercises were conducted by W. F. Smith. Geo. G. Johnson, agent for the Book Concern at Cincinnati, was introduced, and addressed the Conference in the interest of that important appendage of Methodism.

The vote for the admission of women was 36 for, and 23 against.

The vote for the change in representation was 2 for, and 56 against.

The roll of subscribers for the American University was called by E. M. Jones. The response was not as hearty as were the promises last year, but about one-fifth of the amount due was paid.

The most interesting feature of the day was the Bishop's address to the Conference. He laid particular stress upon the fact that the purpose of Methodism was to "raise up a holy people."

Third Day.

The prayer meeting was conducted by W. J. Smith. E. B. McCauley had his relation changed from supernumerary to effective. The following names were continued on the supernumerary list:

William Leewood, M. M. McKenney, Berry Jackson and Lewis Drake.

A. D. Crowell was entered as having withdrawn under charges.

The superannuates are as follows:

H. W. Commer, H. D. Byrd, B. D. Louis, N. Snoddy, George Miller and Alfred Nichols.

Died during the year: Lewis Hyter, Jefferson Evans, and Frank Withers. The Conference held a memorial service in honor of these brethren at 3 o'clock Sunday evening.

Walter R. Howard and Henry Morton were admitted into full connection.

T. J. English was reported as having fled from his charge under suspicious circumstances. His case was left in the hands of his presiding elder for investigation.

The report of the Committee on Freedman's Aid and Southern Education was read and adopted. Rev. M. C. B. Mason, D. D., was introduced and addressed the Conference in behalf of the Society. Dr. Mason also gave a most excellent address at the anniversary at night. The Conference endorsed Dr. Mason's plan for raising \$100,000 to liquidate the indebtedness of the Society. The members of the Conference subscribed about \$500, and paid a part of it cash. The Doctor may expect at least one thousand. We ought to do as well for him in this great and worthy effort, as we did for Bishop Hurst and the American University.

Dr. Mason's sermon on Sunday night, was profound and simply sublime in its description and powerful in its effect. Long before the time for preaching people had to leave because they could not find standing room even about the doors.

The following persons were admitted on trial: Lewis B. Smith, Robert L. Beasley and J. B. Webb.

The city of Montgomery was selected as the place for the next Conference.

A motion to substitute the local preachers' course of study for the traveling preachers' course was offered and lost.

The Committee of Examinations was announced.

The Committee elected A. W. McKenney, as chairman, and C. L. Johnson, Secretary.

An evening session was ordered which met at 2 o'clock and opened with prayer by T. M. Joiner.

Reports from standing committees were received, discussed and adopted.

The Conference gave the presiding elders permission to use as supplies, Ellis Williams and W. D. Speight.

The services on Sunday were of a high order. The love feast at ten o'clock a. m., was all that the name implies. It was a time of refreshing.

The Bishop's sermon at eleven o'clock surpasses the power of description. Only those who heard, felt and saw, can have an adequate conception of the thought, unction and power of the occasion.

The other services I have mentioned.

Many things were said about the Conference, some by friends, some by foes. Some were complimentary; some were otherwise. But by all of them we should profit.

It was noticed that the body was composed of a cleaner set of men than some other bodies which the citizens had seen. If some of them used tobacco, they did not sputter all over the shirt bosoms and the floor and stove, as others had done. No one, as far as was known, had ordered any beer or brandy, etc. The butcher, and not the saloonist was helped by the presence of the Conference.

Again, it was said that these men were more prudent in the homes and among women than others had been.

They had business to attend to till the appointments were read, then they were going till gone.

But it was noticed also that the Conference had considerable brains at its heels, and lacked a little up about the head.

But this was thought to be owing to some derangement of the nervous system whereby communication was intercepted.

But the one feature brought out at this Conference, which more than any other gave promise of a better day, was the changed front of our general officers. They came to us with a bundle of plain facts and stated them to us in a plain business like way.

The addresses of Drs. Scott, Mason, Johnson and Spencer were not of that sugar and molasses sort, which we are so accustomed to hear, and of which we have grown so tired.

Now, for once, in these last days, we have been told plainly what we have to do and what we are expected to do, we will go about doing it, and Bro. Johnson's book accounts will be more fully paid, Dr. Spencer will receive more of the loaned fund—which many never thought was lent, but given.

D. Scott will get more subscribers for his paper, and Dr. Mason will find a stream, like that of a living spring, flowing in to swell the debt cancelling Treasury.

A. W. McKinney.

(We give below the appointments which we could not give last week, because they reached us after the paper was out and mailed.—Ed.)

BIRMINGHAM DISTRICT.

Wesley Prettyman, D.D., P. E., Postoffice, Birmingham.

Adamsville Supplied by Wm. Leewood

Annison and Oxanna J. W. Paul

Ashville E. L. Gary

Attalla and Macedonia L. W. Goodson

Bessemer To be supplied

Birmingham, Avondale and Woodlawn Supplied by Wm. Coleman

Birmingham; Brown's Hill To be supplied

Birmingham; Enon B. G. Smith

Birmingham; Irondale and Brown's To be supplied

Birmingham; St. Paul P. G. Goins

Cedar Bluff G. R. Rogers

Center Haywood A.

Collinsville and Fort Wayne To be supplied

Gadsden J. S. Todd

Heflin David Royal

Kidville and Talladega W. H. Jordan

Oneonta Spencer Ray

Oxford T. M. Joiner

Pratt City Supplied by Dennis Herron

Warrior and Holston Chapel L. B. Smith

HUNTSVILLE DISTRICT.

I. Townsend, P. E., Postoffice, Huntsville.

Athens and Johnsville Chapel Supplied by W. D. Speight

Belle Mina and Oakland G. W. Winn

Blountsville To be supplied by N. J. Shackelford

Center Grove S. J. Jordan

Courtland To be supplied by Chas. Neal

Decatur T. H. Ham

Farley and Cedar Grove Jackson Harper

Guntersville F. E. Winn

Huntsville Ct. Supplied by J. W. Landrum

Limrock Supplied by George Miller

Mt. Moriah A. G. Glenn

Scottsboro and Hollywood Supplied by A. Harris

Sheffield B. S. Kirk

Stevenson G. W. Reeves

Trianna and Spring Hill A. W. McKinney, A. M., Principal of Central Alabama Academy, Member of Huntsville Quarterly Conference.

MARION DISTRICT.

F. L. Teague, P. E., Postoffice, Marion.

Bethany and Mar's Hill Supplied by W. J. London

Carrollton and Tonner's Hill Supplied by A. J. Hab, D.D.

Clinton Wm. Perry

Eutaw and Springfield L. H. Mixon

Gainsville and Soule's Chapel A. S. Williams

Jackson Chapel O. Nelson

Marion C. L. Johnson

Newberne and Walthall E. B. McCauley

Oak Grove and St. Peter W. J. Smith

Old Town F. J. Brown

Scotts and Allens ... Supplied by J. L. Marable

Selma L. D. Williams

St. Paul and St. Mary Supplied by J. C. Chatman

Tuscaloosa L. L. Allen

Union and Mt. Sinai W. T. Trammell

MONTGOMERY DISTRICT.

E. M. Jones, P. E., Postoffice, Montgomery.

Aberfoil and Brown's Grove L. W. Hill

Brewton and Pollard B. H. Ware

Castleberry N. H. Redrick

Evergreen A. J. Jackson

Flat Creek Supplied by Ellis Williams

Greenville Supplied by Isaac Autrey

Mobile; Warren Street W. F. Smith, D.D.

Mobile; Wesley Chapel and Theodore ... S. D. Davis

Montgomery G. W. Maun

Mt. Sterling J. B. Webb

Pensacola, Fla. J. W. Thomas

Prattville and Hardaway A. C. Nimrod

Tensaw and Suggsville To be supplied

Troy and Sea Right A. C. Carter

Union Springs W. H. Nelson, D.D.

J. W. Tate left without appointment to attend one of our schools

Bishop C. D. Foss
J. S. Todd, Secretary.

SAVANNAH CONFERENCE.

The session of the Savannah Annual Conference held in Savannah Jan. 28th-Feb. 1st, was one of the best ever held.

Bishop J. F. Hurst presided with so much fatherly dignity that the brethren will be glad when he comes again.

The Conference has made a splendid record for the first year since the division.

Brothers Hamilton, Hard, Jennings, Berry Thirkield and Rev. Jacobs made addresses to the Conference.

The reports of the presiding officers were very good, showing an increase in last year in finance and in the work of the ministry.

The Conference was well attended, although the coldest weather prevailed.

Bishop J. F. Hurst presided, and W. A. Holmes was elected Secretary; J. H. Grant, Treasurer; H. M. White, Statistical Secretary. Wm. Daniels, J. D. Jenkins, A. B. Allen and Jno. Crolley were elected assistants.

John Watt's district, the Savannah, lead the Conference in benevolence.

The following are the appointments:

LA GRANGE DISTRICT.

James Jackson, P. E.

Brownsville and Thomaston J. D. Arnold

Chipley S. C. Crandall

Calloden S. H. Garey

Fort Valley D. W. Anderson

Forsyth W. A. Holmes

Greenville J. H. Grant

Hardeman J. R. Hatchett

Harris City A. D. McClendon

La Grange S. C. Upshaw

La Grange Ct. J. W. Fisher

Liberty Hill R. B. Hinesman

Macon S. A. Peeler

Macon Ct. To be supplied

Talberton A. S. Perry

Troupe Factory G. Y. Flemister

Whiteville W. A. Hill

Woodbury E. W. Moore

Zebulon D. McClendon

SAVANNAH DISTRICT.

John Watts, P. E.

Savannah; Asbury ..N..... P. H. Travis

Savannah Ct. To be supplied

Jessup Isaiah Griner

Blackshear McD. Spencer

Waresboro M. J. Hamilton

Valdosta R. B. Hayes

Thomasville R. S. Stacey

Waycross John Crolley

St. Mary's Thomas Thompson

Owin's Ferry A. B. Fish

Brunswick Station Wm. Daniels

Brunswick Ct. J. W. Green

Boxley J. C. Allen

Eastman C. P. Canavus

Cordel J. C. Williams

Americus H. M. White

St. Simon M. Holman

WAYNESBORO DISTRICT.

R. R. O'Neal, P. E.

Charleston S. H. Jordan

Millen P. B. Gibson

Sylvania W. H. Brown

Statesboro M. P. Moore

Excelsior J. H. Cole

Mt. Vernon S. P. Bryant

English Eddy O. N. Sample

Bascom T. A. South

Asbury J. D. Jenkins

Augusta Station A. B. Allen

Augusta Mission W. H. Lovelace

Waynesboro Ct. J. H. Pinkney

Wadley Wm. Bellinger

Bellville E. J. Kimball

Thrill C. H. Moore

Girard D. H. Martin

The Freedman's Aid Society will have an exhibit at the Centennial Exposition to be held in Nashville, Tenn. Each school will have an opportunity to make a proper exhibition of what it is accomplishing.

Seventy-five years ago the darkest hour prevailed in Sierra Leone; now there is supporting native church with its own society. In a church at Freetown worshippers have been counted on a morning.

In 1890 there were 100 missionaries at work in Sierra Leone.

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J. B. SCOTT, D. D., Editor.

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1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. In ordering the address of a subscription changed, give name of the old postoffice as well as the new.
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5. The date of your address label shows to what time your subscription is paid.
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EDITORIAL CORRESPONDENCE.

I have just spent two days at the South Carolina Conference in the interest of the Southwestern and was cordially received and most pleasantly entertained by that magnificent body of Methodist preachers. The Conference averages better perhaps, educationally, than any of our Southern Conferences. In fact, I doubt whether any of our colored Conferences show up in this particular to the same advantage as this does. The majority of its men have had considerable educational advantages, besides there are twenty-five or more who have graduated from some department of Claflin or other institutions. Among these are, D. M. Minus, C. C. Scott, A. G. Townsend and W. R. A. Palmer; J. B. Taylor, C. C. Jacobs, J. L. Grice, J. S. Thomas, S. S. Sparks and J. D. Whitaker, who are classical graduates and bear the degree of A. B. There are also ten theological graduates, principally from Gammon. Hence, it will be seen that the South Carolina should not only be a strong Conference, but a great one, and I think the tendency is that way.

While all the graduates and those who have some education are not all Claflinites, yet it is an undeniable fact that Claflin University has done much for the Conference and is an honor and a tower of strength to our Methodism in the state. Its work shows on the Conference to better advantage than that of some other schools on their patronizing Conferences and for reasons:

1. It must be admitted that Claflin is a strong and very efficient institution. The administration has been stable and evidently well conducted; it has held and continues to hold the confidence of the public.
2. Aside from what the church has appropriated to help the school, it has for years been receiving an annual appropriation from the state; it goes without saying that it has thus been enabled to grant much assistance and possibly offer great inducements to bright and promising young people in every part of the state.
3. The fact that there are many desirable charges in the state has evidently enabled the Conference to hold within its bounds very many bright young men. In other words, there being more to hope for at home than to be secured by transferring elsewhere, they have remained at home. It is clearly to be seen too, that the manner of preaching that prevails here, as in the North Carolina Conference, creates a demand for this intelligent class of young men. At any rate, a sufficient number have remained at home to make the future of this Conference promising indeed. I may as well say also, that while they have not transferred out, they are not sending out printed invitations to others to transfer in. The following resolutions were presented on Friday,

and after being very ably discussed upon, were referred to a committee, reported back Saturday morning and adopted almost unanimously.

Report of Committee on Transfers.

Whereas, two transfers have been made recently to this Conference; and whereas, the South Carolina Conference is now crowded to its utmost capacity:

Resolved, that while we recognize the high prerogative of our Bishops to transfer at will a preacher from one Conference to another in accordance with the Discipline and time honored usage of the Church, we would respectfully ask that owing to the present condition of our Conference, no additional transfers be made in the future, unless there be more appointments in the Conference than there are effective members of the Conference to supply them

C. C. Scott,
C. C. Jacobs,
M. M. Mouzon,
J. J. McLeod,
H. H. Matthews,
A. Middleton.

Smoothly worded and apparently harmless little resolutions they! True two young men had come into the Conference by transfer and they doubtless felt the least bit embarrassed because of these resolutions, but they need not have felt so. They came and took their chances for work with the other "boys;" the resolutions were simply used as the fulcrum upon which the Conference rested its lever to raise the wood pile in order to see who was under there. These resolutions have a history. Rev. E. C. Brown has served the great Centenary Church faithfully and well for five years, hence he could not return. It is not known by all our readers that Centenary, though one of the oldest churches in the Conference, has during its history of thirty years or more, had only two Negro pastors, viz., Rev. Dr. J. E. Wilson and the pastor just mentioned as having closed his term. They were sent to the church, notwithstanding the fact that there was an element in it who preferred a white man. A few of that element dropped out and went to other churches, and strange to say, they went to churches having Negro pastors. It is now understood that a vast majority of the present membership prefer a pastor of their own color, but it leaked out that an absent Bishop and one of the general officers of the church, in deference to the wishes of those who represent a very small minority of Centenary's membership, had about arranged to have transferred a brother from one of the New England Conferences to preside over this, their strongest church. I divulge no secret when I say that this prospective transfer was the innocent cause of the resolutions given. The discussion was participated in by some of the strongest men in the Conference, and was interesting and ably conducted. Men with whom I talked on this subject admitted that there are some who prefer a white man as pastor, but that such transfer would not heal the division, and since there will be a division in any case, the pastor had as well be taken from the Conference. That since this is their best charge, their ablest men very naturally aspire to its pastorate and that it is not fair to deny them the privilege of serving it. And again, that the able men of the North could not afford to transfer for the sake of a Negro church that pays only \$1000 to \$1500 per annum, and if a man to be transferred is not more able than one the Conference could furnish, it is unjust to them to send him. They did not feel that their resolutions would prevent the transfer, but thought it wise that the Conference should express itself, and it did, both by resolution and word of mouth. The debate was manly and strong.

I was compelled to leave the Conference before it adjourned, but its proceedings will be formally reported by one of their own number.

I ought, however, to say if the address delivered by Bishop Hurst on the American University, and by Dr. M. S. Hard on the Church Extension cause are fair samples of the addresses they usually deliver on these subjects, we do not wonder that they are everywhere realizing such magnificent results. The Bishop makes no attempt to be eloquent, but there is so much real beauty in his diction, and impressiveness in the way he tells how the "magnificent dream is grad-

ually unfolding itself, that his narrative is eloquent in its simplicity.

Dr. Hard enthused and delighted his audience and while I did not hear Dr. Spencer's address, no doubt the people think more of the Church Extension Society because of having listened to these two earnest and devoted men of God.

The home of Mr. C. J. Carroll, of Columbia, is well ordered and a fair type of South Carolina's best. From it have gone a constant stream of young people to Claflin and if we are to judge the others by the cultured young woman—the gifted musician, Miss Corinne and her dignified and scholarly brother, a teacher in the city, they did not go in vain. We found Mrs. Carroll, our hostess, a magnificent entertainer; to this fact, we are confident Presiding Elder A. G. Townsend and Drs. Minus and Bulkley will bear unqualified testimony. I. B. S.

Mr. Emanuel Fortune, of Florida, father of Hon. T. Thos. Fortune, of New York, died on the 27th ult., in Jacksonville. While Mr. Fortune is known to the public mostly as the result of the distinction as a journalist, attained by his son, he nevertheless seems to have been a remarkable man in his day. He was at one time a member of the Legislature, City Marshall and County Commissioner in this State. He owned considerable property in Jacksonville, and was a prominent member of the A. M. E. Church. Besides his son, the editor of the Age, he leaves three daughters. We extend Mr. Fortune our most sincere sympathy.

NEW ORLEANS UNIVERSITY, MEDICAL COMMENCEMENT.

The Medical Department of New Orleans University will have its annual Commencement at Wesley Chapel, this city, Friday, February 26th, at 7:30 p. m.

The address to the graduating class will be delivered by the Rev. G. L. Curtis, M. D., D. D., of Indiana. Subject: "The Coming Physician: What He Will Be and Do." The public are invited.

POLITICAL AND GENERAL.

President-elect McKinley was sick for a day or two last week and had to deny himself the pleasure (?) of seeing the office seekers. It was thought he had the La Grippe, but he soon recovered.

Last week Congress passed a bill restricting emigrants to this country to persons who can read and write. The bill says: "All persons physically capable and over 16 years of age, who cannot read and write the English language." Exception is made in the case of ignorant parents or grandparents over 50 years of age, also an ignorant wife or minor child may come to join children, husband or parents. The test for emigrants is to read twenty-five words of the Constitution of the United States. The bill also prohibits the importation of laborers from border countries, such as Canada and Mexico, who come "for the purpose of engaging in any mechanical trade or manual labor for wages or salary, returning from time to time to a foreign country." Exception is made in the case of persons employed on railway trains and vessels. The penalty for violation is a fine of \$500, or imprisonment up to one year or both.

The Lexow Investigating Committee of New York is busy enquiring into the trusts that are so detrimental to the best interests of the people.

Postmaster General Wm. L. Wilson has accepted the position of President of the Washington and Lee University of Virginia. He succeeds Gen. G. W. C. Lee, a son of Gen. Robt. E. Lee, who has served ever since the death of his father.

Since Hon. Nathan Goff, of West Virginia, declined to go into Mr. McKinley's Cabinet as the southern representative, it looks as though Judge Gary, of Maryland, will be the lucky man.

Senator Kyle has been re-elected to the U. S. Senate in South Dakota, after a dead lock of several weeks.

An article twenty-six pages long about what happened in your community, is too long for us to publish under any circumstances. Try to make yours the shortest.

PERSONAL AND GENERAL.

Rev. P. H. Jenkins desires his correspondents to address him at Bryan, Texas.

Miss Beulah Armistead, of Coushatta, La., is in the city, the guest of Mrs. Pierre Landry, 5225 Constance Street.

Bishop J. P. Newman passed through the city last Saturday, en route from California to Washington, D. C. He is to preside at the Washington Conference at Annapolis, Md., March 10. The Bishop is well and in good trim for his spring Conferences.

Dr. J. L. Hurlburt, editor of our Sunday-school and Tract Literature, has gone for a three months' trip to the Holy Land. He is in charge of a party of ten or twelve others.

Bishop and Mrs. J. M. Walden held an informal reception at their home in Avondale, a suburb of Cincinnati, in honor of the Bishop's birthday anniversary. We trust he may celebrate many more.

Rev. Chas. E. Brooks passed through the city en route home to Osyka, Miss., from the A. M. E. Conference at Thibodeaux, La. He called at our office.

Rev. C. D. Crockett, newly appointed pastor at Slidell, La., passed through the city with his family en route to his new work. He gave our office a pleasant call.

Rev. Thomas McCarey has moved to this city and desires his friends to address him at No. 805 Marengo St. Mrs. McCarey is not so well just now, but he hopes she will soon be fully restored.

Rev. Geo. C. Wilding, pastor Hedding M. E. church, Jersey City, N. J., wishes to make some changes in his library and therefore has a large number of theological and other books to sell. Write him at 242 Montgomery Street, Jersey City, N. J., and get his catalogue.

Messrs. Curtis and Jennings, our Western Publishing agents, write to inform us that "The Pastor's Ideal Vest-Pocket Record and Ritual," is not finished in cloth binding but in Morocco only. Price 50 cents.

Mrs. Leland Stanford gave an elegant reception at her California home in honor of Bishop and Mrs. Newman. More than one thousand invitations were issued.

Mr. and Mrs. F. A. Arter, of Cleveland, Ohio, are in the city this week. Mrs. Arter is in charge of the Bureau of the Woman's Home Missionary Society, which embraces the Peck Home of this city, and we understand she is here to see about its re-erection, about which we hope to be able make some definite announcement in our next issue.

Rev. A. G. Townsend, A. B., presiding elder of the Florence District, South Carolina Conference, sends in fifteen annual cash subscribers and asks what South Carolina presiding elder is ahead. He is now, but judging by a letter we have from another presiding elder he will not be long.

Most of the brethren are sending us nice short reports of their work and we are thus enabled to keep up with them. That is right, short arms and quick work! See?

TRAINED NEGRO NURSES.

Charleston is to follow the example of New Orleans and establish a school for training Negro nurses, both men and women.

In both cities it is believed that all the nurses trained at these schools for some time to come will find employment and that there will be a demand for them in other places.

Trained nurses are coming continually into larger employment and their value is being more fully recognized. They are wanted in almost every case of serious illness and where the family or individual can afford the expense, a trained nurse is employed.

The experiments to be made in New Orleans and Charleston in the training of Negroes for this service will, we have no doubt, prove successful.

We take the foregoing from the Journal of

Atlanta. It indicates that our Southern white friends are watching us carefully in every advance step we take.

Reference is here made to the nurse training department connected with our Medical College in this city which is being looked after and supported through the efforts of the Phillis Wheatly Club. This is an organization of intelligent and devoted colored women whose financial report appeared in our last issue. It should be gratifying to all concerned to know that the Journal thinks there will be a demand for our trained nurses as rapidly as turned out.

THE THIRD INTERNATIONAL CONVENTION.

The third international convention of the Epworth League will assemble in Toronto, Canada, July 15-18th, 1897. It is expected that there will be an attendance of 20,000 persons and the meetings will be held in a number of different places at the same time. The railroads are expected to grant a rate of one fare for the round trip. The South must be well represented.

FEARFUL HAVOC DONE BY THE BUBONIC PLAGUE.

That our readers may form an intellectual idea of the havoc being played in India by the Bubonic plague that now prevails there, we give below a letter received by Miss Abbie Child, secretary of the Woman's Board of Missions, from Mrs. E. S. Hume, of Bombay. She says:

"This terrible Bubonic plague is working fearful havoc in nearly all branches of the native community. Some three hundred thousand persons have left town. The Baroda Railway alone has put on six extra trains a day to provide the accommodations for those leaving by their line. In the railway station here at Byculia, there sits hundreds waiting for an opportunity to leave by the Great Indian peninsula trains. The people are dazed and terrified.

"In the Hindoo burying ground, down on Queen's road, Dr. Jedd, the assistant coroner, says that the papers give not a fractional part of the facts as to the plague; that in one burying ground, the day before, there had been one hundred and thirty bodies brought and they could not be disposed of fast enough. In the Mohammedan burying ground there are laying four and five bodies in a grave. And yet with all this about us, not a native Christian has had an attack.

"Eight Europeans, if not more, have died of it. At first it was thought that about thirty per cent. recovered, but later facts from various sources prove the fatality to be even greater. Since the death of a little girl in one of our schools, the doctors have ordered all four of our outside schools to be closed. Our Christian school, with the two boarding departments, have to be closed without any prize-giving or annual school exhibition, and those of our boarders who have homes, have been sent away. The rest are here with us as usual."

WHY WE ARE IN INDIA.

Prof. P. Landry.

British India is nearly half as large as the United States, and contains about four times as many people. India is famous for its fine teas, large coffee plantations, fragrant spices and wild animals. The climate is hot and moist; the soil is fertile and vegetation is rich, varied and luxuriant.

India is a strange, romantic land of beautiful flowers, fruitful and wonderful trees; a land of beautiful gems and jewels, such as kings and queens delight to wear; a land famous for its costly fabrics and beautiful dyes; a land of tigers, elephants, wolves and all sorts of wild creatures; a land of ancient temples, grand and magnificent palaces and tombs.

England rules India to-day. It is an interesting story the way the country became England's, but we won't tell it in this paper. What has England done for India? England has built railroads, and telegraphs, thus connecting and opening up markets for the interior; has sent missionaries and teachers to convert the people and rescue them from decay. Has elevated the women and girls, and put a stop to many a hideous practice arising from the worship of idols. Christianity, as a result, is fast destroying idol worship; wild

beasts are disappearing and the land is taking on new life and bids fair to be "the brightest jewel in England's crown."

The Methodist Episcopal Church was conceived from the Church of England, but is a church of the plain people. Our church is not allied to the aristocratic forces, nor is it expressive of them. We reach the masses; we reach the lower castes. England has prepared the way by imposing Christian laws; by introducing modern methods of communication and commerce, but the masses of the Indian population will never become members of the Church of England.

The honor of Christianizing India may belong in good part to America and largely to our Church. No true religion or great reform has ever been handed down from a governing class. The work of the Lord is done through the common people and by them. The Nazarene, the carpenter's son, must regenerate the world. Our Church, by asserting the value of human souls, is following the true Gospel by saving the common people. India will never be redeemed by the higher classes. Our Mission work has been fruitful of great and glorious results. Thousands in a single year have bowed at the altar, and our Conferences cover the country and our labor has raised up a ministry whose weapon is the sword of the Spirit. Our work does not falter or fail. A healthy and steady growth is everywhere to be seen, and the child of slow birth and starveling growth has now reached health and rising stature.

Bryan, Texas.

We are glad to be able to give our readers a description of the car in which our new president will go to his new home. Read this:

"President-elect McKinley will go from Canton to Washington in a private car without a name. It is known all over the Panhandle system as "No. 38." The walls of it are of white oak, planked solid instead of usual studding. If it should roll down an embankment, the sides would not break, and it would resist almost any kind of shock in a collision. The top is a double framework of steel, and the ceiling is cushioned. The floor is four thicknesses of heavy white oak. The entire car is a huge indestructible box. The chief luxury of the interior is the perfect arrangement of everything pertaining to comfort. It has an old-fashioned log fireplace and two bedroom apartments, with brass bedsteads in each and a bath opening from each chamber. There is a fine silver service and a large collection of rare china.

A correspondent of the New York Sun, who claims to have visited the camp of the insurgents in Cuba, says they have an army of 41,300 well disciplined men. They are sadly in need of arms and ammunition, hence they do not dare meet the Spaniards in a pitched battle. While every soldier has a machete, the whole army has only 25,000 rifles, 20 cannon and 3,000 revolvers. Gen. Gomez's plan seems to be to conquer Spain by delay. To maintain her army is costing Spain \$8,000,000 a month, this he no doubt thinks they will tire of, since they are accomplishing nothing.

It does look a little unfair that 270,000 Christians, who constitute three-fourths of the population of the island of Crete, should be ruled or rather misruled by the other fourth, who are wicked and unprincipled Mohammedans. And yet such seems to be the condition of affairs in that little island that Turkey owns, and that Greece seems to think belongs rightfully to her.

We give considerable of our space this week to Annual Conference reports and also to the petition on the Woman Question, sent out and signed by many of the best women of our church. While the petition is too late to accomplish much good in this section, as most of our Conferences have been held, we publish it any way out of deference to the wish of our sisters.

Just suppose all our pastors were loyal enough to the church to be true to the Southwestern, wouldn't it soon become self-supporting?

Brother, you are one of the men standing in the way of success of the Southwestern, work and help us succeed.

DOINGS OF THE WORKMEN.

E. Thompson, Aberdeen, Miss: The Union Grove Circuit has one of the best workers in the Upper Mississippi Conference. Let me tell you what I know of him: He is a church builder, church repairer, a financial worker, a benevolent worker in all the causes, a worker for the Southwestern Christian Advocate, a man that leaves no stone unturned. He is a good preacher, and his character is second to none. He is worthy in any home. I don't say this to cast reflection on our former pastor, but because he has worked faithfully in every way. This man is Rev. W. H. Whitlock, one among the best.

Thos. W. D. Long, Bayou Goula, La.: The M. E. Church at this place has succeeded in obtaining a gentleman, full of energy, pluck and good qualities, that go to make him a true Christian gentleman, who is bound to succeed in this place. Already he has endeared himself in the hearts of the good people, irrespective of religious denominations and their liberality, has commenced to extend towards him: His first sermon was to a packed church, and all moving expenses were at once defrayed. He now enjoys the pleasure of having his better half at his side to help carry on the good work commenced. She is a lady of much prominence in church work. We can safely predict a bright future for Rev. Sumner McGinder, at Bayou Goula. If former pastors will only stop sowing the seed of discord among members at this place. "Woe be unto the pastor who makes war upon his co-worker." A word to the wise is sufficient.

A. A. Coleman, P. C., Arrow Rock, N. C.: I began a protracted meeting on watch meeting night at Arrow Rock Charge, Kansas City District, Central Missouri Conference. Began with a small number, but the Saviour was with us. The pentecostal shower of baptism of the Holy Ghost was abundantly poured out in Arrow Rock. And such a revival of religion that has never been in this town before among the freedmen. There were 45 conversions. The meeting closed Sunday, Feb. 3rd, leaving 11 souls seeking. One of our most worthy sisters of Marietta Falls, departed this life Monday morning, Feb. 8, aged 37 years old.

J. L. Massey, Memphis, Tenn: Though the way looks dark and gloomy, we expect to build a church in Dyersburg during this Conference year. It is a long felt need in this part of the country. Our dear Presiding Elder, H. W. Key, is doing all that is in his power to build up many va-

cant places for the M. E. Church.

C. H. Hollins, Hallettsville, Texas: La Grippe is raging among the people. Rev. J. W. Weekly is moving along nicely with his church. I am a girl twelve years old and going to school, to C. B. Cooke, at Rocky Chapel. All parents ought to send their boys and girls to school. Some parents do not send their children to school, they say it is too cold. How would you do if you were in the colder part of this country? All boys and girls ought to go to Sunday-school. I am a Christian of the M. E. Church. Rev. J. W. Weekly is my pastor, and like him.

William Campbell, P. C., Okalona Circuit, Okalona, Miss.: My first Quarterly Conference was held Feb. 13-14, with Elder J. O. Jamison in the chair. A good number of the members answered to the roll call. The Elder spoke in high terms of the Southwestern, and urged all to take it and read it, and it would bring light in the house. Sunday the Elder filled the hearts and minds of the people with good things. A good number partook of the Lord's Supper. Collection, \$9.11.

F. L. Bost, Elk Shoals, North Carolina Conference: My Quarterly Conference was held at Philadelphia church, Jan. 30, 1897. Our beloved Elder, W. W. Pope, was on time; we were glad when he came to see us, and were sorry when he left us. Sunday was a high day with us at Philadelphia church. The Elder preached two glorious sermons to a crowded house. After the 11 o'clock service, the Lord's Supper was administered, and 53 participated. We have organized the Epworth League. You will hear from us latter on. M. B. Morrison, the president, will be glad to get all the information possible. His address is Stony Point, N. C.

J. H. Pierre, P. C.: Our newly appointed Presiding Elder, Valcour Chapman, of New Orleans South District, Louisiana Conference, held our first Quarterly Conference at Godman Chapel, Charleston, La., Feb. 8, 9 and 10, 1897, and his visits among our people was a source of blessing to both people and pastor. Presiding Elder Chapman is much beloved by our people. He is a good Christian gentleman, and is an intelligent young man. He made a great many friends in this part of the parish; he is very kind in his ruling and very careful in looking after all the interests of the church, such as the Southwestern Christian Advocate and the benevolent causes. The New Orleans South District has mostly young ministers in it, and the Church is looking for a great year's work from them. I hope they will stand by the Church and the Presiding Elder. Please look for nine subscribers to start.

J. H. Everett, Baird, Miss.: Our first Quarterly Conference was held at Union Grove M. E. church, Feb. 9-10. The new Presiding Elder, L. F. White, in the chair. Nearly all the officers were present with written reports which showed improvement on all lines of church work; 4 had been added to the church. On Wednesday night the Elder preached a soul-stirring sermon, and our hearts were made to feel glad. Forty communed at the Lord's Table. A storm passed by the parsonage and left several hams, flour, potatoes, and other edibles.

Rebecca Moss, Moorhead, Miss, Upper Mississippi Conference: Our first Quarterly Conference was held Feb. 6-7, with the Rev. L. F. White, the new Presiding Elder, in the chair, although the weather was unfavorable. The Conference was held with some good

results. On Sunday, the Presiding Elder preached at 11 a. m., and in the night, and the people cried out, "never a man spoke like this man." We have both new P. C. and P. E., this year, which promises to give great strength to Moorhead. You shall have my subscription soon.

W. E. Hutcherson, P. C., Bellville, Texas: Feb. 12 and 14 were days that will long be remembered in this little town. Rev. W. L. Duncan was with us. He preached two grand sermons, which made all hearts rejoice. The members from the A. M. E. Church responded to our call, for which we are grateful; may God bless them and their kind hearted pastor. All hearts hail with delight W. L. Duncan's return to this place, for another Quarterly Conference. We pray God's blessing on him.

M. Q. A. Fuller, P. C., Palestine, Texas: Rev. W. A. Fortson, P. E., of Palestine District, held my first quarter on Feb. 5 and 7, with all the Quarterly Conference officers present save 1. The reports showed that they had been at work, though the weather had been bad all the quarter. Everyone seems well pleased with the progress that has been made. The trustees have, notwithstanding the bad weather, dug a well on the church property, and now they have as fine a well water as there is in Palestine, 67 feet deep and partly walled with brick. On Sunday the Presiding Elder preached a very good sermon to a large number of people, though a Norther came on us between 12 m. and 3 p. m. We had a good talk from him about the Southwestern Christian Advocate, and we expect to do all in our power to get many subscribers for the paper.

J. P. Price, Gallatin, Tenn.: Allow me space in your valuable paper to say our church work is still progressing nicely in all departments. We observed the week of prayer with some success. We have had on the sick list from 16 to 20, mostly with the La Grippe, and several deaths. Sister Lottie Chenault, one of our Stewards and teacher in the city school, has been sick for 4 months, but is well now, and has entered her post in the church and school, with double zeal for her Master. Miss M. A. Price has been very sick for three weeks, but is better now. The weather here has been intensely cold; two days we were out of coal, and the people suffered much, especially the renters, etc.; and in the midst of the cold spell, Miss Amelia Christy, District Steward, M. Bug, G. Peyton and others, surprised the pastor with a storm party, with baskets, sacks of meal, flour, meat, potatoes, coffee, sugar, and other things, for table comforts, which was highly appreciated and much needed.

W. F. Marley, P. C., Bristol, Tenn., and Va., Bristol Charge, East Tennessee Conference: The Holy Spirit has visited us since Conference; 13 professed faith in Christ, and joined the church on probation. The Sunday-school is organized into a Missionary Society, with Miss Rev. Cora Provine, president; Mrs. Hellen Jefferson, secretary; Mrs. I. B. Higgins, treasurer. Sunday-school Missionary Meeting once a month. The Committees on the Benevolent Causes are arranged and some of them have raised some money which has been forwarded. The Woman's Home Missionary Society is composed of some of our best workers, and is of much help to the local church and community in relieving the sick and needy, also aiding in building up the Sunday-school and church. The writer was presented a fine overcoat on Christmas eve. It was a gift from Woman's Home Missionary So-



Celebrated for its great leavening strength and healthfulness. Assures the food against alum and all forms of adulteration common to the cheap brands.
Royal Baking Powder Co., New York.

ciety, and a purse of \$11.75 presented to the Stewards to be applied on salary, which made us smile. The madam and children were also remembered by the members and friends. Times are dull. Our male members are doing but little work. The families and churches are depending largely on the women for support. Therefore we are not doing much during these dull times; but hoping we will be favored this Spring and Summer. I am trying to get all of our members to own a Bible, Methodist Hymn Book and Discipline and a church paper. They have not as yet felt able, but I believe they will in the Spring if finance improves.

White Hall, La.: Rev. E. H. Clark has begun his first year with the brightest prospects. The people of this place acknowledged their esteem for him by storming the parsonage on Saturday night, the 20th inst., bringing many presents to cheer him. They were led by Hon. Mrs. Simms. An Epworth Chapter was organized on the 21st, with 37 members. All is bright. Correspondents will address him at Union Postoffice, La.

Joseph Harrison, P. C., Mas. n, Tenn.: As we are yet in line and being so much pleased with the Southwestern in her new dress and form, we send you a few lines from Alexander Chapel. Have collected and paid off the entire church debt during 1896, which was \$271. We collected during the Conference year, \$510, which was expended for insurance, church debt and other incidentals. This work has been much embarrassed on account of the church debt. We are out of debt now, and hope to move on to perfection for our God and His Christ.

Flaton, Fla.—The First Quarterly Conference of this work was held on the 6th and 7th inst., with Rev. B. F. Smith, P. E., in the chair. All reports were good; 90 persons partook of the Sacrament; collection, \$14.20. The Bowen's Epworth League of this place, is doing good work on all lines, under the leadership of Mr. W. D. Hines. Our Sunday-school, with Miss M. C. Ross as its superintendent, is flourishing. It is the best in the city. The W. H. M. S. is moving off once more. (The remainder of this letter was, by some means, misplaced.—Ed.)

TOBACCO WAS THE REAL CAUSE. But parents are sometimes to blame for a son's use of it. Old slaves can stop it as well by taking SURE QUIT, the popular antidote chewing gum remedy for Tobacco habit. 25c. a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

Awarded
Highest Honors—World's Fair,
•DR•

PRICES
CREAM
BAKING
POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

CONFERENCE NOTICES.

FLORENCE DISTRICT.

First Round.

Florence	March 2, P. M.
Salem and Wesley	March 2, A. M.
Mrs Bluff	March 3
Bostick	March 4
Springville	March 7 8
Marion	March 9
Sellers	March 11
Little Rock	March 12
Beulah	March 13 14
Spears	March 16
Tatum	March 17
Bennettsville	March 18
Smyrna	March 20
North Marlboro	March 21 22
Mt. Zion and Bethel	March 24
Cheraw	March 25
Chesterfield	March 26 27
Jefferson and Kershaw	March 28 29
Ashland	March 31
Alcot	April 1
Hartsville	April 3 4
Cypress	April 5
Lynchburg	April 6
Syracuse	April 8
Darlington	April 9
Timmonsville	April 10 11
Lyra	April 12
Shiloh	April 13
Mayesville	April 15
Oswego	April 16

Dear Brethren:—We rejoice over last year's success; but we must try hard to do much more this year. We want more converts, more accessions to our church, greater improvement of our church property, and more money for all purposes this year. A fuller consecration and greater diligence on our part will bring about the desired results. May God guide and bless you abundantly. Yours for Christ and an exalted humanity,

A. G. Townsend, P. E.

Orangeburg, S. C., Feb. 11, 1897.

WACO DISTRICT.

Second Round.

Mexia Ct.	March 13 14
Grossbeck	March 20 21
Bremont	March 27 28
Maysfield	April 3 4
Calvert	April 10 11
Lampassas	April 17 18
Marlin	April 24 25
Mooreville	May 1 2
New Zion and Magors	May 8 9
Waco; Mt. Zion	May 15 16
Waco; St. James	May 22 23
Aquilla and Ross	May 29 30
East Waco and Springhill	June 5 6

Harry Swann, P. E.

BIRMINGHAM DISTRICT.

First Round.

St. Paul's	Feb. 20 21
Enon	Feb. 27 28
Adamsville	March 2 3

Avondale	March 4 5
Irondale	March 6 7
Mt. Pleasant	March 13 14
Blount Springs	March 20 21
Warrior	March 27 28
Bessemer	April 1 2
Attalla and Gadsden	April 2 3
Cedar Bluff	April 5
Howell's and Roads	April 6
Centre	April 7 8
Springville	April 10 11
Ft. Payne	April 12 13
Anniston and Oxford	April 17 18
Heflin	April 19 20
Talladega	April 24 25
Horse Creek	April 25

Wesley Prettyman, P. E.

PINE BLUFF DISTRICT.

First Round.

Sweet Home	March 6 7
Hensley	March 13 14
Pine Bluff	March 20 21
Pine Bluff Ct.	March 20 21
Tamo	March 27 28
Dumas	April 3 4
Dermott	April 10 11
Wilmot	April 14 15
Monticello	April 17 18
Warren and Johnson	April 24 25
New Edinburg	May 1 2
Rison and Grapevine	May 8 9
Althemier	May 15 16
Dewitt	May 22 23
Sherrill	May 29 30

E. D. Spencer, P. E.

BEAUFORT DISTRICT.

First Round.

St. George's	March 3
Reevesville	March 4
Cottageville	March 6 7
Springtown	March 7 8
Ruffin	March 9
Weimer	March 11
St. Paul	March 12
Ehrhardt	March 13 14
Midway	March 14 15
Bamberg	March 19
Ulmer	March 20 21
Aiken	March 24
Barnwell	March 25
Springfield	March 26
Denmark	March 27 28
Rosess	April 1
Holly Hill	April 2
Summerville	April 3 4
Ridgeville	April 5
Jacksonboro	April 7
Walterboro	April 8
Green Pond	April 10 11
Lemassee	April 17 18
Beaufort	April 18 19
Grahamville	April 21
Hampton	April 22
Seiglingville	April 23
Appleton	April 24 25
Allendale	April 25 26

Dear Brethren:—Another year with all its responsibilities and opportuni-

ties is ours in a peculiar sense as ministers of Christ. Many souls can, and should be, led to Jesus; houses of worship can be built, or improved; the benevolent collections should receive your attention monthly. All of this as faithful men of God you will do. Pray and work much. Write me often and freely. Yours in the work, B. F. Witherspoon, P. E.

FARM AND FIRESIDE.

FOUR WAYS TO THROW A GOOD HOME AWAY.

First Way—Drink and Treat it Out.—It won't take but one 10 cents drink a day for ten years, or one hallelujah bust-head drunken fit once a week. In the course of a few years you will have drunk up as good a farm as Texas affords, and not be worth a cent for anything.

Second Way—Wear it out.—Just get three or four suits every year and get stylish clothes for all your folks, just because other people have them. This is one of the quickest ways. In three or four years your 40 acre farm that you could have bought, will be the heap of rags that's left.

Third Way—Ride it Out.—This is a fine way and one of the easiest yet. Get a pair of horses, say worth \$75, and a \$100 buggy or surrey. This will wear out by and by. Get another one and your 30 or 40 acre farm is gone. When the distance is too far to drive, go on the car. Be sure to take in every excursion. They're cheap, you know, only \$1 or \$1.50 for round trip; but as cheap as you say they are, count your dimes when you get back home, and you'll see what a hole it has knocked into your pile.

Fourth Way—Eat It Up.—Be sure to feed your family above your pocket. Let them have all the cake they want, pies, puddings, custards, etc., and you pay the doctor bills. Some of our people eat their heads off. Don't forget, if you can't eat all you make, to have lots of company. They'll do it for you and in four years your 40 acre farm that you could have had, is gone, and you with it, perhaps. If not, the doctor thinks well of you, because you are making him fat.—Helping Hand.

HOW TO KEEP YOUR JOB.

Many laborers think that their interests and those of their employer are not the same. You couldn't make a bigger mistake. The very first thing for your welfare is to serve your employer faithfully. Give an honest day's work for an honest day's pay. Be not an eye-servant, that is, one that requires watching, but do your work faithfully and be honest. Keep your mind on your work and do the best you can, whether your employer is white or black. You needn't worry, if you'll follow our advice, about losing your job. You'll keep it as long as it lasts.

SOME GOOD BOOKS.

At the Annual Convocation of the Farmers' Improvement Society a resolution was passed, recommending the establishing of a circulating library in every branch society, and empowering the president of the Annual Convocation to select the books. After careful consideration the needs of our people, the following books are recommended: Bible, Black Beauty, Uncle Tom's Cabin, John Ploughman's Talks, Autobiography of Ben Franklin, Autobiography of Fred Douglass, Poor Richard's Almanac, Aesop's Fables, Paul Lawrence Dunbar's Poems.

Hood's

Sarsaparilla as a blood purifier and building up medicine leads everything ever produced. It is positively the best. Others may make the same claim. But there's this difference: *We prove it.* Not by antiquity, but by Merit. Not by what we say, but by what Hood's Sarsaparilla does. It has a record of Cures unequalled in medical history. It positively, perfectly and permanently cures when all other medicines fail. That the keen discrimination of the people recognizes its merit and the cures by Hood's Sarsaparilla, is shown by the fact that they buy Hood's Sarsaparilla in preference to the exclusion of all others.

Hood's Sarsaparilla has a larger sale than all other blood purifiers. It wins confidence everywhere because the statements in its advertising and testimonials are verified by all who take it. No other medicine has ever received such praise, or so many voluntary testimonials of wonderful cures. No other medicine possesses

parilla

the peculiar combination, proportion and process used in preparing Hood's Sarsaparilla, and which give it merit peculiar to itself. This is the secret of its wonderful power, of its wonderful sales, of its wonderful hold upon the confidence of the people. This is why it cures Scrofula, Salt Rheum, Catarrh, Rheumatism, all Humors, Kidney and Liver troubles, Dyspepsia, That Tired Feeling, builds up the nerves, creates an appetite and strengthens the whole system. Its merit, its sales, its

Cures

Make Hood's Sarsaparilla the One True Blood Purifier. Sold by all druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills the best family cathartic and liver stimulant. Easy to take, easy to operate. All druggists. 25 cents.



ELY'S OINTMENT is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 54 Warren St., New York City.

HYMNAL, with Notes.

—And—

NEW DISCIPLINE.

received last week.

Price of Hymnal, postpaid 40c.
Price per doz. not prepaid 30c.
Price of Discipline, post paid 35c

EATON & MAINS.

408 Carondelet St., New Orleans, La.

Chinn, Jones & Co.

—DEALERS IN—

Coal, Coke and

Office, 1929 Magazine Street.

Delivered to any part of the city.



Washing window

is another one of the things that Pearline does best.

With that, the glass is never cloudy—is always clear and bright. Washing it is less trouble, of course—but that is the case with everything that is washed with Pearline. And about the sashes and the frames; remember that Pearline,

when it takes the dirt off, leaves the paint on. Haven't you noticed that certain imitations are not so particular about this?

Millions NOW USE Pearline

BOOKMAKER'S CORNER

"Bread-winning Occupations for Women in Unfamiliar Lines" the subject of an article in Harper's Bazar of February 27th. Other articles will include: "The Mother's Congress in Washington," "The Function of Flowers in Society," and "Private Theatricals for Children."

Captain Mahan finds in the enforcement of the Monroe Doctrine, a new and strong argument for strengthening our navy. In the March number of Harper's Magazine he is to contribute an article suggesting a plan for defence by sea, which will doubtless be widely read and discussed.

Harper's Weekly of February 27th, contained two notable features, in elaborate descriptions and illustrations of the Congressional Library at Washington, and in an article by Thomas Campbell Copeland, giving a complete analysis of the vote by counties at the late Presidential election, accompanied with a page of tables and a full-page map graphically portraying the general results in each State, especially with reference to the Democratic anti-Bryan vote.

The March Century is to be an "Inauguration Number," devoted especially to articles on life in the White House and at the Capital, illustrated with a great number of interesting pictures.

Ex-President Harrison has written of "A Day With the President at His Desk" for the March Ladies Home Journal. The article is said to be very interesting.

Surgeon-General M. Sternberg will review our knowledge of the Malarial Parasite and other Pathogenic Protozoa in Appleton's Popular Science Monthly for March, telling how they were discovered and upon what grounds they are accepted as specific infectious agents.

Many of our people order the Consolidated Gospel Hymns, published by a rival publisher, because put up in such cheap form. While we admit that this work has many good hymns, it is better to get a book that is newer and fresher, and published by our own Book Concern, and which is sold for about the same money. "Songs of the Soul," Nos. 1 or 2, has full size pages with notes, heavy paper covers, and is sold for 10 cents each, post paid, or \$8 per hundred not prepaid. The same in board covers is sold for 15 cents each, post paid, or \$12.50 per hundred, not prepaid. We wish our friends who contemplate getting new song books would try these, for we know they will be delighted with them. We keep a good supply here, and can fill orders in any quantity.

Like a pool of stagnant water, in which death-dealing germs increase and multiply, is the human body when the kidneys are sluggish and weak. It is the business of the kidneys to take waste matter from the blood and pass it on to the bladder. Warner's Safe Cure purifies the blood by a gentle yet effective stimulation of the kidneys. It has the cordial approval of distinguished physicians.

AGENTS WANTED — For War in Cuba, by Senor Quesada, Cuban representative at Washington. Endorsed by Cuban patriots. In tremendous demand. A bonanza for agents. Only \$1.50. Big book, big commissions. Everybody wants the only endorsed, reliable book. Outfit free. Credit given. Freight paid. Drop all trash, and make \$300 a month with War in Cuba. Address to-day, **THE NATIONAL BOOK CONCERN**, 352-356 Dearborn Street, Chicago.

Kidney Troubles and Its Effects.

THE WORD OF AN OLD GENTLEMAN OF MATTOON, ILL.

From the Commerciant, Mattoon, Ill.
Mr. William J. Winningham is a well-known and venerable gardener of Mattoon, Illinois. Seventy-five years ago Mr. Winningham was born in Ashboro, North Carolina, where he resided until 1866, when he removed to his present residence.

When only thirty-one years of age the old gardener says he began to be afflicted with nervousness and cramps, which in later years developed in urinary, or perhaps kidney trouble of so violent a character that it was no uncommon thing for him to void a gallon in a night, exudation through the pores being absolutely unknown. To a reporter, who visited the old gentleman, on hearing of his restoration to health after so many years of suffering, made the following statement:

"I suffered for all those long years with intense pain in the back, nervousness and from the passing of large quantities of water. This was undoubtedly a form of diabetes, and so described by my physicians of whom I had many. Strychnine and nitre and many other remedies were tried, as well as change of climate, but nothing did me any good. I was so horribly nervous that I could not lift a drinking vessel to my mouth if there was not a handle attached to it. A great part of the time I was confined to bed. The commencement of the disease was in 1846, when I had a bad attack of 'Southern fever' in North Carolina.

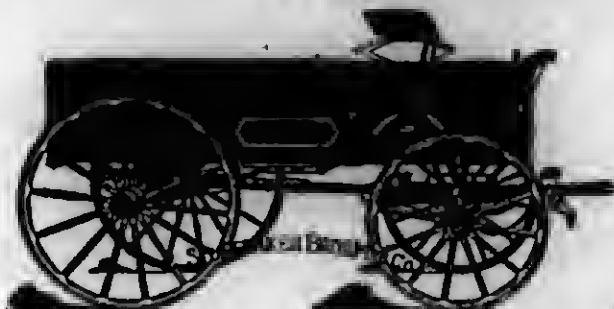
"About three years ago I read an advertisement of Dr. Williams' Pink Pills and thought I would try them, as they might do me good. I soon began to get relief, and by the time I had taken eight boxes I was virtually cured. Now my nervousness has left me, the flow of water is normal, and the pores of my skin perform their duty as well as when I was a boy, and I perspire as freely as any one.

"I have recommended Dr. Williams' Pink Pills for Pale People to a number of people, and have heard from many of them that they have been greatly benefited. I shall always continue to speak in their praise whenever I have an opportunity, for I recognize that their effect upon me was little short of miraculous.

(Signed) "Wm. J. Winningham."
Witness: William Tabor.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

THE CELEBRATED STUDEBAKER.



Next to the horse, the farmer's best friend is his wagon, and he should have the best that money will buy. THE STUDEBAKER IS THE BEST, and is known as such the world over.

Why experiment with an inferior and cheaper wagon when you know what the Studebaker is.



It is the same with BUGGIES, and everything else in the vehicle line made by

Studebaker Bros. Mfg Co.,
SOUTH BEND, IND.

The Peerless Advocate

Is all that the name implies:

A Strictly First-Class SEWING MACHINE.

HIGH ARM. LIGHT RUNNING NOISELESS.
WITH ALMOST UNLIMITED CAPACITY.

PRACTICALLY TWO MACHINES IN ONE



STYLE No. 4 PEERLESS "ADVOCATE" MACHINE.

The Southwestern one year and this Machine in Oak or Walnut for only \$18.00.

We ship our machines direct from the factory. A machine made in the best possible manner, by the most skillful mechanics, with the choicest material, elegant in appearance, simple in construction, durable as iron and steel can produce, with sewing capacity unlimited.

The Peerless Advocate is fully warranted for ten years, but will last a lifetime and outwear any two of the highest priced sewing machines made.

A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

PERFECT IN EVERY RESPECT.

A SELF-SETTING NEEDLE and SELF-THREADING CYLINDER SHUTTLE are used in the Peerless Advocate High-Arm Sewing Machines.

THE SELF-THREADING SHUTTLE.

is so simple that with two motions of the hand backward and forward the shuttle is threaded.

THE WOODWORK IN OAK OR WALNUT IS THE BEST that can be procured; finished and of modern design, making it handsomer than the ordinary style of woodwork.

NO. 4 MACHINE, (Same as Out)

Drop Leaf Table, Gothic Cover, Case of two Drawers at each end, and Center Drawer. Price \$50.00

EXTRA ATTACHMENTS

in velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.

Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

—MANUFACTURED FOR THE—

Southwestern Christian Advocate,

408 Carondelet St., New Orleans, La.

THE PEOPLE RECEIVE THEM GLADLY.

Oxford, Miss.—J. W. Winbush, P. E.: We arrived with our family on Friday, Feb. 5, at Oxford, found a goodly number of the leading sisters of the charge, at the Parsonage, with the table prepared and everything ready. We were cordially received by such working sisters as Marshall, Anderson, Caniker, Taylor and others. By the Lord's help, we will succeed. Our motto for 1897, is: 50 conversions and accessions to the charge and 10 or more subscribers to the "Southwestern Christian Advocate." Watch word is—"Go forward."

Jackson, Miss, Feb. 12, 1897.—A grand Banquet was given Thursday night, at the B. B. Hall, in honor of the pastor of the M. E. church, Rev. G. W. Smith, and his wife. Miss Lena Hudson read the welcome address, after which music was rendered by the choir, and addresses were made by the following gentlemen: Lawyer L. K. Atwood, Rev. E. B. Topp and Rev. Mayo. After partaking of the dainty refreshments, the guests went to their homes, with happy hearts, and many, many, good wishes for the pastor and his wife.

Pine Bluff, Ark.—Rev. H. P. Strong, the pastor of St. James church, of Pine Bluff, Ark., is highly accepted with his people, this being his second year as pastor. The writer had the pleasure of witnessing their kindness; for when the pastor returned the people came together and carried to him everything a Methodist preacher needs in the dining room to assure him that he is accepted. So at present there is nothing confronting him but success, and may God bless him, for he is one of our best young men, having completed the academic course in Rust in 1888, and a correspondence course of the National University of Chicago, Ill., afterwards the theological course of Gammon, and at present is doing a work at St. James that is almost unparalleled.

D. B. Harston.

New Orleans, La.—A grand reception was tendered Rev. Pierre Landry, lately appointed pastor of Wesley Chapel M. E. church, by the auxiliaries of the church. Mr. Robt. Armstrong acted as master of ceremonies, and in a few brief but well chosen words welcomed the pastor and his estimable lady on the part of the officials of the church, after which he presented the lady president (Mrs. Jane Rodolph) of the board of Stewardship, who welcomed the pastor and his family in no uncertain way to the homes of all the members. Then in turn was a hearty welcome given by Miss Embroline Epps, for the Women's Missionary Society and the King's was thoroughly enjoyed by all that Daughters. There was a most sumptuous repast prepared by the ladies, headed by Mrs. Jane Rodolph, which was thoroughly enjoyed by all that were present, and everyone seemed to vie with each other as to which could look the pleasantest. It was in every sense of the word a great love-feast; among the many that were present and added much to the occasion by their pungent remarks, were: Misses Ellenore and Eliza Johnson, Miss Mary Williams, Miss Cora Brown, Mrs. Margaret Johnson, Mrs. Martha Hill, Mrs. E. Whittenberg, Mrs. Fanny Thompson, Mrs. L. Crayton, Mrs. Rosa Gones, Mr. F. N. Higgins, Mr. Geo. A. Ricks, Mr. Isaac Doherty, Mr. M. Malom, Mr. Henry Clay and many others. We wish specially to mention Mrs.

Landry, who is a lady of charming manners and worthy of her high position to the community and church.

There were present as guests or friends of Rev. and Mrs. Landry: Miss Beulah Armstead, Mrs. F. Parks, and Mrs. D. Adams, and also the little daughter and son of Rev. and Mrs. Landry (Lillian B. and Oliver W.), who are a credit to their parents, Yours very respectfully,

Robert Armstead.

D. A. Bragg, Corinth, Miss.—I arrived Jan. 21st and found a hospitable people; they received me very kindly. On the night of Feb. 9, I heard a mighty noise at the Parsonage door, and behold, what was the result: Forty sisters and brothers loaded with all kinds of good things. They came in and left pastor and family happy. Call again, dear sisters and brothers!

Wesley Chapel M. E. Church, Houma, La.—At a late hour on the night of Feb. 16, 1897, the parsonage was stormed by a large number of members and friends. The doors were open, and on entering the house, to my surprise, they were laden with many nice things. A few words of appreciation was delivered to these hostesses by myself, after which they retired. Call again! D. M. Seals, P. C.

New Orleans, La., Feb. 10, 1897.—Mrs. O. H. Simpson, 2533 Canal Street, writes the following voluntary statement for publication: "I have taken Hood's Sarsaparilla and have received great benefit from it. As a blood purifier and medicine to build up the system. I believe Hood's Sarsaparilla has no equal."

HOOD'S PILLS become the favorite Cathartic with every one, who tries them.

A FEW LAWS OF TRADE THAT CAN'T BE RESOLUTED AWAY.

1st.—That people will buy where they can buy cheapest.
2nd.—That they will sell where they can sell highest.
3rd.—Cash trade is what makes low prices.

4th.—Whoever has just what the their reach, will get the trade.

These laws are laws. They apply to white and black alike.

GRASP THE OPPORTUNITY.

On receipt of ten cents, cash or stamps, a generous sample will be mailed "of the most popular Catarrh and Hay Fever Cure (Ely's Cream Balm), sufficient to demonstrate its great merit. Full size 50c.

ELY BROTHERS,

56 Warren St., New York City.

I was affected with catarrh last autumn. During the month of October I could neither taste nor smell and could hear but little. Ely's Cream Balm cured it.—Marcus Geo. Shautz, Rahway, N. J.

Lorenzo Dow said that the current theology of his day taught concerning religion that "if you seek it you won't find it, if you find it you won't know it, if you know it you have not got it, if you get it you can't lose it, and if you lose it you never had it." Thank God that Methodism has never been guilty of teaching such uncertainties or absurdities.—Ex.

"You may imagine your skin is beyond help. If you do, you haven't tried HEISKELL'S Ointment. It cures all diseases of the skin."

HEISKELL'S Soap keeps the skin healthy. Ointment, 50c. Soap, 25c. At druggists or by mail. Address, HEISKELL & CO., 231 Commerce St., Philadelphia.



IRVINE GARLAND PENN.

Epworth League Secretary for the South.

WANTED TO BE KNOWN

LETTER OF INQUIRY.

Woodside, La.—I desire to find my father; his name is George Fitch; he went from Bayou Lafourche, from St. Peter plantation, to Chicago, Ill. Mother is yet living; her name is Jane Fitch. Any information as to his whereabouts will be gladly received. Address me at Woodville, La. Yours in Christ, Jose Fitch.

NOTICE.

There will be Missionary basket meetings of the Opelika District, as follows:

First Convention will be held at Alexander City, Ala., April 2nd, 1897, composed of herein named charges: Alexander City, Dadeville, Jackson Bethel, Sykes Mill, Eclectic and Tallahassee.

Second Convention will be held at Lafayette, April 9th, 1897. Lafayette, Lafayette Ct., Camphill, Five Points, West Point, Roanoke, Wedowee, La Mars and Opelika.

Each pastor and a delegate from each church is expected to attend one of these conventions. Bring your baskets and some money. We want to raise \$200 for missions at these two conventions. Each charge will be credited on its collection to the amount you put in on that day. There will be a morning and evening session from 9 to 11 and from 2 to 4. There will be a missionary sermon at 11 o'clock a. m. Your brother,

H. N. Brown, P. E.

NOTICE.

To Presiding Elders of the Texas Annual Conference: Dear Brethren—Our Conference Minutes are now ready. Please send in balance on account so that the Minutes may be sent you immediately. By order of the last Annual Conference, we are the Publishing Committee. Let us not delay the general work of the Church by a late minute. Faithfully yours,

J. H. Reed,

Secretary Texas Conference.

NOTICE.

To the Members of the Tennessee Conferences: The annual Theological held at the Central Tennessee Col-

lege, beginning Tuesday, April 6, at 7:30 p. m., and closing Friday, April 9th. Undergraduates in the courses of study, who wish to take any part of their examinations at the time of the Institute, will please notify me at once, as to the books upon which they wish to take examination. The members of the Conference will be furnished with the program at an early day. Address me at Central Tennessee College, Nashville, Tenn.

J. Braden.

Rev. W. H. Brooks, P. E., makes the following appointments for Dr. Mason and the Editor of the Southwestern for the first Sunday in March, in Washington, D. C.:

Ebenezer.—11 a. m., Dr. I. B. Scott; 7:30 p. m., Dr. M. C. B. Mason.

Mt. Zion.—11 a. m., Dr. M. C. B. Mason; 7:30 p. m., Dr. I. B. Scott.

Asbury.—3 p. m., a mass meeting of Methodism. Addresses by Drs. Scott and Mason.

At Work Again.

A few applications of Salvation Oil will readily cure sprains and bruises, and heal cuts, burns and scalds. It is undoubtedly the best pain-cure on the market, and should be ready for use, in every home in the land. Mr. Frank Stubenhever 1337 Elm St., Dubuque, Iowa, states: "I used Salvation Oil on a sprained elbow, which threatened to prevent me from working, and after several thorough rubbings, I awoke the very next morning much relieved and able to go to work. Had I not used Salvation Oil I certainly would have lost a week's work, which would have amounted to many times the cost of a bottle of Oil. Everybody should keep Salvation Oil in the house." It is sold everywhere for only 25 cents.

PLYMYER B. CHURCH
Sole Agents for the South
Write to Cincinnati Bell Foundry Co.

BELLS
Steel Alloy Church & School Bells.
Catalogue Free. C. G. BELL, C. O.
Buckeye Bell Foundry

THEY LIVE IN OUR MEMORY.

.....Gives Names and Plans Distinctly.....

Elk Shoals, N. C.—Sister Julia McClain, a member of Philadelphia church, departed this life Jan. 27. She was a hard working woman and was the wife of Mr. Benjamin McClain. She was destitute of her sight soon after she joined the church. I was her pastor the last twelve months of her life. She was a lover of her church and pastor, and was a faithful servant of the Lord. She never stayed at home when there was service at the church. F. L. Bost.

Opelousas, La.—Bro. Alex Poydras departed this life Feb. 10, in full triumph of faith. He leaves a wife and daughter and a host of friends to mourn.

Also Sister Catharine Johnson departed this life Feb. 2, in full triumph of faith. She leaves many friends to mourn their loss. Our loss is heaven's gain. J. L. Augustus, P. C.

Macon, Fla.—Died on Feb. 5th, at 3:30 a. m., Little Ruth, child of Briscoe C. and Annie Wright Tatum, of congestion of the brain. Little Ruth was born at Tampa, Fla., July 24, 1890. The morning before she died she said to her mother, "Mamma, if I only could bend my little head I would say my little prayer, but my neck is too sore." She asked her mamma "If God would let her take her dollie and other little playthings to heaven when she died." She was buried in the front yard of their home. Being a beautiful and unusual child, and having so bright and cheerful a disposition it seemed so sad for her to be taken, but God doeth all things for the best.

A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled.

God, in His wisdom, has recalled,
The boon His love has given;
And though the body slumbers here,
The soul is safe in heaven.

James C. Teter, Pastor.

Boyce, La.—Sister Annie Johnson, one of the oldest members of Methodistism in our section, died Feb. 11, 1897. Her last words were to me: "I am ready and willing. I have lived for this day. I have been a Christian for many years, and am the mother of 15 children. I thank God I have lived to see last Christmas, but I shall not see another one. I have faith in God. My age is about 70 years. I see my time is come. God is good to me, I am going home to rest with Him." She leaves a son and daughter and many friends to mourn.

D. Shelby, P. C.

Lexington, Miss.—Our little babe, Wm. H. Hundley, Jr., was taken to glory Sunday morning, the 14th inst., after a long and weary spell of suffering; he had been very delicate from his birth. Oh! the suffering, the suffering, he underwent. This being the first time death hath crossed our threshold, you can imagine the sadness. He was one year, four months and twenty days old. Pray for us in our bereavement. Rev. Anderson, of the C. M. E. Church, conducted the funeral. Yours sadly,

W. H. Hundley.

Bastrop, La.—Sister Laura Bell departed this life Feb. 5, 1897. She was converted on the Monday morning previous. She said her soul was so happy in the Lord. "I am so glad I

have found Jesus. He is so precious to my soul." She asked everybody to meet her in heaven. Peace to her ashes. We pray God's blessing upon the bereaved family.

Also, Mr. and Mrs. Watson lost their little child on the 3rd of February. Its age was nine months. We pray God's blessing on the bereaved family. The funeral was attended by the writer. We ask all to pray for us. A. B. Venable, Pastor.

Farmington, Tenn.—Sister Sallie Turner and Sister Lula Hamilton, both members of our church at Verona, and also little Anna Wilks, the granddaughter of Sister Patsy Ewing, the oldest member of Farmington, Circuit, fell asleep in Jesus. Blessed sleep. All died same day.

H. Primm, P. C.

Maxton, N. C.—Sister Patsy George, wife of Bro. Robert George, departed this life Jan 30th, 1897. She was a member of the M. E. Church for 10 years. She leaves 6 children and a husband and a host of friends to mourn. She lived a faithful member until death.

Also, Sister Bella McRae, wife of Bro Alfred McRae, a faithful member of St. George's M. E. Church, died at her home on Feb. 3, 1897. She leaves a husband and a host of friends to mourn. Rev. G. W. Byers officiated. A. B. McQueen.

Starkville Circuit, Miss.—John P. Thompson departed this life Feb. 1, 1897, in full triumph of faith. He was a member and Steward of New Prospect church, Starkville Circuit. Just before he died he called S. G. Montgomery and asked him to read the 14th chapter of Job, then asked all to pray that he might cross the cold Jordan in a calm time. He called his children and said, "Be good and go to school;" and then said to his wife, "Don't cry after me, the Lord will provide for you. The funeral was largely attended at New Prospect church. He leaves five children and a wife to mourn. The funeral sermon was preached by Wm. Campbell.

Waynesboro District, Savannah Conference.—Sister Nepsie Johnson, a faithful member of Wesley Chapel M. E. church, departed this life Feb. 1, 1897, leaving a husband and 8 children to mourn.

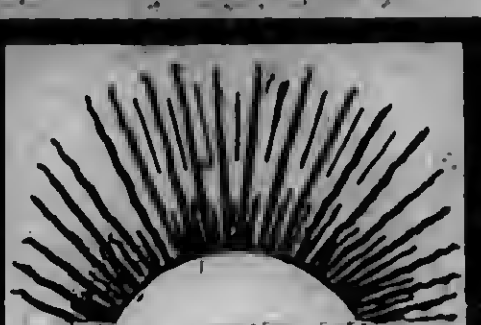
Also, Bro. Flenton Green departed this life Dec. 28, 1896, a faithful member of Wesley Chapel M. E. church. Mt. Vernon Ct. He leaves a wife and 4 children to mourn. But our loss is heaven's gain.

S. P. Bryant, P. C.

Roweville Circuit, Texas Conference.—Sister Leathie Boon, a bright Sunday-school scholar at Tynerville Church, died Feb. 2, 1897. She said, before leaving, "Papa, I want you to meet me in heaven." Age, ten years and six months. Her last words were "Glory to his name."

Wm. Josey, Pastor.

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..... Give Name and Place Distinctly.....

On Feb. 2nd, Mr. Daniel Johnson, to Miss Amanda Wells. She was one of the belles of the county and is much missed as she was our Sunday-school superintendent and Recording Stewardess.

Also, on Feb. 4th, Mr. Nelson Harris, to Miss Ollie Banks, of Houston, Tex. G. S. Helm officiated.

Woodlawn, La. — At the M. E. church, Feb. 11, 1897, Mr. James Allen to Miss Hatty Thompson. R. C. Barrow officiated.

Mr. Samuel Smith and Miss Henrietta Partee, Jan. 20, 1897, at Fowlkes M. E. church. The Baptist minister officiated. F. J. Jacob.

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WAITING.

Here I sit, alone, alone,
Ever listening for mine own,
For his step, his laugh, his tone
Like a flute note softly blown.

Will he never, nevermore
Come in smiling at the door,
With the rapt look that he wore
When the tasks of love was o'er?

Will he never stoop and say,
"Mother, I am tired to-day,"
Like a child from too much play;
"Kiss me in the dear old way?"

Nay I cannot think it so,
He will come to me, I know,
Smiling sweet and speaking low—
He will come, or I will go.

Father! only let us greet,
Here, or wheresoe'er his feet
Go upon love's errands sweet,
Send him—take me—as seems meet.
—James Buckham, in Harper's Bazar.

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ARRIVE—		LEAVE—	
Local mail.....	9:00 pm	Local mail.....	6:55 am
Chicago limited.....	6:25 pm	Chicago limited.....	9:00 am
Fast mail.....	8:20 am	Fast mail.....	6:30 am
Louisville and Cincinnati.		6:30 pm	
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.		9:00 am	
No. 2.....	6:25 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis	Express.....	No. 6, Memphis	Express.....
No. 51, Vicksburg ex-	press.....	Vicksburg ex-	press.....
No. 23, Baton	Rouge exp.....	No. 34, Baton	Rouge exp.....
No. 23, Baton	Rouge exp.....	No. 34, Baton	Rouge exp.....
Louisville and Nashville.			
No. 3, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	6:50 pm	No. 8, coast acc.....	3:30 pm
No. 3, fast mail.....	8:50 pm	No. 2, lim. ex.....	7:50 pm
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 am
Texas and Pacific.			
No. 53, Ft. Worth	and Cal. ex.....	No. 53, Cal. ex.....	8:15 am
No. 51, Hot Sp'gs	express.....	No. 51, Hot Sp'gs	express.....
No. 51, Hot Sp'gs	express.....	No. 51, Hot Sp'gs	express.....
Queen & Crescent Route.			
No. 1, Cincinnati and	New York.....	Cincinnati and New	York.....
No. 3, local.....	6:20 am	Local.....	7:30 am
Southern Pacific Company.			
Texas and Mexico	fast mail.....	California ex.....	9:15 am
California ex.....	6:55 am	Texas & Mexico	fast mail.....
California ex.....	6:55 am	Texas & Mexico	fast mail.....



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PUBLISHER'S NOTICES.

Cash Remittances.

From February 15 to 22.

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W. W. Brown	L. Burton, *3
David Clark	D. G. Butler, **2
N. J. Dennis	S. D. Troup, 1
D. D. Reed	D. J. Lewis, 1
R. S. Lovinggood, 1	N. N. Sidney, **6
W. H. Smith, *2	T. W. Davis
R. S. Lovinggood, 1	E. H. Anderson
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D. W. Anderson	O. Gillespie
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H. James, *3	Thos. Harris
D. Green, **3	A. P. Major
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W. H. Lovelace, *3	Mack Heuson, *2
R. N. Jones	J. O. Smith, 1
W. T. Trammell, *3	C. I. Whitthrow
Daniel Brooks, 5	
G. A. Pryor, 4	N. H. Townsend
R. C. Barrow, *1	J. M. Roland
W. N. Coleman, 1	N. Toole, *1
J. D. Johnson	J. H. Cook
W. W. Locke, *1	Aaron Turner, *1
M. White, 1	J. G. Isbell
G. J. Johnson	J. A. S. Whittaker,

* Yearly

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In our advertising columns will be noted the advertisement of the Studebaker Bros. Manufacturing Company, proprietors of the greatest carriage and wagon plant in the world. The Studebaker Brothers are themselves practical vehicle builders, and their product is justly celebrated the world around.

BISHOP McCABE'S VISIT.

Bishop McCabe was with the St. Charles Avenue congregation Sunday, Feb. 14th, and preached to the entire satisfaction and great delight of an audience which almost filled our large auditorium—about eight hundred persons were present.

The intelligent congregation, more than met the expectation of the Bishop; while the people, whose expectations were at the highest, went away saying surely "the half has not been told." His presence and words were a great benediction to our people.

A Revival Meeting which has just closed resulted in great good. There were seven who professed the blessing of Sanctification, or "The second blessing properly so called." Four were converted and five reclaimed. At the close of the meeting, there were ten accessions, six of them heads of families, nine were adults, and one little girl of seven years—the youngest, but not the least important one. Evangelist J. L. Morrill, of Cartersville, Ga. was the preacher and gave excellent service. He preaches the whole counsel of God without fear of favoritism, he is witty, and his words stay with the hearer. There is no hesitancy on the part of the writer in saying, Bro. Morrill is a safe man and will prove himself worthy the confidence and love of the people. Pastors desiring the assistance of an Evangelist will do well to correspond with him. Rev. W. T. Currie, of Blairstown, La., who, during the meeting, came to us from the M. E. Church South, proved himself a valued second in the meeting. Long live these men, may their kind become as the stars of heaven and as the sand of the sea-shore for multitudes. Edward W. Osburn.

On Thursday night, Feb. 11, 1897, Bishop C. C. McCabe was present at Scott Chinn Chapel. Although the weather was very bad and disagreeable, a large crowd was present to welcome him. Rev. Henry Taylor, the pastor of Union Chapel, was present, and acted as Master of Ceremonies. Prof. R. C. Barrow, Jr., B. S., delivered a soul stirring address of welcome to the Bishop. Everyone was deeply touched and inspired. Bishop McCabe responded in words, showing his deep emotions. The sermon delivered by Bishop McCabe was one of the ablest ever delivered in Scott Chinn Chapel. The choir of the church rendered very fine music: Miss Jacque presided very gracefully at the organ. Bishop and Mrs. McCabe sang some excellent selections, with the Bishop at the organ. Eugene Baptiste, P. C.

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A righteous God loves a righteous people.—Ex.

All subscriptions expire at the end of some calendar months, and therefore many will expire with this issue unless renewed. We shall send next week's issue to all these names, and trust every one will be renewed before the list for the following week is made up. Examine the date printed after your name, and if it is "Jan. 97," it means that a renewal must come before the second week in January or no more will be sent.

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NEW ORLEANS, MARCH 4, 1897.—Vol. 32 No. 9.

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YOUNG DOCTORS SENT FORTH.

—Ram's Horn.

Those who are constantly assailing Holy Whits are fit representatives of that class of persons who catch at a straw. When in the New York Preachers' Meeting a short while since, Dr. Buckley spoke of the Bible as translated, as not being absolutely infallible, the foregoing catch caught at it as a sweet morsel. They thought they had a genuine case of disaffection. It wasn't mis taken? We are glad to note it. It is the doctor long to tell us in

He described the manner of infection of the bacilli of tuberculosis and how such infection could be avoided. He approved of the prohibition for people to expectorate in public places, claiming that through the expectoration of persons who suffer with pulmonary tuberculosis the bacilli spread and infected all those who were susceptible to the infective germs. He closed with a graceful tribute to the faculty and to the students of the class, and in eloquent words pointed out the sacred duties of the physician who is called upon to do battle with disease.

The benediction was pronounced by Rev. Dr. A. S. Jackson, of the Tulane Avenue Baptist Church, and thus ended the most successful year of this useful and growing institution.

The Christian Index, the official organ of the Colored Methodist Episcopal Church, comes to us this week changed both in form and in mechanical make up. No longer, as before, is it a mere eight pages instead of Phillips, shake! We

OUR CONTRIBUTORS.

WELCOME ADDRESS TO BISHOP McCABE.

Delivered on Behalf of the Preachers' Meeting of New Orleans, by Rev. J. F. Marshall.

Bishop McCabe:

My brother ministers have asked me to say a word by way of welcoming you on this occasion, when you are requested to give us some counsel, encouragement and a word of good cheer in our work as ministers of the gospel.

I will not say that I wish the task had been committed to more competent hands, for that would have deprived me of this pleasant duty.

Though elevated to the episcopacy, you will always be associated in our minds with the familiar title which designated your rank in army life and by which you have been commonly known all these years—"Chaplain McCabe."

Because of your gift of song and spontaneous inclination to sing, we now call you our "Singing Bishop."

We hope that your short stay among us has already impressed you with the royal welcome New Orleans people and preachers can give.

The important magnitude and interest of this occasion is increased and intensified when we recall your career and remember what you represent.

Your army life, with its hardships, sacrifices and privations, contributed to the success of the most worthy cause in modern civil conflicts; and to-day a whole race includes you among its numerous benefactors, upon whom it will always breathe the breath of sincere gratitude.

When we revert to historic Libby Prison, and what you suffered there, and listen to the thrilling story you tell in your lecture entitled, "The Bright Side of Life in Libby Prison," one almost wishes he could have shared your lot in the same spirit, to have enjoyed your literary treats and partake of the sumptuous bill-of-fare.

But no sooner had the din of musketry hushed, the smoke of battle cleared away and the former prisoner for righteousness sake been liberated by the triumph of Federal arms, than was the voice which had been so often suppressed, now ringing like a clarion leading the hosts of the Captain of our salvation on to victory.

Well do we remember when you were first called to labor in the Board of Church Extension with that prince and father of the Church Extension movement—Dr. A. J. Kyatt, and how you inspired the masses and reached the pockets of rich and poor until we went from one to two, and in a short time, were building three churches a day.

I'll mention one memorial occasion; that which took place during the sitting of the General Conference in Philadelphia 1884, when under your direction and leadership \$51,000 was collected to inaugurate the "Frontier movement."

You did so well in this, the church called you to what it considered a higher post of duty, that of Missionary Secretary. Presiding elders, pastors and Sunday-school superintendents, will always attest to the fertility of your resources in planning for the missionary collection.

Providence seems to have endowed you with a peculiar genius for money getting, so essential to the advancement of the Master's kingdom on earth.

Having excelled in this position, the Church thought it wise and fair to call you to the office of bishop, the highest station in its gift.

We welcome you to our city, the metropolis of the Southwest, noted for its unique beauty; where vegetation never dies and flowers bloom in midwinter. We welcome you to our churches to impart to us your spiritual gift, and to our homes, that you may know of us and ours.

We had hoped to have given you a permanent welcome here as our resident Bishop, but you robbed us of that coveted privilege by choosing Fort Worth as your place of residence, instead of New Orleans.

For this, we have somewhat against thee.

But we pardon you on the ground that even great men are liable to err.

The consoling thought that yet lingers with us is, that when you will have wearied with your

stay in Fort Worth, you still have an opportunity to resort to New Orleans.

Welcome! thrice welcome!

FROM NATIVE LAND TO FATHER LAND.

By Alexander P. Camphor, B. D.

Sixth Letter.

Monday, January 4, 1897.

You hear strange stories around the breakfast table at sea; of lost countries and islands and continents arising in the midst of the sea in a single night and of their disappearance as mysteriously. I asked how they bury at sea; the captain said, that the corpse was sewed up in potato bags, and weights were put around the legs, and the body dropped into the water. I thought I would not like to be buried at sea.

The sun was getting warmer and you began to feel that you were nearing the tropical climate.

The sailors began to put up an awning for the warm weather. We were delighted to see the porpoises race with our ship and spring up out of the sea. They are a strange-looking fish. We saw in the distance two sea tortoises, they have heads like serpents.

The day ended as usual, with prayer and praise to God.

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This was a stormy day. We began to think that our hardships were over, but we soon learned better.

I read a little text book, having for its title, "History of Africa." It impressed me as a most excellent book to introduce into the Monrovia Seminary.

Wednesday, January 6, 1897.

Early this morning we were aroused from slumber by the busy movements of our entire ship's crew. Something unusual had happened. At midnight, our ship had collided with a sailing vessel laden with lumber from Brunswick, Ga., destined for a port in Spain.

All through the night, strange sounds were heard from the little barque "Catilina," they were signals of distress. Our ship had disabled her, and unless her crew is rescued, they must all be drowned.

When daylight dawned, we were able to read her signals. The read: "Send us boats at once."

The sea was high. The winds were stiff. In all our life, we have read of the ocean, but never dreamed of it as it really is. We were interested in watching the movements of the sailors—how they did dance about the ship, obeying the orders of the captain. The life boats were lowered; and five strong, courageous men, dared to rescue the ill-fated ship's crew in the raging tempest.

They were successful after three hours hard labor and struggle against the winds and waves. When we saw three men bring to our ship the entire crew of the "Catilina," captain and all, we thought what benefactors of humanity are sailors! And from that moment, we resolved to be a friend to the poor sailor. The ship was deserted with all her cargo, and fire was set to her and she was sent adrift. It was a great spectacle to see a burning ship amid an angry sea.

This was an exciting day to us. Everybody was busy—none more so than our beloved Bishop.

Our prayer and praise service in the ladies' cabin was never more enjoyed, because God had guarded us, and helped us to save thirteen souls from a watery grave.

Thursday, January 7, 1897.

Now we are at Funchal, Madeira, a lovely island belonging to Portugal. Within eye view are the Deserted Islands and Santa Porta. What a beautiful sight to see the great waves dash against the rocky shores of these islands!

When we landed, we were beset by beggars. They know foreigners, and think that Americans are loaded down with money to give away to every straggler that passes along. Some of them followed us around the town, and did not leave us until we left them and the island too.

We called upon the American consul, Mr. Jones, and had a very pleasant interview with him. He is from the state of Kentucky. He

manifested special interest in us when he learned from us that we were Americans, and that the writer and wife both were from the South. He became at once our friend.

Rev. Mr. Smart is the missionary's friend. He was at the pier awaiting the Bishop, and made our brief stay delightful. Mr. Smart told us of some of his bitter experiences with his Catholic neighbors.

Protestantism and Catholicism are bitterest enemies on this island; and where is the place that they are not?

But Protestantism even in this Roman stronghold is slowly but surely intrenching itself into the deepest affections of the people, and the day is not far off, when truth will triumph over error.

Sunday, January 10, 1897.

For the first time in my life, I saw what a thoroughly Pagan Sabbath is. The Benguela discharged its cargo for Medeira on the Lord's day. All day long, the confusing, bewildering babble of these rough, ungodly men, rang in our ears. Women and men, anxious to sell their goods, came aboard the vessel and tormented us with their articles of trade. We tormented them in turn because we did not purchase anything.

As we studied the people, their customs, and saw the wholesale desecration of God's holy day, and looked upon the flowers in bloom, the trees in rich verdure, the hills carpeted with green, and the skies so clear and bright, the contrast was against the vileness of man.

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The thermometer is 75 degrees in the shade. The rough sea is now over. Our trip is beginning to be delightful. We are able to read and write and eat and walk without discomfort. We read "Hypatia," "The World Through a Woman's Eye," by Miss Ackerman. After lunch, our party engaged in a walking match on deck. It afforded splendid exercise for us who have been on the ship for three weeks.

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We are now in the trade winds. Being behind us, they help us on.

The thing of exciting interest to-day is the match game of quoit between two champion sides: the captain and the Bishop, and Dr. Fowler and the writer. The first two go off with the palm, the last two are not discouraged, but rather sharpened for another effort.

Wednesday, January 13, 1897.

We saw to-day, for the first time, a huge porpoise fully six feet long, jump ten feet out of the sea. And in five minutes, we beheld thirty small ones racing toward the ship at full speed. Dr. Fowler went down to get his rifle, but when he returned, not a single porpoise could be seen for the balance of the day.

Thursday, January 14, 1897.

The scenes and sights of to-day baffle all description. For the first time, we strike heathendom. So appalling is the picture that we grow sick at heart. Concerning Gorce, Senegambia, Africa, to Monrovia, we will write in subsequent letters.

Bathurst, Africa.

OUR RELIGIOUS LEADERS.

Rev. Joseph Courtney, D. D.

Third Paper.

What about their influence? Influence as defined is a moving or directing power. It is a flowing in upon and a flowing out from. That is, as I understand it, whatever flows in upon the heart moving it and directing it, flows out again with the same tendency to move and direct the hearts of others. The whole of nature as constituted, demonstrates this fact. The influence of the rain, air, heat, and cold are all energetic, moving and directing forces. "God hath His influence into the very essence of all things." Nature depends upon this force or power for its regularity and activity; which are being carried on with such minute accuracy as to reveal, beyond a shadow of a doubt, the Creator and preserver of all things. The casual observer has only to look upon the beautiful face of nature to behold the wonderful display and tremendous reality of influence. As a controlling power, it is quietly, and yet powerfully, exerting itself in the universe. It touches every atom in nature and controls

every life. Man, the crowning act of creation, finds himself here, as a responsible being, in the midst of such sublime centripetal and centrifugal forces; the one, as a magnet, and the other, tending to repel him from it. The natural man is of the earth, and therefore he minds the things of nature. Indeed, he could not do otherwise, for his higher nature is sold under sin. He is controlled by that force which is peculiar to sin. The spiritual man is of the Divine Spirit, he having been redeemed from the curse of the law, so that he walks not after the flesh any more, but after the Spirit. Of the two forces—the good and the evil—which shall predominate? Believers in Christ are confronted by both. Shall they, through the influence of the Divine Spirit, master their outer man, or will they allow themselves to be influenced by the evil spirit so as to live in shame? Which is the stronger, the Spirit of the Divine Master within the higher nature, or the outer man?

The power arising from an elevated life and character in Christ should completely master the outer man. "And I, if I be lifted up from the earth, will draw all men unto me." Here is the secret of the Divine life. It is not a life of the flesh, but a life of faith and love in Christ Jesus. Christ influenced men for good while he was upon the earth by his own Divine life. He revealed to the world, lost in sin, a doctrine as beautiful as the light, sublime as heaven, and as true as God. Now, it is through the power of the revealed Word, and the work of the Holy Spirit, that the church of God and the salvation of sinners must be perpetuated to the end of time. The magnetism of the life of our Saviour is now being manifested to the world through true believers. Christ is indeed, through the holy influences flowing out from them, drawing all men unto himself. Our living is not restricted to ourselves, but is like unto a mighty sea which broadens out and is felt by many and controls them for weal or woe.

Now, as religious leaders in the van of the great Caravan moving heavenward, we are brought under subjection to a course of extreme carefulness. Our life, conduct, and general deportment must be exemplary to those whom we are serving, if not, we cannot be as successful in our work of love and mercy as we ought to be.

Religious Influence.

Religion is that which imparts to its possessor a high sense of moral obligation and spirit of reverence which affects the heart with supreme respect for Deity. Religious teachers are the recognized instruments in spreading scriptural holiness and perpetuating the kingdom of God. Their calling, as the custodians of divine truth, gives them authority to collect by going through and reading over and over again God's Word, so as to present the same to the people with great clearness. We are to recognize God as the supreme object of our worship, love, and obedience. We must concentrate all our efforts to bring all men to recognize and acknowledge Him as their Saviour. In their deliverance in public and in private they should be as careful as possible that no harm comes to any one. It is not what they say and do at all times which does harm, but the manner in which it is said or done.

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."
Lexington, Ky.

Rev. Isaac T. Headland writes from Peking, North China, as follows: "Two weeks ago I wrote you that our heathen Sunday-school had increased to eight hundred. To-day (December 27th, 1896), it has just been dismissed, and when counted, it numbered 1,024. How I wish you could see it! How it inspires the school boys and girls who teach it. One thousand and twenty-four heathen men, women and children studying the life of the blessed Savior in one congregation. A few days ago as I went up Legation street, a half mile from the mission, a boy asked me when the Sabbath day would be. Let the friends in America know this! We hope to number two thousand before Bishop Joyce comes back next year."

Whenever we ask God for what is good for us, we are sure to get it.—Ex.

EDUCATIONAL.

A-CRISIS AT WILEY UNIVERSITY.

Having charge of the dormitories at Wiley University, I filled yesterday the last available room. Every room capable of two beds is now occupied by four students. The President has given his spare room at his residence to four young ladies, while six young men occupy a little building in the yard.

A few young men board out in the city at present, but we are loathe to let others go, feeling that the best results in their education cannot be obtained.

Furthermore, boys have to sit upon the edge of the rostrum each morning at devotional exercise. Our own students fill the chapel to its utmost capacity, so that on public occasions, either the students must stay away or our visitors cannot get accommodation.

Classes recite in the office, chapel, dining hall, and music students even in our little parlor. Nearly all the buildings are dilapidated, and one of the dormitories for young men is almost ready to crumble.

Something must be done!

And while it is clear that something must be done, it is right to say that it is not fine, beautiful buildings we want; for a real college does not consist in brick and mortar. It is not a magnificent stone edifice to attract and hold our students, for the loyalty of our students cannot, possibly, be excelled in the nation. What we want is room; room to grow; facilities to do the work before us, for the possibilities of Wiley University for a glorious work are almost unbounded.

It is situated in a county that has four colored persons to one white. A radius of one hundred and fifty miles will take in much of the most populous sections of Northern Louisiana, Southern Arkansas as well as the most populous sections of Texas.

But what is to be in this crisis? This much I can say: During the last school year, our students voluntarily organized the "Band of Willing Workers." The members of this band went out last Summer and gave entertainments and solicited money, and as a result of their efforts and what a few others have done, quite a beginning has been made. The fact is, the students and the faculty stand ready to give all they can and then help burn brick and carry mortar that we may have a commodious Central Building here.

The Texas Conference, too, has promised to raise \$1,500 this year. When our brothers and sisters of this large Conference learn how pressing are our needs, will they not raise more than \$1,500 and do so at once? Will not the fifteen thousand members of this Conference give us an average of fifty cents each? Will not some of our wealthy members give us \$100, some \$50, others \$25? This is virtually an appeal from the young people of the Texas Conference.

Will our membership head the appeal?

But this is a broad question—one of the very greatest importance.

It seems to me that a crisis has come not only to Wiley University, but to all the colored membership of our church.

What we are going to do in the way of self-help especially with regard to our schools is a momentous question, the answer to which touches the tap-root of our race development.

The true philosophy of character building is to grow from within, outward. Stalwart, Christian manhood cannot be attained by being in the passive voice. We must be in the active. We cannot be receptives only; we must be givers. "Destiny is not about thee, but within."

Opportunities bring responsibilities and opportunities make noble character.

The last General Conference (praise the Lord) by the election of Dr. Mason to the Secretaryship of our educational society, by its vote for Dr. Bowen for the Bishopric, and by the recent appointment of Mr. Penn to the assistant secretaryship of the Epworth League has shown that the Church intends to roll great responsibilities upon us. Our schools are falling into the hands of young progressive colored men. These responsibilities are the tests of our character. Shall we measure up to the full stature of manhood? If so, we must stand by Dr. Mason in his efforts to raise more money for our educational society.

city. We must put forth more vigorous efforts all along the line.

I have great confidence in the willingness of our people to do all in their power when they understand thoroughly their duty. We have thousands of members in every Conference who will not only give of what little money they have, but will even divide their bread with these schools. If necessary, they will give corn, wheat, peas, sheets, blankets, etc.

Feeling thus, I turn my face toward the rising sun, confident of the future.

I believe further, if we ourselves rise to the height of our opportunities, our good friends at the North will, in the future, as in the past, continue to aid us in our struggles to reach a higher plane of Christian living. R. S. Lovinggood.

Wiley University, Marshall, Tex.

MERIDIAN ACADEMY.

The necessity of a new building for the Meridian Academy is seen in its swelling enrollment. Through the tiresome effort and proficient work done by Prof. J. L. Wilson, A. B. B. D., and Prof. J. H. Brooks, A. M., and other teachers, the roll has gone up to 253.

The interests which the people of Meridian have, after so many promises, efforts and failures, is seen in the result of a Mass Meeting held in St. Paul M. E. Church on the 18th inst. The crowd was large. Presiding Elder A. M. Trotter was chairman.

Most of the leading colored citizens and business people were out.

Music by a choir composed of most all of the choirs in the city, lead by Rev. J. W. Coleman, D. D., of the A. M. E. Church, Mrs. J. L. Wilson presided at the organ.

Prayer by the pastor of the A. M. E. Church. The following gentlemen made short, pointed and interesting speeches: J. W. Holmes, M. D., Rev. J. W. Coleman, D. D., Revs. A. M. Trotter, J. L. Wilson and the writer. J. M. May, M. D., was to have spoken but was called to see a patient just at the time. Revs. J. Campbell and Brooks were not present, because of sickness.

After the speeches a subscription was taken in amounts from \$2 to \$100, total \$1,075.

Now that the Mississippi Annual Conference is to raise \$2,000, this Conference year, and we hope each pastor and charge will raise their apportionment, we are assured that a new building shall soon commence to be erected. We ask that the fifth Sunday in May be for the Freedman's Aid Collection for the Academy, and each charge report to Prof. Wilson by the following Thursday, which will be Commencement Day. Report either by their presence or by postal card, the amount raised.

Now brethren the time has come that we ought to put up a new building. The opportunity was never better. The demand was never greater.

Our Methodism in this part of the State demands it and the education of the race requires it.

We must begin to do for ourselves and stop waiting for others to do for us. Permanent growth and development is from the inside, not from the outside.

If we will all join hearts and hands in this matter, the work shall be done. J. C. Hibbler.

MENTAL GEOGRAPHY.

The largest river is Time.

The deepest ocean is Death.

The region where no living thing hath habitation is called Yesterday.

The most highly civilized country is To-day.

The highest mountain is called Success. Few reach the top save those who watch sharply for the passing of the spirit of the mountain. Opportunity, carries upward all those that seize hold upon him.

The region where no man hath ever set foot is called To-morrow.

The greatest desert is called Life, and it hath many oases. These are called Hope, and Ambition, and Love, and Charity, and Home. And of them all the last is the most beautiful. Because these are many others smaller in extent, the traveler obtaineth refreshment during his weary journey through Life.—Ex.

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Rev. Joseph Courtney, D. D.

Third Paper.

What about their influence? Influence as defined is a moving or directing power. It is a flowing in upon and a flowing out from. That is, as I understand it, whatever flows in upon the heart moving it and directing it, flows out again with the same tendency to move and direct the hearts of others. The whole of nature as constituted, demonstrates this fact. The influence of the rain, air, heat, and cold are all energetic, moving and directing forces. "God hath His influence into the very essence of all things." Nature depends upon this force or power for its regularity and activity, which are being carried on with such minute accuracy as to reveal, beyond a shadow of a doubt, the Creator and preserver of all things. The casual observer has only to look upon the beautiful face of nature to behold the wonderful display and tremendous reality of influence. As a controlling power, it is quietly, and yet powerfully, exerting itself in the universe. It touches every atom in nature and controls

every life. Man, the crowning act of creation, finds himself here, as a responsible being, in the midst of such sublime centripetal and centrifugal forces; the one, as a magnet, and the other, tending to repel him from it. The natural man is of the earth, and therefore he minds the things of nature. Indeed, he could not do otherwise, for his higher nature is sold under sin. He is controlled by that force which is peculiar to sin. The spiritual man is of the Divine Spirit, he having been redeemed from the curse of the law, so that he walks not after the flesh any more, but after the Spirit. Of the two forces—the good and the evil—which shall predominate? Believers in Christ are confronted by both. Shall they, through the influence of the Divine Spirit, master their outer man, or will they allow themselves to be influenced by the evil spirit so as to live in shame? Which is the stronger, the Spirit of the Divine Master within the higher nature, or the outer man?

The power arising from an elevated life and character in Christ should completely master the outer man. "And I, if I be lifted up from the earth, will draw all men unto me." Here is the secret of the Divine life. It is not a life of the flesh, but a life of faith and love in Christ Jesus. Christ influenced men for good while he was upon the earth by his own Divine life. He revealed to the world, lost in sin, a doctrine as beautiful as the light, sublime as heaven, and as true as God. Now, it is through the power of the revealed Word, and the work of the Holy Spirit, that the church of God and the salvation of sinners must be perpetuated to the end of time. The magnetism of the life of our Saviour is now being manifested to the world through true believers. Christ is indeed, through the holy influences flowing out from them, drawing all men unto himself. Our living is not restricted to ourselves, but is like unto a mighty sea which broadens out and is felt by many and controls them for weal or woe.

Now, as religious leaders in the van of the great Caravan moving heavenward, we are brought under subjection to a course of extreme carefulness. Our life, conduct, and general deportment must be exemplary to those whom we are serving, if not, we cannot be as successful in our work of love and mercy as we ought to be.

Religious Influence.

Religion is that which imparts to its possessor a high sense of moral obligation and spirit of reverence which affects the heart with supreme respect for Deity. Religious teachers are the recognized instruments in spreading scriptural holiness and perpetuating the kingdom of God. Their calling, as the custodians of divine truth, gives them authority to collect by going through and reading over and over again God's Word, so as to present the same to the people with great clearness. We are to recognize God as the supreme object of our worship, love, and obedience. We must concentrate all our efforts to bring all men to recognize and acknowledge Him as their Saviour. In their deliverance in public and in private they should be as careful as possible that no harm comes to any one. It is not what they say and do at all times which does harm, but the manner in which it is said or done.

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

Lexington, Ky.

Rev. Isaac T. Headland writes from Peking, North China, as follows: "Two weeks ago I wrote you that our heathen Sunday-school had increased to eight hundred. To-day (December 27th, 1896), it has just been dismissed, and when counted, it numbered 1,024. How I wish you could see it! How it inspires the school boys and girls who teach it. One thousand and twenty-four heathen men, women and children studying the life of the blessed Savior in one congregation. A few days ago as I went up Legation street, a half mile from the mission, a boy asked me when the Sabbath day would be. Let the friends in America know this! We hope to number two thousand before Bishop Joyce comes back next year."

Whenever we ask God for what is good for us, we are sure to get it.—Ex.

EDUCATIONAL.

A-CRISIS AT WILEY UNIVERSITY.

Having charge of the dormitories at Wiley University, I filled yesterday the last available room. Every room capable of two beds is now occupied by four students. The President has given his spare room at his residence to four young ladies, while six young men occupy a little building in the yard.

A few young men board out in the city at present, but we are loathe to let others go, feeling that the best results in their education cannot be obtained.

Furthermore, boys have to sit upon the edge of the rostrum each morning at devotional exercise. Our own students fill the chapel to its utmost capacity, so that on public occasions, either the students must stay away or our visitors cannot get accommodation.

Classes recite in the office, chapel, dining hall, and music students even in our little parlor. Nearly all the buildings are dilapidated, and one of the dormitories for young men is almost ready to crumble.

Something must be done!

And while it is clear that something must be done, it is right to say that it is not fine, beautiful buildings we want; for a real college does not consist in brick and mortar. It is not a magnificent stone edifice to attract and hold our students, for the loyalty of our students cannot, possibly, be excelled in the nation. What we want is room; room to grow; facilities to do the work before us, for the possibilities of Wiley University for a glorious work are almost unbounded.

It is situated in a county that has four colored persons to one white. A radius of one hundred and fifty miles will take in much of the most populous sections of Northern Louisiana, Southern Arkansas as well as the most populous sections of Texas.

But what is to be in this crisis? This much I can say: During the last school year, our students voluntarily organized the "Band of Willing Workers." The members of this band went out last Summer and gave entertainments and solicited money, and as a result of their efforts and what a few others have done, quite a beginning has been made. The fact is, the students and the faculty stand ready to give all they can and then help burn brick and carry mortar that we may have a commodious Central Building here.

The Texas Conference, too, has promised to raise \$1,500 this year. When our brothers and sisters of this large Conference learn how pressing are our needs, will they not raise more than \$1,500 and do so at once? Will not the fifteen thousand members of this Conference give us an average of fifty cents each? Will not some of our wealthy members give us \$100, some \$50, others \$25? This is virtually an appeal from the young people of the Texas Conference.

Will our membership head the appeal?

But this is a broad question—one of the very greatest importance.

It seems to me that a crisis has come not only to Wiley University, but to all the colored membership of our church.

What we are going to do in the way of self-help especially with regard to our schools is a momentous question, the answer to which touches the tap-root of our race development.

The true philosophy of character building is to grow from within, outward. Stalwart, Christian manhood cannot be attained by being in the passive voice. We must be in the active. We cannot be receptives only; we must be givers. "Destiny is not about thee, but within."

Opportunities bring responsibilities and opportunities make noble character.

The last General Conference (praise the Lord) by the election of Dr. Mason to the Secretaryship of our educational society, by its vote for Dr. Bowen for the Bishopric, and by the recent appointment of Mr. Penn to the assistant secretaryship of the Epworth League has shown that the Church intends to roll great responsibilities upon us. Our schools are falling into the hands of young progressive colored men. These responsibilities are the tests of our character. Shall we measure up to the full stature of manhood? If so, we must stand by Dr. Mason in his efforts to raise more money for our educational soci-

ety. We must put forth more vigorous efforts all along the line.

I have great confidence in the willingness of our people to do all in their power when they understand thoroughly their duty. We have thousands of members in every Conference who will not only give of what little money they have, but will even divide their bread with these schools. If necessary, they will give corn, wheat, peas, sheets, blankets, etc.

Feeling thus, I turn my face toward the rising sun, confident of the future.

I believe further, if we ourselves rise to the height of our opportunities, our good friends at the North will, in the future, as in the past, continue to aid us in our struggles to reach a higher plane of Christian living. R. S. Lovinggood.

Wiley University, Marshall, Tex.

MERIDIAN ACADEMY.

The necessity of a new building for the Meridian Academy is seen in its swelling enrollment. Through the tiresome effort and proficient work done by Prof. J. L. Wilson, A. B. B. D., and Prof. J. H. Brooks, A. M., and other teachers, the roll has gone up to 253.

The interests which the people of Meridian have, after so many promises, efforts and failures, is seen in the result of a Mass Meeting held in St. Paul M. E. Church on the 18th inst. The crowd was large. Presiding Elder A. M. Trotter was chairman.

Most of the leading colored citizens and business people were out.

Music by a choir composed of most all of the choirs in the city, lead by Rev. J. W. Coleman, D. D., of the A. M. E. Church, Mrs. J. L. Wilson presided at the organ.

Prayer by the pastor of the A. M. E. Church. The following gentlemen made short, pointed and interesting speeches: J. W. Holmes, M. D., Rev. J. W. Coleman, D. D., Revs. A. M. Trotter, J. L. Wilson and the writer. J. M. May, M. D., was to have spoken but was called to see a patient just at the time. Revs. J. Campbell and Brooks were not present, because of sickness.

After the speeches a subscription was taken in amounts from \$2 to \$100, total \$1,075.

Now that the Mississippi Annual Conference is to raise \$2,000, this Conference year, and we hope each pastor and charge will raise their apportionment, we are assured that a new building shall soon commence to be erected. We ask that the fifth Sunday in May be for the Freedman's Aid Collection for the Academy, and each charge report to Prof. Wilson by the following Thursday, which will be Commencement Day. Report either by their presence or by postal card, the amount raised.

Now brethren the time has come that we ought to put up a new building. The opportunity was never better. The demand was never greater.

Our Methodism in this part of the State demands it and the education of the race requires it.

We must begin to do for ourselves and stop waiting for others to do for us. Permanent growth and development is from the inside, not from the outside.

If we will all join hearts and hands in this matter, the work shall be done. J. C. Hibbler.

MENTAL GEOGRAPHY.

The largest river is Time.

The deepest ocean is Death.

The region where no living thing hath habitation is called Yesterday.

The most highly civilized country is To-day.

The highest mountain is called Success. Few reach the top save those who watch sharply for the passing of the spirit of the mountain. Opportunity, carries upward all those that seize hold upon him.

The region where no man hath ever set foot is called To-morrow.

The greatest desert is called Life, and it hath many oases. These are called Hope, and Ambition, and Love, and Charity, and Home. And of them all the last is the most beautiful. For these are many others smaller in extent, but the traveler obtaineth refreshment during his weary journey through Life.—Ex.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

TOPIC FOR MARCH—MISSIONS IN THE PROPHETS.

March 7.—The Call to the Work.

(Isa. 6: 10.)

Rev. P. Ross Parrish, A. M.

This passage has been transferred, almost unchanged, on six different occasions, by different writers in the New Testament. It is credited, without any question, to Isaiah, and it is distinctly stated that the prophet spoke concerning Jesus Christ.

Dr. Charles S. Robinson believes that the entire revelation of God's plan of redemption is contained in it, from the first disclosure of human sin to the last awakening and final ingathering of the nations. He says: "It treats of penitence and pardon; of conflict and conviction; of sacrificial atonement and a free offer of grace to every human soul. It exhibits the whole trinity of persons presented in the doctrine of the Godhead at their official work together, bringing home the sons of God to glory. It shows the seraphim, waving their sixfold wings and singing the original trisagion. It records an authentic decree establishing the ministry as an organism for evangelizing the fallen world. It gives an awful warning concerning the hardening power of a rejected gospel. And it ends with one great, sweet, singing blast of a silver trumpet, which sounds aloud an enduring promise that God will reconstruct the world out of remnants. This chapter must be worth studying by itself; it is the noblest revelation of God to be found in the Old Testament."

The Call to the Work

Comes in the example of the prophet under consideration.

It is made clear and forceful by Jesus, the first great missionary. "As the Father hath sent me, so send I you."

It is emphasized by the consecration of every apostle and evangelist since the world began.

It is sounded out by the anguish of a lost world sitting in the ashes of despair.

It gathers force as we hear the inaudible cry of longing hearts: "Come over and help us!"

It is involved in the purpose of our own salvation and adoption into God's family.

It is the only way in which we can truly exhibit gratitude for our own deliverance.

Our own comfort and growth and salvation are dependent upon doing our best to "pass it on." Mercy pleads for it; the woes of humanity urge it; and the sense of brotherhood calls in clarion tones. God invites, Jesus beseeches, and the Holy Spirit moves us all to "work while it is day." The great commission warrants and equips; the victories of the gospel inspire with infinite hope; and the promises that cannot fail are luminous and puissant with a sure and glorious conquest.

Six Wings.

Each of the Seraphim had six wings: (1) With two the face is covered—reverence; (2) with two they covered their feet—humility—as if they would say, "Do not search too closely our ways"—and this although they were themselves holy; (3) with two they did fly—obedience. They were swift to do the will of God. Reverence and humility however excellent, should never be permitted to lessen effectiveness in the service of God. There was balance of character and proportion of equipment with the seraphim. We shall be efficient in the work in the ratio of a like panoply.

With Twain He Did Fly.

He hovered on willing wing. He yielded instant and cheerful obedience. He did not pick or choose as to his field of work. He was not full of excuses and apologies and delays. He did not hover about in a beautiful and pious pretense. He actually cut the air and measured space. He did not crawl or walk, but flew aloft, by a bee-line, in haste. He flew steadily and with good cheer to his fellow-messengers. He flew with two wings. Some people try to fly with one, and a broken one at that. Truths, toilers, experiences, agencies, are usually paired in creation

and fact as they should be in apprehension and use.—Epworth Herald.

THE EPWORTH LEAGUE AS A HELPMEEET.

Mrs A. B. McLeod.

Among all things created there could not be found a sympathizer for man; such being necessary, God made from man and for him a helpmeet, and man called her woman. The lower animals were given helpmeets after their kind and nature. God, in His Divine Providence, did not forget that our spiritual nature required helpmeets but graciously provided for them. The great one that Christ has instituted for our souls is the church. Even so, the M. E. Church has a helpmeet: the Epworth League. Much time was spent with Temperance, Woman's Home and Foreign Missions, Freedman's Aid and Southern Educational and other societies, but none of these could fully solve the problem of saving those who were to make the future church—the boys and girls—the young men and women.

There was a time in the history of our church when she seemed asleep—when she seemed at a loss how to save her young. When the church awoke, however, God had taken a rib, the founder of a society, and that society the Church called Epworth League, because "it is bone of my bone, and flesh of my flesh, and she will be to me a helpmeet."

Mother, father, sister and brother are all of one flesh, but they cannot feel for a man as can his wife. "Self preservation is the first law of nature." This law holds good in the case of the various societies of our Church. They were organized to do work in stated directions, hence the most, if not all of their attention should be given that way. A helpmeet does not help her husband in only stated directions, but looks out for him along all lines. Does not the Epworth League do the same? It works in every available avenue to help the Church. All the societies of the Church are embraced in this Epworth League. It is like our grand old Union, one in many, and may it remain one inseparable. By noting the workings of the League's household one can readily see that it answers Solomon's description of a model wife.

One of the greatest triumphs the Church has witnessed this 19th century has been wrought by the Epworth League.

Ministers, bring about this union twixt Church and League, where it is not, and your work will be blessed both spiritually and temporally; your church will grow stronger, purer and better spiritually, financially, intellectually and morally. The League is truly of and for the Church. As the years increase may this union betwixt Church and League grow stronger and dearer, so much so that all may see and say: The Epworth League is truly the helpmeet of the Church.

(We think our correspondent would have made a better comparison by treating the League as a dutiful and loving "daughter" rather than as a "wife" to the Church. However the thought is good and may well have a place in these columns.—M.)

THE MAN TO BE.

Stop and think a moment just what sort of a man could do the most in the community in which you live, among the people with whom you associate. Decide what he must be—genial, warm-hearted, generous, cordial, sincere, possessed of a hearty laugh, a keen appreciation of a good joke, and yet earnest, helpful and unselfish. Decide what he might do, and what he must do. Decide in just what work in your neighborhood such an ideal man is most needed. How in his everyday intercourse with other men he could do them the best service; picture to yourself how such a genial, wholesome man would cheer and encourage toiling men, how he could give a helping hand to many of whom you know. Such a man is needed in almost every community. Picture just what such a man might accomplish in your own, then—be that man!—N. Y. Observer.

OUR BENEVOLENT CAUSES.

(Pastors will make their benevolent collections doubly helpful to the causes for which taken if they will forward to the treasurer as soon as collected. The name and address of each treasurer is found in the Appendix to the Discipline, par. 6, page 317.)

OUR NEW CENTURY PLAN GROWING.

By Rev. M. C. B. Mason, Cor. Sec. Freedmen's

Aid and Southern Education Society.

Our New Century plan inaugurated a few months ago to raise one hundred thousand dollars by January first 1900, as a thank-offering for Christian education, from our people in the South and Christian and patriotic people everywhere, is growing in favor.

We have just reached this office after a tour of Conference visitation in the South and reported in cash and subscriptions nearly nine thousand dollars. We have not had the field to ourselves. Bishop Hurst has been presenting the claims and taking subscriptions for the American University at Washington, but wherever we had the opportunity to present this scene, the people have gladly and enthusiastically given. Many it seemed to us gave beyond their means, but it will be difficult for our people living in other sections of the Church to understand how highly this work of education is appreciated by these struggling people. An old brother came forward at the Mississippi Conference at Jackson and subscribed \$20, and gave the first payment of \$5.00 in cash, and said with great earnestness, "God bless you my brother; the old Church has been helping us and now we ought to help ourselves." One of the honored members of my own Conference, a man in the sixties, who, in his younger days, was denied the opportunities for education, but who has succeeded well among the people because he had grace and common sense, gave \$5.00 cash and said in the presence of the entire Conference that though he had been robbed of the opportunities of an education he wanted to help others to get that preparation which he so much needed in his work. His salary was scarcely \$150 last year, and this act of self-denial on his part so affected us that we materially increased our own subscription. We hope others did like wise! The younger men for the most part, did. The outlook is encouraging. The response to the first call for one hundred persons to give one hundred dollars each is highly gratifying. Other subscriptions of fifty, twenty-five and ten are coming in. Let every man do his best and the entire amount will be raised. Shall we hear from you brother?

INSURANCE BOARD.

Dear Brethren: The Board of Insurance of the Methodist Church as created by the last General Conference, met Tuesday morning, Feb. 9th, at 10 o'clock. There were eleven members present. J. B. Hobbs, of Chicago, was elected temporary chairman, and J. S. Hill, of East Tennessee Conference, temporary secretary. After two days' session the following members were elected as officers of the Commission: J. B. Hobbs, Chicago, chairman; P. R. Lingren, Chicago, secretary and treasurer.

Executive Committee: Dr. J. E. Bills, New York, H. P. Magill, Wisconsin, and A. M. Goul, of Michigan.

The Board was authorized to organize in the State of Illinois, if found practicable and if not, it may organize in any other State.

The Board adjourned to meet at the call of the President of the Executive Committee.

Many obstacles were found to be in the way of an immediate organization for work. It will be several months before anything can be done by the Board. Churches that are without insurance need not wait to insure in the Church Insurance, but had better insure in a local company for the present.

Any one who desires more information on this subject can get it by addressing J. B. Hobbs, Esq., 57-59 Washington St., Chicago, Ill.

E. H. McKissack.

Rust University.

THEOLOGICAL SCHOOL IN ROME.

Three years ago our Italy Theological School was removed from Florence and established in Rome.

At this time the school is housed in a new building, where excellent accommodations are afforded.

Rev. Walling Clark, a graduate of Drew Theological Seminary, is the president, and is assisted by a faculty of five. Seven students were enrolled for 1895-96, and two were admitted to lectures who do not reside in our building.

A gentleman in New York has recently given \$100 for the purchase of books, and another in Brooklyn has given an equal sum for the support of two students. This school is the hope of our Church in Italy, and deserves the sympathy and cordial support of the friends of Christian education. A Protestant ministry must be developed in that stronghold of Romanism, and it can be done only through a theological school. The candidates for our ministry must be converted when young and then reared and educated under evangelical influences. Through a thoroughly converted evangelical ministry we can, under the blessing of God, raise up a great Methodist Episcopal Church in Italy.

If one should desire to give a sum of money for the purpose of endowing a chair in our Theological School in Rome he would make an investment that would glorify God in the salvation of souls until the end of time.—Chris World.

THE MOURNING PREACHER.

Why do our educated ministers "mourn" when preaching? There are honorable exceptions, but the rule is as stated. We have heard ministers whose educational qualification were all that could be desired, whose exegesis was faultless; who in their perorations would depart from the standard. They exhume the dead; they picture the beatific splendors of the New Jerusalem; they paint the horrors of hell; they describe death-bed scenes, etc.; they do this whether or not it has any connection with the subject at hand. Then it is the "spirit" comes. I do not think I have overdrawn; I have heard some of the best ministers; the general statement is true. Our educated ministers are making a serious mistake. This pulpit mannerism is a relic of the days of slavery, and the minister who indulges in it is simply perpetuating a barbarism and is retarding the religious progress of the race. It is true, perhaps, that in most of our congregations, a large number of the people love to hear the "tone," but when and how are the people ever to become acquainted with higher religious ideas? How can a minister elevate his congregation when he persistently clings to the practice of thirty years ago?

These ministers seem not to know that nine-tenths of the young, educated and progressive classes are disgusted with them. This explains the lethargy manifested by the above named classes toward the church. The church, like all other institutions, must be progressive. The fact that these men are keeping the church back in the dingy past puts them out of sympathy with it. I recently heard a well known minister, after howling and ranting and mourning to his heart's content, speak of himself as "the wild presiding elder." He certainly made that impression on several of his audience.

One of the great mistakes of our religious life is our mistaking noise for religion. With many of our unthinking classes it is the "mourn" which they enjoy in the sermons. Instead of carrying home some practical thought and trying to weave it into their lives, they become infatuated with certain tones and give vent to their "feelings" by making the welkin ring. If this is religion, I have been mistaken. If this kind of preaching is an inspiration, it is peculiar to us as a people. If noise and demonstrations are necessary parts of religious worship, then other races are largely wanting in this essential. Noise is usually an indication of superficiality. Close observers have noted that much of our religion is on the surface, and at the church. Remove the cause and there will be no effect.

The mourning preachers will admit in private that there is no virtue in the mourn, and that they do it merely to "touch up" the old folks. They ought to be ashamed. Such conduct is sinful. They should hate the sins that make them mourn and drive them from their breast. The religious status of a people is a pretty good index of their civilization. If there are idiosyncracies in our

religious life, in short if we are not up to the standard we will be judged accordingly. Though my voice be as one crying in the wilderness, I wish to suggest this religious slogan, "Down with the mourning preacher."—J. C. McAdams, in Freeman.

LINCOLN AND THE POOR WIDOW.

The 12th of February, Abraham Lincoln's birthday, brings to our thoughts stronger than ever reminiscences of this noble man's life. Hundreds of books have recorded and will perpetuate his good deeds for centuries to come; but it is a pleasure to read now and then of some little act of kindness that will stand alone illustrating the breadth of this man's sympathies and the nobility of his character. During all that dreadful period when the civil war was raging in the country Lincoln held the reins of the government, and although worn out with unceasing toil, he never neglected an opportunity to help those who suffered.

One day a poor woman, whose tears had worn furrows down her cheeks, gained an audience with Lincoln, and in a few words related the sad tale of her husband, who had fought in the Union army only to lose his life, and of her three boys who were then fighting. She requested the discharge of her eldest boy, that she might have some one to support her. Lincoln's heart responded to the appeal, and he replied, "Certainly, if you have given us all, and your prop has been taken away, you are justly entitled to one of your boys."

The poor woman went away light of heart, only to return later, tearfully begging the release of her second son. The discharge of the first son had come too late. He was killed before it reached him. Sadly Lincoln sat down and wrote the requisite order for the release of the second son, and rising, handed the paper to the afflicted woman, saying, "Now you have one and I have one of the two boys left; that is no more than right." Weeping with joy, the poor mother blessed Lincoln, and hurried out to send her precious order.—Harper's Round Table.

MISSIONARY HEROISM.

A recent visitor to the island of Jamaica, West Indies, writes to The Christian of his journey of a day to where a Christian pastor fed his flock on the mountain side. Of his daily self-sacrificing services he says:

"I remained beneath their roof nearly four days. On one of these the minister was out visiting his flock at a radius of fourteen miles. The whole distance has to be traversed on the back of a native horse. The bridal path wound up and down slopes of the mountains, beneath a broiling sun. The good man returned home exhausted late in the afternoon. Another day was occupied in his carpenter's shed, making windows for one of his preaching stations. The Sunday found him preaching at a distance of twelve miles away, and over roads that necessitated his leaving home at a quarter to seven a. m., and not returning until seven p. m. On each of these days, the thermometer stood at eighty-four in the shade. I felt that I could not do such work at any cost. As I bade my honored host farewell, I took stock of his get-up. His clothing was worn threadbare.

"This man, and such as he, are barely able to maintain themselves. They continue preaching at the various stations, visiting their people, doctoring them, advising them, helping them to build the mission rooms or their own cottages, and so become real friends to the Negroes for miles around.

"Truly the pathos of such lonely European life in the midst of a people very uninviting and a climate most enervating, can only be met by the infinite pathos of Christ. If we picture such a home as I have described, with a wife or husband sick or dying, we have before us the very acme of desolation. My visit to our missionary brethren has confirmed my conviction that they are worthy of all our encouragement, our earnest prayers, and our practical support."—Christian World.

The man who goes to heaven on flowery beds of ease will not create any stir when he gets there.

WOMAN'S DOMINION.

FOR THE HOUSEKEEPER.

It adds much to the taste of a ham to put a teacupful of molasses into the water while boiling.

Horse radish root put into a jar of pickles will keep vinegar from losing its strength and prevent mould from forming.

Keep canned fruit and tomatoes in a dark place; they keep better.

The secret of a good rice pudding is not to use too much rice, a little rice and plenty of milk and eggs. Do not cook too long. Serve as soon as done.

To Test a Good Egg.—A good egg will sink in a body of water; if stale air inside will cause it to float; when boiled, a fresh egg will adhere to the shell which will have a rough exterior.

Borax.—Borax should be kept both in the kitchen and bedroom. As a toilet article, it is excellent for the hands and mouth. After washing the teeth wash the mouth out with a weak solution of borax water; it prevents the gums from getting sore. It is excellent to wash the hair with, after which, use clear water. Have it in the kitchen; in the sinks to wash the hands and dish towels with. When once in the habit of using borax, it will be considered an indispensable requisite.

Muffins.—Sift together one pint of meal, one cupful of flour and two teaspoonfuls of baking powder; use one tablespoonful of lard, two of molasses or one of sugar, two well beaten eggs, a half teaspoonful of salt and a teacupful of milk. Bake quick in a hot oven.

IS THE HORSE TO BE BANISHED FROM SERVICE?

A few years ago there were very few cities of any size in which you could not hear the familiar jingle of the street car bells as attached to the faithful mule; while now, just on the contrary, there are very few cities of any size where you can hear this monotonous jingle of the mule car bell. The mule may not have been electrocuted, but he certainly has been superseded or banished by electricity.

The young man who formerly went to the live-very stable to hire a horse and buggy, now hires a bicycle for half the money, makes better time and has more pleasure all round than heretofore and has more pleasure all round than heretofore. Not only so, but business houses are using some form of the bicycle or tricycle to deliver their goods; and it looks very much to as though the horse is going and that rapidly.

The next seems to be the coming of the horseless carriage, which is to be run by stored electricity.

But the passing of the horse means so much more than simply the discontinuance of his use.

It lessens the demand for the farmers' feed stuffs and the stock raisers, horses and mules, and that not only decreases their income, but deprives hundreds of the laboring classes of employment. We learn that there has been considerable falling off in the demand for and the price of such products already. These things being true, the stock raiser and the feed producer will be compelled to turn their energies into other channels. As a rule, however, the closing of one line of industry usually means the opening of another, hence, in this day of investigation and push, it is difficult indeed to tell what a day may bring forth.

If parents would be more careful about their walk before their children, their talk to them would have more weight.—Rams Horn.

The man who sits down to wait for a golden opportunity to come along, never has a comfortable seat.—Ex.

Every home ought to be made so near to heaven that the children will not think of being far away.—Rams Horn.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, March 14th, 1897.

SAUL, THE PERSECUTOR, CONVERTED.

Acts 9:1-12; 17-20.

Golden Text.—"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." (I Tim. 1:15.)

1. Learning. Saul was born six or seven years after Jesus, in the wealthy and learned city of Tarsus. He was of the stock of Abraham, and of the tribe of Benjamin. He became a Pharisee of the straightest sect. He was no doubt taught the history and doctrines of the Old Testament by his parents. He likely began the study of the Scriptures at five years of age, the Traditional law at ten, and graduated to the maturity of a respectable Jew at thirteen. The Jews said—"He who teaches his son no trade, teaches him to be a thief." Saul was taught the art of tent making. His parents were probably persons of wealth and rank, and sent him to Jerusalem in early manhood to complete his education. He became the pupil of the great rabbon Gamaliel. He possessed large natural abilities, became a scholar of the first class, and likely gained the degree of Rabbi. Note.—It is a great thing to be well born; born in wedlock, of good and wise parents; born in a favorable locality, and with pleasant surroundings; born with the bases of a strong mind and sound body; born with a strong inclination to morality and piety. It is good to be well educated; taught all of the common branches, then the special branch for his peculiar calling or occupation. The child should be taught morality; the sacred Scripture, the duty of attending public worship, of uniting with some church, and of conforming to its ordinances. Education is for the mind, soul and body.

Sinning. (1-2). The historian here takes up the thread of discourse dropped at the close of third verse, chapter eight. Saul was likely in Jerusalem while Jesus lived, but he probably never became acquainted with him in person. He was in the Council that tried Stephen, followed him to the place of martyrdom, and stood by while he was being stoned to death. He became a leader in the persecution that scattered the saints abroad from Jerusalem. He made havoc of the church. He went from house to house, arresting, binding and hauling forth the men and women. He took them before the Council, and when they were tried, gave his voice against them. He caused some to be put to death, others to be scourged, others to blaspheme, and others to be confined in prison. We see him in the lesson with his soul full, and overflowing, with threatening and slaughter against the disciples. He went from synagogue to synagogue in search of believers, in order that he might bring them to trial. And when no more could be found in Jerusalem, he went to the council, and secured letters to the synagogues of Damascus. These letters gave him authority to arrest, and bring to Jerusalem for trial, any believers he might find there. Note.—The world hates the church without cause. The disciples gave Saul no reason to be "exceedingly mad against them." Saul was no half-hearted man; he went at the work before him with all his might. He believed he was doing the will of God by putting an end to this sect. A man may be honestly wrong. Women share the joys and sorrows of men. We possibly have not sinned like Saul, but in many ways we have broken God's laws, and neglected Christian duties.

3. (3-9). Damascus was about 140 miles northeast of Jerusalem. It is one of the oldest and most beautiful cities in the world. When and by whom it was founded is unknown. It is located in the midst of a very extensive plain, and watered chiefly by the Abana river. Its climate cannot be surpassed. Apricots, apples, peaches, plums, pears, pomegranates, oranges, olives and walnuts, grow there in abundance. It has today a population of 175,000, but was no doubt much larger in the days of Saul. This fiery persecutor and his company likely traveled on cam-

els or asses. As they drew near to Damascus, a light from heaven shined, or flashed, about them. This was no doubt the Shekinah. It produced another dawn at mid-day. All fell to the earth, but they that journeyed with Saul soon arose. All heard the voice but only Saul heard the words. The language was Hebrew. All saw the light but only Saul beheld Jesus. The Saviour asked Saul why he persecuted him. Saul wished to know who he was. The answer came clear and distinct—"I am Jesus of Nazareth." Then Saul desired to know what Jesus would have him do. He was directed to enter Damascus and it would be told him what he should do. He was blind. They led him by the hand into the city. For three days he was without sight, food or drink, no doubt, and prayed without ceasing. He has described his feelings during these awful days in the seventh chapter of Romans. Note.—God convicts us of sin by the power of his Spirit, the study of his word, the preaching of his gospel, and the influence of his children. When we learn his will, we should begin immediately to do the same. We should drink the cup of repentance to its bitter dregs if it be the pleasure of God for us to do so.

4. (10-18). There were many disciples dwelling in Damascus at this time. The teaching of Jesus, the descent of the Holy Spirit, and the preaching of the apostles won many souls to Christ. A large number of these likely dwelt in Damascus. The persecution of Saul no doubt caused many more to go there. They likely worshiped chiefly in the synagogues of the Jews. God appeared to Ananias, a devout man according to the law, and of good report among the Jews, in a vision or dream. He was told to go into a street called Straight, and inquire in the house of Judas for Saul of Tarsus. Ananias begged to be excused. God told him to go his way. He entered the house of Judas, addressed Saul in a spirit of charity, and laid his hands on his head. Immediately Saul was filled with the Holy Ghost, "there fell from his eyes as it had been scales," and he arose and was baptized. He was no doubt baptized in the house of Judas, while standing on his feet. Note.—God uses men in his work of salvation. His agents should be devout, and of good report. He reveals his will to us through his written word, and by his Spirit. It is not our part to complain at any of God's plans. He has a work for every one. We may be filled with the graces of the Holy Spirit. All believers should receive the sacrament of baptism.

5. (19-20). Saul's fasting for three days had weakened him. When he received food he was strengthened. He tarried some time in Damascus with the disciples, and preached Christ in the synagogues. He began to work immediately, he worked perseveringly, and God crowned his labors with success. Note.—We should take care of the body. We should change company when God saves us. We should begin to work immediately for Jesus.

FLORIDA CONFERENCE.

The Florida Conference convened for its 25th annual session in Bowman Chapel M. E. Church, Tampa, Fla., Jan. 14, 1897, at 9:30 a. m. Bishop John F. Hurst, D.D., LL. D., presiding. After the administration of the Lord's Supper, the Conference organized with the election of J. M. Deas, Secretary; Jas. F. Elliot, Statistical Secretary; and Oscar F. Niblack, Conference Treasurer.

The reports of Presiding Elders and pastors showed marked progress for Christ, humanity and Methodism in Florida. Some of the benevolent causes show increase in contributions, as did the soul-saving and membership. The Conference was greeted with the presence of the following General Conference officers which gave life to the whole session, and their stay and speeches were helpful and instructive: Drs. J. F. Berry, Editor of Epworth Herald, who secured many subscribers; H. C. Jennings, agent of the Book Concern at Cincinnati, O.; M. S. Hard, of the Board of Church Extension; J. W. Hamilton, Corresponding Secretary of Freedmen's Aid and Southern Educational Society, and A. J. Palmer, Missionary Secretary.

The session was upon the whole a pleasant one.

Five were admitted into full membership: Hilliard W. Austin, Samuel J. McRay, Thos. H.

B. Walker and Wm. T. Collier were ordained as deacons, and Richard H. Debose and Robert N. Keeling as elders.

The Conference was loud in praises and approval of law in the Discipline, 1896, P. 146, Sec. 1, 2, as effecting candidates for admission into full membership.

Report of Treasurer showed that \$1,000 were collected for all benevolent purposes.

Full membership, 5,000; probationers, 800; local preachers, 140; members of Conference, 50; probationers, 10; total, 60.

J. M. Deas,
Secretary of Conference.

(What was said and done about the Southwestern? Sorry we could not get there. Appointments reached us Feb. 17, 1897.—Ed.)

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OUR YOUNG FRIENDS.

THE WHISPERING FOOTPRINTS.

"Eddy oh-h Eddy where are you?"

"Here, mother," came a shrill little voice from the back yard.

"Come here, Eddy; I want you to do something for me."

Then the back door opened, and Mrs. Taylor heard the soft thud of bare feet along the passage. But when Eddy entered the sitting-room, and stood by mother's sewing table, she only said, "Why, Eddy, what's the matter?"

Now there were no cuts or bumps or bruises about the little boy. Why should his mother think anything was the matter? Because his brown eyes, which generally looked right up at her, like two little birds out of a cage, now had an uneasy look; neither here nor there, but away.

"Nothing's the matter," said Eddy, looking out of the window; "What did you call me for, mother?"

She had wanted him to run down to the village postoffice, to mail a letter, but the letter was forgotten now. Mother was silent for a few minutes; then seeing something between her table and the door, she spoke:

"I am sorry my little boy has disobeyed me about going to the apple bin without leave." Eddy gave a little start. "The reason God put me here as your mother, Eddy, is because He thinks I know better what you ought to do, and ought not to do, than you do yourself."

Eddy did not answer. He was asking himself how mothers knew everything a fellow did.

"I am especially sorry that you should disobey me by sneaking through the coal-room window," said Mrs. Taylor. "I would much rather have you say, 'I won't mind you,' and go in before my eyes, than go in by telling a lie."

"Why, mother, I didn't say"—began Eddy, glad at a chance to defend himself.

"Do you think you only talk with your lips?" interrupted his mother. "What do you suppose has whispered to me that you have been in the apple cellar, and that you went through the coal room?"

"I can't imagine," said Eddy, honestly.

"Look behind you."

The little boy turned, and there, between him and the door, were five coal-dusty footprints on the white matting! Mother could not help smiling at the look of surprise and dismay on the little face, but it was a rather mournful smile.

"Do you think we can ever do wrong, Eddy, and not leave marks of it some where?" she asked. "And, oh! my little boy, the marks that sin leaves are on your heart, which ought to be clean and white for God's eyes, instead of being all tracked over by wrong doing."

"Won't they come out?" asked Eddy. He meant the footprints on the matting, but his mother was thinking about those other marks when she said, "The blood of Jesus Christ cleanseth from all sin. You must ask Him to forgive you, Eddy, and to take away your guilt, and to make you hate sin, which leaves such ugly footprints on your little life."

And then for a punishment and a reminder, mother kept the footprints on the sitting-room floor that whole day, so that Eddy might see them and remember how every wrong deed left dark stains on his little heart.—Elizabeth P. Allen, in Exchange.

THE LITTLE VOICE.

Rena was a little girl ten years old. Her mother had often said, "God has put a little voice in your heart to tell you what is right, and this voice is called conscience."

Rena lived in the old time of tallow candles, open fireplaces, and simple living. One night she went to bed upstairs. The door of her room

was open. She could not sleep, and lay thinking a long time. All the rest went to bed, and last of all her big brother came through the door and up the stairs. She thought she saw a light as the door opened, but soon concluded she must have been mistaken. She still lay thinking, and all at once a voice seemed to say, "Go down and see."

Rena was afraid, and said to herself, "Of course Carl blew out the light."

The voice said, "Go down and see."

She said, "Carl told me to-day I was full of fancies."

The voice still said, "Go down and see."

"I would take cold, and mother would not like it."

The little voice continued to speak; for Rena had been listening. At last she jumped up, threw a shawl over her head, and crept down the stairs. How afraid she felt! The floor creaked. She opened the door, and there stood the candle burning with double its usual light. The wick had curled around and melted the candle on one side and it was just ready to fall. On the table was a great pile of papers almost near enough to touch the blaze.

"Mamma was right about the voice," said Rena, and she marched boldly up the stairs, so glad and happy that she had put out the light. The little voice seemed to say, "All right, all right." She went to sleep and dreamed a hundred fairies were dancing over flowers saying, "All hight."—Advance.

THE SPREADING OF FAITH'S "NAUGHTY."

Faith was in her white night gown, going to bed. When mamma came back with the drink of water, she met her at the door.

"I'm sorry, mamma," she said softly.

"I'm sorry, too," said mamma.

She set the glass on the bureau and held out both arms to Faith.

"How many sorry folks do you suppose there are to-day, dear, just because my little Faith-girl was naughty? Let's count them. Hold up your fingers."

Faith lifted five fat little fingers and spread them out.

"There's me, mamma," she said, wiggling her thumb.

"An' you, mamma," checking off the forefinger, next door.

Then she stopped.

"I 'pect that's all, an' that's two sorry people—that's all."

But mamma touched Faith's little thimble-finger gently.

"This one stands for Maggie. Maggie is sorry."

"Maggie, mamma? What for? She didn't do anything."

"Wait. Faith disobeyed and took mamma's beautiful vase down, then she broke it. But that wasn't half as bad as hiding the pieces and running away. O Faith!"

Faith's face burrowed into mamma's neck, and the tell-tale fingers trembled with remorse.

"Then," mamma went on, "I found the pieces and thought poor Maggie hid them, and she felt so bad about it that she cried herself into one of her dreadful headaches."

"Yes'm," Faith murmured, "an' it made her sick—that's three sorry fingers, mamma."

At the finger with the new gold ring on it, mamma said: "This one is Maggie's mother. She is very lame and lies in bed always. Maggie couldn't run over and read to her as usual Wednesdays, and it must have been a great disappointment, I think. Poor old woman! She counts the days till Maggie can come."

The face in mamma's neck felt damp and warm. Mamma rocked back and forth two or three times, steadily. She held her own hand over the thumb and three fingers, and only the little last finger stood up, wavering, ready to be checked off, too.

Faith sat up and looked at it through her wet eyes.

"I know who that is. It's papa. He was 'reffe sorry 'cause you had to get supper for Maggie an' couldn't go to meet him an' look at the pictures at Gill's."

The little finger went down and the rest into mamma's warm clasp, and then Faith slowly,

very slowly, raised the other hand. But mamma shook her head.

"Five sorry folks—that's enough. Five sorry folks to one little girl's naught!"

They were both still for a long time, and mamma wondered if Faith had gone to sleep, but by and by, she felt a little moist face up against hers and heard Faith saying sorrowfully: "Good night, mamma. The next time I'm beginning naughty I'll count my fingers quick an' 'mind myself. I wouldn't have b'lieved it could have spread so."—Zion's Herald.

WHO CAME WHILE EFFIE WAS AWAY?

"Has anybody been here to-day, mother, while I was gone?"

Effie had been away all day since breakfast, and now daylight had faded out of the sky, and the moon's "silver sickle" was hanging above their heads.

"Let me see," said mother, putting on her thinking cap. "Yes, I have had one visitor."

"O! had you, mother? Who was it?"

"She did not tell me her name," said mother, with a quizzical little smile.

"Did not tell you her name? How very queer! Where did she come from?"

"She did not say."

"What did she come to our home for?"

"Ah! for several reasons. For one thing she cured my headache; she brought me a letter from a dear friend; she gave me a new book to read; she put a red rose on my table; she finished a piece of sewing for me, and gave me some sweet new thoughts."

"What a strange visitor!" murmured Effie. "Was that all?"

"No, she wanted me to do many things for her. She asked me to make broth for a sick girl, to write two letters offering to help two people, to pay a visit, to make a pudding, and several other things."

"And did you do them for her?"

"I did some of them, and some I left undone. I wish now that I had done them all."

"I would give anything to see her, mother. Will she ever come again?"

"No," said mother, "she cannot come again, because she died at sunset."

"Died, mother? How dreadful! And yet you are smiling. I think you are joking somehow, are you?"

"Not joking exactly, Effie dear, but I am talking in a little parable which I think you can guess when I tell you that her sister is coming to-morrow at sunrise—her twin sister, so like my visitor that no one could tell them apart, though some of her gifts and some of her desires will be different from to-day's guest."

"You say you don't know her name, mother?"

"I didn't say that. I said she did not tell me her name. But I do know it; it is Thursday."

"Thursday!" cried Effie, laughing. "You just mean to-day, then?"

"Yes, to-day."

"And your visitor to-morrow will be named—"

"Friday of course."

Effie was very much amused at the idea of the Thursday visitor and the Friday visitor; but when she woke up in her little bed the next morning, she said softly to herself:

"How do you do, Mrs. Friday? I wonder what you have brought me to-day? At any rate I am going to do all the things you ask me, 'cause you have got to die at sunset, you know."

And, right away, Mistress Friday asked the little girl to get up and dress in time for morning prayers.—Elizabeth P. Allen in S. S. Advocate.

The man who begins every day with praise and ends it with thanksgiving, will not backslide, because so much of this world's good seems to go to the godless.—Rams Horn.

How can anybody doubt that there is a devil and know that there is such a place as a drunkard's home?—Ex.

A man's heart is like wax. When near to the warm heart of God it is soft, but hard when away from him.

Fault-finding

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I. B. SCOTT, D. D.,.....Editor.

Please Note That—

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2. In sending matters for publication write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. In ordering the address of a subscription changed, give name of the old postoffice as well as the new.
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6. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

A REMEDY FOR LA GRIPPE.

The editor of this paper is not a doctor—that is, the kind that kills people—but he has nevertheless thought best to publish the following prescription for the grip since so many of our readers are suffering with that troublesome little malady. We clipped this from a daily paper some weeks ago, and, of course, give it for what it is worth:

Galveston, Tex.—Mayor Fly has had published a letter from St. Ignace, Mich., suggesting a vigorous rubbing of all parts of the body with warm turpentine as a cure for the grip. The gentleman saw a little dispatch in the "Globe-Democrat," telling that the grip was epidemic here, and he immediately wrote to the Mayor. The Michigander says it will cure in twenty-four hours, and that no medicine should be taken. Half a dozen persons who tried the remedy are apparently as well as ever, and to-night there are hundreds who are being treated to turpentine massage. When the "Globe-Democrat" correspondent, one week ago, sent out the dispatch which the St. Ignace man saw, there were only 1,000 persons suffering from the grip. The "News" to-day says the doctors report 4,000 patients with the disease. As the population is 50,000, it can be readily appreciated what strides the malady has made in seven days.

JUST TO MAKE A LIVING.

The sooner these meat and bread preachers are put off the wall, the better it will be for the Kingdom of God. He who preaches for bread and meat will compromise the truth.—The Herald.

The above statement is homely, but nevertheless a truth that admits of no question whatever. The class of men of which the Herald speaks are doing the ministerial profession more harm than they can possibly do a perishing world good. The man who goes into the pulpit with no higher motive than that of making a living, belongs to that class who will work as hard for the devil as for their Savior, if they only see enough in it.

When requested to do a dirty job, they simply ask "what is in it for me," and that is the question they asked when they received the "call" to the pulpit.

The most unscrupulous person in the church can lead such a preacher farthest, provided he drops a "little sugar" in his hand occasionally. No matter what his qualifications may be, he will not elevate the people by intelligent methods of preaching; so long as he thinks there is more "sugar" in going the other way. He manages a church by doing what he is told to do, or what he thinks will please.

The Lord may have called such to preach, but it is evident he has long since called them back. May the Lord have mercy on them and on the people, because of them.

OUR READERS ARE DELIGHTED.

The evident delight with which our readers and exchanges have hailed the enlargement of the Southwestern has been truly gratifying. And it must not be thought it has all ended in talk, for it has not. The brethren and friends are sending in magnificent lists of subscribers. We are much encouraged and very hopeful indeed. While we were attending the Conferences this Winter words of congratulation have literally poured in upon us at the office. We could not then arrange to make reply, and yet we appreciated them for more than we are able to express and doff our hat now and say, "We are yours truly."

We cannot find space to publish all our communications and clippings, but take occasion to give our readers a few as sample of the many kind words that have come to us.

We are glad to say, too, that our Publishers and Business Manager are in full accord with us in what we are trying to do by way of improving the paper, and if the brethren will only continue to send in subscribers as they are now doing, we can assure you most positively the end is not yet in the line of improvements.

But read a few of our words of cheer: Bishop Mallalieu says:

4 Berwick Park, Boston, Mass.

My Dear Editor: The first issue of the enlarged Southwestern has reached me. I am greatly pleased. I hope the Southwestern may be abreast with the best of our Advocates. I pray God to give you grace, wisdom and strength to smite every evil thing, and to defend and promote all that God loves. Fill all the pages of the Southwestern with the spirit of the gospel. Always your brother,
 W. F. Mallalieu.

Prairie View State Normal School, Prairie View, Tex.—My Dear Doctor: We have just received the last copy of the Southwestern, and we are highly delighted over its marked improvement. You have more than kept your promise. Please accept our heartiest congratulations.

I trust that your paper will continue to widen its influence for good and lengthen its cash-paying subscription list. Yours truly,

C. W. Luckie.

Shreveport, La.—Dear Doctor: Permit me to congratulate you on the enlargement of the Southwestern. I am quite sure it will meet the approval of our people. It is now what they call "Up-to-date." Within my limited judgement, it is alongside of our other Church organs. Yours,
 B. M. Hubbard.

Dr. A. O. Coffin, Alcorn College, Miss., says: "I can give you no stronger words of congratulation than to say, when my paper comes I begin at the beginning and read it through. I am simply delighted with it."

Mt. Airy, N. C.—Dear Editor: In the first place I wish to say that I am highly pleased with the Southwestern. It is worth more than twice its cost. I have become devoted to it and look for it with more anxiety than any other paper. No pastor, Sunday-school teacher or Epworth League officer of the M. E. Church is equipped for his duty without the Southwestern. It is an educator within itself. Respectfully,

R. G. Cromatic.

Press Mention.

The Southwestern Christian Advocate has put on a new dress and comes to our desk increased both in number of pages and general appearance. Editor Scott is a hustler. Congratulations.—Star of Zion of the A. M. E. Z. Church.

The Southwestern Christian Advocate, which is skillfully edited by Rev. Dr. I. B. Scott, has been enlarged to a sixteen page paper.—Central Advocate.

The Southwestern Christian Advocate, New Orleans, has been doubled in size and otherwise improved typographically. Dr. I. B. Scott, who was elected editor at the General Conference, exhibits fine editorial ability, and is making a most interesting and valuable paper.—Northwestern Advocate.

The Southwestern Christian Advocate, New Orleans, has been doubled in size, and presents

a greatly improved table of contents. Dr. Scott is a vigorous writer. His work should elicit enthusiastic approval from his people. We have long contended that the Southwestern should in all respects be made a paper fully representative of our Methodism in the South. Its day seems to have dawned.—Michigan Advocate.

All the Sunday-Schools of the M. E. Church, this city, assembled at Wesley on Washington's birthday, and were addressed by Bishop McCabe. A collection of \$25.00 was taken for the drouth sufferers of Louisiana. At the close of the exercises the pastor, Rev. Pierre Landry, announced a reception, given by the ladies of his church in Wesley Hall in honor of Bishop and Mrs. McCabe.

PERSONAL AND GENERAL.

Rev. H. Henderson wishes his correspondents to address him at Jackson, Miss.

Rev. Joseph Wardle, of Chicago, a member of Rock River Conference, was in the city for a few days last week, and gave us a pleasant call.

Rev. T. J. Johnson was in the city last week, and reports the work in Baton Rouge in good shape. He is quite hopeful.

Rev. B. M. Hubbard, B. D., pastor at Napoleonville, La., was in the city last week, and was much encouraged over his work. He and his people are preparing to erect a new church, and Bro. H. hopes to come up to the Annual Conference with flying colors.

Miss E. M. Carter will lecture Thursday night, the 4th inst., at St. James A. M. E. Church, this city. She is highly endorsed by Bishop Beebe, Dr. T. W. Henderson and others.

Rev. A. J. Proctor, pastor at Lake Providence, La., writes us he is making a house-to-house canvass for the Southwestern. We expect him to succeed grandly.

Governor Culberson, of Texas, wrote President Cleveland last week asking that he recommend Federal aid to the Afro-American Exposition to be held in Houston, Tex., in 1898. It is to be an International Exposition.

Rev. A. H. Banks, pastor of St. Matthew M. E. Church, Algiers, is happy because his family has at last arrived, and also because he has a good attendance at each service, but at night standing room is at a premium. His address is No. 619 Vallette St., Algiers.

Rev. F. H. Bunton, A. B., of Starkeville, Upper Mississippi Conference, came to the city last week to move Mrs. Bunton to his new charge. He looked as happy as a groom just from the altar.

Rev. G. L. Curtiss, M. D., D. D., of Indiana, has been in the city a few days delivering a course of lectures at the Medical School of New Orleans University. The doctor gave us a call and is much pleased with the condition and work of the Medical Department.

Hon. R. L. Smith, of Oakland, Texas, passed through the city last week en route to Tuskegee Institute, to attend the Conference of farmers. He is a member of the legislature in the Lone Star State, and hails from a county in which the whites have at least a thousand majority. He is now serving his second term and while he cannot point out those who do so yet, he is certainly voted for and supported by hundreds of his white friends and neighbors. Mr. Smith is doing much for the farmers of his section and publishes a monthly paper, "The Helping Hand," for their special benefit. He is an earnest Christian, and his ability and worth are acknowledged even by his Democratic colleagues in the House of Representatives.

There is one door in every heart at which Christ is always knocking.—Ex.

The Christian should show that God is his Rest, even when the devil is doing his best to tire him to death.—Rams Horn.

A MISSIONARY HEN.

No doubt our readers will recall the address we published by Dr. J. T. Chaffee before the Missionary Committee, here is what he said about a hen for missions:

"If you will pardon the homeliness of my illustration, and I think you will, because we have classic precedent for it in the immortal 'Iliad,' in which you will remember Homer used horses in order to illustrate his great theme; and if horses, why not hens? Well, then, a hen, just think of it, a hen, if only some one would lay hands on her and consecrate her to this service, so that all her 'time and attention might be turned this way,' could give larger results in the way of money than does the average member of the Methodist Episcopal Church. For don't you see, it is a bad time for eggs when they are not worth a cent apiece, and no man would keep a hen which did not lay more than one egg a week; but now, even in that calculation, which without doubt is against the hen both as to what she can do and its commercial value when it is done, 2,700,000 hens would give you annually a reliable income of \$1,350,000. That would pay all the money we shall appropriate at this meeting, and the debt besides, in a single year. O, I wish we had the hens! I should like to listen to their cackle. There would be something in it, at least an egg, which would make that much better than some people's shouting with nothing to back it up: But how much better is a man; aye, even a little child, than a hen! Therefore, let us wish for something better than hens, namely, men, women and children intelligently consecrated to God in such a way and to such an extent that their offerings to our great cause would reach thousands of dollars where now they can only reach hundreds. The thing is possible; let us therefore not fear to contemplate it. There are very few of our people who could not, if they would, give a penny a day to the cause of missions, and even our children and young people in the Sunday-schools and Epworth Leagues could give more than the whole Church gives to-day. We need, brethren, a campaign of education. We need it in order to better circulation. There is approximately brain enough, but not heart enough, nor blood enough; and what blood we have does not reach to the extremities. We have need of greater heart force. This dynamic should be in such abundance as to cause the blood to thrill along our veins till it shall reach the finger tips. For the cause demands not alone the sacrifice and if need be, the life of Bishop Hartzell, and other such men; it needs also the widow's mite, the offerings of the poor, the pennies of the little children whom Jesus so much loved, along with the gifts of the rich, who out of their abundance are casting into the treasury, that we all come at last singing and shouting our hosannas in honor of our triumphant King."

BISHOP McCABE'S VISIT.

Bishop McCabe has come, and gone, and his visit has been a benediction to our cause in this city. The people had heard of him, and of course expected much, but it is putting it mildly when we say he surpassed by far the expectations, even of those who had met and heard him before. This section now realizes, to some extent, just what has made him such a favorite in other parts of the Church, and at the same time, such a remarkable money raiser.

The brethren made out a program, embracing our whole work in this city, both church and educational, sent it to him, and invited him to come and execute it. The programme was such an extensive affair that any ordinary man would have shrunk from it, but Bishop McCabe didn't. He accepted the invitation, came and began at the beginning and went right through. And he did more than that, for he had not been here long before the Young Men's Christian Association (white) heard of him and invited him to address them, and he did so to their evident delight. They gave him a great audience. Then our Southern Methodist friends heard of him and they invited him to speak at the Rayne Memorial church; they gave him a crowd also, as one who had the opportunity to know said, an unusual crowd for them. As to our own church-

es, the people followed him from service to service, at many of which seats were at a premium. Every one seemed to enjoy the services, even the Bishop himself.

He preached to and addressed us Southerners just as he does his great audiences at the North, and he was surprised to see how eagerly the people drank in every word he said. He seemed perfectly at home among the people, and wears his Episcopal honors with so much ease and grace that all seemed to feel at home with him.

We are confident his visit here will quicken our spiritual interests, increase our benevolent collections and strengthen the walls of our Zion in general.

Last Friday morning, the Bishop and Mrs. McCabe left us for his first Kansas Conference at Manhattan.

We had the pleasure of a call last week, from our old friend, Prof. H. T. Kealling, editor of the A. M. E. Review. He has been making a tour of the Annual Conferences of his church in the interest of the periodical which he so ably edits. The subscription list is greatly increased and the editor is quite hopeful for the future. After a brief stop at the Tuskegee Institute and Washington, D. C., he will pin down in his office for a while.

GREAT CURIOSITY TO SEE QUEEN LIL.

The presence of ex-Queen Liliuokalani in Washington is becoming the subject of general gossip about the Capitol. The belief is general that "her Majesty" is not spending her time and money here for nothing. Her rooms at the Shoreham Hotel cost her \$20 a day, to say nothing of carriage hire, meals, and other incidental expenses. There is still as great curiosity to see her as was manifested on the day of her arrival. Secretary Palmer is kept busy answering requests by mail or in person to see his "gracious lady." He counts that hour lost when not less than a half-dozen cards are sent to him for submission to "her Majesty." But Secretary Palmer is pretty sharp. He does not allow the curious sightseeing individuals to pass "the Queen's door." Only friends of ladies with whom "her Majesty" is acquainted, Representatives, Senators, and those having to do with the machinery of the Government are allowed to see the great lady.

"I haven't the remotest idea as to how long the Queen will be in the country," said Secretary Palmer to-night. "You see, the Hawaiian people never plan ahead. The Queen is likely to order me to proceed to San Francisco right this minute, or else she is likely to tell me that we will not move out of Washington for a year."

"Has there been any communication between the ex-Queen and the Executive Mansion lately?" was asked.

"None that I know of, and if there was any I would have known it."

"Will her Majesty make another attempt to see the President?"

"I cannot speak of the Queen's private affairs. I hardly think it fair that you should ask me such pointed questions."

"Her Majesty" failed to visit the Capitol to-day, although she has been planning to see the lawmakers for a week past. She has not seen any of the Federal buildings, but the first building she will see is the Capitol. Secretary Palmer has made arrangements with Senator Lodge for receiving "her Majesty," and she will be ushered into the Senate's private gallery.

Mr. Palmer was asked about the amendment proposed to the Sundry Civil bill the other day by Senator Frye, appropriating \$1000,000 for the improvement of Pearl harbor. He said:

"The appropriating of that amount of money would be the same as if it were thrown to the wind. It would benefit no one. The Hawaiians care nothing for the improvement of that harbor, and I think the United States should care less."

"What does her Majesty think of the proposed appropriation?"

"I don't know that her views materially differ from mine."

A man may stand still and drift down to hell, but you can't get to heaven without striving.

LEXINGTON CONFERENCE.

Another watchman summoned to his reward. Rev. Randolph Pugh, pastor at Germantown Ky., died Saturday, Feb. 13th, 1897. He leaves a wife and four children, who have the profound sympathy of the Conference.

Joseph Courtney.

Rev. Randolph Pugh was born in North Carolina, Feb. 15th, 1863, died Feb. 13th, 1897. His parents moved to Kentucky when he was four years old. He early embraced the Christian religion and joined the Methodist Church. He was called to the ministry and joined the Lexington Conference in 1892. He filled several appointments with credit. He was strong in his convictions, a safe counselor and a wise general and was an average preacher, strong and moral. After a long and continuous sickness last Saturday morning, Feb. 13th, Bro. Pugh closed his eyes in that sleep which knows no waking only beyond the tomb. The deceased bore his sufferings patiently, expressing a desire to remain and aid his companion in rearing their children, but that it was the Master's will he was ready to start on the voyage that leads through the dark valley of death, realizing the Saviour would be his guide and with His divine hand would gently lead him beside the still waters of life and with the blessed assurance of a Saviour's promise for eternal life. He peacefully sank asleep in Jesus, and the spirit left the frail tenement of clay for the home of the Master above.

His end was peaceful, his victory certain and his reward sure.

By the request of the deceased, the writer preached the funeral service, assisted by Rev. Allen, Revs. Ross, Lewis and Hughes, pastor of the white congregation of Germantown, Ky., the place of the deceased. He leaves a beloved companion and six children to mourn their loss.

B. W. Kirtley.

No mother should suffer her daughter to go into life as ignorant of its dangers as a lamb among wolves.—Ex.

DOLLS.

Dr. G. Stanley Hall has been collecting some odd data regarding dolls, or rather with respect to children's attitudes to dolls. Question lists have been sent out in large numbers to parents, teachers and others who have either themselves played with dolls or are in a position to observe children who are amusing themselves. The results, as given in the Pedagogical Seminary, are highly entertaining. For one thing, children often turn from the most expensive dolls to take up a rude and ugly substitute. A poor city child has even been observed caring for a carrot, or a bunch of ordinary dry grass. Pillows are frequently used as substitutes for dolls. In general, however, the ideal doll for a child is one which is rather small and durable, soft enough not to hurt, flexible, and simply clothed, in fact, one "that can be taken everywhere as well as treated everywhere." Dolls, of course, have to be fed; on such nutritious food as soap suds, mud, birch bark, pepper grass, etc. Pouring liquids on the front of the dress or bib is a favorite method of nutrition, as the idea seems to prevail in the juvenile mind that babies soak their food in that way. Dolls, too, must sleep, and be guarded from disease, such as leprosy (from which, as statistics show), at least five have suffered, and from beheading. Dolls also, as the reports indicate, have dispositions and psychic qualities, some being "sassy," and some being Presbyterians and others Baptists. In any case, children cling tenaciously to the delusion (or illusion) that dolls are real and sympathetic entities; and one little child, we are informed, "tried all her life to keep her doll from knowing she was not alive."—N. Y. Observer.

It will some day be known that the greatest man who has ever lived in this world was the one who put the most trust in God.—Horn.

The light of the Christian life is Christ, who is the light of the world.

INGS OF THE WORKMEN.

J. McAllister, P. C., Greenville, Miss.: We are moving along nicely on new work. The people gladly received us, and prospects are bright for next year's work. The First Quarterly Conference was held Feb. 20-21, with Rev. L. F. White, P. E., in the chair. All officers made their reports which gave evidence of progress along all lines. Sunday was a high day, and Rev. White, P. E., preached two soul-stirring sermons, that made our hearts burn within us. The Lord's Supper was administered to a goodly number of Christians. Good words were spoken for the Southwestern, and you may look for some subscribers soon. Collection good.

A. B. Clay, Okolona, Miss.: The First Quarterly Conference of the Okolona charge was held Feb. 12-14, with Presiding Elder P. O. Jamison in the chair. The reports of the pastors and different leaders gave rise to the fact that the cold rain and snow of these Winter months have not checked the progressive spirit of this worthy charge. This first quarter was a benediction and spiritual shower on all of us and the impetus it gave to the church will be lasting and go to give the right ring to the wheel of Methodism in this town for the year. The Elder preached Sunday night to the edification of a large and appreciative audience and administered the Lord's Supper to 92 anxious souls. During the Elder's preliminary remarks, a disguised party of members rushed in which frightened the Elder and many others very much. The Elder's plea was that it would not have surprised him so very much had the pastor not seemed to be frightened so very much. The party was followed by some of the sisters who watched their course, and soon a cry of storm, storm, was heard from the parsonage yard, a storm in the parsonage, then it left the parsonage and struck the church and passed off with a sweet musical sound: "When Jesus comes to reward his servants." When the pastor and family returned to the parsonage they found the table filled with many different kinds of nice fruit and many other edibles. The pastor and family will welcome such storms with the same destruction in their paths. Collection for the day, \$15.45.

A. T. Stephens, P. C., Center Point, Ark.: On my return my people received me cheerfully. They showed their appreciation by giving us a storm last Friday night. At a late hour the young people filed into the parsonage in a great mass, and loaded our table with many good things to the delight of all present. After singing and praying they departed in peace. Come again, young people.

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MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free
Alum or any other adulterant.

W. C. Clay, P. C., Holly Springs, Miss.: We are beginning our first year as pastor of the above named place. We found the church in a very good condition. The pastor of the last year was Prof. G. G. Logan, who is Professor of Languages in Rust University. The good people of Holly Springs received me kindly when I first entered the town, and all seemed to be proud of their new pastor. I do not think any pastor in the Upper Mississippi Conference received a more hearty welcome by his people than we received on the arrival of our family at this place. The parsonage had been furnished with new furniture, everything nicely arranged, and as we stepped out of the carriage at the parsonage quite a number of warm hands were extended to us, bidding us welcome. While some of the good brothers and sisters were entertaining us, others were in the dining room making ready the feast of good things. When seated around the table, the contents thereon were such as would suit the appetite of any one. On Feb. 13th, Elder McDonald came to hold our first Quarterly Conference. The Conference was largely attended, and the outlook is encouraging. 160 persons partook of the Lord's Supper. The Elder did not forget the Southwestern, he unfolded a copy in the congregation. Quite a number have promised to take the paper. While we are striving to bring about a revival of religion in the church, we are also working to bring about a revival of the Southwestern. We have a fine congregation, of which we are proud. One feature that makes our congregation so attractive is the consolidation of the University and Asbury churches. By this we have in our congregation every Sunday the faculty and students of Rust University. You may depend on us for a number of cash subscribers soon. "We are coming, father Abraham."

Polly Toney, Spring Cottage, Miss.: Our First Quarterly Conference was held Feb. 8, 1897, right after the arrival of our preacher. Rev. I. L. Pratt, P. E., was on time, as he always is. The report showed the work to be in good condition. The total collection was \$13.50. The arrival of Bro. Howze was very highly appreciated by all. All seem to like his appearance very much, and he seems to be well pleased with his new work.

A. Jackson, P. C., Luling, Texas.: Rev. Moses Smith came on time and held our First Quarterly Conference. With gratification to all he is planning to bring the Austin District up to stand ahead in the Conference. The pastor and brethren were all on hand with encouraging reports. The work is run down to some extent, but our highest ambition is through Christ to bring it back this year to its old stand. The Elder made a strong talk on the Southwestern and other departments of the Church work. He preached two good sermons. One hundred and seven partook of the Lord's Supper. Paid the Presiding Elder \$20.00, pastor \$38.00.

P. Bibbs, P. C., Bodcau, La.: Our Quarterly Conference met with the Presiding Elder in the chair, Feb. 13. Rev. H. James was on time and held the Conference. Business was transacted in a spiritual way. All read their reports and were received on Sunday, Feb. 14. He preached a good sound sermon. He said: Wait till ye be endowed with the Holy Ghost; and it did come. But with all that he did not forget the Southwestern. Collection was \$5.45. Received one convert.

E. Micheaux, P. C., Corrigan Circuit, Texas.: My First Quarterly Conference

was held on Feb. 13-14, 1897, with Rev. A. C. Culbreath, the Presiding Elder, in the chair. Reports showed that the work is yet prosperous. The Presiding Elder preached two good sermons. The dear old Southwestern Christian Advocate was not forgotten. We have two good Epworth League Chapters in our work. Paid Pastor in Charge, \$19.85, and Presiding Elder, 10.10. Pray for our success.

J. A. W. Moore, Nashville, Tenn.: Presiding Elder L. M. Moore held our First Quarterly Conference on Feb. 1. The Conference was a feast to all. On Monday night the Elder held the Conference. The officers were on hand with their reports. Seventeen had been received into full connection. Nine were received into the church. For Missions, three dollars. Collected for all purposes, \$69.55.

J. H. Swann, P. C., Oakland, Texas.: My First Quarterly Conference was held Feb. 13 and 14, with Rev. B. F. Smith in the chair. After prayer, Prof. T. E. Hillard was elected secretary. The report of the pastor was read and showed that the work was spiritually alive and every interest of the church looked after. The report of each leader showed progress. After the reports, the Elder spoke words of encouragement, and addressed each brother in regards to his duty. The Elder preached on Sunday morning and at night; he preached in his old way—a soul stirring and living sermon. God bless him, and we pray God that he may continue to live long to do work for God and humanity. Seventy bowed at the Communion Table. Collection for the Presiding Elder, \$21.00; for Pastor, \$50.00; other collections, \$40.00; total \$111.

W. C. Connor, Dancy, Ala.: Macon Circuit is much pleased with the Rev. S. H. Nevils; he has done more for the up-building of Macon Circuit than has been done in the last 4 or 5 years. Much honor to the said S. H. Nevils, both spiritually and financially. All the circuit will be glad to have him as he now stands for the next ten or twelve years to come. The said S. H. Nevils preached at his lowest land church, 12 miles east of Macon, Miss., on the second Sunday in January, 1897. Just before going to the Annual Conference, it seems sad to all around. He preached from the 60th chapter of Isaiah, 22nd verse, "A little one shall become a thousand, and a small one a strong nation; and the Lord will hasten it in his time." O, my soul, you ought to have been here and have seen our time that day. He stirred up our souls and made a many happy one. Macon Ct. can not give the said Nevils too much praise and honor. The said Nevils is well supplied in or with young preachers on his work. He is kind enough to loan the said G. J. Terrell one young preacher from his Macon Ct., 2 Sunday in every month, to help the said Terrell on the Shuqualac Ct.

R. A. Swan, Cleveland, Tenn.: This is my first year at Cleveland. I was appointed here at the last session of the East Tennessee Conference by Bishop Mallalieu. I am glad to say our church is moving along grandly. The Second Quarterly Conference convened here on the 13th and 14th of February. The reports from various officers showed that there was great improvement. Our beloved Presiding Elder, G. W. Staples, was with us. He preached an able sermon at 11 o'clock, also at 8 o'clock. 83 communed. Collection, \$18.50. Rev. Eli Provine, P. E., of Bristol District, preached for us on Sunday night. Seven accessions to the church this quarter. Bro. William



Celebrated for its great leavening strength and healthfulness. Assures the food against alum and all forms of adulteration common to the cheap brands.

Royal Baking Powder Co., New York.

Bluford, one of the oldest ministers of the East Tennessee Conference, died in full triumph of faith. Our love feast was on Monday night. Forty-four spoke for the Lord. The Elder spoke many good things for the Southwestern, saying he wanted all of the members to subscribe for it; and I, as pastor, could not get along without the dear old Southwestern. I think I will be able to send four or five cash subscribers soon. May the Lord bless the Editor.

T. J. Johnson, P. C., Baton Rouge, La.: Last Sunday was Woman's Day, and a great time. Mrs. Martha Moar is representing the Stewards, Mrs. Ellen Burrow, representing the Epworth League, and Mrs. Jennie Gidus, representing the Home Missionary Society. We are at work to pay the debts. There is a company of 12, and a captain of each has promised to pay \$10.00 a month.

O. P. Arrington, Louisville, Ky.: A five-weeks' revival in the Jackson St. Methodist Episcopal churches, Louisville, Ky., has just closed. The Rev. T. L. Ferguson announces, as a result of the meetings, 37 conversions and 60 accessions to the church. The members say that greater results never were accomplished in the awakening of religious interest among the community generally. A great company of young men and women were captured for Christ. The Spirit was the power; faith was the victory.

D. G. Franklin, P. C., Ardmore, I. T.: We are getting along nicely here with our church work. Three months ago we received our appointment, since which time we have collected \$113.00 for all purposes. We have some loyal members here, who love God and the church. Our Epworth League is doing some good work that must last as long as time and enoble eternally. Under the direction of the Epworth League, on Wednesday night, the pastor and family were made happy by a pleasant surprise. When the party, composed of Bros. W. R. Douglas, R. D. Murphy, C. G. Graham, S. Jones, H. Stevens, R. Cowens, G. W. Motley, C. J. Jones, Sisters Mary Hill, Mattie Graham, Willie Groner, Anna Wright, Mary Owens, Jane Owens, O. Graves left the pastor, he found the table very heavy laden with the best things of the season. We have had five additions to the church this quarter. The people seem to be greatly encouraged, and ere long we expect a better day to dawn upon us here. The standard has been very low here and requires more than one to "Sound the Battle Cry." Notwithstanding the fact that we have some good people here, the tide is low, and such a burning fever of revival must char-

acterize the hearts of God's people as will make them "dare to stand alone." A good medium of up-lifting is the Southwestern and we are preparing for the Southwestern Rally. Ours is the strongest Methodist church in this town and doubtless will be an important factor for good. God speed the time, when Methodism will accomplish its part of the mission of the Christian Church here in Ardmore, when the deeper work of grace shall take hold on the hearts of God's people. Then will we rejoice, until then we will work and pray.

R. G. Cromartie, Mt. Airy, N. C.: Rev. M. J. Bullock has just closed a very successful revival. He is quite a worker for the cause of Christ and Methodism, and is doing great good in the town and immediate vicinity. Rev. W. W. Pope, our esteemed Presiding Elder will be with us on the 6th of March, for the purpose of holding his Second Quarterly Conference at this place. Mt. Airy, though a young town, is steadily imbibing the things that will, ere long, make her a great and noble city. One, among many other things which is being done, is the founding of the Blue Ridge Normal School. This school is under the management of the Grand American Citizens' Union, a duly incorporated association; the chief view of which is to better the condition of our race, educationally, morally and religiously. The first Spring term of our school opened with 137 pupils enrolled. The future prospects of the school are bright; for there is no place in the South that is more famed for health and longevity than Mt. Airy, N. C. Her mountain scenery is among the grandest of any other Southern town of the Alleghany system. And with many other surrounding facilities we are assured of success. Will be glad to say something concerning schools, etc., in the near future.

A. J. Pickett, P. C., Washington, La.: Quite a number of members of our church are sick with La Grippe. The writer himself has been confined to his room for fourteen days. The following members have passed away in peace: Sister Malinda Lee, died Jan. 26, in the full triumph of faith. Wm. Burrells died Jan. 30, after lingering for about four months; he proclaimed that he knew God in the pardon of his sins. Class Leader of No. 2, lost his infant on Feb. 14th. Sister Salena Robinson died Feb. 12, after 30 years in the service of the Lord. Heaven gained a precious jewel. The weather has been very disagreeable, and we haven't done much on that account since Conference, but as soon as the clouds pass we hope to begin our work. Pray for us.

Mrs. M. L. Edwards, Calvert, Texas.: Rev. S. N. Smith, the Evangelist of the West Texas Conference, has just closed a ten days' series of meetings at this point. His sermons were the kind needed, and all though he rent the veil and forced us to take a look at ourselves through the uncompromising Word, he made for himself many friends, and he leaves laden with the prayers and best wishes of his great congregations. The building could not accommodate his hearers, and his sermons are the topic of the day. Pray for him. Rev. Smith is a noble speaker and is worthy of his position. He simply "turned on the lights." Many are the resolutions of church members since they have heard him, to try to live up to the Christian standard. Yes, we are all, I think, greatly benefited.

FOR BRONCHIAL AND ASTHMATIC COMPLAINTS, "Brown's Bronchial Treacher" have remarkable curative properties. Sold only in boxes.

THEY LIVE IN OUR MEMORY

..... Give Names and Place Nationally.....

Pearlington, Miss.—Sister Riller Preston, a member of our M. E. Church, departed this life Feb. 17, in full triumph of faith. When dying, renouncing out her hand, she said to me: Bro. Smith, you tell them all I have made my election sure with God, and I am going to heaven." She leaves a husband and 5 children to mourn. Sleep on Sister Preston! Rest from your labor!
W. H. Smith.

Opelousas, La.—Sister Maria Stephenson, departed this life, Feb. 12, in full triumph of faith.

J. L. Augustus, P. C.

Donaldsonville, La.—St. Peter M. E. church: Sister Fannie Birds, age 28 years, departed this life Jan. 20th with faith in Christ.

Mr. Nick Noral, age 38 years, departed this life with faith in Christ.

Mr. Philip Brown, age 60 years, departed this life with faith in Christ.

Sister Florence Woodside, age about 83 years departed this life. She was a member of St. Peter church for 30 years. She died as she lived, and that was a Christian.

Sister Virus White, age about 60 years, departed this life Feb. 11, 1897. She died with full hope in Christ. They have many relations and friends to mourn. The funeral services were conducted by Rev. D. J. Price, assisted by Rev. H. J. Wright, P. E., of Natchitoches District. E. C. Wilkins.

Rocky Mount, Va.—Sister Martha Clay Ferguson, one of the best members of Mt. Zion M. E. church, at Pen Hook, Va., age 31 years, departed this life, Feb. 2nd, 1897, and went to God. She had been a consistent member of the church eleven years, and had never caused the church, of her choice, to see one hour's trouble. She leaves a husband, six children, a father, four sisters, five brothers, and a host of friends to mourn her death. The writer, for the funeral occasion, chose for his text, the 14th verse of the 4th chapter of Paul's first epistle to the Thessalonians. We sympathize much with the bereaved husband.
R. C. Robbins, P. C.

CAME TO LIFE IN A DEAD WAGON.

A man who proved to be Edward McCourt, of New Street, Newark, was found at a late hour Sunday night lying in a Pennsylvania Railroad passenger coach near the depot in Jersey City. His hands and face were cold, he was apparently not breathing, and no pulsation of the heart could be felt. It was taken for granted that he was dead, and Policeman Bennett summoned the dead wagon from Speer's morgue. The body was lifted into a box and placed in the wagon. The driver started off, but had gone only two or three blocks when he heard a commotion in the wagon and a steatorian voice shouting: "Where on earth am I? Where are you taking me to?" The driver opened the doors and there the supposed corpse was sitting up in the box and yelling with all his might. The wagon was driven to the Gregory street police station and McCourt was lifted out. He looked at the morgue wagon, and then at the policeman, and asked, "What are you trying to do with me?"

"Why, you're dead, ain't you?" asked the policeman.

"Dead!" exclaimed McCourt. "No, I'm not dead; not by a long shot." He was locked up for being drunk, and in the morning Judge Potts discharged him.

5 Sores

In combination, proportion and process Hood's Sarsaparilla is peculiar to itself, and unequalled in true merit.

No other medicine ever possessed so much curative power, or reached such enormous sales, or made such wonderful cures, as Hood's Sarsaparilla.

It is undoubtedly the best medicine ever made to purify, vitalize and enrich the blood.

That is the secret of its success.

Read this statement:

"When my son was 7 years of age, he had rheumatic fever and acute rheumatism, which settled in his left hip. He was so sick that no one thought there was any help for him. Five sores broke out on his thigh, which the doctor said were

Scrofula

sores. We had three different doctors. Pieces of bone came out of the sores. The last doctor said the leg would have to be cut open and the bone scraped, before he could get well. Howard became so low that he would eat nothing, and one doctor said there was no chance for him.

"One day, a newspaper recommending Hood's Sarsaparilla was left at our door. We decided to try this medicine. Howard commenced taking it the last of February, after having been sick for a year and a

Cured

half. He hadn't taken it a week before I saw that his appetite began to improve, and then he gained rapidly. I gave him five bottles, when the sores were all healed and they never broke out again. The crutches he had used for four years were laid aside, as he had no further use for them. I give all the credit to Hood's Sarsaparilla." Mrs. ADA L. MOODY, Fay Street, Lynn, Mass.

This and many similar cures prove that

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Is the One True Blood Purifier. All druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.

THE CELEBRATED STUDEBAKER.



Next to the horse, the farmer's best friend is his wagon, and he should have the best that money will buy. THE STUDEBAKER IS THE BEST, and is known as such the world over.

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It is the same with BUGGIES, and everything else in the vehicle line made by

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Steel Alloy Church & School Bells. Send for Catalogue. The C. S. Bell Co., Chicago, Ill.



BOOK CONCERN BARGAINS.

BAPTISM: An able treatise by Rev. A. G. Houston, P. E. Mississippi Conference; 25 cents.

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CATECHISMS OF OUR CHURCH: No. 1, 40; No. 2, 55; No. 3, 70. Cloth bound in one volume, 25 cents.

CLARKE'S COMMENTARY: 6 vols. Imperial 8vo. Old Testament, original; New Testament revised by Daniel Curry, D. D. Cloth, leather titles, \$10.00; sheep, \$15.00.

LESSON COMMENTARY ON THE SUNDAY SCHOOL LESSONS for 1897: To pastors and teachers, \$1.

PEOPLE'S COMMENTARY: Including brief notes on the New Testament, designed to assist Bible students and common readers to understand the meaning of the inspired Word. By Amos Binney and Daniel Steele, \$2.50.

COLORED MAN IN M. E. CHURCH: by Hagood, 90 cents.

DISCIPLINE OF THE M. E. CHURCH, 1896: Cloth, 30 cents. Flaps, 70 cents; by mail, 75 cents. Morocco, extra red under gold edges, \$1.00; by mail, \$1.05.

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What are its Chief Features?

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Each lesson has about seven pages of explanation. These are scholarly and accurate, but written in an easy popular style. The most eminent Biblical commentators have been laid under contribution, and the strongest obtainable light is thrown upon the dark places of the text.

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In such simple, everyday English as a teacher would use to a class, the truths of the lesson are briefly and pointedly applied. It is this which gives the "ILLUSTRATIVE NOTES" its highest value to earnest teachers. In these applications Dr. Robert R. Doherty sustains his high reputation as a bright and instructive teacher of young people.

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4. ILLUSTRATIONS FOR TEACHERS

There are numerous anecdotes and illustrations. These are fresh and varied, being chosen from a wide range of life and literature. Often a story carries a truth better than a sermon, and these nutshell stories are so diverse that teachers in all grades may find some fit use for them.

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A beautiful front-page frontispiece of appropriate design accompanies each quarter. There are also many vignettes and other illustrations.

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HYMNAL, with Notes

—And—

NEW DISCIPLINE

received last week.

Price of Hymnal,
Price per copy, not
Price of Discipline,
.....

BOOKMAKER'S CORNER

A Critical and Exegetical Commentary on Luke's Gospel. By Rev. Alfred Plummer, M. A., D. D. 569 pages. Price \$3.00. Charles Scribner's Sons, publishers. On sale in this city by Geo. F. Wharton, No. 212 Carondelet Street.

This book is one of a series designed to examine critically the books of the Old and New Testaments. For this purpose able men have been engaged on both sides of the Atlantic. This particular work is not a Practical Homiletical Exegesis, but deals more especially with Historical and Archaeological questions. It will be of great service to clergymen and students, who are familiar with the Greek and desire to study the Word critically.

Poems Pastoral and Psalms. By Benj. Copeland. 62 pages, 12 mo. Published by Eaton and Mains, New York, 150 Fifth Avenue. Price 50c.

This book of poems will no doubt be greatly enjoyed by those who take pleasure in expressing the joys, the praises or the sorrows of the heart in verse.

A Boy and the Christ. By Rev. Frank C. Haddock. 81 pages; price, 50 c. Published by Eaton & Mains, 150 Fifth Avenue, New York.

This is a book of thirteen short stories, each of which conveys a gospel truth that will prove helpful to the reader. It is intended, and we are sure it will, greatly profit our young friends to secure a copy and read it.

Talks for the Time. By Prof. W. H. Croghan, LL. D. 330 pages; price \$1.00. Published by the author and for sale by him, South Atlanta, Ga.

The Doctor has gathered his strongest and best addresses and published them under the title above given. We are glad to say we have read them with both profit and pleasure. He who possesses a copy of this volume, has provided himself with a store-house of information. We certainly do not put it too strongly when we say that rhetorically, these addresses are beautiful; intellectually, they are brilliant, and on the whole, show the author to be perfectly familiar with history, philosophy and current literature. They are well worth the price charged.

For Alcoholism

Use Horsford's Acid Phosphate.

Dr. A. Monteiro, Richmond, Va., says: "The exhaustion of vitality so prevalent in chronic alcoholism, has been benefited by its use in every case."

NOTICE.

Mr. Editor, please allow me to announce through the columns of your paper to the members of the Mutual Aid Association of West Texas Conference, that Mrs. Scruggs, the widow of the late deceased Rev. Solomon Scruggs, is dangerously sick and in quite a needy condition, and I truly hope every brother who has not paid his death assessment will send it to me without delay. Since the adjournment of our Annual Conference, Dec. 6th, 1896, one of her boys have died, and the funeral expenses are about due. Sister Scruggs has been confined to her bed for more than two months. Hoping an early response, I am yours fraternally,

Harry Swann,

Treasurer, M. A. S.

Waco, Texas, Feb. 18th, 1897.

A king can never take a second place in his kingdom, nor will God accept a subordinate place in your heart. You are his, or you are not.—Ex.

Peaceful Slumber Unknown.

DREADFUL DREAMS DRIVE SLEEP AWAY.

For Eight Years a Lady of Emporia, Kansas, Suffers Unspeakable Agony—She Relates Her Experience.

From the Republican, Emporia, Kan.

Mrs. Jennie Carlow resides at 713 Merchant Street, Emporia, Kansas, and is the wife of W. R. Carlow, proprietor of the Carlow Wagon and Blacksmith Works, who is so well known as the "Past Grand" and as one of the most active members in Lodge 15, I. O. O. F., of Florida.

The distress of a condition of chronic sleeplessness is so terrible. Mrs. Carlow's sufferings from it so well known, our readers feel sure, will welcome the good news that she is now well and will be glad to know how the cure was accomplished.

Mrs. Carlow's statement is hereto appended in narrative form:

"For many years I was a confirmed invalid, suffering constant pains through my breast and back, of the most excruciating type, rendering me absolutely helpless. I was unable to rise up or down without assistance, and was subject on the least exertion to flutterings of the heart and such shortness of breath, or dyspnoea, that I often thought I was dying.

"Peaceful slumber was unknown to me. I would fall into a doze only to be awakened by the most horrible dreams of too frightful a character to describe, and in the morning instead of being refreshed and rested, I would be utterly exhausted.

"I was attended at various times by every physician in the city, but none of them could do me any good, though I spent hundreds of dollars in my quest of health. About three months ago, Mrs. Elizabeth Drake, whom perhaps you know, spoke to my husband advising a trial of Dr. Williams' Pink Pills for Pale People, stating that they had permanently cured her after years of suffering from milk leg, and he at once procured a supply for me.

"By the time I had taken two boxes according to the directions, for the first time in two years, I was able to enjoy peaceful and restful sleep, and as I continued to take them my health improved, so that now while using the fifth box, I feel quite recovered and my health is entirely restored. I still take two pills every night just before retiring, and wake up every morning perfectly happy.

"I advise every one whom I hear complaining to try Dr. Williams' Pink Pills, for although I recognize the fact that medicine that will cure one, will not another, still as most diseases are due to the bad condition of the blood, Pink Pills in such cases will prove a certain cure. It is but natural that I should have the most unbounded faith in them. I am only too glad to bear testimony through your paper as to what they have done for me."

The above is the exact report of Mrs. Carlow's statement.

(Signed)

Charles Harris.

Reporter, Emporia, Kans.

Dr. Williams' Pink Pills for Pale People are now given to the public as an unfailing blood builder and nerve restorer, curing all forms of weakness arising from a watery condition of the blood or shattered nerves. The pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medical Co., Schenectady, N. Y.

HYMNAL, with Notes,

—And—

NEW DISCIPLINE.

received last week.

Price of Hymnal, postpaid 40c.
Price per doz. not prepaid 30c.
Price of Discipline, post paid..... 35c

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The Peerless Advocate

Is all that the name implies:

A Strictly First-Class SEWING MACHINE.

HIGH-ARM. LIGHT RUNNING NOISELESS.

WITH ALMOST UNLIMITED CAPACITY.

PRACTICALLY TWO MACHINES IN ONE



STYLE No. 4 PEERLESS "ADVOCATE" MACHINE.

The Southwestern one year and this Machine in Oak or Walnut for only \$18.00.

We ship our machines direct from the factory. A machine made in the best possible manner, by the most skillful mechanics, with the choicest material, elegant in appearance, simple in construction, durable as iron and steel can produce, with sewing capacity unlimited.

The Peerless Advocate is fully warranted for ten years, but will last a lifetime and outwear any two of the highest priced sewing machines made.

A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

PERFECT IN EVERY RESPECT.

A SELF-SETTING NEEDLE and SELF-THREADING CYLINDER SHUTTLE are used in the Peerless Advocate High-Arm Sewing Machines.

THE SELF-THREADING SHUTTLE.

Is so simple that with two motions of the hand backward and forward the shuttle is threaded.

THE WOODWORK IN OAK OR WALNUT IS THE BEST that can be procured; finished and of modern design, making it handsomer than the ordinary style of woodwork.

NO. 4 MACHINE, (Same as Out)

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EXTRA ATTACHMENTS

In velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.

Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

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Most Torturing, Disfiguring, Humiliating

Of itching, burning, bleeding, scaly skin and scalp humors is instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), the great skin cure, and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

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REMEDIES speedily, permanently, and economically cure, when all else fails.

POTTER DRUG AND CHEM. CO., Sole Props., Boston.
"How to Cure Every Skin and Blood Humor," free.

PIMPLY FACES Purified and Beautified by CUTICURA SOAP.

WANTED TO BE KNOWN

To the Members of the Texas Conference.—Dear Brethren: At our last Annual Conference in Paris, many of us promised something toward the prosecution of the murderer of Rev. J. T. Gibbons, of Austin, in 1896. The case will come up in March, and money is needed to begin with. I was appointed to solicit aid in the Texas Conference for said case. I think we ought to do what we can that the case be thoroughly investigated and that the murderer get justice. I have not called on you before now because of the inclement weather and that you might have time to be settled in your new fields of labor for this year. Now let us do what we can and as quickly as we can. I will give each one credit for what he sends to me. Come, brethren, each one send something for this worthy cause. The time is near at hand, try to do something at once. Yours truly, O. I. Jones.
Houston, Texas.

NOTICE.

Brethren of the Greenville District.—Pastors and Superintendents: Please do your best each of you to get a contribution from as nearly every child as possible. Let us help Dr. Mason all we can. His is a great effort, and he must be sustained by our efforts. Let no child think his or her offering too small. Remember the day, March 14th. Will you help us to make our district lead? Working with you to this end, I am, your yoke-fellow, W. E. Mask, P. E.

NOTICE.

Navasota District, Texas Conference.—Brethren: Send to New York, 150 Fifth Avenue, and secure your Easter programmes at once. Don't wait, for there is no time for delay. Organize your forces, well and have every superintendent, local preacher, exhorter, and class leader, to wheel in line on that day with their dollar, if not all of it, at least fifty cents, and members following their example. You will thus make the Easter bell ring—and the heart of the church will rejoice.

Remember, brethren, the church is depending upon its membership—the friends of God—and we must not fail—we cannot fail if we put forth the best and timely efforts.

We want every preacher to begin now and canvass his whole parish and thunder out the same in his pulpit. We must bring up every department equally this year.

Remember that the 5th Sunday in May is the grand rally-day for the Southwestern. From now until then and throughout the year let us put ourselves on record in the Navasota District. This special effort will come

pretty nearly telling what power or influence the preacher has in his charge. Who can dispute this? Have something to report on your benevolence at each quarter. Yours for success, W. L. Duncan, P. E.

LEXINGTON CONFERENCE.

The class of second year will meet for examination in Springfield, O., Wednesday, March 31st, 1897, at 2 p. m. Send manuscripts to the undersigned.

Subscribers to the American University will please come prepared to take up their notes.

L. M. Hagood, for Committee.

NATCHITOCHES DISTRICT.

Dear Brethren: By this you are at your post of duty and the reins of your administration well in hand. We want souls for Christ, and a thoroughly consecrated heart for the work. Sunday, April 18th, is Easter—Missionary Day—set your stakes now. The 14th of March will you not arrange to carry out Dr. Mason's plan? Each child is to give at least one cent for every year of its age. The pastor and superintendent is to send the collection with the name of the giver, and will receive an acknowledgement of the sum. Space will not allow me to enlarge upon this.

I suppose you all read the "Southwestern Christian Advocate." If you don't, you are not the preacher wanted. Remember the District Conference instructed you when the local preachers or exhorters time expired, and he failed to renew, then and there his license ceased, that is my understanding. Why pass these resolutions if you do not intend to carry them out? The Presiding Elder and preachers must hew to the line. God gives us evergreens and flowers for Easter, let us urge you to decorate your churches and preach a special sermon on the resurrection at 5 a. m., 11 a. m., or 3 p. m., and then at 8 p. m. I feel sorry for those old people who live so far away from the church that they cannot get there to hear the preacher, because he can't or don't preach when they can get there. Feed my sheep; preach the gospel every day and at all hours. Begin now and keep on. Fore warned is fore armed. Yours fraternally, H. J. Wright.

NOTICE.

Texas and West Texas Conferences.—Dear Brothers: We were not called upon at the session of our Conferences to contribute anything to The New Century Fund, which Dr. M. C. B. Mason is attempting to raise by the closing hour of the present century. Texas cannot afford to be behind in this matter; I am sure we will do our part. No doubt, you have read his plan; subscriptions are taken as low as \$2.00 and as high as you feel able to give, one fourth to be paid each year till the whole is paid. Send your subscriptions to Dr. M. C. B. Mason, and as much cash with it as you can. His address is 222 W. Fourth Street, Cincinnati, Ohio. Yours truly, I. B. Scott.

NOTICE.

Vicksburg, Miss.—Brethren of the Vicksburg District, Mississippi Conference: Please keep before you "Easter Sabbath," the 3rd Sabbath in April, to be observed as our "Grand Missionary Day." Let us make the most successful one in our ministry. Send for programmes, collection envelopes and certificates; get them into the hands of both the old and the young. Work for large results and expect large results. Those of you on circuits, see that the

day is observed in every church. Remember the envelopes and certificates are free. Write to Missionary Secretaries, 150 Fifth Ave., N. Y., for them at once. Dear brethren, now is the time to make haste, the first two-thirds of the year is the time for raising benevolences. The last of the year is always given to pastors. To fail now is to fail altogether; \$25 now for our benevolences is worth \$100 in Fall and Winter. Fraternally,

Wm. McMorris, P. E.

LOST FRIENDS.

I wish to inquire through your paper for my sister. Her name was Amanda Sparks, her mother's name was Peggie Sparks; she belonged to Emerilla Stevens; he was a Methodist preacher. My sister Amanda's last owner was Alex White; the last I heard of her, they started to Texas. My name was Amey Sparks. I now go by the name of Amey Scoby. Any information of her whereabouts will be thankfully received. Address me at Warda, Fayette Co., Texas. Pastors please read this letter to your congregations. Amey Scoby.

TRUTH IN A NUTSHELL.

Impure blood is the natural result of close confinement in house, school room or shop.

Blood is purified by Hood's Sarsaparilla, and all the disagreeable results of impure blood disappear with the use of this medicine.

If you wish to feel well, keep your blood pure with Hood's Sarsaparilla.

HOOD'S PILLS are the best family cathartic and liver medicine. Gentle, reliable, sure.

BEAUTIFUL SEA SHELLS.

Since coming south I have received numerous inquiries for sea shells, and I have made quite a collection, both from our own coast, the coral reefs and some lovely ones from the West India Islands. I will mail a dozen or more different kinds, on two alike, to any one who sends a stamp for postage. Mrs. F. A. Warner, Jacksonville, Fla.

Plan of Episcopal Visitation FOR 1897.

Conference.	Place.	Time.	Bishop.
Atlanta—Atlanta, Ga.	Jan. 31	From	
Baltimore—Baltimore, Md.	Mar. 3	Mallison	
Central Alabama—Opelika, Ala.	Feb. 4	From	
Central Missouri—Kansas City, Mo.	Mar. 1	Cranston	
Central Penn.—Clearfield, Pa.	Mar. 17	Hinde	
Delaware—Easton, Md.	Mar. 26	Hinde	
German—Scranton, Pa.	Mar. 26	Walden	
Mass.—Carlsbad, Me.	April 23	Mallison	
Florida—Tampa, Fla.	Jan. 14	Hart	
Georgia—Tallahassee, Ga.	Feb. 11	From	
Gulf Mission—Jennings, La.	Jan. 31	Fowler	
Kansas—Manhattan, Kan.	Mar. 3	McCabe	
Lexington—Springfield, O.	April 1	Cranston	
Little Rock—Fayetteville, Ark.	Jan. 23	Andrews	
Louisiana—Donaldsonville, La.	Jan. 14	Fowler	
Maine—Portland, Me.	April 14	Mallison	
Mississippi—Jackson, Miss.	Jan. 6	Fowler	
Missouri—Bethany, Mo.	Mar. 24	Cranston	
New England—Lowell, Mass.	April 7	Fowler	
N. E. South'n—So. Manchester, Conn.	April 14	Newman	
New Hampshire—Manchester, N. H.	April 8	Hinde	
New Jersey—Trenton, N. J.	Mar. 24	Warren	
New York—Sing Sing, N. Y.	April 7	Merrill	
New York East—Brooklyn, N. Y.	April 7	Walden	
Newark—Newark, N. J.	April 7	Andrews	
North Dakota—Park River, N. D.	April 28	Merrill	
North Indiana—Kokomo, Ind.	Mar. 17	Merrill	
North New York—Watertown, N. Y.	April 14	Warren	
Northwest Kansas—Beloit, Kan.	Mar. 24	McCabe	
Philadelphia—Philadelphia, Pa.	Mar. 17	Newman	
St. John's River—Tarpon Springs, Fla.	Jan. 21	Hart	
St. Louis—Nevada, Mo.	Mar. 16	Cranston	
Savannah—Savannah, Ga.	Jan. 28	Hart	
South Carolina—Columbia, S. C.	Feb. 8	Hart	
South Kansas—Pittsburg, Kan.	Mar. 17	McCabe	
S. W. Kansas—Winfield, Kan.	Mar. 17	McCabe	
Troy—Troy, N. Y.	April 14	Hinde	
Upper Mississippi—Greenwood, Ia.	Jan. 14	Andrews	
Vermont—Springfield, Vt.	April 15	Walden	
Virginia—Roanoke, Va.	Mar. 11	Mallison	
Washington—Annapolis, Md.	Mar. 16	Newman	
Wilmington—Wilmington, Md.	Mar. 17	Warren	
Wyoming—Ogden, W. Y.	April 7	Warren	

By order and in behalf of the Board of Bishops.
EDWARD G. ANDREWS, Secretary.
Pittsburg, Pa., Nov. 2, 1896.

RUST UNIVERSITY, HOLLY SPRINGS, MISS.

Fall term opens Sept. 30th, 1896. College, College Preparatory, Normal and English courses.

Location—Holly Springs is located on the highest elevation in Mississippi, and is remarkable both for its natural beauty and healthfulness. It is a center of learning and culture for the State, affording to those who attend the schools the highest opportunities for culture and refinement. The University occupies the finest site in town, overlooking it and the surrounding country. These and other advantages of the school can hardly fail to enthrall all its students with a zeal for hard work and noble deeds.

C. E. LIBBY, S. T. D., Pres.

"Who shall roll away the stone?"

THE STONE ROLLED AWAY, An Easter Missionary Service!

BY STEPHEN U. R. FORD.

Eight pages. Per hundred, postpaid, \$1.25.

It is the Best Programme.

It was gotten out by our Book Concern especially for this occasion.

Send orders to this office.

EATON & MAINS.

408 CARONDELET STREET,

NEW ORLEANS, LA.

FARM AND FIRESIDE.**HOW TO MAKE CANDY AT HOME.**

The constituents of candy are butter and sugar. The rest are merely incidents. Below I give a number of recipes, hoping that they may delight others as they have and do, the one child in our happy household.

Excellent Taffy.—Take one quart of molasses and half a pound of butter, boil the two together until the mass thickens. This will take about half an hour. Then stir with a spoon until, on taking out a little taffy, it becomes hard in immersion in cold water. Take half a teaspoonful of vinegar, pour into the mass and stir for half a minute. Then pour the taffy into buttered tins or dishes and set aside to cool.

Butter Scotch.—Take three pounds of sugar, a quarter pound of butter, half a teaspoonful of cream of tartar and add sufficient water to dissolve the sugar. Boil without stirring until it will easily break when dropped into cold water. Pour into a well buttered dripping pan and when almost cold, cut into small squares.

Ginger Candy.—Take one cup of water to one and a half cups of sugar and boil until when dropped in water it will easily roll into a small ball. Flavor with essence of ginger or powdered ginger. Boil ten minutes and turn into buttered pans. Lemon, peppermint or almond candy is made in the same way.

Honey Candy.—Take one pint of white sugar with enough water to dissolve it, and four tablespoons of honey. Boil until it becomes brittle on being dropped into cold water. Pour into buttered pans.

Hoarhound Candy.—Boil two ounces of dried hoarhound in a pint and a half of water for about half an hour. Strain and add three and one-half pounds of brown sugar. Boil over a hot fire until sufficiently hard. Pour off into shallow pans and when cool cut into sticks. Follow the same directions for wintergreen candy.

Hickorynut Candy.—Take one cup of hickorynut meats, two cups of sugar half a cup of water. Boil the sugar and water together without stirring until thick enough to spin to a thread. Set in cold water, stir quickly until white, then throw in the nuts. Pour into flat tins and cut into squares.—Lelia Mitchell Annable, in Southern Cultivator.

REDUCE ACREAGE—INTENSIFY CULTURE.

Cotton growers are now making preparations for their cropping operations this year. In arranging their plans and pitching their crops, we would urge them to consider first in importance grain, provision and forage crops for the sustenance of all employed in farming operations. Eliminate from the account of expenses to be incurred the heavy one of subsistence. With this out of the way, do not pitch your cotton crop on an increased acreage. The path of duty for the cotton grower is to reduce the cost of production, and this cannot be done by increasing the acreage. Reduce the acreage and intensify the culture, so that one acre will do the work of two. Increasing the yield per acre means more thorough culture of the soil and the plant, and the selection of the best seed for producing not only the greatest yield, but the best lint on an acre possible. We reiterate our suggestion that the cotton growers should act together on a settled, definite plan, and know not only something but everything connected with this staple. Cotton growers should make the most of their crop, but they cannot do so as

long as they continue their present policy.—Southern Cultivator.

THE SOW.

No matter how good the sow may be she cannot raise a large litter of good pigs unless you do your duty and give her a good chance.

As the younger pigs grow older, the sow should have all the food she can eat (ground oats, corn and slop), and if a portion of the pen be set apart so that the younger pigs can have access in it to a trough in which mixture of ground grain and bran is kept, the young family will soon learn to eat and become gradually self-dependent.

Sows should be kindly treated, not chased by dogs, nor beaten at every opportunity, nor neglected in any way, either in bed or board. When butchering is going on, the brooding sows should first be put away beyond hearing, because the excitement produced by the noises they would hear tends to make them suspicious and cross. A sow should not be mated until she is seven or eight months old. At all times she should have plenty of exercise and be well bed, especially on food that is largely nitrogenous. Before farrowing, the sow should have a limited but sufficient supply of fine bedding. After farrowing she should have a warm drink, but nothing else for twenty-four hours. For the first few days after she has farrowed she should be fed lightly.—Southern Cultivator.

Diversify and Intensify.—Farmers should not hazard all their income on one crop, and make it bear the burden of supporting the farm. Diversification of pursuits with intensifying the culture will enable the farmer to obtain remuneration for his labor. The paramount question is the growing on the farm all that is necessary to sustain man and beast engaged in farming operations, as the base of action. The diversification of pursuits will enable the farmer to do this, to maintain the fertility of his soil and leave it at the close of the year in better condition than when he commenced. True economy is in not stinting the soil in culture or fertilizers, and in so pitching the crops that the condition of the soil will improve rather than deteriorate. The soil should not only be carefully studied, but the crops grown on them, and every effort put forth to sustain both in their efforts to make the largest yield for the space and culture employed.—Southern Cultivator.

An Illinois farmer has discovered that seed corn soaked in coal oil renders the growing corn proof against the chinch bug. The seed for five acres were soaked in coal oil, and that for forty acres was not. The chinch bugs ate up the corn in the forty-acre field, but never touched that on the five acres.—Southern Cultivator.

An Angel of Mercy.

Truly, the miraculous cures of rheumatism made by Salvation Oil, justly earned for it the title: an angel of mercy; for many bed-confined rheumatics have experienced the great, curative properties of this modern liniment. "I used Salvation Oil for rheumatism and found it a sure cure. I used three bottles and am now perfectly well, and I would feel myself a benefactor if I could induce every person afflicted with rheumatism to try Salvation Oil." James H. Bryant, Debrulils, N. C. Salvation Oil is sold everywhere for 25 cents, but some dealers may say, "we are out of it," hoping to sell a cheap substitute instead. Insist on getting Salvation Oil, or go to some other dealer who will sell it to you.

A THOUGHT THAT KILLED A MAN!

HE thought that he could trifle with disease. He was run down in health, felt tired and worn out, complained of dizziness, biliousness, backaches and headaches. His liver and kidneys were out of order. He thought to get well by dosing himself with cheap remedies. And then came the ending. He fell a victim to Bright's disease! The money he ought to have invested in a safe, reliable remedy went for a tombstone.

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NAVASOTA DISTRICT.

First Round.

Navasota	March 26 28
Navasota Ct.	March 27 28
Yarborough	April 3 4
Hempstead	April 9 11
Courtney	April 10 11
Hockley	April 17 18
Anderson	April 24 25
Brenham	April 30, May 2
Brenham Ct.	May 1 2
Bellville	May 8 9
Millican	May 15 16
San Felipe Ct.	May 22 23
Sealey Ct.	May 29 30
Caldwell	June 5 6
Caldwell and Lyons	June 12 13

Come, brethren: don't sleep on your rights. Send and get your Easter Programs in time. With hard work and proper care, you can raise two-thirds of your benevolence, if not all.

W. L. Duncan, P. E.

SAN ANTONIO DISTRICT.

Second Round.

Gonzales	March 27 28
Seguin and Olmus	March 20 21
San Antonio Mission	April 3 4
San Antonio, St. Paul	April 10 11
Hondo City	April 17 18
Floresville	April 24 25
Goliad	May 1 2
Fannin Ct.	May 8 9
Cuero and York Town	May 15 16
Gonzales Ct.	May 22 23
Belmont	May 29 30
Pleasanton and Rossville	June 5 6
Fredericksburg	June 12 13

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E. Henderson, P. E.

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by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a running ear or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—	LEAVE—
Local mail..... 9:00 pm	Local mail..... 6:55 am
Chicago limited..... 6:30 pm	Chicago limited..... 9:00 am
Fast mail..... 8:30 am	Fast mail..... 6:30 pm
Louisville and Cincinnati.	
Fast mail..... 6:30 am	Fast mail..... 6:30 pm
Louisville and Cincinnati, Limited.	
No. 3..... 6:30 pm	No. 4..... 9:00 am
Yazoo and Mississippi Valley Railroad.	
No. 5, Memphis	
Express..... 10:35 am	Express..... 4:30 p.m.
No. 11, Vicksburg ex-	
press..... 6:30 p.m.	Vicksburg ex-press..... 8:05 am
No. 22, Baton Rouge acc'n..... 9:40 am	
No. 24, Baton Rouge acc'n..... 4:30 pm	
Louisville and Nashville.	
No. 1, fast ex..... 7:40 am	No. 6, fast mail..... 7:10 am
No. 7, coast acc..... 8:50 am	No. 4, fast ex..... 9:45 am
No. 1, lim. ex..... 6:50 pm	No. 3, coast acc..... 8:30 pm
No. 5, fast mail..... 8:30 pm	No. 2, lim. ex..... 7:50 pm
Sunday ex..... 9:30 pm	Sunday ex..... 7:50 am
Texas and Pacific.	
No. 52, Ft. Worth and Oal. ex..... 6:55 pm	No. 53, Cal. ex..... 8:15 am
No. 51, Hot Sp'gs express..... 9:15 am	No. 51, Hot Sp'gs express..... 7:20 pm
Queen & Crescent Route.	
Cincinnati and New York..... 11:55 am	Cincinnati and New York..... 8:20 pm
No. 3, local..... 6:30 am	Local..... 7:30 am
Southern Pacific Company.	
Texas and Mexico	
fast mail..... 6:45 pm	California ex..... 9:15 am
California ex..... 6:55 am	Texas & Mexico fast mail..... 8:35 pm



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No.	Departs.	No.	Arrives.
6 Fast Mail.....	7:10 a.m.	3 Fast Ex.....	7:55 a.m.
4 Fast Ex.....	9:45 a.m.	7 Coast acc.....	8:55 a.m.
8 Coast acc.....	8:30 p.m.	1 Lim. Ex.....	5:00 p.m.
3 Lim. Ex.....	7:50 p.m.	5 Fast Mail.....	10:25 p.m.
Sunday Ex.....	1:50 a.m.	Sunday Ex.....	10:30 p.m.

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Baton Rouge Accommodation..... 4:30 p.m. | 9:40 a.m.

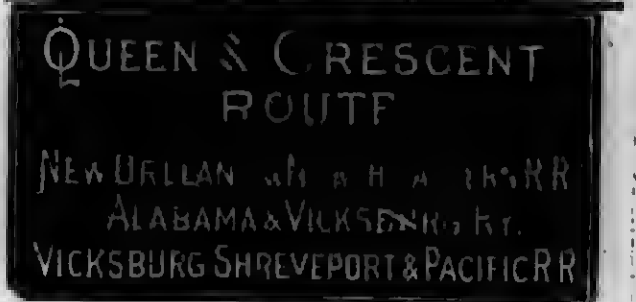
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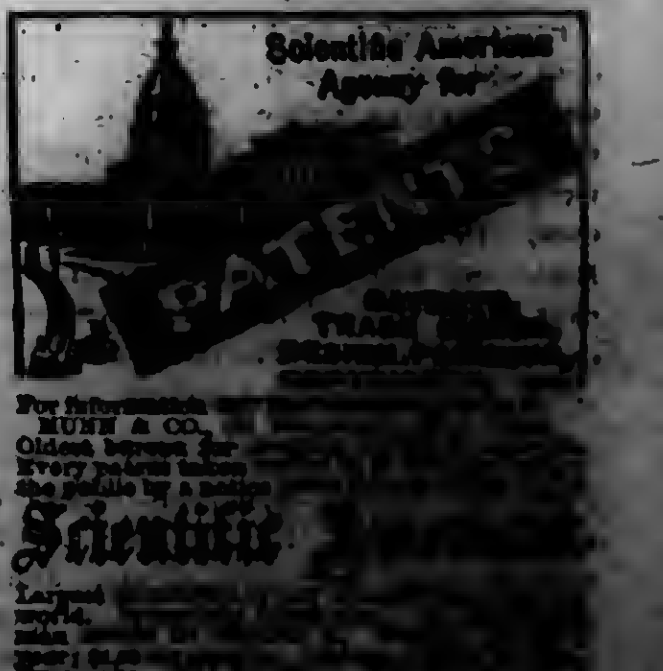
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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

February 22 to March 1.

J. P. Rowe	H. J. Carter
J. W. Turner, *1	Mrs. M. A. Johnson
Daniel Brooks, **2	V. D. Jenkins, *1
C. C. Jacobs	B. F. Smith, *1
J. C. Hibbler, *2	A. Kyle
T. J. Johnson	J. A. Sanders
P. R. Crump, *1	M. C. Caveas, 1
S. R. Heason	T. J. Johnson
John D. Whittake	Walter L. Sykes
Mrs. R. O. Spears, J. W. Jones	
Jerry Eatman	J. D. Brightop, 2
Mrs. E. Jackson	W. A. Parks, 2
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C. E. Hensley, 1	J. E. Rulax
R. C. Barrow, 1	O. W. Tramwell
G. J. Flemister, 1	D. C. Lacey, *2
J. D. Diggs, *1	W. R. R. Duncan,
B. F. Abbott, *1	J. W. Stone, *1
S. H. Jordan, *2	Elizabeth Green
J. C. Hibbler, *1	S. A. Cowan, 1
J. T. Wills	B. G. Smith
T. J. Jordan, 1	J. H. Coppage, 1
S. J. Heavis, *1	S. McDavis, 1
E. W. Osburn	L. G. Adkinsnn, *1
J. P. Patterson, 1	J. C. Hunt, 1
M. P. Franklin	Minnie J. Keller
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Brother Peter Huff, of Baton Rouge, died suddenly January 24 th., at 2 a. m. On Sunday he spoke in class, and walked about all day Monday, and retired in as good health, apparently, as ever. Before retiring he read the Bible and had his family prayer; and that night at 2 o'clock the messenger came. He died at his post.

The power to distinguish between right and wrong appears to inhere in the human mind. Savages may be unable to make nice distinctions along this line, but all intelligent men know that it is right to be innocent, and wrong to do an injustice.—Ex.

The District Stewards of Birmingham District will please meet in St. Pauls church, Birmingham, Ala., at 11 o'clock on Tuesday, March 16th.

Wesley Prettyman, P. E.

There is no state of grace on earth so high that temptations may not reach it, nor so low that the Savior will spurn it. No believer is so complete that his spirituality may not be improved, nor defective that his condition may not become worse. Whatever your religious state, trust in God, watch yourself, hold on by faith, persevere in the way, profit by failures, take courage from successes, keep humble, and never yield the battle.

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Some one has said that the church's defeat in ages past has been always along the line of false teaching. The teachers, more than the taught, have been the factors of the church's failures. If this be true, our church should keep a watch on her fountain of instruction and knowledge.—Ex.

MONEY FOR INVALIDS.

Mr. Editor:—I feel it my duty to inform others of my success. Was an invalid many years, but cured myself with the Vapor Bath Cabinet. I then took an agency. First day I sold 4 at a profit of \$10, in four weeks 72, profit \$180. Everybody, sick or well buys. They furnish Turkish or Medicated Vapor Baths right at home, renovate the system, beautify the skin, and absolutely cure Colds, Rheumatism, La Grippe, Neuralgia, Malaria, Catarrh and all Blood, Nerve and Kidney Diseases. Anyone who can as I have, by writing E. World Mfg. Co., Columbus, O. Why be sick or poor with such chances open? AN INVALID.

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Fleshy Horses Sell Best.—There is little excuse for selling a thin horse in this year of cheap oats and corn, yet a large percentage of the horses marketed would sell better if they had a little more flesh. A thin horse is not attractive to the average buyer, who wants a horse that he can put to work at once, and of which he will not be ashamed. A few speculators who can see the outcome of a horse when there is nothing especially wrong with him except his leanness can afford to buy and condition him, but the majority of buyers will pass the thin horse by for the fleshy one even if the farmer is really the better animal. If a horse is to be sold, sell him in good flesh. Nothing will pay better for the extra oats and corn.—Southern Cultivator.

Utilizing Scrub Horses.—Kentucky leads the procession in utilizing scrub horses. They are bought up in the State, carried to a place in Woodford county and killed. The hides are then sent to a tannery in Ohio and converted into leather. Perhaps the product finds its way to market under the title of "genuine calf," and "Paris kid." Verily this is an age of progress.—Cultivator.

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EDWIN A. SCHELL, D. D.

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Berean Beginner's Lesson Quarterly, 6 cents; for junior scholars.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, MARCH 11, 1897.—Vol. 32 No. 10.

EATON & MAINS, Publishers.

GOD'S MERCY.

Thou, that in the heated race
Doth some glittering sin pursue,
Think not to outrun God's grace;
Love would claim thee, too.
—Frank Walcott Hutt.

EDITORIAL COMMENTS.

Our list is growing; send them on.

Stop talking a while and think some.

If you are a Christian someone else will find it out.

If you are Christ's, live for Him and walk with Him.

Stand off and look at yourself and ask a few heart questions.

Apply the words of the sermon to yourself instead of your neighbor.

When you have plenty do you ever think of the needy?

Let the watchword be, at least one or two subscribers each week!

Brother, you are seated right in the way of our wheel of success; get up and go to work.

Spend less time investigating other people's affairs, and more time in studying and examining your own life and ways.

President McKinley has called the Congress of the United States to assemble in extraordinary session March 15, 1897. But for this special call Congress would not assemble till next December.

Those people who are constantly straining to keep up with their neighbors in their manners of dress and otherwise, when they know they are not able to do so, deprive themselves of that degree of happiness which they might otherwise enjoy.

One day a message comes telling that the Cuban arms are victorious, and a day or two brings the news that the Spaniards have swept all before them. We hope matters may be definitely settled there some day.

The Bible which Bishop Arnett furnished on behalf of his church, for the inaugural ceremony of President McKinley costs \$225.00, including the case in which it is kept. The Bishop is proud indeed of the opportunity thus afforded to take even this humble part, on behalf of his race, in the inaugural ceremony. The Bible was made at our Western Book Concern.

To simply profess to be a Christian while your every day walk and conversation show just the contrary means you are really doing more harm than you would, had you made no profession at all.

The successful pastor preaches the Gospel, visits the sick, seeks the wayward, looks after the benevolent collections, circulates our books, papers and other periodicals, and withal, gives himself so fully to the cause of the Master that God is pleased to own and bless his labors to his own good and the good of all that is about him.

THE WASHINGTON CONFERENCE.

The 34th annual session of the Washington Conference convenes in Annapolis, Md., March 10, 1897. Bishop J. P. Newman will preside.

Many changes are expected to be made in the appointments throughout the Conference. The Conference is opposed to transfers unless some one is transferred out also.

Only one Presiding Elder's time has expired, Rev. J. A. Holmes, of Staunton District, and there are a number of good men who are ready to undergo the hardships connected with that responsible position.

The Conference membership is 140 ministers and about 30,000 members.

It is a great body and is doing a magnificent work in these parts for our people.

Many prominent visitors are expected to be present and a great session is expected.

WILLIAM McKINLEY IS PRESIDENT.

Last Thursday, March 4, witnessed the outgoing of Grover Cleveland as President of the United States and the inauguration of William McKinley, of Ohio.

The day was an ideal one for such a ceremony and those in charge saw to it that the popular display was in every respect equal to the magnificent weather with which the city of Washington was favored on that day, that means so much to all true Americans. It is remarkable to note how much interest the people take in the inauguration of their President; thousands of people come from all parts of the United States and view with unflinching interest, from beginning to the end the ceremony connected with this change of individuals to fill the office of Chief Magistrate of this nation.

Last Thursday, the line of march along Pennsylvania Avenue, reaching from the Capitol to the White House, one and one-third miles, was absolutely walled in on both sides of the street by a solid mass of humanity; and, besides, they were perched on roofs, telegraph poles, in the trees and looked forth from every window from which it was possible to secure a view of the immense procession that was more than two hours in passing any given point. Regiment after regiment of infantry and cavalry; large political clubs, governors of States with their staffs, all led by drum corps and brass bands without number. In witnessing such a scene one cannot help but be impressed with the grandeur and greatness of our country and the government.

But we must mention the ease with which the transition takes place. The retiring President, after signing bills and attending to other items of business up to the last moment, is present to witness the ceremony that transfers the responsibilities of government from his shoulders to those of his successor. This is done by the President-Elect placing his hand upon an open Bible presented to him by the Chief Justice of the United States Supreme Court, who administers the following oath: "I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect and defend the Constitution of the United States." In conclusion he reverently kisses the open Bible, and the transfer is made, he is at once President of the United States. He proceeds at once to deliver his inaugural address and then to renew the immense procession that passes before him.

Thus was Wm. McKinley changed from the

President-Elect to the President of the United States, and at once assumed the duties connected with that office. Mr. Cleveland left at once to go duck hunting in North Carolina. He will live at Princeton, N. J.

THINGS POLITICAL.

Last Friday the President sent the following nominations to the Senate:

Secretary of State—John Sherman, of Ohio.
Secretary of the Treasury—Lyman J. Gage, of Illinois.

Secretary of War—Russel A. Alger, of Michigan.

Attorney General—Joseph McKenna, of California.

Postmaster General—James A. Gary, of Maryland.

Secretary of the Interior—Cornelius N. Bliss, of New York.

Secretary of Agriculture—James Wilson, of Iowa.

The Senate at once went into executive session and confirmed Mr. Sherman's nomination. This was done as a compliment to Mr. Sherman. Other names were referred to committees that soon reported and all were confirmed.

Governor Bushnell, of Ohio, has appointed Mark Hanna United States Senator, to succeed Hon. John Sherman, who goes into the President's Cabinet.

Governor Bradley, of Kentucky, has appointed Hon. A. T. Wood United States Senator, to serve until his successor has been chosen by the Legislature. He succeeds Hon. J. C. Blackburn. The Legislature is called to meet March 16, 1897.

DR. BUCKLEY'S LECTURES AT GAMMON.

The series of remarkable lectures to be given at Gammon Theological Seminary by Dr. Buckley, editor of the Christian Advocate, on "Extemporaneous Preaching," will occur on the afternoons and evenings of March 15th and 16th. Visiting ministers will be furnished accommodations for these two days, free of charge, if engagement is made in advance by writing to President Thirkield, S. Atlanta, Ga. This offer, of course, holds good till accommodations are exhausted.

New York, March 4, 1897.

Rev. and Dear Brother: Bishop Cranston has requested to be relieved of the presidency of Lexington Conference, in order to do urgent work in Portland and vicinity, and Bishop Foss has consented to serve in his place.

Very truly,
Edw. G. Andrews,
Secretary of Board of Bishops.

Prosper P. Albert, eldest brother of A. E. P. Albert, D. D., died after a protracted illness at his home in Kansas City, Kansas, February 20, aged 46 years. He was a member of the Methodist Episcopal Church, and superintendent of the Sunday-school of St. James M. E. church in that city. He was well known in Louisiana, being at one time a commission merchant in New Orleans, succeeding L. Bibolet, whose son-in-law he was. His wife preceded him to heaven about four years ago. He leaves three orphan children, two girls and a boy.

OUR CONTRIBUTORS.

PROFESSED CHRISTIANITY WITHOUT CHRIST.

By J. E. Champlin.

Professed Christianity has reached a very great ascendancy. When we combine the statistics of the various churches of the different Christian denominations of members reaches into the millions. These all and each of them according to the varied formulas of the church to which they belong, have made open profession of Christianity. They have demonstrated to the world that they have an avowed fidelity to Christ by virtue of which they have in them his Spirit to govern their lives. The whole church, by reason of this multitude of professions, finds advanced grounds for rejoicing, and well might it rejoice in view of the brilliant hope now rising over its horizon. At no time in its history has the church had so great a number within her pales. With these and by these may we not look with intense interest for the overflowing tide of Christian influence that should free us from the incredulous spirit now prevailing? And if we do not realize such as expect, then to what shall we turn to render a reason, why we do not realize it? To answer such an inquiry, we have only to turn to our subject and use the language found there; "professed Christianity without Christ." If the grand results intended for the Lord God are reached by the church, it must be done by the Spirit setting in motion all the principal actions of the lives of his professed followers.

An attempt to build up his kingdom, to advance his cause, or to successfully proclaim his truth "without Christ" is but to fail and leave a breach for evil invasion. If we would be the Lord's indeed and truth, we must be in some degree, and that to as great a degree as possible, associated with him and he with us in the great principles that constitute his character. He was God and man; exalted and abused; Master and servant; Priest and victim; Prince and subject; Involved in death, yet victor over death; he was a King, a conqueror. It is true we cannot measure to his great height in all these traits of character, but we can proportionately, as we are capacitated. We can listen to the voice that constantly calls us to obedience when we hear Christ's divine teaching. We can love our neighbor as we love ourselves; we can love our enemies and learn to do them good that hate us and would do us hurt; we can pronounce blessings upon them who would hurl cursings at us; yes, we can seek the needy and distressed in order to comfort and relieve them; we can weep with them that weep and abase ourselves to exalt brothers. Truly we can make our lives wholly consecrated to Christ so that he will work in and by us to will and to do. This would be, and is Christianity with Christ. Those whose lives are to reverse to these principles are in that attitude of life of professed Christianity without Christ.

ON A SLAVE ISLAND.

Where Nature's Gifts are Bestowed with Lavish Kindness They are Without the Holy Scriptures.

Frequent reference has been made to the island of Pemba in connection with the slave trade. Here many captives have been taken to work under taskmasters in the great clove fields. It is here that the Society of Friends are looking toward the establishment of a Christian mission, of which an account is given in *The Friend*, London.

The principal town on Pemba is Chak-Chak. This is the residence of the vice consul, and is about eighty miles south of Mombasa. There are two other towns to the north of the island and one to the south; in each of these the sultan has customhouses, making four in all. The island is governed by Waliis, appointed by the Sultan, and the vice consul is the only Englishman on the island. There are very few streams on Pemba and these are mostly small and intermittent. Wells in many places are sunk, and afford good water. There are not the low fresh-water swamps that make parts of the Zanzibar coast unhealthy.

Turning our attention to cultivation, we find that on Pemba nature is very kind. The pro-

ducts of the island are many—clove, cocoanut, areca nut, mango nut, mango, jack, coffee, sugar cane, bananas, rice, pepper, maize, arrowroot, pineapples, sweet potatoes, and pumpkins grow abundantly wherever cultivated. Cocoa, Indian rubber, and vanilla grow readily when planted. The well-known staple products are the cloves and cocoanuts. These are grown on shambas, or plantations owned by the Arabs and cultivated by slaves stolen from the mainland. The clove trees are planted in long rows at regular intervals apart, and the slaves clean the ground of weeds round about the trees. The soil of Pemba excels Zanzibar for cloves, and is eminently adapted for this cultivation. The best soil is a dark loam or stiffish clay, having underneath a layer of dusky yellow earth. In planting, a circular sloping hole four feet in diameter is cut some eighteen inches below the surface, and in the middle of this another hole one foot deep is dug, in which the young tree is planted. Thus a little reservoir is formed to catch the rain for each plant. The slaves use a triangular spade called a moaa for digging, and a hoe called jembe for weeding. The average life of the clove tree is from sixty to seventy years and the tree yields fruit from five to six years after planting. Three trees on an average produce about seventy pounds of cloves annually. The green cloves dry down to about half their weight. The cloves sell at about three halfpence per pound, and one-fourth of the cloves is a tax paid in kind to the government of Zanzibar, and stored in the government go-downs.

Next in importance to cloves on Pemba is the cultivation of the cocoanut palm. Cocoanuts are plentiful and cheap, and a common article of food among the slaves. Thousands of trees are grown on the plantations. To obtain the nuts, a boy fastens his feet together with palm leaves, pressing his feet on each side of the tree, and thus soon reaches the top and brings down a goodly number of cocoanuts. But the real value of these trees is in the production of copra and of coir for the European market. Copra is welcomed in almost any quantity at Marseilles for the manufacture of French sweetmeats.

Coir is a prepared fiber of the outer husk of the cocoanut. This cocoanut fiber is in rapidly increasing demand, and whether to use in manufacturing rope, mats, or brushes, is quickly picked up by traders.

There is no Christian work of any kind at present on the whole island. A large Negro population has been imported under the cruel compulsion of slavery. They are under the direct protectorate of our English government, and we cannot but endorse the words of Donald Mackenzie after his visit to these islands, that "those who are working for the civilization of Africa should never forget the horrible bloodshed and enormous loss of life that has taken place in the dark interior in order to produce the slave population in Zanzibar and Pemba." That slave population lies prostrate at the feet of the greatest empire in the world, uneducated, unevangelized. In strange destiny, and, we trust, in some good providence, this great slave population has become the ward of the English government. It awaits the succor of the Christian Church. One administration after another has passed it by year after year. Who will rise and be the good Samaritan?—*Christian World*.

The Congregational ministers of New York and Brooklyn have been forced to take ground against Dr. Lyman Abbott, of Plymouth church. Dr. Abbott has been preaching Sunday evening sermons which are in conflict with the Scriptures and with the voice of the Church in all the ages. His brethren in the Congregational ministry have been unable to restrain him, and are unwilling to acknowledge him as their representative in the faith, and they have put on record the following resolution, which was adopted by a vote of 45 to 5: "Fearing lest our silence should be accepted by the uninformed as an endorsement of these views, we do declare our emphatic dissent from such handling of the Holy Scriptures and deplore the probable effect of such teachings."—*Ex*.

You will find it hard to get the children interested in the Bible, if they see that you like the Sunday newspaper the best.—*Rams Horn*.

OUR BENEVOLENT CAUSES.

(Pastors will make their benevolent collections doubly helpful to the causes for which taken if they will forward to the treasurer as soon as collected. The name and address of each treasurer is found in the Appendix to the Discipline, par. 6, page 317.)

MARTYRS IN MADAGASCAR.

Troublous Times Continue in the Island—Government Oppression and Rebel Raids.

In a recent letter to the Christian from Ambohimanga Mrs. Peill says:

"We have passed through trying times, but, through God's mercy, have been enabled to remain at our station. How many a time, in former days, have I blessed the memory of my dear mother for the pains she took to make me thoroughly acquainted with the Word of God. Now my gratitude goes out to her for the pains she took that her children should learn French well and speak it fluently. After twenty-five years her work has borne fruit in lives saved, captives delivered, and, best of all, in souls brought to Christ through the use of that tongue which she so successfully labored to unloose. Only to-day, by writing a letter in French to the commanding officer of our district, I had obtained the release of six women and two little children, prisoners taken by the French military from rebels who had previously carried them off.

"We are very thankful that we have been enabled to stay in our district during these troublous times, and to be a strength and a comfort to our native friends, which means the whole of the well-disposed population of the district. Nevertheless, it has been most distressing to see village after village go over to the rebels, who are the upholders of heathenism against Christianity, to see the churches burnt and the native pastors and teachers murdered, or hunted so as only to escape with their lives. Out of forty-six churches under my husband's care, over thirty have been destroyed by the heathen insurgents, and it is most grievous to see the desolate and abandoned villages and blackened ruins of the neat little chapels that used to adorn them.

"There are five military posts now in the district, two of white soldiers and three of black. In both the posts of white soldiers I have distributed tracts and gospels, and here in Ambohimanga I invite the men to come down on Sunday afternoons by ones and twos. If God should prepare the way, I hope to have a meeting for the men who can be got together in the town, in or near the barracks. Two Sundays ago I did have a little meeting of men from a post 3 miles off. They are very serious and joined in singing pieces from the *Cantiques Populaires* which I had brought with me. Somehow, it looks much more formidable to attempt the same thing at Ambohimanga. The heathen insurgents seem as active as ever. They have lately burnt down the mission sanatorium at Ambatovory, about three miles to the east of us, where all the mission families have from time to time enjoyed needed rest and change of air. Three days ago they set fire to the stable on our newly acquired premises close to the London Missionary Society school-house. Their object was, no doubt, to burn down the school itself, but through the efforts of the caretakers this was happily prevented.

"A large building belonging to the Jesuit Mission was burnt at the same time. Mr. Peake's leper settlement was three times attacked and robbed, and the last time the wicked men managed to get hold of poor David, the pastor and patriarch of the settlement. With a knife held to his throat they compelled him to give up all the money in his care, and then insisted on his forswearing his faith in Christ. This he would not do, and so they tortured him to death, cutting off his hands and feet, his ears, etc., and heaping rags upon him they set fire to him. His is one of the several martyrdoms for the name of Christ in this land during the past few months."—*Christian World*.

The "Stone Rolled Away," is the best Easter Program. It is complete and requires no supplement. Published by the Book Concern especially for this occasion. Can be had in any quantity for \$1.25 per 100 postpaid, at this office. Give us your orders.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

Asbury Chapter of Asbury M. E. Church, of Franklin, La., has been recognized with twenty-five members, and promises to be a prosperous auxiliary in the church. The following officers were elected: A. J. Lopez, President, Miss Emma Turner, 1st Vice, Miss Rhometta Hudson, 2nd Vice, Alfred Martin, 3rd Vice, Simeon Brooks, 4th Vice, Miss Lillie Davis, Secretary, Frank Young, Treasurer, Wm. Wiggins, Sergeant-at-arms. Rev. Wm. Porter, Pastor.

MARCH 14.—THE BLESSEDNESS OF MISSIONARIES.

Isa. 52:7-10.

This entire chapter acts as an excellent preface to the story of the redemption of Christ's Church. A deep spiritual awakening was needed. The people had forgotten the good blessings bestowed by God, and carried away into captivity. The name of God was blasphemed by their oppressors. Deliverance had to come because they sought it.

God never intended for the wicked to rule over his people.

Our burdens and afflictions are only designed to make us more perfect in Christ. The prophet tells the people of the timely advent of a messenger coming to declare the tidings of the gospel, and the result of such message.

Upon the Mountain.

High, exalted, noble, grand. Above the people, yet among the people. To be seen by all. Unmovable. Standing on the mountain and declaring this message, no one would have an excuse for not hearing, for the clear-sounding notes of the trumpet of the messenger could be heard in every part around. God wants us to stand high above the sin and shame of this world and declare his message.

The messenger might have been in the valley or by the side of the river or anywhere else, but to be seen and heard with equal emphasis, he comes from the mountain to peal forth the good tidings of Christ to the whole world.

The Feet.

Three members of the body are mentioned in this lesson: the feet, mouth and eyes. Each one may do something good and noble for the Master.

The feet mentioned here, are the feet of him that bringeth good tidings, that publisheth peace and salvation.

How blessed is such a messenger. What an important part the feet performed. Feet dyed with human blood, that have trodden in forbidden paths can't assist in such declarations. The feet of this messenger were beautiful, clean, holy and obedient.

God can use our feet if we keep them as he requires.

Beautiful feet doing his biddings appear still more beautiful.

Take my feet and let them be holy consecrated to thee. Our feet are to guide us to Christ, and help us in guiding others to him.

Men need watching, lest they err. Indeed these feet were shod with the preparation of the Gospel of peace. Our feet are not to slip. Make them steadfast and sure.

Thy God Reigneth!

The reign of Christ is inevitable! He must reign and he is reigning now. The wicked only reign for a time.

Our God reigns only in love and is not a wicked ruler over the poor and oppressed. His reign is one of peace over all and his subjects shall prosper. He shall reign by virtue of his suffering and final overthrow of the evil one, and if we suffer we shall also reign with him.

God's reign means an everlasting reign. No other ruler reigns as Christ. If we only let him reign in our hearts what a change would come over this old world. "Jesus shall reign where ere the sun."

With the Voice Together Shall They Sing.

Singing has always been one of the mediums

for pouring out the long pent-up feelings of those in distress. Many times speech is not pertinent, but singing at all times whether heard or unheard. They stir the soul; melt the guilty heart, and change the life of hardened ruffians.

Break forth into joy. Sing together. How inspiring and reverent one feels as he enters a church of to-day and can hear the entire congregation singing, "All Hail the Power of Jesus' Name," or at our Annual Conference, when all of the brethren join in singing, "There is a Fountain Filled with Blood."

You can't see sleepy attendants then. No whispers, but eyes filled with tears. People fallen out, convinced of the enormity of their sins. What a power! God delights to hear us sing together. As loyal Methodists we should encourage it. When we all sing together, the effect will be wonderful.

Isaiah means for the watchmen of to-day to sing together, to lift up their voices with one long hallelujah to glory and praise of God.

The Lord Hath Comforted His People.

The Lord wills at all times to comfort us. He pleads to be near us when comfortless. As a wise and gracious parent, he is constantly seeking after our welfare.

He cares for all of us. The mistake we make in letting the Lord care for us, is that we want him to care for us and ourselves likewise.

Leave all of our cares with the Lord. The Lord comforts us by giving us life, health, strength, good homes, loving parents and friends, also through his messengers a right idea of how to love, fear and serve him.

We All Feel His Comforting Care.

Hath redeemed Jerusalem. Not only hath he redeemed Jerusalem but all mankind.

The savage and cruel oppressors had Jerusalem earlier days to with us, but we are free to-day.

Those that are not redeemed may be so by coming to him.

The messenger will point you the way. The ransom price has been paid. The yoke made light. A royal way prepared whereby we can enter into a full and perfect redemption.

"Made Bare His Holy Arm."

The arm signifies might, strength and power to administer. Holy arm! When bare, the arm may be used to better advantage. When there's nothing to hinder it in making good and effective blows. Men that lift constantly great weights, or use the arm in striking often as the blacksmith, prefers the arm bare, for they must do something.

In order to render effectively the great work of redemption, the Holy one makes bare his mighty arm.

We can accomplish more when not hindered by this world's goods. This is a fair stroke at the "putting on of so much grandeur and showy apparel." The devil delights to see Christians with their fineries. Nothing much will be accomplished by them.

The Eye of all the Nations.

Are not all eyes beholding Christ to-day? Nations that formerly knew not God and cared nothing for Christ, die now beholding our Savior. How blessed it is to be a watchman of God standing on the mountain declaring good tidings.

Searchers.

Are you standing on the mountain of God's love?

Can your message be heard by all around you?

Are you declaring God's message and not your own, or somebody else's?

Are your feet swift to carry the message?

What path are your feet treading?

The good or bad path?

Will you let God reign in your heart?

You have a voice. May you not sing the songs of Zion?

Can't I cheer some poor, weary traveler by my song?

Am I using my voice for Christ?

The little birds chirp and warble the sweet music of heaven, then why not I?

Have I seen the salvation of the Lord?

Am I saved now?

Will I let the Savior comfort me?

Am I neglecting my Christian duties for the love of dress?

Can I strike sin a hard blow?

Are my feet, eyes and mouth doing the service of the Redeemer?

THE JOY OF SOUL-SAVING.

Rev. Marion G. Rambo.

The earliest passion of the new-born is the salvation of others. This is the universal experience of those who have "passed from death unto life." It is one to be cherished and cultivated. It is a natural consequence of religious experience, a common faculty of all normal Christian hearts.

Christian joy attends development. There is possibly no higher type of joy than that which attends soul-saving. The seed sowing is oftentimes accompanied with tears, but the bringing home of the sheaves is always attended with rejoicing.

"There is joy in the presence of the angel" over the repentant sinner. The infinite heart of the Saviour pulsates with joy at the sight of the penitent, and the angelic hosts are glad. No wonder the agent whose hand may have led the wanderer home may be filled with rejoicing.

Those who seek joy as an attainment and become discouraged because they fail to find it, would doubtless receive their desire in richer measure than they have conceived, should they, realizing that "the fields are already white unto the harvest," enter heartily the arena of toil and earnestly labor for the salvation of souls.

Joy-seeking is selfish and unchristly. It is contrary to the true spirit of devotion. Furthermore, it is never successful. However thorough the search, it is always in vain. It sometimes seems just within your reach, but when you grasp for it it is gone. But toil is the high-born privilege of all, and toilers aye find joy without seeking it.

Make your joy your chief religious desire, else your whole life will be fruitless and disappointing. Rather burden your heart with the welfare of souls and busy your life with labors for them, and constant joy will inevitably attend you in the glad consciousness of good deeds done, and in the assurance of an awaiting coronet of stars.—Epworth Herald.

CREED-MAKING.

Rev. Dr. Lyman Abbott, one of the most noted of preachers and writers of to-day, tho by no means the most trustworthy, is reported to have said recently in a sermon: "We are better able to make a system of theology now than when the Westminster Confession was made, and a better creed than when the Nicene Creed was formulated." To this the New York Observer makes reply: "We think it will be a long time before any one or any body succeeds in formulating nobler or more scriptural creeds than these two great historic symbols. Still, Dr. Abbott might try." The above reminds us of the young man who boldly disavowed belief in the Scriptures as a divine revelation. He even claimed certain other books to be superior in literary merit and elevated teachings to the Bible. When his attention was called to the Book of Proverbs, he flippantly remarked that "anyone can write proverbs like those." The young man, who was simply asked to "write some," has not been heard from. So it will likely be with Dr. Abbott. He might write a creed that would suit him better than the historic creeds he names, but he is not likely to write a creed that, barring certain statements as to election and reprobation, will prove such a bond of union, and such a Gibraltar of strength to the Christian church, as have these old creeds. New statements of Christian belief are from time to time needed, tho' it is not easy to make them. This latter fact is accounted for on the ground that any creed must be based on the teachings of the Bible, and Bible truth does not change.—Religious Telescope.

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WOMAN'S DOMINION.

THE GIRL THAT I LOVE BEST.

By Mrs. Eva Malone.

I know not if critics would deem her
A beauty by rules of Art;
But her face has the witching sweetness
That is born of a gentle heart.
She never has danced the German,
Nor practiced the latest quadrille,
And I doubt if the Paris fashions
Her thoughts for a moment fill.

But O, in the glow of the fireside
She shines as an angel fair,
And home is akin to heaven
When the girl I love is there!
Her manners are sweet and simple,
Her voice like the note of the dove,
And she wields with matchless power
The magical wand of Love.

She sees when mother is weary
And hastens her burdens to share,
She lightens, by loving service,
The weight of her father's care.
She has gentle words for the children,
And a helping hand for all—
The shadows seem to vanish
At sound of her light footfall.

Then sing not to me of your maidens
That shine 'neath the chandelier,
Nor chant of your hothouse beauties
With a grace that no heart doth cheer.
I touch the lyre, and the music
Shall ring with a glad some zest,
In praise of the Household Angel,
The girl that I love best!

—Nashville Christian Advocate.

Custard Without Eggs.—New milk, 1 quart; flour, four tablespoonfuls; sugar, two tablespoonfuls; nutmeg or cinnamon to your liking, and a little salt. Place the milk over a quick fire, and as soon as it boils, having rubbed the flour smooth in a little cold milk, stir it in, and as soon as scalded, added sugar, spices and salt. Bake.

French Toast.—Any meat left over from roast beef, veal, turkey or chicken to be freed from bone, finely chopped, using the gravy left, or a beaten egg and a little butter, to moisten it; while quite hot, the toast being all ready and nicely buttered, put the mixture over each piece and send to the table hot.

The French people are said to be very careful to save everything in the line of food, and make it over into a nicer dish than it was when first served.

Every housekeeper should study to utilize the food that is left over from a meal.

Bread Pudding Fried. — When you have bread pudding left over from dinner, it is very nice next morning to cut up into slices; dip each side in cracker crumbs that have been put into the oven and allowed to become hard. Do not allow bread that is to be rolled into crumbs to get too brown. Then fry nice and brown, in hot fat to float them; take out with a skimmer or ladle, and drain a moment. Serve hot with powdered sugar over them.

DEACONESS AID SOCIETY.

The regular monthly meeting of the Deaconess Aid Society was held at the Deaconess house on the North Side, Chicago. Miss L. M. Hyne, treasurer, reported \$666.97 received during December, beside \$283.87 for emergency and orphanage work. The superintendent, Miss Jefferson, reported the work of the deaconesses as follows: Total calls, 1,081; papers, books and Bibles distributed, 609; garments and bedding given, 1,137; baskets of food given, 133; number of religious meetings held (principally with mothers and children, or in hospitals and prisons), 60; hours spent in nursing, 1,866; cases of sick poor nurses in their own homes, 28. Following is one of the cases of distress relieved by the deaconesses: A man was found very sick with pneumonia, lying on a floor wet from a leaking hydrant. His wife and one child occupied the room with him. Another child had died a few days before, and they had been obliged to keep the body in that one small room where they lived

three days before they could find a way to bury it. When found—and it was Christmas night—they had no fire in the old stove.—Northwestern.

OLD MAIDS' CHILDREN.

An interested maiden aunt asked recently: "My dear, why, do you suppose, are children better behaved when their mothers are not around? I've noticed it often, and heard people comment upon it numberless times. There are my own little nieces and nephews, for example, as sweet little cherubs as ever lived when they come to make a visit to me and I have them to myself. But when their mother is of the household, then see the difference. Arthur becomes a whiner and Clara is disobedient; Fred misbehaves at the table in spite of his mother's cautionary looks and ejaculations, and Mildred is saucy. The alteration is absurd as well as pitiful. I feel sorry for mother and children alike, and glad to see the last of them.

"I asked Arthur one day," went on the maiden aunt, confidentially, "why he was such a good boy when he was alone with me. I put the question as diplomatic as I could.

"He looked at me thoughtfully for a moment, and then he said:

"You see, Aunt Sadie, I am afraid of you; but I love you, too," he said quickly, for he was afraid, the darling, that he'd hurt my feelings.

"Perhaps it's true," concluded the maiden aunt, "that children do not stand in the same healthy awe of their mothers as they do of other people. Perhaps mothers are so fearful their children won't behave well that their very anxiety puts restless, rebellious thoughts into the child's mind. I have often thought that a child in his mother's presence becomes too conscious of himself, his manners, and his conduct. The constantly watchful eye of his mother is felt too keenly by the child.

"Sometimes I think that mothers don't let their children alone enough to give them a chance to forget themselves and be good without thinking about it.

"But, bless me, if I say any more, you'll come down on me with your 'old maids' children,' so I'll stop.—Harper's Bazar.

OPEN ROOMS.

That Americans as a general thing suffer from living in overheated rooms must be conceded, and perhaps we would be hardier, less liable to colds, and maladies which follow in their wake, if we believed more firmly in the beneficent effect of open windows. No one taking daily trips over ferries, or frequent short journeys by train, can fail to observe that people are comparatively indifferent to impure air so long as it is warm air, and the heavy, vitiated atmosphere of cabins and railway cars, distressing to lovers of fresh air, apparently disturbs very little those who go about enduring its discomfort until it fails to be an annoyance to them.

Plenty of fresh air in our living-rooms, in our public conveyances, in our bedchambers, our schools, and our churches, would insure us longer lives and more joy in living. The children who are warmly dressed and sent out of doors to play in all weathers, have rosy cheeks, bright eyes and a look of genuine health. They are very different from the pallid little house plants on whom the cold air is never allowed to blow.

We may avoid draughts, and protect ourselves from the effect of a sudden chill by the judicious choice of warm wool for our under-clothing, and by loose and well-made garments which confine no vital part. But let us have the open window, if not all the time, then at intervals through the day, so that the house may be flooded with pure air, and noxious germs be put to flight.

In many houses there is a constant and distressingly evident odor of dinners past pervading the atmosphere. The concentrated scents and essences of vegetables, of roasts and fries and broils, cling to the furniture, fill the carpets and curtains, and surely do violence to the refinement which should belong to every beautifully appointed home. Ten minutes' airing of a house three times a day, after each meal, would be sufficient to exorcise the ghosts of departed dinners, and give every room freshness and sweetness. No odor should be suffered to permeate a house

except that sweet fragrance which comes from absolute, inviolate cleanliness, and from flowers which are agreeable to every sense.

There is another and less obvious way in which we may keep open our windows. Some of us are never very ready to receive new impressions; we shut our doors, so to speak, and bar our windows, and retain old grudges, old prejudices, old superstitions. The dim chaos of our mental background is not unlike an ancient lumber-closet, gray with dust, and full of confused litter. The march of events does not arrest our attention, because we are preoccupied, and the space we have at command is pre-empted by useless and bygone notions. If we can but say, "All the windows of my soul I open to the sun," there will be at once a great gain; we shall be responsive to good influences, progressive instead of retrograding in our views, and life for us will have fuller and richer experiences.—Harper's Bazar.

"I CANNOT BEAR IT."

She had borne up under the "waves and billows" of sorrows, to the surprise of all who heard not, as she heard, "It is I, to be not afraid." But one day she seemed alone in her grief. The voice of the Comforter had such a far-off sound, that her heart did not respond as was its wont, "Even so, Father," but instead, thinking herself alone, she cried in bitterness of soul.

"I cannot bear it! I cannot!"

And burying her face in her hands, she sobbed aloud. But presently she felt an arm about her neck, and heard in a loving tone: "I'm sorry for you auntie."

The unexpected words of sympathy increased the sobs, for a time, and then half-ashamed that the child, above all others, should have seen her so overcome, she tried to smile, through her tears, saying:

"I am weak to-day, darling, but it seems to me as if I cannot bear my grief any longer."

The child, evidently at a loss for words, lovingly patted the tear-stained face, a moment, and then she picked up a tiny, rubber band, through which she put her little hands, and childlike, stretched it back and forth, until a happy thought seemed to strike her, and she said sweetly:

"See, auntie, how I do with the rubber. I stretch it until I see it won't bear it any more, without breaking; and then I let up on it. Say, don't you think, auntie, God does—does that way, with folks?—Baltimore Methodist.

Queen Victoria declines to express herself on the subject of a fitting celebration for her diamond jubilee, save to say that she hopes that there will be, in its provision, great consideration of the poor among her subjects.—Woman's Missionary Friend.

CONVERSION OF CHINESE WOMEN.

For the past four years I have been working in the city of Luh-gan, and I would like to tell you about one woman in particular, Mrs. Yellow. I have traced this woman from the time she first came to our house, and I want to tell you how she was led to us, and how the Lord opened her heart. She had been a little ill, and at her home in the country she heard that we gave medicine out for nothing. Of course she was very much interested, and the medicine, being gratis was a great inducement for her to come. When she came to the city she brought a few bundles of thread to sell, and being a friend of my woman's, I invited her to stay a few days to see if the medicine did any good. She said she was a great deal better. Of course, every evening at prayers all the servants are expected to come in, and while my husband was speaking this woman stayed quietly; she did not at all object to that; but when they all stood up and closed their eyes during prayer she ran out of the room. We felt we would not press her; we did not want her to feel afraid; but the next evening we asked her if she would not stay. This night she did not go out. She rose up with the rest during prayer, but kept her eyes open; and she began to get a little interested after a few nights. Her son had been drowned in the river, and she had been a devoted worshiper of

idols. She soon began to understand a little of the gospel. Then she felt she had stayed long enough with us, and that she had better return, because her sons did not like her being with us; but when she went home she said she did not think she would do any more incense burning and knocking her head before the idols. By and by she came back to the city again, and called to see my woman. We said she might stay in the house and hear more about Christ. At that time Miss Wilkins needed a woman, so she employed Mrs. Yellow to attend to her room, etc. In about six weeks it was simply marvelous to see the difference in her; she was loud and coarse at first, but quickly she got to understand quite well what we talked about. Her heart opened up just like Lydia's, and she is now a bright Christian. When we go out visiting in the evening she gives her testimony, and she tells the woman, "I used to be just like you, burning incense and knocking my head on the first and fiftieth of every month." When she came into our hall and heard the Gospel and heard of the Saviour, her heart seemed to drink it in, and she is such a help to us. Now, it is a great advantage to have a native woman with us. When we go out she interprets for us, and gives her testimony too; and I think her testimony is worth a great deal, and now that she has asked for baptism, I would like you to pray for her. I want you, dear friends, to pray for the Chinese and think of them, because they can and do make good Christians.—Mrs. Varroch, in China's Millions.

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A NEW PEST OF POTATOES.

The present season has furnished a new pest and one which, to judge from the damage it has inflicted in Iowa, is capable of causing a great amount of damage. It proves to be a species that has been troublesome on other plants, but so far as we can determine it has not hitherto attacked the potato crop. The insect, which is known technically as *Empoasca mali* Le Baron, has been recognized as a serious pest of apple trees, and is closely related to species that occur on beans and some other garden crops. It is a minute greenish insect so nearly the color of the leaves on which it rests that it easily escapes observation until the withering of the leaves indicates its presence. From June 28th to July 11th they were in the college garden in both larval and adult stages, and it would seem that there had been an egg deposition on the potatoes soon after they were up, and that the adults of early July were the first maturing from this brood of eggs. The injury threatened to be so serious that we took immediate measures to treat the entire patch, which was done with great success.

A HOME THRUST.

Col. Robert G. Ingersoll has publicly apologized for suicide and even advocated it. He did this about one year ago, and was admonished that the result of his teaching might be disastrous. We do not know that the frequent cases of self-slaughter which have happened since he spoke can be directly traced to his utterances, but circumstantial evidence may demonstrate that he is not blameless. A few days ago, the Colonel's clerk, Robert J. Wilson, attempted to destroy his life with prussic acid. The New York Herald recounts the following tragedies which bring the Colonel face to face with his teachings:

William Sanford Lawton, who was for several years a student in Col. Ingersoll's office, shot himself to death in Lincoln Park, Chicago, last Saturday.

Norman S. Mussey, who had been the Colonel's chief clerk, took his life on August 11 last. He jumped from a station of the Sixth avenue elevated railroad and ran up the track toward an approaching train.

He leaped from the track to the ground when he found that he was pursued by brakeman.

Both his legs were broken by the fall, and he died from his injuries a few days later.

Mrs. Hattie Cooper, a third cousin of Col. Ingersoll, and her mother, Mrs. Sarah B. Cooper, were suffocated from coal gas in their room in San Francisco on December 11 last. Miss Cooper had frequently spoken to her mother of the time "when they could go together." She turned on the gas. Col. Ingersoll learned of their death for the first time last evening.

It may be that Col. Ingersoll takes these cares with unconcern and will not be disturbed by them. He may have reason to feel somewhat disturbed in mind.—Mobile Register.

A NATURAL LEDGE OF ICE.

One of the greatest curiosities in the United States is a natural ledge of ice sitting on the north side of Stone Mountain, in Scott county, Virginia. During two or three months in the middle of the summer the ice is only protected from the sun's rays by a thick growth of moss. The formation of the ice layer is similar to that of a coal vein, being thin in some places, and thick in others, the average thickness being about four feet. Persons of some scientific attainments who have visited the place for the purpose of studying the wonder, say that it has the appearance of having been there since the time of the ice age, which the geologists talk so much about. Another plausible theory is that somewhere beneath the bed is situated a great natural laboratory where ether is constantly formed and expelled, and that the process of freezing is now constantly going on.

The Pekin Gazette is the official daily organ of the government of China, and it has been issued without a break, we believe, for five or six centuries. A writer in Longman's Magazine gives the following translation or paraphrase of its average contents:

"The Governor X reports a number of incompetents. The Prefect A is an opium sot and too fond of actors; the Magistrate B is a fellow of low and mercenary habits. Let each be reduced one grade. The Prefect is no fool, but he is getting old and feeble. Let him retire on his present rank. The Magistrate D is simply an idiot. Let him take charge of the local education department instead. * * * The Viceroy of Hu-Kwang reports the descent to the earth from the clouds of a green lizard; and the consequent sudden stoppage of the floods in nine districts. We are infinitely touched by this gracious evidence of the god's intervention. The academy has been ordered to compose a suitable aphorism for engraving on a gorgeous tablet. The Viceroy will proceed in full uniform, followed by the whole official body to hang this tablet in the Moth's Eyebrows Hall in order to prove to the local deity that we are not indisposed to requite his services. * * * When the eclipse of the moon takes place tomorrow let the proper authorities set up the usual howls, and save the moon in due legal form!"—The American.

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Christian scientists claim to have wrought cures without recourse to medicine. They say: Let a man think that he is well and he is well. A journal advocating this kind of healing advocates the gaining of an education by similar processes, and gives an account of persons who have become experts in music, art and mathematics without human teachers or books "by going into the silence some two hours each day and learning by inspiration from the source of all knowledge." A good many scholars would welcome this process as much more agreeable than the old-fashioned way of studying. The formula for learning, according to this method, would run something after this method: "Let a man think that he knows it all, and he knows it. We know some men of limited attainments who, according to this theory, are very wise.—Ex.

A MARVEL AMONG BOOKS.

The New Testament is one of the smallest of books. One can read it through in a few hours. But it has made a greater stir in the world than any other book. It has contributed more to the improvement of society and the advancement of civilization and the comfort of the afflicted and the happiness of individuals than all other books in the world. It is one of the oldest books extant, and yet it is the freshest of all books. It is read by all people and with a keener relish than any modern production. It has been assailed more bitterly and violently than any other book, many of its enemies declaring and believing that they had killed its influence forever, and yet no other book shows such unmistakable signs of life as it does to-day. The most potent factor in modern civilization and thought is this little book. No book has been studied and commented on half so much as the New Testament, and yet no intelligent man is so foolish as to claim that he has thoroughly mastered its wonderful lessons. The limits of the treasures of wisdom stored up between its lids are past finding out. It was written by men who, with one or two exceptions, had no opportunities of culture, and it contains a system of human redemption and improvement promulgated by One whose earthly origin was obscure, and whose educational advantages were limited, and yet it is the study, the marvel, and the admiration of the most intelligent cultivated men of this most enlightened age.—Ex.

THE BOSTON SUBWAY.

The great subway in Boston, which is to carry the street cars underground through the congested district, and to relieve the intolerable pressure upon street traffic, has now been under construction for considerably more than a year.

The character of the work varies according to the radically varying conditions of the different sections of the route, but interruption to street traffic is reduced to a minimum, and danger to high buildings through undermining their foundations is entirely averted by the adoption of a very simple and ingenious method, which has been enthusiastically commended by visiting engineering authorities. It is here practiced for the first time, having been devised to meet the exigencies of the situation, and is doubtless destined to be used in all cases where similar conditions exist. It has been termed the "slice" method of construction. At intervals along a given section of the projected subway, trenches about twelve feet wide are excavated across the street to a distance and depth corresponding to the size of the subway. The excavation is bridged over flush with the street pavement by strong beams and timbering. These beams are used to support the street-railway tracks as well as the ordinary traffic. The width of the excavation being only twelve feet, the water-mains, gas-pipes, etc., require but little support, and they are either left in place or gradually removed to new locations, as circumstances may demand. In the same way an excavation so narrow cannot endanger adjacent buildings to any appreciable degree, but where it extends very near the buildings it is made as much narrower than twelve feet as is practicable.

By this means a small portion or slice of the subway is completed in each trench. In due time each slice thus built is properly joined to the contiguous slices. The contractor for a given section is required to have at all times as many trenches under excavation, being filled with masonry, and being back-filled with earth above completed masonry, as is necessary for the even and steady progress of the work toward completion at the time agreed upon. The work is carried on by night as well as by day, and in localities where street traffic is great it is chiefly done at night. The earth is for the greater part removed by buckets carried upon endless cables supported on scaffolding constructed over the sidewalks as convenient places, and thus carried along to points where it may be received by carts without obstruction to ordinary traffic. To facilitate excavation the planking is removed from these bridges in degrees varying with the amount of street traffic at different hours. For instance, it is provided that on Tremont Street, between 7 a. m., and 7 p. m., two-thirds of the street shall be unobstructed and all tracks kept open for the passage of cars; from 7 p. m., to 11:30 p. m., one-third the width of the street is to be open and at least one track; from 11:30 p. m., to 6 a. m., no tracks need be in service; and for the next hour, until 7 a. m., at least one track must be open. In a section of the street 300 feet long not over 100 feet can be under construction at the same time. There are also suitable regulations for the convenience of sidewalk traffic.—Ex.

Crete.—The little kingdom of Greece has done what the great powers did not dare. It has gone into Crete and taken possession of the island, as against Turkey, on account of the bitter oppression to which the Christian population has been subjected. They are Greeks, and are of the Greek Orthodox Faith. Turkey has utterly failed to carry out the reforms prescribed by the powers, and has resumed its former course of persecution and destruction. A small army has been sent by the Greek government to the island, and has taken possession in the name of King George. The united powers have ordered Greece to halt and retreat; but that plucky little nation refuses to obey, and holds its position, and proposes to persevere in its course.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, March 21, 1897.

CHRISTIAN SELF-RESTRAINT.

I. Cor. 9:19-27.

Golden Text.—“Every man that striveth for the mastery is temperate in all things.” (I. Cor. 9:25.)

This letter of St. Paul's to the church at Corinth was written from Ephesus in the year fifty-seven. The first four chapters were designed to remove contention from among them. The next two were written against some of their impurities. In the remainder of the Epistle he answers a number of questions they had sent him. These interrogations relate to marriage, heathen sacrifices, disorderly conduct at the Lord's table, spiritual gifts, and the resurrection of the body. The sixteenth chapter concludes the epistle. The subscription is no part of the letter. It was added by a late hand, and is worthless. Our lesson is part of the apostle's answer to the question concerning sacrifices offered to idols.

1. The saint should adapt himself to the conditions of others. (19-23.) 1. Paul was free. He had never allowed any person to bring him under any obligations to them by any act of theirs. He had claims to be supported by the church, but for their sakes and his, he had never used them. They who go to war go not at their own charge. They that plant a vineyard, eat not of the fruit of it. And they that keep a flock live off the flock. If the minister sows spiritual things, may he not reap carnal things? They which minister in holy things live off the temple, and they which serve at the altar are partakers with the altar. “So hath the Lord ordained that they which preach the gospel shall live of the gospel.” But Paul had used none of these things. His reward was not in the fact that he had preached the gospel, for preaching with him was a matter of necessity. He would have perished if he had not preached; but in the fact that he preached a gospel without charge. Note.—The ministry is a calling, and not a profession. The church should contribute a liberal support to those who God has put in this work. Giving is a means of grace, and withholding tends to selfishness.

2. Paul made himself a bond-servant to all in order that he might gain the more. (1) To the Jews he became as a Jew. He found no fault with them for being Jews, but mildly and firmly presented Christ as a prophet, priest and king, and exhorted them to accept the laws of the gospel. (2) “To them that are under the law as under the law.” That is, to the proselyte he became as a proselyte. They were without laws of Moses, but of their own accord accepted the laws of the Jews. This they did by casting off heathen customs, by taking on Jewish practices, and by continuing in the ways of the Jews. (3) “To them that are without law as without law.” To the Gentiles he became as a Gentile. They were without the moral, civil and ecclesiastical laws of Moses. But they were not without law. They were “under the law of Christ.” This probably means, that they were under the laws of conscience, which accused them, for Christ lighted every one that cometh into the world. (4) “To the weak I became as weak.” This likely refers to those who were not wholly freed from the ceremonies of the Jews, or the idol worship of the Gentiles. A part of every sacrifice of heathen temples was eaten by the priest, and the remainder returned to the worshiper. This was usually eaten in a feast in honor to the god to whom it was dedicated. Sometimes it was eaten in the ordinary meal, and at other times it was put in the market and sold. The strong saint might eat of this meat and not be injured, but the weak one could not. Rather than cause any one to be offended let it be given up. Paul became all things to all men, not in order to gain honor, or be rich, or secure pleasure, but that he might save some. He did not become bad. He could not by becoming a sinner save men

from their sins. He gave up no ways that were right, he practiced no customs that were wrong. He only conformed as far as possible to the habits of others in order to win them to Christ.

II. The saints should run, strive and fight, (24-27) The Greeks had five agoing games. Three are mentioned in the text—running, striving or wrestling and fighting. 1. Before the conflict. The runner, wrestler, or boxer prepared himself for the task before him. In diet. All luxuries were denied him. He ate only plain wholesome food. He drank nothing that had stimulant in it. They ate so much and at regular hours. They took so much exercise each day. No self-denial was too severe for them. Note.—The Christian should count the cost before starting in the divine life. He should deny himself every sinful pleasure, and set out with a determination to win the prize.

2. The conflict. In the race there was a smooth, level, straight way thrown up. There were chalked lines on it, one for each runner. When the time came to make the race, each contender was dressed for the occasion, and placed on a line at the end farthest from the goal. When the word was given they ran with all their speed towards the prize. Note.—There is a high and holy way which leads from earth to heaven. Conversions brings us into this way. We should press forward towards the mark for the prize. (2) The striver or wrestler. The contenders here, in a spiritual sense, is the divine, God-given nature, with the depraved fallen nature. It is the flesh striving with the spirit, and the spirit with the flesh. It is the soul laboring to keep the body under and bring it into subjection. Not by doing penance, but by subduing every instinct, appetite and passion. The soul is made strong by prayer, praise and thanksgiving. (3) The fight, or boxing. The Christian in arranging for this spiritual conflict puts on the “armor of God.” He strengthens his loins with the girdle of truth. He tells only what is fact, and practices no deceit. He wears the breastplate of righteousness. He becomes conscientiously honest in all his dealings, and keeps the law to the letter. His feet are shod with the preparation of the gospel of peace. He endures harness as a true soldier of the Cross. He wears the shield of faith, by which he is able to quench all the fiery darts of the wicked one. On his head is seen the helmet of salvation. There is a halo of glory about his face, and a calm far away expression in his eye. In his hand may be seen the Word of God, which is the sword of the Spirit, with which he puts to flight the enemy. The foe is not flesh and blood—physical man—but we fight against principalities, against powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places.

III. After the conflict. The prize was a crown of evergreen which quickly faded away. Only one could secure it. The crown of life which the saint is striving for will never fade away, and there is one for every faithful soldier.

The Board of Managers of the National Temperance Society earnestly and cordially invites all associations of Ministers and Churches, all General Assemblies and Synods, all General and Annual Conferences, Classes, Presbyteries and Religious bodies, National and State Temperance organizations, all Women's National and State Temperance Unions, Grand Divisions Sons of Temperance, Grand Lodges of Good Templars, Grand Temples of Honor and Temperance, to send delegates to a National Temperance Convention, to be held at Saratoga Springs, New York, commencing at 9 a. m., on Wednesday, the 18th, day of August 1897.

Friends of Temperance, religion, and humanity, who view with horror the drink business, and who are appalled at the calamitous magnitude of intemperance, that with ever-increasing rapidity is filling our homes with ruin, our prisons with inmates, and the grave with its fallen victims—the time is ripe for the holding of such a convention.

If you are only a picket, try to be as faithful to your trust as if you were the commander of an army.—Ex.

THE BIBLE AND OTHER BOOKS.

The reading of fiction of the better class is permissible because it is a healthy mental recreation. The reading of reviews about religion is profitable because it increases the information and broadens the views of the thoughtful reader. The reading of history is important because it acquaints the reader with the struggles of humanity along the road to a higher civilization. The reading of poetry is a valuable luxury because it affords a pleasurable exercise to and a profitable development of the aesthetic instinct. The reading of biography is desirable because by the knowledge it imparts of the struggles, achievements, and virtues of the statesmen, sages, and philanthropists of the past, it arouses the nobler instincts and commendable ambitions of the reader's own soul. But over and above all these in importance stands, and must stand, the reading of the Bible. The others are important, but this is absolutely essential. Any or even all of the others may be dispensed with without consequences following fatal to human happiness for time, and for eternity, provided the reading of the Bible remains. But without the Word of God, read and studied, a man may have access to and freely indulge in all the others, and still be unhappy in life, and in death die as the fool dieth. Other books are entertaining, and even valuable; but the Bible is the word of life to those who receive it. Other books give valuable information on many subjects, but only the Bible teaches men how to live so as to die happy. Other books appeal to the intellect, the reason, and the judgement; but the Bible speaks to the conscience, the spiritual nature, the soul. Other books at best only speak with human authority; the Bible speaks with the authority of God, and with such direct, irresistible force as to impress the soul of the thoughtful reader that he is brought face to face with the Author of his being. Read other good books carefully as time and means will permit, but first, and above all, read the Bible. In it is revealed man's origin, man's duty, man's destiny. It marks out the way up through a mortal life of probation on earth to an immortal life of glory and bliss in heaven. Yes, read, heed, study the Bible.—Relig. Telescope.

“THE MISTAKES OF MOSES.”

These words, as a title, are so familiar to our readers that they need no explanation. In his wonderfully convincing lecture on “The Inspiration of the Bible,” Mr. H. L. Hastings refers to the subject in the following characteristic manner: “I have heard of a man traveling around the country exploding this book, and showing up ‘the mistakes of Moses,’ at about two hundred dollars a night. It is easy work to abuse Moses at two hundred dollars a night, especially as Moses is dead, and can't talk back. It would be worth something, after hearing the infidel on ‘the mistakes of Moses,’ to hear Moses on the mistakes of the infidel. It would be interesting to hear a military leader and legislator like ‘Moses, the man of God’—who, after he was eighty years old, commanded for forty years an army of six hundred thousand men, emancipating, organizing, and giving laws to a nation which has maintained its existence for more than thirty stormy centuries—give his candid opinion concerning ‘the mistakes’ of a ‘colonel’ of cavalry, whose military career is said to have included one single engagement, in which ‘he was chased into a hog-yard, and then surrendered to a boy of sixteen,’ after which, as soon as exchanged, he heroically resigned his commission in the face of the enemy, subsequently turning his attention to managing swindling whiskey rings, discussing theology, defending scoundrels, blaspheming God, and criticising dead men who cannot answer him. When Moses could talk back, he was rather a difficult man to deal with. . . . But now Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion.” The above is a fair sample of Mr. Hastings' way of putting things. It is well known that his assaults upon the Christian religion and the Bible Colonel Ingersoll's chief force lies in his ability to use ridicule and sarcasm. But in this he seems to have found his equal in Mr. Hastings; and he dare not complain if he is compelled to swallow in this respect middling large doses of his own medicine.—Religious Telescope.

OUR YOUNG FRIENDS.

Pitt Bridge, Zion Hill.—I have commenced doing all I can to make the Southwestern Christian Advocate successful. I am living in the bottom; but the town boys shall hear from me some day. As I am a stranger to you and you are a stranger to me, my pastor told me to write you a letter and let you know that I am doing all I can. Our Recording Steward, Samuel S. Pollard lost his son Willis Pollard, he died Jan. 14, his age is 19 years. I am canvassing the whole neighborhood. My pastor is Rev. J. A. Tillory. I am acting as an agent under my pastor.

C. H. Burrells.

JOHN BROWN'S GRAVE.

Rev. Geo. T. Lemmon.

It was the second day of December, 1859, that John Brown was executed, and on the morning of the eighth of that month the funeral train wound in and out and over the mountains from the broad bosom of Lake Champlain to the old farm-house amid the hills, where it was Brown's wish to be buried. The town in which the Brown farm was located was then and is yet called North Elba, but the locality is now more widely known by the name of the township's principal village, the beautiful summer resort, Lake Placid. In 1848, after Brown's failure as a wool merchant, Gerritt Smith, one of the princely philanthropists of his day, gave him a tract of 224 acres in the Adirondack wilderness, with the provision that Brown should make his home there and labor among the negro colonists who would be settled on the adjoining lands to make them self-supporting. Here Brown reared a home, settled his family, and amid the mighty-inspiring mountains nursed his plans. From his home he went twice to aid his boys who were in the thick of the Kansas struggle, and here he left wife and little ones; then he went forth to meet his death.

The entire region was sparsely settled in that day, yet those who still tarry, and have memory of the scene, tell that the neighbors for a score of miles around gathered to receive the body of the strange old man they had learned to love during his dozen years of residence among them. The long journey from Charlestown is ended. Here, mingling their sorrow with that of the stricken family, are the kindred of several who fell in that strange yet heroic assault on Harper's Ferry. Just a few steps from the front door of the house is a great boulder. Brown had grasped the thought that this provision of nature was the grandest monument that man could wish, and with his own hands had cut the letters "J. B." in its rocky sides. Besides the open grave (dug here where he whose body was to occupy it had selected) Wendell Phillips paid a last tribute to his friend. Then the members of the race for whom he had made such a rash, though heroic effort, sang his favorite hymn:

"Blow ye the trumpet, blow
The gladly solemn sound!
Let all the nation know,
To earth's remotest bound,
The year of jubilee is come!
Return ye ransomed sinners, home."

While they sang they laid to rest the body of him whose "soul goes marching on."

On the huge boulder there has since been cut in great letters a foot long the simple inscription:

JOHN BROWN,
1859.

At the head of the grave was placed the old grave-stone that had once marked the grave of John Brown's grandfather in Connecticut. The grandfather had served as a captain in the Revolutionary War, and Brown was proud of his patriotic ancestor. The stone bears the record of both lives.

The John Brown home and grave are situated on one of the most beautiful elevations in this region of loveliness. To the thousands who throng the great hotels at Lake Placid the two miles of charming road to John Brown's grave is the favorite walk, drive or cycle path. Thousands each summer time ascend the hilltop to look

out over the scene of nature at her best that daily thrilled the soul of the old warrior. Not least of the charm of these visiting parties that daily, from June to October, stand about the little mound of earth or clamber up on the boulder-monument, are the evidences manifested many times that the animosities of the old slavery days and of the war have passed away. Great companies of Southern people come hither to enjoy the mountain coolness. They are among the first to visit the old man's grave, and are ever ready to join with the Northern hearts in paying honor to him whose body lies mouldering there.

Standing upon the boulder we have mentioned, nature rewards your sweeping gaze with a vision of beauty and majesty that can be equaled from but a few view-points in the world. Looking south, twenty miles away, but seeming not half that distance, towers the fringed dome of Marcy, the Empire State's loftiest mountain. Still south, yet more westerly, and not so far away, McIntyre and Colby, the second and third highest peaks of the Adirondacks, greet the eye. Just west of them the narrow defile of the Indian Pass points the way to a little-travelled route through the wilderness to the south. East, the knoll breaks off precipitately, and the Au Sable River rushes along over its rock-piled bed, and a continuous line of low mountains hide Lake Champlain from view. West, a similar line of mountains lift their fronts before you, and north, the village, flashing on summer nights with its many lights; Mirror Lake, a polished looking-glass hundreds of feet wide and a mile in length; then Lake Placid—"the Killarney of America"—nestled as a great surprise among towering hills, and stretching to their very foot. Above Lake Placid old Whiteface towers as the Sentinel of the North, from whose signal tower you can view a hundred lakes, mountain tops innumerable, Lake Champlain and the St. Lawrence, Canada and Columbia—one stretch of land beneath the eye. Here, in nature's temple, and amid the fields his own hands tilled, the old hero—fanatic, revolutionist, perhaps, but hero still—sleeps. Brown left no wealth to those he loved, and in 1863 his widow sold the place to a distant relative. In 1870 it was to be sold again, and the late Kate Field, learning of this, interested a small company, mostly New York business men, and they purchased the place and preserved it until this summer, when, in accordance with an act of the last state legislature, accepting their proffer, the farm was turned over to the State of New York, and is henceforth to be kept as a memorial of the hero whose home it was, and of the cause for which he died.

The ceremony of transferring the property from the control of the association that had preserved it to the State was made more memorable and interesting by the unveiling of a granite monument to the preservers and donors of the farm, and by the raising of a great sixty-foot flag-pole, from which Old Glory is to constantly fly in the mountain air. The Monument rests on a smaller boulder but a few feet from the huge one that marks the grave. The flag was hoisted to its place by two old men, brothers of the two Thompsons who were killed at Harper's Ferry, and Lyman Epps, a colored man, who, though never a slave, was a friend of Brown, and led the singing of the jubilee song thirty-seven years ago. He now led the vast throng that had gathered in sending that jubilee song ringing out among the mountains once again.—Epworth Herald.

THE GAME OF TRADE AND COMMERCE.

The six children of the Holt and Wells families had for two hours or more been playing with the sand and clay table in the Holt's warm basement. They made the bed of the Mississippi where that river runs between Minneapolis and St. Paul, had carefully shaped the declivity intended for the foundation of the Great Falls of St. Anthony, had represented the bridges that span the river at this point, and even constructed some thing that looked like "the greatest flour mill in the world." Then they turned the stream from the hose into the bed of the Mississippi, and O, how very nice it all was, but alas, the sand gave way before the water, and presently it was, as

Howard said, "nothing but sand and water again."

"We'll take clay next time. Let's play something else," urged Harold.

"All right," was the verdict, "what shall it be?" "I know," said Grace, "let's play 'trade and commerce.'"

"Tell us how, Grace."

"First, you get something to 'toss, a knotted handkerchief, a rubber ball, or anything."

"Here's a grace-hoop," said Jessie.

That will do. Then you select three letters; one to begin the words in which you send the things; like C for car, cab, cart; one to begin the names of the places where you send your goods like H for Halifax or Havre, and a third to begin the names of the things you send."

"We don't understand; you begin it, Grace," said Ruth.

"Well," said Grace, "suppose we take the three letters S. A. L.?"

Then seating herself, she directed the children to sit, forming a circle, each child two feet from the one next to it. Then tossing the grace-hoop to Ruth, she said: "I send my sloop to the Andes loaded with lettuce."

Ruth tossed the hoop to Jessie, saying: "I send my schooner to Atlanta loaded with larks."

Jessie threw it to Howard, saying:

"I send my skiff to Athens loaded with leopards."

Howard sent the hoop to Harold, with the message:

"I send my scow to Asia loaded with lemons."

Arthur was a little boy who had not read or spelled very much, but he began bravely:

"I send my s'ip to—to—"

"Something beginning with A, Arthur; what begins with A, dear?"

"Me, Arthur, to me."

"That's right, to Arthur, now, loaded with—encouraged Grace."

"Loaded wiv—"

"Something beginning with L. Artie dear."

"L, L, Arthur," shouted the impatient children.

"Loaded wiv elbows!" finished Arthur proudly, while all the children shouted with laughter.

Later when the letters had been changed to C, F and Y, the mistake was Grace's.

Howard said: "I send my cart to Fort Snelling loaded with yokes."

Jessie received the hoop, and tossing it to Harold, said:

"I send my cab to Florida loaded with yeast."

Harold sent to Ruth, calling:

"I send my car to Finland loaded with yarn."

Ruth gave it to Grace, with the message:

"I send my carriage to Frankfort loaded with yams."

Grace began rather absent-mindedly:

"I send my covered cutter to the Feegee islands loaded with—what's the letter?"

"Y—Y—Y," was answered in a chorus.

"O, yes, loaded with wire—"

Then everybody laughed, and Grace finished by saying:

"Wire-Y's, of course."—Charlotte Whitcomb, in New York Observer.

The Chicago Chronicle says that a delicate woman on the witness stand, being requested by a lawyer to "please state to the court exactly what you did between 8 and 9 o'clock on Wednesday morning," after a moment's reflection, replied: "Well, I washed my two children and got them ready for school and sewed a button on Jonny's coat and mended a rent in Nellie's dress. Then I tidied up my sitting-room and made two beds and watered my house plants and glanced over the morning paper. Then I dusted my parlor and set things to right in it, and washed some lamp chimneys, and combed my baby's hair and sewed a button on one of her little shoes; and then I swept out my front entry and brushed and put away the children's Sunday clothes, and wrote a note to Jonny's teacher asking her to excuse him for not being at school on Friday. Then I fed my canary bird and gave the groceryman an order and swept off the back porch, and then I sat down and rested for a few minutes before the clock struck nine. That's all." "All!" said the dazed lawyer. "Excuse me, judge; I must get my breath before I call the next witness."

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LATE, BUT URGENT.

We think this heading properly characterizes the wail of the Texas Christian Advocate, a paper of the Methodist Episcopal Church South, regarding our work in the South. Since our last General Conference made Ft. Worth, Texas, an Episcopal residence and the brilliant and gifted Bishop C. C. McCabe was assigned thereto, the Editor of the aforesaid journal has been searching the archives of Methodism in an attempt to discover some law or agreement by means of which the Methodist Episcopal Church, but more especially, Bishop McCabe, may be expelled from the confines of the Lone Star State and the South. His diligence is at last rewarded, and our good brother comes back covered with cobwebs and holds up to public gaze a document which has a musty smell. Nevertheless he is satisfied with his find, and on tip toe, holding it up as high as he can, he actually yells as loudly as he is able: "Eureka! Eureka! I have found The plan of separation." So the Methodist Episcopal Church "the meddler" and Bishop McCabe, the "interloper" must go! That our readers may know just what the Texas Advocate founds its peremptory demand upon, we quote the clause in question: "And the Ministers of the Methodist Episcopal Church shall in nowise attempt to organize churches or societies within the limits of the Church South, nor shall they attempt to exercise any pastoral oversight therein." The Southern Church was similarly bound by this plan.

We know Dr. Pierce is somewhat disappointed in that his discovery did not create the excitement in Methodism that he thought for. A few papers of our church have referred to the matter but not one, as far as we have noticed, of his own church. What we now say we assure the doctor we say out of sympathy for him. We regret to see his magnificent effort fall so flat, and yet it is barely possible that all well informed persons know that not even has the Church South lived up to "The Plan of Separation," on the line indicated. But we are not disposed to complain, for hearty competition has always helped our Church and we do not fear it in the least. Nevertheless it is but fair, when Dr. Pierce urges our Church to withdraw from the South, that we say to him, "Take your own medicine," and have your Church withdraw from such territory as it is excluded from by the "Plan." The Methodist Episcopal South is in Montana, Colorado, California, Illinois, Indiana and Iowa, not to mention the fact that Dr. Deems planted a church right in New York City where he was cordially welcomed by our brethren. But for his going North thus, the Southern Methodist Church might never have obtained the mil-

lion dollars given by Cornelius Vanderbilt which was secured through the instrumentality of Dr. Deems. This looks as though it paid the Church South to go North and no doubt it will hold on tenaciously to all it has secured by its encursions into Northern territory, and we must say it now looks very much as though we will do the same relative to what we have accumulated at the South. We have not been fortunate enough to secure from a Southern man any such princely sum as Mr. Vanderbilt gave, but since by hard labor and much suffering we have in our right and title "fifteen millions of church property" and "five hundred thousand members;" we are too proud of the acquisition to throw them away.

But what puzzles us more than anything else, is to have Brother Pierce assert so positively that the Methodist Episcopal Church has in the South, "five hundred thousand members where it ought not to have one," not even a Negro member of course. The question very naturally arises in our mind what would have become of the poor, ignorant freedman without it. On a point like this Brother Pierce certainly carries the war into Africa. We would not ask what would the poor Negro have done without this church, but what would the whites of the South have done with such an immense mass of ignorance and superstition turned loose among them. He complains because "Bishop Ames, with preachers of the M. E. Church, followed the victorious army with an order procured from Secretary of War, Stanton." and he not only organized his church but caused the Church South trouble about property. It is now too late to quarrel over the property matters, but it is not too late to rejoice over the fact that the Methodist Church, through the good Bishop, began so early and so promptly to do the work that has not only been worth so much to the Negro in the church and throughout the South, but of inestimable value to the whole South. True some of the other churches have done much good along this line, but it is an undeniable fact that in school work the Methodist Episcopal Church has led all others. She has been helpful to every Negro church organization in the whole South; this even many of our Baptist friends acknowledge gladly.

But suppose we had been left to the tender care of the M. E. Church South. How would we have fared? Go and ask the colored Methodist Episcopal Church in America, the legitimate child of the Church South. Where have they educated their ministers? In the schools of other churches, but especially in those of the Methodist Episcopal Church. Even their Bishops have been compelled to educate their children outside of their church. That something is being done to help these brethren we gladly acknowledge, but how much? Bishop Lane is struggling heroically to establish the Lane Institute. His white brethren have assisted him some as he gratefully acknowledges, but not with such heartiness as to lead him to think they have much heart in that kind of work. In a recent number of the Nashville Christian Advocate he says:

"I wish 25,000 people would send one dollar each to put up that so-much-needed building. It would look like our white brethren meant business in helping to prepare good ministers among our people to preach the pure gospel, and to show our other denominations that the M. E. Church, South, is in earnest to assist us. I say the two schools, Paine and Lane, are doing the same kind of work for the good of this country of ours."

Then there is Paine Institute, established by the Southern Church for the C. M. E. Church, and the only school so established. It happens that President Walker makes an appeal for this school in the same issue of the Advocate in which Bishop Lane's letter appears, and he says:

"In 1886 we moved into our present quarters. Dr. Atticus G. Haygood, then distributing the interest accruing from from Mr. Slater's munificent gift, visited us some time during the year. In congratulating me on our new surroundings—a stable overhauled and arranged for school purposes at a cost of about \$800—the Doctor said: "Walker, you got a better start here than Fisk University had at its beginning." Yes, Doctor," I replied, "but Fisk had a sentiment behind it that meant much, while the sentiment

behind these surroundings is, 'it's plenty good enough for the niggers.'" "Too true, too true," was the Doctor's rejoinder. To-day we are still in the stable, and friends sincere and say that "Walker is trying to run the stable racket on us"—just "talk seeking for effect." There is no provision to adequately warm the buildings, it being a dangerous experiment to heat up the sleeping rooms that once were a hayloft. Two large stoves warm sufficiently the four schoolrooms—the former stalls and carriage depositories. Four different times the building has caught fire, but was saved from destruction by the school boys."

We call attention to these matters simply to show just what would have been the condition of the Negro without the assistance of the M. E. Church, or rather had we been left wholly to the care of the Church South. Of course those brethren are trying to help themselves and so are we, but Brother Pierce, it takes money to run a school.

It seems that the Doctor should not be concerned about the Methodist Church's being in the South, since he says it is not accomplishing anything among the whites in this section of the South; and we have just shown it is doing a work among the Negroes that he and his Church will not do. Let us alone; we are working for the good of the South.

PERSONAL AND GENERAL.

Both Drs. Mason and Bowen have been sick with La Grippe. They are now convalescent.

A. M. Mason, of Belton, Texas, one of the examiners in the West Texas Conference, is appointed to examine candidates in the six subjects of the 3rd year's course. Let all the ministers get their books and be prepared.

Mrs. Caroline Dickson, her son, Mr. Robert L. Dickson, and Mr. J. C. Martin, all of Rose-neath, Miss., were in the city to witness the Mardi Gras processions and gave us a pleasant call.

Rev. Edward Fields, pastor at Jennerette, La., called in to see us last week. He is quite hopeful for his new field.

Mr. Robert L. Dickson and Miss Augustine M. Barnes, of Rosencath, Miss., were to be married March 4th. The prospective groom was in the city last week getting matters in shape.

Rev. R. H. Boyd, D.D., of Nashville, Tenn., Corresponding Secretary of the Baptist Home Missionary Society, was in the city a few days ago, and gave us a pleasant call. He is the fore-runner in the work of building up the publishing interests for the colored Baptists of the South.

Our dear and much esteemed friend, Prof. A. O. Coffin, Ph. D., of Alcorn College, Mississippi, was in the city to see the Mardi Gras, and gave us a pleasant call. He reports the school work prosperous and renews his promise to favor us with an article soon.

Rev. Geo. R. Crooks, D.D., LL. D., Professor of Church History in Drew Theological Seminary, died on the 20th ult. He was considered one of the greatest scholars in Methodism. He was seventy-five years of age.

We had a pleasant visit from the Hon. Alex Asbury, of Robertson Co., Texas. He has served one of two terms as representative in the legislature of the State of Texas. He has recently had quite a rough experience in the successful attempt to prevent his taking his seat in the present session of the House. Mr. Asbury was on his way to Washington, D. C.

Our sanctum was recently graced by the presence of Dr. David Abner, President of Guadalupe College, Seguin, Texas.

He has built up a strong school there and is running it successfully. He deserves much credit for the success he has attained in conducting this school; for it certainly required pluck and money to run a school. Many schools have to succeed without an abundance of money, but they cannot succeed without an abundance of pluck. The doctor certainly has the pluck.

We are indebted to Rev. J. H. Reed, secretary, for a copy of the Texas Conference Minutes.

PRESIDENT McKINLEY'S INAUGURAL ADDRESS.

Because of its length, we cannot give our readers the benefit of the whole of President McKinley's address, but we give enough to enable our readers to form a pretty fair idea of his very excellent production:

Fellow Citizens: In obedience to the will of the people, and in their presence, by the authority vested in me by this oath, I assume the arduous and responsible duties of President of the United States, relying on the support of my countrymen and invoking the guidance of Almighty God. Our faith teaches that there is no safer reliance than that upon the God of our fathers, who has so singularly favored the American people in every national trial, and who will not forsake us so long as we obey His commandments and walk humbly in His footsteps.

Relief for Labor.

The responsibilities of the high trust to which I have been called—always of grave importance—are augmented by the prevailing business conditions, entailing idleness upon willing labor and loss to useful enterprises. The country is suffering from industrial disturbances from which speedy relief must be had. Our financial system needs some revision, our money is all good now, but its value must not further be threatened. It should all be put upon an enduring basis, not subject to easy attack, nor its stability to doubt or dispute.

Our currency should continue under the supervision of the Government. The several forms of our paper money offer, in my judgment, a constant embarrassment to the Government and a safe balance in the Treasury.

Aid for the Toilers.

The depression of the past four years has fallen with especial severity upon the great body of toilers of the country, and upon none more than the holders of small farms. Agriculture has languished and labor suffered. The revival of manufacturing will be a relief to both. No portion of our population is more devoted to the institutions of free government, nor more loyal in their support, while none bears more cheerfully or fully its proper share in the maintenance of the Government.

Benefit the Producer.

Legislation helpful to producers is beneficial to all. The depressed condition of industry on the farm and in the mine and factory has lessened the ability of the people to meet the demands upon them, and they rightfully expect that not only a system of revenue shall be established that will secure the largest income with the least burden, but that every means will be taken to decrease rather than increase our public expenditures. Business conditions are not the most promising. It will take time to restore the prosperity of former years. If we cannot promptly attain it, we can resolutely turn our faces in that direction and aid its return by friendly legislation.

However troublesome the situation may appear, Congress will not, I am sure, be found lacking in disposition or ability to relieve it, as far as legislation can do so. The restoration of confidence and the revival of business, which men of all parties so much desire, depend more largely upon the prompt, energetic and intelligent action of Congress than upon any other single agency affecting the situation.

Guarantees of Freedom.

Equality of rights must prevail and our laws be always and everywhere respected and obeyed. We may have failed in the discharge of our full duty as citizens of the great Republic, but it is consoling and encouraging to realize that free speech, a free press, free thought, free schools, the free and unmolested rights of religious liberty and worship, and free and fair elections are dearer and more universally enjoyed to-day than ever before.

These guarantees must be scarcely preserved and wisely strengthened. The constituted authorities must be cheerfully and vigorously upheld. Lynchings must not be tolerated in a great and civilized country like the United States; courts—not mobs—must execute the penalty of the law. The preservation of public order, the right of discussion, the integrity of

courts, and the orderly administration of justice must continue forever the rock of safety upon which our Government securely rests.

Dignified Foreign Policy.

We have cherished the policy of non-interference with the affairs of foreign Governments, wisely inaugurated by Washington, keeping ourselves free from entanglements either as allies of foes, content to leave undisturbed with them the settlement of their own domestic concerns. It will be our aim to secure a firm and dignified policy, which shall be just and impartial, ever watchful of our national honor and always insisting upon the enforcement of the lawful rights of American citizens everywhere.

Peace, and Not War.

We want no wars of conquest; we must avoid the temptation of territorial aggression. War should never be entered upon until every agency of peace has failed; peace is preferable to war in almost every contingency. Arbitration is the true method of settlement of international as well as local of individual differences.

It was recognized as the best means of adjustment of differences between employer and employees by the Forty-ninth Congress in 1886, and its application was extended to our diplomatic relation by the unanimous concurrence of the Senate and House of the Fifty-first Congress in 1890.

The latter resolution was accepted as the basis of negotiations with us by the British House of Commons in 1893, and upon our invitation a treaty of arbitration between the United States and Great Britain was signed at Washington and transmitted to the Senate for its ratification in January last.

Congress in Ten Days.

Again, whatever action Congress may take will be given a fair opportunity for trial before the people are called to pass judgment upon it, and this I consider a great essential to the rightful and lasting settlement of the question. In view of these considerations, I shall deem it my duty as President of the United States to convene Congress in extraordinary session on Monday, the 15th day of March, 1897.

In conclusion, I congratulate the country upon the fraternal spirit of the people and the manifestation of good will everywhere so apparent. The recent election not only most fortunately demonstrated the obliteration of sectional geographical lines, but to some extent also the prejudices which for years have distracted our councils and marred our true greatness as a nation.

No North, No South.

The triumph of the people, whose verdict is carried into effect to-day, is not the triumph of one section, nor wholly of one party, but of all sections and all the people. The North and the South no longer divide on the old lines, but upon principles and politics; and in this fact surely every lover of the country can find cause for true felicitation.

Let us rejoice in and cultivate this spirit; it is ennobling, and will be both a gain and blessing to our beloved country. It will be constant aim to do nothing, and permit nothing to be done, that will arrest or disturb this growing sentiment of unity and co-operation, this revival of esteem and affiliation which now animates so many thousands in both the old antagonistic sections, but I shall cheerfully do everything possible to promote and increase it.

President of the Country.

Let me again repeat the words of the oath administered by the Chief Justice, which, in their respective spheres, so far as applicable, I would have all my countrymen observe: "I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States."

This is the obligation I have reverently taken before the Lord Most High. To keep it will be my single purpose, my constant prayer, and I shall confidently rely upon the forbearance and assistance of the people in the discharge of my solemn responsibilities."

Only by God's help can anything be done that is truly great.—Ex

ONE DAY AT A TIME.

A sick man asked his physician how long it must be before he would be up and about. The physician, knowing that recovery would necessarily be slow, answered him, discreetly and kindly, that it would only be one day at a time, at the most, that he would have to wait. The days passed by. The burden was lightened by bearing it only one day at a time.

A Christian woman who had been sick for years, but who had borne her long illness patiently and with steadfast faith, told us that if she had known years before that she was to be sick for so long a time, she did not see how she possibly could have borne it. But she had been kept, in faith and patience and hope, day by day, as the days one by one went by.

The counsel that we should take short views is wise. We must not take counsel of our fears and see so far into some imaginary future that we are afraid to undertake that which comes to us in opportunity and duty. We must not be so oversanguine as to look afar into the dream-land future and be led into risks that may be for our overthrow and destruction. We are to be wise and prudent as we judge the future from the word of God, or as we estimate it from our knowledge of the past and the present. We are to live to-day, with all earnestness and sincerity, in the fear and love of God, doing our duty, trusting him with the results, and knowing no anxious fear.

The present is all that we have, and we are to fill it full of earnest activity. The past has gone from us forever. The future is still in God's keeping. We have no yesterday and no tomorrow. We have only to-day, for duty, for service, for joy, for sorrow, for pleasure, for pain. It is only one step at a time along the journey of life; only one heartbeat at a time until earthly life shall be accomplished; only one day at a time until time for us shall be no more. Then let us live that day aright.

This is not mere platitude. It is not filling space with mere truisms. It is not mere moralizing. It is looking at the truth, full in the face, and may be for our comfort, our strengthening, our growth in grace. Too often we spend the present in dreading the future, and when that time has come which we dreaded we turn to regretting and sorrowing over the past. Let us, instead of this, make each day as beautiful as possible; as full of service and usefulness as we may; and thus, living one day at a time, live that day in the best way possible.

It is only one day at a time for sorrow. However severe the grief, and however sore the bereavement, it is only for the little while at a time that it must be borne. Each day will bring its consolation, and with each new day will come new strength, new patience and new experience. The whole future need not be painted black. The sorrows must not be thought of as unending. It may endure for a night, but joy cometh in the morning. God has so constituted us that we may face with growing strength and courage the dark things that come to meet us, and he has promised grace sufficient for each time of need.

It is only one day at a time for duty. The old proverb says: "Four things come not back; the spoken word, the sped arrow, the past life and the neglected opportunity." Whatsoever our hands find to do we must do with our might, for the time for service speeds swiftly away. The wise man lives each day wisely as it comes and goes. The loving heart fills each passing day with loving service. The eyes and ears of those about us will, sometime, cease to hear and to see. Let us speak and act and love as those whose opportunity is fleeting. It is only one day at a time. Let us live that day in the fear and love of God.—Ex.

The "Stone Rolled Away," is the best Easter Program. It is complete and requires no supplement. Published by the Book Concern especially for this occasion. Can be had in any quantity for \$1.25 per 100 postpaid, at this office. Give us your orders.

It should be the ambition of the Christian to do what God wants done. His prayerful best is the best any one has ever done.—Rams Horn

DOINGS OF THE WORKMEN.

H. C. Norman, P. C., New Albany, Miss.: I arrived here Feb. 18th, and found a hospitable people; they received me very kindly. On the night of Feb. 20, I heard a mighty noise at the parsonage door, and behold, thirty sisters and brothers loaded with all kinds of good things. My first Quarterly Conference was held Feb. 27-28, with P. O. Jamison, P. E., in the chair. A good number of the members answered to the roll call. The Elder spoke in high terms of the Southwestern, and urged all to take and read it. I shall do my best. The charge is in high spirit and has set out for a good year's work.

W. R. Smith, McMinville, Tenn.: 2nd Quarterly Conference was held Feb. 13-14, 1897. Reports showed that \$117.60 had been raised for all purposes. Sunday was a high day with us. Elder H. W. White preached two very noble sermons to large audiences. The church is well organized and every department at work. The public school is still in a flourishing condition. The most of the students received high marks in their examinations. Dr. R. T. Burt, one of the graduates of the class of '97, Meharry Medical College, has begun practice in our city, and is doing well. His first work was amputating the frost bitten feet of the 13 year-old boy of M. M. Madison, which was quite successful. The boy is doing well. Mrs. R. O. Spears is exerting the uttermost of her ability in preparing exhibits for the Tennessee Centennial, which will open at Nashville, May 1. McMinville will have a first class exhibit.

N. H. Williams, Macon, Miss.: Wednesday evening, Feb. 24, we were agreeably surprised by a storm party, which swept through the parsonage of St. Paul M. E. Church, leaving 40 or 50 pounds of family groceries, on the table, and the pastor and family were very grateful. "Open the door for the children," was sung by Mrs. Willie Williams, and a large chorus.

Wm. Josey, P. C., Ramville Circuit, Tex.: Edward Boan shot and killed Willie Alexander. The shooting was done at William Boan's gin house, about nine o'clock in the morning. Edward Boan was a steward of the M. E. Church. It is a warning to pastors making nominations at the last quarter.

D. H. E. Harris, Magnolia, Ark.: Our First Quarterly Conference convened Feb. 28, Rev. J. E. Toombs presiding. All present made their reports. Sunday the Presiding Elder preached an able sermon to a large audience. We have added to the church this quarter twenty-three converts. Just came out of the wilderness of sin.

R. N. Jones, P. C., Handsboro, Miss.:

**Awarded
Highest Honors—World's Fair,
•DR•
PRICES
CREAM
BAKING
POWDER
MOST PERFECT MADE.**

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

The good people of this charge are helping push the church work. We entered upon this work with new zeal to do more for the Master than ever. I find the people ready and willing to move forward.

W. J. Smith, Oak Grove Circuit, Ala.: Rev. F. L. Teague, P. E., has held the first Quarterly Conference. On Sunday the Elder preached to large congregations, and everybody got happy.

Rev. M. White, P. C., at Forest, Miss., recommends T. B. Smythe's store as a good place to trade because he subscribes for the Southwestern. Well, that is a good reason.

D. Shelby, P. C., Boyce, La.: Our First Quarterly Conference was held by Rev. H. J. Wright. He preached two sermons, held a love-feast, and left us full of hope.

S. D. Troupe, Elliott, Miss.: I arrived here Jan. 20. I was met with a kind reception. The former pastor, Rev. G. J. Dobson, did every thing he could in making it pleasant for me. The work is spiritually alive, and when I went to see my family the good people gave me 100 pounds of many good things. Pray for me.

H. A. Sorrell, P. C., Port Allen, La.: I am glad to say, at this place we have a good and grand people; on Feb. 19th and 24th, at a late hour of the night we were stormed at the parsonage with so many good things that made our hearts glad. The noble-hearted ones, were Sisters Mandy Delany, Ida Wiggins, Felicie Adams, Bro. Edward Adams, Messrs. Harry Wiggins, J. W. Patton and others. We are hopeful of a good year's work, and also am trying to work up an interest for the Southwestern.

Wm. Perry, P. C.—Brethren: Our Annual Conference has ended, and we had a glorious time, too. It is a good thing to hear the Bishop address the Conference. It put new life in my soul, and his wonderful sermon, Sunday, stirred it up to the highest pitch. God bless the Bishop, for he is a man sent from God. I was overshadowed with another angel of light, when I sat and listened to the speech of Dr. Mason, our Freedmen's Aid Secretary. His tongue has been touched with a coal from the altar of God, and his soul sprinkled with the Holy Ghost. God bless the doctor; may he live long to do good work for the Freedmen's Aid cause. Now brethren, the lights from the old church are growing larger and larger, and there is more expected of us. Let every preacher begin this mighty work now anew. Don't faint of tire on the way; but trust in the Lord. Let us fall upon our knees and pray, and call upon our God, for help will come from Him to carry on the benevolent causes.

J. E. Watkins, P. C., Oxford, Ga.: My people received me gladly. I found them all in good heart and ready to begin to do the year's work for the Lord. This charge was made a station just one year ago; it was formerly Oxford and Covington; and dividing them the parsonage fell to Covington. We are now building one with 3 rooms, which will be complete by the last of March, at a cost of \$350. Everything bids fair for success.

S. McGruder, P. C., St. Luke M. E. Church, Bayou Goula, La.: At a late hour on the night Feb. 26, the parsonage was stormed by a large number of members and friends. The doors were opened and on entering the house, to my surprise, they were laden with many nice things. A few words of appreciation were delivered, after which, they retired. Call again.

G. J. Rogers, P. C., Monroe, La.: A storm passed through here Feb. 25, at

a late hour of the night. The church was found lighted and the voices of the stormers were heard echoing and re-echoing through the air. To my surprise, a host of young ladies, gents, and friends stood with hands laden with many good things, which they laid in my kitchen. Time will not allow me to mention names. But I like such storms. Come again stormers. Don't stay away too long. The conductors of the storm were Miss Mary Moore, Mrs. Ella Long and Mrs. Martha Perkins.

R. L. Carpenter, P. C., Quitman Circuit, Mississippi Conference.: Our first Quarterly Conference was held Feb. 20-21, with Rev. Dr. J. M. Shumpert in the chair. Reports showed the work to be in a prosperous condition. The Southwestern was not forgotten; it was represented by the doctor, and I am doing all I can to get it circulated into every family on the circuit. I hope to be able to send in some subscribers soon.

A. Douglas and Lorenzo Dow, Port Allen, La.: We feel that we have been highly recommended in the appointment of Rev. H. A. Sorrell, our pastor, to this charge. The Bishop, in our opinion, could not have made a better selection. As a preacher he is equal to the task, and beloved by all. The outlook for a successful year's work is favorable from the many marks of appreciation shown.

Wm. Brooks, P. C.: On Saturday and Sunday last the first Quarterly Conference for 1897 was held at Brook's Chapel, Millican, and it was one that had never been before in the M. E. Church at Millican. It was one of the most interesting Quarterly Conferences I every was in. Every officer was on time and his report in hand, and answered to the roll call. On Sunday the Presiding Elder preached to a large congregation and the Holy Ghost was with us. Every one was filled with the Holy Ghost. The collection was twenty-five dollars and ten cents. We are not forgetting the Southwestern. We are trying to bring it to life and it shall come to life here at Millican. So we are doing all we can for the good old Southwestern. Rev. W. L. Duncan is the right man in the right place. He knows his business. He is the man for any District in the Texas Conference. We are now planning to raise money to paint the church at Millican, Tex.

Frank Kirkpatrick, P. C., Sherman, Texas.: I came to my work on the 18th of December and I began my work as soon as I could. Finding that we had no parsonage, I began with my officers and built a very nice one. Presiding Elder Laey held my first Quarterly Conference, Feb. 13-14. We

ROYAL

BAKING POWDER
Absolutely Pure.

Celebrated for its great leavening strength and healthfulness. Assures the food against alum and all forms of adulteration common to the cheap brands.

Royal Baking Powder Co., New York.

paid him \$5.00; the times were so hard with my people they could not do any better at the time. Rev. A. W. Write, of the A. M. E. Church, brought his people and preached at 3 p. m., for us. God's divine love was with us in all of our services that day, and I am proud to say that the ministers at this place have gone into a union and have combined our efforts together to fight against sin and for the up-building of God's kingdom.

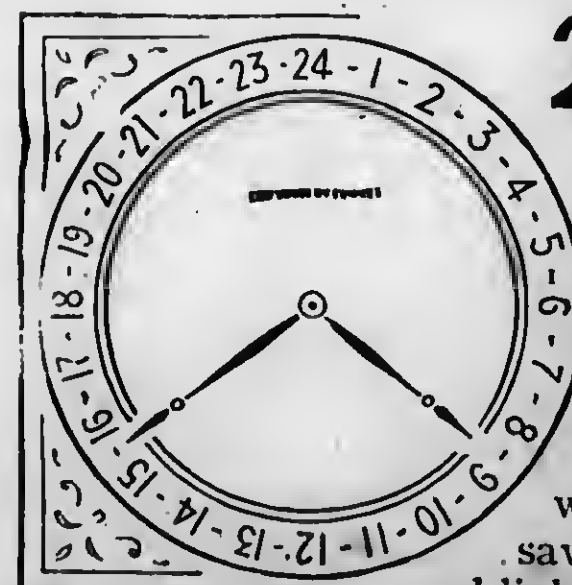
B. F. Ballanson, Recording Steward, Centerville and Verdunville, La.: Our Quarterly Conference was convened by V. Chapman, P. E. Sixty members on the roll. We increased Presiding Elder's salary 20 per cent, and we increased the missionary money 48 dollars. Our good pastor, John Wilson, and family are here rejoicing over the work. We have started a revival and received 6 probationers.

Thousands suffer from Catarrh or cold in head and have never tried the popular remedy. There is no longer any excuse, as a 10 cent trial size of Ely's Cream Balm can be had of your druggist or we will mail it for 10 cents. Full size 50 cents.

ELY BROS., 56 Warren St., N. Y. City.

A friend advised me to try Ely's Cream Balm and after using it six weeks I believe myself cured of catarrh. It is a most valuable remedy.—Joseph Stewart, 624 Grand Avenue, Brooklyn, N. Y.

The "Stone Rolled Away" is the best Easter Program. It is complete and requires no supplement. Published by the Book Concern especially for this occasion. Can be had in any quantity for \$1.25 per 100, post paid, at this office. Give us your orders.



24 hours make one day.

You can't make any more out of them—by the clock.

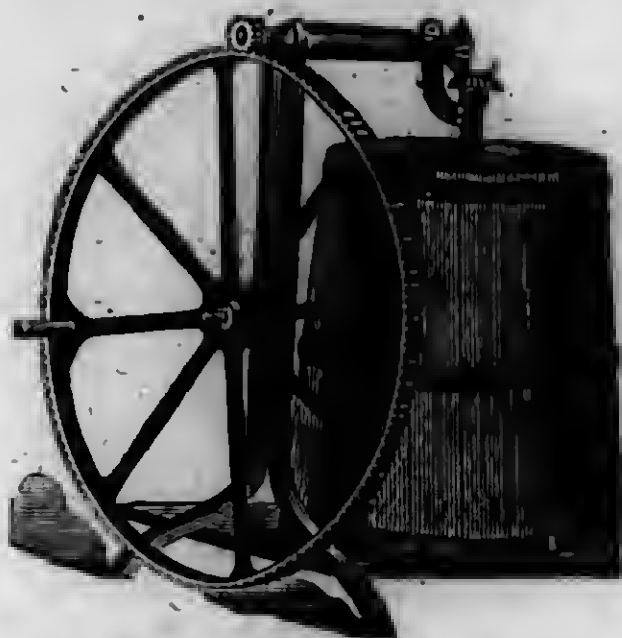
But wise women, progressive women, can make each day worth twice as much to them. Just by using Pearlina.

It isn't on wash-day only that Pearlina saves your time, and shortens

and lightens your labor, and lets you

do other and better things. It's every day, and in all the scrubbing and scouring and cleaning that makes hard work about a house. Pearlina is woman's labor-saver. It takes away that ruinous, tedious, tiresome rubbing.

Millions NOW USE Pearlina



THE QUEEN BUTTER MAKER. THE SCIENTIFIC WONDER.

As will be seen by the illustration above, which is the latest model. The Queen Butter Maker is unlike any device that has ever been invented for churning. At the bottom of the large tub shown is a screw propeller modeled exactly like the large screw propeller used on a large ocean steamer. The gearing of the machine allows 1,600 revolutions of this propeller in a minute, and agitates the cream a thousand times more strongly than the ordinary old-fashioned dasher churn. This immense agitation causes friction of the particles against each other and against the sides of the tub, causing the tissues to break, and the butter is almost instantly made and gathered. From a scientific point of view, the butter must come gathered in a few minutes—it does come, forming solid lumps at the surface in from 1-4 to 5 minutes, according to the quality of the cream.

The Queen Butter Maker Co., 19-1-2 E. Third street, Cincinnati, O., own the patents, and it is evident that the "Queen" is a thoroughly practical machine for making butter in a few minutes, that more butter is made from this process than by any other. Experts in all parts of the country do not hesitate to say, that they have tested the "Queen" over and over and pronounce it a wonder, that it is thoroughly practical, does just what it claimed for it and that the grain of the butter is finer, brought by this process, as that produced by any ordinary churn, and it is very easily cleaned.

Wherever the machine has been seen it has created the greatest excitement, and it is easily estimated that over one million of these Butter Makers will be required to fill the demand. It is low priced, simple in construction, and cannot get out of order.

How many millions of tired, worn-out women, whose backs and limbs have ached after the usual hour's or two hour's churning, would not sacrifice a new bonnet, or a new dress, or some other luxury, to secure a Queen Butter Maker that would make butter in a few minutes before breakfast.

Experienced canvassers state, "they never saw anything sell like the 'Queen,' they make easily from \$45 to \$100 a week, without a bit of trouble." A widow lady, Mrs. Byers, in Mississippi, with three children to care for, who had never sold anything before states, "she made \$7.50 a day in addition to taking care of her family."

The "Queen" is a wonder not only in butter making but in money making as well. It will certainly make in from a minute and a quarter to five minutes, according to the quality of the cream.

Merrill Cline, of New York, finds "that hard times or no hard times, when he makes butter in two minutes before a farmer's wife the handle of the old dasher lifts heavier than ever and they hustle around and get the price of the 'Queen' somehow." Mr. Burt, of Ohio, said: "He always draws a crowd when he makes butter with the 'Queen,' and people never tire of seeing the wonder over and over."

Agents find the Queen Butter Maker the easiest article to sell imaginable. The agent who makes butter in two minutes before eight or ten people is sure to sell six or eight at once. Agents easily make from \$12 to \$20 per day, and some as high as \$200 per month, when the weather is good. Write to the firm named above and secure an agency for the wonderful Queen Butter Maker, and see if you cannot sell from five to ten machines a day, and thus realize a profit of \$12 to \$30 a day. The Queen Butter Maker Co., is composed of well known business men of Cincinnati, whose standing is high, and our readers will be fortunate to obtain a position with them.

CONFERENCE NOTICES.

WESTERN DISTRICT, NORTH CAROLINA. Third Round.

Forrest City	April 3 4
Shelby and Fallston	April 10 11
Lincoln	April 14
Mt. Pelah	April 17 18
Gaston	April 24 25
Lenoir	May 1 2
Boone	May 8 9
Patterson	May 12
Wilksboro	May 15 16
Newton	May 22 23
Hickory	May 29 30
Marion	June 5 6
Asheville	June 12 13
West Asheville	June 12 13
Franklin	June 19 20

Epworth League and Sunday-School Convention will convene at Gastonia, June 24-27, 1897. Pastors and superintendents and presidents of chapters are expected to be there with good reports.

R. Smith, P. E.

PALESTINE DISTRICT.

Henne and Sutton	April 3 4
East Calvert Ct.	April 10 11
East Mexia Ct.	April 17 18
Winkler Ct.	April 24 25
Enfield	May 1 2
Palestine	May 8 9
San Augustine Ct.	May 15 16
Jacksonville Ct.	May 22 23
Buffalo and Jenette	May 29 30
Bryan	June 4 6
Bryan Ct.	June 5 6
Oakwoods Ct.	June 12 13
Madisonville Ct.	June 19 20
Leona	June 26 27

Dear Brethren: If you have not secured your "Easter Programs," do so at once. Arrange to have an Easter service at a place on your charge. Get the committees, Sunday-school, Epworth Leagues, and all the other help possible to make your collection for Mission a success. You may not be able to do a great deal, but what you raise will help your benevolent collection. Do not forget Dr. Scott and the Southwestern. Put it in every home. Do as I have asked and we will succeed. Yours for success,

W. A. Fortson, P. E.

NAVASOTA DISTRICT, TEXAS CONFERENCE.

The second Sunday in March, which is the 14th day, has been by mutual consent set apart as the day on which the children shall give their birthday collection for Dr. M. C. B. Mason's new century plan. The Church has written me, Now, I write you: Will you see that the day is observed? I have written Dr. Mason and given him each of you postoffice addresses. "The time is short and we must work with haste!" The plan is simply this: each child is to give at least one cent for every year old he or she is, they can give five cents for every year, but no lower than one cent for every year.

Remember, brethren, these small mites count on your general benevolence. Come, let us see how many of you will heed the call of the Church. In behalf of Dr. Mason's New Century plan, I am yours for success,

W. L. Duncan, P. E.

Navasota District, Tex.—Send to New Orleans and get your Easter Programs in time. With hard and earnest work, you can raise two-thirds of your benevolence, if not all. Yours for success, W. L. Duncan, P. E.

(The "Stone Rolled Away" is the best Easter Program, and can be had in any quantity for \$1.25 per 100, at this office.—Pub.)

"BROWN'S BRONCHIAL TROCHES" gives relief in all Bronchial Affections. A simple and safe remedy. Avoid imitations.

Women

Who are nervous, weak, worn out with local troubles find pure blood, nerve strength, and perfect health in Hood's Sarsaparilla.

We do not say the above to raise false hope. It has been the experience of many, very many women in those intensely trying periods which demand and consume so much

Nervous

force—those special physical trials we delicately indicate by merely using the words—Maid, Mother, Matron.

Like a confidential friend we suggest the use of Hood's Sarsaparilla, a reliable blood purifier and tonic; it has helped many others and will help you.

"I was in poor health five years, broken down in strength, and appetite all gone. Local troubles and other weaknesses intensified my misery. Nervous sick

Headaches

dizziness, heartburn and pains in my back made me think I should never be well again. A friend prevailed upon me to try Hood's Sarsaparilla. I soon began to improve and in six months it restored me to better health than for years. I have found Hood's Sarsaparilla a grand medicine for all troubles peculiar to

My Sex

I am now strong and healthy and can do a good day's work. I stand by Hood's Sarsaparilla, for it cured me after other medicines failed." MRS. LUE DIER, Carlinville, Illinois.

This and many similar cures prove that

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are purely vegetable, carefully prepared. 25 cents.

THE CELEBRATED STUDEBAKER.



Next to the horse, the farmer's best friend is his wagon, and he should have the best that money will buy. THE STUDEBAKER IS THE BEST, and is known as such the world over.

Why experiment with an inferior and cheaper wagon when you know what the Studebaker is.



It is the same with BUGGIES, and everything else in the vehicle line made by

Studebaker Bros., Mfg Co.
SOUTH BEND, IND.

BELLS

Steel Alloy Church & School Bells. Made for California. The C. A. BELL CO., San Francisco, Cal.



BOOK CONCERN BARGAINS.

BAPTISM: An able treatise by Rev. A. G. Houston, P. E. Mississippi Conference; 25 cents.

BIBLES: All kinds and prices. Send for list.

CATECHISMS OF OUR CHURCH: No. 1, 40; No. 2, 55; No. 3, 70. Cloth bound in one volume, 25 cents.

CLARKE'S COMMENTARY: 6 vols. Imperial 8vo. Old Testament, original; New Testament revised by Daniel Curry, D. D. Cloth, leather titles, \$10.00; sheep, \$15.00.

LESSON COMMENTARY ON THE SUNDAY SCHOOL LESSONS for 1897: To pastors and teachers, \$1.

PEOPLE'S COMMENTARY: Inexpensive, brief notes on the New Testament, designed to assist Bible students and common readers to understand the meaning of the inspired Word. By Amos Binney and Daniel Steele, \$2.50.

COLORING MAN IN M. E. CHURCH: by Hagood, 90 cents.

DISCIPLINE OF THE M. E. CHURCH, 1896: Cloth, 30 cents. Flaps, 70 cents; by mail, 75 cents. Morocco, extra red under gold edges, \$1.00; by mail, \$1.05.

THE S. S. COMMENTARY.

What are its Chief Features?

1. THE COMMENT.

Each lesson has about seven pages of explanation. These are scholarly and accurate, but written in an easy popular style. The most eminent Biblical commentators have been laid under contribution, and the strongest obtainable light is thrown upon the dark places of the text.

2. THE PRACTICAL APPLICATION.

In such simple, everyday English as a teacher would use to a class, the truths of the lesson are briefly and pointedly applied. It is this which gives the "ILLUSTRATIVE NOTES" its highest value to earnest teachers. In these applications Dr. Robert R. Doherty sustains his high reputation as a bright and instructive teacher of young people.

3. HINTS TO TEACHERS.

These answer the oft-heard question, "How shall I go at that lesson?" Dr. J. L. Hurlburt gives a clear analysis of the lesson, showing what is to be taught and how the thoughts are to be brought out. The outlines are so suggestive that anyone can easily expand them to suit his own needs.

4. ILLUSTRATIONS FOR TEACHERS

There are numerous anecdotes and illustrations. These are fresh and varied, being chosen from a wide range of life and literature. Often a story carries a truth better than a sermon, and these nutshell stories are so diverse that teachers in all grades may find some fit use for them.

5. PICTORIAL ILLUSTRATION.

A beautiful front-page frontispiece of appropriate design accompanies each quarter. There are also many vignettes and other illustrations.

6. SUMMARY.

Three hundred and seventy-six octavo pages. One hundred and thirteen pictorial illustrations. Numerous maps, charts and blackboard pictures. Many illustrative anecdotes. Masterly plans of teaching. List of books for further reading and reference. Pithy applications of truth. Thorough explanations of difficulties.

Regular Price, \$1.25.

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BOOKMAKER'S CORNER

Appleton's Popular Science Monthly for March has something for every reader who has any interest in science, and much for most readers. The "Confessions" of a Normal-School Teacher, by M. H. Leonard, is a breezy comparison of the training for teaching afforded by the college and by the normal school. The modes of obtaining and manufacturing India Rubber and Gutta-percha are described by Clarke Dooley. State education and the conflict of belief with science are the subjects discussed in the Editor's Table. New York: D. Appleton & Co. Fifty cents a number, \$5 a year.

"The Cumberland Mountains and the Struggle for Freedom" is the subject of a very valuable article by Rev. Wm. E. Barton in the March number of the New England Magazine. The devotion of the mountaineers of Kentucky and Tennessee to the cause of freedom and of the Union was something almost without parallel in the history of those days which tried men's souls. Had the sympathies in that region been against the Union instead of with it, it would be hard to say what the result would have been. His article is illustrated. Warren F. Kellogg, 5 Park Square, Boston, Mass.

The Season of March is full of pretty novelties in dress. Many beautiful costumes are represented for ladies and children's wear. The art work is unusually well represented in this month's Season. All mothers should see to it that this valuable book should be on their tables. The International News Co., New York.

Teachers and Students Should Take Horsford's Acid Phosphate.

It supplies just the material that is most wasted by brain work and nervous exertion—the phosphates.

NOTICE.

To the Pastors of the Houston District, Texas Annual Conference: The second Sunday in March which is the 14th day, has been set apart as the day on which the children will give their birthday collection for Dr. Mason's century plan.

Please observe the day with the greatest possible success.

Your brother for victory,

William Bartly.

BEAUTIFUL SEA SHELLS.

Since coming south I have received numerous inquiries for sea shells, and I have made quite a collection, both from our own coast, the coral reefs and some lovely ones from the West India Islands. I will mail a dozen or more different kinds, on two alike, to any one who sends a stamp for postage.

Mrs. F. A. Warner, Jacksonville, Fla.

VALUE OF THE SUNFLOWER.

In the poorer districts of India, and Europe also, bread is made from sunflower seeds, and it is much depended on by the natives as a continuous article of diet. The same food is used for the cattle, only in feeding it to them the seeds are not threshed out, but the head is all cut up together. When the head is not cut up for fodder, the seeds are threshed out, and the head and stalk are used as fuel. When young the stalk is stripped of the head and fed to cattle as fodder, precisely as we use cornstalks. If too old and tough for this purpose, they answer for fuel purposes, being brittle and burning fiercely. One acre of sunflowers will yield a number of cords of good wood, and a few acres will furnish a good sized family with a winter's fuel.

Many people regard purified and

refined sunflower seed oil as not inferior to the ordinary grade of olive and almond oils for table uses. It is used quite extensively to adulterate salad oils, but though palatable and flavorless, and of a beautiful pale amber color, is not generally accepted, by any means, as a salad oil. In Maryland, it is made in considerable quantities to supply the Baltimore trade. After the oil has been expressed from the seeds, the residuum is made into cakes by the factories and are sold at a nominal sum. They are used for cattle food, and while not so nutritious as the fresh seeds, it still makes very acceptable food.—Southern Cultivator.

HUNTSVILLE DISTRICT.

First Round.

Huntsville Mission	March 13 14
Scottsboro	March 20 21
Stephenson	March 27 28
Lin Rock	March 29 30
Triana	April 1 2
Mt. Moriah	April 6 7
Cedar Grove	April 10 11
Oakland	April 17 18
Athen	April 24 25
Guntville	May 1 2
Blountsville	May 8 9
Courtland	May 15 16
Sheffield	May 22 23

The District Stewards will meet at Oakland, April 17, at 10 o'clock a. m., Israel Townsend.

NERVOUSNESS AND INSOMNIA.

A PROMINENT FARMER OF KANSAS FINDS A CURE.

From the Capital, St. John, Kansas.

Hearing that J. H. Detwiler, a prosperous farmer who resides about three miles east of St. John, Kansas, has been using Dr. Williams' Pink Pills with marvelous beneficial results, a reporter of the Kansas City Star called upon him for an interview regarding the matter. We found Mr. Detwiler a full, and apparently well preserved man of seventy years. Upon our interrogating him concerning his use of Pink Pills he gave us the following, and with his entire consent to its publication.

"I had been troubled for several years with extreme nervousness. At first it did not prevent me from attending to my farm duties. About three years ago, however, I began to grow rapidly worse, then my nights became sleepless, and I could not sleep two hours in an entire night. I became terribly affected too with indigestion. I became alarmed at my condition, and consulted a physician. One doctor told me the trouble was insomnia, and I took his medicine for that, but without relief. Another told me it was nervous prostration, but his medicine had no more effect than the same amount of water. Finally, seeing Dr. Williams' Pink Pills advertised, and noticing particularly the testimony of a person who had been cured by them of a very similar disease to mine, I determined to try them. I called upon our local druggist, Mr. J. Stivers, and procured a supply. I began taking them, and in a very short time my nervousness was less severe. After I had given them a thorough trial, I found myself entirely cured. I can now lie down at night and go to sleep without the slightest trouble. Furthermore the cure has been permanent, and I can recommend Pink Pills to all who are afflicted as I was, for their equal cannot be found.

Dr. Williams' Pink Pills for Pale People are now given to the public as an unerring blood builder and nerve restorer, curing all forms of nervousness arising from a watery condition of the blood or shattered nerves. The Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for 2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medical Co., Schenectady, N. Y.

OLYMPIER CHURCH
Schenectady, N. Y.

The Peerless Advocate

Is all that the name implies:

A Strictly First-Class SEWING MACHINE.

HIGH ARM. - LIGHT RUNNING NOISELESS.
WITH ALMOST UNLIMITED CAPACITY.

PRACTICALLY TWO MACHINES IN ONE



STYLE No. 4 PEERLESS "ADVOCATE" MACHINE.

The Southwestern one year and this Machine in Oak or Walnut for only \$18.00.

We ship our machines direct from the factory. A machine made in the best possible manner, by the most skillful mechanics, with the choicest material, elegant in appearance, simple in construction, durable as iron and steel can produce, with sewing capacity unlimited.

The Peerless Advocate is fully warranted for ten years, but will last a lifetime and outwear any two of the highest priced sewing machines made.

A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

PERFECT IN EVERY RESPECT.

A SELF-SETTING NEEDLE and SELF-THREADING CYLINDER SHUTTLE are used in the Peerless Advocate High-Arm Sewing Machines.

THE SELF-THREADING SHUTTLE.

Is so simple that with two motions of the hand backward and forward the shuttle is threaded.

THE WOODWORK IN OAK OR WALNUT IS THE BEST that can be procured; finished and of modern design, making it handsomer than the ordinary style of woodwork.

NO. 4 MACHINE, (Same as Out)

Drop Leaf Table, Gothic Cover, Case of two Drawers at each end, and Center Drawer. Price \$50.00

EXTRA ATTACHMENTS

In velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.

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THEY LIVE IN OUR MEMORY

..... Give Name and Place Distinctly.....

Lovelady, Texas. — Sister Chainey Ashmore, a member of the White Rock church. Age 83 years. P. L. Jackson, P. C.

Center Point, Ark. — Bro. Peter Jones, Feb. 26, in full triumph, age 108 years. Bro. Jones prayed to the Lord to take him; he leaves three daughters and one son. He is the grandfather of Rev. W. R. R. Duanean. A. T. Stephens.

Little Rock, Ark. — On Feb. 20, my dear grandfather passed away from earth to a home above, in great peace. A life-long Methodist, I cannot say when he joined the church. He was born some time in 1782, in South Carolina, which according to his account, would make him 115 years old. He died at the home of his daughter, Caroline Hill, Center Point Ark. W. R. R. Duanean.

Pine Bluff, Ark. — Sister Mittie C. Harston, wife of Rev. D. B. Harston, pastor at Hensley, Ark., died at Pine Bluff, Feb. 18, in full triumph. She had been in bad health for more than a year; and in company with her husband was moving to their field of labor, but not being able to take the journey at once had stopped over in Pine Bluff a few days. The funeral services were conducted by H. P. Strong at St. James M. E. Church. Bro. Harston has our prayers that God may sustain him in his bereavement. H. P. Strong.

Departed this life in full triumph of faith in Christ, Bro. Henry Mills, Feb. 12; he was 28 years old; he leaves a host of relatives to mourn.

H. A. Sorrell.

Jefferson, Texas. — Bro. Jas. Williams died Jan. 11, 1897.

Bro. A. Stroag, a deacon of our church, died Jan. 21, 1897. Age 76 years.

Sister Eliza Johnson died Jan. 31, 1897. Age 52 years.

Sister Kizie Smith died Feb. 1, 1897. Age 55.

Sister A. Lemons died Feb. 2, 1897. Age 35.

Sister Terrel died Feb. 7, 1897. Age 59. S. E. Ewing, P. C.

Yazoo City, Miss. — Sister Emma Ross was born 1840, converted 1872. Lived a faithful Christian for 25 years. She was a strong pillar of St. Mark's Church. She was the Treasurer of the Epworth League. Has lived a Methodist for 25 years. She always called it home. She leaves 7 children and a loving husband. W. L. Lamb.

Charlotte, N. C. — Simpson Chapel

mourns the loss of one of her most loyal members, Bro. William Skeaks, who departed this life Feb. 21. Aged 69 years. He was happily converted at ten years of age and ever lived a faithful and consistent Christian life, and was always a Methodist; he came to this place about 28 years ago and was connected with the church, and was among her first members; a faithful class leader and trustee. He was indeed a "pillar" in the church and withal a great man. As we contemplate his life and death we are constrained to say with the Psalmist: "Mark the perfect man and behold the upright for the end of that man is peace." His funeral was preached by Rev. T. Wells, P. E., of the Greensboro District, and his lifelong friend, assisted by the pastor and a number of the ministers of various churches in the city. J. W. Davis, P. C.

Rosedale, La. — Bro. Samuel Collins, a member and officer of Hartzell Chapel, Feb. 23, in full triumph of faith. He leaves a wife and six children. I. R. Scott, Pastor.

Slaughter, La. — Sister Noah Green, a faithful member of Marshall Chapel, Feb. 10, age 48 years.

Bro. Jules Johnson, Jan. 23, a member of St. Paul M. E. Church, age 75 years. Rev. M. J. Dyer.

Jeanerette, La. — Sister Rose Nathan, a faithful servant of God, and one of the founders of St. Peter M. E. Church, died Feb. 21. Funeral was conducted by the pastor.

Rev. C. W. Kershaw.

Brookhaven, Miss. — February 27, Eliza L. Crump, the older of two daughters of Rev. B. L. and Mrs. J. R. Crump, a most amiable young Christian and faithful member in our Church, fell asleep in Holly Springs, Miss., where she was attending school. In her last moments, in the blessed assurance of the eternal life that awaited her, in perfect composure, she repeated the soul-cheering hymn, "How firm a foundation ye saints of the Lord." A short time before she expired, she asked her father to tell her mother, sisters and the other members of the family to meet her in heaven. Then leaning on the promise of the blessed Master, passed away. Her remains were brought home for interment. Funeral at St. Paul M. E. Church, conducted by I. L. Pratt, P. E., and P. D. Gullage, P. C.

We loved her; yes we loved her,
But God loved her best;
So God has taken her
From this world of sorrow
Into his blessed rest.

Mrs. E. B. Pratt.

Sister Emma Moore, a faithful member of our church at Cook Chapel, fell asleep in Jesus, Feb. 26th. She leaves a husband and six children.

H. T. Hampton, P. C.

A POINT TO REMEMBER.

If you wish to purify your blood you should take a medicine which cures blood diseases. The record of cures by Hood's Sarsaparilla proves that this is the best medicine for the blood ever produced. Hood's Sarsaparilla cures the most stubborn cases and it is the medicine for you to take if your blood is impure.

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FARM AND FIRESIDE.

Record of a Razor-Back.—The razor back hog has been a fruitful theme for years, and has served as a target of ridicule until it has become a chestnut. Not long since a Florida farmer slaughtered a piney-woods razor back that supplied him with nine gallons of lard. He had been raised in the woods and foraged for all he ate until put up to fatten. And the razor back again comes to the front.—Southern Cultivator.

POULTRY FEED.

Dry food is best for chickens. Burying grain usually does away with idle hens.

Healthy fowls pick up their food quickly and relish it.

When it can be done, it pays to grind bone for poultry.

Fowls having a good range gather a good variety of food.

The morning feed should be warm and fed as early as possible.

With poultry, as with everything else, good feeding always pays.

Stale bread soaked in milk makes a good feed for young poultry.

Feeding soft feed exclusively is almost certain to induce disease.

The true secret of profitable breeds is in the feed and care given them.

Cooked corn meal is much better than raw to feed to young poultry.

Care and cleanliness in feeding fowls will be richly repaid in better health and thrift.

Oats boiled in milk and given three times a day makes a good ration to fatten geese. Give them all that they will eat.

In feeding for eggs, good judgment is required to steer between extremes of insufficient nourishment and overfeeding.

The feeding of whole wheat tends to produce a healthy growth, the feed, the muscular tissues and aid in egg production.

Ducks will eat all sorts of coarse food, such as cabbage, chopped turnips, etc., and do well on it, and while they are voracious eaters, they can be fed very cheaply.

When the turkeys have been kept growing from the start, as they should, three weeks of good feeding is all that is necessary to put in a good condition for the market.

Turnips, beets, carrots and the cabbage that have failed to head up properly can be used to a good advantage in feeding poultry during the Winter. Better results can always be secured if the fowls can have something green during the Winter, or something that will in an emergency take its place, and any one of these things can be used to a good advantage.—Southern Cultivator.

YOUNG CHICKENS.

Young chickens must be kept growing if the most is made out of them.

Young chickens being finished for market should be fed separately from the other kind of fowls.

Weak legs come from forced growth, high feeding and close confinement, but it is not necessarily dangerous.

Care must be taken to keep the drinking vessels of the young chickens clean, or else sickness and general nothriftiness will result.

Do not attempt to keep too many chickens in a flock; more money can be made from a small flock well kept than from a large number that are neglected.

If the best profit is to be realized from raising early broilers for mar-

ket, it is very important that they be made ready for market in as short a time as possible. Broilers ought to average two pounds each when sent to market, and if they are kept healthy and thrifty and well fed they will weigh this by the time they are ten weeks old. The feeding has an important bearing on this: When first hatched they should be fed every two hours; this should be kept up until they are ten days old; after this, feeding five times a day will be sufficient. It is always an item to feed liberally, to give all that they will eat up clean, but no more than this should be given, as it will only add to the cost without corresponding profit. Feed something of a variety, as this helps to keep them with a good appetite. Very little exercise is needed when they are grown especially for market. Keep clean, give pure water and wholesome food so as to maintain good health.—Southern Cultivator.

The true secret of plowing is not the ability of turning the straight furrow, but the best. He plows well who can turn even furrows all over the fields of a proper depth all the time, covering evenly and well. The farmer should know when to plow deep and when shallow; when to turn a back furrow and when not to do so is also an essential thing to know. One of the most difficult tasks is to open up a land, and yet it is easy enough if the plowman is posted on the "know how."

How to co-operate to a practical purpose is what farmers most need to learn as a means of general progress.

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When a train is discovered rushing on to a collision, it is a thrilling instant as the engineer whistles "Down brakes!" and reverses his lever. Brakes alone are not enough; the whole propelling power of the engine must be reversed and made to work in the opposite direction. That is how it is sometimes with disease.

There are times when the system is flying along the track of disease at such a frightful pace that no ordinary methods will prevent disaster. There are plenty of medicines which act merely as brakes to "slow up" the disease and put off disaster for a little while; but that isn't enough. What is needed is a medicine that will instantly reverse the entire wasting, degenerating process.

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Marshall, Mo.—I am inquiring for my mother. Her name is Harriet Moxley; she belonged to a man in Wheeling, W. Va., by the name of Hamilton Woods; she was sold South about 42 years ago, to New Orleans. There were also two children sold with her; their names were George and Mella Moxley; leaving five children behind, whose names were Ann, Mary, Lewis, William and Alice. This is Lewis Presley Moxley. Address me at Marshall, Mo., or Rev. J. W. Brown, pastor of the M. E. church.

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Summit, Miss.—Mr. Andrew Miller and Miss Alice L. Cook, March 4. P. Blue officiating.

Quitman, Miss.—Feb. 22, at Mount Zion M. E. Church, Mr. Lewis Benton to Miss Emma Bartee. They received many valuable presents. We wish the happy pair a successful life. Both are members of the Church. R. L. Carpenter officiated.

Port Allen, La.—Jan. 28, Mr. Henry Douglas to Miss Albertha Franklin.

Feb. 11, Mr. John Davis to Miss Rose Sandford.

Feb. 24, Mr. Joseph Wiggins to Miss Azena Lejenn. H. A. Sorrell officiated.

Jeanerette, La.—At the residence of of the bride's family, Mr. Henry Davis to Miss Clara Johnson, Jan. 28.

At the residence of the bride's father, Mr. Valery Landor to Miss Pennie Washington. Rev. C. W. Kershaw officiated.

Melville, La.—On Feb. 25, Mr. J. Sumner to Miss Julia Lepout. The bride is one of the leading ladies of Donaldsonville and a splendid school teacher. Bro. Sumner is a splendid farmer and a Sunday-school worker in our church. H. A. McClellan, P. C., officiated.

Conshatta, La.—Feb. 23, Mr. ENIS Murphy and Miss Belle Johnson, members of the M. E. Church. T. P. Norris officiated.

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Chicago limited,	6:30 pm	Chicago limited,	9:00 am
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati.			
Fast mail.....	8:30 am	Fast mail.....	6:30 pm
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No. 3.....	6:30 pm	No. 4.....	9:00 am
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No. 5, Memphis Express.....		No. 6, Memphis Express.....	
No. 11, Vicksburg express.....		Vicksburg express.....	
No. 23, Baton Rouge acc.....		No. 24, Baton Rouge acc.....	
No. 25, Baton Rouge acc.....		No. 26, Baton Rouge acc.....	
Louisville and Nashville.			
No. 3, fast ex.....		No. 6, fast mail.....	
No. 7, coast acc.....		No. 4, fast ex.....	
No. 1, lim. ex.....		No. 8, coast acc.....	
No. 5, fast mail.....		No. 2, lim. ex.....	
Sunday ex.....		Sunday ex.....	
Texas and Pacific.			
No. 52, Ft. Worth and Cal. ex.....		No. 53, Cal. ex.....	
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3 Coast acc.....	9:30 p.m.	1 Lim. Ex.....	5:05 p.m.
2 Lim. Ex.....	7:50 p.m.	6 Fast Mail.....	10:25 p.m.
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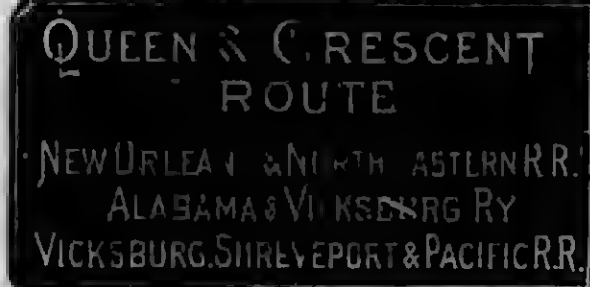
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If a Money Order Post-Office or an Express Office is not within your reach, your Postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

March 1 to 8.

Lizzie Lomax	G. R. Smith
J. W. Weakley, *1	J. H. Swann, **1
T. P. Norris	E. L. Scruggers
E. D. Giddings	F. H. Bunton
1st German Church	S. Duncan
C. Monroe	W. R. Butler
H. Taylor	M. White, *1
E. H. Scott	D. C. Laey, **1
C. W. Whithead, **	A. Saulshury
B. I. Adams, *1	D. J. Price
H. J. Carter	M. Seither
Geo. Johnson	Wm. Sticklaad
J. W. Stoa, **1	H. J. Davis
W. A. Dobson	D. W. Talbot
J. F. Marshall	E. Baptiste
E. D. Wright	C. I. Hood & Co.
E. H. Clark	C. D. Crockett
W. S. Leake, *1	E. C. Slade, *1
A. Jackson, *2	J. W. Parks, *2
J. F. Fisher, *1	G. W. Arnold
L. P. Moxley	T. S. Moore, *1
P. G. Brodoux	S. B. Danley, *1
Wm. Porter, 1	J. C. Phillips
T. S. Johnson	G. W. Arnold
Mack Heason, *2	G. W. Staples, *1
B. H. Forest	B. F. Woolfolk, *1
R. C. Hicks	R. McAlpin, **1
E. C. Golns	S. D. Troupe
I. C. Clemons	J. H. Everett
I. L. Pratt	J. P. Calvin
A. Jackson	P. Landry
B. M. Huhhard	C. L. Seward, 1
Wm. McMorris, 2	P. Powett, 1
E. E. Rosseau	M. L. Baldwin
Geo. W. Beaman	

* Yearly

** Part Yearly

That Hood's Sarsaparilla purifies the blood and relieves a vast amount of suffering is not a theory but a well known fact.

We have received a copy of the Spokane Kootenai folder and map. The text of the folder gives a succinct history of the country. A copy will be forwarded to any of our subscribers, who may apply to Chas. S. Fee, General Passenger and Ticket Agent, St. Paul, Minn.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind, colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

WANTED TO BE KNOWN

NOTICE.

To the Presiding Elders and Pastors of the Central Alabama Conference: We, the Secretaries, were made publishers of the Minutes of last Conference. Because there was not enough money raised to publish the Minutes while at the Conference, the Secretary was asked to divide the balance to be raised equally among the five districts, and each Presiding Elder was to collect the same and send to the Secretary. The amount being \$7.50 to each district. This I did before leaving Opelika, hoping to have all the money by this time. One of the Elders gave me \$1.25 of his part there. Nothing has been received since. Minutes have been ready for the press nearly two weeks. I am only waiting on money.

Dear Elders, please send the money for the Minutes. As our printed Minutes are the journal of the Conference we can't well afford not print them.

The Opelika District does not appear in the list of appointments in the Southwestern—suppose it to be an oversight of the printer—nevertheless there is an Opelika District in the Central Alabama Conference.

Respectfully,
J. S. Todd.

A SECOND APPEAL.

To the Pastors in Charge of the Upper Mississippi and Mississippi Conferences: Dear brethren, I am now making my second appeal to you for help. Will you, at this critical moment, give a deaf ear to our cries, or will you as Christian co-workers respond to your Christian duties and obligations? Natural Agencies combined with other conditions are bringing us sensibly to a crisis here, relative to this work.

Will you allow this renewal of spirit to become dormant, or will you turn it into account? Members of other Christian churches have promised to contribute to us liberally at this, the second appeal.

The site has been carefully selected, and confirmed by Elder McDonald.

The plan for construction has been considered. Brethren, these are points that must be regarded by every Christian minister. Now, we want a church here at this place, to shelter our members, and we want it dedicated on the 4th Sabbath in April; can we do it? We can if we will. Therefore, on or before the third Sunday in March, please send in your contributions.

One dollar, which we hope will be the minimum from each pastoral charge, will answer this appeal. Can we get it?

We also solicit the aid of others who desire to promote a good cause.

All contributions will be acknowledged through the Southwestern.

Address, W. H. Golden,
Water Valley, Miss.

ALEXANDRIA DISTRICT.

We held our first Quarterly Conference at Lake Charles, Warren Chapel, on Jan. 30. We began our work; Sunday was a rainy day. No one came out to the church, but we stopped over until Friday.

Lake Charles is a growing little city; and about the prettiest in the State. Here we found Bro. T. Larkins at his post, with a faithful membership of thirty-five holding the fort, leading the city of Lake Charles. We had quite a revival. Every sinner in the house came forward for prayer. We come now to Boonville, and found

Bro. H. C. Gair at his post doing the work of the Master. Here he waged war with Satan, and nineteen precious souls united with the church. August 12, the District Conference will be held at this place.

Our next point was Cheneyville, with Bro. Price. He has taken hold of the work and is going right ahead. He has his work at heart. This is a grand people; they have a parsonage with eight rooms. The church could not hold the people here. 15 united with the church. At Morrow Station, Wiley Chapel, Bro. A. Kiel has things in hand. Although he has only one or two members, he has a good Sunday-school of sixty-five. The writer, with the preacher, went to see Mr. Morrow, and he donated a lot 75 by 50 feet for a parsonage. At Bunkie, Bro. N. Randolph is starting off all right. We have a lively people, every sinner in the house came forward for prayer, and the good work is still going on. We went from here to Alexandria to meet Bishop McCabe and Dr. L. G. Adkinson. We cannot state here the great things, the good things, we heard from this man of God. That sweet soaster, Bishop McCabe. We expect great things to come out of his visit to Alexandria.

Cottonport, 46 miles from Alexandria, 16 miles from Bunkie, Union Chapel, Bro. William L. Amos is doing a good work, and is planning to build a new church. Several precious souls united with the church. At Moreland and Willow-Glen, a supply, we walked five miles looking for the preacher who had gone home. We hailed the train here with a torch; it lands us at Alexandria, where we always find a cordial welcome. At Pineville charge Bro. Obbe is in the midst of a great revival. Sinners are coming home to God. Bro. Obbe is the right man in the right place. Bro. E. B. Richards has hold of the people and is going on to success. Backsliders are returning home, the people love Bro. Richards. There they are planning to build a brick church. Prof. Cornelius Johnson has wonderfully increased the number of students. The Alexandria Academy has a bright future. Prof. and Mrs. Johnson are doing grand work and are much loved by all. Every local preacher and officer promises to take the Southwestern.

F. Walker, P. E.

Grand possibilities are opening up for the people than were ever presented, for industry. The toll gates on the highway of civilization will decrease in number, and the highwayman will "hold up" industrial communities will find their occupation slipping from them.

The "Stone Rolled Away" is the best Easter Program. It is complete and requires no supplement. Published by the Book Concern especially for this occasion. Can be had in any quantity for \$1.25 per 100, post paid, at this office. Give us your orders.

A method for purifying water and for keeping it sterile, or in other words, to destroy and prevent bacteria, is to put alum in the water. Tie a large lump of alum securely to a long string and swing it around a few times in a tub of water, or pull it up and down a few times. It makes the water brilliantly clear for laundry or bath.

HEISKELL'S Ointment doesn't merely benefit, but cures all diseases of the skin, eczema, tetter, scald-head, etc.

HEISKELL'S Pills assist the Ointment by purifying the blood. Ointment 50c, Pills 25c. At druggists or by mail. J. HEISKELL, BOWLING & CO., 541 Commerce St., Philadelphia.

HALL'S Vegetable Sicilian HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

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C. E. LIBBY, S. T. D., Pres.

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Berean Lesson Pictures (Quarterly), 12 cents, (copy of Leaf Cluster.)

Berean Beginner's Lesson Quarterly, 6 cents; for junior scholars.

Berean Intermediate Lesson Quarterly, 6 cents; for intermediate scholars.

Berean Senior Lesson Quarterly, 20 cents; for advanced scholars.

Leaf Cluster (Quarterly) \$4.00; colored illustrations of the lesson.

In ordering please write plainly. These rates are for four quarters, or one Year, as subscriptions for the periodicals can be for one or more quarters, as desired, at proportionate rates.

All subscriptions must expire with end of quarter (March, June, September or December).

Orders should be sent in at least two weeks before expiration, so there may be no break in the lesson.

In addition to these publications, we can furnish all the Sunday School Requisites, and the best books.

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EATON & MAINS,

408 Carondelet St. New Orleans, La.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, MARCH 18, 1897.—Vol. 32 No. 11.

EATON & MAINS, Publishers

COMFORT IN AFFLICTION.

Sometimes, with thankful hearts, we trace
The loving care the Father shows;
And recognize his wondrous grace
While smarting 'neath affliction's blows.
—Thomas Sullivan.

EDITORIAL COMMENTS.

Read! Read! Read!

Read something instructive and helpful.

Take a good subject in your mind and think it over, then write down your thoughts.

True friendship is unselfish.

Let every officer of the church study to know his duty and do it.

If you want to keep a thing going, tell it to the fellow who is constantly declaring he never meddles with other peoples' business.

The widow of Baron Hirsch is making lavish gifts to charities in France, England and Austria.

On his first Sunday in the White House, the President went to the Metropolitan M. E. church and heard a sermon by Bishop Newman. The text was: "I came not to call the righteous, but sinners to repentance."

Some people are so straight they bend backward; that is, they go from one extreme to the other. So it is with some who profess to be good; they are so angelic they lose their influence over ordinary mortals. God did not take an angel, but the man Christ Jesus to save men. He had love and sympathy for dying men.

Colorado, is the great free silver State, but the gold output last year was \$16,000,000. The Cripple Creek district alone was credited with more than \$10,000,000. It is thought this year's output will exceed that of last year.

Bishop Cranston believes that with five thousand dollars in hand he could put fifty thousand dollars' worth of Methodist church property beyond the peril it is in now.

Madame Lillian Nordica, the great singer, is the granddaughter of that eloquent Methodist preacher, the late Rev. John Allen, familiarly known throughout the church as "Camp-Meeting John Allen."

The Minutes of the late session of the Upper Mississippi Conference have been received, for which we thank Rev. F. G. Wilbon, the able Secretary. They are nicely arranged and edited, and well printed. The Conference did well in choosing its officers.

We regret to learn that Haven Normal School at Waynesboro, Ga., was destroyed by fire on the night of March 8. The loss was between five and six thousand dollars. Rev. W. H. Lovelace and family, who occupied the building at the time, barely escaped with their lives. The fire is thought to have been of incendiary origin.

A scolding preacher is a nuisance, for he not only injures his own cause but the interests which he may represent. We have yet to find one preacher who accomplishes any real good by scolding. A sour man deserves the pity of all good people. Any brother who has helped his cause by scolding will please write us his experience for publication.

HAS THE FREEDMAN'S AID SOCIETY SOLD ITS BIRTHRIGHT?

At the recent session of the Washington Conference, when Dr. Mason attempted to take subscriptions on the New Century Plan, the President Morgan College objected on the ground that by order of the society his school is entitled to all the collections of the Conference and that since he would not be allowed to take a collection in the New England Conference for Morgan College therefore he considered it unfair for one of the secretaries to secure any money for the society in the Washington Conference. After considerable parleying, the subscriptions were taken, but nothing much was secured for want of sufficient time to push the matter.

We must say just here that because of our recent connection with the kind of work in which President Wagner is engaged, which gives us the best kind of an opportunity to know something of the great financial struggle through which this school in common with many others is passing, we understand fully the great zeal that prompts the good Doctor to repel every effort to draw off even one dollar, from which he considers his legitimate income. These are troublous times for schools everywhere, and no man realizes it more fully than he who has the bills to pay.

However, we question seriously whether President Wagner's objection to a subscription or even a collection being taken at the time and under the circumstances was well founded. As we understand Secretary Mason's Plan, it contemplates no collection from any congregation in any part of the church. The money is to be raised by individual subscriptions to be paid, not by collections but by the individual so subscribing. There was no effort made to secure a collection at the time mentioned, but simply to invite subscriptions to be paid in four installments during the present quadrennium.

Then again, we understand that the debt of the Freedman's Aid Society was made while the society was establishing its schools, among which is Morgan College. This being true, it looks as though the whole territory of the society is responsible for the discharge of the same, but more especially that part of the territory in which the schools so established are located. And further, if the Washington Conference is to be exempted from paying any part of this debt, simply because it is trying to support its school, then every southern Conference, doing the same, must also be exempted.

But it may be held that Morgan College receives no appropriation from the general fund, but we must insist it does. It has not only all the collections and other contributions it may be able to secure from its two patronizing Conferences, the Washington and Delaware, but those also of the great Baltimore and Wilmington. That portion of the general fund appropriated to other schools comes from Conferences outside of their immediate territory and such are the collections from the Baltimore and Wilmington Conferences that go to Morgan. Now then, if our logic holds good, and we believe it will, if the territory which contributes to the support of this school must not for that reason assist in paying the debt against the society, then all the other territory which contributes to the support of other schools must be exempted for the same reason. This being true, the debt may never be paid. Thus it would appear that the society has sold its birthright, its credit goes down and it must eventually fail.

SEE THAT THE MINISTER IS PROPERLY PAID.

Why canvass the whole official board and lay awake nights planning to cut down or keep down the minister's salary? Do you not know that as a rule very few of our preachers are ever over paid. Then too as a rule it makes no difference how large the assessment is, most pastors in our church are paid according to their energy and skill as collectors.

Though a \$500 man has his salary fixed at \$1000, he will not likely receive more than the \$500, and a \$200 man will not likely get more no matter what the assessment. This because he must pay himself.

But aside from all this, in most of our charges the assessment can and should be increased without detriment to the charge. It is a fact that in many charges too great dependence is placed on the assistance heretofore granted by the Missionary Society in supporting pastors and presiding elders. But in view of the fact that this aid is being withdrawn more and more every year, the churches must provide for those preachers from whose work it is withdrawn by an increase of our contributions for their support. For if we have any pastors who are over paid, they are over paid, not because the assessment is so high, but because such pastors are worth so little.

A BRAVE AND HUMAN KING.

Who does not admire the pluck and good sense of King George, of Greece, who took such a brave stand against Turkey and the allied powers, on behalf of the helpless island of Crete. The Sultan of Turkey and his subjects have shown themselves on more than one occasion a murderous set of butchers and instead of the powers of Europe forcing the plucky king of Greece to withdraw from Greece, they ought rather keep their hands off and let the Turks learn a lesson. The powers seem to think the Sultan can be trusted, but King George has no confidence in him. He says:

"In the presence of the recent scenes of massacre and pillage, the burning of Canea, and the frightful anguish of the Cretans exposed to and menaced by the boundless fury of Mussulmans, our whole country was torn with remorse for its own responsibility. It assumed last year to persuade the Cretans to lay down their arms, but the misfortunes which followed forbid us again to undertake such a task. Even had we attempted to do it, our voice would have been only a feeble echo and would not have reached the Cretan people."

HE SHOULD HAVE BEEN TRANSFERRED.

Just before Bishop Newman held the Washington Conference, a brother out West, perhaps in Colorado, wired him saying, he had always desired to be pastor of a church in the Capital City of the Nation, hence desired to have the Bishop transfer and so assign him. Bishop Newman replied to the brother, "All right, I am sure our Colored brethren will give you a cordial welcome." To this he soon received a message, "I withdraw my application."

So much for this brother's ignorance; we really wish the Bishop had transferred him without letting him know the Washington is a colored conference.

OUR CONTRIBUTORS.

CHANGES THAT MUST COME.

L. M. Hagood, D. D.

The time has not yet come among us when we can leave any department of church work exclusively in the hands of the laity. The planning and execution of plans for raising funds for church purposes largely depends upon the ministry. Where the financial affairs of the church are properly conducted, much inconvenience, appearances of dishonesty and many troubles, if not church quarrels, are obviated; when this is done, collections for church purposes among us will cease to so fluctuate as to make them almost unreliable as a basis for future estimates. The most excellent and effectively successful plans will fail unless manipulated by experience and intelligence. Systematic working of our financial plans will increase our collections for salary, and benevolences. We are not raising as much money as we should for these purposes, and some of that raised is done in such a way as to be demoralizing to the people. Where a majority of any church are day laborers and tenants, it is all but impossible to carry out the plan of ascertaining at the beginning of the year, how much each member will give a year to support the church, the pastor and benevolences.

The reasons are plainly because their work and residence are tentative. But it is possible to have each member promise not less than twenty-five cents a week: fifteen cents for all purposes except the salaries, and ten cents a week for these. Two records of these collections could be easily kept and the reports made weekly at the class meetings: a card with fifty-two spaces, with name of church and name of class at the top, and place at the right for signature of the leader, and then the assessment for salary marked in the class book. Every member of our churches is either to pay twenty-five cents a week, or at least ten cents a week for salary, or else is not. If the latter, then they should be put on the list of "of those needing temporal aid." If a pastor should come to a charge where an assessment of ten cents a week for salary is in vogue and then permit it to be changed to five cents, he ought to and will suffer the consequences. To some the foregoing plan may appear faulty if not wholly impracticable, but it is better than no plan. It is believed that some of our churches have no financial plan at all, aside from regular public collections and entertainments. A church is certainly in a deplorable condition financially, and will eventually be so morally, which raises most of its finances by public suppers, shows, and because of this either rents the church building to or goes into partnership with every kind of show that comes along "to make a little money." In such churches it is easy to imagine that sinners and visitors would contribute more money to the public collections than such a membership. Is it strange then that spasmodic efforts only bring a pittance for God's Church? The average suppers given, where eating is the only benefit to the patrons and a few dollars to the church treasury, are a nuisance as well as a positive injury to the cause of Christ. Suppose there is a class of persons in the church always willing and ready to give a "supper for the church" at their houses or in the church, it should not always be permitted, because their time is worth something and they are usually too poor to furnish the provision and their time for nothing, and such churches are not able to pay them. In such cases, what are the inferences? Certainly the provisions furnished by the other members as donations that happened to be left after the supper, if given those who give the supper by themselves or others, would not pay them for the trouble. But this is not all; the provisions donated belong neither to the officers nor the committees, but to the church, and hence could not be honestly given to or used by the committee unless they pay for them.

When such entertainments are given on Saturday nights, they militate against the Sabbath service, even if those who wash the dishes do not break the Sabbath by cleaning up after twelve o'clock.

Such promiscuous and constant entertainments in any church are often sources of scandal. There is one rule with these that is almost invariable:

the kind of provisions used tells the kind of crowd expected, whether fish, etc., or ice cream, etc. But few of such entertainments, after counting the cost of material and time, ever make anything clear for the church. A collection of five dollars over the table, or in the baskets nets more to the church treasury, than ten dollars gross earnings from one of these gastronomic suppers. Any church wholly supported in this way is destined to always be an unknown quantity in every particular. Objections to properly conducted socials, concerts, cantatas, where food for thought as well as for stomach is supplied and where proper sociability is encouraged is not urged. These are beneficial when properly conducted. But where the salaries of Bishop, Presiding Elder and Pastor, and money for benevolences and improvements etc., are raised for the most part by these, and only supplemented by collections from members, they are demoralizing, harmful and contrary to the rules of the Discipline of our church. It is the duty of the pastors to teach the people systematic beneficence; this cannot be done when entertainments are the only methods used to raise money. Omnibusing benevolent money when raised is bad enough, but when at the Annual Conference funds appropriated for one cause are given to another to be ahead of some rival church, the case is worse. It has been repeatedly charged that instances have occurred where nearly all the money raised for benevolence by churches, has been appropriated to one or two societies to make a display when the report is made. What would result if some one of our Bishops should at Annual Conference require us to stand in our place and report: 1. How much benevolent money? 2. How much for each of the societies for which collections are ordered taken? 3. How did you raise the money? Was each cause presented separately? This would, it is thought, increase our benevolent collections at least one hundred per cent. We must educate, educate, educate our people along this line or lose our grip. There are doubtless some churches—though it is hoped the number is few—in which salaries are raised by entertainments or by personal tickets by the Pastor or Presiding Elder. Noting more certainly demoralizes any kind of financial plan than for a Pastor or Presiding Elder to have tickets printed thus: Received for Pastor's or Presiding Elder's salary, 25 cents. Signed P. C., or P. E..

No one could tell how many of these tickets were printed, how many were sold, who received them, nor how much money was received for them. Nothing could be more pernicious than this unless it is a Saturday night supper to raise these salaries. Every Presiding Elder and Pastor, who has a correct idea of church finances, knows the only way to keep matters straight is for each to give the Stewards a receipt for his collection. Some members might pay the P. E., who would not pay the Pastor and vice versa; but this is hardly possible since the Bishop, the P. E. and the Pastor are to share pro rata equally in the funds raised for salary. That is, should the Bishop get only half his estimated salary, then the P. E., and Pastor are only to receive such a proportion of the amount raised for salary, as theirs is of the whole amount raised. There is no legitimate way to dodge this. Let all our churches be brought up to a point where they will raise a certain amount for benevolence or salary, no matter who is the Pastor. Then they will have a standing that will be a great convenience to the cabinet in making the appointments and prevent the probability of putting a fifty-dollar saddle on a two-dollar horse; then the church will know what we can and will do.

THE MINISTRY OF TO-DAY.

Prof. B. M. Hubbard, B. D.

In considering this subject, it would be well to say that the writer is unbiased and free from ecclesiastic selfishness.

Within the range of my judgement, there is no subject of this, the evening of the nineteenth century, fraught with more significance than that of the minister of to-day.

It is significant because the true leadership of both church and state ought to be in the domain of the ministry.

Granting the above to be true, there is no question in my mind but that the ministry ought to be educated, pure, unselfish, self-sacrificing and thoroughly imbued with the Spirit of the blessed Christ. The writer is somewhat apprehensive, however, that these elements do not characterize the ministry of to-day as a whole.

No one can meet the present day demands of the ministry who has embarked on the ecclesiastic sea simply for fishes and loaves.

There are too many that embark this sea without the consciousness of the Divine call, without preparation, regardless of the weighty responsibility, who say they can "whoop-up" the people, and hence the painful result, no permanent nor intelligent growth in Christianity.

Brother, you can "whoop-up" some of the people all the time, but you cannot "whoop-up" all the people all the time. What is in the "whoop?" Nothing but wind.

Our people, to a large extent, are not disposed to do what they can toward the support of the ministry, the erection of decent edifices for the worship of God, the erection of comfortable parsonages, and even to look after the comfort and beauty of their own home with becoming pride, because of their training.

Bishop John W. Walden, D. D., LL. D., was very vociferous in his terms touching the state of affairs in Louisiana at the last session of the Conference. He practically said that the Conference was at a stand still, save in respectability of dress and numerical increase of the members of the Conference. But as for the support of the ministry, the building of churches and parsonages and the general spread of Methodism, we have not done what has been expected of us. The men of this Conference are practically young men, and you can count them on your fingers who have either taken a collegiate or a theological course. It takes brains to make an intelligent Conference. South Carolina will continue to boast and will have the right to as long as she can point to such men as Drs. Palmer, Minus, Middleton, Townsend, Wilson, Grice, and the Revs. Jacobs, A. B., J. D. Whitaker, A. B., B. D., B. F. Witherspoon and many others.

It is quite evident there is a "wedge" somewhere. Where is it, in the ministry or laity? The writer is forced to confess with shamefacedness that it is not with the laity, but with the leadership, the ministry.

Something over thirty-two years our Methodism has been in this state, "ranting and whooping."

Now what is the result, a membership of little over twelve thousand which ought to be manifold this number.

I am inclined to think it is not intended for us to "whoop," if so, we are making pretty poor business at it compared with our Baptist brethren, who claim a membership of seventy thousand in the state.

Come brethren, let us get down to solid work, full of Bible, full of the Holy Spirit, and go in for the glory of God and the edification of humanity.

"THESE THINGS OUGHT NOT SO TO BE."

By William McMorris, P. E.

I use the language of the apostle James as a basis of some things I wish to say.

Ministerial Hypocrisy.

This very prevalent malady, breeding suspicion and general mistrust in the ministerial ranks, when there ought to be just the opposite, is doing its share in hindering the kingdom of Christ. I know of no class of persons, who ought to impose greater confidence in each other, than the ministers of Jesus Christ. It is essential to greatest success. The familiar grin and smile of deceptive politicians, are fast becoming the tricks of the ministry. What was more detestable to our Saviour than the fact that "one of His disciples who dipped in the dish with Him was a hypocrite—a deceiver." Why destroy your usefulness in this way? "Your sins will find you out." You may deceive some of the people all of the time, but you cannot deceive all of the people all of the time.

As the ministers of truth let us be honest and truthful ministers. Again—

Respectors of Persons.

Some ministers pay special attention to suspicious and even well known, impure characters, in their congregations, whose manner of life is plainly seen in singularity of dress, and the often visits to the contribution table. Premiums, such as unusual politeness on part of ministers, the calling of such names publicly, and giving of front seats are granted them, for the sake of money. Ministers sometimes meet these characters abroad—on the cars, etc.—when what little embarrassment met at home disappears. The minister as readily approaches and is as much at home with them, as with the purest of the flock. What would be a better indorsement of their way of living than this? What would more encourage and embolden them in living such lives? What would be a stronger inducement to the good and pure to live the life of the impure? What greater obstacle to the success of your strong sermon on morality, just preached? Brethren, "these are spots in our feasts," "Guests without our wedding garments on," and enemies of church and race.

My brethren, "these things ought not so to be." Again—

Ministerial Deportment.

I admit to begin with, that our people as a race are superstitious and credulous, ever ready to accept and circulate without sufficient evidence, damaging reports about the pure and innocent. But I must say, too often many of the accusations against ministers are true. Careless and imprudent conduct with women—such conduct as no one, save yourself can see the purity and righteousness of, is too prevalent.

More than one minister, the successor of other ministers, to my own knowledge, are now greatly embarrassed in their work, because of this particular evil.

I would that I could say more just here on this important topic. Brethren "these things ought not so to be." Once more—

Ministerial Littleness.

I can merely touch upon this subject. This is seen frequently in ministers, presiding elders, etc., holding on to appointments after receiving their disappointments by the Bishop. In farewells to the old congregation we hear sometimes sayings like these: "I don't know how you all will get along without me;" "You will greatly miss me"—and for fear they do, keep up a continual correspondence and once and awhile run over to see how things are moving along. Of course his successor "is as good a man—a fine preacher and you will like him; but—but—but"—and a few sighs—more in the butts and sighs than what just preceded them. "The bridge is crossed and fire set to it"—as he has no further use for it. His successor must swim the river or drown in the attempt to cross. Brethren—these things ought not so to be. Charge them not to Providence, or what naturally belongs to the work. Neither to the fulfillment of such prophecy as this, "They shall say all manner of evil against you" etc. "Our Heavenly Father is not the author of sin." He fosters, rather than hinders the cause through his ministers.

LITTLE SINS.

It is said that a man one day went strolling along in the country, and he noticed a magnificent eagle flying bravely upward. He watched it with delight and admiration, and as he did so he noticed that something was wrong with it. It seemed unable to go any higher. Soon it began to fall, and then it lay at his feet a lifeless mass.

What could be the matter? No human hand had harmed it. No sportsman's shot had reached it. He went and examined the bird, and what did he find? It had carried up with it a little weasel in its talons, and as it drew these near to it for flight, the little creature had wormed itself out of them and drunk the life-blood from the eagle's breast.

How like this is to sin! It may appear a little thing, but it fastens upon the soul and works death and destruction.—Gospel News.

Are you going to the great International Epworth Convention in Toronto, Canada? The date is July 15-18, 1897.

OUR BENEVOLENT CAUSES.

THIS CONCERNS YOU.

Do you want a hundred children for your mission, was a question asked us from Jubbulporc, the center of the greatest famine distress. The question set us all thinking. We had children already on hand for whom we had no money. How could we take more, and yet how could we let these starve to death. At once the letters were sent out to various places, and petitions to the throne of Him who possesses all things. In this way about 400 rupees, or about \$130.00 have been sent in or promised. It was decided that we would bring from Jabalporc poor-house twenty girls and twenty boys. No one but a woman could undertake such a task, so it fell to me to bring them. The whole trip took nearly a week. Stopping off at Allahabad I was able to secure a reduction in the fare by half, also a through carriage for the return journey. At Jabalporc Mrs. Felt, one of our missionaries, had selected a number of boys and girls for me. My first business on my arrival was to proceed to the poor-house, which had been opened specially for famine times. The doctor, a Bengalee gentleman (a gentleman in every way) told me he had full power to give away orphans under twelve years of age, but all over that were in the hands of the Deputy Commissioner, who had died that morning. As I did not want any over twelve years old, we were able to proceed with the business, and a business it was indeed. It took us fully three hours to select the children, to have them fed, and sent to the mission premises where they could go through a process of cleansing. Some very touching and amusing things occurred. All were eager to go. Some boys, whose names were on the list to go, had to be rejected because they were rather big. They felt very sad and so did I. I did not want to take very small boys either, but one weak little fellow begged to go with his brother, who was on our list. I did not want to separate them. They had only each other. So he was counted in. Another little fellow, a mere skeleton, begged and cried to go with me, but I felt I must leave him, as my numbers were getting too high, but this little fellow gave us no peace. He crowded in before all the others. He chattered so constantly and interrupted us so often he had to be sent away to one side. Boys were more numerous than girls. I wanted twenty-four girls, but could only find twenty-two at first. I was asked to bring two or three little girls about three years of age, but they were not to be had. We sent around to the mothers to know if they were willing to give away their starving little ones, but their mother love was strong, and they said: "No, we will all die together." Finally, a little one stepped forward and said, "I am a girl, take me." The manager began to write the name down, when the servant exclaimed: "That is a boy, don't take him!" We then discovered that he was the little boy that had troubled us so. He saw that girls were in demand and helped to gain his point this way. I did admire his persistence. He won the day and was counted in. A happy boy was he, but he seemed to have used up all his strength in the effort, and I was anxious about him all the way home, but he seemed to be gaining slowly. Another boy, anxious to go, hid himself among the group of girls that had been chosen. No one was able to tell which was boys and which was girls. The boys too had long hair, and were a wild looking set. No one, either boy or girl, had more than a half-yard of clothing. Other little ones had to be left behind because of their awful condition. Some could not expect to live more than a few days. I thought I would reject a few of the older boys, but they refused to be left, so I was overcome by their entreaties, and all came. I took all the orphan girls. I wanted twenty-four, and just that many was available that day. A tiny girl about four years old begged to come, but a woman ran forward and claimed her. A servant declared she was not the mother but kept the child as an excuse to get more food. This seemed the truth, since the woman was by no means thin, and the child nothing but a skeleton. It turned out that the child had a father in jail, so we could not take her, but the manager promised he would separate the child from the woman. A man brought me his baby boy of nine months, a frightful

looking object, and begged me to take it, but I was helpless. Another man gave me his three girls, but we felt it was best to care for the orphans first. I saw some dreadful sights in that poor-house. How I did wish I could help every one. Men and women fell at my feet and begged for help. As long as they stay in the poor-house they are comparatively well off. I thought the arrangements there as good as could be under the circumstances, but at most, they are only temporary. That day there were 2,057 inmates. I brought away fifty-four. No doubt as many more came in the next day. There is a demand for girls by various schools, but many girls do not come to the poor-house. I have heard that many are sold before they can reach the poor-house, and sent away to live a life far worse than death. I asked who took the boys as a rule, and the reply was "The Roman Catholics."

Pandita Ramabi, whose noble work every true Christian endorses, is asking that everywhere high-caste women and girls be rescued and sent to her. But to return to my waifs. They were sent to the mission premises where a barber and a sweepress were waiting. At noon the work begun and by 5 o'clock a wonderful change had taken place in the children. Dr. Felt took a picture of them as they came from the poor-house. I should have had one afterwards. Mrs. Felt and I spent the entire day in service for these little ones. My train was to leave at mid-night, but it was thought best to settle the children early, and this we were able to do as our through carriage was in waiting. Dr. Johnson took us to the station. I hoped the children would sleep well, but there was no sleep in them. They had never been on a train before. I hoped that when we started they would settle down. They did, and I covered them up, and lay down myself, but at the first stop, they were all up again, and so they were at every stop. The boys chattered more than the girls, which goes to prove that girls at least have no part in Darwin's plan, and it also proves—but that is another story, as Kipling would say. I know now what it is to live two nights and a day in a railway carriage with fifty-four wild heathen children. I was somewhat "sea-sick" a good part of the time. I consider I have made a trip on the ocean, and shall not apply to go home soon. Some one will say it was foolish to be shut up with them, but what could I do? I could not afford a servant, for it was with our own salary for the most part that I was bringing them. I had to do the work of a servant myself; open and shut windows, give them water to drink, warm up milk for the delicate ones, give out all their food each time, cover them up from the cold, etc. It isn't to be supposed that all these children, from twenty different castes and as many villages, could have lived peaceably thirty-six hours in a railway carriage, packed in all closely as they had to be, so I had many little fights to settle, but at last we arrived in Aligarh. Already a change could be seen in them. O! the civilizing influence of the Gospel of Christ! Dear friends do you not want to have a share in this work? Can you not help us? This is all a work of faith. We have taken these little ones, and must be responsible for them. We cannot turn them to the mission for help. It has had to cut down old work because of lack of funds. But these children must be saved and God's people must do it! We want scholarships for these thirty boys and twenty-five girls. Four girls have been provided for. Fifteen dollars barely pays for a child a year. These are famine times and grain is dear. Who will take one scholarship at least? Money for the boys should be sent through the Mission Secretary, 150 Fifth Avenue, New York City, or to Rev. J. C. Lawson, M. E. Mission, Aligarh, India. For the girls to Mrs. Matthews, Superintendent Girl's School, Aligarh, India, or through the same agents for the boys. Our four children have taken four scholarships. Are there not girls and boys in America who will try to send \$15.00 a year for one child? Are there not parents who will take one of these little ones in place of the little one God has taken to heaven? Are there not parents who will do this in the name of little ones yet spared to them, who but for the grace of God might be in the same condition as these little ones? Please do not be afraid we will get too many scholarships. The famine is not yet at its worst. There are scores more that

we might take if we only had the money. All along the railway at every station in Central India, dozens of poor shrivelled up little ones may be seen begging. They belong to no one. There is no one to help them. Do send us help quickly. Let your scholarships begin with January, 1897. Let us hear from you at once, even if you cannot send the money at once. We shall then know what to expect. A photograph of the children as they came from the poor-house will be sent to every one who gives us help. Donations will also be thankfully received. Bishop Thoburn has given permission for his workers to get help from all sources possible, for these famine waifs, and the ladies' Conference of Northwest India, which has just closed, authorized all boarding-schools to take in as many famine girls as possible and to apply to their secretaries for scholarships and to get help from any one in any land.

Yours for India's little ones,
Mrs. J. C. Lawson,
American M. E. Mission.
Aligarh, India.

EASTER SABBATH—CHILDREN'S MISSIONARY DAY.

We are glad to report that the outlook for a general observance of Easter Sabbath as Children's Missionary Day by the Sunday-schools of Methodism, is excellent. We believe that a larger number of schools will thus observe the day this year than ever before. If every school in Methodism would fall into line we would have the most gratifying results. There would be a large increase in our receipts this year and great joy everywhere.

We earnestly plead with every Pastor and Sunday-school of Methodism to make preparation for the observance of the day in interest of our Missionary Society.

We would be pleased to have a report on April 19, the day after Easter, from every Superintendent as to the interest manifested and the amount of money collected for the Treasury. amount of money, collected for our Treasury. It is possible that we may publish the name of the school and the amount received.

Send to this office for programmes.

THE CHRISTIAN LAYMAN.

Time was—and not far distant—when little instances were placed upon the practical influence and work of Christian laymen. While not mere figureheads in any sense, and not without a certain measure of responsibility in Christian work, still the Christian laymen of years ago did not stand in such bold relief as they do in the "latter times." The Interior justly says: "The Christian layman is called to be the 'living epistle' of the later day. It is his privilege to reveal the abundant power of grace. It is his post of honor to stand in the thick and forefront of the battle unafraid. In the world, but not of it; surrounded by tricksters by worshipers of mammon, but himself loyal to the King of kings, the future of the nation and of the church lies in the keeping of the Christian layman, the saint whom the nineteenth century ought to honor, and whom the twentieth century will be sure to revere."—Cumberland Presbyterian.

Mr. Cleveland is reported to have said to gentlemen who were conversing with him upon general affairs that the one comprehensive question in this land is whether moral or religious principles or their opposites shall prevail. Quite right he was. These are the fundamental matters underlying all others. It is well to see that fact. Bring Americans to stand voluntarily by a Christian conscience in all doings, and then economic difficulties will melt as do spring snows. Conscience, an enlightened conscience! The President also said that every man who could pull a pound ought to contribute his effort to maintain the moral and religious power of the nation. This should urge Christians to press forward the work of their churches.—Michigan Advocate.

President McKinley has been very greatly crowded by visitors since his inauguration. The people seem glad to see him and he seems pleased to have them.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

MARCH 21.—THE EXTENT OF THE KINGDOM.

(Isa. 60:3-9.)

Then.	Now.
Limited	Unlimited
Very rich	Exceedingly rich.
Earthly kings	A heavenly King.
Unjust rulers	"A just God."
Only certain nations were in the kingdom	The whole world.
Offerings consisted of gold and incense	Consecration of the whole heart.
One sacred city	Every heart can be made a sacred city.
People came from far to offer sacrifices	In our closets at home, daily.

Kings and servants paid homage to the Great King of our kingdom both then and now.

In order to get a fair knowledge of the extent of the kingdom of to-day, study carefully the several reports of the Missionary Societies of the various denominations that are laboring to bring this old sin-cursed world to the feet of Jesus, and you will see that truly the world is fast learning of Christ and His power to save.

"Jesus shall reign where ere the sun," is almost literally true. How the kingdom is extended!

Scarcely a day passes but that we hear of the borders being enlarged.

This entire chapter contains one grand and lasting awakening of the Gentiles, and the accession to the Church of Christ.

The Gentiles Should Come to Light.

The Jews always thought the Gentiles unfit for any calling.

They cherished the belief that the kingdom of David should be only for them; they loved to talk of Moses and the Law. Any other people were not admitted into their ranks.

The Master Himself, when on earth, had to strike some telling blows to convince the Pharisees that His kingdom was not a limited one.

The Gentiles were in darkness—debased, crude and wicked. Read Romas 1:19-32, and see what a sad condition of things overshadowed them. It's a horrible picture! Isaiah sees it, and tells the Church that they should finally come to it.

In part they are beholding the light to-day. Many have not come into that true and full realization of the truth as exemplified in the life and example of our blessed Lord.

Lift Up Thine Eyes and Seel

Mandatory, self-action, entreaty. The glory and goodness of God can always be seen if we only do something.

"What a small thing to do," you may say, but O, how important a part the little things of life play in the end.

The entire Christian life is one of small things.

Only lift the eyes. Give a friendly look, a pleasant smile, then how happily this rough world would be to many a perishing soul.

Lift up the eyes round about you, see the wonderful workings of an all-wise God.

I Will Glorify the House of My God.

God always guards and cares for these houses. Its a place of safety, peace and blessed longings. We man enter at all times and commune with the Master.

Let us keep God's house clean, for he hath promised to glorify it.

Last week's issue of the Epworth Herald is devoted largely to Canadian news. The coming International Epworth League Convention to be held in Toronto, July 15-18, makes it timely reading, and much information can be obtained thereby.

The loyal people of Toronto, the seat of the Convention, are preparing to give us a royal reception.

The programme will be quite elaborate. Many distinguished divines and laymen will deliver addresses. Our own Dr. Bowen and the Rev. Frank Gary, of Texas, are on the programme.

Owing to the greatness of the crowd, that is expected, arrangements have been made to carry on several meetings at the same time in different churches and halls.

Toronto furnishes many sights worth the while to look upon.

It is a great church-going city.

We shall only trust that everything will work out as pleasantly as they have been arranged.

Those desiring any information whatever, relative to the Convention, should address the Secretary, Dr. W. E. Wilmot, No. 41 Shuter St., Toronto, Canada.

What are the pastors doing for the League? We have the Assistant Secretary, a young man of whom we may feel proud over, and now is the time to go to work. We plead with you to organize at once. The Assistant Secretary's office will be in Atlanta, Ga., and he will begin work by the 1st of April.

Let the wheel go!

Remember there's an "if" in the election of Mr. Penn.

The last General Conference decided to select a man "who should serve until a successor was chosen, or until the special work for which he was chosen was no longer thought necessary."

Brethren, though we may rejoice and compliment Mr. Penn, remember his stay in office depends wholly upon the efforts you put forth in the establishment or more Leagues and the good we do through them. Brethren, this is our chance. We are to decide.

The Epworth League Reading Course will be ready by April 1st.

The General Secretary has exercised the same forethought and excellency of taste in the selection of the books which make up the course.

The books can be had at the present price of two dollars per set. (Order at this office.)

Last year upward of 50,000 sets were sold. This year the number is expected to exceed that by several thousands.

Let more of our work secure the sets this year.

Morgan City, La.

THE BIBLE A FINAL AUTHORITY.

Lieut. M. F. Maury says: I have been blamed by men of science, both in this country and in England for quoting the Bible in confirmation of the doctrines of physical geography. The Bible, they say, was not written for scientific purposes and is therefore of no authority. I beg pardon; the Bible is authority for everything it touches. What would you think of the historian who should refuse to consult the historical records of the Bible because the Bible was not written for the purpose of history? The Bible is true, and science is true; and when your man of science, with vain and hasty conceit, announces the discovery of a disagreement within them, rely upon it, the fault is not with the witness or his records, but with the "worm" who essays to interpret evidence which he does not understand.—Ex.

"GOD CLAIMS ME."

When the late Earl Cairns was a little boy, he heard three words which made a memorable impression upon him: "God claims you." Then came the question: "What am I going to do with the claim?" He answered: "I will own it, and give myself to God." He went home, and told his mother, "God claims me." At school and college his motto was, "God claims me." As a member of Parliament, and ultimately as Lord Chancellor, it was still, "God claims me." When he was appointed as Lord Chancellor, he was a teacher of a large Bible class; and his minister, thinking now he would have no time to devote to that purpose, said to him, "I suppose you will now require to give up your class?" "No," was the reply, "I will not; God claims me."—Ex.

Mary Reed, the missionary to the lepers, has been requested by the Rajah of the province to establish a school at Ascoti, promising her the ground and building.

WOMAN'S DOMINION.

There are so many things for a house keeper to do that she must study every way to save time; it is not always the things she does that wear on her so much, but the little things that are so necessary to be done and must go undone for want of time. Then how important it is to study economy of time, and govern ourselves accordingly. Housework should be done in a systematic way. Have a time and day set for everything to be done. Have a place for everything, and keep everything in its place, is an old adage, but, will never appear stale as long as carelessness and indifference are propensities of the human family.

Light Bread.—Dissolve a yeast cake in a little luke-warm water; when the weather is warm begin about two o'clock in the afternoon; when the weather is very warm even later is time enough to have the rolls ready for breakfast next morning. Take one quart of flour, the dissolved yeast cake and two well mashed potatoes and luke-warm water enough to make a moderately stiff batter. Let it set in a warm place about three hours; sift two quarts of flour, rub in a heaping table spoonful of lard and a half teacup of sugar; more sugar can be used if desired; mix the flour with the sponge to a stiff dough, use a little warm water if necessary. Knead about ten minutes; rub over the top of the dough a little lard to keep a hard crust from forming; set to rise until morning; knead about 15 or 20 minutes! make out into rolls and loaves; let it raise about two hours. A good rule is to let your bread rise itself again after it is ready to bake. Follow the receipt strictly and with good yeast-cake, there can be no failure; if you do fail save this receipt and try again. At the second kneading use as little flour as possible.

Waste Paper.—Keep plenty of waste in the kitchen; it is excellent to clean stoves, and outside of kettles and pots. One house-keeper wonders how the other keeps her stove looking so nice and new. Why, if anything is spilled or boils over on it, she cleans it off immediately before it is burned hard on it, with a piece of paper. After the cooking is over she polishes it with paper.

Cold Dishes.—The list of dishes that are appetizing and nutritious is a very long one. Any meat that is good warm is good cold; so of eggs; so of most kinds of bread and many kinds of puddings and pies. Potatoe salad is a standing and very popular dish. Pork and beans are served cold. Cold food should be eaten slowly, so that the warmth of the body be communicated to it and it be raised to the temperature of the body before it reaches the stomach.

If we do too much for our children, they will never be able to do anything for themselves.—Ram's Horn.

The Women's New Era Club is being organized throughout the State of Texas. Mrs. Dr. T. A. Webster has been appointed State organizer. The object is to help and uplift in every way things that pertain to women of the race. We hail with delight the New Era for Women, for we see through the woman's club hope for the race. When a woman makes up her mind to do a thing, something is accomplished.

The place at which we are living, too, has a very serious aspect. Fast trains, ocean records, perfecting presses, sextuple telegraphy are making life too strenuous. We retire and gain sleep by aid of bromides and alarm clocks awake us. Our daily lives are ordered by note books which record more engagements and memoranda than a whole skein of yarn attached to the fingers in the olden way could recall. Even the editor of our welcome London contemporary, the Christian, observes the same state of high tension among his own people, and he writes that this rapid pace is exhausting and unfitting men for the highest kind of work and service, and while the process of deterioration is going on there is a depressing sense of weariness and incompetency. Emotion, too, is being spent at an alarming rate. Friction consumes the hearts of thousands; they are excited, moved, melted, over sor-

rows that never existed, and their hearts are left barren and dry, without the power, or the desire to sympathize with real trouble. The jaded feelings also call for a fiercer stimulus, and hence the exaggerated tone of so many recent novels. The writer pleads hard for the calming influence of sacred Scripture, and attention and duties of daily life.—Ram's Horn.

Mrs. B. T. Green is said to be the only colored railway ticket agent in the United States.

HE HEARS AND HELPS.

A young accountant in New York City got his accounts tangled. He knew he was honest and yet he could not make his accounts come out right, and he toiled at them day and night until he was nearly frenzied. It seemed by these books that something had been misappropriated, and he knew before God he was honest. The last day came. He knew if he could not make his accounts come out right that day, he would go into disgrace, and go into banishment from the business establishment. He went over there very early, before there was anybody in the place, and he knelt down at the desk, and said: "Oh, Lord, thou knowest I have tried to be honest, but I cannot make these things come out right. Help me to-day—help me this morning!" The young man arose, and hardly knowing why he did so, opened a book which lay on the desk, and there was a leaf containing a line of figures which explained everything. In other words, he "cast his burden upon the Lord," and the Lord sustained him.

Young man, do you hear that? Oh, yes, God has a sympathy with anybody who is in any kind of toil! He knows how heavy is the load of bricks the workman carries up the ladder of the wall; he bears the pickaxe of the miner down in the coal-shaft; he knows how strongly the tempest strikes the sailor at the masthead; he sees the factory girl among the spindles, and knows how her arms ache; He sees the sewing-woman in the fourth story, and knows how few pence she gets for making a garment; and louder than all the din and roar of the city comes the voice of a sympathetic God, "Cast thy burden on the Lord, and He shall sustain thee."—Talmage.

"A WORD FITLY SPOKEN."

"When a boy," said a prominent member of a church, "I was much helped by Bishop Hamline, who visited a house where I was. Taking me aside, the Bishop said: 'When in trouble, my boy, kneel down and ask God's help; but never climb over the fence into the devil's ground, and then kneel down and ask help. Pray from God's side of the fence.' "Of that," said he, "I have thought every day of my life since." Continuing, he remarked: "Sanford Cobb, the missionary to Persia, helped me in another way. Said he: 'Do you ever feel thankful when God blesses you?' 'Always.' 'Did you ever tell Him so?' 'Well, I don't know that I have.' 'Well, try it, my young friend; try it, try it.' Tell Him so; tell Him aloud; tell Him so that you will hear it yourself.' That was a new revelation. I found that I had only been glad, not grateful. I have been telling Him with grateful feelings ever since, to my soul's help and comfort."—Epworth Herald.

NEVER ALONE.

Our Lord has promised to be always present wherever two or three meet together to pray; but He is also present when they work. One night, when their Master was absent, the disciples went out fishing, but they caught nothing. The next morning, when Jesus came and told them to put down a net, they were not able to draw it in for the multitude of fishes. In life we are not alone, and the best companion we can have is Jesus Christ.—The Colporter.

A minister stands between God and the people. He speaks for God, he prays for the people. He must know both if he minister aright. He must know God in His greatness, righteousness, and love; he must know his people in their sinfulness of nature, in their actual lives, and in their present needs.—United Presbyterian.

SAFETY IN A POSITIVE LIFE.

There are two ways of defending a castle—one by shutting yourself up in it, and guarding every loophole; the other by making it an open center of operation from which all the surrounding country may be subdued. 'Tis not the latter the truer safety. Jesus was never guarding himself, but always invading the lives of others with his holiness. There never was such an open life as His; and yet the force with which His character and love flowed out upon the world kept back more strongly than any granite wall of prudent caution could have done, the world from pressing in on Him. His life was like an open stream which keeps the sea from flowing over into it by the eager force with which it flows down into the sea. He was so anxious that the world should be saved, that therein was His salvation from the world. He labored so to make the world pure, that He never even had to try to be pure Himself.—Phillips Brooks.

AN IMMENSE HEATHEN SUNDAY-SCHOOL.

We feel sure that our readers will experience no little surprise and great pleasure in perusing the following letter to our Mission Rooms from the Rev. I. T. Headland, of Peking, China. To think of a Sunday-school composed of more than a thousand heathen men, women and children, studying the Word of God! May our brother's faith in the future be more than realized!

"Two weeks ago I wrote you that our heathen Sunday-school had increased to eight hundred. To-day—December 27, 1896—it has just been dismissed, and when counted it numbered 1,024. How I wish you could see it! How it inspires the schoolboys and girls who teach it! One thousand and twenty-four men, women and children studying the life of the blessed Saviour in one congregation! A few days ago as I went to Legation street, half a mile from the Mission, a boy asked me when the Sabbath day would be. Let the friends in America know this. We hope to number two thousand before Bishop Joyce comes back again next year.—Pittsburg Advocate.

GIVING THANKS IN ALL THINGS.

Winter, no doubt, is not the pleasant season that Summer brings, with her songs and flowers and long bright days. Bitter medicines, no doubt, are not savory meats; yet he who believes that all things work together for good to them that love God will be as ready to thank God for the winter frost that kills the weeds and breaks up the soil, as for the dewy nights and sunny days that ripen the fields of corn. May God give us such a faith! With nature weak and grace imperfect, when there is no lifting of the cloud and trials are severe and long protracted, O, though it may be easy for an onlooker to preach patience, it is not easy for the sufferer to practice it. How ready are we to cry, "How long, O Lord, how long?" Yet let me have a firm faith in God's truth and love; let me be confident that He will do what He has said, and perform all that He has promised, and I shall discover mercy's bow bent on fortune's darkest cloud, and under the most trying providences shall enjoy in my heart, and exhibit to others in my temper, the blessed difference between a sufferer that mourns and a spirit that murmurs.—Thomas Guthrie.

SUFFER THE CHILDREN."

The brightest lights in the churches were converted in early life. Adam Clark, the commentator, was converted at four years of age; his influence will shine in the moral heavens while the sun shines in the natural heavens. Alfred Cookman, the great revivalist, was converted at ten years of age; he will shine in the kingdom of God as the stars in the firmament of heaven for ever and ever, and thousands will rise in the judgment and call him blessed. Isaac Watts, the great poet, was converted to Christ at the age of nine years; the influence of this great man of God, in tuning the golden harps, will be felt through the endless ages of eternity. Robert Hall was converted at twelve; Jonathan Edwards at seven; William Penn at nine.—Harvester.

SUNDAY SCHOOL HELPS.

REVIEW.

For three months the lessons have been marshaled under the general topic, "The Church at Work," the specific topics under it being formulated thus:

The Church at Work

1. Witnessing the Lord's Ascension.
2. Receiving the Holy Spirit.
3. Gathering the First Converts.
4. Doing Wonders in His Name.
5. Testifying with Holy Boldness.
6. Consecrating Worldly Goods.
7. Experiencing Marvelous Deliverances.
8. Suffering death for the Master.
9. Preaching the Word to the Many.
10. Preaching the Word to the Individual.
11. Gaining a Helper from the Enemy.
12. Striving for Self-Mastery.

The pertinence of the quarter's Golden Text, "We are laborers together with God" (1 Cor. 3:9), is obvious. Severally considered, the lessons touch the general topic and Golden Text as set forth below.

Lesson 1.—Jesus has finished his earthly work, and to His disciples is granted the crowning honor of "Witnessing the Lord's Ascension." (1.) The Lord's Earthly Ministry is recounted, (2.) The Lord's Triumphal Ascension is beheld, and (3.) The Apostles' New Career, as they address themselves to their appointed duties, is begun.

Lesson 2.—Obediently and devoutly the disciples await the promised coming of power from on high, and, when the Day of Pentecost was fully come, we behold them "Receiving the Holy Spirit." (1.) Startling Appearances inaugurate this scene, (2.) Abundant Evidences attest the display, and (3.) Diverse Results are reached, though all tend to advance the work of the church.

Lesson 3.—Magnificent fruitage of the Spirit's coming quickly appears in the church's privilege of "Gathering the First Converts." There is (1.) Strong Statement of truth, (2.) Urgent Appeal that it be received, and (3.) Splendid Response in the addition of three thousand souls to the church.

Lesson 4.—Power in the church is seen further as the apostles appear "Doing Wonders in His Name." The cripple at the Gate Beautiful affords Peter and John (1.) A Great Opportunity; their ready healing of the man was beyond question (2.) A wonderful Work, while the name of Jesus, in which the miracle was wrought, showed it to be, beyond all others, (3.) A Powerful Name.

Lesson 5.—Attention naturally turns to those who did such works, and did them so publicly, and this notoriety gives opportunity for "Testifying with Holy Boldness,"—an opportunity which Peter and John were not slow to use. Jealousy leads to (1.) Summary Arrest of these men. Arrested and arraigned, they displayed (2.) Courageous Deportment before the sanhedrim, which attempts to overawe them; but (3.) Splendid Results are achieved in the impression made for Jesus, and in the silencing of the accusers.

Lesson 6.—A conspicuous feature in the early disciples was the cheerful fact of "Consecrating Worldly Goods." (1.) Sincerity in giving was illustrated by many noble examples, while (2.) Hypocrisy in Giving was detected and punished in Ananias and Sapphira.

Lesson 7.—But gathering storms opened the way for "Experiencing Marvelous Deliverances." Arrested and cast into prison by the rulers, the apostles, under God's favoring providences, were (1.) Delivered from Prison, (2.) Delivered from Persecution, and (3.) Delivered from Fear, though surrounded by foes and assailed by threats.

Lesson 8.—In Stephen the opposition culminates, and we behold him, the protomartyr, "Suffering Death for the Master." As (1.) A Model Christian, both in character and conduct, he shines forth. But even he is the victim of (2.) A Bast Conspiracy, which brings upon him the

penalty of stoning, under which, however, he dies (3.) A Triumphant Death.

Lesson 9.—The martyrdom of Stephen lets loose fierce persecution against others, who are driven from Jerusalem, but who go in all directions "Preaching the Word to the Many." In the lesson we behold (1.) Scattered Preachers, (2.) Effective Ministrations, (3.) Worthless Enlargement, in addition to that which is good, and (4.) Divine Endowment, as God bestows the Holy Spirit on the newly gathered converts.

Lesson 10.—To emphasize the value of one, as distinct from the many, the next view presents Philip "Preaching the Word to the Individual." (1.) The Men Concerned, Philip and the eunuch, are pictured. The opportunity is described, and we see (2.) The Opportunity Met, while (3.) The Results Reached are most satisfactory in themselves, and far-reaching in their beneficent influences.

Lesson 11.—Aggressive warfare is now begun in earnest by the Captain of Salvation, and we see him "Gaining a Helper from the Enemy." (1.) The Persecutor, Saul of Tarsus, is presented in all his relentless zeal. (2.) The Conqueror, Christ, meets and subdues him; and (3.) The Convert, submissive as a lamb, is led into Damascus, and into the light and life of a Christian.

Lesson 12.—Here Paul, as an ideal for all to imitate, appears "Striving for Self-Mastery," illustrating (1.) Self-Surrender, in which all that is non-essential to Christian character is given up for the saving of others; and (2.) Self-Mastery, in which every personal power is brought into subjection to the will and the work of Christ.

In all these lessons the Church, in her united capacity or in the person of her individual members, is at work; and God is working with her, as the quarter's Golden Text affirms, "We are laborers together with God."—S. S. Times.

SLEEP AND DREAMS.

Judge Joseph Cox, who is spending the winter in Cincinnati, at the St. Clair, is a wonderful man as to general information and an encyclopedic knowledge of the pioneer history of Ohio, including that of our Church and early preachers. We hope he will be spared to dictate his recollections. They would be of inestimable historical value. Although the Judge is almost helpless with rheumatism, his mind is, if possible, more active than ever. Years ago, he honored us with his presence at a lecture on "The Mysteries of Sleep," a subject which has served to recreate us amid our severer studies and duties. Visiting him the other evening, judge of our surprise to find his recollection of the lecture remarkably vivid and correct. He handed us the following account of a dream, in which he dreamed that he dreamed the dream he dreamed he was telling us! The account is not more interesting from a psychological than it is graceful from a literary standpoint. His father's house was a stopping-place for our circuit-riders, and he knew intimately Moody, Foster, and their companions. Bishop Foster never had a horse called "Bascom," but, doubtless, he will be deeply interested in this greater wonder than that which astonished Balaam of old. We do not seek to explain why the judge had this particular dream; he has not found its explanation. But every itinerant who has had fellowship with a good horse will appreciate the horse part of it to the uttermost.

"I am in most excellent health," writes the judge, "with the exception of two unruly knees, which require me to use crutches and to go to and from court in a cab. I am not able to get around as actively as I used to.

"My brain is full of thoughts and recollections of what I have read and seen, and works so actively that sometimes I wish it was compelled to go on crutches for a while, so that it would go slower.

"Last night I had a most glorious sleep, and a dream, and remembering with great pleasure the lecture I heard you deliver on the 'Mysteries of Sleep,' I thought I would send it to you, not for publication, but as an evidence of good faith. Why such a dream should come to me is as inexplicable as yours, in which you sat upon the comb of the roof, driving a ten-penny nail. I dreamed I had gone to visit a town where I had spent many of the happiest days of my boyhood (Batavia—Ed.), and going

down the street I met you. Together we walked around the town, I pointing out places and people, and relating incidents of my boyhood, which for me were full of interest. Then it occurred to me to ask you whether anybody had ever written the experience of the Methodist circuit-rider's horse. If not, such an experience, related by some of the old-time preachers, would be extremely interesting. As a suggestion of the matter, I related to you a dream which I had had some years ago upon that subject, which was something like this: In the old Miami Circuit, my father's house was always the home of the Methodist preachers, and to me was entrusted the care of the horses. Colonel Moody was the senior minister, and Randolph Foster the junior, then probably in the second or third year of his ministry. One cold, wet, Saturday afternoon, Mr. Foster rode up to our house, as he was accustomed to do, on a fine bay horse. I took the animal to the stable, and was preparing to make him comfortable, when, with a jolly kind of whinny, he commenced talking to me. 'Mr. Joseph,' he said, 'I am always glad to come here. You know just how to take care of me. I always find a nice warm stable, with plenty to eat at the right time, and the mud well rubbed off of me. It reminds me of my old Kentucky home, when I was a race horse. You didn't know I was a race horse? No? Well, I was, and a very celebrated one, owned by one of the most prominent horsemen of Kentucky. La! what care did they take of me! How they rubbed me down until my coat was as soft as a kid glove, and shone like a looking-glass! How they sifted the dust from the oats before they fed me; and how the hay was shook out nicely before being put in the manger; and how my night's soft food was just exactly salted to my taste, for the hostler tasted it himself before putting it into the trough; and how proud I felt as I was taken out to the race-track, prancing and full of life! I went all around the ring amid the sound of music and the cheers of a thousand bystanders; then the wild huzzas of the people when I came in winner, and the soft, gentle caresses of my master when he saw how fully I had come up to his expectations. O, how glorious those old days seem as they come back to my memory! But there came a day when all this was changed. In a race, some other horses ran against me and threw me, and two of my ankles were terribly sprained, and the doctors said it was worse than a break. For a long time I was rubbed, poulticed, and blistered; but my racing days were over. I could go about ordinary work slowly, and my master seemed to be all cut up when he saw my condition. One day young Foster, then starting out on his ministerial career, came to see us. He was a great favorite with my master, and he took him out to view the stock. With many sorrowful words he exhibited me to him, and told him of the great misfortune I had met with, and then he said my career in Kentucky races was all over; that I was kind, intelligent, and gentle, and that if Randolph would accept me, I would be a capital horse for him to ride in the heavenly race which he had just commenced. With many sorrowful feelings on my part at leaving my old master, Foster mounted me, christened me Bascom (for the president of the college where Foster had been educated), and started on his ministerial career. For more than two years we have been constant companions. He has been a kind master; and we have talked together many times on our long rides around the circuit, through storm and sunshine; sometimes well taken care of at the place where we stopped, at others cold and wet and hungry. Sometimes carelessly dumped in an old open log-stable, where the cold wind whistled between the logs and made me shiver to the bone; sometimes standing out in the cold, snowy weather while the services were going on in the church, tied between rude and unmannerly horses, who would kick, bite, and squeal during the religious services, until I wished my halter was not so strong, so that I could break it and stand by myself, quietly to wait for my master. O, no one knows what a circuit-rider's horse goes through except himself. But we have many pleasant times. To-day, coming through the woods in the rain and the mud, my master was preparing his sermon for to-morrow.

Thinking no one would hear him, he would pray and sing and preach as he went along. But I heard him, and understood all he said, and sometimes I feel so good that I would neigh so loud and cheerfully, trying to make him understand that I was hallooing "Hallelujah" and "Amen" to his sermon. His whole heart was in it, and I forgot the old days of race-track and the shouting and hallooing there, and I was glad, though the day was terrible, that I was carrying so noble a master. I often wished it was true, as was said of another old preacher in that circuit, that he wanted his horse to have good treatment, as he expected to meet him in heaven.

"And then Bascom, the horse, rubbed his head softly against me, said he was tired, and would go to sleep, but for me to be sure to hear that sermon to-morrow. And then I awoke and found it was all a dream (my crutches were at my bedside, and I had not walked at all). But the dream was so pleasant that I thought I would jot it down."—Western.

OUR YOUNG FRIENDS.

Hallettsville, City.—I think every child should attend Sunday-school and take an active part. Parents should compel their children to attend every Sunday morning, instead of having them on the streets playing marbles. Rev. J. W. Weekly is doing well. Elder B. F. Smith was with us last Thursday.

Lucretia Hollins.

Luling, Texas:—Rev. A. Jackson is moving along nicely with this church. I am a little girl twelve years old and am going to school to M. G. Irby, at Union Hill. I am a member of the M. E. Church. Rev. A. Jackson is my pastor and I like him. We live on a little farm of our own. Among those that were sick were Mrs. C. A. Appling, Miss M. A. Jones and M. M. Reed. Please do not let my letter fall in the waste basket.

H. B. Jones.

MEASURING THE OLD HICKORY.

By Gerard B. F. Hallock, D. D.

Ned Holden, Charley Barbour and James Fulton are three bright city cousins, each about twelve years of age. Mrs. Tremont, a widowed aunt, lives in a comfortable house in the Berkshire Hills of Massachusetts. Some slight reverses and the precarious condition of business, due to the hard times of the past summer, made it impossible for the families to which the boys belonged to take their usual summer outing. But one morning there came a letter, and in it three railway tickets and a pressing invitation from their aunt for the boys to come up and spend a month with her. Of course the fathers and mothers consented. They knew that the boys could not be in any better place than under the loving care of this favorite aunt; and the chance to have shut-up schoolboys get so health-giving an outing was too good to miss.

But it is not our purpose to try to tell even a part of the many pleasures of that happy journey, the delights of the summer visit, or even more than one among the many, many things that happened during those eventful weeks. Only one thing that one of the boys we wish to recount, and then as the country boys who read this story if they do not think that at least one city boy is even with them in intelligence and in quick observation of things to be seen and learned in the country.

In Mrs. Tremont's yard there stood a very tall hickory tree; its head towered far above all the trees around, so that people in passing often remarked its unusual size and height. Several times the boys heard their aunt say that she wished she knew how high the tree was. And she had good reasons for the desire; it was not mere curiosity. The fact is that the tree was very old, and it was noticed that not only the top and some of the limbs on one side were dying, but there was quite a decayed strip up the eastern side of the trunk, extending from the ground upward quite a number of feet. Mrs. Tremont began to fear that ere long, during some unusual storm, the tree might blow down; and tho it stood quite a distance from the house she felt

almost sure that it was near enough to wreck the building and possibly even cause the death of some one if the tree were to fall. Mrs. Tremont grew more and more restless and uncertain about the matter, until one morning the boys overheard her earnestly talking with Mr. Barlow, a neighboring farmer, about having the tree taken down. She asked him if he thought it stood near enough to strike the house were it to fall. Mr. Barlow said that he could not tell, but thought the house seemed to be in danger.

While they were talking and the boys listening there went across the face of Ned a very thoughtful look, which gradually seemed to turn to one of fixed determination. The fact was that he had made up his mind as he stood there that he would find whether the house was in real danger or not.

Out in the barn he had seen an old yardstick, marked off with feet and inches. Without saying anything of what was in his mind, Ned got the yard-stick and measured the distance from the house to the tree. He found the distance to be ninety-nine feet. But that did not prove anything; neither did it seem to satisfy his mind. For a number of days he seemed to be in deep study, not entering into the fun of the other boys as he previously had done.

It was about a week afterward when, with some unmistakable signs of triumph and good cheer, Ned announced, late one afternoon, that he knew the height of the old hickory. He said: "It is just eighty-seven feet high."

"Why how do you know?" was the immediate question from all.

"Measured it."

"How?"

"Yardstick."

"You didn't climb that tree?" asked his aunt, with alarm.

"No'm; I just found the length of the shadow and measured that."

"But the length of the shadow changes; measuring that wouldn't prove anything."

"Yes'm; but twice a day these shadows are just as long as things themselves. I've been trying it all the week. I drove a stick into the ground, and when the shadow was just as long as the stick I knew that the shadow of the tree would be just as long as the tree, and that's eighty-seven feet."

"Well, that's what you have been so quiet about all the week," exclaimed the other boys. "We thought you had lost all your fun."

But his aunt looked at him thoughtfully and inquiringly, and not a little proudly too, we are sure. She did not make any reply at the time; but in conversation with neighbor Barlow next morning she was heard to say that "Ned is going to make his mark in the world, I venture."

Just the same, the tree had to come down. Mr. Barlow got his man to go up partway and tie a strong rope about the trunk. The other end of the rope was fastened around the bottom of a sturdy old apple tree that stood not far away. Then Mr. Barlow and his man chopped the old hickory at its base. By and by it began to sway and crack. The rope tightened and prevented it from falling toward the house. It slowly swung around toward the south, and fell with a great crash.

Tho' the boys and their aunt and Mr. Barlow were all sorry to see the noble tree lying prostrate, and all the neighbors were afterward sorry to miss the old landmark that had seemed like a friendly sentinel to them, yet Ned was not long in producing his yardstick. Mr. Barlow measured the tree as it lay there at full length upon the ground; and how far, think you, was it from the stump to the end of the topmost limb? Just eighty-seven feet!—N. Y. Independent.

PHOEBE'S FAITH.

A poor farmer was lamenting the drought. "Ah," exclaimed he, "if we do not soon have rain the corn crop will be a failure, and there will be scant hay for our cattle this winter!"

His little daughter stood by and heard what he said. She had made the same complaint made many times during these hot, dusty days, and she grew very sad and thoughtful, and presently stole away into the big orchard all by herself. She had been taught in Sunday-school to pray to God, asking Him to grant whatever she need-

ed, and she wondered why she could not also pray for what her father so earnestly desired. So, kneeling down, she clasped her small hands, and prayed that there might be rain to keep the growing corn tender and to make grass green and strong again. Then returning to her home with a happy smile on her face, little Phoebe said:

"See, father! The clouds are gathering and the air grows cooler. Do not worry about the corn and the grass. I have prayed to God to send rain, and it is getting ready for a shower!"

The rain fell, the corn and grass revived, and, what was better, the farmer was taught by this evidence of faith on the part of his child to pray for himself.—Charlotte Whitcomb.

TAD LINCOLN'S FRIEND.

"Don't know him!"

No; Tad had hundreds of friends in Washington, but Raymond Grey was a peculiar one. We used to call him "Ray" the temperance lecturer." In those days at the capital we were always urged to take punch, wine and juleps with cake at our friends' houses or at public entertainments.

Ray's father worked beside me in the War Department, and I knew he was very fond of strong drink—when he was warm to make him cool, and when he was too cool to warm his blood. He had "bad headaches" and "off days," and Ray used often to come to my office with excuses for him from his mother.

One morning as I was going over to the White House with some papers I found Ray and Tad sitting on the steps of the area. Ray was sobbing and crying. Tad had his arm over his shoulder, comforting him.

"I don't care, Tad—but—but—you see Teddy Welsh just hollered out so all the boys could hear—and—"

"What did he dare to say, Ray? I'm going to tell my father! There! Don't, Ray, don't fuss about that old mean Teddy any more!"

Ray sobbed out: "He said 'there goes the boy—the boy—whose father gets drunk every day, and I'd be ashamed to play with a drunkard's boy.'"

Tad's eyes flashed; he looked up and down the White House lot. It's a lie, Ray, and I know it; and I'm going right in to tell my father, too!"

That very night loyal little Tad went over to Ray's house and told Ray's father that Mr. Lincoln wanted to see him. The man trembled at such a message from the president. He thought, "I have lost my position now."

Nobody heard what Abraham Lincoln said to Ray's father. But the two little friends talked it over together, and agreed it was a dreadful sin to drink liquor; and whether Teddy was right or wrong that time, Ray's father was never again sick with bad headaches or "dizzy spells."

"Tad Lincoln's little friend" used to talk with the guards and the soldiers about being good temperance men, until they named him, "The Temperance Lecturer."

Ray's father has clean lips, and his last glass was taken on the day when little Tad "went and told father" about his sorrowing friend and comrade.

Raymond Grey has little boys of his own. They work for the cold water army, and under the temperance banner.—Youth's Temperance Banner.

THAW THEM OFF.

Suppose some morning you should go into a neighbor's house and find him busy at work on his windows, scratching away, and should ask what he was doing, and he should reply: "Why, I am trying to remove the frost, but as fast as I get it off one square it comes on another," would you not say: "Why, man, let your windows alone and kindle your fire, and the frost will come off?"

And have you not seen people who try to break off their bad habits one after another without avail? Well, you are like the man who tried to scratch the frost from the windows.

Let the fire of love to God, kindled at the altar of prayer, burn in their hearts, and the bad habits will soon melt away.—H. L. Hastings.

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We regret very much that we shall not be able to get to the Central Missouri, Delaware and Lexington Conferences; they are all large and important bodies and no doubt it would be helpful to our cause could we be present.

Our schools have had in them since their establishment 100,000 young men and young women, 17,000 teachers, 7,000 Christian ministers, not all graduates but men who were the better for having attended school, and 400 doctors, pharmacists and dentists. What would be the condition of our race and of the country without the influences thus set in motion.

THE UNITED STATES SHOULD INTERFERE.

It seems that the insurgents in Cuba are still making it interesting for their Spanish visitors. Last week they went so near Havana as to make all who are abiding in the capital city extremely uncomfortable. We believe Cuba should be free, and sincerely trust that that may be the final outcome to this long and devastating warfare; we also believe, with emphasis, that it is as much the duty of our country to interfere on behalf of Cuba as it was her duty to take part in the adjustment of the Venezuela dispute. Peace is much to be desired with all the nations of earth we grant, but there is, or at least should be, a limit to the price paid for it. When it is secured at the price this nation is paying for it in the Cuban troubles, then in our humble judgement it comes too high. There, if the Associated Press dispatches are to be relied on for the truth, the passport of an American citizen is spat upon by General Weyler, womanhood degraded and a bloody and inhuman warfare is prolonged at the very door of free America, simply because Spain says her slaves (for such they are), shall not be free. King George, of Greece, little Greece, interposes on behalf of Crete, an adjacent island, but our government is too busy keeping the peace to protect properly its own citizens.

It is as much a duty incumbent upon our pastors to see that the people have pure air to breathe in their churches as it is to see that they have the pure gospel from the pulpit. The first administers to their physical well being, while the other administers to their spiritual well being. While our audience should not be exposed to unusual drafts of cold air, the room should, nevertheless, be well ventilated.

The New York Advocate is to undergo certain changes that are expected to improve it very greatly.

THE DEATH OF MRS. HENRY WARD BEECHER.

This great woman, the widow of the great humanitarian, abolitionist and preacher, has gone to her reward. When we consider how much a man's success in this life depends upon the woman, who is his wife, we are led to conclude we owe much to Mrs. Beecher for what her husband was as a man, as well as what he did for us as a race. Her greatness of mind and heart must at least, to some extent, have been commensurate with his. She has now gone to meet him, having passed away on the 8th inst., at Stamford, Conn.

Mrs. Beecher went to Philadelphia shortly before Thanksgiving on a visit. A few days later she fell in her room, cutting a gash in her forehead. She fell a second time about a month later, fracturing her hip. For a time she seemed to improve, and it was not until recently that her physician abandoned hope.

Since the death of her husband, in March, 1887, Mrs. Beecher has lived rather an active life for one of her advanced years. She has not attempted to keep up her social duties, but with her charity work and literary labors, she has been a very busy woman.

Mrs. Beecher was a native of West Sutton, Worcester county, Mass., where she was born in 1812. Her maiden name was Eunice White Bullard, and her father, Dr. Bullard, was a physician, who was born in England. She was educated in Worcester county and Hadley, Mass. Miss Bullard had a brother who was a student at Amherst College at the same time that Beecher was there. The two young men became intimate, and Mr. Bullard invited Mr. Beecher to spend a vacation with him at West Sutton. Miss Bullard was only seventeen years of age. The courtship lasted seven years.

Mr. Beecher and Miss Bullard were married in 1837, when the young divine obtained his first charge at Lawrenceburg, Ind. Two years later, they removed to Indianapolis, and eight years after that to Plymouth church, Brooklyn. When her husband became one of the most prominent figures in church, political and social life, they were necessarily much apart. In the last years of his life, she was always with him in his walks and drives about Brooklyn and New York.

After her husband's death, Mrs. Beecher established herself in the Waterview flats, Brooklyn, overlooking the East River and the harbor from Columbia heights. Her children wanted her to live with them, but Mrs. Beecher desired to have a place where the Plymouth people could meet her at any time. She still presided over the ladies' meeting and the sewing circle. From 1872 to 1884 Mrs. Beecher was a regular contributor to various periodicals, chiefly on domestic subjects. Many of these have been published in book form, making three volumes. She has also written a book, entitled "Letter from Florida." Her book "From Dawn to Daylight," so named by its publisher, contains memories of her first years as a minister's wife.

Mrs. Beecher has had ten children, of whom only four are living, one daughter and three sons. The daughter, who is the oldest of the four, is the wife of Rev. Mr. Scoville.

A curious coincidence is that Mrs. Beecher died exactly ten years after her illustrious husband. His death occurred on March 8, 1887.

WATCH YOURSELF.

It is more than probable, brother officer, that if you did not take so much time watching and managing the pastor you would perform your own duty better. Some officers seem to think they were elected to keep the pastor straight; of course they do not read the discipline and why should they, when it is settled in their mind that their principal duty is to manage the preacher in charge? No doubt you can say a word to him occasionally in a private way that will be helpful faithfully and respect every other man in duty faithfully and respect every other man in the performance of his. Let each man keep his eye on himself. The way to have a quiet and prosperous charge is for every man to conclude that he needs watching too, hence he will spend his spare time watching self.

PRAYER.

M. A. Jones.

There has been many lines written and many eloquent sermons preached on this universal subject, but yet there is plenty of room for more thought to fill the human mind brim-full of gladness, and to lift frail mortality toward heaven, the sweet resting place for the pure and good. Prayer is the key that unlocks the gate of heaven, and sets the prisoner or sinner free, and then by faith he lays hold of the promises of God, and as made heir of God and a joint heir with Christ. We should rejoice that the key of heaven is within everyone's reach, and is subject to every individual's command. Thank God, when our souls are shrouded in darkness and clouds of dismay, and our case seems hopeless, it is then our Father reaches out His sympathizing arms and takes us in, as the prodigal son. "Prayer is the soul's sincere desire uttered or unexpressed. The motion of a hidden fire, that trembles in the breast." O, the happiness and peace that prayer has brought to thousands of our race, and who have gone sweeping through the pearly gates of heaven, and are now singing the old sweet songs of Zion. I do not know where I would have been if my mother had not prayed for me. No man or woman has ever been saved except by prayer to the Father of the faithful.

There are many members of the church who never pray in their homes, or abroad, and that is just simply the reason why so many are in a back-slidden state; and why it is so hard for the preachers to have a revival.

Some will tell you they can't pray, because they have not the gift of speech, but if you were to see the same persons when they are about two drams ahead, you would think a tornado was on the way.

Prayer is the only safe refuge in the time of trouble.

Paul says, "Pray without ceasing."

GOD IN ALL THE INAUGURALS.

Reference to a Supreme Being by all Presidents Save in One Case.

God has been invoked in every presidential inaugural address save one. In some instances the invocation has been made in the beginning of the address, and in nearly all divine guidance has been invoked in the last words.

President McKinley hastened to invoke "the guidance of Almighty God." In fact the first paragraph of his inaugural is sufficiently reverential to satisfy the most exacting. The inaugural closes with a petition to the "Lord Most High," an appellation which no former President used on a similar occasion.

Washington's first inaugural, in its opening, was full of mention of the "Almighty Being," "Great Author," and "Smiles of Heaven." "Providence" was invoked in the last paragraph. In his second inaugural there was no reference to God.

John Adams acknowledged an "Overruling Providence" in the beginning of his inaugural, and in the close of the address references were made to the "Being Supreme Over All," "Patron of Order," "Fountain of Justice," and "Protector of Virtuous Liberty."

Thomas Jefferson called upon "That Infinite Power" in the last section of his inaugural, and supplicated "That Being" in his second address. The second address also contained the word "Creator," referring to God, and there was part of a paragraph touching on Christian religion.

James Madison acknowledged the "Almighty Being" in the last paragraph of his first inaugural, and the "Smiles of Heaven" in the first paragraph of his second.

James Monroe in the beginning of his inaugural acknowledged that the "Almighty had been graciously pleased," etc., and in the close of his second inaugural he spoke of the "Supreme Author" and Almighty God.

John Quincy referred to being in the "presence of heaven" in the opening of his inaugural, and in the close he quoted the text, "If the Lord keepeth not the city the watchman waketh in vain."

Andrew Jackson in his first inaugural invoked

"That Power," and in the close asked "His divine care and benediction." In his second inaugural he made a "most fervent prayer to that Almighty Being."

Martin Van Buren, in the first of his inaugural, hoped for the sustaining support of an ever-watchful and beneficent Power," and in closing he "looked to that Divine Being."

William Henry Harrison's inaugural was the most voluminous yet delivered. It was made up of more than 8,000 words. The "Beneficent Creator" was mentioned once, and "that Good Being."

John Tyler, who succeeded Harrison a few weeks later, printed his inaugural in the newspapers. He "looked to an all-wise and all-powerful Being who made me," and "trusted in the ever-watchful and ever-ruling Providence."

James K. Polk invoked the "Almighty Ruler of the Universe," and supplicated the "Divine Being."

Zachary Taylor, in the last words of his inaugural, invoked "Divine Providence."

Millard Fillmore, who succeeds him a little later, spoke in a brief address of "Him who holds us in His hands."

Franklin Pierce put his "dependence upon God," and asked the blessings of "Divine Providence."

James Buchanan asked for the aid of "the God of our forefathers" twice in the same inaugural.

Abraham Lincoln acknowledged a "firm reliance on Him" in his first inaugural. This is the only reference to a Supreme Being in that address. But nearly one-half of his second inaugural is a sermon.

Andrew Jackson mentioned God once in his short inaugural, but not by way of invocation.

Grant mentioned "Providence" and "Almighty God" once in his first, and the "Great Maker" in his second inaugural, but not in supplication.

Mr. Hayes asked the "guidance of the Divine Hand."

Garfield mentioned "Almighty God" once in his inaugural. They are the last words.

Arthur, in succeeding President Garfield, asked in his brief address for "aid and Divine guidance."

Cleveland, in his first inaugural, acknowledged the "power and goodness of Almighty God."

Benjamin Harrison "reverently" invoked "Almighty God for strength." There was no invocation in the closing, but the word God is used once in the address, after the acknowledgment.

Cleveland, in his second inaugural, invoked a "Divine Ruler."—New York Sun.

HIS RARE HEROISM.

A Miner Crushed in Saving His Comrade's Lives.

A rare action of heroism, such as deserves to be recorded in history and song, was performed at Rossland, B. C., to-day, which saved the lives of two miners and proved plain Jim Hemsworth to be one of nature's noblemen.

The Victoria Cross has been bestowed on many less entitled to it than Hemsworth, and there is no doubt that his brave deed of to-day will be recognized by the bestowal of a similar honor should the hero survive the injuries that he received in saving the lives of his comrades.

It was at the shaft of the Young America mine at the Rossland camp that Jim Smith and Frank Conson came so near meeting with a frightful death, which must have been certain and swift but for the prompt and heroic act of their comrade above, who in saving their lives did so at the risk of his own.

Smith and Conson were working at the bottom of a narrow shaft, at a depth of nearly 150 feet, engaged in loading ore into an iron-bound bucket, while Jim Hemsworth's duty consisted in hauling the bucket to the surface by means of a windlass.

The heavy bucket, filled with ore, had almost reached the top of the shaft, when the iron crank of the windlass suddenly snapped in two like a bil of pine, hurling Hemsworth to the ground. Springing to his feet, half dazed by the blow, Hemsworth saw the windlass whirling around at a frightful rate of speed as the loaded

bucket shot down the shaft upon the men below.

He had not a second to lose. There was just one chance to save them, and he took that chance. Jumping forward, he threw his body upon the cogs of the whirling windlass, thrusting his arms and shoulders between the swiftly revolving wheels.

Their iron jaws crushed and tore the flesh, crushed nerves, bone and sinews, tore ghastly wounds from the fingertip to shoulder, but the windlass stood still.

With an awful jerk the loaded bucket stopped just above the heads of the two terrified miners far down in the shaft. Pale as death, and with the blood flowing from him in streams, he never uttered a cry nor even a sound as the jaws of the wheels pinioned him fast, as in a vice.

Superintendent Shields witnessed the accident from a short distance away, but so horrified was he at the sight that for a moment he stood as if paralyzed. Quickly recovering his faculties, he rushed to Hemsworth's aid, and in a twinkling had blocked the machinery and caused Hemsworth to be released from his perilous position.

As Hemsworth staggered back and was about to fall, Shields caught him in his arms, at the same time exclaiming, "My God, Jim, this is awful!"

"Oh, what's the difference," answered Hemsworth with pluck, "so long as I saved the boys?"

It was not long, however, before the intense pain he suffered, together with the loss of blood, began to have their effect on Hemsworth's powerful constitution, and he became too weak to stand. A litter was hastily formed by men who had by this time arrived. Tenderly the wounded man was placed upon it, and with the utmost care Hemsworth was carried to Rossland, a mile away, and placed on a cot in the hospital.

His wounds were dressed and the injured man made as comfortable as possible as could be under the circumstances. The attending physicians are at this time unable to state how seriously Hemsworth's injuries are likely to result; but unless he is hurt internally they hope to save his life. His arm, however, in all likelihood, will have to be amputated at the shoulder.—San Francisco Examiner.

PEARLS AND WHERE THEY ARE FOUND.

Very few people are aware that the pearl oyster is not in any way like the oysters which we eat. It is of an entirely different species, and, as a matter of fact, the shells of the so-called pearl oyster are of more value to those engaged in "pearl fishing" than the pearls. There are extensive pearl fisheries in the Gulf of California and some of the finest pearls have been taken from these waters. In 1881 one pearl, a black one, was sold for \$10,000, and every year since that time many pearls have been taken from the beds in the California Gulf, valued at over \$7,500 each. But such "finds" are very rare, and, as a rule, the pearls which are brought up are of very little value. The shells, however, are very valuable; most of them are shipped to Europe, where they are manufactured into hundreds of articles for which "mother-of-pearl" is used.

Another fact concerning the pearl oyster and the pearl itself is very little understood. I have seen in books of instruction, both in this country and in England, the statement that "the formation of the pearl in the oyster shell is caused by a disease of the oyster;" and this statement is more or less generally believed, as is also the erroneous inference to be drawn from it, that the oyster referred to is the edible oyster. The mother-of-pearl is nothing more than a series of layers of nacreous matter deposited by the oyster upon the interior of the shell, and the pearl itself is a perfectly accidental formation. It is caused by a similar deposit of nacre around some foreign object. This foreign substance may be a grain of sand, a parasite, or some similar object; but most authorities agree that it is more usually an undeveloped egg of the oyster around which this natural deposit is thrown.

The largest pearl ever found measures two inches, and weighs three ounces. This is of Eastern origin. The largest found in the Gulf

of California did not exceed an inch and a quarter long—somewhat larger than the egg of a bluebird. Many of the California pearls are black and speckled. The most highly prized pearls of all are pink.—Harper's Round Table.

AN INFIDEL COMMUNITY.

In central Oregon there is a community made up almost entirely of infidel families. It has become famous throughout a wide region as a center of defiant and coarse theism. For years its leaders have tried to keep down all religious influence, and public mockery has been made of the gospel.

Into this community moved a heroic little Methodist woman, Mrs. Mary C. Akin. Two years ago she gathered on Sunday evenings two little children whose parents were less hostile than others, and taught them Sunday-school hymns and tunes, and a few verses of the Bible. Little by little her Sunday afternoon meeting developed into a Sunday-school. Of course it was watched by all—by some with idle curiosity, by some with bitter hatred, by some with mild interest.

When it had been in operation for two years, the better disposed people—none of them Christians, however—having spoken many kindly words about her effort, assented to her suggestion, clubbed together, and built a little chapel at a cost of about \$700. When the chapel was finished, a question was raised as to who should own it; and, again, following the lead of the heroic little woman, the kind-hearted people who had built it decided it to the Methodist Episcopal Church, and the chapel was formally dedicated.

All this made a great stir. The "old-line" infidels were aroused into fresh enmity by every evidence of Christian enterprise. Repeatedly they threatened Mrs. Akin, and tried to break up her Sunday-school. While the chapel was being erected, and before it was fit for use, they locked against her the school-house in which she had gathered the children. She and her little band resorted to the open-air grove, but before cold weather came the church was finished; so the school was safely and comfortably housed. The infidels began a rival school—"a secular Sunday-school"—but it did not long survive.

Presiding Elder Warner, of the Dallas District, who dedicated the church, feeling that the heroic endeavor should be supported, succeeded in collecting \$75 from friends on the District to help finish the chapel. The good people are now praying and laboring for a revival of religion, and expect to see many saved. Until the beginning of this year the good woman who founded the school has herself, in spite of poverty, maintained nearly all its expense, but the Sunday-school Union has undertaken to furnish supplies for the new year. Will not some friend to whom God has intrusted means send a special gift to our treasury to meet this and similar cases?—S. S. Union Bulletin.

JUST THE DIFFERENCE.

Some people imagine when they are stubborn that they are demonstrating to the world that they have "backbone." That is where they are mistaken. A backbone can bend without breaking, but a stick of wood can't.—The Lookout.

The Committee in charge of the inauguration after having paid off all expenses have about \$10,000 left. The money for expenses of the inauguration was realized from the following sources:

Total receipts from ball tickets, \$47,875.00; total receipts from supper tickets, \$2,592.00; total receipts from concert tickets, \$12,176.50; total amount paid in to the treasury from sale of privileges, \$5,692.55.

The principal item of expense, as well as the chief source of income is the ball which might be very easily and profitably dispensed with as it has been considered a bore by more than one President.

Preaching is teaching, or at any rate, should be, and when it fails to reach that mark it is not measuring up either to the purpose of the Master or the pattern set by him.

DOINGS OF THE WORKMEN.

G. W. Baker, P. C., Corinth Circuit, Miss.: This is my second year on the above named circuit. I was received heartily by the good people of the circuit, so much so that on the 3rd Sunday in February the good brethren and sisters of one of my points known as Concord, made up a surprise, partly among themselves, headed by Bros. W. H. Page, B. Rodgers, Sisters P. Adams, D. Corzort, M. J. Rodgers and others. On Wednesday after the third Sunday, Sister Mollie E. Baker went to where they had met to work on our new church, and she was made to feel like she was a Methodist preacher's wife from the many good things that they had brought for us. May God bless them, and surprise us again. We are spiritually alive on the Corinth circuit. Our first Quarterly Conference convened on Sabbath, the 6th and 7th. Our much beloved Presiding Elder, P. O. Jamison, came on time and in his fatherly way brought gladness to many sad hearts. His lectures to the Conference brethren will long be remembered. His talk on greater liberality left an impression that is lasting on the minds of the brethren, when he had gotten through the estimating committee went out and came back saying we will pay our pastor \$250.00 and our Presiding Elder, \$35.00. Bro. Jamison preached to a crowded house. He made an appeal for the grand old Southwestern, so much so, I have the promise of three cash yearly subscribers. You may look for them in a few days. Pray for us, for we are coming to the front on all lines of church work.

A. Handy, P. C., Harrison: Our first Quarterly Conference at Harrison charge, met March 6 and 7. Elder McMorris was on time. Many of the brethren were present with written reports. One church of the work was not represented in the Conference, on account of high water. Many of the bridges had been washed away entirely. The Elder preached two soul-stirring sermons. Thirty or forty members communed. The Elder said many good things concerning the Southwestern Christian Advocate. Many of the brethren promised the Elder that they would take the paper in a few days. Our Sabbath-school is improving. The teachers are white ladies, both members of our church. Their names are Florence and Bettie Eagle. Harrison charge is coming. We paid our Elder \$7.75, leaving us owing him \$3.25, which we intended to collect as soon as possible. Elder McMorris is the right man in the right place.

E. F. Douglas, P. C., Crockett Mills Circuit: Our rally for raising money to repair the church resulted in raising \$12. Our members are loyal and faithful, ready to help in every good work.

L. A. Harvey, P. C., Lockhart, Tex.:

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PRICES
CREAM
BAKING
POWDER
MOST PERFECT MADE.**

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Elder Moses Smith held our first Quarterly Conference Feb. 7 and 8. Reports showed the work improving. The work is run down to some extent, but our highest ambition is through Christ, to bring it back this year to its old stand. The Elder spoke very forcibly of the Southwestern, and other departments of the church. Forty-two partook of the Lord's Supper. Six accessions to the church.

E. Holliday, P. C., Columbus, Tex.: Wm. Bartley, P. E., held my first Quarterly Conference at this place on the 6th inst., and preached an excellent sermon on the 7th inst., after which he administered the Lord's Supper, of which seventy-seven partook. A very good collection was taken. Pray for us down here.

G. H. Pettis, P. C., Churchville Circuit, Tenn.: My second Quarterly Conference convened on March 6 and 7, notwithstanding the very sad death of Sister K. Love, a faithful member of our church. We had a grand time. G. W. Staples, P. E., was on time, and preached to us. He is the right man in the right place. Collection during the two services was \$12.60. Reports showed progress along all lines. We hope to send in some subscribers for the Southwestern.

D. A. Bragg, P. C., Corinth, Miss.: Our first Quarterly Conference was held on March 6-7, with Rev. P. O. Jamison in the chair. All brethren were on time with written reports. The Elder preached a soul-stirring sermon: at night he administered the Sacrament of the Lord's Supper to one hundred and thirty. Paid the Elder in full. Collection for the day, \$17.56. We are moving on in Corinth. Pray for our success.

W. T. Marley, P. C., Bristol, Tenn.: Our second quarterly meeting for the Bristol charge was held Saturday and Sunday. Rev. E. Province, P. E. preached four acceptable sermons, beginning Saturday at 11 o'clock and closing Sunday evening. The Elder is loved by the whole church at this place. His visits are always of interest to all. The Communion services were a source of spiritual up-lifting. Three united with the church. We are hoping to have one of the best Sunday-schools and churches in this district, and stand at the head along all lines at the next Annual Conference. We are preparing and planning for our Eastern service at which we hope to raise all our missionary money. The Sunday-school Missionary department raised on last Sunday \$2.23. The next rally will be for the Advocate. The outlook is bright for better times. Our class meetings are growing both in attendance and finance. Our Epworth League meets on Tuesday evening. We hope to get down to Christian work for the church and for our people. Success to your noble paper.

R. T. Thomas, P. C., Hamburg, Miss.: Our first Quarterly Conference convened at St. Paul, at 2 o'clock p. m., with Rev. Wm. McMorris, P. E., in the chair. The Elder made quite an interesting talk in regards to business matters. The writer was elected secretary. The roll was called; all members were present. Then followed the regular quarterly questions. Leaders and stewards reported favorably. On Sunday, Feb. 28, at 11 o'clock the Elder gave us a sermon of power, edifying to all present. Three united with the church, and one subscriber for the Southwestern. His lecture on the paper was pressing indeed; he secured fifteen pledges which you may look for very soon. We ask the prayers of the entire church for our continued success.

J. P. Calvin, P. C., Greenville, Tex.: Our first Quarterly Conference was

held by Presiding Elder Minegan, Feb. 27-28. Dr. N. J. Atkinson, M. D., secretary. Conference was well attended and we had a pleasant session. Sunday at 11 o'clock the Presiding Elder preached, and also at 3 o'clock the administration of the Lord's Supper. At night the Presiding Elder lectured upon the origin, growth and institutions of the M. E. Church, and the great importance of building a good church in Greenville, and we are preparing for that work.

Samuel Green, P. C., Plain View Church, Livingston, La.: The members of Plain View and St. Luke churches are proud of the report that we have at last been able to meet a long felt want, by the purchase of 3 acres of land and the building of a new neat cottage thereon as a parsonage. The pastor and family are now happily housed in their own quiet home.

R. P. Threlkeld, P. C., Vicksburg, Miss.: I am here on the ground for God and Methodism. Found everybody very kind indeed. About fifty persons came to the parsonage a few nights ago, and loaded my table with provisions. I am preaching to large congregations at every service. Everything is moving along nicely.

C. M. Singleton, Hempstead, Texas: Quarterly Conference held on the 6th and 7th, by the Presiding Elder, who preached ably. The Baptist and A. M. E. pastors and people united in a service with us. Sermon by the A. M. E. pastor.

G. W. Brower, P. P., Gastonia, N. C.: I have just closed a revival meeting which began on the third Sunday in February. The Lord gave us 36 conversions; 12 of these have been saved to our church, and the indications are that others will follow soon.

J. T. Canno, P. C., Pontotoc, Miss.: We had a grand time at our first Quarterly Conference at Big Hill. Rev. Jamison, P. E., was there.

D. T. Turner, P. C., Marion, Va.: Our church has enjoyed a wonderful blessing from the presence of the Lord. We started out with a series of meetings to recruit our army and entered the battle to win. After faith-

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Absolutely Pure.

Celebrated for its great leavening strength and healthfulness. Assures the food against alum and all forms of adulteration common to the cheap brands.

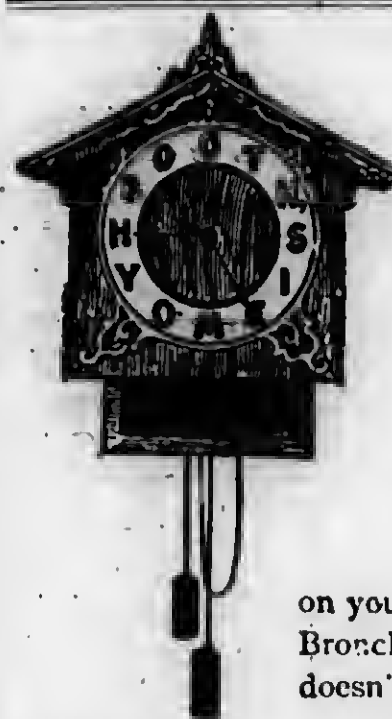
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ful fighting for three weeks, against that mighty enemy, the devil, 40 sinners professed saving faith in the Lord and 30 joined the church, for which we give God praise. Rev. R. J. Buckner, of Wytheville rendered great service in these meetings.

B. I. Adams, P. C., Cedar Creek, Tex.: We are moving on smoothly. My people are eager to come to the front and we are pulling together. Rev. Moses Smith, our Presiding Elder, is a wide awake man and means business. Our Moses will lead us on to victory at the annual Conference. I expect to make Easter a success. I have my cards out. We are preparing to build a new church at one of our points and my people are enthusiastic.

T. D. Huff, Giddings, Texas: Our first Quarterly Conference convened Feb. 27-28, with Rev. M. Smith, P. E., in the chair. We have raised half of our benevolence and are planning to send a club of subscribers for the Southwestern.

Rebecca Tubbs, Pontotoc, Miss.: I arrived here Feb. 8, and met a hospitable people. They received us very kindly. Our first Quarterly Confer-



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in the morning, begin with Booth's Hyomei, the Australian "Dry Air" treatment. Use the inhaler every hour until bed time, then put a few drops of

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on your pillow. If one day's treatment doesn't relieve your Bronchitis, Asthma, Catarrh, or Cold, and if continued use doesn't cure, read the guarantee below. Booth's Hyomei

"CURES BY INHALATION."

PENNSYLVANIA COMPANY—WESTERN DIVISION,
Office of the Superintendent,
C. D. Law, Supt.

DEAR SIR:—In March last I was suffering from a severe catarrhal cold. My right ear was almost totally deaf, and the ringing in it was exceedingly annoying. I purchased an outfit and commenced its use, continuing through the day as I would have opportunity. About 5 p. m. the congestion in the eustachian tube disappeared, my hearing was fully restored, and I have since had no recurrence. Since then I have, on several occasions, checked and cured bronchial colds, and I have no hesitancy in recommending it. Very truly yours,
C. D. Law.

Guarantee. I will refund the money to all persons purchasing Booth's Pocket Inhaler Outfit anywhere in the United States, during 1897, who will say that HYOMEI has done them no good, on condition that they apply direct to the head office, 23 East 20th Street, New York City. (Signed) *R. J. Booth*

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with Hyomei, is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled slowly through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physicians, clergymen, and thousands who have been helped and cured.

Pocket Inhaler Outfit Complete, by Mail, \$1; (for foreign countries add \$1.00 postage); outfit consists of pocket inhaler, a bottle of Hyomei, a dropper and directions for using. If you are still skeptical, send your address; my pamphlet shall prove that Hyomei cures. Are you open to conviction? Extra bottles of Hyomei Inhalant by mail, or at druggists, 50 cents. Hyomei Balm for all skin diseases, by mail, 25 cents. Your druggist has Hyomei or can get it for you if you insist. Don't accept a substitute. In stock at the leading wholesale drug houses of Boston, Philadelphia, Chicago, and all leading business centers.

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ence was held Feb. 20. On Sunday and Sunday night Elder Jamison preached reviving sermons. We have commenced erecting a parsonage which we expect to enter soon.

Emerson Hutcheson, Macedonia Cirenit, La.: Our newly appointed Presiding Elder, A. Moore, was with us Feb. 26-28, to hold our first quarter, which proved a blessing to all the people. They were out in crowds, and their expectations were duly met. Elder Moore is one of the men of the Louisiana Conference, well ripened in experience. The men of the District have all gone in to make this one of the best years in its history.

J. J. Obee, P. C., Pineville, La.: On Tuesday night, March 2, we were aroused from sleep by a band of regulators who came to regulate the parsonage with the necessities of life for the inmates. The following are some of those who came: Mrs. Luey, Oliver, Matilda McGlory, Fanny Smith, Pender E. Harrell, M. A. Calvin, Mary Allen and Misses C. Washington, S. Allen, M. Taylor, R. Wesley, A. Woods, and Messrs. Geo. Holmes, Joseph Woods, James Madison, John Sanders, Richard Jenkins, W. H. Pritchard, D. Washington and Curtis Dorsey. Mrs. Obee was chosen to thank the band and to ask them to come again.

M. J. Dyer, P. C., Slaughter, La.: Our first Quarterly Conference was held Feb. 13-14, by Rev. A. Moore. All of the members except one answered to their names. Reports showed that over half of the members have moved away, but those that remain are much encouraged. The Presiding Elder spoke of the Southwestern, and eight promised to take the paper soon. The third Sunday in March has been named the Southwestern Day.

E. Troupe, P. C., Minter City, Miss.: Our first Quarterly Conference was held Feb. 27-28, with the Presiding Elder, W. E. Mask, in the chair. Seventy-five partook of the Sacrament and ten joined the church.

Maek Henson, San Antonio, Texas.: We began a protracted meeting in old St. Paul M. E. Church, Feb. 11, and results to date, are 34 conversions. The meeting continues with increasing volume. The Rev. S. N. Smith, Conference Evangelist, has been with us since the 19th of February, and is preaching with power and acceptability. We had six conversions when he arrived. We are still praying, and working, for a revival.

E. L. Wilson, P. C.: The first Quarterly Conference convened at Ebenezer, Fort Stephens, Miss. Rev. A. M. Trotter in the chair. Raised for all purposes, \$23.75. Paid to Presiding Elder, \$5.75, and to Pastor in charge \$6.65; for building, \$11.35.

W. A. Parks, P. C., Oyster Creek, Tex.: Our first quarter was held Feb. 27-28, by Rev. E. Holiday, P. E. Good reports, and all up to date, from all three points—St. Luke, St. Joseph and Henderson's Chapel. The pastor also had a good report. Four Sunday-schools and three Epworth Leagues organized and all doing good work. We are coming to the front. I have sent several subscriptions, and shall send several more for our paper.

H. T. Hampton, Desoto, Miss.: Our first Quarterly Conference convened Feb. 23, with J. M. Shumpert, P. E. Reports showed that the work was in a prosperous condition.

Aaron W. Brazier, Hahnville, La.: St. James M. E. Church is alive and preparing for a grand year's work. Rev. J. W. Hilton, the newly appointed and much loved pastor, has entered upon his work. His introductory sermon was one of great power. Rev. Hilton has already put into existence a

Wakefield Club, a periodical and editors' Club, a Missionary Band and re-organized the Epworth League. Of these organizations, great things are expected, and we are anticipating a grand future under such efficient leadership.

A. H. Banks, P. C., Algiers, La.: Sunday was our class rally. Raised \$5.00. Six precious souls converted—one 60 years old. The Lord is with us at St. Matthew.

C. F. Dorsey, Pineville, La.: Pineville is yet alive. Our pastor and his wife have arrived, and is much thought of by all. We, as a congregation and members, are doing all in our power for his success. We are now in the midst of a revival, and have added 24 converts and reclaimants. The good work is still going on; the altar is crowded at every service. The Presiding Elder was with us Feb. 27 and 28. Raised his quarterage before he came.

G. W. Lamar, Harmony Grove, Ga.: The members and young people of this town came in to see the pastor and family a few nights ago. They brought us so many good things we have not space to mention them. The host was led by Bros. J. J. Mayfield and J. M. Bennett, and a number of sisters. We hope they will come again.

CONFERENCE NOTICES

DALLAS DISTRICT.

Second Round.

Millford and Italy	March 20 21
Blooming and Antioch	March 27 28
Corsicana, Dawson and Hubbard ..	..... April 3 4
Gatesville and Valley Mills.	April 10 11
Fort Worth	April 17 18
Denton	April 24 25
Denison and Pilot Point	May 1 2
Sherman	May 8 9
McKinney	May 15 16
Lancaster	May 22 23
Ennis	May 29 30
Dallas	June 12 13

Dear Brethren: When this round is completed half of the year is gone, and we hope that, should any of us fail to raise our assessments for Missions on Easter Sunday, which is General Missionary Day, we will be able to report at least half, not of missions only, but of all benevolent claims. If you, who are so unfortunate as not to get your money or salary monthly, would raise your benevolent money now, you would have a better chance to raise your salary in the Fall. But by waiting you have so many causes to bring forward, the people stand waiting to decide which are pre-eminent, hence all go wanting.

D. C. Lacy, P. E.

MARSHALL DISTRICT.

Second Round.

Ebenezer	April 2 4
Mallalieu	April 3 4
Woodlawn	April 10 11
Jefferson	March 16 18
Lodi	April 17 18
Lansacter	April 24 25
Queen City	April 28 29
Texarkana	May 1 2
Harleton	May 8 9
Marshall Ct.	May 15 16
Daingerfield	May 21 23
Pittsburg	May 22 23
Longview	May 28
Hawkins	May 29 30
Mineola	June 5 6
Tyler	May 12 13

W. H. Logan, P. E.

"Brown's Bronchial Troches" will quickly relieve Bronchitis, Asthma, Croup and Throat Diseases. Sold only in boxes.

My

Nerves are weak, many people say, and yet they do not seem to know that they are literally starving their nerves. Weak, pale, thin blood cannot give proper sustenance—that is why you are nervous, tired, exhausted. The cure for this condition is to purify, vitalize and enrich your blood. Take Hood's Sarsaparilla fairly and faithfully, and the rich, red blood, which it makes, will soon feed the nerves the elements of true strength they require; they will cease their agitation and will resume their proper place—being under the control instead of controlling the brain and body. Read Miss Bartley's letter:

"I want to express my gratitude for what Hood's Sarsaparilla has done for me. My health has been very poor for three years, due to trouble with my

Kidneys

I was nervous, had pains in my back. I cannot tell what I suffered. My eyesight became affected and I was so despondent I did not have any interest in life. I had two physicians, but my complaints became worse. I was told that I was affected with Bright's disease. A relative urged me to try Hood's Sarsaparilla. I did so and in a short time I began to notice a change in my condition. Things began to appear brighter, my eyes improved and

My Back

did not trouble me so severely. My appetite returned and I gained strength every day. I am now able to do my own work, and feel perfectly well. I cannot find words to express my gratitude for what Hood's Sarsaparilla has done for me and I gladly recommend it." Miss ELLA BARTLEY, 213 1/2 S. Grant Ave., Columbus, Ohio.

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CLARKE'S COMMENTARY: 6 vols. Imperial 8vo. Old Testament, original; New Testament revised by Daniel Curry, D. D. Cloth, leather titles, \$10.00; sheep, \$15.00.

LESSON COMMENTARY ON THE SUNDAY SCHOOL LESSONS for 1897: To pastors and teachers, \$1.

PEOPLE'S COMMENTARY: Including brief notes on the New Testament, designed to assist Bible students and common readers to understand the meaning of the inspired Word. By Amos Binney and Daniel Steele, \$2.50.

COLORED MAN IN M. E. CHURCH: by Hagood, 90 cents.

DISCIPLINE OF THE M. E. CHURCH, 1896: Cloth, 30 cents. Flaps, 70 cents; by mail, 75 cents. Morocco, extra red under gold edges, \$1.00; by mail, \$1.05.

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There are numerous anecdotes and illustrations. These are fresh and varied, being chosen from a wide range of life and literature. Often a story carries a truth better than a sermon, and these nutshell stories are so diverse that teachers in all grades may find some fit use for them.

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A beautiful front-page frontispiece of appropriate design accompanies each quarter. There are also many vignettes and other illustrations.

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BOOKMAKER'S CORNER

The March number of the Arena is the first issue under the new management. Its editors are now John Clark Ridpath, LL. D., and Helen H. Gardner. The opening article is the first of a series of contributions on city government reform in the United States by the Hon. Josiah Quincy, Mayor of Boston. Among other contributors we notice Dr. A. C. True, Prof. Joseph Leconte and ex-Governor John W. Hoyt.

Important features of the April Magazine Number of The Outlook will be General James Grant Wilson's "Historic Utterances of General Grant," with several unique fac-simile illustrations and portraits. \$3.00 a year. The Outlook Company, 13 Astor Place, New York.

By introduction of original translations of the writings of prominent statesmen, scientists, essayists and novelists of Continental Europe, the publishers of The Living Age have widened their field and rendered the magazine more useful, valuable and interesting than ever before. The addition of a Monthly Supplement, devoted to American literature, is another evidence of enterprise and wise judgment. \$6.00 a year. The Living Age Co., Boston.

An article by the late E. J. Glave, describing some of the new conditions in Central Africa, and especially the dawn of civilization between Lake Tanganyika and the Congo, will appear in the April Century.

The rising of the Greeks against the Turks in Crete gives special timeliness to the reminiscences of the Greek revolution in 1821, which F. B. Sanborn has prepared for the April Scribner's, under the title, "Odysseus and Trelawny—A Sequel to Byron's Grecian Career." Odysseus was one of the most picturesque heroes of that romantic age, and during part of the Revolution Trelawny and he lived in a cave on Mt. Parnassus.

H. T. O. Abbott, P. C., Winsboro, La.: Presiding Elder Chinn held his first Quarterly Conference on March 6, and we had a grand one. Elder Chinn met the children Sunday morning and gave them a good session. He preached at 11 o'clock and at night one joined the church. The people are suffering from the drought in this part of the county, and many are gone to other parts to work for the support of their families.

God can always do something with the man who is not afraid to go to war with a giant.—Ex.

SKINS ON FIRE

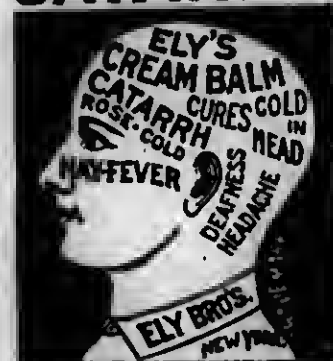
Skins on fire with torturing, disfiguring, itching, burning, bleeding, scaly, and pimply humors, instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), the great skin cure, and a full dose of CUTICURA RESOLVENT.

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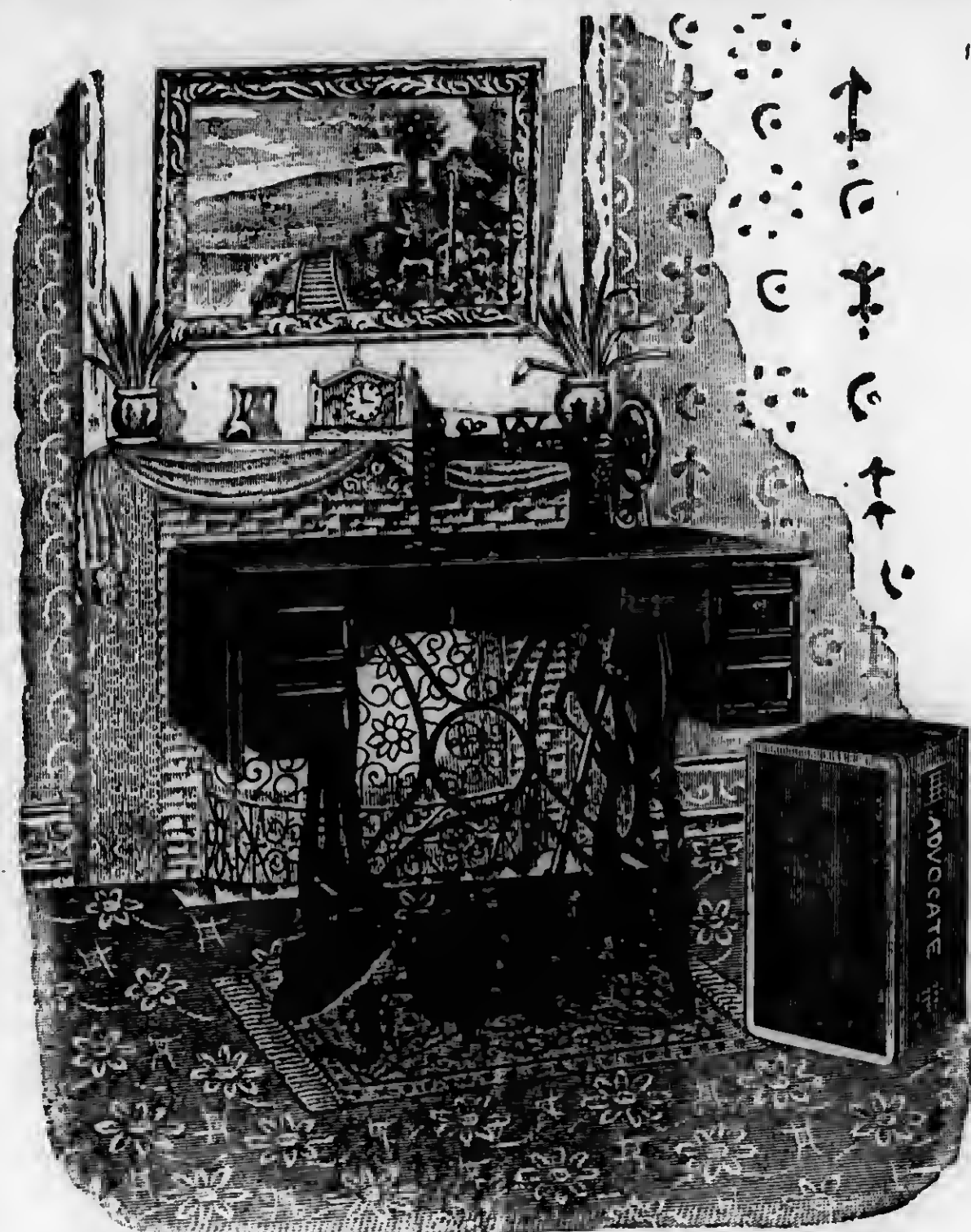
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408 Carondelet St., New Orleans, La.

THEY LIVE IN OUR MEMORY.

.....Give Names and Place Distinctly.....

White Hall, La.—Sister Arcstine Delaware, one of the steward sisters of this charge, March 2, aged 40 years. Her end was peaceful.

E. H. Clark, P. C.

Alexandria, La.—Sister Harriet Flowers died in full triumph in February.

Also Sister Ara Pipes died happy, aged 2 years. She leaves a husband and three children. St. James church has lost two good soldiers.

E. B. Richards.

Pitts Bridge, Texas.—Willis Pollard son of Samuel Pollard, Recording Stewart of Zion Hill M. E. Church, died Feb. 4, aged 19 years. Rev. J. A. Tillery, P. C., preached.

W. D. Louis.

Opelousas, La.: King Bowman, a member of our church, departed this life Feb. 21, in triumph. The sacrament of the Lord's Supper was administered to him just before he died.

J. L. Augustus, P. C.

Lawrenceville, Ill.—Benjamin Johnson, one of the oldest and best known colored residents of Lawrenceville, Ill., was born June 3, 1835, in Kentucky; was married in 1862; moved from Kentucky to Lawrenceville in 1874, and died February 1. He had been very sick for several weeks, and had been in poor health for more than a year, yet during his affliction he never murmured nor complained, but bore his suffering with becoming Christian fortitude and resignation, willingly bowing to the will of God. Bro. Johnson was highly respected by the citizens regardless of color. He was for many years a member of the Second M. E. Church, filling various official positions to the satisfaction and profit of the church. He leaves a widow and five children. His funeral took place from the First M. E. Church, conducted by the Rev. J. C. Orr and Rev. G. W. Powell, and was attended by a large number of the leading white and colored citizens. G. W. Powell, P. C.

Waco, Tex.—Feb. 28, Sister Scruggs, in full triumph of faith. She leaves 6 children. Age 36 years. She was buried from Andress Chapel. Rev. H. C. Cooper officiated.

Rockwood, Tenn.—Sister Maria Galimore fell asleep in Jesus, March 7. She has been a devout member of the church 25 years and did effectual labor until about eighteen years ago, when she was taken with consumption. While confined to her room she continued to pray to her efficient help, and continued to pray for the success of her church. Rev. S. W. Smith attended the funeral, assisted by Rev. R. W. Ballard, A. M. E. C. H. Powell.

Hamburg, Miss.—Bro. Oscar Nelson, Feb. 1. Aged 30 years. A faithful warrior gone to live with God.

Feb. 28, Little Alice Sanders went home to live forever. Age seven years. March 2, Sister Lucinda McDaniel, a faithful member. Her last words were, "I am ready to go, heaven is my home." Age 24 years.

R. T. Thomas, Pastor.

Harmony Grove, Ga.—Sister Millie Wines, a member of Cross Road church, Feb. 21. She had lived a consistent Christian life. G. W. Lamar, P. C.

Meridian, Miss.—Sister Sallie Perkins, one of our old members, died very suddenly. She was faithful.

Bro. Pompey Cooper, a good and useful man in the church, after a few days' sickness. J. C. Hibbler.

Knoxville, Tenn.—Since our Annual Conference our church has lost three of its oldest members. Sister Mary Coffin died Nov. 17. Aged 85 years. She was a faithful member and is greatly missed.

Also Sister Carolyns Alexander, Feb. 18, after an illness of six months. She went to join the host of the redeemed. Aged 56 years.

Also Bro. Alouzo Gillet, Feb. 27, after a long illness. Aged 62 years. By trade he was a barber.

Rev. A. Ellison.

To the Members of West Texas Conference, Greeting: "Dear Brethren—As agent and collector of funds to assist Mr. Gibbons in the prosecution of the slayer of her husband, Rev. J. T. Gibbons, August 3rd, 1896, at Austin, Texas, I now appeal to you for the much needed funds. The case against Percy Cook, for cold blood murder of Rev. Gibbons, will be tried April 15th, 1897 A. D. Therefore, we ask that the money subscribed at Conference be forwarded to me by April 1st, 1897. Address all communications, and send all money to Mack Henson, 234 North Center St., San Antonio, Tex. Yours Fraternally, Mack Henson, Agt.

For Dyspepsia

Use Horsford's Acid Phosphate.

Dr. C. B. Lanneau, Charleston, S. C., says: "I used it with benefit for a member of my family who was suffering from dyspepsia. I esteem it a good preparation."

MISUSED FIGURES OF SPEECH.

An old French lawyer, writing of an estate he had just bought, added: "There is a chapel upon it in which my wife and I wish to be buried, if God spares our lives."

On a tombstone in Indiana is the following inscription: "This monument was erected to the memory of John Jenkins, accidentally shot as a mark of affection by his brother."

A Michigan editor received some verses not long ago with the following note of explanation: "These lines were written 50 years ago by one who has for a long time slept in his grave merely for a pastime."

A certain politician lately condemning the government for its policy concerning the income tax, is reported to have said: "They'll keep cutting the wool off the sheep that lays the golden eggs until they pump it dry."

An orator, at one of the university unions bore off the palm when he declared that "the British lion, whether it is roaming the deserts of India or climbing the forests of Canada, will not draw in its horn or retire into its shell."

A reporter in describing a murder of a man named Jorkins said: "The murderer was evidently in quest of money, but luckily Mr. Jorkins had deposited all his funds in the bank the day before, so that he lost nothing but his life."

A merchant who had died suddenly left in his bureau a letter to one of his correspondents which he had not sealed. His clerk, seeing it necessary to send the letter, wrote at the bottom: "Since writing the above I have died."

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THE STONE ROLLED AWAY, An Easter Missionary Service!

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It is the Best Programme.

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EATON & MAINS,

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FARM AND FIRESIDE.

OATS DRAWING FROM THE SOIL. The question is frequently asked if oats impoverish the soil. Of course to answer the question correctly it must first be determined what is a fair yield of oats per acre. Say that the comparison is made with wheat and that twenty bushels of wheat and forty bushels of oats be regarded as a fair yield per acre. Experiments at the stations have shown an average yield of 217 pounds of wheat straw to 100 pounds of grain, and of 128.4 pounds of oat straw to 100 pounds of grain. If these relations be conceded, wheat would take off 1,200 pounds of grain and 2,604 pounds of straw, and oats 1,280 pounds of grain and 1,643.5 pounds of straw per acre.

In a ton of 2,000 pounds of wheat, the grain would remove from the soil 15.1 of phosphoric acid, 8.8 of potash and 34.2 of nitrogen. The straw would remove 2.0, 10.5, 9.5 of these respectively from the soil. The same quantity of oats would remove: grain 11.9 phosphoric acid; 9.8 potash; 39.0 nitrogen; and the straw respectively 1.2, 27.0, 7.6.

The wheat carries off from an acre more phosphoric acid by three pounds, and more nitrogen by one and two-third pounds, while oats will carry off nine and a half pounds more potash. Under equal conditions to start with it appears that oats will produce more and take more from the soil than wheat.

A SEIGE OF ROUP.

A Florida breeder writes us as follows: "If you have an abundance of the milk of human kindness in your makeup, kindly give me quickly a remedy for roup. About ten days ago, I discovered that my pen of fifty layers had the roup; at once I began began treatment by putting a small piece of coppers in drinking water, sulphur in morning mash, and once a day I injected into their nostrils and throats a small quantity of the following mixture: 'One part turpentine to five parts of kerosene. Up to this time four had died, and several more are ready to 'kick the bucket,' and if it goes on at that same ratio, they will all be gone soon. I am at wit's end; I do not know what to do. If not too much trouble, please favor me with an immediate reply."—F. P. B., Florida.

We gave friend B. the best advice we could, privately, and as his present experience is similar to that of many other poultrymen, we will say for the benefit of others that we are afraid that he has a big job on his hands, and an expensive one, too, before he stamps out the terrible disease that has seized upon his flock. He should by all means separate the sick from the well ones. This is very important. Then he should feed the flock of well ones generously, giving them a good deal of meat, or ground bone if possible; also some red pepper in their soft feed, and occasionally some of that other good old stimulant, parched corn; also a place to scratch and exercise in search of grain. Active fowls don't take the roup. It is those that stand around in damp places, or roost either in a draft or in a close, warm place, and then come suddenly out into the cold. A dry and comfortably warm place in which to scratch is a good thing to ward off roup.

But as to the sick ones. Those that have their eyes swollen shut and those that are cankered about the beak and smell offensively. They had better be killed and buried deeply, or else burned; the others that are moderately af-

licted, bathe their heads in warm salt water once a day. Put sulphate of copper (bluestone) in their drinking water. Feed them soft food with a good deal of meat and some red pepper. Keep them dry and comfortable, and within a week or so they will either be well or enough worse to justify killing them. The majority will get well. But by all means keep the sick away from the well ones.—H. B. Geer, in Southern Cultivator.

NOTICE.

All ministers in the State of North Carolina are earnestly requested to preach a temperance sermon on our first Quarterly Temperance Sunday, March 21, and pray for the suppression of intemperance, because the greatest evil in the world to-day is the liquor traffic, causing vice and crime, death and destruction for time and eternity. Superintendents and teachers will please make the temperance lesson impressive upon the minds of the scholars. After which, solicit pledge signers and report the same to me. Yours for God and home and native land,
Mrs. R. C. Bearden,
W. C. T. U. State Supt. S. S. Work,
No. 402 S. Graham St., Charlotte,
N. C.

The "Stone Rolled Away" is the best Easter Program. It is complete and requires no supplement. Published by the Book Concern especially for this occasion. Can be had in any quantity for \$1.25 per 100, post paid, at this office. Give us your orders.

No one is so poor as the man who worries over the fact that he has nothing to grumble about.—Ex.

Whenever God gives us a burden to carry, it means that He wants to make us stronger.—Ex.

No poetry would be written, if birds had to keep still and let frogs do all the singing.—Ex.



Love has a long way to go to reach the heart of the modern up-to-date young man. When he looks for a wife, he expects a good deal. Probably he expects more than he deserves. He wants good looks, good sense, good nature, good health. They usually go together.

An observing man learns that a woman who is physically weak and nervous and incapable, is likely to be ill-natured too. The sweetest temper is ruined by continual sickness.

A woman whose nerves are constantly racked and dragged by debilitating drains and inflammation, cannot be a genial companion or happy wife; and she is totally unfitted to be a mother.

These troubles prevail almost universally among women largely because of carelessness and neglect. There is no real need of them. Dr. Pierce's Favorite Prescription is a positive specific for the weaknesses and diseases of the feminine organism.

It cures them radically and completely. It heals, strengthens and purifies. It is the only scientific remedy devised for this special purpose by an educated, skilled physician. It is the only medicine that makes motherhood easy and absolutely safe.

Miss Lauretta McNeas, of Reno (P. O. Box 723), Washoe Co., Nev., writes: "I have discontinued taking the 'Prescription' and will not take any more (at present). Last month I had no pain at all and worked every day without any inconvenience whatever. It was the first time I never had pain during that period. I cannot say too much for your medicines, especially the 'Favorite Prescription' and 'Pleasant Pellets.' I know of a lady who took one bottle of your 'Favorite Prescription' and she says she was not sick like she was with her first baby. This was her second baby. She thinks it a grand medicine. So do I."

Dr. Pierce has had a life-time of experience in this particular field. His 1000-page illustrated book, "The People's Common Sense Medical Adviser" contains several chapters devoted to woman's special physiology. A paper-bound copy will be sent free on receipt of 21 one-cent stamps to pay the cost of mailing only. Address, World's Dispensary Medical Association, Buffalo, N. Y. For a cloth-bound copy send 31 stamps.

The "Stone Rolled Away" is the best Easter Program. It is complete and requires no supplement. Published by the Book Concern especially for this occasion. Can be had in any quantity for \$1.25 per 100, post paid, at this office. Give us your orders.

Meridian, Miss.—The minutes have been delayed because the printer failed to get the material for the minutes as early as he expected, but they are ready now. I will send them to each brother. If you fail to get your minutes please let me hear from you.
J. C. Hibbler, Secretary.

1 OUT OF 3 EVERY

Persons you meet every day,

WILL DIE

OF BRIGHT'S DISEASE

or some trouble of the kidneys, urinary or female organs.

THIS IS STARTLING
BUT IT IS TRUE.

WHAT CAN BE DONE?

In such a serious condition you must secure the best remedy you can find in the market

AT ONCE.

There is only one absolutely sure cure for these troubles, and that is

WATKINS' Safe Cure

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.....Give Name and Place Distinctly.....

Como, Miss.—Feb. 28, Mr. J. H. Talbert, a leading young man in our church, and Miss Hayes Fizer. Quite a large company witnessed the marriage.

P. S. Bowie, P. C.

Oakland, Tex.—March 7th, quit a number of people, both white and colored, assembled at St. Paul M. E. Church, at 8 p. m., to witness the marriage of Mr. M. L. Jarmon, one of Flaton, Texas', brightest stars, to Miss Florence McNeily, one of Oakland's most accomplished teachers. The church was beautifully decorated by Miss C. P. Isaacs, Mrs. M. E. Swann, Miss Grundy and Miss Lena Grainger. The wedding march was well rendered by Miss C. P. Isaacs, our worthy organist. Rev. J. H. Swann decided that the best present for him to give was a subscription to the Southwestern. Revs. J. H. Swann and E. E. Cooper officiated. Mary E. Swann.

YOUNG MEN QUIT TOBACCO
if you wish to preserve your manhood. Education at large expense to develop mental brilliancy is torn down by Tobacco use and nervousness results. SURE-QUIT, an antidote chewing gum, rights the wrong. 25c. a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

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The man who lives to please God will soon succeed; the one who would please men will fail.—Ex.

BEAUTIFUL SEA SHELLS.

Since coming south I have received numerous inquiries for sea shells, and I have made quite a collection, both from our own coast, the coral reefs and some lovely ones from the West India Islands. I will mail a dozen or more different kinds, on two alike, to any one who sends a stamp for postage. Mrs. F. A. Warner, Jacksonville, Fla.

Whenever trouble comes, remember what Jesus said, "I will send the Comforter."—Ex.

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In order to prove the great merit of Ely's Cream Balm, the most effective cure for Catarrh and Cold in Head, your druggist will supply a generous 10 cent trial size or we will mail for 10 cents. Full size 50 cents.

ELY BROS., 56 Warren St., N. Y. City.
Ely's Cream Balm has completely cured me of catarrh when everything else failed. Many acquaintances have used it with excellent results.—Alfred W. Stevens, Caldwell, Ohio.

If the crow has a creed, it is that all birds are heretics that do not wear black.—Ex.

If you would be strong when adversity comes, be sure to pray while prosperous.—Ex.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.

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What lamp-chimney is it that lasts like a teacup and gets the best light a lamp is capable of?

Macbeth's; but you want the Number made for your lamp. Let us send you the Index.

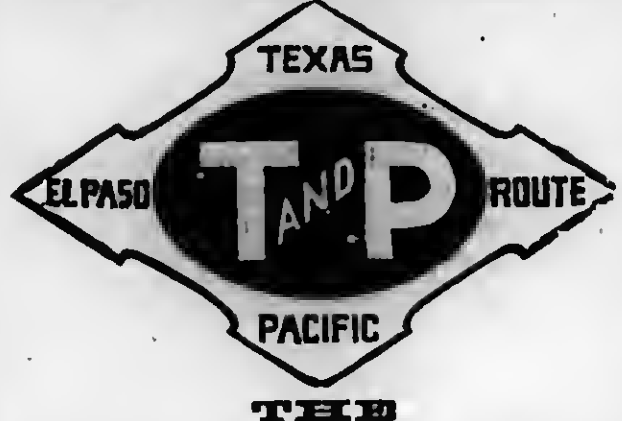
Geo A Macbeth Co

Pittsburgh Pa

RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—		LEAVE	
Local mail	9:00 pm	Local mail.....	6:55 am
Chicago limited,	6:30 pm	Chicago limited,	9:00 am
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati.....			
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.....			
No. 3.....	6:30 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis			
Express.....	10:35 am	No. 6, Memphis	press.....4:20 p.m
No. 31, Vicksburg ex-		Vicksburg ex-	
press.....	8:30 p.m	press.....	8:05 a.m
No. 33, Baton		No. 34, Baton	
Rouge acc.....	9:40 am	Rouge acc.....	4:30 pm
Louisville and Nashville.			
No. 8, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	6:50 pm	No. 8, coast acc.....	8:30 p.m
No. 5, fast mail.....	8:30 pm	No. 2, lim. ex.....	7:50 pm
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 am
Texas and Pacific.			
No. 52, Ft. Worth		No. 53, Cal. ex.....	8:15 am
and Cal. ex.....	6:55 pm	No. 51, Hot Sp ga	
No. 51, Hot Sp ga		express.....	7:20 pm
express.....	9:15 am	Queen & Crescent Route.	
Cincinnati and New York.....			
Cincinnati and New York.....	11:55 am	Cincinnati and New York.....	3:20 pm
No. 3, local.....	6:20 am	Local.....	7:30 am
Southern Pacific Company.			
Texas and Mexico			
fast mail.....	6:45 pm	California ex.....	9:15 am
California ex.....	6:55 am	Texas & Mexico	
		fast mail.....	8:35 pm



Texas & Pacific Railway
AND THE
IRON MOUNTAIN ROUTE.

Direct Lines to the Famous
ARKANSAS HOT SPRINGS,
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All Points in
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Iron Mountain Route, St. Louis, Mo.
GASTON MESLIER, G. P. & T. A.
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Louisville and Nashville
RAILROAD

Montgomery, Birmingham,
Nashville, Louisville, Cincinnati, Atlanta, Jacksonville, Washington and
—NEW YORK—
THROUGH WITHOUT CHANGE.

No.	Departs.	No.	Arrives.
6 Fast Mail.....	7:10 a.m	3 Fast Ex.....	7:25 a.m
4 Fast Ex.....	9:45 a.m	7 Coast acc.....	8:55 a.m
8 Coast acc.....	3:30 p.m	1 Lim. Ex.....	5:00 p.m
2 Lim. Ex.....	7:50 p.m	6 Fast Mail.....	10:25 p.m
Sunday Ex.....	7:50 a.m	Sunday Ex.....	9:30 p.m

City Ticket Office 100 Canal street. Depot
Ticket Office foot of Canal street. Freight Depot
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DUBUQUE, SIOUX FALLS, SIOUX CITY

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railroad ticket agent.

Yazoo and Mississippi Valley Railroad.

Leave. | Arrive.
Memphis Express.....4:20 p.m. | 10:35 a.m.

Vicksburg and Natchez..... 8:05 a.m. | 5:30 p.m.

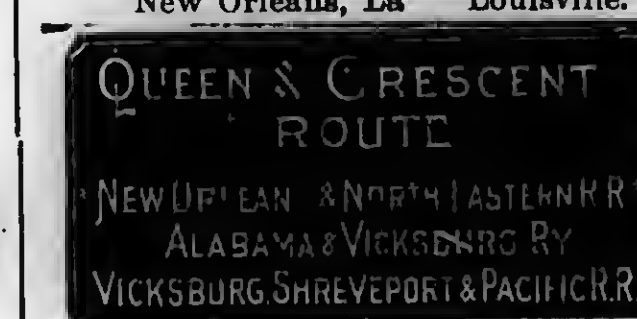
Baton Rouge Accommodation..... 4:30 p.m. | 9:40 a.m.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

From March 8 to 15.

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God is in favor of anything that will help anybody to get nearer to Him.

When the Christian's back is toward Christ, his own shadow will often frighten him.—Ex.

Ask your Druggist for the Kindergarten Novelty, "The House that Jack Built."

WANTED TO BE KNOWN

LEXINGTON CONFERENCE.

To the ministers and visiting friends of Lexington District, who desire to attend the Lexington Annual Conference, to be held at Springfield, Ohio, April 1st, 1897. Special arrangements have been perfected with the Louisville and Nashville and Big Four railway companies for reduced rates. The round trip from Lexington and Paris to Springfield is \$6.40, and from Falmouth, \$8.80. Round trip tickets can only be purchased at Lexington and Paris and Falmouth. Arrangement has been made for a special coach to Cincinnati, which leaves the L. and N. depot, Lexington, Wednesday, March 31st, at 7 a. m. All ministers and visitors will meet at Lexington and Paris—central starting points. We will arrive at Springfield at 2:50 p. m. Pastors will give due notice to all friends wishing to attend the Conference, of the arrangements.

Joseph Courtney, P. E.

BIRMINGHAM DISTRICT, ALABAMA.

The Home Missionary Society of the Birmingham District was organized at our last District Conference, with Mrs. Emma Todd, Pres.; Mrs. Clara A. Smith, Secy., and Miss Cornelia Jones, Treas. It was recommended that each pastor organize an auxiliary in their charges. The Discipline makes it the duty of pastors to organize their Sunday-schools into a Missionary Society. (See paragraph 375, also paragraph 53, Appendix). The next District Missionary meeting will meet in connection with the District Conference. The Secretary will in due time notify each delegate of their part of the programme.

B. G. Smith.

NOTICE!

The Local Board of Church Extension of the Louisiana Conference, will meet at the office of the Southwestern Christian Advocate, Monday, the 29th inst., at 12 m. J. T. Marshall, Secy.

One of our most successful workers says: "I am trying to get the paper into the homes of all my people, and its contents into their brains, because I want to get to Heaven!" It surely is a means of grace and will certainly help both those who work and those who subscribe to get there.

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Bro. J. D. Johnson, of Vicksburg, Miss., is working to secure a Sunday-school library under our offer with success in sight. His last list was six.

The "Stone Rolled Away" is the best Easter Program. It is complete and requires no supplement. Published by the Book Concern especially for this occasion. Can be had in any quantity for \$1.25 per 100, post paid, at this office. Give us your orders.

The greatest obligation of the parent to the child, is to give it a safe example.—Ex.

The benefit to your skin from HEISKELL'S Ointment is prompt and apparent. Removes Freckles, Sunburn, Pimples, and cures all affections of the skin.

HEISKELL'S Pills remove all humors from the blood. Don't gripe or nauseate. Ointment 50c., Pills 25c. At druggists or by mail. J. E. HEISKELL & Co., 401 Commerce St., Philadelphia.

WOMAN TO WOMEN.

From the Republican, Belvidere, Ill.

Many a woman will recognize the ills of Cadrescribed below by Mrs. Deshret described below by Mrs. W. L. De Munn, of Capron, Ill. Unfortunately, they are ills peculiar to the sex, and we have no doubt, whatever, will be read with the greatest interest.

The facts are given precisely as stated to a reporter of this paper. Mrs. De Munn said: "I was almost a wreck. I was all run down and too weak to do anything. I felt as if there was no hope for relief. I managed to keep around the house for a good part of the time, but the bed was the proper place for me. No one knew how badly I felt. My appetite was gone. I was troubled with a weakness peculiar to women, and at times became so dizzy that I could not stand up. On several occasions I reeled off the side-walk and fell when I attempted to walk. I have given you but a faint idea of my condition."

"How did it happen that you were cured?"

"I read an article in one of the papers which seemed plain and honest and was induced to buy a box of Dr. Williams' Pink Pills. I was delighted to obtain relief before using the entire box. I continued taking the medicine and to-day am completely cured. You can't say too much for those pills," repeated Mrs. De Munn.

"Do you know of any other cases?"

"Yes, I know of several. I recommended the pills to my neighbors and everyone who has taken them thinks there is nothing like them. My sister took them for nervous headache and received prompt relief. There seems to be something in Dr. Williams' Pink Pills to make sick people well. I think they were rightly named when they called them Dr. Williams' Pink Pills for Pale People."

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box or six boxes for \$2.50, by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

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STUDEBAKER



Next to the horse, the farmer's best friend is his wagon, and he should have the best that money will buy. THE STUDEBAKER IS THE BEST, and is known as such the world over.

Why experiment with an inferior and cheaper wagon when you know what the Studebaker is.

It is the same with BUGGIES, and everything else in the vehicle line made by

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HOLLY SPRINGS, MISS.

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Location—Holly Springs is located on the highest elevation in Mississippi, and is remarkable both for its natural beauty and healthfulness. It is a center of learning and culture for the State, affording to those who attend the schools the highest opportunities for culture and refinement. The University occupies the finest site in town, overlooking it and the surrounding country. These and other advantages of the school can hardly fail to enthrall all its students with a zeal for hard work and noble deeds.

O. E. LIBBY, S. T. D., Pres.

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JANUARY TO JUNE, 1897.

Prepared by

EDWIN A. SCHELL, D. D.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, MARCH 25 1897. - Vol. 32 No. 12

EATON & MAINS, Publishers

EDITORIAL COMMENTS.

Be loyal!

Loyal to Christ.

Loyal to your church.

Loyal to your race.

Success shys around the lazy man

Let us make the Southwestern a power.

Begin now to raise your benevolent money.

The individual who is living a double life will sooner or later be exposed.

You can succeed in getting hold of your church and congregation without constantly saying something to reflect on your predecessor.

Spend your time nursing your bitter useless envy and the envied one will out-strip you; if you would overtake him go to work and forget him.

"Why should our members subscribe for the Southwestern?" Brother pastor, make a ten-minutes' talk on that subject next Sunday or Sunday night, will you?

Will every pastor set aside a Southwestern week in his charge and during that week visit such families as he thinks able to take the paper, and urge them to do so?

The Editor is glad to be in the office again after spending some weeks within the bounds of the Washington Conference in the interest of the paper.

In presenting the interests of the Book Concern at the Annual Conferences, Dr. Mains of the Eastern house, is putting the case in such manner as well be greatly to the advantage of our publishing houses East and West.

Before the new pastor comes let the Committee on Parsonage and Furniture see that the parsonage is properly cleaned and arranged. On the day that he and his family are to arrive have a committee there to receive and greet them. Help the pastor by giving him a good start.

We spent Sunday morning, the 14th inst., at Sharp Street Church, Baltimore, the mother church of the Washington Conference, Rev. D. W. Hoys, D.D., pastor. After the sermon we presented our cause and that excellent people gave us twenty-one cash subscribers. Metropolitan and John Wesley gave us a few also.

The transfer system of our church is a remarkably convenient affair. Bishop Newman announced the transfer of Dr. Ernest Lyon from the New York Conference to the Washington, and that of Rev. W. H. Brooks, B. D., from the Washington to the New York. Dr. Lyon goes to the John Wesley Church, Baltimore, and the Rev. Brooks to St. Mark's, New York.

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LYNCHING, AT FIRST FOR CAUSE NOW FOR NO CAUSE.

It is remarkable to what extent the murderous spirit of the lyncher has grown in this country. At first, when civilization was horrified with the deeds of this bloodthirsty class of our country, and denounced them as barbarous and cowardly; they and their friends made the excuse that they took the law in their own hands only when vicious Negroes committed a nameless crime against their women. By this statement, many good people were led to believe them sincere; they really pitied the people who were thus compelled to live surrounded by such a wanton and degraded class of people as they were made to believe the Negroes to be. The friends of the Negro who were conversant with the facts, contended all along that very few of the lynchings were for the crime for which it was claimed most if not all of them were. And yet the lyncher protested and public sentiment sustained him. He enjoyed absolute immunity from punishment, whatever the true cause for taking the law into his own hands, so long as he charged it up to the proper offense. Meanwhile the public conscience was seared and justice learned to wink at this class of criminals. They were thus encouraged and as a result have become so emboldened that they now more frequently credit the lynchings to their proper cause. Hence for the lynchings of last year we find among others the following causes: cattle stealing, murder, attempted murder, incendiarism, disorderly conduct, cause unknown, and Florida furnished two for which no cause was assigned.

From the list of causes it is evident to us that the spirit which actuates the lyncher is the same as that that possesses the white capper now, and the Ku Klux of old. In fact, these three great crimes against our civilization and a just God, differ only in degree. Their real purpose—the intimidation and absolute subjection of the Negro—is the same. Born of the same spirit and using the same methods very largely, we doubt not that they are fostered and perpetrated to a great extent by many of the same individuals. Taking this view of the case, it might be well to consider what rendered Ku Kluxing both unpopular and unsafe to those who seemed to enjoy it so greatly. The answer is so evident we consider it sufficient that we leave each reader to answer for himself.

We are not one of those who considers every white man bad simply because we know there are some that are. We complain when white people do not seem to recognize this distinction among us, hence we should be just to them. And so we are pleased to believe that there are thousands of whites all through the South who do not approve of outlawry in any form and are greatly in favor of the Negro's protecting himself and his family. We have known of cases in which those who dared protect their own were not only not indicated, but fully protected by white friends.

At any rate, lynching is being perpetrated in this good day for such trivial offences that if it cannot be rendered unpopular it must be rendered unsafe. Better this than have it go on lowering our standard of civilization and cheapening human life. The spirit of murder is constantly increasing and we verily believe the unjustifiable crime of lynching is largely responsible. It is to the advantage of every man who loves his home and his country that it be stopped. And it will be, when the better class of citizens the country over realize that not even a Negro can be harmed and his rights violated

without some harm coming to those who harm him.

The man Clements, of Virginia, who, when a mob came upon him in the jail at Lynchburg, because he had a difficulty with a white man, did what should teach both Negroes and Whites an important lesson. They took him from the jail and shot him a number of times, but even then he fought so desperately that he made his escape. In doing so he tore the masks from the faces of several, and has since had them arrested. Let us hope this is the beginning of the end.

The sentiment against lynching is growing in many of the States, and we trust the law-making powers, backed by a strong, healthy sentiment will help that class who are most exposed to break it up entirely. May that time be hastened.

GOOD FOR STATESMEN, BUT BAD FOR EMPLOYEES.

Just a day or so after the associated press sent forth the welcome news that our new President had just given a dinner at the White House, and no wines were served; the same authority sent out the information that five Trenton employees of the Pennsylvania Railroad Company have been discharged for getting drunk on wine belonging to Ex-President Cleveland. The wine was in a car and was shipped from Washington to Princeton, the ex-President's new home. The car, it is claimed, had been broken into and the wine stolen.

The men deny that it was stolen, and say that one of the cases was broken and the wine given them by an employee of the express company. Whether the wine was stolen or not, the men got drunk on it, and the company decided to dispense with their services. The officials refuse to give the names of the offenders.

As far as the employees of the railroad are concerned, we have nothing to say about them, it may be they thought the wine better because it belonged to a great man. But we are simply led to connect this item with stories that are afloat about Washington relative to the ex-President's propensities on this line, and then connect the whole with the severe criticisms that were hurled at Rev. I. J. Lansing, of Boston, some years ago, when he unwittingly connected the name of President Cleveland with wine drinking, etc. No doubt, Mr. Cleveland had certain habits before he went into the presidency which he took with him there, and it is clearly evident that at least some of them cling to him yet. He has reason to believe the people knew him before they elected him, and yet they elected him! Now the king can do no wrong; "Long live the King!"

Bishop Newman favors the Presiding Elders' talking freely and fully with official members of their charges before any change is made in the appointment of a pastor.

He thinks that the Methodist preacher who will not visit his members should resign from the ministry.

He says many brethren go to Conference and pray the Lord to take charge of the Bishop and cabinet and see that they give them the right appointment, but no sooner is the appointment made than they denounce the Bishop and abuse the Elders. Thus they go back on their own prayers. If a man leave the matter of his appointment with the Lord, he should go where the Lord sends him. He should not go back on his prayers.

OUR CONTRIBUTORS.

FOOCHOW, CHINA, CONFERENCE.

The past week was one of steady advance along all lines of work. The greatest gains were in the Foochow and Minchiang Districts. Taking the two districts together, the increase in members and inquirers was thirty-three per cent., and the increase in self-support, ninety-three per cent., and other collections in about the same proportion. There was a marked growth in spiritual life which accounts for these increases on other lines.

But the indications already are that the present year will be crowned with much greater success. Never have the native preachers been so joyous in th work and hopeful of large results as now; and never have the members been so willing to consecrate their hearts to God and their meagre substance to the spread of the Gospel. As a result of this, several circuits have agreed to support their own pastors, and all the circuits have greatly increased their subscriptions in order that the money from home may be used to open up new work. In a short time the present work will, we believe, all be self-supporting, so the missionary money can be used in new work. Besides, the members are every year increasing their subscriptions to the missionary and other collections.

The people are becoming much concerned about tithing. Everywhere the subject is being preached from the pulpits and discussed in private. A good many have already pledged to give a tenth to the Lord, and the number is increasing every week. Nothing in all our work is so encouraging as this. Some, I know, are giving beyond a tenth, notwithstanding their poverty. O, that all our people, not only here but everywhere, would awake to their responsibility and privilege in this matter!

Let me give a few illustrations of loyalty to convictions and obedience to God's command. A soldier retired on a pension of \$16 silver (about \$9 gold), a year (and this was his sole income), at the close of the sermon on tithing at the first quarterly meeting where subscriptions were asked for to preachers' support, arose and said he believed God commanded it and he was going to render unto the Lord his dues, and subscribed \$1.60.

Some will remember the converted opium dealer and smoker of whom I wrote a year ago, who, upon his conversion, brought his stock of opium amounting to more than \$10 worth, and we destroyed it in a bon fire in front of the church.

Ten dollars means several months' food for himself and family. This man now has a little wood-store and will surely now not make more than fifty or sixty dollars during the year, unless the Lord prospers him much above his fellows; and yet he has subscribed ten dollars toward his pastor's support. How many of our readers are ready to make such a consecration?

If all God's children would do as some of these poor people are doing, within the next decade the Gospel could be brought to every person in the wide world. Then how much less the giving of a tenth would mean to us than to them who have scarcely the necessities of life?

Within the Foochow and Mingchiang Districts there are surely more than four million people and we have less than three thousand members and inquirers. There are thousands of villages without one Christian or any religious work being done. The native preachers and members are becoming greatly concerned about these and many are willing to make great sacrifice for their salvation. What are you willing to do, dear reader?

Twenty-five dollars will enable me to send a man into a new territory to be a torch bearer for the truth where, in a few years the church will become self-supporting. I will send you a photo and letter in Chinese with translation of same of the man you support and keep you posted as to the progress of the work.

Send all money to Rev. A. J. Palmer, D. D., 150 Fifth Avenue, New York, or to me by P. O. order or draft, Foochow, China.

J. H. Worley.

THE MODEL CLASS LEADER.

By Rev. James Mudge, D. D.

1. He comes to the class room five or ten minutes before the hour appointed, that he may get a few minutes of prayer there alone and may give a hearty greeting to all the members as they come in. The members prize these cordial handshakes and kindly words of inquiry, and, learning his custom in the matter, are careful to be in good season themselves.

2. Exactly at the time for opening, a suitable hymn, carefully selected beforehand, is promptly, strongly sung; then perhaps another hymn or two, such as may be called for by those present. The last loiterers are expected to be present by the time the hymns are over, but they will already have missed something by their tardiness.

3. Still more decidedly than in the songs is the key note of the meeting struck in the leader's opening prayer, for he has come from his closet, come with a burdened heart and yet a heart glowing with grateful praise to God for the mercies of the week.

4. His ways of introducing the testimony part of the meeting constantly vary. Sometimes he reads, with very brief, pithy comments, a few verses from some devotional part of the Scriptures. Sometimes he reads a striking thought from some less authoritatively inspired work. Sometimes he tells a story, relates an incident, rehearses a conversation. Sometimes, if God has been specially near to him during the week, he tells the class about that, explaining what led to it. Nor does he wholly refrain from giving the less favorable sides of his experience, the weaker ones may be encouraged and the lessons that only failure can teach may be laid to heart.

5. His ways of conducting the meeting are by no means stereotyped. He continually studies how to avoid formality and sameness. Occasionally the whole time is occupied with a carefully planned Bible exercise bearing on some aspect of the Christian life. Occasionally some practical topic is announced beforehand, a short essay is read upon it by one of the members, and then there is general conversation, in which the ideas of the youngest or least forward are skillfully drawn out by the leader. Sometimes the speaking is wholly voluntary; but as a rule members are called upon so as to save time lost in waiting. Entire liberty is given as to sitting or standing while speaking.

6. There is plenty of lively singing during the progress of the meeting. Even if the leader can himself sing he prefers to put the chief burden of responsibility for starting the pieces on one or two of the members, so that his mind may be free for other work.

7. When anything in the testimonies seem particularly to call for it, such as a special case of darkness or affliction or conviction, a brief prayer is offered by the leader or some trusty member whom he may designate. Thus the spirit of prayer more fully pervades the whole meeting. There is a short season of prayer usually, but not always, at the close.

8. The free family feeling is cultivated. Direct, pointed questions are often asked. When mere general, valueless statements are made, particulars are called for, so that helpful advice may be given, based on sufficient knowledge. The leader, like a competent physician at the bedside of the sick refuses to prescribe until he has thoroughly diagnosed the case. He strives to break up empty formulas and stop all cant.

9. He marks the class book in the presence of the members, inquiring kindly after absentees, and suggesting to certain ones the advisability of calling for those who live near them.

10. He himself calls upon the sick members of his class, and those otherwise shut in, as often as his other duties will allow. He also does his best, by an occasional timely word of reminder or remonstrance, to arouse the habitual neglecter from his perilous sleep.

11. He sometimes distributes cards, tracts, or papers in his class, calls attention to some good book, and promotes the lending of helpful literature, having at the close of the meeting a sort of exchange of periodicals or volumes that have been found useful. He is especially active in urging his members to subscribe for the religious weekly of his church.

12. He encourages the attendance of such unconverted people as are awakened and serious,

and strives, with good success, to lead them then and there into an immediate acceptance of Christ as their personal Savior.

13. He is not a class driver, but a class leader. He does not scold or harp on the deficiencies of his fellow Christians. He is never sarcastic or scornful, but full of sympathy and compassion. He is not harsh or heavy, not long or loud, in his remarks.

14. He studies his Bible constantly, and such other good books as he may obtain, so as to bring forth things new as well as old. He keeps his class in mind during the whole week, and makes the week a time of preparation.

15. He studies his members, knows as much as he can about their home life, uses common sense and tact in his approaches to them, sends a letter here, makes a call there, or deposes a mutual friend in a third case, as the condition of things require.

16. He leads a blameless life. There are no tricks in his business methods. He is above suspicion in his relations with women. He has a nice sense of truth and honesty and honor. He is a man of good report, and his integrity is beyond question.

17. He is a worker, not only in revivals, but at all times. His place in church, Sunday-school, and prayer-meeting is never vacant except for good cause. He heartily sustains his pastor in every way.

18. He has a full written report ready at every quarterly Conference, giving, as far as possible, all the particulars required by the Discipline.

19. He does not permit his meeting to become the rallying place of a clique or faction in the church, but makes everyone—old and young, rich and poor, advanced and immature—feel equally at home.

20. He is a growing Christian himself, and hence can help others grow. He is full of enthusiasm, and talks up the class meeting at all suitable seasons. He is progressive, keeping well abreast of the times, and yet solidly grounded in the fundamental truths of the Gospel, which do not change. He is thoughtful without being cold, emotional without being erratic. He is faithful, praiseful and prayerful.—Tract No. 2155.

A SAD, BUT TRIUMPHANT DEATH.

Rev. Lawson W. Hill, one of the strongest and most acceptable ministers of the Central Alabama Conference, who was recently appointed to the Brown Grove Circuit, is no more, for God hath suffered him to be strangely and sadly taken away. Immediately upon the adjournment of the Conference at Opelika where he was newly appointed, he returned to his family and went to his new field full of burning zeal and was most gladly received as pastor. He visited one church and preached with power and demonstration of the Holy Spirit. But the following few days he found himself growing strangely sick, and worse all the while. His members urged that he send for the doctor, who upon coming, pronounced his sickness small-pox, whereupon he was isolated and no one allowed near except the doctor, six miles away, and the nurse in whose house he became sick. Had he had the proper medical treatment and proper nursing he would have doubtless gotten well; but as these were both sadly deficient and indescribably wretched, he lay almost dying from the first.

He lay from Tuesday, March 9, till the following Sunday at 11 o'clock, when he was to preach his second sermon; just at the hour, the summons came and he, in the presence of no one who loved him and with but one hired soul, gave up his spirit to God. Just four hours later his warm remains were placed in a plain plank, unpainted and unscrewed coffin-box and carried out into an old field and buried seven feet in the earth. This was done by only two men, who were forced to let down the coffin-box one end at a time. And he who had buried so many with the committal ceremony—"Earth to earth, and dust to dust"—passed away himself with no sound or ceremony. But in all this, we have assurance; for a few hours before his death his nurse reports that his wasted strength returned and his delirious mind came back, and he preached intermittingly to his people, a full salvation with shouting.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

MARCH 28:—PRAYER FOR MISSIONARIES.

Isaiah 62: 6-7.

This ends our study of Isaiah, and we trust that our Leaguers have been greatly benefited by these studies.

Our chief object has been to give in as few words as possible the central thoughts of every topic. Have you profited by these studies? Are you better acquainted with the prophet? What think you of him as a Gospel prophet?

These and other questions of much importance can be easily answered by the close student of this wonderful book.

Our study for the next quarter will consist of "Parables in Proverbs."

Study the book of Proverbs.

Read the entire book through first; know the definition of the word "proverb." Find out how many parts the book is divided into.

Who wrote them? When were they written? Thus you will be able to learn something new and valuable from these old historic sayings—and Divine likewise.

Watchmen upon Thy Walls.

To watch, guard, keep and alarm when danger appears. The watchman must be a man of character, brave, true and loyal to the cause he advocates.

We have watchmen to-day, but not as in oriental times, many are not upon the walls in the true sense of the word, but figuratively they are still on the wall.

They are above the masses in their daily lives, actions and manner of dealing with others.

As watchmen, they ought to be always on the alert, constantly watching for the common foe and at stated hours cry out "All's well," or "Flee, for the foe is nigh."

God has enlisted every Christian in this army as a watchman. No one need fear of doing too much of such service, for the solemn charge given to Timothy by St. Paul holds good even to-day: "Watch thou in all things."

We are to pray for God's watchmen, for they do valiant service for Christ. We must obligate ourselves to pray for them. The watchmen are to guard for us by day and by night; they are not to hold their peace.

What a noble cause we represent when we are watching for Christ, guarding his sheep in the fold.

Many vicious evils are lurking on the outside.

The watchman must be temperate and zealous.

What a struggle our missionaries are undergoing to-day in order to bring the lost sheep into the fold. They are watchmen upon the wall.

All over the world you can find a watch tower and day and night you can hear the bugle blast as it peals forth: "The day cometh. The morning light is breaking."

Truly God doth care for his watchmen.

"Keep Not Silence."

We are to not keep silent and let the enemy break through and steal. We have a charge. Our silence may cause death and destruction. In many walks of life, silence may be timely, but in fighting the sins that destroy the man, we are to continue both day and night to warn the last creature.

Silence in this life means death. Cry aloud. Let all of the inhabitants hear. Declare the tidings of good unto all the people.

Resolve to-day, that I will never more keep silent in proclaiming the praise of the Master, and that my prayers shall constantly ascend in behalf of God's missionaries who are struggling in far away places trying to convert the world to our Jesus.

Because they are subject to hostile surroundings and only God can keep them.

Pray for Missionaries.

Because they need divine guidance in presenting the Gospel to the heathen.

Because the work that they are doing can only be increased by the Lord.

Because they are trying to fulfill the command of the Master.

Because they are away from dear ones and being weak as we are, need divine help and friendly comforts.

Because it is our duty to pray for them.

Because of the good they have done and are still doing.

Because they are hastening the millennium.

Searchers.

Am I a watchman worthy of the trust imposed upon me?

Am I watching both day and night?

In my Christian vigil, am I praying for my companions?

Am I silent when the foe is nigh, and fail to warn the people?

Am I a traitor, or have I ever been careless and indifferent?

Am I praying for God's missionaries?

Am I working to help them?

Resolution.

I will henceforth solemnly promise to pray daily for God's missionaries and contribute to their support and welfare.

NOTES.

Let us hear from you. Tell us what your League is doing. Short spicy articles on the League and the benefits you gain from it will be welcomed. The spring-time is here. All nature is donning her new garb, and we trust that many of the slow and idle Leagues will do the same.

How are the League officers?

Use the very best members as officers.

No one can conduct successfully the League by keeping still.

He or she must "hustle."

The officers ought to have influence in the community.

No broke-down, worn-out person can preside over the League and make it a success.

Put in new, fresh, active persons. Let them try it, and don't you stand off and see how they are going to start, but help them start.

O! for more helpers and starters!

Call on the pastor to address the League. Work in harmony with him. Don't ignore the pastor. If you understand the League and its workings better than he, consult him anyway. He can always give you timely advice.

April 4-11 has been set apart as the week of prayer for the better observance of the Sabbath. Owing to the general desecration of the Sabbath, the Christians have thought it timely and wise to call upon all to devote this week for this special service.

Why not let the Leaguers among us conduct these services of prayer and great good may be accomplished.

Arrange your programme and make it a week long to be remembered.

"Talks for the Times," by Prof. Crogman, of Atlanta is now out. The title indicates the general character and scope of the book. It has about three hundred pages, is printed on heavy white paper, and substantially bound in cloth, having as frontis-piece an elegant half-tone cut of the author.

Any one desiring a copy may have it by sending a dollar to W. H. Crogman, Clark University, South Atlanta, Ga.

We hope all our friends will secure a copy of this valuable production, and thus encourage one of the most faithful and consecrated workers of our race.

The "Stone Rolled Away" is the best Easter Program. It is complete and requires no supplement. Published by the Book Concern especially for the occasion. Can be had in any quantity for \$1.25 per 100, post paid, at this office. Give us your orders.

To rob it of love is the greatest wrong that can be done a child.—Ex.

OUR BENEVOLENT CAUSES.

CHINZEI SEMINARY.

By Principal E. R. Fulkerson, Ph. D.

The above institution is located in Nagasaki, Japan, and is under the auspices of the Missionary Society of the M. E. Church. The island on which it is located is one of the most densely populated portions of the Empire, having a population of nearly seven millions. In the midst of this vast population, Methodism is represented by this one institution for boys.

The school was founded in 1881, and has given instruction to more than a thousand young men. Here our future preachers for the island are to be educated, and the sons of our Christian constituency trained for positions of trust which are so rapidly opening to the young men of New Japan. The institution has had a marvelous growth during the past two years, the attendance having increased more than three hundred per cent.

The Theological Department has become a centre of evangelistic influence. A new plan has been inaugurated by which the students give part of their time to practical Christian work. The class work is confined to four days in the week, giving them Monday to return from their country charges. This has been a great blessing to the young men themselves, and has served to make them a blessing to the younger men in the lower classes. We have come to believe that the practical side of theological training should be emphasized more than in the past, especially in our mission fields.

The school is distinctively Christian, ninety per cent. of our boarding students being professed followers of Christ. Fourteen of our best students have been converted during the past four months.

Nagasaki, February 17, 1897.

FAMILY WORSHIP.

There is probably no mistress of a household who has not felt an uncertain hospitality about asking her guests to join in her family worship. Every one has acquaintances she would not hesitate to ask to the table, and would hesitate to ask to the home altar. Perhaps the reluctance arises from dissimilarity of creed, and a fear of offence in consequence. More likely it arises from that sin of restraining spiritual confidence which is a peculiarly besetting one in this materialistic age; for the diversity of the creed is no bar. Prayer has nothing to do with creeds. Prayer is the universal religion, and men of every creed and men of no creed may meet together at the feet of one heavenly Father. The reluctance more likely arises from that weak shamefacedness which too often prevents sympathy between friends on spiritual subjects. They are afraid to be misunderstood, smiled at, criticised. This latter idea is one which even good and great men have not always met bravely, for when Dr. Fuller once had some guests of great quality and fashion, God-fearing as he was, he omitted his family worship on their account. This act, which he bitterly repented, he designated as "a bold bashfulness, which durst offend God, while it did fear man." But we should remember with the grand old preacher that our guests, though they be ever so high or rich, are yet by all the laws of hospitality below us while they sojourn under our roof. Therefore, whoever comes within our door should also come within our household customs and discipline. If they sit at our table for meat, it is but kind and right that they should also bow at it in prayer.—Ladies' Home Journal.

The church has a claim upon educated young people. From among them must come her preachers and teachers and missionaries and consecrated leaders for many fields of life. The world clamors for them; demanding that their gifts and culture be directed to commercial and selfish ends. At best, the temptation is very great, and we should pray that they be kept for the nobler service.—Ex.

WOMAN'S DOMINION.

OYSTER BOUILLON.

Oyster Bouillon is a delicious soup this season of the year. To make it, mix thoroughly one tablespoon of flour and two of butter, and add one pint of thin cream which has been brought to boil in double boiler. Season with salt and pepper. To the mixture add one pint of oyster-juice already heated. Serve immediately in cups, and on the top of each put a spoonful of whipped cream.

HOME MAKERS AND HOME BREAKERS.

By Miss L. P. Brown.

One woman tries to be a help-mate indeed to her husband, and the other spends money faster than he can earn it. One meets her husband when his day's work is over with a pleasant smile, while the other keeps on hand for him a goodly supply of frowns and cross words. Number one is easily contented, for she knows that she has her husband's love and that brighter days are just ahead for them; but nothing satisfies number two, for she is a home-breaker as surely as the other is a home-maker. We cannot say that the majority of our homes are what they should be; it would be a miracle if they were, after so many centuries of heathenism's influences that have surrounded our ancestors. These, of course, have left their marks upon us.

But we are not discouraged, for we find here and there Afro-American homes, that are models of Christian culture and happiness, and we know that education and religion will create many more.

Already great improvement is being noticed everywhere in our homes.

"Mid pleasures and palaces though I may roam,
Be it ever so humble, there's no place like home."

The home is an institution for which we are indebted to Christianity.

Many a woman imagines that she has that kind of religion that makes her a good housekeeper, when she has only the liver complaint.

Men may not want fences in following politics, but wives in keeping house must keep the devil's goats fenced out. Some will not let the fences down, but will help them get over.

Brookhaven, Miss.

THINGS FOR WOMEN TO REMEMBER AND PRACTICE.

1. More is gained by going forward than by standing around idling and complaining.
2. If your minister or teacher is immoral, use your influence against him—this is the right thing.
3. Do not be satisfied with a one-room cabin—its influence is bad.
4. Never consent to your husband's going in debt.
5. Harm very often comes from allowing your home to be a place where young boys and girls congregate on Sundays or Saturday nights—discourage Sunday visiting.
6. Do not spend your money for bright colored ribbons, brass ear-rings, breast-pins and finger-rings—never give your children whiskey.
7. Court-houses, public auctions and the like, are places where women should never be seen except when absolutely compelled by the law.
8. Visit the school, become acquainted with the teacher and thus learn for yourself whether he or she is a fit one. Do not encourage your children to tattle about the teacher.
9. Make no demand upon your husband that will interfere with his buying a home.
10. Do not allow any one to be more interested in the education of your children than you, yourself are. Make every effort to extend your school term.
11. Do not expect your husband to be mindful of your comforts if you neglect his. It is a part of your duty to see that things are comfortable around the house.

12. Let there be such close confidence between husband and wife that one will not enter into any compact with a third party without the consent of the other.

13. Let every father and mother study the individual character of their children, and deal with them accordingly. Make whipping your last resort—never strike a child on the head.

14. No one is too old to learn; do not be content to better your own condition and stop there. Help your neighbors, by teaching them what you have learned at these Conferences.—Tuskegee Conference.

QUESTION TO BE ASKED AND ANSWERED BY WOMEN AROUND THE FIRESIDE.

1. How many are cultivating a garden? How many are eating something else than bacon and corn-bread? How many are planting flowers in their yards and papering the bare walls of their house?
2. How many are washing their clothing the first of the week instead of waiting until Saturday?
3. Are you insisting on having a teacher with good morals and clean habits?
4. Are you co-operating with teachers with reference to reforming bad habits among children, carelessness in dress, combing the hair, etc.?
5. Are you helping the ministers by having your children attend church, Sunday-school and other Christian organizations?
6. Are you, by your conduct, commanding the respect of other women and of other men in your community?
7. Are you teaching the women and girls in your neighborhood that the excursion and camp-meeting should be frowned upon?
8. Are you associating, or allowing your girls to associate with girls and women of questionable character?
9. Are you decided that it is wrong to quarrel and fight and perhaps end in having a lawsuit?
10. Are you refusing to send your daughter unaccompanied to the stores? Are you allowing them to go to church, quiltings, etc., without father or mother?
11. Are you refusing to allow your boys and girls to sleep in the same bed?—Tuskegee Conference.

GOOD HOUSEKEEPING.

Among the best or the most harmful of desserts the pie is to be classed, according to circumstances. An overrich, soggy crust and a poor filling should never be substituted for properly prepared, wholesome food. Instead of being eaten three times a day, as in some parts of the country, they should be served only occasionally once a day.

There is an art in making light, flaky crust which many have not learned. The secret lies in well mixing together cold materials, then in taking out the dough, with all its crumbs on a floured moulding-board, and gently pressing with a rolling-pin, slightly flouring and rolling again and again, keeping the layers even all the time. The pieces left after cutting out should not be gathered up and kneaded, but kept in layers placed one upon another, floured a little, and rolled again, otherwise they will not be flaky.

With pastry flour, less shortening is needed than with common flour. Good pastry, however, can be made with common flour.

The running out of the juices of berry and apple pies may be prevented by placing half the fruit on the lower crust, covering with fully half the sugar and a little common flour, then the remainder of the fruit and the rest of the sugar with a little more flour, being careful that no sugar gets on the edge. Bits of butter or a sprinkle of salt is always needed to give proper flavor. Wet the edge with a little milk, place the upper crust with its pretty cutting to let out the expanded air, and slightly press down, then cut off the necessary dough, pinch the edges together with a jagging wheel-screw, or something to give a pretty edge. Press the outer edge with the fingers, and bake in an oven which is not overhot.

For custard or squash pies, it is better not to heat the milk, as some advocate, for the filling will be done before the crust is sufficiently baked. If not baked too long, the creamy taste, which all wish, will be obtained quite as surely as by heating the milk.

Before the meringue is put on, the pie should be slightly cooled. If the filling is very soft, it can be put on much easier by beginning at the edge and working toward the center. Never put it in a hot oven to brown, as a tough, stringy meringue will be the result. Set the pie in an oven for about ten minutes, then close the door, and brown, watching carefully not to burn.—Good Housekeeping.

HOW TO TEST AMUSEMENTS.

- 1st. Do they rest and strengthen, or weary and weaken the body?
- 2nd. Do they strengthen and rest, or weary and weaken the brain?
- 3rd. Do they make resistance to temptations easier or harder?
- 4th. Do they increase or lessen love for virtue, purity, temperance and justice?
- 5th. Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature?
- 6th. Do they increase or diminish respect for manhood and womanhood?
- 7th. Do they draw one nearer to or remove one farther from Christ?—Christian Commonwealth.

THE GOSPEL A TRUST.

By J. G. Lowrie, D. D.

A trust is something committed to one's care for use or safekeeping, and for which account is to be rendered. It may be money or a precious jewel or valuable papers. It may be an important secret that is to be kept, and only divulged upon proper occasion. It may be valuable information which the person to whom it is intrusted is to impart to others.

The opposition the Gospel meets in an unfriendly world enhances the responsibility resting on every Christian to guard well this sacred trust. The standard-bearer must be a tried and faithful soldier. The messenger who bears intrusted gold on his person, and who must encounter "perils of robbers," has need both of vigilance and courage.

These are days when many are seeking to strike down the Gospel standard, to rob the Christian of the truth divinely given. Worldliness, skepticism, and unbelief combine their forces to snatch away this inestimable treasure. And so indeed it has always been. Well might Paul write: "O Timothy, keep that which is committed to thy trust." And when we think of the interest the whole world has in the Gospel, we may well tremble lest we should ever be unfaithful as custodians of so priceless a thing. The pilot who is guiding a ship through a dangerous channel, the engineer who has charge of a train of passengers, the light-house keeper who trims his lamps for the guidance of vessels near a rock-bound coast, has no such position of responsibility as belongs to him who has received the Gospel with the command to transmit it unaltered and unpimpaired to his fellow-men.

How is this trust to be discharged? We need only inquire of the apostle who furnishes us with our theme. He tells us first of all that fidelity consists in transmitting to others just what has been committed in our keeping. To the Corinthians he writes: "I have delivered you * * * that which I also received." We are simply agents. We receive, we deliver. And we must let nothing be lost in the act of conveyance. We are witnesses. We have not to discover or originate truth. This view of our service greatly simplifies it and rightly defines our responsibility. Christ is himself thoroughly responsible for every doctrine of the cross. We need not be ashamed of his Gospel, and we may safely assume that he will take care of his own truth. Our responsibility lies in proclaiming it, both by example and by speech. We must set forth the truth in its purity. "Not * * * handling the word of God deceitfully." We must exhibit the truth in its entirety. Paul said to the elders of Ephesus, "I have not shunned to declare unto you all the counsel of God."

The truth is not ours that we should distort it by seeking to work it into our own preconceived theories; that we should pervert it by making it seem to sanction any of our selfish desires; that we should betray it or deny it under the pressure of worldly taunts and persecution; that we should compromise it by admitting the claims of any criticism, however "advanced," that challenges the authority of our Lord or calls in question a single doctrine of this glorious Gospel. "But as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God which trieth our hearts." The conviction of every believer, not only respecting his personal salvation, but concerning this inestimable treasure, the truth of the Gospel, should be,

"A charge to keep I have,
A God to glorify."

What a triumph for every Christian if at last he is able to say, with gratitude to God, "I have kept the faith!"—Herald and Presbyter.

A DISTINCTION.

"Yes, I suppose you may call Eben a successful man. He does a good business, but to my mind he isn't prosperous."

So said Mrs. Tracy to her sister, who had congratulated her on the purchase by her husband of a mill which he was thought to have bought at a bargain.

"Well," returned her sister, "it seems to me everything he touches comes out all right. He's the busiest man in town."

"That's just it," retorted Mrs. Tracy. "He's busy, and he succeeds in his doings, but that isn't progressing—not as I understand it. You see," she continued, "when we were first married, he leased the little wood-mill on the stream, and got along first-rate. He wasn't overbusy, and we used to ride around together every afternoon and have lots of company and good times."

"But he began to make money, and buy more wool and more mills to take care of, and more storehouses to put it in, until it takes about all his time to get from one mill to the other. Sometimes I see him on Sunday, but he is generally busy resting up to start again. He's about as much a slave as if he was chained in a galley."

"Yes, but he does make money," said her sister.

"Well, perhaps so, but it all goes to buy more wool. If anybody hankers for lots of wool in this world, that's one thing. Eben has any amount of wool, but when it comes to getting the real solid goodness out of life, and enjoying it, he's forgotten how to do it. Really, as I look at it, Eben is the most unprosperous man in town."—Youth's Companion.

OUR LITTLE SUNBEAM.

As grandpa looked up what a bright little face met his. She is not six years old, and yet a real little worker in the Master's vineyard.

She has an attractive face at any time, with her golden curls and dark brown eyes; but to-day she has come with some precious news to tell, which her little heart is so full of.

"Grandpa, my box has come in a hurry, and I am so deprived; for I have been thinking 'bout it so much every day, and I was most sure Dr. Lacy would not 'member 'bout it. I feel like I ought to write a letter or send a message, for I am so glad to get it. I most know the little prayer on it, and think it is the best of all. While mamma is sick, papa is going to give me a penny every day for keeping care of her."

This is our first member of the Babies' Branch, and is no new thing, her love and interest teaching a lesson to all around her, as we listen to the oft repeated question, "What can I do to help?" Her money is cheerfully given, hoping the box will be full before Mrs. Lacy is ready for it.

Returning from Sunday-school not long ago she said, "Mamma, I am a widow to-day." When asked what she meant, she said, "I gave the Lord all I had, like the lady in the Bible."—Southern Churchman.

THE PATRIOTIC SPIRIT.

Every boy and girl in America may well be proud of the bright flag which waves above so many school houses to-day; and the youth of other countries also love their national flag and their native land, so that the patriotic spirit is not confined to any one people nor to any one period of human history.

Just because that spirit is sweetest where the people are most earnest to seek the happiness of all their countrymen, it is right that we study the history of other countries and peoples, to see if we can learn from them that which will make us more blessed and prosperous.

Sometimes we think that there never was a country where everybody had so much cause for being happy as in these United States. And sometimes we forget that nearly all laws, maxims and incentives to patriotism which move our own hearts and bless mankind had their real origin long before Greece and Rome were known to history.

The trials of our forefathers when they first landed upon these shores and during their gradual attainment of national independence never fail to awaken sympathy. And yet the most noteworthy adoption of a new country by a wandering people was that of the Hebrew. The devotion of his Hebrew ancestors to their native land when they were captive exiles, far away from home, is a sublime type of the patriotic spirit in its noblest and best expression: "If I forget thee, O Jerusalem, let my right hand forget her cunning! If I do not remember thee, let my tongue cleave to the roof of my mouth!"—Gen. Henry B. Carrington, U. S. A.

Senator Hoar has been made president of the New England Sabbath Protective League. He succeeds Bishop R. S. Foster, who resigned, and his letter of acceptance voices the sentiment of every Christian patriot. He says: "I believe thoroughly in a day of rest, which shall be largely devoted to the contemplation of divine themes and to the worship of God and the teaching of his law, and in protecting this observance against labor or other discords by law."

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In Nebraska, and perhaps other parts of the Northwest, corn is being burned for fuel because it can be obtained more easily than coal. It has recently been demonstrated at the State Agricultural College of Nebraska that coal is a much greater heat producer.

The Boston Herald thinks the Rev. Samuel A. Eliot is entitled to the prize for a short prayer. At the dinner of the Ohio Society, New York, he simply said: "As God was with the fathers, so may he be with the sons." To this the Christian Recorder adds: "But Dr. Cyrus A. Bartol made a short prayer some years ago at a meeting of the Boston Association, when he reverently raised his hands to heaven and said: 'Lord, we are here! Amen!'"

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Of course, you may possibly get to heaven without purity of life, because you may have opportunity to repent just before you die, but what a terrible risk! But think of the harm your careless and sinful life will, by such a time, inflict upon others. Not only will others be injured by what they know, but what they hear of you. Give yourself to the Lord and walk in His ways.

It is proposed to place a statue of Brigham Young, the apostle of the Mormon Church, in Statuary Hall in the national Capital.

SHALL CHILDREN DO AS THEY PLEASE?

A new theory of education has been proposed by a magazine writer, who certainly has the courage of his convictions, though his convictions are as we believe misled and misleading. It has always been supposed that childhood's whims were not in any sense criteria for childhood's actions, but now a contributor to the Popular Science Monthly, an educator of some experience, seriously essays to question the wisdom of interfering restrainingly with the perverse volitions of a child, or rather would even seem to find in the very waywardness of the child a certain kind of wisdom. "In proposing to respect the desires of children," says the writer, "or, in a word, to let them have their own way, I am proposing something quite at variance with the ethical ideas of the majority of people, and notably at variance with the Puritan ethics. I would, of course, try very earnestly to influence the desires of children, to make them want the things that the experience of the race has shown to be good and wholesome, but it seems to me of greater moment to have the desire and the action harmonize than to have the action which would seem to us always commendable. * * * And desires that are not wholesome cannot be more thoroughly killed than by allowing them, if possible, to flower into action which the child himself will recognize as painful." The child "will attain the highest morality when he does simply and naturally the thing that is good-producing without any inner conflict, but solely as the result of cultivated instincts. The method of the new education is admittedly psychological."

We quote the views of the educator at this length in order that, injustice may not through excessive brevity of statement be done to his case. It will be observed that he founds his new theory on a kind of a composite ethical and psychological base. It is not a plea for moral ugliness as such. Good is approbated, evil recognized as evil, and the child's choice of the former represented as a great desideration. And yet on (improved) ethical grounds the child must not be interfered with if it does what it wants to instead of what it ought!

It must appear to any clear-headed and true-hearted educator that such ethic, whether it be "psychological" or not, overturns the very foundation of all ethics. For if virtue be elective, righteousness optional, and benevolence conditioned on a mere juvenile toss-up, the guarantees of a stable and thorough morality are wholly lacking.

The truth is that the foundations of all educations, intellectual of ethical, are objective and eternal. No child has a right to do just as he pleases. No parent or educator has the right to say he has that right. If the misguided child be allowed to become the victim of its own whims the law may ultimately take hold of him, and that, too, the law of both man and God. It is dangerous business allowing a child to play with edged tools in order to demonstrate to him that sin cuts. The cut may in cases prove too deep for healing.

There is, indeed, great force in what the writer aforementioned has to say regarding the desirability of associating in the child's mind the thought of pleasure with what is good and of pain with what is evil. The idea of virtue is as a matter of fact often made needlessly repellent to a child because of the extraneous grubbiness of harshness or unpleasant idiosyncrasy which concrete virtue in the shape of this or that preceptor is made to assume. Righteousness and truth certainly are worthy of all the pleasurable associations possible.

But this end is not a sufficiently important one to warrant a suspension of all right rules of conduct or even of a proper etiquette until the child has burnt its fingers severely enough to drive it forever after from the fire. The "Thou shalt nots!" of an objective morality are not meanwhile neglectable. God does not mean his youthful creatures to do wrong in order that they may "without any inner conflict" finally come to love the right. Man from infancy to old age is called to moral struggle. Despite the plausible sound of this new theory of education we must therefore still hold that it is not safe for the child to do as it pleases.—Ex.

Queen Victoria has expressed the noble desire that the celebration of the anniversary which signalizes her reign as the longest in the history of British sovereigns be commemorated by the ratification of the arbitration treaty between her country and the United States. We hope and pray that her desire may be fully realized.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, April 4, 1897.

PETER WORKING MIRACLES.

Acts 9:32-43.

Golden Text.—Jesus Christ maketh thee whole. (Acts 9:34.)

Persecution has ceased. Saul, the leader of the hostile band, has been converted. The church throughout Palestine is enjoying a period of rest. During this time of peace it was edified or instructed in the doctrines of the gospel. They walked in the fear of the Lord. They were afraid to violate law or neglect duty. They lived constantly under the influence of the Holy Ghost; their heart abounded with love, joy and peace. God added such to them daily as should be saved. Note—The church is constantly passing through different stages. It should be always making mental and spiritual improvement. It may ever have the comforting influence of the Holy Spirit. When it ceases to grow it begins to die:

1. Healing the sick. 1. Visiting the churches (32). During this period of rest, Peter passed throughout Judah, Samaria and Galilee, correcting erroneous doctrines, imparting the Holy Spirit to believers, and ordaining certain persons to be overseers among them. He finally came to a town by the name of Lydda, located in the Sharon valley, between Jerusalem and Joppa. It was once the seat of a Rabbinical school, in the sixth century became the home of a Christian bishop. There Justinian built a church over the remains of George, a martyred saint. It is to-day a town of some influence. The ruins of the church of St. George have been turned into a mosque. Note—The ministers should "take heed to themselves, and to all the flock, over which the Holy Ghost hath made them overseers, to feed the church of God, which he has purchased with His own blood."

2. Healing the sick (33-34). Eneas was likely a man of low character. He seemed to be sought out by Peter. Palsy is a contradiction of paralysis. It exists in many forms in the East. It was often brought on by exposure and vicious habits, and usually killed in a course of time. This man had been afflicted eight years, and no doubt desired to be healed. Peter knew, likely by Divine impression, that it was the pleasure of God to raise him up. Hence he said, "Jesus Christ maketh thee whole," and told him to "arise and make his bed." This would be positive proof that he was healed. He did as Peter had commanded. Note—The afflicted are about us. We should in the name of Jesus of Nazareth lift up the fallen, strengthen the weak, lead the erring, and comfort the sorrowing. There is such a disease as soul paralysis.

3. Turning the wicked (35). We need not suppose that every one in Lydda, and surrounding country, believed. A large number "turned to the Lord." Saran, or Sharon, is a beautiful plain extending from Joppa many miles southeast towards Jerusalem. It is celebrated in the Old Testament for its fertility and grandeur. In Canticles it is said, "I am the rose of Sharon." And in Isaiah we read, "The excellency of Carmel and Sharon." To-day the richness and beauty of the plain survive the desolation of the country. They turned to the Lord with faith, repentance, prayer and trust. Note—Miracles are wrought to establish the gospel, and to relieve suffering. Man has power to turn himself into any way in life he wishes to go.

II. Raising the dead. 1. The life of Tabitha (36). Joppa is a seaport town, located about thirty miles south of Caesarea, and the same distance northwest of Jerusalem. It has a poor harbor, yet it has always been the principal seaport of Palestine. There Solomon received the timber sent from Tyre to build the temple. It has to-day a population of about 15,000, almost one-half of whom are Christians. Tabitha in Hebrew and Dorcas in Greek mean the same. The name signifies gazelle. This animal is distinguished for its beautiful form, graceful move-

ments and soft, brilliant eyes. It has been frequently introduced by Oriental nations as an image of female loveliness. The emotions, affections and desires of Dorcas were, no doubt, controlled by love divine. She was full of good works, and in sympathy with the distressed. She was likely unmarried, and had some wealth. Note—The followers of Jesus were called by different names—as disciples, saints and Christians. The same person sometimes had both a Hebrew and Greek name. Peter was called Cephas in Hebrew and Petros in Greek. Another apostle was called Thomas in Hebrew and Didymus in Greek. Paul was called Saul in Hebrew and Paulus in Greek. Women can be of great service to the church without preaching the gospel.

2. The death of Tabitha (37). We know nothing of the nature of her affliction. She likely took sick, grew gradually worse, and, in a short time, died. Her holiness and usefulness were not sufficient to save her life. "Dust thou art, and unto dust shalt thou return," is a decree that must be fulfilled, even on the saint. Death is the absence of life. It is a separation; an exit. Sin is the cause of death. Not always actual transgression on the part of the sufferer, but sin in the race. The lamp of humanity is depraved, and working its own destruction. It is the mission of Christ to purge humanity till all death, and all that leads to death, are taken out of it. After Dorcas died she was prepared for burial, and laid in an upper room.

3. The resurrection of Tabitha (38-43). It is not certainly known why they sent for Peter. They could hardly hope that he would raise the dead. No apostle had, as yet, wrought so great a miracle. They may have desired him to comfort her friends. Peter came immediately, and was conducted without delay, into the chamber of death. Widows stood by weeping, and showing the outer and inner garments she had made. We know not why he put them forth. Probably he desired the miracle to be as private as possible. He, no doubt, wished to be alone with God in prayer. Possibly he knew not just what God would do. When he arose from his knees he spoke to the remains saying: "Tabitha arise." She opened her eyes, and sat up. She arose, and he presented her alive to her friends.

THE UNIQUE AUTHORITY OF CHRIST.

The record of the Gospel says of Jesus Christ that the people were astonished at his doctrine, for he spoke as one having authority. Elsewhere this authority is shown to consist in a personal exposition of the law and the prophets to that degree that the true sense of Scripture must be determined by his doctrine and his life, with the claim that the latter will exactly tally with the former, irrespective of the opinions of tradition. It further consists in a marvelous personality, indicative of hidden power and self-sufficiency, so that enemies are crowded before him, even great throngs of angry men giving way as he calmly walked through the midst, and armed emissaries return empty-handed with the strange excuse that "never man spake as this man." This authority is also based on the amazing insight into the secret workings of the soul and in a profound loathing of all iniquity, mingled with a gracious and tender compassion. Need we ask what it was that made the authority of Jesus so astonishing? It was the presence of God. What else until this day gives authority to the life and word of Jesus? Without the presence of God religion is a vain dream. A man may do nothing with his principles, but he cannot juggle with the divine presence. We see this illustrated on the lower plane of the human spirit. A man professing righteousness may do under cover what he would never dare to do in the presence of godly men; away from home or in a far land men are guilty of deeds as they never would be in the presence of their pure and high-minded friends. The upright child in the presence of home may become quite otherwise when the presence of father and mother grows dim to memory. Alas, for any human soul not kept by the authority of a holy presence! Love and home and good breeding and scholarly attainments and ambition, and even the pure teachings of the word of God, are not enough to protect the soul that is not made to feel that

"Thou God seest me." Without the consciousness of a personal and present God no man can be safe, because he cannot otherwise feel that he is under authority. This is not a new teaching; it is fundamental in the Bible, but it may seem new to a generation not impressively taught to fear before God. The theophanies of the Old Testament were all designed to convince the Israelites that the living God was ever with them. Moses was assured that the living God would be with him, and he was instructed to say, "The Lord hath sent me." All through the wilderness the pillar of cloud and fire was to witness of "the angel of his presence." The most holy place in the tabernacle and in the temple served the like office. The religious rites of the Jews kept this thought vividly before the minds of the whole nation, and this "Presence" was the very pith and conservator of the monotheistic doctrine. God is now present with men in Jesus Christ, who, therefore, is called Emmanuel. He was filled with the Holy Spirit, and this divine authority he always claimed. Similarly he chose his disciples and filled them with the Holy Spirit to be his witnesses. His last words to them was, "Go ye, declare the Gospel; and, lo, I am with you always, even unto the end of the world." The presence of God in Christ and his people is, therefore, the hope and strength of the Christian. Creeds and principles may be twisted and stretched to suit almost any error that beguils the human heart, but in the personal presence of Jesus Christ no man dares to sin. That presence he offers as the safeguard of every willing soul.—The Interior.

Personal reasons render it natural and proper for the Christian to rejoice. The great issue of life has been met satisfactorily. His face is set heavenwards. He is assured of forgiveness for sin, of aid in living righteously, of the fruitfulness of his endeavors, of the companionship of the purest and noblest souls, of the fullest appreciation and the sweetest sympathy, of increasing opportunities and of the ultimate explanations of the mysteries of life. He has learned the secrets of happiness in this world, contentment and fidelity in service, and also in the world to come, the companionship of the Redeemer and the redeemed.

More general, although not less powerful, reasons also impel him to rejoice. The revelations of God in human history cheer him. He perceives that divine truth is steadily gaining dominion over mankind, that righteousness is not a failing but a conquering force and that modern civilization, in spite of its many grave defects, is a great advance upon that of any former period of the world's history. He comprehends that the progress of humanity towards goodness is accelerated with every generation, that hostility to Christianity often is directed far more against its faults and mistakes than against its essential principles, and that the helpful influence of even the humblest believer may be immeasurable in the ultimate scope of its reach and power.

Surely these are solid reasons for rejoicing in the Lord. Let any who, nevertheless, are tempted to be disheartened, remind themselves that not to rejoice thus is to misrepresent their Lord and his cause. His gospel is one of good tidings. To seem to regard it otherwise is to lead people to misunderstand it and perhaps to disregard it. It does not seem real to any to whom its adherents appear to find it different from, and less than, it is declared to be.

True Christian rejoicing, of course, is a permanent mental state rather than a merely temporary mood. That it usually is thoughtful, tranquil and self-controlled rather than boisterous is because it is elementing and enduring. It is the ever-blooming flower of the undying plant, happiness, which is firmly rooted in the soil of eternal devotion.—The Congregationalist.

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OUR YOUNG FRIENDS.

A QUARREL IN THE OVEN.

O, the gingerbread boy and the pie-erust girl
They had a quarrel one day;
Together they sat on the oven shelf,
The pie-erust fay and the gingerbread elf,
And the quarrel commenced this way:

Said the gingerbread boy to the pie-erust girl,
"I'll wager my new brown hat,
That I'm fatter than you and much more tanned,
Though you're filled with pride till you cannot
stand—
But what is the good of that?"

Then the pie-erust girl turned her little nose up
In a most provoking way.
"O, maybe you're brown, but you're poor as can be,
You do not know lard from the round green pea!
Is there aught that you do know, pray?"

O, the gingerbread boy, he laughed loudly with
scorn
As he looked at the flaky pie-erust.
"Just watch how I'll rise in the world!" cried he.
"Just see how I'm bound to grow light!" cried she,
"While you stay the color of rust."

So the gingerbread boy and the pie-erust girl,
They each of them swelled with pride,
Till a noise was heard in the room without.
A cry of delight, then a very glad shout,
And the oven was opened wide.

Then the gingerbread boy and the pie-erust girl
Could have screamed and wept with pain,
For a rosy-cheeked lass and a small bright-eyed
lad
Took a bite of each—yes, this tale's very sad—
So they'll now never quarrel again.

—Queen.

HOW A LITTLE BOY LEARNED A LESSON.

It was a very hot day, and the little boy was
lying on his stomach under the linden tree read-
ing the "Scottish Chiefs."

"My little boy," said his mother, "will you go
out in the garden and bring me a nice head of
lettuce?"

"Oh, I can't!" said the little boy, "I'm too
hot!"

The little boy's father happened to be close by
weeding the geranium bed, and when he heard
this he lifted the little boy gently by the should-
ers and dipped him in the great tub of water
which stood all ready for watering the plants.

"There, my son," said the father. "Now you
are cool enough to get the lettuce; but remember
next time it will be easier to go at once when
you are told, as then you will not have to change
your clothes."

The little boy went drip, drip, dripping out
into the garden, and brought the lettuce. Then
he went drip, drip dripping into the house and
changed his clothes; but he never said a word,
for he knew there was nothing to say.

That is the way they do things where that lit-
tle boy lives. Would you like to live there? Per-
haps not. Yet he is a happy boy, and he is learn-
ing the truth of the old saying:
"Come when you're called, do as you're bid,
Shut the door after you, and you'll never be
chid."

—Youth's Companion.

GRANDMA'S BERRY PIE.

Grandma sat in her rocking chair by the win-
dow, looking over the yellow chrysanthemum
at the bit of road she could see beyond the
greensward.

Grandma had had her regular afternoon nap;
but she was tired of knitting, and tired of read-
ing in her scrap book, and the almanac and the
newspapers of ten years ago or more, so she
was "dozing."

Dozing is a very different thing from napping.
Grandma could hear Eliza, her niece, going
about the house, and she wondered what Eliza
was preparing for supper. Then she remem-
bers that Eliza said something about blueberry
pie. Eliza's canned berries were almost as good

as fresh ones, but neither canned or fresh ber-
ries taste to Grandma as they used to. Grand-
ma wonders why.

The afternoon sun shines over Grandma, and
she thinks it is summer-time and she is picking
berries down in the swamp. She has on a blue
and white gingham frock, and her hair is braided
in two thick braids down her back and tied with
a red ribbon.

How the birds sing! Grandma has not heard
the birds sing like that for many a year. And
how thick the berries are! Her birch-bark bas-
ket is nearly filled.

There is the dinner-horn, and the basket is
full and "heaped." How hungry Grandma is!
She knows there will be a berry pie for dinner,
for she heard her nanna say so when she was
tying on her sunbonnet this morning.

How sweetly the little brook, on the other
side of the berry bushes, sings and ripples.
Grandma thinks she will rest just a moment in
the cool shade of the willow tree by the brook.

Grandma wonders what she is saying;
something very pleasant she is sure. And how
did the sunshine get down to the bottom of the
brook?

A bird flies up from a big tuft of grass on the
opposite side of the brook, and Grandma leaps
across to hunt up its home. But she does not
leap quite far enough, and she comes down in
the water. She scrambles out as quick as she
can, but not quick enough to save her shoes and
stockings a drenching.

Dear me! what will Mother say? But the
wren's nest must be found. Not for the world
would Grandma touch the nest, but she is al-
ways searching out the homes of her feathered
neighbors.

When the nest has been found, Grandma re-
members how hungry she is. It must be five
minutes since she heard the dinner-horn. "I
hope," Grandma says to herself, "that the folks
will not get to the berry pie before I get home."

When Grandma returns to the brook what a
sad sight she sees! the birch-bark basket down
on its side, and the berries rolling into the
water.

Such a long time it took Grandma to cross
the field; such a long time she was climbing
over the stile; there was Mother at the porch
door, looking this way and that and wonder-
ing a little anxiously what had become of Grand-
ma. She had the dinner-horn in her hand; she
was about to signal again.

Slowly Grandma walked across the big back
yard. The moment she appeared around the
woodpile Mother exclaimed: "Why, Sylvia Por-
ter, where have you been all this time?"

"Berrying," said Grandma.

"Why, Sylvia Porter!" said Mother, "where
are your berries? You could not be all the
morning picking so few."

Uncle Alfred came up from the barn just then,
and seeing Grandma trying so hard to wink back
the tears, he said: "Berries scarce, were they?"

"They were scatterry," said Grandma, with a
big gulp, as if she had swallowed something
whole.

"Well, well, well!" said Uncle Alfred, "never
mind; better luck next time. Mother, give
Sylvia an extra piece of pie; she has earned her
dinner and no doubt about it."

"Why, Sylvia Porter!" exclaimed Mother,
"your feet are soaking wet."

At this, Grandma grew redder and winked
harder.

"Had pretty hard time to-day, didn't you,
little one?" said Uncle Alfred. "Stones were
they? Well, don't fret, you shall have three
pieces of pie for your dinner, and I will take
you out to the village when you get on your
clean bib and tucker."

And off went Uncle Alfred to harness old
Dobbin, while Mother went into the house and
into the pantry and brought the pie and set it
before Sylvia. The table had been cleared for
an hour.

Grandma was very hungry, and there was
nothing she liked so much as blue-berry pie;
but this pie was the most miserable tasting pie
she ever ate. There was something very seri-
ous the matter with it. There was some season-
ing in it that Mother did not put in, and it
spoiled it.

"Why, why, why!" said Uncle Alfred, when

he came in and found Grandma with her head
hanging down, not eating, nor even looking
at the pie; "don't take it to heart like that, little
one. Now run and get ready, and I will buy
you a peppermint-stick at the store."

Grandma usually jumped about and clapped
her hands when Uncle Alfred came to the door
with old Dobbin; but she did not do that to-day.
Even the delicious peppermint-stick failed to
bring a smile to Grandma's face.

Uncle Alfred looked down at Grandma out of
the corners of his eyes, and began to suspect
there was more to the story of the "scatterry"
berries than had been told.

A little girl who has something on her con-
science is pretty sure to have it in her face, too.
When Grandma did not say a word about the
gorgeous Indian at the top of the weather-vane
on Farmer Burbank's barn, nor ask to stop for
a look at the beautiful peacock at Squire Ran-
dall's, nor beg to get out and gather a handful
of blossoms at Langly Meadows, then Uncle
Alfred knew "for sure" that there was more to
the story of the berry excursion; but he did not
say a word about it to Grandma.

"Mother," he said when they were at home
again, "there is something the matter with
Sylvia. I think she must be fretting herself sick
about those berries. Do you give her all the
pie there is for supper, and tell her you do not
mind a bit about the empty pail."

"And, Sylvia, Come here, where are you go-
ing? I want to tell you something. We'll go
berrying together to-morrow, and I know a
place where we can fill our baskets in no time."

Grandma ran into the house without saying a
word, and hid behind a big chest in the big
clothespress, and cried as hard as she could
cry.

After that she felt better. "I 'spect," she
said to the big chest, "that it's best to go
straight home and not run after things, when you
go berrying, 'specially if your mother has told
you so a good many times."

"And I 'spect," said Grandma, "if you don't
mind, and spill your berries, it's best to own up
in the beginning, even if you do loose the berry
pie."

Then it was quite still behind the big chest
until some one began to call: "Sylvia! sylvia!
where can that child be!"

"I'll go right and tell her," said Grandma,
"this very minute. Yes, Mother, I'm coming—
Why, why bless me!" cried Grandma, taking off
her spectacles and rubbing her eyes; "its Eliza
calling me. Dear, dear! how time does fly, to
be sure."

"Come, Grandma! we are going to have ber-
ry pie for supper," said Eliza, putting her head
in at the door. "Had a nice nap, didn't you?"

"I've only been dozing," said Grandma; "and
I'm right smart hungry for a piece of that pie."
—Independent.

TOOK HIM BY THE HAND.

Jesus "took him by the hand!" This was one
of the wonderful secrets of the Redeemer's pow-
er over human hearts. Touch—a personal touch
—symbol of heart sympathy—is a key which un-
locks many an imprisoned life. A sweet exam-
ple of it was seen in the Earl of Shaftesbury as
he went on his ministry of love among London
criminals. One who was reformed dated his
uplift to his intercourse with the Earl.

"What did he say to you?" asked one,
"Oh, it was not as much what he said, as what
he did. He took my hand, and said, 'Jack, we'll
make a man of you yet.' It was the touch that
did it."

Daniel Webster went from his country home
to Boston to study law. He entered without
invitation the office of Christopher Gore, then
at the head of the Massachusetts bar. He was
regarded as an intruder, and nobody paid him
any attention. One day Rufus King saw the
solitary student, and shook him warmly by the
hand, and said:

"I knew your father well. Be studious, and
you will win. If you want any assistance or
advice, come to me."

Webster said when he was sixty years old
that he still felt the warm pressure of that
hand.—Selected.

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THE WASHINGTON CONFERENCE AND THE SOUTHWESTERN.

We are glad to announce to our readers that this, our oldest and in some respects our strongest, Conference took hold of the Southwestern in no uncertain way. By a unanimous vote it was made their official organ, the paper ordered sent to every pastor, and each pastor urged to do his utmost to circulate it among their numerous and intelligent membership.

The members of the Conference seem thoroughly convinced that the interests of the border Conferences and those of the Southern Conferences are identical. In our great church we rise or fall together, or in other words "We must hang together or hang separately."

Hence they think best that we hang together and we think they are right. There is no more reason why the Negro North and South in the church should refuse to unite to build up a strong church paper than that the Germans North and South in the church should so refuse. They have united thus and have the respect and confidence of the whole church. The time has come when we must do the same or bide the consequences.

We did well in our collections there and have every reason to believe the Conference means business.

We feel that "The morning light is breaking."

We are not surprised to learn—though not complimented thereby—that among the multitude of office-seekers who are besieging President McKinley, there is a very large contingent of members of the Methodist Episcopal Church. While President McKinley by inheritance, tradition and personal choice is a Methodist, yet he is so much more than a mere denominationalist that we are of the opinion that Methodist applicants for office, who expect any special consideration on that account, are very likely to find themselves greatly mistaken. President McKinley is of too large a mold and too much of an American in the fundamental meaning of that term, to measure any seeker for office by the religious denomination to which he happens to belong. It is, therefore, our deliberate judgment that if an applicant puts special emphasis upon the fact that he is a Methodist, it will prejudice rather than help his case.—Zion's Herald.

The spring floods are upon us and the outlook along the St. Francis River in Arkansas is gloomy indeed. At this writing the great Mississippi is lashing its banks threateningly, but no serious damage has thus far been done. The levees are being guarded diligently and we trust the people of the great cotton section of this region may receive no injury.

THE WASHINGTON CONFERENCE.

At Annapolis, Md., March 10, the Washington Conference assembled for its 34th annual session. This is one of our largest Conferences, and is made up of a fine looking set of men. Bishop J. P. Newman, D. D., LL. D., presided, and gave most thorough satisfaction. Devotions were conducted and the Sacrament administered, after which the roll was called and E. W. S. Peck was elected Secretary without opposition. M. W. Clair was elected Statistical Secretary, and J. H. Griffin, Treasurer. Each was allowed to nominate his assistants as soon as he liked.

The Bishop introduced the following ministers to the Conference: Rev. Dr. G. P. Mains, agent of the Book Concern, New York; Rev. Dr. J. W. Hamilton, Corresponding Secretary of the Freedman's Aid and Southern Society; Rev. Dr. Manley S. Hard, Assistant Corresponding Secretary Church Extension Society, Philadelphia; Rev. Dr. M. C. B. Mason, Corresponding Secretary Feedmen's Aid and Southern Education Society, Cincinnati; Rev. Dr. I. B. Scott, Editor Southwestern Christian Advocate, New Orleans.

His Excellency, Gov. Lowndes, was then introduced, and delivered an appropriate and witty address of welcome which was well received. He showed himself well versed in Methodist history and especially that portion which has reference to the Negro in the church.

Bishop Newman and Dr. Bowen made most happy responses. The Conference enjoyed the addresses exceedingly and the exercises closed amid deafening applause.

In presenting the claims of the Book Concern, Dr. Mains was most felicitous in his remarks and makes a speech that is both inspiring and convincing. He presented the dividend draft for \$873 and that of the Charter Fund for \$22.00.

Dr. Mason represented the Freedman's Aid Society in one of his most happy addresses.

That all important question, touching the character of each member of the Conference was called and every man passed except one—Rev. J. A. Reed—and after a thorough investigation by a committee, he was exonerated and his character passed.

The Conference appointed a committee of seven to wait on President McKinley and extend greetings: I. L. Thomas, J. A. Holmes, E. W. S. Peck, W. H. Brooks, M. C. B. Mason, I. B. Scott and W. H. Draper.

W. H. Brooks read the names of Standing Committees, and the pastor assigned each a place and time for meeting.

The afternoon was devoted to a statistical session, and Dr. J. W. E. Bowen presided.

The second day was devoted to business. The six Presiding Elders, L. J. Valentine, C. G. Key, J. T. Owen, G. W. W. Jenkins, J. A. Holmes and W. H. Brooks, reported their districts in such a manner as prompted the Bishop to say that their reports compared favorably to those made in some of the stronger Conferences further North. The pastors then reported, and while they had passed through their trials, they had also had their triumphs. They came rejoicing bearing precious sheaves.

The Sons and Daughters of Conference, an organization in some of the churches, came before the Conference and presented the amount their several organizations had sent the Conference. Sharp Street church, Baltimore, sent \$150.00, Annapolis, Annapolis Jt. and Mt. Zion, Washington, sent smaller amounts, but sufficient to carry the aggregate beyond two hundred dollars. The Conference accepted with thanks and asked that they do the same any time they feel disposed to. After remarks by the Bishop they retired.

Dr. Manley S. Hard addressed the Conference in the interest of the Church Extension Society.

The organization of the Conference Missionary Society was effected. The following officers were elected: W. T. Harris, President; S. R. Hughes, Secretary; H. A. Carroll, Treasurer. Each Conference district was represented by a Secretary—Wheeling District, J. McHenry; South Baltimore District, Hezekiah Brown; Alexandria District, George E. Stevens; Staunton

District, S. H. Brown; Washington District, J. F. Chestnut; North Baltimore District, John H. Smith.

The Editor of the Southwestern addressed the Conference in the interest of the Southwestern, and Dr. A. J. Palmer in the interest of the Missionary Society.

The anniversaries held by Drs. Hard, Mason and Palmer were great meetings, and will, no doubt, do much good for the causes they represented.

Dr. F. J. Wagner made a telling speech in the interest of Morgan College, of which he is President. The school was organized in 1866, when it was taught by some of the brethren of the Baltimore Conference, it has since grown into great school and is doing much for Washington Conference.

Sunday was a great day in Annapolis, and the brethren preached at the various churches. Bishop Newman preached at 11 o'clock and at night Rev. W. H. Gaines preached the Missionary Sermon. Notwithstanding the size of the church the attendance was so large that an overflow meeting was held in the basement in the morning by Rev. A. W. Brooks, and at night by Rev. W. H. Brooks.

The following were ordained elders in the afternoon at Asbury Church: Edward A. Stockett, Philemon Diggs, Wm. H. Cooper, George D. Pinkney, John H. Griffin, Aquilla W. Brooks, Moses Opher, J. W. Jackson. The following were ordained as deacons: Bernard B. Martin, Jr., Hugh S. Wilson, Ernest S. Wilson, Galias Leftwich, Horace A. Johnson, Alfred T. Higgins, George T. Stewart, Frank J. Lee, Charles H. Peters, John T. Jones, Richard Boston, Geo. W. Johnson and John Carroll.

Statistics.

Local Preachers	285
Probationers	3,044
Full Members	27,717
Total	31,046

Benevolence.

Missions	\$2,462
Church Extension	511
Freedman's Aid	1,751
S. S. Union	124
Tracts	87
Conf. Claim	471
Episcopal Fund	375
Education	636
Other Causes	226
Total	\$6,643

Appointments.

The following are the appointments:

ALEXANDRIA DISTRICT.

L. J. Valentine, P. E.

Alexandria	W. H. Gaines
Woodlawn	G. D. Johnson
Fallschurch	J. W. Galloway
Ash Grove	R. H. Alexander
Lcesburg	S. H. Norwood
Hamilton and Waterford	J. H. Jackson
Lincoln	M. W. Robinson
Middleburg	J. C. Love
Richmond, Asbury	B. W. Brown
Richmond, Leigh Street	J. H. Brice
Charlottesville	To be supplied
Lynchburg	H. A. Carroll
Lynches	Moses Opher
Motley	To be supplied
Bedford Springs	John H. Goodrich
Bedford City	B. B. Martin, Jr.
Roanoke City	B. B. Martin, Sr.
Salem	A. H. Tilghman
Stewardsville	John W. Carroll
Fincastle	G. D. Pinkney
Brownburg	J. A. Reid
Lexington	C. I. Withrow

NORTH BALTIMORE DISTRICT

G. W. W. Jenkins, P. E.

Baltimore, Ames	M. J. Naylor
Baltimore, Asbury	A. Young
Belair, Ames	Thos. H. Dansbury
Harrisburg, Asbury	J. E. Gunby
Chase's	L. A. Carter
Eastern Chapel	Joshua Barnes
Frederick Circuit	Daniel Collins
Frederick City	A. Becks

Fallston Jos. B. Gibson
Gettysburg
Hagerstown Jas. W. Dansbury
Harford W. H. Jones
Hereford Elijah Ayers
Jefferson E. A. Stockett
Libertytown Bosley Boyce
Lutherville Chas. H. Arnolds
Metropolitan John A. Holmes
Michaelsville W. W. Foreman
Baltimore, Mt. Zion Philmore Diggs
New Market W. R. J. Williams
Reisterstown John T. Moten
Sharp Street Daniel W. Hayes
Skylesville Benjamin F. Myers
Sparrowpoint Nathan Ross
Westminster W. H. Fax
Williamsport Samuel Aquilla
Canton To be supplied

SOUTH BALTIMORE DISTRICT.

C. G. Key, P. E.

Annapolis B. T. Perkins
Centennial W. M. Moorman
John Wesley Ernest Lyons
St. Paul N. M. Carroll
Broadneck T. B. Snowden
Brooklyn To be supplied
Calvert Washington Murray
Davidsonville R. P. Lawson
Dayton Samuel Brown
Ellicott City C. W. Matthews
Holly Run To be supplied
Huntington J. H. Jenkins
Kilmarnock
Lothian Joseph Henry
Magothy S. R. Hughes
Patapsco A. Dennis
Severn T. W. Boothe
West River J. W. Titus
Waugh and Hullsville

STAUNTON DISTRICT.

S. H. Brown, P. E.

Augusta G. D. Nickens
Berkeley A. F. Bell
Charlestown P. G. Walker
Harrisonburg L. W. Briggs
Highland
Jefferson J. M. Bean
L wmoor Daniel Aquilla
Luray and Elkon
Martinsburg D. L. Washington
New Market A. C. Steptoe
Rockingham J. W. Jackson
Roncerverte and Lewisburg J. L. Brown
Shendun G. S. Lawrence
Shepherdstown Daniel Wheeler
Staunton W. P. Ryder
Talcott Eden Hammond
Union and Red Sulphur C. E. Hodges
Waynesboro R. S. Smith
White Hall A. Tittle
Winchester J. W. Colbert
Woodstock H. C. Conner

WASHINGTON DISTRICT.

M. W. Clair, P. E.

Bowie A. B. Dorsey
Boys Edwin Moore
Damascus To be supplied
La Pluta Fenton A. Harris
Laurel A. W. Brooks
Laytonsville J. W. Meridith
Marlboro R. R. Riggs
Oakville T. H. Cooper
Pisgah W. R. Davis
Poolesville T. H. Brooks
Rockville T. O. Carroll
St. Mary J. J. Cecil
Sandy Springs W. T. Harris
Shiloh L. E. S. Nash
Woodville G. W. Booze
Washington, Asbury
..... I. L. Thomas and J. F. Chestnut
Washington, Bennings J. W. Barnett
Washington, Central Jos. Wheeler
Washington, Ebenezer John H. Griffin
Washington, Mt. Zion E. W. S. Peck
Washington, Simpson M. Lake
Washington, Tennallytown, Noble Watkins
Washington, City Mission To be supplied

Washington, Nash Memorial .. To be supplied
Washington, Taylor To be supplied
Washington, Union Mission ... To be supplied
J. W. E. Bowen, member of Asbury Quarterly Conference.

WHEELING DISTRICT.

J. T. Owens, P. E.

Buckhannon Win. Smith
Cumberland R. H. Robinson
Charleston D. W. Shaw
Clarksburg J. H. Watson
Carnegie A. W. Brown
Grafton J. W. T. Wilson
Huntington Robert Steele
Keyser R. H. Adams
Montgomery C. H. Matthews
Moorefield A. Hogsett
Parkersburg J. L. Evans
Point Pleasant E. T. Borgus
Pittsburg W. H. Draper
Romney S. P. Huskins
Wheeling J. W. Waters

A BRILLIANT RECEPTION.

The reception given by Mr. and Mrs. Wm. E. Fletcher during the session of the Washington Conference at Annapolis, for Drs. M. C. B. Mason, I. B. Scott, J. W. E. Bowen and the leading ministers of the Conference, was a most excellently conducted affair. Their commodious and elegantly furnished house was beautifully decorated; the ladies present were tastefully attired and the refreshments, both as to variety and preparation, were all that could be desired. The music furnished for the occasion by Prof. W. L. Lindsay was inspiring and appropriate. The reception was without doubt a magnificent affair and reflected great credit on the caterers and the ladies who received and entertained.

Mrs. Fletcher was assisted in receiving by Mrs. Thomas Watkins, of West Washington, Mrs. E. I. Cummings, Mrs. Sophia Simpson, Mrs. W. P. Ryder, Mrs. A. Dennis, Mrs. Reed, Mrs. Seaton, Mrs. Tice, Mrs. Barnes, Mrs. T. O. Carroll and the charming young ladies Misses Stella Carroll and Della Dennis.

Among the prominent gentlemen present were Revs. W. H. Brooks, I. L. Thomas, D. D. H. A. and N. M. Carroll, J. A. Holmes, I. L. Evans, P. G. Walker, C. G. Key, G. W. W. Jenkins, A. Dennis, W. P. Ryder, S. H. Brown, M. W. Clair, J. H. Griffin, T. A. Carroll, L. Valentine, J. T. Owens, C. I. Withow; Mr. John Henry Smith, Prof. Irvine G. Penn and R. H. Watkins. Morgan College.

There were others present but your reporter did not succeed in securing their names.

The reception began at six o'clock p. m., and was continued till eight o'clock. It was so pleasantly conducted that all who attended were greatly delighted.

Mrs. Fletcher, the charming hostess, possesses the happy faculty of causing every one about her to feel perfectly at ease, hence her beautiful and elegantly furnished residence soon became the shrine to which the brethren who were blue from anticipation of poor appointments resorted to have their gloom dispelled.

THINGS POLITICAL.

Congress met in extraordinary session on Monday, the 15th inst. Hon. T. B. Reed was, for the third time, elected speaker of the House. They are at work on the new Tariff Bill.

Gov. Bradley, of Kentucky, appointed Hon. A. T. Wood, United States Senator, but he was not elected. The Legislature met last week and will select Senator Blackburn's successor.

President McKinley has appointed Hon. John Hay, of the District of Columbia, Ambassador to England and Hon. Horace Porter, of New York, to France. It is not expected that many appointments will be made till after Congress passes the Tariff Bill.

Twenty-seven new Senators were sworn in on March 4th.

Bailey, of Texas, was nominated by his Democratic colleagues in Congress for Speaker of the House and thus he becomes their recognized leader in that body instead of McMillan, of Tennessee.

Hon. Powell Clayton, of Arkansas, has been appointed minister to Mexico.

PERSONAL AND GENERAL.

G. W. Longmire's address, pastor of the Coshatta circuit, is Forest, Miss.

We now thank Rev. J. C. Hibbler, Secretary of the Mississippi Conference for a copy of his printed minutes. They show care and ability in preparation.

Rev. J. D. Diggs, of Machpelah, N. C., has sent in nineteen annual subscribers to the Southwestern since his Annual Conference last fall. The Lord be praised. We are glad he reminded us. Who else has done as well? He reads many of our editorials to his congregation and is well pleased with the paper.

Rev. and Mrs. T. O. Carroll, of Rockville, Md., are both taking great interest in the Southwestern. Mrs. Carroll sent in a large list of annual subscribers and promises another.

We thank Secretary J. H. Reed for a copy of the minutes of Texas Conference. He has done his work well and gets out an exceedingly creditable minute.

S. J. Jenkins, Esq., of Texas, has been appointed Superintendent of the Deaf, Dumb and Blind Asylum of Texas. Mr. Jenkins has practiced in the Texas courts for several years, and was once a candidate for Minister to Liberia during President Cleveland's administration. He succeeds Hon. W. H. Holland, who has held the position a number of years.

Dr. A. J. Palmer's Missionary address at the Washington Conference was eloquent and inspiring. He represents a great cause and presents its claims in a great way. The Doctor was on familiar ground at Annapolis as he was a prisoner there during the late war. He related some interesting incidents connected with his unwilling stay there at that time.

Rev. Valcour Chapman, P. E., was in to see us last week and reports his district work in good shape. He armed himself with a dozen disciplines and returned to his work full of vigor and hope. He has moved his family to the city and they are quartered at No. 7320 Elm St.

Dr. E. W. S. Peck was elected Secretary at the late Washington Conference for the 13th time. He is a most efficient officer, and when the Conference adjourns his minutes are about ready for the printer.

Pittsburg, Pa., has a Fire Department composed of Colored men. The North is coming too!

The famine still rages in India. Take a collection for the sufferers and send it to Dr. A. B. Leonard, 150 Fifth Ave., New York.

The corner-stone of the new building being erected for the State Colored College of South Carolina, was laid on the 6th inst. at Orangeburg. Prof. Thos. E. Miller is President and Rev. W. R. A. Palmer is Dean.

The Negro Building at the Tennessee Centennial, will, we learn, cost \$12,000.

The "Stone Rolled Away" is the best Easter Program. It is complete and requires no supplement. Published by the Book Concern especially for the occasion. Can be had in any quantity for \$1.25 per 100, post paid, at this office. Give us your orders.

Ex-Governor John Evans was eighty-three years old Tuesday last. The Advocate congratulates him and his thousand friends. Since 1862, when his friend, Abraham Lincoln, appointed him governor of Colorado, he has lived in our midst. Four lines of railroad to Denver owe their successful inception to his brain and patriotic impulse. No man ever believed more in the greatness and promise of Colorado. Few have done as much and none have done more to draw out her fabulous resources and make her in learning and culture the Massachusetts of the West.—Rocky Mountain Advocate.

The Trans-Mississippi Exposition takes place in Omaha in 1898.

DOINGS OF THE WORKMEN.

W. W. Bridwell, Supt., and H. M. Carroll, Secy., Cloverport, Ky.: We take great pleasure in congratulating our beloved pastor, L. C. Harris, who, by the help of the Lord, has done a great work in our community. He has done more good for the upbuilding of the cause than any pastor we ever had and we pray to God that he will be sent back again. We love him as a pastor and appreciate his work to the highest.

L. J. S. Bell, P. C., Shubuta, Miss.: My first quarterly Conference was held February 27th and 28th, and Rev. J. M. Shumpert, D. D., was on time and presided with dignity. He preached a soul-stirring sermon and administered the Lord's Supper to a goodly number of members. The Lord was present and his Spirit was felt. Assessments for the ministry as follows: P. C. \$550.00; P. E., \$80.00; Bishop, \$5.00; Conference Claimants, \$5.00. We were gladly received by the people. Sixty-five dollars and forty-five cents have been paid on the church at Shubuta, and three new members received. All is well.

A. J. Trice, P. C., Crawford, Upper Mississippi Conference.: Our first quarterly Conference was held March 13th and 14th, 1897. Dr. H. R. Revels was present and we had a nice Conference. Reports show that the church is alive. The Doctor preached at eleven o'clock as if he had not been sick; he preached with power a soul-stirring sermon. The Southwestern was not forgotten. You know I will not forget the paper, I am trying to get up a large list before I send in; I will send in soon.

W. M. H. Tatum, Mt. Zion M. E. Church, Belton, Texas: We are getting along fairly well at present. We read the church paper and believe that every member should read it; it is an educator in the home. We have a worthy and beloved pastor. He is a leader and an instructor. He preaches the gospel with great boldness. He is an enemy to the devil and a friend to the right. "A preacher for all the people," who has grace, grit and wants greenbacks. We have ended our revival meeting that continued three weeks in the interest of saving souls for Christ. Three great forces came together in this meeting for good and for the advancement in the Redeemer's kingdom. Rev. A. Gordon, of the A. M. E. Church, and Rev. D. A. Jefferson, of the Baptist Church, assisted our pastor, Rev. A. M. Mason.

The year of jubilee has come. We have Sunday-school every Sunday. The old attend as well as the young. The Epworth League meets on Sunday evenings.

Class meetings on Monday and Thursday nights. Prayer-meetings on Tuesday nights, leaders' and stewards'.

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Highest Honors—World's Fair,
•DR•

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CREAM
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40 YEARS THE STANDARD.

meetings on Wednesday nights. Teachers' meetings and choir practice on Friday nights. We have a handsome brick church, beautifully constructed and favorably located, that will equal any of its size. The trustees have begun the parsonage building; they mean to make it desirable and beautiful. We contemplate doing a grand work this year and ask for the annual Conference to come here next year. Yours for success.

W. C. Clay, P. C., Holly Springs, Miss.: Sunday, March 14th, the day set apart by Dr. Mason as the birthday thank-offering in the interest of his one hundred thousand dollar plan, was strictly observed by Asbury M. E. Sunday-school. Our energetic and thorough going Supt., Professor E. H. McKissack, spared no pains to make the effort of our school a success. With the help of his able corps of teachers, the cause was made to bear heavily upon the minds of the members of the school. After hearing the reports from the different classes, it was made known that we had raised the small sum of \$20.92 for Dr. Mason and the worthy cause that he represents. Allow us to mention the name of Brother Churley Henderson, who is sixty-five years old, and gave sixty-five cents; also brother J. C. Young, a graduate from Clark University, who gave \$5.00. With such a man as Prof. McKissack in the lead of our Sunday-school, we know no failure. We practice as well as teach the words of the apostle James: "Be ye doers of the word and not hearers only." Who will follow our example?

M. M. Walker, P. C., Hillshoro Charge: My first quarterly Conference convened February 20th, Rev. H. Swann presiding. We had a pleasant time. Reports show the work in good condition. I am in the midst of loyal Methodist people. Raised for all expenses, \$12.10. One new church has been built this quarter and one acre of land given to our new church by a deacon of the Baptist church. Both churches are in union all over my work. Two churches built on the work since my appointment in 1896, and 60 additions to the membership. One hundred souls for Christ this year and 50 subscribers for the Southwestern is our aim.

B. F. Woolfolk, Greenwood, Miss.: We are moving along nicely in church work. All forces are at work trying to build up the Master's kingdom. Our prayer-meetings and class meetings are better attended than ever before. Our Sunday-school ranks among the best. Our people are reading the Southwestern more than ever. Our first quarterly Conference was held by Elder Mask on the 13th and 14th inst. The reports of the leaders and pastor showed success on all lines. One hundred and one dollars have been raised this quarter for all purposes. Sacrament was administered to 75. We are in the line of success. Enclosed find a yearly subscriber. I will send you more soon.

P. Johnson, P. C., Columbus, Miss.: The first quarterly Conference of the Caledonia charge was held on the 6th and 7th of March, at which there were a great many present; nearly all of the officers were there to witness the grand time. They made their reports promptly. Our most honorable Presiding Elder H. R. Revels, D. D., was present and delivered a most wonderful sermon on Sunday. He aroused the whole church; even the sinners seemed to rejoice. The Lord's Supper was administered of which 75 partook.

A Friend, Bancker, La.: Prof. E. D. Wright, Principal public school, Bancker, La., delivered a great lecture here;

his most important and newly subject was, "Hygiene and Physiology." The Professor spoke with much ability and opened the eyes of his hearers on this great subject. We cannot help from welcoming the Professor with us, for he is a good and great teacher and speaker. God bless him.

A. Brown, Dallas, Texas.: Rev. Lacy held our first quarterly Conference on March 14th and 15th, with a large attendance. He did his duty well. Preached three good instructive sermons and expressed himself as being pleased with the outlook. Paid the quarterly claims; being \$25.00. Raised during the month, in spite of the two months of inclement weather, \$256.00 for all causes. We are preparing for an old time revival and also for Easter. Pray for our success. To Him alone can we look for divine strength.

Rev. W. Hartley Jackson, Huntsville, Tex.: I raised \$4.38 on the 14th, Children's Birthday offering, and forwarded the same to Dr. Mason at Cincinnati, Ohio.

N. Posey, Rushville, Ind.: A glorious revival has been in progress at the Second M. E. church. Much good has been accomplished. The Christians have been greatly encouraged and many sinners converted. It is the most successful revival that has been here for many years. Much credit is due Rev. J. L. Franklin, of Greenfield, Ind., who conducted the services. Bro. Franklin is quite a revivalist.

Wm. Bumpass, R. S., Houston, Tex.: I am pleased to write you that four souls were happily converted during the revival at St. James M. E. church. We are made to rejoice over them. Brother Wm. Bartley, P. E., was with us on the 7th and 8th.

W. C. Gair, Boonville, La.: I am in my third year, and getting along nicely. Presiding Elder Walker was with us recently. The people enjoyed his preaching. We received 19 into the church during his stay.

Bunker, La.: A grand social was given by Mr. and Mrs. Wesley Matthews in honor of the birthday of Prof. E. D. Wright, Principal of the public school, February 8th, 1897, at this place. There were eighty-one of the Professor's students present. The following programme was rendered: Solo, "I'll Start for Home Tomorrow," Miss Isadora Gage; recitation, "Why Weepest Thou," Miss Albirda Eade; recitation, "On the Deck," Miss Loucinda Stroud; recitation, "Essay," Miss Eveline Gage; address, Mr. Ephron Cole recited Missed me; Miss Ever Gage, Dec. Chnee; Master Dayold Matthews recited Kiss me; Miss Slave Ella Matthews, recited My Mother; Miss Louisa Code, recited Notice; Miss Jane Eva

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Gage; recited Books; Miss Mary Backer; duct Larboard Watch, Miss Isadora Gage and Miss Muria Matthews.

A. W. McMaster, P. C. Marion, N. C.: We take pleasure in saying through the columns of your paper that our second quarterly Conference of Marion Charge was held at Old Foote, March 13-14. The reports were good.

On Sunday we had two very spiritual sermons by the elder Rev R. Smith. Fifty partook of the Lord's Supper; good revival, three converts, number of anxious seekers; collection, \$13.05. The work is prospering.

It is not a remedy put up by any Tom, Dick or Harry; it is compounded by expert pharmacists. Ely Bros. offer a 10 cent trial size. Ask your druggist. Full size Cream Balm 50 cents. We mail it.

ELY BROS., 56 Warren St., N. Y. City. Since 1861 I have been a great sufferer from catarrh. I tried Ely's Cream Balm and to all appearances am cured. Terrible headaches from which I had long suffered are gone.—W. J. Hitchcock, late Major U. S. Vol. and A. A. Gen., Buffalo, N. Y.

An Oklahoma editor expresses his thanks for a basket of oranges thus: "We have received a basket of oranges from our friend Gus Bradley, for which he will please accept our compliments, some of which are nearly six inches in diameter."—Ram's Horn.

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60
60
3600 (working days, Union labor days,) do you
8 suppose it would take
28800/40000000(1388 8/9 a woman to count the
28800 packages of Pearlina
112000 sold yearly. Here it is, all figured
86400 out for you.
256000 1,388 8/9 days, about four years.
230400 Now if you are one of those
256000 poor, plodding women who are
230400 trying to get along with the old-
8 fashioned ways of washing, stop
9 = 25600 and think what all that Pearlina (no soap) means. Don't
28800 you suppose most of these millions of women who use
it are just as careful and particular as you are? And if
Pearline were not what we say it is, or if anything
could be urged against it, would women be using it
in any such way?
Send Peddlers and some unscrupulous grocers will tell you "this is as good
as" or "the same as Pearlina." IT'S FALSE—Pearline is never
it Back peddled, and if your grocer sends you something in place of
Pearline, be honest—send it back. 808 JAMES FYLE, N. Y.

CONFERENCE NOTICES.

PARIS DISTRICT.
Second Round

Leonard	April 1
Hiukley	April 3 4
Bonham	April 4 5
Arthur	April 10 11
Paris Ct.	April 11 12
Gibson	April 17 18
Brookston	April 18 19
Honey Grove	April 25 26
Wolf City	April 25 26
Paris	May 1 2
Cooper	May 8 9
Greenville	May 15 16
Bayville	May 22 23
Clarksville	May 23 24
Hiddings	May 29 30
Free Hope	May 30 31

C. C. Minegran, P. E.

HOUSTON DISTRICT, TEXAS.
Second Round.

Orange	April 17 18
Beaumont	April 24 25
Liberty	April 24 25
St. James	May 1 2
Trinity	May 2 3
Mallalieu	May 4 5
Boynton	May 6 7
Sloan Sta	May 8 9
Mt. Vernon	May 9 10
Kendleton	May 15 16
Richmond	May 15 16
Richmond Ct.	May 22 23
Oyster Creek	May 29 30
Velasco	June 2 3
Wallisville	June 5 6
Roweville Ct.	June 12 13
Columbia	June 19 20
Tabernacle	June 25 27
Harristurg Ct.	June 26 27
St. Paul	June 27 28

William Bartley, P. E.

HUNTSVILLE (TEX.) DISTRICT.
Second Round.

Willis Ct.	April 3-4
Jasper and Newton	April 17-18
Montgomery and Conroe	April 10-11
Springs Ct.	April 24-25
Lovelady	May 1-2
Crockett Ct.	May 8-9
Corrigan and Josseland	May 15-16
Colmesneil and Woodville	May 22-23
Prairie Pane Ct.	May 29-30
Huntsville Ct.	June 5-6

Dodge Ct.	June 12-13
Huntsville	June 11-13
Livingston Ct.	June 26-27
Cold Springs Ct.	June 19-20
New Caney	
Boggie Ct.	June 22-23

My Dear Brethren: Don't forget to use the second Sunday in every month as Southwestern Day. Be sure and take subscribers for the paper. And again, each member is asked by the Annual Conference to give \$1.00 for benevolence. Please do your best, and let our District come to the front. May God bless you all. Amen. I am yours for victory.

A. C. Culbreath, P. E.

BROOKHAVEN DISTRICT.
Second Round.

Brookhaven	April 10 11
Hazlehurst	April 17 18
Bowerton	April 24 25
Columbia	May 1 2
Spring Cottage	May 1 3
Buford	May 10 11
China Grove	May 6 7
Tylertown	May 8 9
Kennolia	May 15 16
Crystal Springs Ct.	May 22 23
Georgetown	May 25 26
Crystal Springs	May 29 30
Summit and Magnolia	June 5 6
Terry	June 12 13
Steen Creek	June 12 13
King	June 19 20

I. L. Pratt, P. E.

COLUMBUS DISTRICT, WEST TEXAS.
Second Round

Columbus	April 3 4
Columbus Ct.	April 10 11
Eagle Lake	April 17 18
La Grange	April 23 25
LaGrange Ct.	April 24 25
Industry Ct.	May 1 2
Weimar	May 8 9
Pench Creek	May 8 9
Independent	May 15 16
Sublime Ct.	May 15 16
Hallettsville	May 22 23
Sweet Home	May 29 30
Wharton	June 2 3
Edna	June 5 6
Victoria	June 12 13

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CATECHISMS OF OUR CHURCH: No. 1, 40; No. 2, 55; No. 3, 70. Cloth bound in one volume, 25 cents.

CLARKE'S COMMENTARY: 6 vols. Imperial 8vo. Old Testament, original; New Testament revised by Daniel Curry, D. D. Cloth, leather titles, \$10.00; sheep, \$15.00.

LESSON COMMENTARY ON THE SUNDAY SCHOOL LESSONS for 1897: To pastors and teachers, \$1.

PEOPLE'S COMMENTARY: Including brief notes on the New Testament, designed to assist Bible students and common readers to understand the meaning of the inspired Word. By Amos Binney and Daniel Steele, \$2.50.

COLORED MAN IN M. E. CHURCH: by Haggood, 90 cents.

DISCIPLINE OF THE M. E. CHURCH, 1896: Cloth, 30 cents. Flaps, 70 cents; by mail, 75 cents. Morocco, extra red under gold edges, \$1.00; by mail, \$1.05.

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In such simple, everyday English as a teacher would use to a class, the truths of the lesson are briefly and pointedly applied. It is this which gives the "ILLUSTRATIVE NOTES" its highest value to earnest teachers. In these applications Dr. Robert R. Doherty sustains his high reputation as a bright and instructive teacher of young people.

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BOOKMAKER'S CORNER

The April Century will be a "Grant Memorial Number." It is to contain an article on "The Tomb of General Grant," by General Horace Porter, who will be the orator of the day on the occasion of its dedication April 27th, the birthday of General Grant. Grant's account of the veto of the Inflation Bill will be related by the Hon. John A. Kasson, to whom Grant told the story. "Grant's Most Famous Dispatch," the "fight-it-out-on-this-line" letter will be shown in facsimile for the first time.

Evangelist Ira D. Sankey, the singer and composer, has written a new sacred song for the April Ladies' Home Journal. He has given it the title of "The Beautiful Hills," and considers it superior to his famous "N.ety and Nine." Mr. Sankey wrote it with the especial view of its appropriateness for outdoor choral singing.

Never was there more interest in the study of the word of God than now, or as many valuable helps to assist the student. The National Publishing Co., of Philadelphia, have just issued a self-pronouncing S. S. Teachers' "Combination" Bible, printed from clear, new type, the text conformable to the Oxford Teachers' Bible, with the important addition of the "Combination" feature. It is a blending of the King James and Revised Versions. While it contains all the features of the complete Parallel Bible, it is nevertheless of no greater size than an ordinary hand Bible, and it makes a comparison of the two versions most satisfactory by indicating every passage wherein the two versions differ.

The King James Version is the basis and this version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. These notes give all words or passages of the Revised Version where it differs from the King James Version.

The great value of this Bible will at once be apparent.

NAVASOTA, DISTRICT, (TEXAS) CONFERENCE.

We held our first Quarterly Conference at Navasota, January 1-3, the beginning of our work; the same Sunday was a rainy day. Only a few came out. Brother Lee the pastor, is faithfully at work and will have his church ready for the Annual Conference. We come now to Navasota Circuit, and Brother Muldrew at his post of duty is preparing to wage war on the adversary of our souls. Our next point was Hempstead, with Brother McMillan. He has entered upon his work with more vigor than ever. He is making up his army for a great work this year.

At Courtney, we had to supply that work. Brother Loggins thinks he will do better than last year. The rain and cold weather prevented us from meeting the people on Sunday, except a few. We went from here to Yarbrough, where we found Brother Williams hard at work. He has his work well in hand and will soon go into his new church at Stoneham, one of his churches. Our next stopping place was at Hoekley, with Brother Jessie Jones. He is a new man at this point, and I think he will do well.

February found us with Brother Thos. Cole. He is in the midst of a revival. He has his people well in hand and will do much better than the previous years. Brother Campbell, on the Brenham Circuit, is hopeful of doing a good year's work.

We found ourselves at Bellville, with

Brother Hatchison. The people accepted the pastor and his family with warm hearts. He will do a grand work; we left him on the eve of entering into a much needed revival. Bro. Brooks entered upon his work at Millen hopefully. His work is in good shape. We were not sorry when we came to Brother Watson's work, San Felipe Circuit. Here we found a lively and happy people, the pastor not excepted. Brother Watson is a preacher that does not believe in failures. He is preparing to enlarge Harper Chapel, one of his churches. He is now about to enter upon his revival. The first of March, or the first Sabbath, found us with Brother Singleton, at Sealy. He is in good spirits and is quite hopeful of doing a deal better, even than the previous year. Caldwell and Lyons; here we have Brother Paul Pruett; the people say that they have the right man. He has gathered the people as never before. The work will not suffer under him. Caldwell Circuit; Brother Tillery is holding forth; His health is much improved and he will do better than last year. Brother Felder's quarter was held in connection with Hoekley.

Remember brethren: that for every cash subscriber you send to the Southwestern, you get a commission. Therefore get as many yearly cash subscribers as you can, not for the commission simply, but because the same is your own church paper and our own Editor. Dr. I. B. Scott. Remember brethren: "Time waits for no man." Therefore put in well your time and while you can. There is no use to lament when you fail to do your work. The lofty Queen Elizabeth on her dying bed, cried out, "Millions for one inch of time!" How many such inches had she thrown away! The piercing cry came too late. So brethren "redeem the time." Yours for success,

W. L. Duncan, P. E.

The fear of criticisms makes many a shepherd feed the Lord's sheep on chaff.—Ex.

For Over Fifty Years

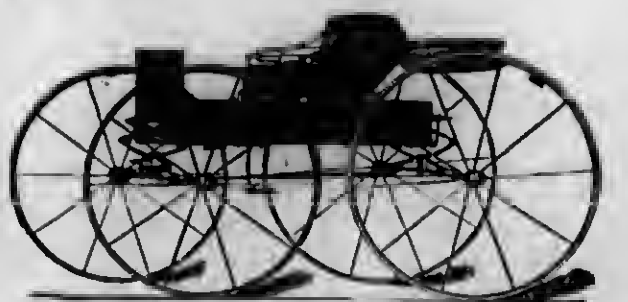
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THEY LIVE IN OUR MEMORY.
..... Give Names and Plans Distinctly.....

W. S. Leake, New Salem M. E. church, Mashulaville, Miss.: Sister Margaret Hall departed this life with faith in Christ, March 8th. She died as she lived. Was a faithful Christian, and leaves a husband and a host of friends to mourn.

Dickson, Tenn.: At 12:55 sister Linie Moore fell asleep in Christ. She was born December 1st, 1880; age sixteen years and three months. She professed a hope in Christ November 13, 1890, and joined Boman Chapel, M. E. Church. She was united in marriage to Mr. Samuel Moore, December 26th, 1895. She was an affectionate wife. She shouted and praised God as long as she was able to talk.

She was brought up by Christian parents and thanked her mother for bringing her up as she did. She prayed God's blessing on all of her people and friends, and told all to meet her in heaven. Her funeral was attended by Rev. C. H. Boman, of the A. M. E. Church, Rev. H. Robinson, of the M. E. Church and the writer. A great host of friends followed her remains to its last resting place. She leaves a father and mother, three brothers and three sisters to mourn their loss.

Rev. J. F. R. W. Summerville, P. C.

Brother Jeff Jones was born in 1859; age, about 38 years old. Died on the morning of February 17th, 1897, from heart disease. He was converted when fifteen years of age and received into the church by Rev. Elijah Nesbit. He lived in the M. E. Church a consistent Christian 22 years. His first class leader was Brother Andrew Christopher, who has gone on before him; but still he followed his present class leader, Bro. S. M. Mason, whom he leaves behind. He leaves a wife and four little children to mourn their loss. Brother Jones was a loving husband and a kind father. Brother Jones was loved by the brothers and sisters of his church, Simpson Mission, and the friends of Austin, both saints and sinners. We bow in submission to almighty God.

T. S. McMorris, P. C.

Camp Parapet, La.: Brother Robert Garrison, February 29, in the full triumph of faith; also sister Phillis Rell, February 22nd, in triumph.

B. Baldin, P. C.

On February 24, sister Hamer Frazer slept away in Jesus; her last words were: "I am willing to go." She leaves three children. She was 26 years of age.

R. N. Jones, P. C.

Holly Springs, Miss.: The little three year old daughter of Mrs. Dora Lenord and grand daughter of Dr. H. R. Revels, was taken to heaven on the morning of March 11th. W. C. Clay officiated.

Dear Brethren of the Central Alabama Conference: I appeal to you in behalf of the family of the late brother Hill, whose sudden death and circumstances force from me this appeal. His family is large and mostly small; and without help from friends, their suffering must be very great. Already his death has prostrated his widow, the only staff of bread for the many helpless children. The Conference, which is twelve months away, cannot now do them any good from its funds. So I call upon you in the name of our Savior, in behalf of our sister who is a worthy Christian lady, to send me at Union Springs, Ala., one dollar or more for them. And all who respond with any amount shall be duly and publicly credited with same. Brethren, don't for Christ's sake, sleep over this matter nor refuse, for you cannot tell what may be the fate of yourself or your family. Yours in charity and sorrow,

W. H. Nelson.

Too Tired to Sleep.

Take Horsford's Acid Phosphate.

The weariness from brain work and nervous excitement is the most enervating fatigue there is. Horsford's Acid Phosphate quiets the nerves and induces sleep.

Lexington Conference: All persons inquiring for rates over the railroad to attend the Conference session which meets in Springfield, Ohio, April 1st, will write Dr. L. M. Hagood in Indianapolis, Ind. Rev. T. L. Ferguson in Louisville, Ky., or the writer in Cincinnati, Ohio. E. A. White, Secy.

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Thousands of people are in this condition. They are not sick and yet they are by no means well. A single bottle of Hood's Sarsaparilla would do them a world of good. It would tone the stomach, create an appetite, purify and enrich the blood and give wonderful vigor and vitality. Now is the time to take it.

HOOD'S PILLS cure nausea, sick headache, indigestion, biliousness. All druggists. 25c.

The Houma (La.) Sunday-school have entered their subscription for a copy of the Southwestern for one year. C. H. Pennilton is superintendent. This is a good idea and we wish all our schools would do likewise.

You don't always realize that the soap you are using harms your skin. But you realize quickly that HEISKELL'S Medicinal Soap benefits your skin. At druggists or by mail 25c. a cake. HEISKELL'S PILLS purify the blood. Will not nauseate or gripe. 25c. At druggists or by mail. JOHNSTON, HOLLOWAY & CO., 531 Commerce St., Philadelphia.

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THINGS TO REMEMBER AND PRACTICE DURING 1897.

1. Do not stand still and complain, but go forward—mere fault-finders accomplish little.
2. If you have an immoral minister or teacher, get rid of him.
3. It is wrong to keep your family in a house with but one room; have at least two rooms—three are better.
4. Do not plant too much cotton, but more corn, peas, sugar-cane, sweet-potatoes, etc.; raise hogs, cows, chickens, etc.
5. Do not mortgage your crop; if you have done so, go in debt just as little as possible.
6. Pay the old debt as soon as possible, and do not make another one.
7. Keep out of law-suits. Do not lie around town on Saturdays.
8. Don't waste your money on excursions, whiskey, cheap jewelry and other things that can be done without.
9. Own a home just as soon as possible. Begin buying one this year.
10. A three-months school amounts to but little; extend the term to at least six months, by each one taxing himself.
11. See that you treat your wife better than you did last year.
12. Do not be deceived by emigration agents.
13. Give the lesson learned in these Conferences to your neighbor.—Tuskegee Conference.

SUGGESTIONS FOR HOLDING LOCAL CONFERENCES ON THE PLAN OF THE TUSKEGEE NEGRO CONFERENCE.

1. Elect a President, Vice-President, and Secretary. (Have as few officers as possible.) Hold conferences as often as circumstances seem to demand, at least one every two months. Hold one as soon as possible on your return from Tuskegee Conference, that you may give your community the benefit of your experience.
2. Subjects for discussion: How many mortgage their crop? How many are planting nothing but cotton? How many live on rented lands? How many live in houses with but one room? How many are paying off mortgages? How many are building better houses? How many have bought land? How many do not mortgage at all? How many have raised enough corn, vegetables, meat, etc., for their families?
3. How is your school session? Is anything being done to extend the term? Is a new school house needed? What is being done to secure one? Is the school house properly supplied with seats, blackboards, etc.? Is your teacher properly paid and properly treated? Are any plans on foot to improve the school?
4. Are the morals of the people improving? Is a line drawn between the good and the bad? Are women being treated any better? Is less whiskey being used? Is money squandered on excursions?—Tuskegee Conference.

SOUTH AFRICA.

It is possible that South Africa will furnish its share of the current year's war news, for things are far from a settled state as yet in that part of the world. Late reports indicate that President Kruger is determined to look after the interests of his government, even at the expense of trouble with England, and this seems confirmed by

news from England to the effect that the latter country is forwarding war material to the Cape of Good Hope in steamers fitted with special magazines. Apparently treaties between Great Britain and each of a number of governments throughout the world are even more urgent than the one pending between that government and ours, important as it may be.

(The following paper came to us signed by twenty members and twenty-nine friends, colored and white, other than those we give. We publish it as showing the high appreciation in which their former pastor was held. Ed.)

HUNTSVILLE, TEXAS.

Honor to whom honor is due. We, the undersigned members and friends of St. James M. E. church, Huntsville, Texas, take this method to express our regret in having to part with our pastor, Rev. B. M. Taylor.

The heavy and dangerous debt which hung over the church was paid off under his administration and the notes were all taken up. We were glad to have him returned to Huntsville another year. But it has pleased the authorities of the Church to have him go to another field of labor. We gladly commend him to the people whom he is to serve, as a faithful and an active pastor and a Christian gentleman. We bow in obedience to the authorities of the church and pledge ourselves to stand by and support Rev. W. H. Jackson, who comes to take his place. Knowing as we do the condition of the church, we do not agree under any circumstances, that the change was the best for the church.

Signed—Officials: J. S. Sandall, W. W. Randall, Amy Williams, John J. Jones, Nancy Jones, Steve Freeman, Charles Wiley.

The Queen of Sweden belongs to the Salvation Army, and occasionally horrifies her court by donning the Salvation lassie's costume.

The Fountain of Youth.



We all remember the story of Ponce de Leon seeking the fountain of eternal youth; and we all sympathize with him in his search. Youth means so much. It means more than life—for sometimes life becomes a weariness. But youth—with its abounding health and vigor, elastic step, glowing cheeks, and sparkling eyes—we all covet genuine youth.

The weakness or disease which ages people before their time, is not the result of accumulated years; it is the effect of wrong living and unhealthy blood. When the blood is pure and fresh the body will be full of youth.

Thousands of people who seemed to have lost their youth by disease and suffering have found it again through the use of Dr. Pierce's Golden Medical Discovery, the most perfectly natural and scientific rejuvenator of the physical forces ever known to medical science.

It gives the blood-making organs power to make new blood, full of the life-giving red corpuscles which drive out disease, build up fresh tissue, solid muscular flesh and healthy nerve force. It gives constitutional power, deep and full and strong; rounds out hollow cheeks and emaciated forms; gives plumpness, color and animation.

It does not make flabby fat like cod liver oil. On this account, it is a perfect tonic for corpulent people.

It aids digestion and the natural action of the liver, and by feeding the nerves with highly vitalized blood banishes nervousness, neuralgia and insomnia.

Where a constipated condition exists, the "Discovery" should be used in conjunction with Dr. Pierce's Pleasant Pellets, which are the most perfect, mild and natural laxative in the world. There is nothing else "just as good." There is nothing that will do the work so thoroughly, surely and comfortably.

APPOINTMENT.

I received a letter of an appointment from Rev. H. J. Wright, P. E., of the Natchitoches District, to take charge of a mission work at Cypress, La. Brethren, I am with you all in the work of our Master. Pray for me. I am yours in Christ,

J. F. Goins.

Lord Salisbury, in fifteen months of Premiership, has had the appointment of the Primate and six bishops of the English Church.

Constipation

Is a disease which afflicts over 75 per cent. of the American people. It is a dangerous disease because it not only poisons the blood but causes heaviness, oppression, and dulls the intellect. Then follow chronic headache, loss of appetite, slow digestion, nervousness, bad breath, dingy complexion and low spirits. It will eventually bring on liver and kidney disease in some incurable form. But sufferers from this dreaded malady are speedily

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If you are feeling the need of such a remedy, you cannot do better than try this king of remedies, the great

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UNITED FOR LIFE

..... Give Name and Place Distinctly

Natchitoches Parish, La: Mr. Thomas Talton and Miss Georgia Allen married March the 11th. Both live in this parish. The couple were certainly handsome. Rev. J. F. Goins officiated.

New Orleans, La: Mr. Robt. L. Dickson and Miss Augustine M. Barnes, at the residence of the bride's parents in this city, March 4th, Rev. J. F. Marshall, officiating. They left the same evening for Rosemeath, Miss., their future home.

New Orleans, La: Mr. Zachery Warren and Miss Lilly Richardson were united in marriage on February 24, at the residence of the bride's parents, Rev. Mm. Davis officiating.

Married, March the 14th, Mr. Jack Kelly and Miss Sally Bins, at the bride's mother's house. A nice supper was given. Rev. G. F. Gandy, pastor, officiated.

Aberdeen, Miss: On March 11th, 1897, Mr. George Chirny and Miss Sarah Chamler at the bride's residence. Rev. John Mayo, of Aberdeen Circuit, officiated.

Columbus, Miss: Miss Annie Grise, one of our most faithful members of Frison Chapel, was married to Mr. Judge Lindsay, a Baptist brother. We were very sorry to part with our beloved sister. Many presents were received. P. Johnson, Pastor.

(Received March 14.—Ed.)

Clarksville, Texas: Mr. Joe Johns and Miss Ida Kenedy, March 10th, at Baptist church. Aaron Taylor officiated.

Mr. James Young to Miss Mattie Wallace, January 13, 1897.

Mr. Austin Riley to Mrs. Clarasy Collier, February 16, 1897.

S. E. Ewing, P. C.

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The Coliseum at Rome seated 87,000 spectators, and 60,000 more could have easily found standing room.

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Illinois Central.			
ARRIVE—		LEAVE	
Local mail.....	9:00 pm	Local mail.....	6:55 am
Chicago limited.....	6:30 pm	Chicago limited.....	9:00 am
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati			
Fast mail.....	6:30 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.			
No. 3.....	6:30 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis			
Express.....	10:35 am	Express.....	4:30 p.m.
No. 41, Vicksburg ex-		Vicksburg ex-	
press.....	5:30 p.m.	press.....	8:05 a.m.
No. 33, Baton		No. 34, Baton	
Rouge acc.....	9:40 a.m.	Rouge acc.....	4:30 pm
Louisville and Nashville.			
No. 2, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	6:50 pm	No. 3, coast acc.....	8:30 p.m.
No. 5, fast mail.....	8:30 pm	No. 2, lim. ex.....	7:50 pm
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 am
Texas and Pacific.			
No. 52, Ft. Worth		No. 53, Cal. ex.....	8:15 am
and Cal. ex.....	6:55 pm	No. 51, Hot Sp'gs	
No. 51, Hot Sp'gs		express.....	7:20 pm
express.....	5:15 am		
Queen & Crescent Route.			
Cincinnati and		Cincinnati and New	
New York.....	11:55 am	York.....	8:20 pm
No. 3, local.....	6:30 am	Local.....	7:30 am
Southern Pacific Company.			
Texas and Mexico		California ex.....	9:15 am
fast mail.....	6:45 pm	Texas & Mexico	
California ex.....	6:55 am	fast mail.....	8:35 pm



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Coast acc.....	3:55 p.m.
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Sunday Ex.....	7:50 am
Sunday Ex.....	9:50 pm

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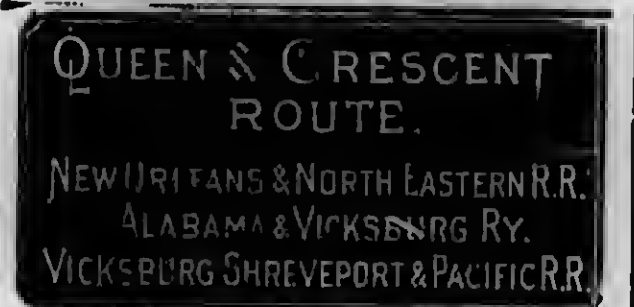
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PUBLISHER'S NOTICES.

Cash Remittances.

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Thos. McCrany	Sam Williams
Sarah Barnes, 2	Mrs. C. Ogilvie
B. T. Williams	J. H. Rylander
C. H. Davis	T. R. Wamble
W. S. J. Courtney	T. P. Page
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Jennit Walker	L. Burton
M. S. Jordan, **4	J. I. Gilmore
C. W. Ivy	I. B. Grandison
S. D. Troupe	A. D. Jones
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D. M. Talbert	Wm. Porter
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H. O. Dennis	Wm. Morris, 6
J. H. Thompson	J. F. Marshall
D. W. Haver, #22	W. P. Ryder, 2
Joe Wheeler, 2	
Washington Con., **42	

Yearly.
Part Yearly

WANTED TO BE KNOWN

AN APPEAL

Van Buren, Ark., 1897.

To the Ladies of the Home Missionary Society—Dear Friends: At this point we are engaged in the Sabbath-school work, and as superintendent, have my teachers assigned to different districts in the city, visiting the members of the church and others and soliciting and encouraging both parents and children to attend. We, by this means, reach a great many children who are really unable to attend from want of suitable apparel. Children who now need religious training, which, if much longer neglected, will result in utter ruin. We therefore ask you for a contribution of such clothing as you can spare for at least two dozen children ranging from four to twelve years, and both sexes. There are many more, but if you can in any way help us please do so. My teachers are thoroughly in earnest and are giving some aid, but are unable to meet the demand. Yours very truly,

W. H. Strickland, S. S. Supt.

COLUMBUS DISTRICT, WEST TEXAS.

*Dear Brethren: Remember, "procrastination is the thief of time." Do not delay your benevolent collections; try and be able to report half at this round or as much as you can, so at the District Conference which will convene in Edna, August 16, you can be able to report all benevolence raised. What we want is a round report. Do not forget the grand organ, the Southwestern Christian Advocate. It has been enlarged to a sixteen-page paper and it comes laden with news. Brethren, the people complain sometimes the reason they don't subscribe they can't hear anything from home, i. e., Texas and especially from their own District. We can remedy this by giving a newsy letter now and then to the paper. Let every wheel be put to motion. I think we will have a glorious season this year. Notwithstanding we have a colored man claiming to be a prophet, having received a revelation from God, stating that their will be no rain until November, and a number of other sayings that carry but little weight. This present Gospel, he says, will not be preached any longer than this year. The everlasting Gospel will follow where this will be left off, but when asked what the everlasting Gospel is, he doesn't know; also he says he is limited in distance and time, if this be true he has violated his instructions. The people in some places are greatly disturbed over it. But we are told from the holy Word that no man will know the time, no, not the angels. We learn also that false prophets will arise to deceive the people. If our people would read the Bible more and read novels and other trashy books less they would not be so easily led by strange doctrine. Get full of God and there will be no room for the devil to lodge.

J. F. Smith, P. E.

Warner's Safe Cure Co., of Rochester, N. Y., are sending out a limited number of accurate spirit thermometers graduated from 20 degrees below zero to 120 degrees above and mounted on heavy 4 x 6 inch card board, in red and green, by mail, free to any address on receipt of 2 cents in stamps to pay postage. This free distribution is intended to advertise the celebrated Warner's Safe Kidney and Liver Cure (see advertising column) but nevertheless the thermometer can be used to be a useful as well as ornamental article for the home or office.

Dr. McMorris, of Van Buren, sends a good line of subscribers and says he hopes to show his endorsement of the paper and its editor by works rather than words. We like that kind of endorsement.

Humors, pimples, boils, are very annoying. They quickly disappear when the blood is purified by Hood's Sarsaparilla.

Six Weeks Without Sleep.

A STRANGE EXPERIENCE RELATED BY MRS. MORRIS GRAFFIN.

She was in Torture for Weeks—Exercising Pains Made Her Life a Barden—All Bent Over and Helpless.

From the New Era, McMinnville, Tenn.

Three miles South-east of the lovely little of McMinnville, Tennessee, nestling at the foot of the beautiful and grand "Ben Lomond" mountain, are many pretty and comfortable homes—located on fertile lands and shaded by grand and majestic forest trees.

In this locality Mrs. Morris Graffin lives, with her sons, in comfort and contentment. Understanding that Mrs. Graffin had been greatly benefited by the use of Dr. Williams' Pink Pills, a reporter of the McMinnville Era sought an interview. With this purpose in view, a visit was made to the home of one of the most pleasant little women whom one meets with, now and then, in the constantly recurring changes in life. She gave the reporter a cordial welcome, and upon learning the object of the unexpected call, she brightly responded: "Well, I know of no reason why I should object to an interview if the report is not exaggerated. I am personally indebted to Dr. Williams' Pink Pills, and if my testimony can be the means of helping some one else who suffers as I suffered I surely ought not to withhold it."

"A year ago last October I caught a severe cold which resulted in rheumatism in my left side, causing me a great deal of suffering. I used plasters and home remedies, but obtained very little relief until the January following. I did not suffer this severe pain any more until March. In stooping, a terrible pain struck me right in the small of the back, and in a few seconds had branched down my left side, extending even to my toes. I had to call my son to assist me into the house, and from that time the pain was almost unbearable. For six weeks I had no restful sleep. During that time I used all the old remedies and many new ones, even sending to Chicago for medicines, but none of them did me any good. I was all bent over and drawn up until I could scarcely get about at all, and oh! how I did suffer!"

"Finally, one day, I told my son when he started to town, to bring me a box of Dr. Williams' Pink Pills; that I had tried everything else, and they might do me some good. He brought the box and I at once began to use them according to directions, and I began to improve by the time I had taken the fourth or fifth pill, and when I had finished the box, I was entirely relieved, and could walk about as erect as ever. But I sent for another box. That was in June of last year, and I have never had a pain since. Every morning when I awake I am thankful and think how good it is to lie in such comfort. I thank Dr. Williams' Pink Pills for the wonderful relief they brought me."

"Did you ever have the toothache?" she asked. "Well, if you have, you will know something about the pain I had. It was nothing more or less than a toothache in the hip—it was an excruciating pain."

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, neuritis, neuralgia, rheumatism, nervous headache, the after-effects of a grippe, palpitation of the heart, pale and yellow complexion, all forms of weakness, either to male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of 50 cents a box or six boxes by mail, by addressing Dr. Williams' Medicine Company, Schenectady.

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In ordering please write plainly. These rates are for four quarters, or one Year, as subscriptions for the periodicals can be for one or more quarters, as desired, at proportionate rates. All subscriptions must expire with end of quarter; (March, June, September or December).

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, APRIL 1, 1897.—Vol. 32 No. 13.

EATON & MAINS, Publishers.

FOR CHRIST'S SAKE.

Messengers white winged heavenward speed
A kindly act that to Christ won,
A hardened heart and planted seed
To tell how one sweet deed was done,
For higher living—holier need.
—McManus, in Ram's Horn.

EDITORIAL COMMENTS.

The sour man sees nothing good in any one.

How many souls have you been instrumental in saving.

Do not stop canvassing; help us enroll new names every week.

As a branch of the True Vine, what kind of fruit do you bear.

When your spiritual life is measured by the Bible, what does it register?

As a Christian, you are not standing still; you are either going backward or forward.

The self-righteous man is so sure of heaven himself, that his only care is for the rest of mankind.

The cold, indifferent Christian not only injures himself in his spiritual life, but the weak Christian and the sinner also.

The A. M. E. Church congregation of Springfield, Ill., proposes to build a Lincoln Memorial Church in that city to cost \$80,000.

Why is it that every time there is a little difficulty in the South between two or three white men and as many Negroes it is heralded to the world as a race war. They had such a race war in one of the mixed schools of Brooklyn a few days ago. Such difficulties are not confined to those of different races.

Gov. Atkinson, of West Virginia, is a devout Methodist. Seems to be a good year for them. The fact is, the country seems to be looking for good men—don't any one tell where this editor man be found.

The powers who control affairs in Europe are having considerable difficulty with Greece. King George will not back down from the position assumed relative to Crete, and we think he will eventually have his way.

Brethren, try to put some kind of church literature into the hands of every young convert. See that he subscribes for the church paper and has a Bible and discipline. That is the way to make strong and loyal Methodists.

A new branch of Methodism has been organized in Florida. It is a split from the A. M. E. Church, and has been christened, "The Independent African Methodist Church." The organizers are dissatisfied with the administrative affairs of their mother church. Rev. J. J. Sawyer, of Jacksonville, is Bishop.

That Brother Jones, who has been after the Editor of the Star of Zion, must be a great man judging from the amount of editorial space he has been getting for a few issues past. If he is not a great man, he is, nevertheless, getting lots of free advertising. Now Doctor, be just, let him alone; you have the advantage.

IS WAR WHOLLY UNDESIRABLE?

Just now there is being much said about the Arbitration Treaty which still lingers in the United States Senate, where the close of the last Congress left it. It may pass, but even though it should, that would only effect us with England. She and this country know each other so well, they will hardly need to be held apart.

We are sorry to confess it, but we find it impossible to settle in our mind that a war with some foreign nation would not be helpful to the United States. In fact, it is possible one is due us about this time; at any rate the more we have thought the matter over the less we believe in pledging to any nation that we will not fight if it becomes necessary. We grant that war is a barbarous, unchristian way of settling a dispute; but at the same time it is difficult to recall any war of modern times that has not accomplished some good for mankind. Not only have they been the means of bringing freedom to those held in bondage, but they have again and again opened the doors for the propagation of the Christian religion. And thus the wrath of man has been made to praise the Lord.

As a rule, it has not been more than thirty to forty years between the great wars in which this country has engaged, and in one instance, not as long as that; so that we repeat, it is barely possible another is due us about now and would help matters much. In our humble judgement, what causes other nations to respect the United States to-day, is its record as a fighter. And yet if the newspaper reports are to be accredited, some of them are about to forget our past record; our flag is not respected just as it should be, in all lands and by all nations.

Let it not be forgotten either that this nation was a few years ago torn asunder, the North from the South. These sections are not yet united and we fear will never be till they are called to stand together against some common foe.

The breach caused by shedding each others' blood will hardly be healed except by the blood of some nation who will thus learn that those who fought each other so long and desperately will fight an outside enemy much more so when forced to do so.

Then too, what the Negro needs more than anything else in this country is to be let alone—just as are the different nationalities who come here from year to year. They are turned loose to go for themselves; if one offends the law, he must answer for it before the courts, for himself and not for every one of his nationality. He may be a criminal, but the others are what they make themselves. His crime does not interfere with others.

But not so with the Negro, he has for so long been the bone of contention in this country that every one is watching him, praising him for having done so well, or cursing him for a crime committed by this or that individual member of the race. This statesman is exporting him to Africa, and another says colonize him in a State to himself. He is clearly on the American mind, and constantly on his tongue; there is no subject more weighty and no topic more absorbing. He is a problem that has been solved over and over, and yet the statesman and the crank can find no subject more interesting. What this country needs is some one who will think while the Negro is in the country.

He is more a nuisance than a good hard worker. He is a foreign nation, of course, and we must get him into it and fight him out. He is a nuisance, and we must get him out of it. He is a nuisance, and we must get him out of it. He is a nuisance, and we must get him out of it.

war would stop the lynching, except in the very worse cases, which would be the result of the people's excitement, rather than their prejudice. Such a war would give America something to think about; the newspapers would have sensations in abundance and the third rate politician would be compelled to make his canvass for office by discussing those questions most interesting to the sovereign voter.

Such a war being over, our whole nation would come out united and every man would be a patriot who had acted a patriot's part. We need peace with other nations, but we need peace among ourselves and the unlimited reign of justice and right, more.

BISHOP TURNER'S ADVICE.

Bishop Turner gets so worked up over constantly beholding the dark side of the picture in this country that he at times says some pretty rough things. Yet we believe him a man of a great mind and a broad soul, who loves his race and means alright. However, in the advice he gives us in the following clipping, which we take from the Voice of Missions, we beg to inform him he is a little behind, for we know a good Christian brother at the North who, in the days of the Ku Klux, used to send guns down by the box.

The Bishop says:

"Let every Negro in this country who has a spark of manhood in him, supply his house with one, two or three guns, or a seven or sixteen shooter, and we advise him to keep them loaded and prepared for immediate use, and when his domicile is invaded by the bloody lynchings or any mob day or night, Sabbath or work day, turn loose your missiles of death and blow the fiendish wretches into a thousand giblets.

We have had it in our mind to say this for seven years, but our Episcopal status made us hesitate to thus express ourself, fearing it would meet the disapproval of the House of Bishops, but their approval or disapproval is doing nothing to stay the fiendish murderers who stalk abroad and are exterminating my race. So we have now said it and hereafter we shall speak it, preach it, talk it and write it. Again we say, get guns.

ANOTHER WAY TO BRING A RUFFIAN TO TIME.

We clip the following from a letter to the Indianapolis Freeman from Holly Grove, Ark.:

A few days ago a white man kicked a respectable colored lady out of his store here, because she gave him some impudence! The Negroes of this town made a great bluster and blow over the matter, but as usual like the catfish, his rantings amounted to all head and jaw. On the following Sunday, the ministers of this community, lead by Rev. E. M. Argyle, of the A. M. E. Church, denounced the act as outrageous and a test of Negro manhood. Rev. Argyle asked the Negroes to be men, and not be so afraid of death. He said that the Negro who would spend his money in a store where a colored lady had been mistreated, was an enemy to the race, and should be punished. Rev. B. Lee, of the C. M. E. Church, took up the cudgel of denunciation at his night services, and the result has been that this white man has gotten but little Negro business.

Rev. Argyle has been in the congregation and the result has been that this white man has gotten but little Negro business.

OUR CONTRIBUTORS.

REASONS FOR TEACHING THE NEGRO BIOLOGY.

C. H. Turner, M. S.

What is Biology? What is the new science which, born amid the taunts and sneers of theologians and nurtured by the courage and devotion of scientists, has grown to such magnitude as to mould the thought of the closing quarter of this century?

Philologically considered, Biology may be defined as a discourse about life. Technically considered, Biology may be defined as the science of matter endowed with life. Popularly considered, Biology may be defined as the science of life. Its field is broad enough to include every organization, from the smallest animalcule, sluggishly feeding in a drop of stagnant water, to that intellectual giant man, who harnesses the forces of nature and makes them serve him. Its aim is to discover the laws that control the development and relations of living beings.

The modern naturalist is a biologist. He seeks to discover the laws that determine the development of living things from the primitive undifferentiated mass of protoplasm to the highly complex composite, on the one hand, and to the intellectual Christian on the other.

The modern psychologist is a biologist. He investigates the laws that determine the development of mind activities from the generalized psychical states of an amoeba, feeling vaguely after the external world to the subtle intellectual activities of a Douglass, or a Shakespeare or a Newton.

The modern student of ethics is a biologist, when he strives to decipher the laws that determine the development of a healthy moral nature.

In emphasizing the scope of Biology it is not intended to intimate that a biologist masters all of these subjects. Indeed, each of these subjects—natural history, psychology, history, ethics—admits of many sub-divisions; and he who masters one of these sub-divisions has well earned the approbation, "Well done thou good and faithful servant."

It is a significant fact, that many scholars narrow the field of Biology by excluding history and ethics. It is in this restricted sense that we propose to use the term.

Methinks I hear a voice from the past exclaiming: "Biology is anti-religious, biological studies breed infidelity." Methinks also that I hear many a modern "amen" to that statement. Let us hear what Huxley has to say on this subject. Huxley is selected, not merely because for many years he so ably championed the cause of science, but because Huxley was an authority in the biological world, and because no one can accuse him of courting the applause of theologians. Listen then to Huxley voice the opinion of the scientific world on this topic:

"If belief in God is essential to morality, physical science offers no obstacle thereto; if belief in immortality is essential to morality, physical science has no more to say against that doctrine than the most ordinary experience has, and it effectually closes the mouths of those who pretend to refute it by objections deduced from merely physical data. * * * Scientific naturalism leads not to the denial of any supernatural."

"Of all the senseless babble I ever had occasion to read, the demonstrations of those philosophers who undertake to tell us all about the nature of God would be the worst, if it were not surpassed by the still greater absurdities of the philosophers who tried to prove that there is no God."

Does that sound like atheism? That is the voice of science. Does it foster infidelity?

Another critic has said that scientific studies are antagonistic to faith in prayer, for belief in the reign of law is incompatible with belief in the power of prayer. Granting that all scientists believe in the reign of law, is it logical to contend that these believers in the inviolability of law cannot believe that God, either by using laws unknown to man or by manipulating known laws, can work miracles? The man who holds that such and such a thing is impossible, not because it violates any known law, but because he knows no law by which it could be accomplished, is in the same position as the man of the tropics

who denies that water can be cut into blocks, with a saw, merely because water in the state known to him cannot be. Huxley has well said: "The supposition that there is any inconsistency between the acceptance of the constancy of the natural order and a belief in the efficacy of prayer, is the more unaccountable as it is obviously contradicted by analogies furnished by experience. No body can presume to say what the order of nature must be. * * * It is this weightier consideration which knocks the bottom out of all a priori objections either to ordinary miracles or to the efficacy of prayer so far as the latter implies the miraculous intervention of a higher power."

Who that has seen man, by manipulating the laws of nature, make an inanimate machine talk; or heard him converse with a friend many miles away, will dare assert that God, by manipulating these same laws, cannot answer prayer?

Furthermore, do you not know something about hypnotism? Have you not heard how one finite mind can so influence another finite mind as to force that subordinate mind to do as the hypnotiser wills? If the influence of one finite mind over another is so great, may not the influence of an infinite mind be even greater?

This is a deduction drawn from biological facts. Does it sound antagonistic to prayer?

Perhaps some old brother will say: "The study of Biology and other sciences by the laity may be a good thing; but the future preacher has no time for such studies. His time can be better employed in gleanings choice thoughts from standard authors—thus obtaining brilliant gems for sermon decoration. No thoughtful man would dare say a word against reading standard books. All scholars encourage systematic reading. Yet, in spite of all this, if the theological student spent a little time in studying nature in the laboratory and the field, he would have a few more ideas of his own and would not need so many borrowed gems for sermon decoration."

There are many reasons why Biology should be taught in Negro schools.

The study of Biology makes a man less dogmatic and more tolerant of the views of others. If our race is ever to become great, its leaders must be armed with the information that convinces. Dogmas do not convince scholars.

A study of the constant and inviolable laws of nature leads one to believe in the constancy of God.

Scientific study is a certain antidote to superstition. Science and Superstition cannot both reign in the same brain at the same time. When Science ascends the throne Superstition abdicates. The Negro is by nature superstitious; hence any antidote to superstition should be hailed as a boon to the race.

The study of Biology trains the powers of observation and of inductive thought.

All of the above reasons might, with equal weight, be adduced in support of the study of any of the sciences. The following reasons apply more especially to the study of Biology.

Pope has said:

"Know then thyself, presume not God to scan,
The proper study of mankind is man."

Biology should be taught in our schools, because it enables the Negro to know himself and his place in the economy of nature. A comparison of the anatomy, embryology and psychology of man with the anatomy, embryology and psychology of other living things enables man to discover his place in the economy of nature.

One of the striking contrasts between the medical science of to-day and the medical science of the past, is the skill with which the physicians control the spread of contagious diseases. Let a contagion arise in any part of the world; immediately all other civilized nations adopt sanitary precautions which prevent the entrance and spread of the plague. This beneficent advance was caused by the discovery of the germ-theory of disease, and this discovery is one of the fruits of biological study.

The few deaths resulting from the antiseptic surgical operations of to-day as contrasted with numerous deaths resulting from surgical operations during the past generation is another gem in the crown of Biology. This change has been caused by the discovery that blood-poisoning and putrefactions are the result of the growth of

germs in the wound. This is another of the many fruits of biological study. "Judge a tree by its fruit."

Modern agriculture is being revolutionized by the study of plant foods and plant habits. The study of plant foods and plant habits forms a department of Biology. Can an agricultural country afford to neglect the teaching of those things that promote the advancement of agriculture?

For several years Professor Conn and others have been perfecting a method of making, at pleasure, any brand of cheese or butter desired. This result is rendered possible by the discovery that the flavors of cheese and butter are due to bacteria that find their way into the milk.

In this age the country has gone wild over the industrial education of the Negro. Some have even gone so far as to say that all the Negro needs is an industrial education. The white youth needs to educate his hand, his head and his heart; but the black boy needs to educate his hand only. The logical outcome of such teachings is, that to fulfill its mission the white race must have trained leaders in the industrial, intellectual and scientific fields; while the Negro race, to fulfil its mission, needs skilled leaders in the industrial field only. Now, I have nothing to say against industrial education for the Negro. I believe in industrial education for the Negro; but I also believe in literary and scientific education for the Negro.

If the Negro race is ever to win the respect of other races, it must have leaders in the literary and scientific fields, as well as in the industrial fields. In this Southland there are a great many biological problems awaiting solution. To Negro students who have been thoroughly trained in Biology here is a broad field for research—here is a chance to make a name for the race.

Again, the student of Biology develops humility. When I say develops humility I do not mean that the study of Biology robs one of manhood and independence. On the contrary, such a study makes a student more manly and more independent. Nor do I mean that biological studies make men hypocritical flatterers. Biological studies never did and never will develop an "Uriah Heap." But I do mean that a study of the marvelous structures and functions of animals, the demonstration that all animals are evolved branches of one common tree, and a knowledge of the laws that control the actions and relations of animals and man—I do mean that all these things lead one to recognize and respect the rights of others. Recognizing and respecting the rights of others is what is here meant by humility. That man is the most humble who follows most closely the Golden Rule. In this age, when the Negro is being slowly emancipated from the evil effects of slavery, there is great danger of the younger members of the race feeling that the best way to assert their independence is by continually trampling on the rights of others. This is a serious obstacle to the advancement of the race. The study of Biology will partly check this evil.

It is thought that the foregoing statements furnish sufficient reasons for teaching Biology in Negro schools. If Biology is to be taught in our schools, it ought to be taught the right way.

(To be continued.)

BARRIERS MUST BE REMOVED.

Miss A. B. McCleod.

Every race has been sometime or other surrounded by barriers, and every race that has played any part in the great drama of life, ere it could attain the highest civilization, had those barriers to remove. Seemingly, the Afro-American is hedged in by more barriers and stronger ones, than any other race; if such be the case, then more strenuous should be the efforts put forth to remove them, for they must be removed. Let us cite some of these barriers. Ignorance, sin, poverty, immorality, superstition, discord, strife, cowardice, ingratitude and profanity. The strongest we have to contend with are ignorance, poverty and immorality. Ignorance is sin, and "sin is a reproach to any people." What shall we do, men and brethren? Shall we sit idly awaiting for a Moses, or a Caesar, or a Napoleon, or a Washington, or a Toussaint to deliver us? Why wait when men of equal strength are in our midst.

Let ministers, who are our leaders, arise in God's strength and attack the strongholds of sin, ignorance and immorality, and hurl these barriers down; stay not your hands, nor cease to raise your voices until we are free indeed. Not until you lead both by precept and example will these barriers be removed, and Christian ministers, they must be removed.

Young men, I write to you because you are young and hopeful; you are entering life full of courage and strength as lawyers, doctors, professors, editors and statesmen; go forth determined to succeed or perish, you must perish if you stay; go forth in God's strength and catch hold of intricate law, and newspaper themes, diseases and questions of politics with Eleazer's grip, thus showing to the world that we will rise above discord, poverty and strife, that we will not continue surrounded by such degrading barriers. Young men, the barriers must be removed and you are the ones to remove the greater portion of them.

Teachers, the barriers must be removed; are you helping to remove them? Teach by precept and example in all things temperance, morality, refinement and culture; teach the children to be proud of their black color, point out to them Negroes of fame and wealth, and thus inspire them to emulate such. Thus the barriers will be removed.

Mothers, barriers must be removed and it lies with you whether or not they are. Give us the right kind of girls and boys, and they will be. Look at their spiritual, moral, physical and intellectual training, and we will have true Christians and loyal American citizens. Teach purity and bravery; send them forth to fight wrong in every form, and say to your sons as the Spartan mothers of old said: "Return either with your shield or on it."

Girls, the barriers must be removed, and we must help move them. Whatever position our white sisters hold, make ourselves capable of the same, and we will remove the barriers that bar us from those positions.

Afro-Americans, the barriers must be removed and we ourselves will have it to do. Only by being united can we hope to do it. "United we stand, divided we fall." Then let us come together disregarding our religious and political differences and unite our forces, and put forth every effort; let not our energy abate until we, through God, have removed every barrier.

Anderson, S. C.

THE YOUNG MAN.

By J. H. Reed, A. M., Wiley University.

God has ordained that man should act the most conspicuous part in the world's great drama.

Man, standing as he does, the third order of created intelligences, occupies a place in the economy of the universe that may rightly be coveted by the angelic hosts as they study his destiny and endeavor to fathom the depths of his redemption through Jesus Christ.

Ten thousand mysteries cluster around the birth of a new born babe when first its infant voice breaks the stillness of the home circle and the news is sent forth that a son is born. As it lays in unconscious innocence in its mother's arms, the destiny of a nation and the course of the world's civilization may be concealed within this undeveloped form. All earth may rejoice over his future triumphs or weep at his calamitous defeats.

What tremendous possibilities! Who would not be dazed to think of such a being? This is indeed an age when every constituent of our being is brought into most active play upon the everchanging kaleidoscope of human civilization. It is preeminently the age of young men, hence the great necessity for this class of persons to realize the opportunities and responsibilities of their being. The home, the community, the Church, the State, the nation and the world, stand on tiptoe, as if it were with burning and ever-increasing expectation of the young man of our present generation. Will these organizations be disappointed? The conditions under which he now labors, the circumstances by which he is surrounded, the agencies now at work for his development, will answer this question positively or negatively, sending down through the coming centuries a thrill of exultant joy or a sigh of

deepest sorrow. The various organizations, including the Y. M. C. A. set in operation throughout the world for the salvation of this class of our population, stand indicative of the fact that our civilization can rise no higher than upon the shoulders of its young manhood. The young man holds within his grasp the complete solution of the vexed problem of the ever increasing population of our great cities. Here are the hot-beds of immorality and cesspools of eternal destruction into which thousands rush, unconscious of the appalling results. The salvation of America is the salvation of her cities. These present a terrible commentary upon our boasted civilization when we consider that eight-tenths of this heterogeneous mass never enter the church on the holy Sabbath, but revel in debauchery and run wild with passion and lust, thus dethroning reason and trampling truth in the dust. This is the wide field in which the Y. M. C. A. is intended to operate.

In order to accomplish such a task as is placed before him, the young man's moral habits must be perfect. Theoretical morality as studied as a science with questions in casuistry plays a small part in rectifying the ills of human society; the principles embodied therein must be exemplified in our daily lives. We must be living epistles, known and read of all men. The corruption of morals works havoc to the individual, the family, the State and the nation. Nothing less than a pure life can insure complete success in the arduous work that is committed to our hands. The young man of loose morals, is irresponsible and unreliable. He cannot contribute those hereditary traits to his posterity that make for human happiness, but on the other hand will add to its misery and woe. The iniquity of the father will be visited upon the children unto the third and fourth generations. To sow an act is to reap a habit, sow a habit, reap a character, sow a character and reap a destiny. Our habits, therefore are the indices of our character, and the impress that one leaves on the world cannot be erased by time nor obliterated by eternity. A strong and firm grasp should be taken upon the great principles of human life by every young man, thus pushing the standard higher and making a name for the family and the race.

Again, the young man must be pure in his mental habits. It seems almost incredible that our mental operations can be impure and yet we have the ancient psalmist pouring forth his soul to God. "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." Again; keep thy heart with all diligence; for out of it are the issues of life. No individual can rise higher than his thoughts, for as a man thinketh, so is he. One of the most demoralizing and damaging sins is the desultory, sensual thought life of a people. This is a point at which we enter the vast field of investigation upon racial inferiority. It is a psychological principle underlying our whole system of ethics that the inferiority of individuals or races is based upon their habits of mentality. To know the thought life of the young manhood of a race is to determine the place of that race in the catalogue of nations. The gross and sensual will cause any people to creep low to the ground and take a back seat in the chariot of human civilization.

A nation is measured and judged by the achievements of its great men. This is true of the history of nations. History is nothing more than the mental deeds of men written upon the ages. The triumphs of their civilization are the victories of their great minds in the investigation of unknown truths of government, science, architecture, sculpture, painting, music and religion.

The imperial greatness of the Roman Empire came through the mental operations of her proud young manhood. She was mistress of the world until her population lost its mental research and turned to sensuality and debauchery; then the decline and fall through three centuries of utter heart failure and rottenness. To know Greece is to become acquainted with her sages and philosophers who reveled in the deepest thoughts and made for Greece a name. When the Greek ceased to think, he ceased to exist as a great people. England is measured by her great statesmen and jurists, together with those

master minds that gave to the world the choicest literature clothed in the best English, the language that is destined to become the spoken tongue of this babbling earth. The genius of our American civilization and the perpetuity of this, the greatest Republic upon the globe, can be attributed to nothing less than her men of thought, holding the Republic upon the sound principles of popular government. But for this, the dismemberment of States would drag the proud escutcheon of our national life and honor in the dust of humiliation.

The college young man must be the chief exponent of America's greatness and guide the ship of State through the storms of the 20th century. This truth is more obvious in the church. Blessed are the pure in heart for they shall see God—as expressed by the Master, conveys the indisputable fact that our thought life controls our eternal destiny. Here arises the great blessing of a Christian education. Our Christian colleges stand for all that is great in the church and nation, for they are the centres of thought for the young manhood of both races. A greater burden rests upon the shoulders of our young men than upon any other race—the masses must be trained to think of Christian civilization, and this must be the work of those who are now training at the hands of Christian teachers.

OUR DUTY TO GOD AND MAN.

Mrs. Jennie E. Clemons.

How true and forcible are the words, "The path of duty in this world is the road to salvation in the next." The word duty means an obligation; or in other words, something which is due from us, one to another.

It is a debt of obedience that must be paid by the voluntary actions of life. It originates in our homes, where little ones owe certain duties to their parents. More than all this obligation is fully due to the divine Creator, who formed us that we may meet this great responsibility. It is not a sentiment, but one of the elements that pertains to a successful life. It lies in the conscience of man, and in this dominion, the right thought and action are conceived and fully developed. It is truly said, "That we should never falter in the path of duty." The poet describes the meaning of life when he says:

"I slept and dreamed that life was beauty,
But awoke and found that life was duty."

Politeness and respect are due from us to every human being; for if we respect ourselves, others will respect us. We have noble examples to whom we may refer, such as the great Washington. The chief motive power of his life was the spirit of duty. It was an element in his character which created earnestness and vigor. For his country and fellow-men he never faltered in the path of duty. So it should be with us; we should do all that is within our power to uplift fallen humanity. Therefore, never be discouraged, but on the other hand be ambitious and eager to do our duty to the best of our ability.

Duty is closely related to truthfulness; hence, we should be truthful in our words and actions. Says one, "Truth is the very bond of society without which it must cease to exist."

We should live in a sincere companionship with the infinite Spirit of love, knowing that to him we owe the greatest amount of homage and respect. We find some wholesome advice in the lines of Shakespeare:

"This above all, to thine own self be true;
And it must follow as the night, the day,
Thou canst not then be false to any man."
Natchitoches, La.

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Dr. Nanson told an interviewer that he took no intoxicating liquors with him in his recent Arctic expedition. His experience, he said, has led him to take a decided stand against the use of stimulants and narcotics of all kinds.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

APRIL 4:—WISDOM AND FOLLY PERSONIFIED.

Prov. 9: 13-18.

(Easter Topic—Resurrecting Power. Phillipians 3: 10-11.)

The original title of the book which we are to study for this quarter is *Mishle*, which means "proverb," yet it really signifies a similitude or parable, in either longer or shorter didactic poems.

The book is divided into eight parts. Name the eight parts, and tell to whom they were addressed?

There is no direct certainty as to the author and date of these parts; let that be as it may, study the book carefully and prayerfully for the rich gems of truth that lie buried within its sacred bosom.

Only simple people undertake to maintain a business without first seeking comfortable quarters.

Good, attractive and excellent location is one of the chief elements of success, hence wisdom seeks first to build a house. She makes it beautiful, spacious and comfortable, well ventilated chambers, costly library, a hall of many relics and a brilliant dining-room.

Who would refuse to enter such a place? Yet there are some that stay away.

As an annex, there's the beautiful lawn, tastefully decorated with flowers that furnishes a pleasant resort for the weary mind.

This house of wisdom is not filled with vicious revelry, such as low and beastly dances mingled with sensuality, that drags the soul to destruction, but with godly enjoyment, and that kind of amusement that makes us delight to talk of Christ and his goodness.

Wisdom here, signifies the church of the future, how she should finally establish herself upon a firm and broad foundation, and send forth messengers to declare to all that a feast has been prepared for all and that they who should turn in should have life and understanding.

Forth to the Banquet!

Have you heard the invitation?

The feast is prepared. The hungry only need to "turn in hither."

The beasts are killed. Plenty of food. The bread is on the table. The wine in the cup. Pure wine. No adulteration. Only the juice of grapes unfermented. Wine of life. Wine of knowledge; wine of strength. Who will come? The doors are open. Enter in.

Be seated in the house of wisdom, at her table, by the side is the brain of the world. O, to be an honored guest at such a feast!

Forsake The Foolish.

See how they reel and totter. Let them alone. Leave off old habits, evil disposition, speaking falsely of thy neighbor, cursing, swearing, leading a reckless life. "Forsake the foolish and live."

What is the reward of the foolish?

Nothing but pain and misery. How high does he stand in the community?

Not very. What about his home? Sad, you say? Then forsake that way and live.

Be a new man. Turn over a new leaf. Accept the invitation of the maidens of wisdom. Cleanse thyself of the filthy and stench. Be made whole, and go in the way of understanding.

A False Invitation.

These verses are true. They give us a fair picture of folly.

So many "know nothings." Foolish women, clamorous. Can be heard above every one else. Simple, laughs at any thing and everything; vain, fickle, light-headed.

Always talking, and never saying anything; a public nuisance, ready to lure and entrap innocent passengers, who are going right on their way.

Its false, friend. Let her alone, for her ways lead to destruction.

Her mouth is an open sepulcher.

Her smiles are the snarls of friends. Those eyes are the eyes of venomous serpents that beguile and charm you. Oh beware! Flee! Pay

no heed to her invitation. Run to the well arranged feasts of wisdom.

Enter her courts. Rest under the shade of her trees and thus escape an untimely end.

Contents of The House of Folly.

"But he knoweth not that the dead are there," Dead men. Those lost in sin: passing by, hear the invitation, accept, and perish. Ah! How Sad! They are yet accepting. Why not flee? "Her guests are in the depths of hell."

Can you not persuade others to not enter such places.

They are in misery, woe, vices of all kind, and cry daily for deliverance, but none comes. We will trust that many will accept the genuine invitation; be wise and get understanding.

Searchers.

Am I seeking godly wisdom?

Will I try to show others?

Can I relieve those in the house of folly?

Are they there because I failed to do my duty as a Christian?

Am I using my knowledge to any advantage?

Have I daily thought as to my responsibilities?

SIX REASONS FOR BIBLE STUDY.

1. Because it is the word of God.
2. Because of its practical utility in the daily affairs of life, and in seeking the conversion of others.
3. Because of the ideal of manhood which it presents.
4. Because of the themes of which it treats and its manner of treating them.
5. Because it adds the profoundest inspiration and sublimest meaning to human life.
6. Because its proper interpretation and use lead to personal salvation.—Epworth Herald.

NOVEL DEVOTIONAL MEETINGS.

Our devotional committee desired to make a little change in the Sunday evening meeting. A revival had just closed, and a number of young people, unfamiliar with the doctrines and work of our church, had just come in. So we arranged subjects as follows:

Nov. 1.—Subject: "The first Epworth League." At this meeting the home-life of the Wesley family was taken up. The Methodist Hymnal was used, and only old hymns were sung.

Nov. 8.—"Lessons from the lives of our early preachers."

Nov. 15.—(Meeting led by pastor.) "The doctrines and Discipline of our church."

Nov. 22.—"How can our chapter keep the fires of early Methodism burning?"

Nov. 29.—"Spontaneous prayer, praise and promise service."

At the last meeting of the month no leader appeared, but the members of the devotional committee, five in number, led in different ways and kept the meeting from dragging.

They were much pleased with our month's work. An interest was kindled in "our church" which could not be secured in other ways.—Rhitta Stuntz, in Epworth Herald.

ASSIGNED THE MEMBERS TO WORK.

A chapter president asks: "How would you proceed in assorting members into departments?" There are several good ways. A very satisfactory method is to furnish each vice-president with a list of the members, with instructions to select for his department one-fourth of the names given thereon. At a cabinet meeting these selections can be made known. In case a name is chosen by more than one vice-president, the matter can be adjusted after consultation. In this way the members are all placed, and they can soon understand the nature of the work which is expected of them. So says a writer in the Pittsburg Advocate.

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WOMAN'S DOMINION.

WHAT MAKES A WOMAN?

(From a scrap book forty years old.)

Not costly dress nor queenly air;
Not jeweled hand, complexion fair;
Not graceful form nor lofty tread,
Nor paint nor curls, nor splendid head;
Nor pearly teeth nor sparkling eyes;
Not voice that nightingale outvies;
Not breath as sweet as eglantine;
Not gaudy gems nor fabric fine;
Not all the stores of fashion's mart,
Nor yet the blandishments of art,
Not one, nor all of these combined.
Can make one woman true, refined,
'Tis not the casket that we prize,
But that which in the casket lies,
These outward charms that please the sight
Are naught unless the heart be bright,
She, to fulfill her destined end,
Most with her beauty goodness blend;
Must make it her incessant care
To deck herself with jewels rare;
Of priceless gems must be possessed,
In robes of richest beauty dressed;
Yet these must clothe the inward mind,
In purity the most refined.
She who doth all these goods combine
Can man's rough nature well define;
Hath all she needs in this frail life
To fit for mother, sister, wife.
Contentment dwells within her mind,
And peace doth there a lodgment find.
He who possesses such a friend,
Should cherish well till death doth end.
Woman, in fine, the mate should be,
To sail with man o'er life's rough sea;
And when the stormy cruise is o'er,
Attend him to fair Canaan's shore.

—Selected.

HINT TO AMERICAN DRESSMAKERS.

There are no women to-day spending so much time and money for dresses as the American women, and it behooves the American dressmaker who is, without doubt, competing with the whole world, to educate herself in her line so that she can dress her customers as effectively and well as her foreign sisters are doing. Of course, if we are content to do only cheap work at corresponding prices, and are satisfied with mediocrity, do not hope to adorn or elevate your profession; and, above all, do not find fault that your customers are not willing to pay you the same price that the woman commands who studies and raises the dignity of her calling.—January Woman's Home Companion.

McKINLEY'S MOTHER.

The New York Journal gives an interview with President McKinley's mother. This is part of it: "What was your profoundest dream for your son?" "I hoped," said the dear old lady, settling herself in her chair and regarding me intently, "I hoped that he would be a Methodist bishop." "And would you have been satisfied with that?" "Satisfied? My dear child," drawing a long breath, "what mother would not have been satisfied with having her son a Methodist bishop? I did not wish him to be a Methodist minister, for they were so poor when I was young; but a bishop—" And the old lady lifted up her hands to heaven with the air and expression of one who sees the skies open and the spirit descending like a dove. "But of the two, would you not prefer the great office to which he has been called?" "I suppose it is a great office—the President of this country—but I should have been just as well satisfied if he had been a Methodist bishop."—Michigan Advocate.

Salad Dressing.—Which may be put upon almost any cold dish left over from dinner, as cold potatoes, beets, string beans, meats, chicken or fish, cabbage cooked or uncooked, and lettuce; any of which should be chopped rather finely and heaped in the centre of a platter or bowl of sufficient size to allow mixing with it the salad dressing; to be made as follows: take an even teaspoonful of ground mustard and a salt spoonful of salt, and mix into a paste with good vin-

egar. It is best to use a fork for this and mix in a soup plate. Now add the yolk of one egg, being careful not to let the white follow; stir the yolk thoroughly through the mustard and begin to add the sweet oil or melted butter as you prefer, in small portions, not more than a teaspoonful at a time, but add continually as you mix. If the dressing becomes too hard, or looks stringy add a teaspoonful of vinegar from time to time, but not too often. It should become a light creamy mass, and it will if properly stirred; and you go on adding oil or butter in vinegar until you have the necessary quantity (using more mustard and salt at the beginning, and the yolk of another egg, if the quantity is known to be for a half dozen persons or more). Then you taste to see if it is sufficiently salt or sour or piggant; and if not, add either as you wish. Now this dressing is to be placed upon the chopped cold potatoes, or any other cold chopped food, such as raw chopped cabbage or lettuce, and properly mixed through it with a fork. Use a little sugar if preferred.

BREAD-MAKING IN ZUNI.

Peculiar Process Employed by the Pueblo Indian Women.

"During a residence at Zuni, the largest of the Indian pueblos, in northwestern New Mexico, I have often watched the mothers and daughters of the tribe at their interesting work of making 'haiwe,' or 'paper-bread,'" writes Edward Page Gaston in the January Woman's Home Companion. "They use a basis of either corn or wheat, which is often boiled in advance to make it more tender, and is then ground on much the same primitive style of stone hand-mill as is used in old Mexico * * * After the maize or wheat has been once ground through the hand-mill, it is passed through the same operation at least once more, to make it still finer, and then it is mixed a very thin batter in an 'olla,' or decorated water-jar, fashioned from clay, fired and painted by the women pottery-makers of the tribe, who are wonderfully adept in the potter's arts and that of decoration in striking and yet tasteful designs.

"If the flour prepared for the baking be of wheat, the bread will be of a bluish tint, and if of corn, whiter. While the preparation has been made above the wood-fed flame burning in the fireplace of the stone or concrete house, there has been slowly heating a slab of stone, the upper surface of which is smooth and oily by long use in making 'haiwe.' Kneeling before the hot stone when all is ready, the Indian woman dips her hand into the jar of batter at her side, and then swiftly sweeps that dripping member over the face of the tablet, leaving a broad veneer of liquid dough, which thoroughly bakes in a few seconds. Catching the thin edge of the sheet of bread by the fingers of the other hand, she then peels it almost off the smooth stone by one dexterous jerk, leaving one edge still attached. Giving another sweep of her now freshly battered palm, she joins the two separate sheets into one, by slightly overlapping the adhering film with the fresh application. The double operation of smearing and peeling continues in swift succession, and by the method described there is no break in the long strip of bread, which falls in ever lengthening folds by the side of the 'panadera' as she works. A Zuni woman takes great pride in her ability to show the entire baking in one unbroken sheet, no matter how long she may continue. When finished, the long bolt of bread is folded much after the fashion of the leaves of an uncut magazine, and is then tightly rolled, that it may not dry. In this manner it is kept in a state of preservation for future use, for it is seldom baked for immediate consumption.

"This 'paper-bread' is not used for ordinary household purposes, but is baked when a party of warriors or hunters is making ready for a long trip in the wilds, or when some one is departing on an extended journey."

The Methodists of Hedrick, La., are making a hard fight against the establishing of a saloon in that town.—Ex.

In Indiana during two months the Woman's Christian Temperance Union has held over five hundred meetings in thirty counties.—Ex.

OUR YOUNG FRIENDS.

A HEROIC NORWEGIAN GIRL.

Margaret Neilson, eighteen years old, is the daughter of a Norwegian sea-captain who lately sailed from Wales for Nova Scotia. Margaret had made several voyages in her father's vessel before, so that she was at home on the sea. For company she took with her a water spaniel, a big black cat, and half a dozen rabbits.

A heavy storm came on, and the ship, which was twenty-seven years old, sprung a bad leak, and soon all hands who could be spared from the management of the vessel were put at the pumps.

Margaret herself, seeing that her father could not be everywhere, took a hand at the pumps and encouraged the men. But the storm rose higher and higher; the men could not pump the water out as fast as it came in. The ship was gradually filling. Huge waves rolled over the deck.

Then Margaret, still sticking to the pumps, began to sing. Her father had taught her many of the old Norse sagas, recounting the bravery of the sailors' ancestors, for they were all Norsemen. Through the howling of the storm the girl's voice rose in these old songs. The sailors, dropping with fatigue and loss of sleep, and fighting a losing battle, were urged on to heroic efforts by Margaret's example as well as by the spirited words and music that she was singing to them.

At last it became clear that the ship must be abandoned; but the captain, before ordering out the boats, lay down and slept a little, for he was at the end of his strength.

Margaret went on singing and cheering the men. As she worked she spied a sail in the distance. Signals of distress were already up. They were seen by the distant ship: It was a long time before the sail, which was a brig bound for New York, could come alongside, and in the interval the Norwegian ship was very near sinking, but at last Captain Neilson, his brave daughter, and all his men were taken off, and their vessel almost immediately went down.

The Norwegians were taken to New York, where, on landing, the captain plainly showed signs of the terrible strain he had been through; but his daughter was as bright and calm as ever. When the reporters came to talk with her she disclaimed any heroism, but her father said that it was her spirit that kept up the sailors.—Youth's Companion.

WHY JOHN ELLIOT TOOK THE PLEDGE.

It was at the close of one of a series of temperance lectures, given by one who had himself been a victim of the drink habit. His last sentence had been, "and if there is one present here who feels himself so strong, so secure in his convictions, that he has no reason to say and put it down on paper, so that all who read may see, 'God helping me I will not taste as a beverage any intoxicating drink,' I can only say, let him who thinketh lie standeth take heed lest he fall." As John Elliot heard these words, he looked up in a surprise at the preacher and smiled. "A little over zealous" he thought—and then as time had come for those who wished to go forward and sign the pledge, he turned to the young man sitting beside him and said, "Come, my friend, better make up your mind to sign to-night, I am sure that you will find it a help."

"And you have signed it yourself, I suppose, John," said the other, in whose handsome yet weak face a look of determination had come, "you have found it a 'help' as you say."

"Why no, Will, I have not; I will tell you why. The pledge is designed for those who are tempted to drink—especially those already under its influence. Now you see I am in neither of these cases. I have never drank, never intend to, don't want to so it hardly seems to be the thing for me to put myself on paper in a way which would mean to others something not true in my case; do you see it?"

"Yes, I see it," said Will, with a short, bitter laugh, "I have been there myself, and know how it feels; no, thank you, I like to see practice where there is preaching. Think I'll try it a while longer as it is; good night," and so the young man who had been in truth "almost persuaded"

went once more in the way, "which leads to death."

John felt very sorry, almost angry indeed that this weak friend should intimate that he might not always be as strong as he thought he was, just as the lecturer had. He was disappointed, too; bitterly so, that he had failed to secure the friend's name, when it had seemed so likely he might, when he needed help so badly, and almost wished that for his sake he had sacrificed his pride and gone with him to take the pledge.

But when he remembered his upright life, his unblemished manhood, he could not bear the thought of putting himself among weak ones needing the strong staff of the pledge to lean upon, and so with a sigh he turned to others, urging them to make a start for a better life.

The next day John was invited by a dear friend of his mother's, a lady highly esteemed by all who knew her, to make one of a yachting party down the lake, and gladly accepted. The party, made up of congenial friends, was pleasant, the air delightful, the scenery beautiful, the company ever and anon breaking forth into lively songs. They were surprised when the lengthening shadows told them of the flight of time, and they began to feel that something material would be acceptable even before the dainty lunch was served in the little cabin dining-room. Then came the refreshing drink, lemonade—and could it be, iced champagne and light wine!

John looked aghast a moment, and then was about to decline the offered glass, when the lady entertainer herself took it and said, "Why, my dear boy, I made this myself, the fine juice of the grape." He felt that he could not refuse that, it would seem so absurd, so ungrateful to his kind and honored friend, and so he drank it down.

Pure juice of the grape it was, indeed, but not unfermented, as John soon found. He was so unused to the wine that it flew to his head and he soon became still more lively and entertaining than before, telling stories and singing songs, till all at once a look of surprise passing between two of his lady friends caught his eye and brought him to himself.

He then gave his whole attention to what others were saying, keeping quiet himself, hoping thus to escape further remarks, till the boat reached her haven and the company separated; John, with a lame excuse of "an engagement," escaped from his friends with small ceremony. Very humble were his thoughts as he walked home. "Just this way it was," he said to himself, "that my poor Tom and Will began the evil habit, and I, yes I am very strong indeed, I do not need the pledge, certainly not, I am in no temptation!" And here John, feeling weak in body and mind and heart, stopped under the friendly shade of an old oak tree and sitting down covered his face with his hands and with a bitter cry for pardon and help, made a solemn vow that henceforth he would not set himself above his fellows, or do aught to "make his brother offend."

That night he was again in his place at the temperance lecture, and by him were Tom and Will, whom he had sought and found in a downtown saloon, and not now disdaining to call himself "weak enough to need help," they had come with him in order to sign the pledge together that night; which "God helping them" they kept.—Mrs. A. H. Bronson, in The Standard.

Chicago has one butcher shop for every two hundred and five families, and one saloon for every thirty-five. The former sells butchered animals, the latter butchers men and boys.—Ex.

There are probably about 14,000,000 more heathen in Africa than there were ten years ago.

On the avenue leading from the Soldiers' Home, near Los Angeles, Cal., may be seen every day old soldiers dead drunk, and made so by a saloon on the grounds run by the United States government.—Ex.

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SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, April 11, 1897.

CONVERSION OF CORNELIUS.

Acts 10:30-44.

Golden Text.—"Whosoever believeth in Him shall receive the remission of sins." (Acts 10:43.)

Cesarea was formerly called Strato's Tower. It was situated on the coast of the Mediterranean Sea, about sixty miles northwest of Jerusalem. It was rebuilt by Herod the Great, and named Cesarea, in honor of Augustus Caesar. It was adorned with many splendid houses and temples. It had a fine harbor. Herod dwelt there much of his time. Roman procurators, as Pilate, Felix, Festus, and others held their courts there. There Paul was two years in prison, and at that place Philip the evangelist resided. It was for years the home of a bishop in the Christian Church. It has passed away. To-day its sight is inhabited by Jackals, and beasts of prey. There began the war that led to the overthrow of Jerusalem.

I. The address of Cornelius (30-33). 1. His character. He was devout. This may mean he was conscientious, earnest, pious and sincere, in his religious life. Here is the foundation of all his works of righteousness. He feared God. He would not knowingly violate the will of the Lord by doing wrong or neglecting to do right. We need not suppose he was a Jew or proselyte of the gate. He was, no doubt, a Gentile who lived up to all the religious light he possessed. His influence was for good. His house, and likely the servants and the soldiers under him, were inclined to the right by his religious convictions. He gave alms to the people. He was, like all true worshipers of the living God, a man of charity. He had a large sympathetic soul. He was a man of prayer. At least three kinds of supplications are here intimated—ejaculatory, secret and family. Note—There are unsaved people in heathen lands, whose exemplary lives are enough to make some followers of Christ, in Christian lands, blush with shame.

2. His visitor. The time was the "ninth hour," or three o'clock in the afternoon. A vision is a revelation from God, in which future events are made to pass before the mind, like looking on a landscape. This vision did not occur in a dream, but in broad day light. The person that stood before Cornelius, in radiant attire, was an angel of God. They were frequently sent to convey His will to the people. The address of this heavenly messenger was dignified. He told Cornelius his prayer was heard, and his acts of charity remembered. He directed him to send to Joppa and inquire for Peter, who was lodged in the house of Simon, a tanner; and he "shall tell thee words, whereby thou and thy house, shall be saved." Note—God hears prayer, and observes deeds of charity. His will is revealed to us through His written Word, and by His servants. The more influential the messenger, the greater weight the message will carry.

3. His obedience. When the angel was departed Cornelius did as God directed. Servants were called, commissioned, and sent to Joppa. Peter had been prepared by a vision for their coming. God convinced him that the gospel was for the Gentiles same as the Jews. He went with them doubting nothing. As they drew near to the house of Cornelius he came out to meet them, fell at Peter's feet, and worshiped him. This the apostle forbade, and lifted him up. As they returned to the house, Cornelius related his vision and told Peter he had well done to come so promptly. He had "called together his kinsmen and near friends," and when they were in the house, said to the apostle: "Now therefore are we all here present before God, to hear all things that are commanded thee of God." Note—When we learn the will of God we should promptly obey the same. Peter was a man of prayer. In a trance the soul is out of its ordinary state of the body. Nothing less than a revelation will remove some men's prejudices. It

is no part of God's plan for man to pay homage to man. The unsaved should tell how God deals with him.

II. The sermon of Peter (34-43). We likely have only an outline of it. 1. The atonement is full. The human race is a brotherhood. Peter affirmed that God was "no respecter of persons." That is, no one will be accepted, or rejected, because of the nationality to which he belongs. "But in every nation he that feareth God, and worketh righteousness, is accepted with Him." It is character that the Lord rewards or punishes. In every land those who make the best use possible of every God-given light, will be saved. Many will go up to glory on the merits of Christ who never heard of him. Note—A Gospel minister should speak only weighty thoughts. His bearing should be serious and earnest. He is authorized to preach a full and free salvation. Only those born of the Spirit can fear God and work righteousness. The Lord speaks of some things that are sure to transpire as though they had already occurred.

2. The Word which God sent was the gospel of Christ. The plan of this sermon is different from the other discourses delivered by St. Paul. He here reasons from the effect to the cause. The gospel as preached by the apostles to the children of Israel, brought peace by Jesus Christ. God anointed him with the Holy Ghost, and with power. He went about teaching the people, and healing the afflicted. The Jews put Him to death. God raised him from the dead. He was seen many times after His resurrection. And commanded the apostles to teach the people that God had ordained Him to be the Judge of quick and dead; and that remission of sins would be granted through faith in His name. Note—Christ is the center of the gospel. Sins are forgiven, not because of works of righteousness, but through faith in Jesus Christ.

III. Some results of Peter's discourse (44-48). 1. "The Holy Ghost fell on all of them which heard the word." The sound and tongues of fire are not mentioned. 2. They spoke "with tongues, and magnified God." They spoke in languages not their own. 3. Water was brought, and they which had received the Holy Ghost, were baptized in the house of Cornelius. 4. They invited Peter to tarry with them certain days. This he, no doubt, did.

EDUCATIONAL.

ADELINE M. SMITH INDUSTRIAL HOME.

This Industrial Home is located at Little Rock, Ark., and is doing a good work. Despite the hard times, girls have been coming in right along. We have had twenty-three inmates altogether this year and at present we have fifteen with us. The fundamental principles underlying true and noble womanhood are here daily taught and strictly practiced. The young ladies are cared for spiritually, mentally and physically, and parents can feel safe in sending their daughters there. We have four classes in the sewing department, and sixty-four lessons are given daily. There is a steady improvement visible in all who come under the care and influence of the home, and the young ladies are swiftly adjusting themselves to the higher graces and accomplishments which should characterize a woman well rounded and thoroughly furnished for every good work.

It is to be hoped that all parents may fully appreciate these institutions of learning for their daughters and that they will send them to these homes, for bear in mind that in elevating the women we may lift up a race or nation to a higher or nobler life. Miss Hilda M. Smith is superintendent and is greatly beloved.

Recent statistics show that New York has 555 churches and 7,300 saloons. That is, there is one church for every 2,430 inhabitants, and one saloon for every 240.—Ex.

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CHURCH-GOING IN ICELAND.

Back-country Folk Who Travel Many Miles to Divine Worship.

Jessie Ackerman, in the fourth of her articles on "Three Women in Iceland," in the January Woman's Home Companion, tells how she attended a country church in the northern part of the island.

"The Sabbath day was full of interest, for we had not attended service in the rural districts. In the early morning we betook ourselves to the front of the house to watch the country-folk assemble. In the distance we saw them fording the river in a long line, and in the other direction men, women and children rode slowly over the mountains down to the farm. What the Sabbath day means to these people few can realize! Some of them never seen a face besides those of the members of the family from one church day until the other. What wonder, then, that they began to assemble fully two hours before church time! A peculiar form of salutation prevails outside of the cities. With this we had not been made familiar, and our astonishment can well be imagined when we saw the men dismount, embrace and kiss each other. I learned later that this is the usual form of salutation among men in the inland districts.

"The hour of service arrived, and in company with the preacher, who wore a high silk hat, a loose, flowing gown buttoned from chin to hem, and a great white Elizabeth ruff around his neck, we entered the church. From the back seat we had full view of the congregation, and not being familiar with the language, the time was passed in meditation on the situation.

"In the pulpit the pastor was assisted into a long, white robe which fell over the black one, and down his back hung a large surplice of bright velvet upon which a golden cross was wrought. On the altar two great candles, about a yard long and three inches thick, shed a dim light. These were the especial charge of an official who gave out the hymns, and between times snuffed the candles with a pair of "snuffers." After church the worshipers dispersed, and many of them did not reach their homes until night."

KEEPING YOUR OWN COUNSEL.

It is an old saying among schoolboys and college men that the fellow who keeps his mouth shut is always the big man; that he who deliberately says little quickly wins for himself the name for wisdom. Such statements are quite as true in the outer world to a certain degree as they are in college or school. The pith of the matter is that if in any way you arrive at a position of any importance, the less you talk to everyone the more credit you receive for care, for thoughtfulness, for sound, well-considered opinions. Here is nothing which urges a boy to have no opinions or to express them; and in fact this "wise silence" at school and college as often, perhaps, covers up an empty mind as it does the wisdom of Solomon. There is, however, a good rule to follow, which may be given briefly, to the effect that it is well to say little until you have thoroughly made up your mind, and then not to hesitate in your statements. The temptation of the average man is to express some opinion at once, but if that is changed later, the full force of the final opinion is lost.

Let others do the wrangling. Your opinion will have all the more influence if you come out strong with it at the close of the discussion, when not only are the others considerably in doubt as to what they do want, but you have also had the advantage of hearing many sides of the case.

That is to say, that in your daily behaviour toward the others in school it is well to keep your "talk" in reserve. It is a habit easily acquired, and one that in the end works both ways. It adds both to the value of your advice, because the advice is better considered, and it gives the advice an added value so far as others are concerned, because when you only say a little, that little has the more consideration.—Harper's Round Table.

Hon. John D. Long, Secretary of the Navy, has served for nearly ten years as president of the Massachusetts Total Abstinence Society.—Central.

OUR BENEVOLENT CAUSES.

MISSIONS

(Conducted by Rev. E. B. Burroughs, South Carolina Conference.)

HASTE.

Haste, O haste, and spread the tidings
Wide to earth's remotest strand,
Let no brother's bitter chidings
Rise against us when we stand
In the judgment
From some far forgotten land.

Lo, the hills for harvest whiten
All along each distant shore;
Seaward far the islands brighten;
Light of nations! lead us o'er;
When we seek them,
Let thy Spirit go before.

In the name of the African people that stand so very much in need of immediate help; in view of the millions of priceless souls that will perish unless we send them the light; in the name of our solemn duty to them as children of our common Father; in the name of the Christ who came to seek and to save the lost, let every member of the dear old Methodist Episcopal Church do all he can to make successful the efforts of our own Bishop Hartzell and Prof. Camphor.

It has been very frequently said that the money spent in the maintenance of Missions is little better than wasted. The following statement has recently been made by the Secretary of State for India, and should, we think, silence all such doubters:

"The government of India cannot but acknowledge the great obligations under which it is laid by the benevolent exertions made by missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great population placed under English rule."

The force of example is well known. To talk much and well, is one thing; to do, however, is quite another. That this is true the following incident will clearly show:

"An old Scotch woman made a rule to give one cent a day for missions. A visitor gave her sixpence to buy some meat, hearing she had not had any for a while; but she said porridge had served her; so she gave the sixpence to missions. This was told at a missionary breakfast. The host said he had never denied himself a chop. He at once subscribed \$2,500, and the guests gave until \$11,000 was raised, all from that sixpence."

Word has been received by the Methodist Episcopal Foreign Missionary Society that Li Hung Chang has appointed two Christian Chinese women delegates from China to the Women's Congress to meet in London in 1898. This is an innovation on the part of the Chinese government, which, from time immemorial, has kept women in seclusion. The appointees are Margaret Whang and Dr. Hu King Eng. Both were educated in the United States by the Methodist Episcopal Church.

A whole town of five hundred inhabitants on the coast of China, near Foochow, has adopted Christianity. In the suburbs was a mission chapel in charge of a native helper, and the town was occasionally visited by missionaries of the Church of England. Last summer the people became so angry with all foreigners on account of the trouble between France and China, that the missionaries were obliged to discontinue their visits; but the native preacher kept on his work earnestly and faithfully. In mid-summer cholera came to the village in a virulent form, and death followed death in quick succession. The terror-stricken people fled to their gods; but the one Christian besought them to come to the true God, who could hear their prayers and save them. Because of their despair they listened, and joined with him in asking God to stay the plague; and God honored their faith, imperfect though it was, and the plague was stayed that

day. The people then held a conference, and as a town they resolved to accept and worship the God who helped them, and now have contributed more than one hundred dollars to build a chapel.—Chinese Recorder.

We know but little of the sufferings in other countries. Rev. James Smith, of Ahmednager, writes, that in the district of India over which famine is now impending, there are 80,000,000 of people who in good times have only one meal a day, and that 40,000,000 always go to bed hungry. To these millions the present dearth means death, as the increased price of grain has raised the cost of maintenance per capita from one to three cents per day, and the viceroy of India has telegraphed to London that 72,000,000 must succumb to famine unless assisted more or less. But when to starvation are added the unmentionable horrors of the persecution endured by the Armenians, the cup seems full and we are led to feel that much of what we regard as harmless indulgence is unjustifiable.—Episcopal Recorder.

AN INCIDENT.

At each regular session of the Woman's Foreign Missionary Institute, held at Silver Lake, last summer, could be seen a quiet, sad-faced woman, who appeared greatly interested. One morning she came to me and told me of her dear little son that had recently died. "Years ago," she said, "my only child, a little daughter, died, and when the little son was given me, I took him as a loving indulgence and peculiar treasure from my heavenly Father. He was a rare and winsome child, but he is gone, and my heart seems broken; at times I am almost overwhelmed."

What could I say in the presence of such grief? I crowded back the tears—her eyes were dry and burning. I laid my hand upon her, and was still.

After a little I said, "Lean hard on Jesus, my sister, and occupy yourself with work for him." "I would have died had it not been for the blessed work," she replied.

Then I told her of the poor, motherless, Christless boys across the seas, and the mother heart, so numb with sorrow, was touched. The tears came into her eyes, blessed tears, and she said, "Tell me all about it, for I know but little of missionary work." As I talked on, she stopped me, and with hushed voice said, "I will take one, I will adopt him, I will love him and care for and pray for him; I will educate him and he shall preach the blessed gospel in the place of my darling in heaven."

Warmth and glow came into the pale face, the heavy eyes now shone with interest, and the mother's heart was comforted.

As I was arranging the matter with Bishop Thoburn, he said, "If she would consent I could give her a pastor-teacher, already prepared for the field—the need is so great." I wrote her to that effect and she replied: "I took the matter to the Lord. I had enjoyed the thought of educating the young man, but I said, 'Give me a word, my Lord, to help me to decide,' and quickly came the words, 'Go forth, ye heralds of the cross.' 'Nay, nay, my Father, that is holy song, give me thine own word,' and before I had scarcely uttered the words I heard, 'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!' My heart was filled with great joy, I was fully satisfied, and with delight and gratitude I make the first installment of \$30."

O, women of God, to whom the Lord has entrusted his silver and gold, will ye go and do likewise?—Mrs. M. N. Van Benschoten, in World Wide Missions.

A German pastor, whose name we do not give, thinks our method of collecting missionary money quite complicated. He says: "I can go out among my German congregation and in my regular pastoral calls, in half the time and with one-tenth the exertion it would take to organize and keep a missionary society a-going I can collect twice as much missionary money as the average in American churches where your methods have been applied. And among Americans I could do still better, for they are more liberal than the Germans are. I have stated the methods of all German ministers. At a former charge I report-

ed \$104 missionary money, \$60 church extension collections, and other collections good, and at each place left behind a joyful giver. The missionary collection alone averaged more than \$1.50 per member."

These Germans do have a very fine way of getting a large sum of money. They collect from house to house in their pastoral visitation and do not depend upon public appeals. If some of our brethren could test such a method as this they would learn whether it works better among American congregations than the old plan.—World Wide Missions.

EASTER SABBATH A GREAT DAY.

Easter Sabbath promises to be a great day in the Sunday-schools of Methodism. We confidently expect a large offering to come into our treasury. This is the opportunity of the whole year for us to make an advance in our receipts. It is almost impossible to overestimate the resources of the vast Sunday-school army of our Church. We have 30,849 schools, 355,899 officers and teachers, and 2,607,241 scholars. If this host should do its best on Easter Sabbath for our Missionary Society, something would surely happen!

We have prepared a neat certificate to be given to a pupil or Sunday-school class contributing at least one dollar for missions. These certificates are free. We are sending out a large number. Many of the classes could collect \$20, and thus make their teachers life-members of the Missionary Society.

We have the most gratifying indications that April 18 next, Easter Sabbath, will be very generally observed throughout the whole Church. It would be a pleasure for us to have a report from every Sunday-school in Methodism on Monday, April 19, telling us of the successful results of Children's Missionary Day.—World Wide Missions.

A minister was soliciting aid for foreign missions, and applied to a gentleman, who refused him with the reply: "I don't believe in foreign missions. I want what I give to benefit my neighbor."

"Well," replied he, "whom do you regard as your neighbors?"

"Why those around me."

"Do you mean those whose land join yours?" inquired the minister.

"Yes."

"Well," said the minister, "how much land do you own?"

"About five hundred acres."

"How far down do you own?"

"Why, I never thought of it before; but I suppose I own about half way through."

"Exactly," said the clergyman, "I suppose you do, and I want the money for the New Zealanders—the men whose land joins yours on the bottom."—Mission Studies.

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Hon. Neal Dow, the "father of prohibition," whose long, tireless, courageous and successful leadership in the temperance reform movement has made his name known and honored in all parts of the world, is ninety-three years old. This anniversary was celebrated not only at his home in Portland, Maine, where he received the greetings of friends extended in person, and scores of letters of congratulations, but in many other places in the United States, and also in other countries.—Central.

The Hebrews of New York will find that their effort to secure public censure of President Cleveland for his recognition of Jesus Christ in his Thanksgiving proclamation will tend to arouse prejudice against themselves. They ought to know that this is Christian America, and not Judea of twenty centuries ago.—World Wide Missions.

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FRAUDULENT AND UNAUTHORIZED.

A correspondent who writes from a point in Alabama asks that we give our views on the "Ex-Slave Pension" business, and we proceed to do so with pleasure, for we have reason to believe many of our people are being defrauded by sharks and sharpers who pretend to be putting the measure through Congress. While we were in Washington a few days ago, a Congressman from Alabama received a letter from some party in his district who said a lot of slick agents were going through the country having the people fill a kind of certificate certifying their age, former owners, etc., and for this service the agent received twenty-five cents. The Congressman denounced the whole thing as unauthorized and fraudulent.

We simply desire to say the day may come when this government will pension ex-slaves, but in our opinion those who are signing said certificates will not need it for they will be drawing a pension in another world. Even though some good friend is trying to determine the number of ex-slaves, he is doing it on his own hook, and is the only person who is now or will any time for years to come, receive a pension as a result of the movement.

At any rate as far as our information goes, and we got it as we said while in Washington, the whole thing is a fraudulent scheme, equal in this respect, though less expensive, to the "Red Stick" business of reconstruction times when the ex-slave was to receive "forty acres and a mule."

The pastors of this city are greatly interested in the circulation of the Southwestern. At the Preachers' Meeting last Tuesday, a resolution was passed making May the 9th—the second Sunday, Southwestern Day and asking all Louisiana pastors and presiding elders to do the same. We appreciate the action taken the more because it was done of their own motion, and without any representative of the paper being present. Now work it up brethren.

It is really pathetic to see the hoards of office seekers that have charge of Washington City at present. And what is more, the fellows want help and want it badly, and from any source. "Say, old friend, I am real glad to see you! I heard you were here; how long will you remain in the city? I wish you could see your way clear to give me a letter of endorsement." "But you see, I am no politician, and a letter from me will do no good." "You are mistaken, you see the President is a strict church man and—and—I just know it will help." That is the way they come at you, and you must either say no, or go to writing. We must say we met a number of grand fellows there—good fellows, white and colored, and hope none of them may be disappointed.

HOW TO ADDRESS THE PRESIDENT.

Just now when there are so many of us who find it necessary to address the President relative to our or the other fellow's appointment, we are glad to give the following from Ex-President Harrison's letter in the "Ladies' Home Journal":

"Sometimes he is addressed by letter-writers as plain 'Mister,' sometimes as 'His Majesty,' or 'His Lordship,' and very often as 'His Excellency.' 'The High Government at Washington,' was thought to be an appropriate address by one writing from Austria; and a letter addressed to the 'White Office' was rightly assigned by the intelligent mail-clerk to the White House. The official title of the head of the Executive Department is 'The President.' All propositions to add adorning but superfluous titles were rejected in Washington's time. The correct letter address is, therefore, 'To The President,' and the oral address, 'Mr. President.'"

According to the Christian Educator, Dr. E. W. S. Hammond served the Freedman's Aid Society several weeks as Field Agent without salary other than what he is being paid by the Western Book Concern till his Conference assemblies by the order of the General Conference. He visited and spoke before about one hundred churches, and greatly increased the contributions for the Society. His labors are much appreciated both by the Society and the audiences who had the privilege of hearing him.

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THE NEGRO NORTH AND SOUTH.

Speaking of the social and political standing of the Negro North and South, a writer in "Lippincott's Magazine" says: "In the North the Afro-American obtains more recognition in the abstract, and in the South, more in the concrete." He says that nowhere, unless in Africa itself, have Negroes en masse such a chance for prosperity and show and a hearing; that commercially their chance is small in the North and East, where the powerful trade unions are opposed to colored masons, builders and mechanics. He goes so far as to affirm that in the South the colored laborer encounters neither jealousy nor opposition, except from the lowest classes of whites, and that the Southerners are attached to his personality from early and traditional association.

We confess with shame that in the North the spirit of caste exists to an unreasonable and un-Christian extent. The instances given by Zion's Herald of its manifestation in Massachusetts, and quoted in this paper, confirm this view. But we assert with satisfaction that within the bounds of the Methodist Episcopal Church it has steadily been diminishing for a long time among the more intelligent of the laity and ministry, and that the majority of the more thoughtful members of the different churches allow no such question as race to create prejudice, but judge more and more by individual character.—N. Y. Advocate.

Cleretta Nora Avery, the eleven-year-old colored girl, known as the "pickaninny preacher," who has preached in many of the large cities of the country, is now holding services in Philadelphia. She was born in Washington, D. C. Both her parents were born in Pensacola, Fla., her father early in life becoming a minister of the African Episcopal Zion Church. It is stated of her that, when about seven years of age, she announced to her parents her divine call to preach the Gospel.—Picayune.

In Massachusetts in 1895 there were 26,672 criminal convictions, of which 18,232, or 68.26 per cent., were connected with drunkenness. The number of total abstainers convicted was 1,535.—Ex.

PERSONAL AND GENERAL.

The correspondents of Rev. J. C. Massey will address him at Dyersburg, Tenn., instead of Memphis.

Bishop Bowman evidently leads all the Bishops in dedicating new churches and Dr. Moore, of the Western, all the Editors.

The poetry prepared by Rev. R. T. Thomas on the last session of the Mississippi Conference is very interesting and we wish we could publish it.

We thank Rev. S. Duncan, P. E., for a copy of the Louisiana Conference Minutes. They are well arranged and complete.

Rev. J. M. Shumpert, D. D., was in the city last week and called to see us. He reports his district is most excellent condition and the gradual improvement of business affairs.

By a slip of our mind or pen in a recent issue we credited Rev. E. L. Wilbon with being Secretary of the Upper Mississippi Conference instead of Rev. F. H. Bunton, A. B. But nothing for that, Bro. Bunton got up an excellent minute.

On account of poor health, Mrs. D. J. Price, of Donaldsonville, has returned to this city. We trust she may speedily recover.

The wife of Rev. E. L. Wilbon is quite sick at Meridian, Miss. This has caused Bro. Wilbon's delay in getting to his charge.

Hon. Neal Dow, the temperance apostle of Maine, is 93 years of age.

Governor and Mrs. Black, of New York, exclude wine from their table and even from their great dinners.

Bishop Hurst has received a gift of \$55,000 in cash and bonds for the American University.

Lieutenant Charles Young, a graduate of West Point, has been promoted to Troop H. Seventh Cavalry U. S. Army. According to a number of our exchanges this is a white regiment.

F. L. Barnett, Esq., who married the talented Miss Ida B. Wells has been appointed assistant States Attorney for Illinois. The world keeps moving in spite of difficulties.

Hon. R. L. Smith, of Texas, made an eloquent and telling speech before the Legislature on the "Establishment of a University for Negroes."

Prof. J. D. Chavis, the successful and thorough going president of Bennett College, Greensboro, N. C., is making a tour of Vermont in the interest of the Freedman's Aid Society. We understand he is meeting with a good degree of success.

Bishop Cranston, out on the Pacific Coast, is making things hum for Methodism. He uses the columns of the Pacific Christian Advocate to exhort the brethren of his diocese to greater faithfulness to all the great interests of the church. As in the Book Concern, so in the Episcopacy, he is doing with his might what his hands find to do.

Mr. W. L. Washington, of Lexington, Va., took the prize of \$50 in the oratorical contest at Oberlin, Ohio, which was conducted under the auspices of the Oberlin Oratorical Association, and in addition secures the honor of being the Ohio State representative in the Interstate Contest, which takes place later at Ann Arbor, Mich. His parents who are members of our church at Lexington, are justly proud of the victory their boy has thus achieved.

Bishop Joyce is still at his post in Asia, Bishop Goodsell in Europe, Bishop Vincent in South America and Bishop Fitzgerald in Mexico. The missionary Bishops are both in their special fields, Bishop Hartzell in Africa, and Bishop Thoburn in India.

Prof. Henry Drummond, author of "Natural Laws in the Spiritual World," "The Ascent of Man," and other works, is dead.

We have been getting the reports of the brethren's church work in pretty promptly during the last few months. This is because we have not had any of those long district meeting programs. A hint to the wise is sufficient.

ABOUT CONGRESS.

The oath of office, by States, is a comparatively short ceremony, even when there are three hundred and fifty-seven members. New York, with her thirty-two representatives, forming the largest "squad," standing with uplifted hands before the Speaker who reads the oath, to which all, as one man, give assent by inclination of the head. The drawing for seats is regarded as something of a "star" performance on the first day of every Congress and, of course, takes place every two years. It is so absolutely a matter of chance or luck, that many new members get the most desirable seats, while veterans both in service and years, are relegated to back rows. In the last Congress the Republican majority was so great that it lapped over on the Democratic side. But courtesy to the Democratic minority gave the seats toward the middle aisle to the Democrats, leaving those round by the wall in a block, named at the time "The Cherokee Strip." Representative Hitt and Representative Henderson were among the leading Republicans whose luck in drawing carried them over to "The Cherokee Strip." The same conditions exist in the present Congress, in the Republican majority, and "the Cherokee Strip" is again graced by a number of Republican members. Probably it the blindfolded young man who draws the number out of the box by which the little lottery determines the choice of seats, has his way, the spruce, new member would not find himself in a front seat, or one desirable to "catch the Speaker's eye." As it is, Representative Harmer, the oldest member of the House in consecutive service, one of twenty-four years, sits in a back seat, and Representative Bingham, with eighteen year's service, sits in the next row. Representative Boutelle, whose service is of fourteen years, was among the last called. By this time there was little choice, and Mr. Boutelle dropped into the nearest seat, which happened to be on the back row, where his neighbor on the right is Representative Hepburn, of Iowa, and on the left a new member, George H. White, of North Carolina. Mr. White, as his name does not indicate, is the only black man in the House. His name had been called some time before, and the colored representative could have selected a desirable seat well to the front, but modestly preferred the less conspicuous place on the back row. He is a man apparently about thirty-five, of good physique, well-formed head, and in dress would be termed "well groomed," because of generally neat and careful attire. Representative White is a graduate of Howard University, and while there studied law, and since his return to North Carolina has practiced his profession. He has been twice a member of the State Legislature, and prosecuting attorney of the Twelfth Judicial District of North Carolina four terms.—Janet Jennings, in Independent.

FOWLER ON LINCOLN.

Bishop Fowler was "snowed in" somewhere in the Northwest, and would not have been in this city to pronounce his famous lecture on Abraham Lincoln, March 18, had he not subsidized a special train to the tune of about \$400, by virtue of which train and dollars the anticipated speaker was here on time. The audience might well have receipted for the bishop "in full," for all of him was here present. The orator of the two hours was in fine fettle. He brought all his voice, enthusiasm, incisiveness, power and successful delivery with him. Music hall was filled up to the upper brim, and the audience also was full before the lecture ended. We have not heard just how much Wesley hospital profited, but it is easy to see that the treasury has reason to rejoice. The bishop's deliverance is sure to remain notable to all who once hear the eloquent passages. We append that which the Chicago Times-Herald thinks:

The contribution of the Methodist church to the annals of patriotism and oratory in this country has been rich and generous. Perhaps no church was so conspicuously active in arousing the public conscience to a full realization of the gravity of the great crisis that precipitated the civil conflict with which the most illustrious names in our country's history are associated. The Methodist church stood like a rock for the Union and from its pulpits and pews came many

glorious defenders of the flag—so many, indeed, that no Methodist conference is complete without a meeting of the Grand Army of the Republic branch of the gospel infantry.

Chicago people are reminded of this great legacy of patriotism that Methodism has left the people by the appearance of the eloquent Bishop Fowler at Central Music Hall last night in his masterful lecture upon Abraham Lincoln. The beloved prelate has been a conspicuous figure on the American lecture platform for over a quarter of a century, during which time his voice has been heard upon great national occasions. His funeral oration on Lincoln given in this city is remembered by thousands of Chicagoans as a great master-piece of impassioned oratory that forever endeared him to this community, where the name of Lincoln is so deeply revered. The bishop typifies in his attractive personality the highest and best attributes of Christian manhood.—Northwestern.

Sometimes the hand of affliction rests heavily upon us, and it is difficult to endure its pressure humbly; but who knows so well as the afflicted what a time it is to question ones self and study the dealings of Providence. At such times, many a one has looked up submissively through his tears and asked, "Lord, what wilt thou have me to do."

Rev. B. L. Crump, of Benton, Miss., writes us thus of his recent sorrows: "The Lord has seen fit to lay his hand upon me; November, '96, he took my sister, in December, my wife's father, in January, my saintly mother, and on the 20th of February, my eldest daughter; at this writing, my wife's mother is quite sick here at our home. Pray for me!"

May the Lord bless and sustain him, and may his heart be as full of peace as it is now of sorrow.

Trinity church, Houston, Texas, rejoices in the outcome of a recent revival, and the pastor, Rev. Dr. Freeman Parker, writes exultantly of the same. They have fourteen conversions and twenty-five accessions. We rejoice with them and the more, because the Doctor sends seven annual cash subscribers with the promise of others.

We learn from an exchange that in the case of a Negro named Major Lee, who was tried fifteen years ago in Georgia for murder and has served all these years in the penitentiary, the new Solicitor General has discovered he was granted a new trial by the Supreme Court on the ground that he was not guilty under the evidence submitted. And yet, because no one paid any attention to the ease, the fourteen year old boy was sent up and has already served fifteen years.

The Christian Index advocates the erection of a monument over the grave of Bishop Miles the first Senior Bishop of the C. M. E. Church.

The new chapel of St. Paul Church, New York, was dedicated the second Sunday in March, Bishop Andrews officiating. The church proper will be completed next October. Dr. S. F. Upham is serving as pastor.

As we go to press, the Mississippi River continues to rise and some points in Arkansas and Mississippi are well under water. The people are still fighting it by raising and strengthening the levees, but it seems no one just at this time can tell what will be the final outcome.

The Western, of last week, announces with some degree of pride the acquisition of the Rev. Frank Gillespie Brown, A. M., Ph. D., of the North Indiana Conference as assistant editor. Judging from the brief outline given of his training and past career, our good friend Dr. Moore will find in him a kindred spirit and an efficient helper as well. We congratulate Bro. Brown on being called to so responsible a task.

Why not have all our large churches buy a supply of the cheap edition of the Hymnal with notes. It will help our Book Concern, but help the people much more. They are only thirty cents; get up the money and order fifty or more.

WHAT OUR EXCHANGES SAY.

Mention has already been made in these columns of the finding, in the Book Building in London, of a box of valuable Wesley relics—letters, manuscript documents, etc. Since then the Rev. Charles H. Kelly, the Book Steward, has discovered two other boxes of almost equal value. All these documents are being carefully examined and catalogued. Next week we will print a list of them as it is given in the London "Methodist Recorder."—Pittsburg Advocate.

Geo. Dinning, the colored man, who, in the defense of his home, killed a white man who was a member of the mob which had ordered him to leave the community and attacked his house, has been indicted for murder in the Simpson county Circuit Court. He is still in the jail in this city, and will be taken to Franklin for trial in June.—American Baptist.

Several days ago in Alabama a white girl ran away with a colored man. They were immediately pursued by a lynching posse. The runaways were caught together, and the Negro shot to death, against the earnest petitions and crying appeals of the girl who asked to be shot along with her lover.—Florida Sentinel.

John Miller, a married white man, attempted to outrage Delia Henderson, a fourteen year old white girl near Scottsville, Ky., last Tuesday morning. He was arrested, and the report says the assault was premeditated and no trouble will be had in establishing his guilt. There is no excitement, no pronounced indignation, and no fear of mob violence. He will be tried in the next term of the Circuit Court.—American Baptist.

We noticed at the Conference of the M. E. Church held in Atlanta, that missionary reports came in from two separate missionary organizations of the women, for the women belong to whichever society they choose. Yet, there was no fuss, no jealousies, no crimination and re-crimination, but each report was greeted by some hand-claps from the ministers. But had these two separate reports been coming into some of our A. M. E. Conferences, some beetle-headed, clod-pated, numskulled simpleton, would have tried to raise confusion.—Voice of Missions.

THE BOY BELLHANGER OF THE WHITE HOUSE.

Garret A. Hobart, the twelve-year-old son of the new Vice-President, has been appointed official bellhanger of the White House by President McKinley. Young Hobart is an adept in electricity, and he was the first applicant for office after the inauguration. He had an eye on the business and made a business proposition to the President. After looking into the matter with great care the President found out that he could save considerable money by letting the contract to young Hobart, and so the young electrician and his partner, Ned Van Riper, were given charge of the White House bellhanging. Hobart, Jr., began his career as practical electrician by "wiring" his father's house so thoroughly that a bell would ring whenever anyone as much as coughed. The servant girl could light the kitchen fire by touching a button on her bedhead, and the bulldog was released whenever the window was opened after dark. His business career began when the neighbors of the Hobarts hired the boy to protect and equip their houses in a similar manner. The work of Garret A. Hobart, Jr., & Co. was as scientific as that of the best electricians, and as it was fearfully and wonderfully cheap as compared with that of the professionals, the boy firm at Paterson thrived. It is expected that President McKinley and his family will have all the bell-ringing they want in the White House if Hobart, Jr., & Co. are allowed to give the good measure they will naturally desire to give to their distinguished patron. Master Hobart did not plead his relationship to the Vice-President when he asked for the work. He pointed out to President McKinley the necessity of having his house properly "wired," and his bid was so low that the President closed with him at once. There are other houses in Washington, and as young Hobart is to remain in the capital four years, it may be expected Washington will soon be the most elaborately electrically equipped city in the country.—Chicago Herald.

DOINGS OF THE WORKMEN.

H. A. Sorrell, P. C., Port Allen, La.: The good Trustees of this place are still at work. A long felt want has been accomplished; a good strong fence has been built around the cemetery at a cost of \$25.00. The Steward sisters rendered valuable service by preparing a fine dinner for the workmen. May God bless them.

R. W. Mass and W. P. Wells, Stewards, Aquilla.; Hillsboro charge, Waco District: On Sunday night, Feb. 20, our pastor, a great man in the Master's vineyard, Rev. M. M. Walker, was assaulted and cruelly stabbed in four different places. A serious wound was inflicted on his throat. How horrible it was to see our great leader of the flock lying in a pool of blood. His life is yet stayed by the goodness of God. This shameful and cowardly act was committed by one of his local preachers by the name of Harvies Burton, and originated from a quarterly Conference report. The local preacher had not gone to one of his appointments since the last quarter, and had inserted that he had preached 9 sermons. The pastor arrested his report upon these grounds. He is of a very dark complexion; wears a broad-brim black hat; has a large scar on the side of his neck; slow in speech. If any of our ministers or readers should see such a man write us.

David Harrison, Clinton, La.: I did not intend to write to you until I could forward a subscriber for the dear old Southwestern Christian Advocate, therefore I am somewhat delayed. Please note that on March 12 and 13, Presiding Elder Addison Moore held his first Quarterly Conference at Vincent and St. Paul M. E. Church. His sermon was full of fire and his Christian advice was a power for good. I am pushing forward for a revival and the Southwestern campaign. I have great promises. The people are delighted with their new Presiding Elder; also their new pastor. The parsonage will soon be completed. Please find one year's subscription for the Southwestern.

D. Shelby, P. C., Boyee, La.: Between nine and ten o'clock, March 18, a storm of great and grand things came to us. It was led by G. W. Banks. When all was through we gave thanks to God's people and told them to come again. All left with joy in their hearts.

Prof. W. H. Baines, of Huntsville, Texas, writes, that the first Quarterly Conference of St. James M. E. Church was held March 6 and 7, with Rev. A. C. Culbreath, P. E., in the chair. The Elder was well pleased with the condition of the church. Rev. W. H. Jackson, P. C., made a glowing report. Forty-one had joined the

Church; 19 conversions. A new parsonage is in course of erection. All officers made good reports. Quarterly Collection was \$102.00. Paid Presiding Elder \$17.50. Elder Culbreath lectured to the Sunday-school on Sunday morning, and preached at 3 p. m. Ninety-eight communed. Our congregation has been so enlarged since our new pastor has had the church, that the trustees are preparing to re-seat the church. Pray for us.

C. W. Taylor, R. S. Clinton, La.: March 14 and 15 were days of great joy with us. Elder Moore was here. He lectured to the Sunday-school, preached at 3 p. m., and administered the sacrament to 80 at night. At each time we had a packed house. The Elder gave satisfaction. On Monday night was held one of our best Quarterly Conferences. The Elder's timely remarks were highly appreciated. Our pastor, Rev. J. O. Richards, was made to rejoice when in connection with the quarter, the members and friends presented to him and family 110 pounds. Our beloved pastor is doing all he can for the upbuilding of the Master's kingdom. The Southwestern is looked after and you may expect some subscribers soon. Elder Moore left well pleased with the work. He lives in the hearts of this people. Pray for our success.

J. H. Holden, P. C., Hondo City, Tex.: I have organized a Methodist Episcopal church in the city of Del Rio, with eight members and also a Sunday-school with 26 scholars.

G. H. Harvey, P. C., Goodman, Miss.: This morning, March the 19th, a storm struck Goodman; blew down the First and Second Baptist Churches and blew down three dwelling houses and took off the front of a brick building. Two young men got hurt but none killed. The storm took place about 6 o'clock. Did not hurt the M. E. Church.

M. Lockmon, P. C., Arcola, Miss.: Rev. L. F. White, P. E., came to my work the 6th and 7th. The officers made very good reports. The elder preached two of his best sermons. The Southwestern Christian Advocate was not forgotten.

B. F. Anderson, P. E., Martin, Tenn.: Rev. H. W. Key held our second quarter March 13 and 14. Elder H. W. Key is a grand man in this work, and always has an eye singled to every interest of the great Church. Our quarter was a success; the Elder gave us two good sermons, one at eleven o'clock, and at 7:30 to a crowded house. We paid the Elder \$13.50, we also observed Dr. M. C. B. Mason's plan for raising money to meet the demands in 1900; the children were out bright and early Sunday morning with money and ages. Collected for the Birthday offering, \$2.09. I did the best I could. The Southwestern was not forgotten. I will send in some subscribers and the money in a few days.

A. Ellison, P. C., Knoxville, Tenn.: I am serving this charge in my second year. We are passing through a financial crisis, though our government has changed hands and we are hoping for a revival of good times in all parts of our great republic; we must not wait for something to turn up, we must go forward and do something.

Our Father has plenty in store for those who will work earnestly for it. Our church here is doing well. It is said by the brethren, those who know the history of the church, that it is in better condition now than it has been since it was organized. We have just closed a glorious revival with seventeen conversions and nineteen accessions to the church. The outlook for the church is bright. We have

just organized our young people in the Mission Circle, and we are looking for great good to come to the church. Pray for us brethren; seven different churches are within a stone's throw of us and it takes nothing but earnest labor to do any good; the lighthouse is just ahead. Christ is leading and we are trying to follow. The working force of our church is all alive, and we are looking forward to the time when the church here will stand in the front ranks. We want to be second to none, though our opposition here is great. We would be glad if some of our Bishops or some of our general officers would pass this way some time and let the people hear and see them. If we could see a notice in the Southwestern of their coming this route, we would gladly arrange for a service.

A. A. Lacey, Ponchatoula, La.: Our quarterly Conference in connection with our consecration service was a spiritual benediction; three joined the church, and the revival tornado is still going on with good results. Our beloved and indefatigable P. E., S. Duncan was with us heart and hand. Sister Laura P. Brown, of Brookhaven, Miss., is spending a few days in missionary work. She is equal to the task committed to her by the church. She is a ripe scholar from our New Orleans University. We will give a geographical description and location of our work in our next letter. For success, I ask an interest in your prayers.

M. P. Franklin, Pastor, St. James, New Iberia, La.: Our new Presiding Elder, Frank Walker, was with us March 13-14 to hold our first quarterly Conference, and his presence proved a blessing to my people. The people were there in crowds to hear him, and went away rejoicing at what they had heard. He does not seem to be a new man in that office, but handles things as one old in the business. He certainly met the wishes of the congregation. The revival fire is raging in St. James.



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Forty souls at the altar. Pray for us. We care for the Southwestern.

N. Toole, P. C., Canton, Miss., March 22nd, 1897: My first quarterly Conference was held on the 13-14 of March, Rev. J. C. Houston, P. E., was on time. The reports show the charge to be in fair condition. The Committee on Salaries estimated the following amounts: for pastor, \$500; P. E., \$80; Bishop, \$5; Conference Claimants, \$5; Total, \$590. The members and friends of Canton gave the pastor and his wife a surprise which brought and left plenty of good things at the parsonage. I have had three accessions to the church. Baptized one man and one child this quarter. 110 persons communed. Elder Houston preached a soul-stirring sermon; our hearts burned while he told us the truth of God's word.

C. E. Fields, P. C., Jeanerette, La.: There was a terrible northwestern wind which struck the corner of St. Paul's M. E. church on Monday, the 15th of March. The choir of St. Paul's M. E. church came like a storm to my surprise with an abundance of nice

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BOOKMAKER'S CORNER

The Easter number of The Ladies' Home Journal is brimful of hopeful and entertaining reading. Ex-President Harrison's timely article describes "The Social Life of the President," from the day of his inauguration. The popular series of "Great Personal Events" is represented by "When Lafayette Rode Into Philadelphia." Iru D. Sankey, has written for this number a hymn, entitled "The Beautiful Hills," with words by John H. Yates. There seems to be no field of woman's life, duties and interests not noted by the Journal. Gardening; suggestions on flowers and gardening; a study of marriage by Ruth Ashmore; the latest fashions; Mr. Moody's Bible Class; Mrs. Bottome's talks with the King's Daughters. Each number of the Journal is a valuable book of helpful hints and suggestions. Curtis Publishing Company, Philadelphia. Ten cents per copy; one dollar per year.

The complete novel in the April issue of Lippincott's is "Ray's Reenact," by Captain Charles King. Elsie A. Robinson, in "Joe Riggler's Romance," tells a curious story of a mining camp. Calvin Dill Wilson describes "Oyster-planting and Oyster-farming." Alice Morse Earle writes of "Matrimonial Divinations," and Benlah Carey Gronlund of "Two Chinese Funerals." The poetry in this number is by Nora C. Franklin, Carrie Blake Morgan, and Frederick Peterson.

The Pocket Magazine for April is interesting and well-filled. Large type and clear print makes it a delight for leisure moments. F. A. Stokes Co., N. Y., 10 cents a number.

The number of Scribner's Magazine appearing at Easter-time is always particularly bright and attractive both in contents and illustrations. The recent rising of the Greek nation gives timely value to F. B. Sanborn's account of the friendship of the Greek chieftain "Odysseus, and Trelawny." The illustrations are from original sources. There are poems by Henry Van Dyke, Clinton Scollard, and the late H. C. Bunner.

The April Century is a "Grant Memorial Number," signaling the dedication of General Grant's tomb. There is also given a facsimile of Grant's most famous words "I propose to fight it out on this line if it takes all summer." Mr. Richard Watson Gilder writes of "The Miracle of the Greek Fire," a remarkable ceremonial in the Church of the Holy Sepulchre at Jerusalem in Holy Week. This has timely interest from the attention now centering in the Greek Church in the East.

The April St. Nicholas covers a wide field in the interest of its boy and girl readers. The frontispiece is a picture of a puppy and a kitten, "Chums," from a painting by J. H. Dolph. Wolcott Le Clear Beard tells of "Moses," a tame eagle that was his pet when he was engaged in engineering in the Arizona desert. "Seeing and Believing," by Harold Wilson, M. D., is an illustrated account of some strange optical illusions. As usual, the pictures form an important feature in the number.

We had so many more orders for Easter Programs last week that a while our stock was exhausted. Another supply has been received, and delayed orders are being filled.

FOR COUGHS, ASTHMA AND THROAT DISORDERS "Brown's Bronchial Trachea" are an effective remedy. Sold only in boxes.

THEY LIVE IN OUR MEMORY.

Del Rio, Texas. — Sister Barbra Roach departed this life in full triumph of faith. She leaves a husband a host of friends and one hundred and seventeen relatives to mourn their loss. She was a member of the M. E. Church and her funeral was attended by J. H. Holden and two other ministers.

Yazoo City, Miss.—My dear wife who was in this State on a short visit with relatives for the benefit of her health, passed away to her resting place in glory last Thursday morning. I was called from the Central Missouri Conference at Kansas City, Mo., by a telegram to see the last of her, but arrived after the death angel had come and gone. I remain a friend to the Southwestern. W. H. Whitmore, pastor of Bridgeton, St. Louis, Central Missouri Conference.

Central Alabama Conference.—Bro. Harris Jordan, one of our class leaders, departed this life March 5th in full triumph of faith. Age 48 years. He leaves a wife and seven children to mourn their loss.

A. G. Glenn, P. C.

Hickory, Miss.—Sister Nancy Williams departed this life March 19 in full triumph of faith; age about 45 years. She leaves a husband, 4 sisters, 2 brothers and a host of friends to mourn.

Also Bro. Daniel Smith departed this life March 22 in full triumph of faith; age about 68. He joined the M. E. Church 3 years ago. He leaves a wife, three daughters and a host of friends to mourn.

P. R. Crump, P. C.

Bro. Moses Proster, a faithful member of Asbury Chapel, departed this life on the 6th inst., in full triumph of Christian faith. He said that he was just waiting on the Lord and ready and willing to go; age, 50 years; he leaves a brother and a sister to mourn their loss.

J. I. Garrett, P. C.

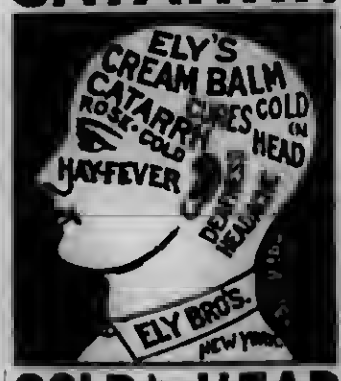
Eupora Charge, Eupora, Miss.—Sister A. Alice Drane, mother of S. Wm. Drane, departed this life Jan. 16. She lived a faithful Christian in the M. E. Church for 27 years. She leaves eight children to mourn their loss. But our loss is heaven's gain.

J. M. Walton.

MAKING MONEY IN HARD TIMES.

Mr. Editor:—S. K. Jones asks if money can be made in the Plating Business in hard times. My answer is, with a good outfit it is the best business I know of, as people get old goods replaced instead of buying new. I'm making \$35 a week plating Jewelry, Tableware, Bicycles, &c. with Gold, Silver, Nickel and White Metal. Got a good outfit of D. Gray & Co. Plating Works, Columbus, O. They furnish everything complete, receipts, secrets and taught me free. No experience needed. Work is elegant, customers pleased and bring what we can do. Sister has already made \$60 with her outfit. Anyone can do as we have. A READER.

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It is undoubtedly the best medicine ever made to purify, vitalize and enrich the blood.

That is the secret of its success.

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"When my son was 7 years of age, he had rheumatic fever and acute rheumatism, which settled in his left hip. He was so sick that no one thought there was any help for him. Five sores broke out on his thigh, which the doctor said were

Scrofula

sores. We had three different doctors. Pieces of bone came out of the sores. The last doctor said the leg would have to be cut open and the bone scraped, before he could get well. Howard became so low that he would eat nothing, and one doctor said there was no chance for him.

"One day, a newspaper recommending Hood's Sarsaparilla was left at our door. We decided to try this medicine. Howard commenced taking it the last of February, after having been sick for a year and a

Cured

half. He hadn't taken it a week before I saw that his appetite began to improve, and then he gained rapidly. I gave him five bottles, when the sores were all healed and they never broke out again. The crutches he had used for four years were laid aside, as he had no further use for them. I give all the credit to Hood's Sarsaparilla." Mrs. ADA L. MOODY, Fay Street, Lynn, Mass.

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And, like Ruth said to Naomi: "Entreat me not to leave thee, or return from following after thee; whither thou goest, I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy God shall be my God."

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To the Ministers and Members of the Holly Springs District, Upper Miss. Conference.

The above named District is to have a District rally for our Water Valley Church in the town of Water Valley April 25th. Each charge has been assessed a certain amount to be paid on that day. The roll of the charges will be called and each charge is to report the amount assessed.

Now brethren, don't fail to raise the amount asked for; We must build a church for our Methodism. Now brethren of the Upper Miss. Conference will each Presiding Elder send us \$5, and each pastor not less than \$1.00. Please send to Rev. W. H. Golden, pastor at Water Valley, Miss.

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The Southern Railway announces rate of one fare for the round trip from points on its lines to Wilmington, N. C., and return, for the occasion of the Southern Baptist Convention, which will be held at Wilmington, May 6-14, 1897. Tickets will be sold May 3-7, inclusive, good to return fifteen days after date of sale. These rates have also been tendered to connecting lines for use via the Southern Railway. The equipment and general schedules of the Southern Railway are unsurpassed. Handsome Pullman sleeping cars and day coaches will be operated through to Wilmington on convenient schedules from various points for the accommodation of delegates and visitors on this occasion. Any representative of the Southern Railway will take pleasure in giving full and complete information about rates, schedules, sleeping cars, etc. For detailed information apply to any agent of the company, or to J. C. Andrews, Southwestern Passenger Agent, Houston, Texas; J. M. Culp, T. M., Washington, D. C.; W. A. Turk, G. P. A., Washington, D. C.; C. A. Benseoter, Assistant General Passenger Agent, Chattanooga, Tenn.

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Sweet peas have become so universally popular that every one that has the ground wishes to grow their own sweet peas; and there is no reason why they should not grow them and have glorious success with them, too, if they will observe a few simple rules. First—Order your seeds from some reliable seedsmen, and not from the corner grocery, and then get them into the ground as early as possible in the spring. Select a sunny spot and run your rows from north to south, so that the morning sun can get at the roots. The soil should be moderately rich and heavy, and if you have neglected in the fall to dig in a liberal dressing of manure, you must have special care now that only that that is well rotted be used. Sow your seed about an inch apart and cover to a depth of not less than four inches. When they have peeped above the ground two inches or so, draw the earth up about them until only the tips are still showing, and later thin them out until they stand three inches apart.

Where there is plenty of ground, the rows should be single and not less than four feet apart, but where economy of space is considered the rows may be double and the seed sown in two lines, from six to twelve inches apart. The trellis for the plants to grow on should be six feet high. Wire netting is good, but no better than the cheaper bush supports of beech or birch branches.

Follow these directions, and when your sweet peas begin to bloom give them plenty of water and keep every blossom picked, and you will have sweet peas from June till September. —The Southern Cultivator.

LANDSCAPE GARDENING A PROFESSION FOR WOMEN.

A wide-awake young woman who some time ago started to study garden designing as a fad is now very successful in following it as a means of livelihood. The friends of Miss Beatrice Jones looked leniently upon this fad for landscape gardening until she carried it to such an extreme as to go abroad to study it. They said then that that seemed to be overdoing it slightly. Now they have modified their views, for she has developed into a successful professional, and has secured some large contracts. A wealthy banker and a young millionaire recently bought some rugged Bar Harbor property, located near the Vanderbilt, Coles and Kennedy estates, and they have contracted with Miss Jones to beautify these extensive properties. —Ib.

TURKEYS AND DUCKS.

The turkey is the most industrious forager of all the poultry family. They pick up the greater portion of their food when given the range of the farm, and when insects are plentiful they do no damage to the standing grain. Careful observers state the benefits the flock of turkeys do by destroying the grasshoppers and other insects injurious to the farm crops, more than offsets the amount of grain they eat. The farmer should know that the difference in the large and small breeds is an important matter, and keep none but the improved breeds, thus bringing the cost of production down to the lowest sum, when compared to the old foggy who thinks a "turkey is a turkey anyhow."

Ducks can stand the cold fairly well,

and any kind of a building will serve for a flock of ducks in winter, but they should have a board floor covered with dry straw, or if they can be procured, leaves from the forest are to be preferred. Ducks must have a dry place at night, as they are soon injured by dampness. They are sure to die of leg weakness and rheumatism if kept on damp floors.—Ib.

The New Secretary of Agriculture.—Hon. James Wilson, of Iowa, the new Secretary of Agriculture, has been identified with agriculture for forty years. As a writer on agricultural topics he is clear and forcible. His father was a stock farmer and the family pursued diversified farming, having dairying and meat making prominent. Mr. Wilson was elected a member of the Iowa General Assembly as the advocate of the law changing the custom of letting the stock run at large. For the past six years he has been director of the Iowa Experiment Station and Professor of Agriculture in the Iowa Agricultural College. By training, experience, and coming from the farm to the office it is expected that the Department of Agriculture will become a factor of great good.—Ib.

A North Carolina farmer has planted 1,000 Japanese chestnut trees on his farm.—Ib.

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NOTICE.

The Board of Church Extension, Savannah Conference, will meet at the M. E. Church in Macon April 20, 1897, 10 A. M.

S. A. Peeler,

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"TIS LOVE THAT MAKES THE WORLD GO ROUND."



Some people think money is a greater power than love. Oh! What a mistake! See how the great money kings are controlled by the little boy Cupid! See how the great soldiers and men of power are twisted around his little fingers!

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LOST FRIENDS.

I write this that I may find my sister left in Mississippi in Carpour county. She lived on the Pearl River and owned by Jack Rhymes. I lived in Hinds county with John Rhymes, the old man of all. He died, and we were carried to West Texas, where I live now. I left my sister when I was about nine years of age, thirty-six years ago. My sister's name is Lucy, and her husband's name is Raymond Mathaust. He has a son by the name of Wesley, and one by the name of Noah. My mother's name is Dina Rhymes, about eighty-two years of age, who yet lives. Address, Allen Eli, Riddle, Texas.

YOUR ENEMY STOLE IN

An enemy stole my health. What has happened? . . . Simply this: the cold has settled on your kidneys. They are overcharged with blood and inflamed. Instead of passing the waste matter out of the body they are damming it up in the blood. Every minute, yes, every heart beat adds to the poison in you. Normal action of the kidneys will purify the blood. Nothing else will.

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UNITED FOR LIFE

.....Give Name and Place Distinctly.....

Alexandria, La.—At the home of the bride's parent, Rev. H. J. Wright, Presiding Elder of the Natchitoches District, at Alexandria, La., February 25, at 2 p. m., Rev. Isaac C. Clemons, A. B., a graduate of New Orleans University and of Gammon School of Theology, Atlanta, Ga., now pastor at Natchitoches, La., Asbury M. E. Church, and Miss Jennie E. Wright, a Normal graduate of New Orleans University, were united by Rev. E. B. Richards, pastor at Alexandria, La., assisted by Rev. Frank Walker, Presiding Elder of the Alexandria District. No cards. The elegant home on Washington Street was beautifully decorated. The bridal party formed in the hall; first the groom's best man, Mr. John A. Hines; the bride's maid, Miss Mary Legras—and the bride's father in order named. Miss Beniah Altonette Mitchell was at the organ and rendered impressively "The Fatal Wedding" by Windom. In the sitting room, where the family and a few friends were gathered they met the groom under a suspended four leaf clover budded with white roses. Before a temporary altar and under the sweet strains of music the ceremony proceeded. After the ceremony the friends present were asked into the dining room, where they partook of ice cream, different kinds of cakes, candies and fruit. This over the bride and groom took a turkey luncheon, and bidding all adieu were driven to the depot to take the 4:40 p. m. train for Natchitoches, La., their future home. At the depot a host of ladies and gentlemen saw them off on schedule time. When about to board the train a shower of rice fell upon them amid the good-wishes of all. The presents received consisted of silver and table ware, wearing apparels and a bed room set from her friends both colored and white of Alexandria. Space will not permit names. They have our best wishes. A & M.

Shubuta, Miss.—On the fourth day of February, quite a number of people gathered at the M. E. Church to witness the marriage of Rev. L. J. S. Bell and Miss Addie Mayhan, at 7:30 p. m. Rev. Bell is one of the leading ministers of the Mississippi Conference; while Miss Addie is one of Shubuta's fairest young ladies. May the God of peace bless them. Rev. G. W. Braine, P. C., officiated.

BEAUTIFUL SEA SHELLS.

Since coming south I have received numerous inquiries for sea shells, and I have made quite a collection, both from our own coast, the coral reefs and some lovely ones from the West India Islands. I will mail a dozen or more different kinds, on two alike, to any one who sends a stamp for postage.

Mrs. F. A. Warner, Jacksonville, Fla.

The Morning Post in 1812 made the following statement: "We congratulate ourselves most on having torn off Corbett's mask and revealed his cloven foot. It was high time that the hydra head of faction should be soundly wrapped over the knuckles."—Ram's Horn.

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by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a running sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Illinois Central.	
ARRIVE—	LEAVE—
Local mail..... 9:00 pm	Local mail..... 6:55 am
Chicago limited, 6:30 pm	Chicago limited, 9:00 am
Fast mail..... 8:20 am	Fast mail..... 6:30 pm
Local mail..... 8:20 am	Local mail..... 6:30 pm
Fast mail..... 8:20 am	Fast mail..... 6:30 pm
No. 3..... 6:30 pm	No. 4..... 9:00 am
Yazoo and Mississippi Valley Railroad.	
No. 5, Memphis Express..... 10:35 am	No. 6, Memphis Express..... 4:20 pm
No. 31, Vicksburg express..... 5:30 pm	No. 32, Vicksburg express..... 8:05 am
No. 33, Baton Rouge acco..... 9:40 am	No. 34, Baton Rouge acco..... 4:30 pm
Louisville and Nashville.	
No. 3, fast ex..... 7:40 am	No. 6, fast mail..... 7:10 am
No. 7, coast acco..... 8:50 am	No. 4, fast ex..... 9:45 am
No. 1, l.m. ex..... 6:50 pm	No. 8, coast acco..... 3:30 pm
No. 5, fast mail..... 8:30 pm	No. 2, l.m. ex..... 7:50 pm
Sunday ex..... 9:30 pm	Sunday ex..... 7:50 am
Texas and Pacific.	
No. 62, Ft. Worth and Cal. ex..... 6:55 pm	No. 61, Hot Spgs express..... 7:20 pm
No. 51, Hot Spgs express..... 9:15 am	
Queen & Crescent Route.	
Cincinnati and New York..... 11:55 am	Cincinnati and New York..... 3:20 pm
No. 3, local..... 6:20 am	Local..... 7:30 am
Southern Pacific Company.	
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California ex..... 6:55 am	Texas & Mexico fast mail..... 8:35 pm



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4 Fast Ex..... 8:45 a.m.		7 Coast acco..... 8:55 a.m.	
5 Coast acco..... 3:30 p.m.		1 Lim. Ex..... 5:00 p.m.	
2 Lim. Ex..... 7:50 p.m.		5 Fast Mail..... 10:25 p.m.	
Sunday Ex..... 7:50 a.m.		Sunday Ex..... 9:30 p.m.	

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

From March 22 to 29.

S. J. Heateteer	Wm. Thompson
P. H. Jenkins	A. G. Townsend, 1
Ellen Burton	J. L. Owens, 1
H. Taylor	J. W. Turner
Eliza Cruse	T. Scott
J. J. Chilverat	J. S. Forie, 2
Eli Brown	H. C. Barnes
N. Kyles	H. J. Carter
A. A. Lacy, 1	W. H. Smith
B. G. Smith	E. S. Martin
T. P. Page	L. D. Williams
P. M. Burke	D. B. V. Walthall
E. D. Goddings	Andrew Porter, 2
N. B. Blackman	H. A. Sorrell
H. W. Weakley	Thos. Carter
C. Monroe, 2	J. J. Garrett
G. J. Dobson	H. Primm, 2
J. H. Matthew	S. H. Jordan, 1
R. Howze, 1	C. H. Brown
J. F. Prigmore, 1	W. H. Hundley, 1
V. M. Cole	J. H. Holden
Wm. White	G. S. Helm
J. T. Hayward	J. D. Brightop
Ellen Groves	R. P. J. Green
R. H. Duncan, **4	A. S. Williams, 1
A. Merida, 1	J. D. Gibson
W. Hartley Jackson	W. McNeil, *1
J. H. Carter	E. Hutchins, 1
F. D. Bowers	W. R. Buttler
J. S. Ferguson	P. P. Wright
Thos. Harris	J. H. Augustus
J. H. Anderson	Mrs. A. D. Key
H. A. McClellan	David Harrison, *1
E. D. Reid	A. Handy
J. M. Walton, *1	Josephine McDade
S. C. Gill	W. H. Brown
L. J. Little	S. A. Hinger
Eli Brown	D. Ray
S. N. Nelson	A. E. Giggs
W. H. Mosby	B. F. Whittaker
W. M. Lester	B. M. Hubbard, *1
J. M. Shumpert, 3	B. J. Robertson
Mrs. J. R. Crump	N. Toole
E. D. Wesley	James Ford, 1
B. F. Gandy, 1	W. H. Jones
G. A. Shanklin, 1	A. B. Venable
S. H. Cannon	J. I. Gilmore
J. A. Tircuit	F. C. Blundin
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F. Parker, *6	

* Yearly

** Part Yearly

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CONFERENCE NOTICES.

NEW ORLEANS NORTH DISTRICT. Second Round.

Asbury	April 28 29
Ponchatoula	May 1 2
Thompson	May 3 4
St. Matthew	May 5 6 9
Scott Chinn	May 7 9 10
Gretna	May 11 13
Wesley Chapel	May 14 16
Union	May 16 17 39
Minden Chapel	May 18 20
Mt. Zion	May 21 23 24
Pleasant Plains	May 23 25
Balltown	May 29 30
Franklinton	May 30, June 1
Lee's Creek	June 3
Slidell	June 5 6
St. Johns	June 12 13
St. Charles	June 11 13
Luteher	June 18
White Hall	June 19 20
Mandeville	June 23 24
Island	June 26 27
Darrowville	July 6 to 11

Dear Brethren: Our District Conference will convene on the 7th of August, 1897, at Darrowville, at 9 a. m. We expect all members to be ready to report their work, and I hope the preachers will report their benevolent collection on the second day of the session. Every officer will come prepared to subscribe to the Southwestern Christian Advocate. Let us come prepared to have a good time.

S. Duncan, P. E.

MERIDIAN DISTRICT.

Second Round.

Haven	April 17 18
Meridian	April 17 18
St. Paul	April 24 25
Chunkey	April 24 25
Collinsville	April 28
Daleville	May 1 2
Fort Stephen	May 8 9
DeKalb	May 11
Philadelphia	May 15 16
Scobu	May 22 23
Lauderdale	May 26
Hickory	May 29 30
Lake	June 2
Conehatta	June 5 6
Garlandville	June 9
Missionary	June 12 13
Pandling	June 16
Lake Como	June 19 20
Enterprise	June 23
Mt. Jordan	June 26 27

A. M. Trotter, P. E.

After a Day's Hard Work

Take Horsford's Acid Phosphate.

It makes a delicious drink and relieves fatigue and depression. A grateful tonic.

Bro. Hubbard, P. C. at Napoleonville says that the first question taken up at his Stewards and Leaders Meeting, under the head of "Miscellaneous business," is the matter of the Southwestern. That is a good idea.

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MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

LAFON OLD FOLKS' HOME.

At the monthly meeting of the Lafon Old Folks' Home, this city, held March 8th, 1897, the Kings Daughters of Mt. Zion church presented the old folks eighteen garments. Mr. George W. Jackson made the presentation speech in his jovial way. Presiding Elder Duncan responded in behalf of the local board. God bless the Kings Daughters of Mt. Zion church. Come again sisters. M. J. Nickerson, Secretary of the Local Board.

A Pensioner's Plight.

CHRONIC DIARRHOEA, RHEUMATISM, NEURALGIA, DYSPEPSIA, CURVATURE OF SPINE.

What Pink Pills Did in the Way of Cure.

From the Times, Kansas City, Mo.

Robert H. Hunter is an old veteran of Arlington, in the territory of Oklahoma, who, after 33 years of helpless suffering, is now so far rejuvenated that he has taken up a quarter section of land "to grow up with the country," as he says.

In 1863 Mr. Hunter was serving at the front in Co. G., 1st Mo. Cavalry, and while on a long forced march was 10 days and nights in the saddle during very rainy weather. He was, shortly after getting into camp, from the exposure he had gone through taken with such severe crampings and swelling of the limbs, that it was at first surmised that he had been bitten by a rattler or copperhead. The regimental surgeon was not of that opinion, but diagnosed it as a case of saddle cramp and acute rheumatism of a very severe type. Here is the old soldier's own story:

"The regimental surgeon informed my captain that I would not be able for some time, if ever, to ride my horse, so I was appointed commissary sergeant of the company, in which capacity I served until September, 1864, when from lack of exercise, owing to my crippled condition, I was taken with Chronic Diarrhoea. Neuralgia, dyspepsia, and curvature of the spine soon added their presence to my weight of woe, and at my discharge, I was a pretty badly used up man. Of course I was obliged to undergo medical treatment, and had numerous physicians who attempted to give me relief without success, and as the years rolled on, hope grew dimmer until I saw nothing that would assuage my suffering but the grave.

"Thus I dragged on a miserable existence until 1890, when to add to my misery I caught la grippe, and when that left me, all my diseases were emphasized, and my lungs became affected. I was not able to walk any distance, and when I came to Oklahoma in 1893, was too ill and weak and helpless to look at the quarter section I had taken up.

"In August, 1893, I read in a newspaper that Dr. Williams' Pink Pills for Pale People had cured the effects of la grippe in a great many cases, so I thought it could do me no harm to try them, and I did.

"Before I had finished the first box my cough was cured, and all pulmonary symptoms had disappeared, and my general health became better, especially my appetite and digestion. My heart, which had been irregular, missing about every third beat, resumed normal action, and my liver and kidneys began once more to do the labors for which they were intended. I continued to take the pills, and soon my right arm, which had grown useless, and my hand so nerveless that I could not grasp a pen, became much better, and eventually well. I can now use my right arm, hand and shoulder as well as ever. I can chop wood, and often walk ten or twenty miles, and I can plough a whole day.

"Life looks altogether different to me, thanks to Dr. Williams' Pink Pills, and with my pension, I hope to be able from my labors to lay up a little money. As I had entirely given up all hope of health, it may be imagined how happy I feel, and how changed the world looks. I have offered to pay for Pink Pills for others who cannot afford to buy them, as a debt of gratitude that I can thus partially pay, and I try to let every body know what the remedy has done for me.

"I am not able to express my changed feelings, nor could I if I had a far higher command of language than I now have. I hope that this testimonial may be the means of others knowing that there is relief for them in Dr. Williams' Pink Pills for Pale People.

(Signed) "Robert H. Hunter."
Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a

radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Scherectady, N. Y.

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Berean Beginner's Lesson Quarterly, 6 cents; for junior scholars.

Berean Intermediate Lesson Quarterly, 6 cents, for intermediate scholars.

Berean Senior Lesson Quarterly, 20 cents; for advanced scholars.

Leaf Cluster (Quarterly) \$4.00; colored illustrations of the lesson.

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EPWORTH LEAGUE

BIBLE STUDIES.

JANUARY TO JUNE, 1897.

Prepared by

EDWIN A. SCHELL, D. D.

Following the order of the Weekly Prayer-Meeting Topics for six months. An indispensable help for Devotional League Meetings. 12mo. Paper.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, APRIL 8, 1897.—Vol. 32 No. 14.

EATON & MAINS, Publishers.

HIS RECOMMENDATION.

By William Reed Dunroy.

"He dances well," so said the lookers-on
Who watched him in the mazy waltz,
Fair women smiled and waved their jewelled
fans;
"He dances well, whatever else his faults."

And so through life he danced his thoughtless
way,
Was welcomed by the idle laughing throng,
The open sesame, "He dances well"
As o'er the flowery path he tripped along.

But death reached out and clutched the dancer's
feet,
The merry music changed to dirge and knell,
And up to heaven's gate he carried in his hand
Their verdict of the world, "He dances well."

EDITORIAL COMMENTS.

Make some sacrifices for a good cause.

Not only have faith in God, but work for him.

Begin now and pray over the amount you are
to give to missions Easter Sunday.

Kentucky is having much difficulty in elect-
ing a United States Senator.

All shout and no work neither saves dying
men nor provides for the wants of the needy.

Recent cyclones in Texas and Oklahoma have
been quite destructive of property and not a few
lives were lost also.

Be sure to read our contributions from week
to week on pages 2-3. If you did not read those
of last week we advise you to look up your
paper and do so. Next week we publish another
excellent article by Dr. Fradenburgh.

Gen. Ruiz Rivera, Maceo's successor, has
been captured by the Spaniards in Cuba, and
may be shot as a rebel and bandit. It is expected
that Gen. Julio Sanquilly will be Rivera's suc-
cessor.

The liquor dealers of the United States are
making a grand assault upon the Christian Sab-
bath in the legislative halls of several States.
Christians should be on alert.—Ex.

Now brethren, if your paper is not coming to
the proper address or if there is anything wrong,
do not wait till the next session of your Confer-
ence, when we are trying to collect to complain,
but do so sooner.

Mississippi is to have eight Summer Normals
for her teachers, four for Negroes and possibly
four for whites. Those for Negroes will be lo-
cated at Jackson, Greenville, Kosciusko and
Holly Springs. A conductor's training school
is to be held for two weeks in June, beginning
on the 7th; the Normals ought to be highly in-
structive and helpful.

Some time ago the Northwestern and later
others of our official family announced that the
President would attend the Foundry Method-
ist Episcopal Church Washington. It is pos-
sible he did not see a copy of either paper mak-
ing the assignment mentioned for he and family
seem to be attending the Metropolitan just as
though an announcement to the contrary had
not been made.

SHOUT IF YOU WILL, BUT WORK YOU MUST.

Feel! Feel! Feel! Shout! Shout!
Shout! I feel happy; I do not feel happy. These
expressions properly characterize the whole of
some people's religion. Their religion is all
feeling, or perhaps we ought to say, "feeling"
is the thermometer by which they determine the
amount they have. We submit that a man who
has a clear conscience and is at peace with God
and man ought to feel happy, much more so
than one who is not in such an enviable state;
and yet we fear most of our pastors have met
persons who were very happy indeed, who en-
joyed neither peace nor a clear conscience. We
believe in the emotional in our religion, and in
the baptism of the Spirit, in fact we think these
have been prominent characteristics of our Meth-
odism throughout its marvelous history. Meth-
odists have always sung, prayed and shouted
just as they felt moved to do; their enthusiasm
coupled with firm faith in God, has brought them
victory, times without number, and their shout-
ing propensity has gained them the title of
"shouting Methodists." It is difficult to see how
we could have gotten on without our enthusi-
asm and our shouting. The world has grown to
expect these of us and it is seldom disappoint-
ed. But remember faith is an element of our
religion that must not be omitted.

But our history shows equally as clearly that
we have been a working and an aggressive
church. We have built churches the world over,
but along with the churches have been erected
schools and hospitals. The ignorant have been
instructed, the sick and afflicted administered
to, the burdened and sorrowing comforted, the
hungry fed, the naked clothed, and each and all
pionteed to the lamb of God which taketh away
the sin of the world. The people in all stations
of life and in every land have learned that Meth-
odists work as well as shout. The fact is, a good
Methodist, one who is really and truly convert-
ed to God and loyal to his church, must be "a
doer" as well as "a sayer." He may talk and
shout, but he must work; if he fails to do this,
his enthusiasm is hollow and empty and will
soon disappear, and his profession goes for
naught. We are great talkers of course, and to
this end we have our class meetings, our ex-
horters and local preachers. We start our peo-
ple to talking just as soon as we can get them
at it; we keep them at it through life and exhort
them to tell us just one thing more as they grap-
ple with death in the last moments, and begin
to taste of the joys of the glory land. "Brother,
tell me how stands the case with you as you
near the Jordan?" He whispers in reply, "It is
alright; Jesus is with me." Then his face lights
up with a smile of triumph and he closes his
eyes to wake in the world of Spirits bright. Yes,
indeed, we believe in talking, but we have no
faith in either the talker or the shouter unless
his works prove his sincerity. Tell us of some-
thing and go and do it, or go and do something
for some cause or some individual and come
and tell us. Do this, or else go and talk to peo-
ple who do not know you as we do.

Give us active, doing Christians, they con-
stitute Methodism in earnest; give us such as
believe it as much their duty to give and labor
for the conversion of the world as it is to pray
for the same; give us Methodists who are loyal
to their church and who make all of her great
enterprises a part of their own private business;
give us such as ask in prayer and earnestness,
"Lord, what wilt thou have me to do?" and then

by the help of God go and do what he directs.

With such Christians, we shall not only build
churches, hospitals and school houses, but bring
sinners all about us, and those in heathen lands
to know our God and His Christ.

CRITICISES THE METHODS AND TEACHINGS OF THE CATHOLIC CHURCH.

Rev. Joseph Vital, pastor of the First Italian
Methodist Episcopal church, this city, is deliver-
ing a series of lectures on the methods and teach-
ings of the Catholic Church. Brother Vital was
nine years a Catholic priest in Italy, but was
converted to Protestantism and was brought
here by Bishop Fitzgerald, and assigned to the
Italian work. He is a close student, an earnest
Christian and a hard worker. His mission is
fairly prosperous, but as a matter of course his
people are for the most part Catholics, and his
opposition comes chiefly from that source.

His lecture last week was well attended, the
audience was evidently in sympathy with him.
Among other striking passages, was this:

"It is not possible for a man to remain a Cath-
olic unless he consents to remain in blindness
and ignorance of the history of Christianity in
those ages. I tell you, don't believe in this blind
authority. Believe more in yourselves; believe
more in your own faculties; search the Scrip-
tures; have a personal knowledge of your faith;
have a personal religion with God; have the per-
sonal testimony of the Spirit of God in your
own hearts without waiting for the authority of
anybody. The Bible is the greatest text of ex-
perience for twenty centuries. The false rock
of the Romish Church and its affirmations and
all other affirmations and negations of Satan
have stumbled at the stumbling stone of the
Bible and its Christ."

A CALL FOR AN EDUCATIONAL CON- VENTION.

We desire to call special attention to the call
for an Educational Convention to be found on
fourth page in our Educational Column. This
is the age of conventions; every trade calling
and profession manages to hold some kind of
conclave for the purpose of furthering their in-
terests or exchanging views as to the proper
development of the line of business in which
they are engaged. While there is a National
Teachers' Association in this country and a few
Afro-Americans attend it, it is altogether fitting
that the teachers of this section engaged in a
work that has its peculiar difficulties and en-
vironments should meet and consult on such
matters as have special reference to their great
work.

We trust all our Southern exchanges and
those that circulate in the South will see to it
that this call has the widest circulation possible.

Dr. Cain, of Texas, and all other intelligent
Negroes, are to be congratulated on the success-
ful termination of his suit against the Sleeping
Car Company. Strange such a thing should oc-
cur on the International and Great Northern R.
R., which, as a rule, is very fair in the provision
made for Negro patrons. If reports are true,
the Doctor is not the first passenger some em-
issary of the railroad has managed to get out
of the Pullman in that same section of the coun-
try, but we are gratified that in his case, they
tried it once too often.

OUR CONTRIBUTORS.

REASONS FOR TEACHING THE NEGRO BIOLOGY.

(Continued from Last Week.)

By Prof. C. H. Turner, M. S.

(In that portion of Prof. Turner's article published last week, he discussed the reasons for teaching Biology; this week, he takes up the method of teaching it.—Editor.)

In the "Outlines of Methods for Georgia Teachers for the Summer Institute for 1896," Professor D. L. Earnest has said:

"There is a college where science is taught from books; botany is studied, but neither eye nor hand is laid upon plant or flower; physics is learned, but the lightning flash and thunder roll comprise the experimental work; chemistry is memorized, but aside from being bathed in God's pure air, and put to sleep in stuffy classrooms, the pupils know not even gases; astronomy is taught with the eye of the pupil fastened upon the book, and there is no uplift of the soul towards the forget-me-nots of the angels' that adorn the arching blue of heaven!"

It is a sad, sad fact that at the close of the nineteenth century there are still colleges where the sciences are taught from books only. This paper does not decry the use of books. Books are valuable when rightly used. Yet, with Huxley, this paper does most emphatically aver that "nobody will ever know anything about Biology except in a dilettante, "paper philosopher" way, who contents himself with reading books on botany, zoology and the like. * * * You may read any number of books, and you may still be almost as ignorant as you were at starting, if you have not at the back of your minds the change for words in definite images which can only be acquired through the operation of your observing factors on the phenomena of nature."

Biology, to be a benefit, must be taught by the laboratory method. The student must dissect, examine and compare animals and plants for himself and draw his own conclusions. If Biology cannot be taught in this way, it had better not be taught at all. Well do I know that there is not sufficient time for the student to dissect all the different kinds of animals and plants in the world; but there is sufficient time to dissect types of all the animals and plants in the world.

Biology, in the form of simple object lessons, should be taught in the grades; but it is in the high schools and colleges where the principal work should be done.

Each high school and college should have a laboratory well equipped with dissecting instruments, injecting syringes, microtomes, chemicals, incubators, sterilizers, simple and compound microscopes, models, charts and an enthusiastic man who has been thoroughly trained in modern biological methods. In such a laboratory, which should be used exclusively for laboratory purposes, the students should spend several hours a week dissecting and studying types of animals. These laboratory exercises should be supplemented by dictations, lectures and recitations.

It is a sad fact that many of the schools open to colored youth have no such laboratory; why this is so we do not care to say. One thing, however, is self-evident, if Negro young people spend the same amount of time in school as their anglo-saxon brothers, they ought to receive the same kind of instruction and ought to have the same facilities for study.

It is to be hoped that some of the Negro higher institutions of learning compare favorably with any in the land; and it is the duty of Negro educators and preachers to see to it that the methods used in all of our higher institutions of learning are, not the best methods of fifty years ago, but the best methods of to-day. It is the duty of all Negro teachers and preachers to see to it that all of the Negro high schools and colleges are equipped with the proper apparatus and the proper men for teaching Biology and other sciences by the laboratory method.

Clark University, S. Atlanta, Ga.

THE HOME IN CHRISTIAN CIVILIZATION.

By Rev. J. P. Franklin.

The home is the Christian's foundation upon which is built his true idea of Christian civilization, and aims through it, at the transformation and regeneration of the world. The home perhaps, is the one place in all the world in which is concentrated the greatest amount of interest. Next to the true idea of religion the love of home is the greatest sentiment that can engage the mind. The true idea of home begets patriotism and true patriotism, begets that love for mankind in general, which precedes and is necessary to the spread of Christian civilization. It is like the isolated chord of an instrument that is dead to every other note of a chord until it is in unison with its fellows. So it is with many a blighted mind, insensible to every touch, save that magic idea—home. As one has said, "It is the budding plan of all true virtue." And we may add with pertinency, it is the genesis of all true civilization. The laws of Nations are but reprints of their domestic codes. The lessons learned around the hearth fires, and the principles inculcated, are the instruments that shape the destinies of republics. It is the influence of the home that lives in the heart of empires, while the parental discipline is rehearsed in the sentiments of Kingdoms. As said by another, "Great nations are but magnified homes and Parliaments; are but hearthstones on a large scale." The great men and women, who have left an individual print upon the page of history, were not reared nor molded upon the battlefield, but in the arms and by the fires of the greatest of educators—the home. Be the home great or humble, they in no period of their lives, whatever their positions, have ever forgotten the lessons and influences there taught.

Consider Mr. Wesley. Where think you were laid those undeveloped powers the accomplishments of which when compared with the grandest works of man, leaves them but a shadow in the scale of creative genius. Napoleon apprehended well the importance of the instruments that are to shape the destinies of nations, when he said, "The great need of France, is mothers." We would emphasize this sentence; because, if they would play their part well, upon them more than any other member of the home depends the care of the little ones that are to shape the destiny of mankind.

Mohammed, who, a terror to purity, righteousness and Christian civilization, had this idea in mind, when he said, "The home of paradise is at the feet of mothers." The homes are: the nation's only hope for the purification of mankind. It is here that those salutary agencies which God has entrusted to man for purest life and living are free from contact with unbridled selfishness. The homes are the tablets upon which are written the introductory pages of a nation's civilization and history. We therefore, should beware of the neglect of the home more than any other national evil.

If the home is to yield such an influence for good, how important is its place in Christian civilization? To be destitute of good Christian homes, is to be destitute of that which is most vital as a fundamental principle of Christian civilization—the sentiment of religion. From the purity of the home comes the purity of the Church and State. Why? Because, in proportion as there are families of high Christian civilization in their life and practice, will a Church community advance the Master's cause. Therefore, pure homes are parts which when brought together, will make up that pure church assembled in holy conversation. Now, if the love of home is the strongest sentiment of man's soul, it was created there for a judicial purpose. As the strongest sentiments of the heart have their corresponding external objects, and as man has not and cannot originate love, especially that which exists in his truest constitution; and is a needed element of nature, we are led to see that this strong sentiment of home bears the evidence of its divine origin. So important is the affinity which the home holds to the best human needs that every soul craves and must have a home. Though many are destitute of a home, yet out of the imaginable material of their own creation, they rear an edifice which is demanded by the necessity of their being. What

Christian civilization will be to-morrow, depends on the homes of to-day. All robbery, murdering, immorality and licentiousness are tokens of a deceased home life; yet the home is the most vital and central agency for the up-building of man. All the degradation, vice and immorality of this and other lands would perish in a day, if their tap root did not reach deep into the home soil, the very foundation of Christian civilization. But notwithstanding the crimes that do now exist they would be infinitely multiplied, if the influence of the home were not ever present to check such excesses.

Instead of priest craft lifting civilization to an exalted Christian civilization, Celibacy and Monks, as the records prove were in reality mighty factors in bringing it down to moral degradation; and what was intended to be a power to bring the world in closer affinity to God, became a curse. The many homes in Apostolic times that invited and entertained the Christians with their hospitalities and love and trained their children in the knowledge of the Scriptures of the blessed Christ, and to lives of purity and holiness, prove beyond a reasonable doubt the place the home has held and ever will hold, until the last faithful son and daughter of earth shall reach the home eternal in the heaven.

Lumberton, N. C.

SOUTH CAROLINA NEWS AND GOSSIP.

The editor of the Southwestern said in his notes on the South Carolina Conference that an account of its late session in Columbia would be written up by one of its own members. And we have been looking and watching every issue of the paper for that report, but thus far we have looked in vain. At that Conference, the writer was present, and knows for a fact that at least five ministers were elected reporters for different papers including the Southwestern, and only one reported the proceedings of the Conference, and that was Rev. I. E. Lowery, who reported for his own paper, The Piedmont Indicator. For the past two years, this was the only paper that published anything like full reports of the proceedings of this Conference. And yet the leading daily papers of the State, as well as the official organs of the church, are always glad to give to an interested public the news from the Conference. They even tender us the use of their columns, and invite us to report for them. And the Conference in good faith, elects every year an able staff of representatives as reporters for the different papers, and we look for their reports, but look and wish in vain. And yet, it is a fact that there are 40,000 members in the State, to say nothing of the church at large, who are always anxious to see and read these reports. Then again, it helps the cause of our Methodism to let the world know what we are doing. Mr. Editor, it is a shame that we do business in this way. The four or five young ministers who were elected reporters at the last Conference, and failed to perform the duties of their office, are the laziest and most trifling set that ever graced or disgraced the reportorial staff.

The appointment of a white man to serve Centenary in Charleston has caused a great deal of talk. The action of the church in rejecting her own color and asking for a white man has been severely criticized by the colored press in the State, and out of it. All denunciations condemn her course. We learn that there has been considerable confusion in the congregation ever since. It is simply the triumph of the minority. Nobody blames the Bishop. He simply did what he was asked to do. They said that there was no man in the South Carolina Conference capable of filling their pulpit. And the fourth quarterly Conference elected a delegate to go and ask for a transfer, and everybody understood that it was to be a colored man. Such a man as Dr. Hammond, or Dr. Lyon, or Dr. Thomas, or Dr. Hays, or Dr. Hagood, or Dr. Albert, but the delegate represented that minority faction, which said that these men were all too dark for them, they wanted one more of their own color, that is, one with a white skin. And the delegate took advantage of the situation, and asked for what he got.

But the church, in a sense, is badly injured. The whole South Carolina Conference is now

bitterly opposed to her. The church can never now expect any honors or favors from the Conference. None of her brilliant laymen—such as Holloway, Boyden, McBeth, Carr, Blaney, Mackey, or Grant—need ever expect or hope to go to the General Conference. The ministers pretty well control the lay vote of this State, and Centenary may always expect hereafter an organized opposition to her and her aspiring sons. And yet, her laymen are among the most intelligent laymen in the State, and would be honored representatives in any General Conference. But from this on, none of them need apply. It is too bad, but this is the true condition of things down this side. But we hope that it will all work for the better. It is our belief that in some mysterious way, good for the church and the Conference will result from it.

And now, Mr. Editor, as nothing has been said of our Conference through the Columns of your paper except what you said editorially, allow me to say a word of the same in conclusion.

First, I wish to congratulate you on your able editorial on the South Carolina Conference, and especially for the manner in which you handled that Centenary matter. That editorial has done more to make friends for the paper in this State than anything that has been published in its columns in five years. Thank God, we have an editor once more who is not afraid to speak out for the rights of the colored man in the M. E. Church. South Carolina will stand by you. You can depend upon that.

At the last session of our Conference, we were favored with the largest number of distinguished visitors we have ever had in all our history. Two bishops were present—Hurst and Walden. Then there were Dr. Hamilton, Dr. Spence, Dr. Hard, Dr. Curtis and Dr. Scott, all of whom made eloquent speeches. I forgot to mention Dr. Thirkield. God bless him, for he is one of the colored man's truest and best friends. After listening to these grand men, a presiding elder of the A. M. E. Church, who has been one of our bitterest foes, said that the old M. E. Church is doing more for the elevation of the Negro than any other Church in the world. I heard him make this remark myself. It was certainly a grand Conference, and will be long remembered by all whose pleasure it was to be present and witness its proceedings.

J. Cynddylan Jones.

Heaven's Gate, S. C.

THE NEW CHURCH AT LEXINGTON, VA.

By C. K. Newman, A White Friend.

Lexington has a world-wide reputation for its noble institutions of learning, its generous, law-abiding and energetic people. Many improvements have been made recently that have added much to the beauty of the town, one among many is the erection of Randolph Street M. E. Church.

This beautiful and commodious house of worship has but recently been completed and is indeed an ornament to the town.

The building, which is artistic in design, is one of the most substantially built churches in the place, and presents a beautiful appearance, both inside and out. The building is of brick, and the inside finish is of a beautiful design. The ceiling is constructed in such a manner as to give it a very massive appearance; the windows are of the finest cathedral glass, and the walls plastered throughout with the best Adamant plaster, and, as a whole, the interior presents a very beautiful appearance.

The whole is the outcome of a work begun several years ago and prosecuted with much diligence to a final completion, under the ministry of the Rev. Chauncey I. Withrow, A. M. He entered upon the work in September, 1895, and with great zeal, put his whole soul into the work, and toiled on day after day aided by the Board of Trustees, and the several societies of the church. He soon won the hearts of his people, and by his faithful labors greatly revived the work, and to-day, this beautiful edifice stands as a monument to the noble work he has so successfully carried through.

Mr. Withrow started this work in a period of financial stringency, but he has carried it through with much success and has complied with the contract in every particular.

Mr. Withrow has made many friends during his stay in Lexington, and we note with pleasure, his return to this charge for another year. Lexington, Va.

APPOINTMENTS OF THE CENTRAL MISSOURI CONFERENCE.

SAINT LOUIS DISTRICT.

J. Will Jackson, P. E.

Bowling Green	Jas. L. Smith
California	Supplied
Curryville	Geo. Grady
Clarksburg	J. P. Bishop
De Sota	A. S. Palmer
Elsbury	Leroy Woolridge
Farmington	Wm. McCutchen
Forestell	A. W. White
Frankfort Ct., Sup.	G. W. Ball
Fredericktown	William Divers
Ft. Madison, Sup.	J. Will King
Hannibal and Pittsfield	W. R. Rivere
Ironton	John H. Nolan
Louisiana	A. H. Higgs
Montgomery City	S. L. Evans
Quincy	Supplied
Rolla	H. A. Henley
St. Louis, Bridge	F. H. Small
St. Louis, Elliot Avenue	W. H. H. Brown
St. Louis, St. James Chapel	B. McCain
St. Louis, Wesley Chapel	H. H. McAllister
Baden	Supplied
Troy	T. H. Lockwood
Warrenton	William H. Bohanon
Wellsville	L. E. Hayes

SEDALIA DISTRICT.

R. Davis, P. E.

Arrow Rock	A. Coleman
Centerview	Supplied
Clinton	R. Rush
Georgetown	H. G. Gibson
Higginsville	Supplied
Holden	Supplied
Hughsville	Supplied
Knobnoster	D. Bruce
Lamont	H. Baker
Lebanon	J. W. Thomas
Lexington	C. M. Keeton
Malter Bend	B. Steele
Marshall	J. W. Brown
Newtonia	Supplied
Odesa	Supplied
Oceola	F. C. B. Washington
Sedalia	J. A. Dorsey
Sedalia Ct.	W. J. Deboe
Slater	J. W. Hughes
Smithton	A. Abanatha
Springfield	R. H. Smith
Springfield Mission	Supplied
Sweet Springs	C. Tays
Tipton	R. G. Smith
Warrensburg	W. F. Abbott
Wellington	Frank S. Bowles
Windsor	Supplied
Versailles	J. W. Jackson

ST. JOE DISTRICT.

J. J. Clark, P. E.

Armstrong	G. W. Patton
Columbia	W. H. Wheeler
Des Moines, Sup.	T. A. Clark
Fayette	H. South
Fulton	W. H. Whitmore
Fulton Ct.	William L. Lee
Glasgow	J. H. McAllister
Glasgow Ct.	L. F. Payne
Higbee and Yates, Sup.	J. G. Densmore
Huntsville	D. Smith
Independence	J. T. Knappe
Kingston, Sup.	R. B. Williams
Kansas City, Asbury	G. B. Abbott
Kansas City, Burns	C. W. Holmes
Kansas City, Clark, Sup.	M. Deny
Lincoln	E. P. Gieger
Moberly	J. S. Cravens
Mexico	G. W. Reeves
New Franklin	G. A. Maston
New Bloomfield	T. L. Francis
Oskaloosa (Iowa)	J. S. Burton

Richmond	O. A. Johnson
Steargeon, Sup.	W. E. Wilson
St. Joe	F. L. Donahoo

TOPEKA DISTRICT.

R. E. Gillum, P. E.

Alma and Warmego, Sup.	T. H. Jones
Atchison and Valley Falls, Sup.	W. P. Dovy
Burlingame, Sup.	M. T. Hooks
Butler and Harrisonville	B. D. Dixon
Chetopa	J. W. Patton
Carthage	W. C. Ellis
Coffeetown	W. A. Ray
Dunlap and Emporia, Sup.	W. L. Mallory
Ellis	James E. Williams
Ft. Scott	James R. Anderson
Independence	Isaac W. H. Terrell
Joplin	S. E. Saunders
Kansas City, Kansas, St. James	W. H. Smith
K. C. Mission, Sup.	Isaac Haynes
Lawrence and Bonner Springs	D. Cole
Manhattan and Warmego	J. J. Cabbie
Mound City, Sup.	G. W. Wynn
Mount Vernon	John W. Grant
Ossewego	L. Thomas
Rosedale, Sup.	D. F. Martin
Salina	J. W. Zellander
Topeka, Asbury	Daniel Mitchell
Mt. Olive	H. H. Lucas

NERVOUSNESS OF CHILDREN.

Dr. Cyrus Edson, health commissioner of New York, has been giving his views on the nervousness of children. According to him, the responsibility for having the rising generation strong enough to bear the burdens of coming years, rests entirely with parents and guardians. The bodies of the children may be so developed as to be made capable of resisting any future strain which may in reason be placed upon them, or their nervous systems may be so stimulated as to unfit them utterly for the practical work of life, long before they enter upon it.

According to Dr. Edson, each child's frame has in itself a gauge or safety valve by which may be certainly discovered whether or not the strain imposed is a too severe one. In children far more than in grown people any disorder will show itself in the stomach and in the lack of the desire for food. Any marked loss of appetite in children is a certain indication that something has gone wrong somewhere. This danger signal of capriciousness or failure of appetite is the most common and valuable given by children. If proper attention be not paid to it, and proper precautions taken to remove the source of danger thus indicated, the results will be seen in the after lives of the children. They will grow up with the nervous forces greatly impaired and less able to bear the attacks of any disease which may threaten them.

While willing to admit that there may be a question as to whether or not the school hours of the day are too long for the majority of the children, Dr. Edson has no hesitation in asserting that the amount the children are required to learn is far too great for their physical well-being. The process of adding to the list of studies has gone on steadily, until now the children are forced to absorb an astonishing amount of information. There are other important strains on the nervous systems of the little ones which play an important part in their lives. Late hours are one of the most serious drawbacks of the age. Children need all the sleep they can get; and if parties, theatres or books are allowed to interfere with their much-needed rest, disastrous results may be expected to follow. Undue excitement of any kind should be carefully avoided, especially that of a sympathetic excitement which comes to them from the excitement in the lives of the grown up people around them. Blood-crudling stories and harrowing tales may throw them into a fever of nervousness, and should be strictly avoided. They should have plenty of rest and plenty of play and plenty of everything likely to develop their strength.—Times-Democrat.

EDUCATIONAL.

A CALL FOR TEACHERS' CONVENTION.

(Exchanges please copy or announce.)

To the Colored Teachers of the South:

In his evolution, the Negro, has exhibited an adaptability to 19th century conditions that has claimed the attention and won the admiration of the world. He has won for himself, in spite of his discouraging environments, no mean place among the recognized factors in the development of the century, and has demonstrated the possession of inherent powers adequate to his own elevation; and every day produces fresh instances of his ability to grapple with the master problems in science and art, and in social and economic conditions, that were claimed to be the peculiar province of the dominant race. Patient, conservative, and full of faith, he has gone on, working out his own destiny with the experience of his white friends to guide, until he is now recognized as a mighty force for good or evil to the country. This force the State governments recognize, and that it may work no evil, generously and wisely provide for his education. Here paternalism begins and ends, as it should. But, fellow-teachers, do you not know that this paternalism is assumed to represent the natural and necessary mutual relation between the races in this country? That while the Negro is a worthy and important member of the body politic, and a necessary factor in the industrial life of the nation, he lacks the one essential to his elevation to the front rank among the races of the earth—Organization? It has been claimed by high educational authority, that this is the distinguishing mark of his inferiority as a race.

The fact that Negroes of the United States, and particularly of the South are practically without organization, except as churches and secret societies, seems to give color to the claim, and has furnished some of its representatives food for serious thought. If the claim that we cannot effect and maintain organization among us is to be disproved, and if, as history and experience show, the phenomenal development of this nation is due to the splendid and powerful organizations encouraged and maintained, patriotism, race pride, no less than considerations of personal advancement, dictate that this line of action be entered upon by us without delay; and by what body more fittingly than by the teachers of the South—the moulders of more than nine-tenths of the Negro youth of the country. Here he must work out his destiny, and here experiments, to be valuable, must be tried.

The white teachers of the country are thoroughly organized into national, State and subordinate organizations—compact and effective. The colored teachers of the South are almost entirely without organization. There are in the South today 27,081 colored teachers in the public schools, directing the minds of 1,441,282 Negro children. If to these numbers be added the 1,549 teachers, and 37,102 students in the 162 higher institutions of learning for the colored race in the South, we have a total of 1,478,384 Negro children and youth taught by 28,693 teachers, and yet these teachers are without organization of any kind commensurate with the territory covered, and the interests involved. This ought not to be. Texas, the empire State of the South, takes the initiative in reform in this direction. Her State Teachers' Association meets at Waco, Texas, on the 29th day of June next in its 12th annual session, at which time it is hoped to effect an organization of the teachers of the South. We, therefore, ask the progressive teachers of the South, favorable to the object, to assemble at Waco on the 28th day of June, 1897, and organize for themselves a Southern Teachers' Association. We request that the widest publicity be given to this call, and that the wide-awake and progressive in our profession exert themselves to secure a large attendance.

Texas hospitality is proverbial. Her 3,000 colored teachers will extend a hearty welcome to all who may come, and the citizens of Waco will guarantee them a pleasant time.

This call is made at the request of J. W. Tildon, of Waxahachie, Tex., President of the Texas State Association, who has been in correspondence with some of the leading educators of Texas and the South, and with most of the members

of the State Association, all of whom heartily endorse the object. Those whose names are hereto annexed have accepted the duty of placing the matter before the fraternity in the South.

Any information respecting the proposed meeting—respecting rates, routes, accommodations, etc., will be cheerfully furnished by President Tildon, or any of the signers hereto. It will be especially gratifying to the chairman of the committee, to hear from his fellow-teachers of the South on this subject.

H. B. Fry, Principal of Texas Deaf, Dumb and Blind Institute, Austin, Texas; E. L. Blackshear, Principal of Prairie View State Normal School, Prairie View, Tex; A. O. Coffin, Professor in Alcorn College, Miss.; I. B. Scott, Editor Southwestern Christian Advocate, New Orleans, La.; L. C. Anderson, Principal High School, Austin, Texas; F. W. Gross, Principal High School, Victoria, Texas; H. T. Kealing, Editor A. M. E. Review, Philadelphia, Pa.; S. J. Jenkins, Superintendent Texas D. D. and B. Institute, Austin, Tex.

TUSKEGEE (ALA.) NORMAL AND INDUSTRIAL INSTITUTE.

School will close this year on the 26th of May.

The tailor shop has been conducted nearly all the year by the graduates of our normal and tailoring departments respectively.

The school will make an exhibit at the Tennessee Centennial Exposition.

A friend has established a prize here of \$15.00 worth of books, to be given to the senior who makes the highest record in his studies during his senior year.

Isaac Fisher.

WOMAN'S DOMINION.

THE WOMEN'S APPEAL FOR ADMISION.

As the following names have, for the most part been sent in response to the request published in our Church papers, they carry with them much more weight than names attained to petitions by the ordinary method. Moreover, the majority of all who have sent their names have accompanied them with letters expressing strong feeling concerning not only the righteousness and expediency of the movement but also the injustice of the Church's treatment of her women. Very many of these are leading women in their communities and in the Church.

Only a very few of those whose names are given in the second list have expressed dissatisfaction with any part of the Appeal already published. The list is composed almost entirely of those who did not state definitely their acceptance of the Appeal as a whole or those concerning whom I was in doubt whether or not they had seen the full text of the Appeal. Names are coming in with every mail and the request for signatures is still in force. Names received from now on may not be in time for use at the present but they may be needed in the future.

Isabella W. Parks.

Additional Signers to the Appeal.

Mrs. L. D. McCabe, Delaware, O.
Mrs. W. H. Grogman, Atlanta, Ga.
Mrs. Jessie Mc. Pherrin, Kansas City, Mo.
Mrs. Florence Beebe Darling, Ogdensburg, N. Y.
Mrs. Mary E. Pengelly, Kalamazoo, Mich.
Mrs. S. O. Dunham, Kalamazoo, Mich.
Mrs. Nellie Stout Brush, Ottumwa, La.
Mrs. S. A. Stout, Ottumwa, La.
And many others.

A new solid idea was noted recently. Place some finely chopped cabbage, seasoned slightly with salt, pepper and vinegar, in cups made from the skin of a half lemon. In the top place a

little heap of rich yellow mayonnaise dressing. This is appropriate to serve in the same course with the meat.—Central Christian Advocate.

CREAMED BEANS.

A delicious and novel dish may be made of the ordinary small white beans such as are used for the famous Boston dish. Soak a pint of beans in cold water overnight. In the morning put them on the range in enough slightly salted water to cover them, and let them boil steadily until they are broken to pieces and not a whole bean remains. They may simmer all day without injury to them, care being taken to renew the water as fast as it boils away. One hour before the meal for which they are destined rub the beans through a colander; add to the pulp thus formed a white sauce. This is made by cooking together a table-spoonful of butter and 1 of flour, pouring a large cup of milk over them, and stirring until thick and smooth. Mix the bean pulp thoroughly with this sauce, and, last of all, add 2 well-beaten eggs, pepper and salt to taste. Beat all hard for a minute, turn into a buttered pudding-dish, sprinkle fine bread crumbs over the top, and bake in a hot oven until lightly browned. Serve at once. This dish will repay one for the little time and trouble necessary to prepare it.—Harper's Bazar.

Meat Pie.—Take two pounds of lean beef, trim off all fat and gristle, wipe with a damp cloth and cut into two-inch pieces. In a saucepan put one tablespoon of beef dripping, and when well browned add one heaping tablespoonful of flour and brown again. Pour in by degrees one pint of water or stock and stir until it thickens; add one-half of a tablespoonful of salt, one onion sliced, one clove and sweet herbs to taste; drop into this the cut beef, cover and simmer for two hours. Make a good pie-crust, roll it out and line it with a deep pudding dish. Take the meat from the gravy and arrange it in the dish, season it with pepper and salt; add a couple of hard-boiled eggs, some boiled macaroni, sliced potato or a few mushrooms may be added at pleasure. Cover with a crust rolled somewhat thicker than the sides of the dish, add a few spoonfuls of the gravy, brush over the top with beaten egg and bake in a moderate oven for an hour. In the meantime boil down and season the gravy to taste; when the pie is taken from the oven pour into it through a funnel a portion of the gravy, serving the remainder in a boat.

Where it is desired to utilize cooked meat the preliminary cooking is dispensed with, the meat cut into dice, seasoned to taste and arranged in the pie; some gravy is prepared separately, a little poured over the contents of the dish and the remainder as above.—Central Christian Advocate.

A lady who lives at this editor's house met a youth on the street whom she remembered as a boy in her native town. She was, of course, glad to see him, and said: "Isn't this Tommy, who used to dance for biseuit when a little fellow?" He replied, "Yes, 'um, but I'm too high for dat now." It is possible the boy thought she was going to offer him a biseuit.

The preacher of the gospel is a man of authority, called and authorized by his Master, the Saviour. In preaching, he delivers a message from Him, whose servant he is. Hence the delivery of this message should be characterized by that degree of authority and earnestness that will properly indicate its importance. A sermon to have its due effect and accomplish the good intended, must not be attended either by the word or look that says to the congregation, "Excuse me for saying this, I mean no harm." Of course the speaker means no harm, and if the message be delivered in the spirit of the gospel, and in the name of the Master, the people will understand clearly enough that it is not a personal matter in any sense.

The Total Abstinence Congress of Minnesota proposes to establish a bureau of information for the benefit of all temperance workers in the Northwest.—Ex.

OUR BENEVOLENT CAUSES.

MISSIONS

(Conducted by Rev. E. B. Burroughs, South Carolina Conference.)

SPEED AWAY.

Speed away! speed away! O ye heralds of light,
There are millions enshrouded in nature's dark night;
Who are willing to hear and the truth to receive,
But know of no Saviour on whom to believe.
O they're dying by thousands in sin every day!

Speed away!

Speed away! speed away with the message from heaven,
To all nations of men let the tidings be given,
That Messiah has triumphed, his foes are all slain,
And the earth as an Eden is blushing again!
O Saviour, let nothing this conquest delay!

Speed away!

—Rev. C. Cooke.

As Easter Day in all of its beauty and glory will soon dawn upon us, and as a large number, perhaps, a very large number, of our people are not familiar with the scope and extent of our work abroad, and do not therefore contribute as largely as otherwise they would, we have thought that nothing could possibly be more interesting to them at this time than an outline of the extent and sources of our work abroad:

The last annual report of our Missionary Society, giving a full and detailed account of the operation of the whole work, is a volume of over 425 pages. All the phases of this church work are clearly presented. The number of native workers, including ordained and unordained preachers, teachers, and other helpers, adherents, average attendance on Sunday worship; number of adult and infant baptisms, schools, students; number of chapels and parsonages, and their estimated valuation; amount of collections, for self-support and for benevolences, and many other items are reported in detail. The perusal of this report is full of information as to the stupendous work the church is actually doing. The following is only a glimpse of this work in foreign countries, without any mention of the various missions scattered all over the United States:

Africa.—Commenced in 1833. Organized as a conference in 1836. Members, 4,403. Probationers, 528. Appropriation this year, \$14,700.

South America.—English work commenced in 1836. Spanish house-to-house work, in 1864. Spanish preaching commenced in 1867. First annual meeting held in 1882. Annual conference organized in 1893. Members, 1,942. Probationers, 1,688. Appropriation, \$71,348.

1. China.—Foochow. Commenced in 1847. Organized as a conference in 1887. Members, 4,898. Probationers, 6,513.

2. Central China.—Commenced in 1868. Members, 578. Probationers, 276.

3. West China.—Commenced in 1881. Members, 73. Probationers, 67.

4. North China.—Commenced in 1869. Organized as a conference in 1893. Members, 2,300. Probationers, 1,726. Total appropriations for China, \$114,011.

Germany (North and South).—Commenced in 1849. Organized as a conference in 1856. Members, 9,540. Probationers, 3,331. Appropriations, \$30,350.

Switzerland.—Commenced in 1856. Organized as a conference in 1886. Members, 6,469. Probationers, 1,098. Appropriations, \$7,500.

Norway.—First missionary sent in 1853. Organized as a conference in 1876. Members, 4,736. Probationers, 509. Appropriations, \$12,760.

Sweden.—Organized as a conference in 1876. Members, 14,817. Probationers, 1,908. Appropriations, \$16,724.

Denmark.—Members, 2,636. Probationers, 314. Appropriations, \$7,589.

Finland and St. Petersburg.—Organized as

a mission in 1892. Members, 647. Probationers, 185. Appropriations, \$4,650.

India.

1. North India.—Commenced in 1856. Organized as a conference in 1864. Members, 13,244. Probationers, 22,170.

2. Northwest India.—Organized as a conference in 1893. Members, 9,504. Probationers, 18,789.

3. South India.—Commenced in 1872. Organized as a conference in 1876. Members, 617. Probationers, 465.

4. Bengal, Burma.—Commenced in 1872. Organized as a conference in 1886. Members, 1,099. Probationers, 1,283.

5. Bombay.—Organized as a conference in 1892. Members, 882. Probationers, 1,327. Total appropriations for all India, \$133,058.

Malaysia.—Commenced in 1886. Organized as a mission in 1889. Organized as a mission conference in 1893. Members, 281. Probationers, 141. Appropriations, \$9,378.

Bulgaria.—Commenced in 1857. Left without a resident missionary in 1864. Abandoned in 1871. Broken up in 1877. Renewed in 1879. Constituted as a mission conference in 1892. Members, 184. Probationers, 34. Appropriations, \$11,371.

Italy.—Commenced in 1872. Organized as a conference in 1881. Members, 1,352. Probationers, 538. Appropriations, \$41,000.

Mexico.—Commenced in 1873. Organized as a conference in 1885. Members, 1,874. Probationers, 1,994. Appropriations, \$48,500.

Japan.—Commenced in 1872. Organized as a conference in 1884. Members, 3,369. Probationers, 1,018. Appropriations, \$48,576.

Korea.—Commenced in 1885. Members, 325. Probationers, 492. Appropriations, \$14,576.

The following appropriations were made for the work in the United States:

Welsh	\$ 1,347
Swedish	30,701
Norwegian and Danish	19,838
German	41,731
French	4,024
Spanish	12,750
Chinese	9,615
Japanese	8,000
Bohemian and Hungarian	8,366
Italian	9,213
Portuguese	288
Hebrew	893
American-Indian	8,937
English-speaking	276,990
	<hr/>
	\$ 432,693
	586,800

Foreign Missions \$1,019,493
Grand total
Every item closely scanned, and the appropriations most judiciously expended.

INDIAN FAMINE.

An Appeal by Rockwell Clancy.

My last circular letter with reference to the terrible famine raging in India met with such a ready response from numerous friends that I am encouraged to send another circular letter. Will the Editor of this paper kindly give this letter a place in his columns; and will the readers of this paper who have sent us help accept our thanks, and the gratitude of large numbers of little children whose lives their donations have helped to save.

In looking over our records of the famine children who have come to us, I find that since September, 1896, we have received more than 2000 children in addition to those we had previous to that time. We have received in all 250 children; and finding it impossible to keep all who came to us, we decided to establish in our compound a depot for the distribution of famine children. From our depot we have sent 10 girls to a Presbyterian mission, 17 to an orphanage at Bareilly, 20 to our school at Cawnpore, 59 to the S. P. G. mission at Cawnpore and 35 to Ajmere. Our workers in the famine stricken villages are busy collecting orphan children. Yesterday two native Christian workers brought in 58 children, and have returned to their villages for more. I received a letter from a friend this morning offering us a lot of boys. A few days ago more than 50 girls passed through our station from Jabalpure

to our school at Aligarh; and on Tuesday 38 girls were sent on to our orphanage at Bareilly in addition to the 17 above named. We could, if we had the accommodation, take in hundreds of children. This famine gives a grand opportunity for filling our schools with boys and girls who have not yet been contaminated by heathenism. These children will grow up in the faith, and when trained for work, will go back to their villages to bring their relatives to the Lord Jesus Christ. I have been in India 13 years, and consider the present opportunity the best I have had for solving the great problem of India's salvation. Every child placed in the mission school helps to solve the problem. Great good will come out of this famine; because thousands of children are being rescued.

This work among famine children is purely a work of love; and only love of Christ can help one to do the disagreeable things which must be done for the children. They are brought to us in a terrible filthy condition, covered with vermin and sores, and sick and so emaciated that many of them can hardly walk. This morning I went out into the compound where the children are, and saw a native barber shaving the girls' heads as a sanitary measure; the next thing is a hot-water bath to which many of the children strongly objected, as they have not been used to soap and water. The few rags they have are burnt. For four or five days, they have to be fed on specially prepared food, as injudicious feeding will cause their death. At present we are devoting the most of our time to the care of our children. A physician supplies us with a large quantity of fever, and other mixtures; and all day long our compound is like a small dispensary. We have had remarkably few deaths, as not more than 6 children have died. It is almost impossible to keep them from eating food which would cause their death. They have an abnormal craving for solid food. A few nights ago a small boy not more than 6 years of age, while lying under his blanket near the box in which grain is kept dug a hole through the box, and was found shortly after eating raw grain; a large quantity was concealed under his blanket. The discovery probably saved his life. They are very deceitful about their food, and try hard to get an extra supply, stoutly declaring that they have not had anything to eat. It is pitiful to hear them crying for food, not understanding our kindness in keeping it from them to save their lives. It will be several months before they will be able to take food like healthy children. You can understand the patience and love required to go day after day caring for these little ones who have no ideas of the laws of health and sanitation, but He who said, "suffer little children to come unto me," has wonderfully softened our hearts towards these little famine victims; and when we have to send any away to other schools, it is almost as difficult for us to decide whom to send as if we were their parents.

When the famine began we had no money for the support of famine children; nor did we know where it was to come from; but week after week as the children have come to us God has sent us money through His people in America, France, England, and the colonies; and we believe that He will continue to care for His little ones. The cost of a child's support has risen from \$15 to \$20 a year, or from £3 to £4. Those wishing to help us may kindly send the money to me by foreign postoffice order, or by draft on London which can be had at almost any bank; if more convenient, please send your contributions to the Editor of this paper, giving your full address, and he will kindly send the money to me with the addresses of the donors with whom I will correspond. I shall be glad to send a photograph of famine children to every donor.

The number of people on Government relief works at present is 2,000,000. The Government is doing a great work in saving life. Thus far we have not asked any help from any famine funds given the Government. In addition to supporting children we are feeding a large number of people in the villages. Sir A. MacDonald, the Lieutenant-Governor, in a public address at Lucknow a few days ago stated that we are in the midst of the worst famine of this century.

Allahabad, India, Feb. 17th, 1897.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, April 18, 1897.

GENTILES CONVERTED AT ANTIOCH.

Acts 11:19-26.

Golden Text.—"Then hath God also to the Gentiles granted repentance unto life." (Acts 11:18.)

The news reached Judea that the Gentiles had received the word of God. When Peter returned to Jerusalem they of the circumcision contended with him because he had offered salvation to the Gentiles. The apostle spoke of the vision, of the men who came after him, of the command of the Spirit, and of the six brethren who accompanied him to the home of the Gentile. He also told of the revelation to Cornelius, the order given by the angel, and the message of the men sent to him. He related how, when he began to speak, the Holy Spirit fell on them, as on the Jews at the beginning. They spoke the praise of God with new tongues, and received water baptism. Peter told them he was too weak to withstand God. Those of the circumcision then glorified God for granting the Gentiles "repentance unto life." Note—The news of God's work spreads rapidly. There are those who desire only their race, and class, to belong to their church. Even the chief apostle came near apologizing for doing the will of God. Very selfish persons may rejoice when others are saved.

I. The preachers. 1. Those "which were scattered abroad." Stephen preached an advanced theology. Many were offended by it. A persecution arose. Disciples were arrested, imprisoned, scourged, and slain. They went everywhere "preaching the word." Note—Persecution usually gives strength to the cause persecuted. 2. Barnabas, the son of prophecy, "was a good man, full of the Holy Spirit, and of faith." He was an alien by birth, but a son by adoption. He had of this world's goods, but sold the same, and gave the proceeds to the church. He was tenderly loved by the saints at Jerusalem, and sent by them to exhort the brethren at Antioch to be steadfast. 3. After Barnabas had labored at Antioch for a season he went to Tarsus in search of Saul. That great apostle to the Gentiles, after his conversion, labored a short while in Damascus, then went into Arabia, and remained there about three years. He then returned to Damascus and preached the word there for some time. The Jews were confounded. They held a council and decided to kill him. The disciples let him down by the wall in a basket. He went to Jerusalem. The brethren there were afraid of him. But Barnabas took him to them and related the story of his conversion and preaching at Damascus. They received him. He spoke boldly in the name of the Lord Jesus. The Jews were aroused and went about to slay him. The saints took him down to Cesarea and sent him to Tarsus. There Barnabas found him and brought him to Antioch. For a whole year he assembled with the church and taught the people. Note—Young ministers should be well qualified for their work. Unpopularity, persecution, and seeming failure, may accompany their early ministry.

II. The places where they preached. 1. Phenice, or Phenicia, was a strip of country lying along the eastern shore of the Mediterranean Sea. Tyre and Sidon were its chief cities. The people were of the same race as Canaanites, and spoke a language closely allied to the Hebrew. They were architects and great ship builders. Writing in alphabetic form began with them. To them that were scattered abroad preached the gospel. 2. Cyprus is a large island, located in the northeastern corner of the Mediterranean Sea. It abounds in wine, honey, oil and wool. Salamis and Paphos were its leading cities. 3. Antioch was founded about 300 years before Christ, by Nicator who named it in honor of his father Antiochus. It was located on the banks of the Orontes River, about 300 miles north of Jerusalem. It soon became a flourishing city.

At the time of our lesson it ranked third among the cities of the world. Only Rome and Alexandria exceeded it. Its inhabitants generally were pleasure-seekers. There the gospel was successfully preached. There earnest pastors labored. From there the first missionaries were sent out. There battles were fought for the fundamental principles of faith. In the fourth century as many as 100,000 Christian dwelt there. Wars, pestilence and earthquakes, have reduced it to a mean town of about 6,000 inhabitants, among whom are some Jews and a few Christians.

III. The burden of their preaching. Those which were scattered abroad went everywhere "preaching the word." When the men of Cyprus came to Antioch they "preached the Lord Jesus." When Barnabas came to the same city he exhorted the disciples to "cleave unto the Lord." And Saul for a whole year assembled with the church and taught much people. 1. To the unsaved, the story of the life, death, resurrection, ascension, and intercession, of Jesus was told in a winning way. 2. To the saved, the doctrines of faith, repentance, justification, regeneration, adoption, assurance and entire consecration, were, no doubt, ably presented. Paul was a born debater. 3. The hand of the Lord was with them—the power of Jehovah aided them; the Spirit of God accompanied their preaching, and applied it to the souls of all earnest hearers, and caused them to turn to the Lord. Without the influence of the Spirit the preaching of even an apostle is in vain.

IV. The people to whom the preached. 1. At first they presented the way of life to none but Jews. These had the houses of worship, the sacred Scriptures, and the established customs of devotion. They and the Christians had many things in common. Jesus the Messiah was the rock that divided them. 2. By the Grecians, or Greeks, Gentiles are, no doubt, meant. The fact that Peter had preached to them, and God had granted them "repentance unto life," was soon known throughout the connection. Every herald of the cross now felt free to offer them salvation, and assure them it was not necessary to become Jews before they became Christians.

V. Some results of their preaching. 1. Conversion. "A great multitude believed, and turned unto the Lord." Faith and works go together. They believed and turned. 2. Steadfastness. They were exhorted to "cleave unto the Lord." They and God had become acquainted, fallen in love, and united in marriage. Let them now stick to the Person of their choice with full "purpose of heart." 3. Name—"The name was no doubt given them because they name was no pTnaCoat.moaChim2weremrfdlu were followers of Christ. It was not taken from His person, but from His office. Did the followers of Jesus assume this name? Not likely. They were known one to another as Disciples, Believers, Brethren, and Saints. Did they get it from the Jews, as the Puritans, Quakers and Methodists got their, through derision? Hardly. There is not enough hatred in it. They delighted to call them Galileans, or Nazareans. Was it given by the Gentiles? Probably. Not through love or hatred, but as a matter of necessity. Did God inspire Paul or Barnabas to give them this name? Very likely. He said to the apostate Jews, "The Lord God shall slay thee, and call His servants by another name." Again, "Thou shalt be called by a new name, which the mouth of the Lord shall name."

The drink bill of the United Kingdom for 1896, according to Dr. Dawson Burns, was £148,972,230, six and a-half millions in excess of the previous year's total. The absolute expenditure was greater than in any previous year, but the rate per head of the population—£3 15s. 6d.—was exceeded in each year from 1871 to 1878.—Ex.

A colored man near Hogansville, Ga., plowed up \$16,000 in gold recently. It is supposed the money was stolen and buried by the thief, as the indications were that it had not been in the earth very long.—Chris. Index.

Think that day lost whose slow descending sun views from thy land no noble action done.—Bobart.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

APRIL 11:—THE ADDER AND THE CUP.

(Temperance). Prov. 23: 29-32.

The lesson for this Sunday is a temperance lesson.

Let the League use it to advantage. Invite all to attend. Ask your pastor to preach a temperance sermon.

Sing temperance hymns, read a paper on Strong Drink and its effects. Alcohol, action and reaction on the system. Beer and its contents. Let some tell their own experience with drink; persuade others to stop drinking and see if the League can't accomplish some good in that direction.

Six Great Questions.

Who hath	{ woe?
	{ sorrows?
	{ woe?
	{ contentions?
	{ babbling?
	{ wounds without cause?
	{ redness of eyes?

These questions are asked because they are the result of strong drink. How can we vote to legalize a business that causes these awful results? No harm in drink! Ah, it's a sad mistake. Plenty of harm, not only harm but even death. Read this man's sad story, which we glean from "Good Tidings." "Wife, children, and over \$40,000 all gone! I alone am responsible. All has gone down my throat. When I was twenty-one I had a fortune. I am not yet thirty-five years old. I have killed my beautiful wife, who died of a broken heart; have murdered our children with neglect. When this bill (for it was written on the back of a two-dollar bill in red ink), is gone, I do not know how I can get my last meal. I shall die a drunken pauper. This is my last money and my history. If this bill comes into the hands of any man who drinks, let him take warning from my life's ruin."

Can you deny that the six great questions are true in reference to drink? Are we, as Christians, hostile to drink because of the good it's doing? No. But the harm! Drink is destroying the entire man. It is the companion of sin and death; they go together, they are in league one with the other. The foregoing story it only one out of a million. Why let it continue to deceive you? Stop now ere it's too late! You quote St. Paul's much-abused saying, "A little wine for thy stomach's sake, and thine often infirmities." By quoting scripture out of its connection you will be able to prove anything, but be honest, get the author's connections, the occasion for saying a thing, and see then whether or not you can find good ground to stand upon.

Wine in those days was used to heal and strengthen the same as "oil." Timothy was a sickly man, and not very strong; with infirmities, and you can see that he did not drink wine, else St. Paul would not have charged him to "take a little." He recommends it only as a medicine to effect the stomach, and not as used by the drinkers of to-day to effect the head. Then it was for the purpose of curing, not for killing.

Danger Signal:—Look not thou upon the wine when it is red, neither accept any of the tempting drinks offered you by your many friends. (?)

Several young sailors once visited a zoological garden and after seeing many of the sights, finally decided to visit the "snake pit." Arriving there they saw the many snakes wreathing and winding themselves around each other, and other objects forming a curious sight. One of the strongest and bravest of the sailors offered to catch one thinking no harm would result from it. Finally he succeeded. The snake coiled around the man's arm, played with him, seemed to be delighted. The other sailors enjoyed the sport. The snake continued to wind himself about the man, around his body, over his shoulders and arms and finally, snake-like, glided around the man's neck, and before the man could make an outcry, he fastened his fangs in the man's face, and tightening his coils, choked him to death in the presence of his friends.

Sad. But is not the serpent, drink, playing

and toying with hundreds and thousands of men, women and children to-day.

Are not their friends standing by and enjoying the sport? Are you not pleased that you can drink so much wine and yet it does not hurt you? Ah! Friend beware!

At the last it biteth like a serpent and stingeth like an adder. Not the first time, but "at the last."

Your friends say: "O, no harm, just once!" After you try it just once, have you contentment in the end? Are you happy after having spent the night in drinking and revelry? Are you at peace with yourself after leaving the bowl?

Are you yourself after much drinking?

Why are your eyes red, face flushed?

Will you show us a happy and prosperous drunkard's home?

Alas, they that tarry at the wine are in misery!

Woe overhangs them, sorrow ever lurks around. Contentions and strife holds full sway, and at last the bite comes; the sting of death; a soul is lost, an untimely end, hearts made sad and all life blank to the dear ones you have left behind. Don't drink any more!

Asbury Chapter, Franklin, La., is making the wheel go, and gives promise of a bright future. On last Sunday, a special sermon was preached to the League by their able and efficient pastor, the Rev. Wm. Porter, A. M., after which the installation of officers took place. Mr. F. S. Young, President; Miss L. P. Davis, Secretary.

For the purpose of thoroughly advertising the great International Congress of Leaguers to be held in Toronto, the General Secretary has prepared a "sticker" to be used on movable and immovable things. It is printed in colors and looks very neat at one end of an envelope.

They may be had of the Secretary, No. 57 Washington Street, Chicago, Ill., for twenty-five cents per hundred.

We can't be behind at Toronto. Get up a company of young Leaguers. Go to the Convention. Learn of others that are great, and help to mould right sentiment. One fare round trip.

Don't forget the new reading course. It's ready. Only \$2.00 post paid. Start now. If you can't afford to buy as an individual, let the League buy a set, and allow all a chance to get some of the precious gems of thought.

Can't we have more conventions in our territory? Have't we enough interest and care for the League to devote a few days in pleasant preparation for a more united and concerted action? Let Louisiana lead off. May we not arrange to meet at an early date and organize a State League? Let us have a few District Leagues. Who will lead off?

To the Officers and Members of the Epworth League:—The new Epworth song book called "Songs for Young People," which has long been expected and promised, has just been published. It is handsomely printed and bound, having a cover in bronze blue and yellow. It has sixty new pieces, eighty old and approved hymns and a fine list of the most popular present-day religious musical selections. There are some fine quartettes for young men and some splendid old and new selections for the little people—two hundred and seventy pieces in all, printed on two hundred and eight pages. The entire work of editorship has been done for the Methodist Book Concern, by Prof. E. O. Excell, whose own selections are known to Christian people everywhere and whose work compares favorably with the best work of Bradbury and Bliss.

The new book is a marvel of cheapness and sells for \$20.00 per hundred net. A sample copy of this beautiful book will be mailed post paid on receipt of 15 cents to any Epworth League president, secretary or social vice-president. It is a book for the millions and there ought to be a million of them soon in use. Let us all aid in securing its rapid introduction into every chapter.

Edwin A. Schell, Gen'l. Secretary.

W. X. Ninde, President.

March 29, 1897.

OUR YOUNG FRIENDS

MARK HANNA'S FIRST CAMPAIGN.

By Samantha Whipple Shoup.

In the Prospect Street School in Cleveland, in 1851, there was a principal of the pronounced drill master type. "Mind what I say and learn it as the book gives it," was his ultimatum—his ideal of the proper method to train character and mind. Among his pupils was a girl of thirteen who had the misfortune to be not only a genius, but one of a very peculiar type. The eyes of her mind were telescopic. She had the sweeping gaze, the daring imagination, the capacity of seeing wholes rather than parts, that mark the great generalizer. But few possess such a vision for the trend and significance of historical events, and such a perception of the spiritual significance of phenomena. But these very qualities made it difficult for her to perceive with accuracy matters of unrelated detail, such as are apt to constitute the bulk of school work under such a teacher as Mr. X. Telescopes are not well adapted to microscopic uses. Add that she was puny and timid, and it is small wonder that Principal X. formed the opinion—which he was at no pains to conceal—that the girl was little better than an idiot. As for the child, her soul was congealed and her intellect paralyzed in the presence of the terrible schoolmaster, and she scarcely pretended to recite.

But one day there came to the Prospect Street School a very young man, lithe and tall and slender, black-haired and gray-eyed, with a face at once strong and sympathetic. This was Emerson E. White, since one of the most famous teachers of the country, but then at the outset of his career. The Prospect Street School was to be divided, and Mr. White was to take charge of the new school on Clinton Street as soon as its building was finished.

Mr. X. courteously invited Mr. White to take charge of the class then in recitation—a class in the ever-memorable Colburn's Mental Arithmetic.

"The pupils have their numbers; read a problem and call on some number for the solution," he said.

Mr. White took the book, read a problem, and called on No. 8 to solve it.

"Oh!" said Mr. X. in disgust, "don't call on her; she never can do anything."

Mr. White glanced along the line, and at once identified No. 8—the sensitive, shrinking face drooping in an agony of shame and misery. He grasped the solution at once. "I will read it again," he said, gently, "so that you may be sure to understand it." He read it, slowly and clearly, then walked down the line of pupils and stood by No. 8, so that he was between her and Mr. X., the sight of whom, he perceived, filled her with confusion and terror.

"Now can you do it," he said, reassuringly; and to her own delighted astonishment little No. 8, who had never the courage to speak an audible word to Mr. X., spoke up distinctly and went through the solution without a hitch.

"The child came home from school that day perfectly transfigured," said her mother. "I could not believe my eyes when I looked at her."

Presently the Clinton street building was finished, and Mr. White came into the Prospect Street School, and read out the names of the pupils, who, by the division of the district, were assigned to him. Happy No. 8 was among them, and several other girls who have since become distinguished women, while the boys included Marcus Hanna, also Sylvester Everett, Albert Tuttle, two distinguished citizens of Cleveland, and in the lower class John D. Rockefeller and A. L. Bartholomew, now Judge Bartholomew, of Iowa.

One would suppose even a drill master might have discerned some signs of ability in that collection of young people; but Mr. X., perhaps, vexed at their evident pleasure, made the ungracious remark, as he surveyed the line of pupils:

"I don't begrudge you the lot; there isn't a scholar among them."

To his utter amazement, and the consterna-

tion of the school, timid, silent No. 8 turned in a blaze of indignation and cried:

"How dare you say such a thing? We will be twenty per cent. ahead of your school in two years! Mark it!" and walked out of the door.

The gauntlet had been fairly thrown at Mr. X.'s feet, and the Clinton Street School were determined to make good the challenge or perish in the attempt. Perhaps they would have succeeded in any case; but, considering the material of which most boys and girls are made, it is very doubtful whether their indignation would have held to the mark for two years of strenuous work if the born leader and organizer had not been on the spot.

Mark Hanna did not content himself with learning his own lessons. It was no individual triumph but a class victory that was needed, and that could only be won by concerted effort. For six months, by his arrangement and under his leadership, the class met out of school hours to drill each other in their lessons and strengthen the defenses. Emerson White did all that any teacher could to help and direct, but it was Marcus Hanna that kept the class all at work. There was a prize for drawing. Marcus agreed with a certain number of the class to go out early in the morning and sketch from nature. As surely as morning came there was Marcus under their several successive windows, throwing pebbles at the panes to awaken them. In short, he organized the victory in 1853, as he organized it on a larger field in 1896. No. 8's "Mark it!" was caught up as a sort of class catchword; and it was partly owing to the frequency and emphasis of Marcus's use of the phrase that his own name was shortened to the abbreviated form it has ever since retained.

The class won, of course. They beat the old school by the stipulated per cent., and Mark Hanna himself took the prize for map drawing.

As for little flaxen-haired John D. Rockefeller, in the lower class, his lessons were no trouble; he could learn them in ten minutes, and had abundant leisure and superabundant energy and enterprise to devise mischief. Emerson White frequently requested his kind assistance to put work on the blackboard, and so forth; but all the resources of pedagogical ingenuity were taxed in vain to find enough extra work to keep John D. Rockefeller out of mischief. In this dilemma Mr. White said confidentially to some of the girls: "We must all do our best to find things to keep John busy. Now when I send him to help one of you girls with your work, you must always need help." Thereafter when other employment failed, John Rockefeller was usually occupied in helping some of the girls to solve their problems or draw their maps—to the great advantage of the peace and prosperity of the school. Now, Emerson White, after a long and honored life, thirty years superintendent of the Cincinnati schools, organizer and president of the National Educational Association, etc., etc., is spending his declining years in a beautiful home in Columbus, O., the gift of John D. Rockefeller, in grateful recognition of the teacher who knew how to manage a mischievous boy.—Independent.

DANCES HERSELF TO DEATH.

New York.—Fanny Alward, 24 years of age, an actress, died in Brooklyn yesterday. Two years ago Miss Alward, despite the wishes of her father, who is said to be wealthy left her home in Memphis, Tenn. Her natural ability for dancing earned her a livelihood and comparative success.

A Mrs. Hall, a friend of the girl, after a long search found the girl's body in an undertaker's establishment. Then she learned that Miss Alward had gone to Dr. Hoffman, in Brooklyn, who sent her to a sanitarium in that city, where Dr. Hoffman declared to-day that the girl had simply danced herself to death, and that the case was not suspicious in the least. In accordance with telegraphic instructions from the girl's father her body will be sent to Memphis for burial.—Ex.

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I. B. SCOTT, D. D.,.....Editor.

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2. In sending matters for publication write plainly on one side of the paper, and make your communication as short as the subject will allow.

3. In ordering the address of a subscription changed, give name of the old postoffice as well as the new.

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6. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

THE INTERNATIONAL CONVENTION.

Let all Epworth Leaguers who can possibly do so, make their arrangements to go to the International Epworth League Convention, to be held at Toronto, Canada, July 15-18. We are in communication with the railroad people for a special Southwestern Christian Advocate train from this point at as low a rate as possible. As soon as we get final instructions, we shall let you know. There will be no financial advantage to come of the venture for the paper or any one connected with it; we simply desire to have the young Methodists of this section enjoy the privilege of attending the greatest gathering of our young people ever held on this continent.

A machine has been ordered to trim the edges of the Southwestern, so, as one correspondent puts it, it will open like a book, but it is slow in reaching us. Meanwhile, let those who prefer to have it opened in that way just slip the blade of a knife in between the leaves and cut it for themselves, till we are prepared to cut it for them.

Mt. Zion church, this city, Rev. D. G. Butler pastor, rejoices in the conversion of 110 young men and women in their meeting just closed.

THINGS POLITICAL.

The Tariff Bill has passed the House of Representatives in Congress by 83 majority. Two Texas and three Louisiana Democrats voted for it; all other Democrats against it.

Governor Pingree, of Michigan, who, when elected governor last fall, was mayor of Detroit and insisted on his right to hold both offices at the same time, has been decided against by the Supreme Court of his State. That is a righteous decision.

Harpers' Weekly thinks President McKinley missed his opportunity in not appointing Miss Francis E. Willard ambassador to England.

The New York Legislature has voted to combine New York City and Brooklyn into one great city, to be known as the "City of New York." Should the governor or the two mayors sign the bill, we shall then have the second largest city in the world. It will have more than three million inhabitants.

The Kentucky legislature is in the embrace of a senatorial dead lock, and the prospects to have it broken are not at all flattering. Hunter (Rep.) is in the lead and needs only about three votes to elect him. There is a sufficient number of Republicans to elect him, but several refuse him their support. Just now, no one can tell the outcome.

OUR BUSINESS DIFFICULTIES.

The New York Age gives an account of a public meeting of the Young Men's Professional Business League of that city. The meeting was held in the St. Mark's M. E. church, Dr. Lyons pastor, and was addressed by Bishop Derrick, Editor Fortune, Counselor T. McCants Stewart and others. Judging from the remarks made by Mr. Stewart, the difficulties which confront the Afro-American in his business ventures in these parts are the same as those with which our brethren at the North contend. He seems to think that from a business point of view, our people in that city are retrograding, rather than advancing, and says:

"The barrier in the way of our progress, the reason why we are going backward lies in this little word 'won't.' We 'won't' help individuals of the race to get ahead. We pull down a man just as soon as he gets above the common level. There can be no question as to the fact that the tendency in the race is to strike down every man who gets ahead. It is not so with other race varieties. The white man who is down, tries to get up where the other man is. The man at the push cart does not try to destroy the business of the man in a store. On the contrary, he tries the harder to get a store for himself. A white man said to me: 'Your people never get what they are entitled to because they never let their representative men lead. You reverse the rule common among us. We put to the front our men who have accomplished the most, our business men, our professional men, our moneyed men. You colored people show up as a rule with men for leaders, who count for little among us.'"

On reading Mr. Stewart's words, we are reminded that while in Washington, D. C., a few days since, we attended a literary meeting at the Metropolitan A. M. E. Church and found them, or rather the speakers invited by them, discussing the same class of hindrances. The question that suggested itself to us then as now, is this: Do the people of other races suffer as greatly from this spirit of envy as do ours? We do not propose to discuss or answer the query, and yet we trust our readers may give it a most careful consideration. Mr. Stewart said further:

"But I do not advocate the establishment of business enterprises by Afro-Americans, exclusively for Afro-Americans. Such a course would be neither safe nor wise. We should go into business on general principles, seeking patronage everywhere and from all classes and conditions of men. Any other course would lead eventually to failure. The Afro-Americans who are in commercial business in Philadelphia, Baltimore, Washington and all over the South illustrate this principle. In many instances, the bulk of their trade comes from white people. What I ask is, that Afro-Americans shall not discriminate against pushing, rising members of their race, and refuse them their trade and strive to keep them back. No thoughtful person denies that here in New York we are standing still, it not losing ground. I appeal to you to-night to arouse yourselves to greater activity, and I wish this league great success in the work it has mapped out for itself."

We have no means of knowing what all the speaker had in his mind when he advised against the establishment of business enterprises simply for Afro-American patronage, but he utters a great truth which we are glad to sanction. We suffer too much from the exclusive enterprises established by others to advocate such a course on our part, and then no business is without its embarrassments and hinderances, which is not established for the public. But we desire to speak more especially just now of what are called in these parts, "Negro restaurants" and "Negro barber shops," etc. We do not recall more than one or two that are decently kept, other than such as cater for the patronage of the public. When established and conducted for the

public they are, as a rule, pretty well kept, but when run on race lines, that is strictly for Afro-Americans, they are in nine cases out of ten, the merest dens. And we would say further, we do not recall any business enterprise kept by our people that is decent enough for first-class Afro-Americans but that has some patrons among the whites. What leads them to do so, we cannot say, but certain it is that there are always some who are ever ready to encourage and help us in every worthy undertaking.

HIS MOUTH GOES OFF AGAIN.

The following clipping from a letter written from South Carolina by Dr. S. A. Steel, of the Church South, to the St. Louis Advocate of his church, shows the state of that gentleman's mind at this time. He says:

"At Orangeburg, I found a great institution, the Claflin University, for the education of the Negroes. They are doing a great work for the South, and it is by this avenue alone that the Negro race can hope to escape. The ignorance and beastiality of the masses of the Negroes in these lower Southern States is simply appalling. These swamps and river bottoms are full of Negroes but little removed from barbarism. Such work as is being done by the Claflin School deserves the hearty encouragement of every lover of humanity."

Brother Steel has grown considerably since he wrote his famous article some months ago virtually deploring the fact that education is ruining the Negro and making bad matters a great deal worse for the South. This time he has "found the Claflin University," one of our Freedman's Aid schools, and says it is "a great institution" and "doing a great work for the South." He says he found it; and we wish sincerely he would take time to find a score or more of such schools in different parts of the South, then we are confident he would keep that talking machine of his still a while, especially since, as the lamented Bishop Haygood gave him to understand, its running is the result of his total ignorance of the true conditions. At any rate, we are glad he found Claflin, since its discovery has enabled him to reach one or two conclusions that the best people of this country, North and South, agreed upon long ago.

But Brother Steel's mouth and head had remained together longer already than is their custom, so no sooner do they separate than he says: "The ignorance and beastiality of the masses of the Negroes in these lower Southern States is simply appalling." As to the ignorance of the Southern Negro, we know there are many thousands who are not educated, not a few of whom will, perhaps, never be brought into any of our schools, but when Dr. Steel speaks of the "beastiality" of the masses, we conclude he either does not know the meaning of the word or is ignorant of the true condition of the masses.

When he travels among them and sees them in their homes, churches etc., he will find that his charge is unwarranted, even as to the masses. In fact, there are several things about the Negro that he can learn yet, if he will take the trouble to inform himself. Considering the fact, however, that it took nothing less than a trial by the Book Committee of his church, to keep his mouth off of his own people, others had as well submit and say nothing.

Our readers will find in the Woman's Column of this issue a report of the number of names of those women who have signed the "Appeal for the Admission of Women," and those "Requesting Admission." The list of signatures is immense and they have been sent in from twenty-three different states. We regret our inability to publish the entire list, but it numbers four hundred and forty-five.

Rev. W. H. Brooks, B. D., late of the Washington Conference and now of the New York, represented us at the Delaware Conference and did good service. The Delaware is alright and so is Brother Brooks.

THOUGHTS AND NOTES FROM WASHINGTON, D. C.

By Julius J. Chilcoat.

These are busy days with the young man full of hope and toil desiring to achieve a place in the world where he may be able to more largely provide for mother in her declining years. 'Tis true one does not always care to, again tread the path that is gone and forever, and yet there are times during brief periods of rest when the mind naturally reverts and retraces the steps once taken over the hills and plains and valleys from childhood. He again plows the fields with mule and horse and ox. He once more is at the old home far off from trade and traffic and town. He visits the old spring and drinks the beautiful, clear, cold water ushering forth from the everlasting hills, no more splendid in the world. He sees all about him flowers and birds and fields; flowers that fill the air with perfume and with joy; birds that make the hills and forests reverberate with mingled songs of laughter and love. No place in the wide world is more capable of lending genuine spring life than close by Nature, out in wood and field, under the inspiration of the purest and grandest and best.

Truly is this an electric age in which we live, every thing in a hurry and bustle, thousands of questions that effect and agitate the minds of men. Wherever we turn or look is seen invention, improvement and change. And the Southwestern is wisely following in the wake of this modern and progressive idea.

The Press is one of the means of this age employed to elevate and enlighten all who read and think and grasp. While "with or without offense to friends or foes, it sketches the world exactly as it goes," yet the purpose should always be to so paint the pictures as to keep before the readers the subjects in an elevating, clean, instructive way. The newspaper is considered and ought to be the palladium and forum of the people: Perhaps it does not always deport itself in the proper, fair, and honest way, yet it should do so, and when it lacks or fails in this, it falls short of its true and lofty measure. But it takes a long time to erect upon solid ground a strong, large, influential paper, just as great men and women are not grown in a day nor a year, barely in a lifetime.

It took centuries for the Anglo-Saxon to give to the world his Washingtons, Gladstones, Websters, Bismarcks, Shakespeare's, Sumners, Garrisons, Grants and Lincolns, the gentlest memory of the Republic. And it took years of hard battling with the wind and wave of prejudice, hatred, and crime, to clear the way for our own Douglass, Lynch, Bruce, Langston, Revels, Washington and Payne. This rule applies equally as regards the newspaper, and indeed everything that's to have a permanent and lasting place in the history, hearts and minds of the people.

This is the 15th of March, eleven days in the new administration. The happy consummation of the great quadrennial event was reached and came to an end on the 4th. To say the least, the weather was perfect, the exercises impressive, and everything magnificent. The military and civic demonstration in honor of the inauguration of the new President, was marked as splendid. The interesting and impressive series of events were witnessed and participated in by probably 300,000 people. The generous sun rose unclouded, the morning breeze was a little more than cool, and as the sun ascended a temperature was produced from 45 to 50 degrees. The long marches did not seem to tire the soldiery, and at eventide, yes, far into night, they gave but little evidence of fatigue and hunger. At night the thousands pressed on toward the scene of the fireworks, sent up from the Monument grounds.

The Inaugural Ball was held in the United States Pension Bureau, the largest single brick building in the world. Perhaps not in the history of the Republic has there been such blending of taste and beauty. It would tax the supreme artistic skill of pen and brush to describe the scenes and places of interest. Amid wreath and flower, paintings and pictures, rich and rare, it was there the memorable festivities came to an end.

President McKinley's inaugural address was about all one could wish. Touching the nation's duty towards all its citizens, who defend and protect her, he said, "These guarantees must be sacredly preserved and wisely strengthened. The constituted authorities must be cheerfully and vigorously upheld. Lynchings must not be tolerated in a great and civilized country like the United States. Courts—not mobs—must execute the penalties of the law. The preservation of public order, the right of discussion, the integrity of courts, and the orderly administration of justice must continue forever the rock of safety upon which our government securely rests."

NOTES FROM THE CENTRAL MISSOURI CONFERENCE.

By J. Will Jackson.

The eleventh session of the Central Missouri Conference of the Methodist Episcopal Church, convened in Dundee Place M. E. Church, Kansas city, Mo., March 18th., at 9 o'clock a. m. Bishop Earl Cranston, presiding. The business session was preceded by the administration of the Lord's Supper, in which there participated with the ministers, a large congregation of visitors. The service was a very impressive one. After the service, the Bishop, in a few well-timed and earnest remarks, called attention to the gravity of the work at hand, and to the necessity of a prayerful preparation to meet and accomplish it. On the call of the roll, seventy-eight answered to their names. Rev. James A. Dorsey was re-elected Secretary-in-chief, W. C. Ellis, re-elected Statistical Secretary, and G. B. Abbott was re-elected Conference Treasurer. Reports showed successful revival work in all parts of the Conference territory, resulting in a considerably increase in membership; but the showing on the collections for the benevolences and salaries was positively the poorest in the history of the Conference. The fall in benevolences may be attributed, in part, to a cause other than that of "hard times." The habitual failure of many of the preachers of our Spring Conference, to take the collections for these causes immediately on reaching their fields of labor—in the spring and summer seasons of the year, when work among the people is plentiful and remunerative—and the habitually putting off this imperative work until the cold winter season, when the people are without money and employment. And in too many instances this work is scarcely touched upon until within a few weeks of the next Conference—these are the principal causes of our starvation reports on the benevolences. This is a serious matter. The strength and work of the great Church are being weakened and retarded by such neglectful and unaccountable preachers. The future of the Methodist Episcopal Church is certainly in poor hands, if it is to be left to their keeping. It is the pride and ambition of every loyal Methodist preacher to raise every dollar of his apportionment.

The Central Missouri Conference is a fine-looking body of fine-looking men. It would be hard to find a similar body of better dressed men than was this Conference, "hard times" to the contrary, notwithstanding. It seems to me to be worthy of remark, however, that a few of the better dressed brethren brought up the poorest reports.

The Conference was enthusiastic, harmonious and good-humored throughout. The anniversaries were largely patronized by the good people of the city. Drs. Lewis Curtis, W. H. Reese, and W. T. Smith electrified the Conference with their eloquent and instructive addresses. These are grand men, noble representatives of our common Methodism. They will ever be warmly welcomed to the Central Missouri Conference. Several distinguished divines of other churches were introduced to the Conference and accorded seats upon the platform, among whom were Bishop B. T. Tanner, D. D., of the A. M. E. Church, and Bishop Hendrix, D. D., LL. D., of the M. E. Church, South.

Professor E. A. Robertson, President of the George R. Smith College, at Sedalia, Mo., was present, and spoke in glowing and encouraging terms of the good work and progress of that institution. The college is amply prepared for thorough, systematic work, and is enjoying the

most successful year of its history. There are one hundred and fifty-five students in actual attendance. The school year will close with seven graduates from the College Preparatory.

The Central Missouri Conference originally embraced the states of Missouri and Kansas. The last General Conference saw cause for enlarging the territory, already too expansive, and added thereto the west half of Illinois, and the states of Iowa and Nebraska. This arrangement gave six districts to the Conference—the one added being the Iowa District, W. E. Wilson, Presiding Elder, which embraced all of the added territory. At this Conference, the six districts were torn into territorial shreds and so distributed as to constitute but four districts. It was a regular ecclesiastical cyclone that struck us, and produced such a scattering of our old battalions that, up to date, we hardly know "where we are at." One poor stranded brother wrote me yesterday to know what district he is in. I replied that he would have to write to his Presiding Elder for the information, as I really did not know. The storm is over, however, and we are at work clearing away the obstructions, and soon all will be well again. One new Presiding Elder, R. Davis, was appointed. Rev. Davis is a good preacher and a good man. He will, no doubt, make a successful leader of his district. J. W. Hughes, G. W. Reeves and W. E. Wilson, Presiding Elders, were retired from their districts and given charges. Bro. Hughes is one of the leaders among the old true and tried pioneers of our Western Methodist work. He stood by the church and fought her battles when, to be an "M. E. Methodist" in this part of the country, was next to being relegated to ostracism. He is returned to the pastorate—beloved by his co-laborers, in the Master's vineyard. Elder Reeves goes to Mexico, Mo., one of the best charges in the Conference. The Sabbath services at the hall were largely attended. Bishop Cranston preached a grand sermon at eleven o'clock. The word "great" has its befitting significance when applied to him as a preacher. Logical in discourse, fluent in the use of pure, simplified English, and with faultless diction, he delivered to the waiting congregation a great message, full of light, joy and gladness.

Rev. J. Burton, a pioneer hero of our work in Missouri, passed to his reward above in this Conference year. One by one the old soldiers of our Methodist band are falling from the ranks. Brother Burton was loyal to his church, a most acceptable preacher, and died at his post in the triumph of Christian faith.

Those superannuated at this Conference are, J. W. Payne, J. W. Zellender, P. H. Atkinson, J. A. Lee, A. Hubbard and C. P. Thompson. D. J. Kenoly was asked to locate. I failed to get the list of superannuaries.

The following are the Triers of Appeals:

W. H. H. Brown, R. Rush, G. B. Abbott, H. South, A. Hubbard, C. M. Keeton, and A. W. Talbert. The Conference Board of Stewards distributed between six and seven hundred dollars to claimants and distressed preachers. F. L. Donahoo is to preach the missionary sermon. Bishop Cranston endeared himself to all. The Conference was royally entertained by the good people of Kansas City, Mo.

Appointments will be found on third page.

PERSONAL AND GENERAL.

Dr. L. C. Queal, on account of ill health, has resigned his pastorate at Monrovia, New York.

Prof. I. Garland Penn, our Epworth League Secretary, will be at work in this section shortly.

Dr. J. T. Berry, Editor of the Epworth Herald, has gone for an extended trip to the West and the Pacific coast.

Rev. W. H. Brooks, B. D., desires all his correspondents to address him at No. 118 E. Baltimore St. Baltimore, Md., till the 19th inst., after that date to No. 156 W. 53rd St. New York.

Mr. Grant S. Neal, of Arkansas, the well-known newspaper traveling man, was in to see us last week. He goes from this point into Mississippi and our brethren and friends in the "Old Reliable" will hear from him in the interest of the Southwestern.

FACE HUMORS

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP; the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

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SOAP is sold throughout the world. POTTER DRUG AND CHEM. CO., Sole Props., Boston, U. S. A.
"How to Prevent Face Humors," mailed free.

EVERY HUMOR From Pimples to Scrofula cured by CUTICURA REMEDIES.

DOINGS OF THE WORKMEN.

W. T. Anderson, P. C., Clinton, Tenn.: Our second Quarterly Conference was held at Coal Creek, Tenn., March 20-21. Rev. Owen Hyspher, our much beloved Presiding Elder, was on time, and preached three grand sermons. The Lord's Supper was administered to a good number, and it was much enjoyed. At 3 p. m., the pastor baptized 7 infants. Our church and Sunday-school are all on the increase. We paid our Presiding Elder and are planning for our Easter services, at which time we hope to raise a good portion for our Missionary Money. We are doing all we can for the Southwestern.

J. C. Hibbler, P. C., Meridian, Miss.: I was at my post of duty the following Sunday after the adjournment of the Conference. I was cordially received by the people. They seem to be pleased with their new pastor, and their new pastor is pleased with them. They are doing everything to make the pastor and his family comfortable in the parsonage. They brought and sent many good things to the parsonage one cold stormy night, which drove away the thought of hunger from the parsonage. Our first quarter was held Feb. 12-14. Rev. A. M. Trotter, P. E., in the chair. Most all of the members of the Quarterly Conference were present. Reports indicated a good beginning. Overpaid the Elder his quarterage; have paid the pastor up to date. Received three into full membership and seven on probation. The Sabbath was a glorious day. The Elder preached two good sermons; two hundred and twenty took the sacrament of the Lord's Supper. Our Zion is beginning to move. Pray for her peace and prosperity. Enclosed you will find two yearly cash subscribers. More to follow.

S. E. H. Morant, Shreveport, La.: Last week the friends and many of the

members of St. James Chapel, led by Sisters L. Carter and Blueford, surprised their pastor with many pounds of good and useful things.

W. H. Hundley, Lexington, Miss.: My second quarter convened at Spring Hill, the 27th and 28th inst. The Rev. W. E. Mask, P. E., being unable to attend on account of sickness, Rev. J. W. Parks, of Winona, filled his place admirably and to the satisfaction of all. The Conference was largely attended by members and by visitors; reports from pastor and brethren made quite an impression on church members and visitors. It is good to have the people turn out to our Conferences. Quite a lively discussion arose over an objection raised by the Pastor in Charge, to receiving and adopting class leaders' reports on the ground of there being only three subscribers reported to the Southwestern Christian Advocate, out of 27 classes, and it was unanimously decided that all leaders take the paper. When the battle was ended we came out victor, with two subscribers as trophies of war with others to follow ere long. On a whole the Conference was one of the best I ever witnessed. Indeed, Lexington is alive on all lines. Bro. Parks preached one of his soul-reviving sermons at Spring Hill Sunday at 11 a. m., and 84 partook of the Lord's Supper. At 8 o'clock p. m., he preached in Epworth Church, in Lexington, and excelled himself. He preached with wonderful power, many were made to rejoice in the God of their salvation, two joined the church, collection \$35.75; paid P. E. \$19.50.

W. Scott Chinn, Morgan City, La.: This place is the prettiest little city on the Southern Pacific Railroad between New Orleans and Lake Charles. Beautifully situated on Berwick Bay. Her nom-de-plume is "Oneonta." The sanitary conditions are excellent. The heirs of Mr. Morgan own and maintain a small menagerie, also a lovely flower garden near the bay; quite an attractive addition to the city. The juvenile taxidermist will find here an excellent opportunity for study. The people are chiefly engaged in the fish and oyster traffic. Our people are industrious and own good homes. There are five churches among the colored people, and ours is the largest and best and occupies a desirable location. We are hard at work, having found the church struggling over an indebtedness of \$498.36. Much of that amount being debts of nine years' standing. We called our forces, enlisted saint and sinner on Sunday, March 21st, Grand Army Day, and with Revs. Williams, Baptist; Bell, African Methodist, and Brother White, a faithful and loyal local preacher, we raised \$95.50. The people sang, "Praise God from Whom All Blessings Flow," and Monday we paid \$93.25 on the church debt. The people worked faithfully. Mrs. Joshua Thomas reported the highest amount, \$32.35. Mrs. Elsie Ater next, \$23.50; Mrs. Ellen Howard, \$21.05; Mrs. Jane Gerham, \$10.80; every cent of the above amount being solicited within six weeks. We are now preparing to raise all of our benevolent money by the first Sunday in May. The parsonage has been tastefully papered by Mrs. Rose White, and many of the friends. The young men of the city have agreed to engrave our church windows by Easter. The Southwestern is not forgotten.

C. H. Jones, P. C., Tip Top and Mud Ford Circuit: We are proud to say that we have not been able to do very much in our church work but have endeavored to keep everything in good condition, that since the birds began

to sing and spring has come forth, we feel that a bright future is near. Our Sunday-schools are well attended. We have organized an Epworth League of twenty-one members, and also a W. H. M. S. Though the financial panic has been severe with us, we feel that the Lord has been with us. We are expecting to send in some subscribers for the Southwestern Christian Advocate, as it is such a pleasant visitor every week, we could not do well without it; our desire is to place it in the home of every family.

R. B. Anderson, Carthage, Miss.: This is my first year at this place; I came here on January 18th. I have made two rounds upon my work and found four churches, and all four of them are in very bad condition. Not a good house on the entire circuit and I found only ninety-seven members. This is a very poor work indeed, but I am going to make it second to none, by the help of the Lord. My first quarterly Conference was held March 18th, by the presiding elder, J. C. Houston. He preached a soul-stirring sermon as he always does, and administered the Lord's Supper to twenty-five. Dear Editor, I have not forgotten the good old Southwestern; I have sent in one subscriber, and I will send in several more soon. Dear brethren, pray for me, that I may make my work what it ought to be. Paid presiding elder, \$7.50, and P. C., \$10.70 this quarter.

S. B. Beauford, P. C., Douglasville, Ga.: My presiding elder, Rev. J. C. Hunt, held my quarterly Conference March 13-14. We had a grand time. This is our first time on the circuit and district, everything moves on all right. Two men joined the church. The Lord and the church have given us the right man for presiding elder. I have raised \$61.15 since Conference. I want to make the charge a success this year on all lines. The elder spoke of the Southwestern in high terms, and I will send some new subscribers in a few days for the paper. I was much surprised a few days ago when Bros. J. L. White, W. A. Nall, A. N. Sparks and L. W. White brought me two two-horse wagon loads of corn fodder, meat, flour and sugar. Brethren, please come again.

A. Taylor, Clarksville, Tex.: We are moving off nicely; we have everything arranged for Easter. Committees are at work and collectors in the field running to gain the prizes on the 18th of April. Preparation is being made for the fifth Sunday in May as Rally Day for Wiley Centennial Building. Every day is rally day for the Southwestern. But what a sudden thing happened

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while we were busy getting ready for the above mentioned things; the rustling of a mighty wind was heard from the west and blew on the parsonage, but no one was hurt. The pastor and wife wishes for that wind to blow again.

A. Norman, Mount Carmel: On this day the first quarterly Conference was held here with Rev. A. Moore, P. E., in the chair, and Rev. B. J. Reddix pastor. The reports of the officers were favorably received by the presiding elder. After which the pastor made a very encouraging report which met the approval of the Conference. After business was over, Conference adjourned in a calm manner and each one went to his respective home with uplifted hearts.

Dover, N. H., Oct. 31, 1896.
Messrs. Ely Bros.:—The Balm reached me safely and in so short a time the effect is surprising. My son says the first application gave decided relief. I have a shelf filled with "Catarrh Cures." To-worried the stove shall receive them and Ely's Cream Balm will reign supreme. Respectfully,
Mrs. Franklin Freeman.
Cream Balm is kept by all druggists. Full size 50c. Trial size 10c. We mail it.

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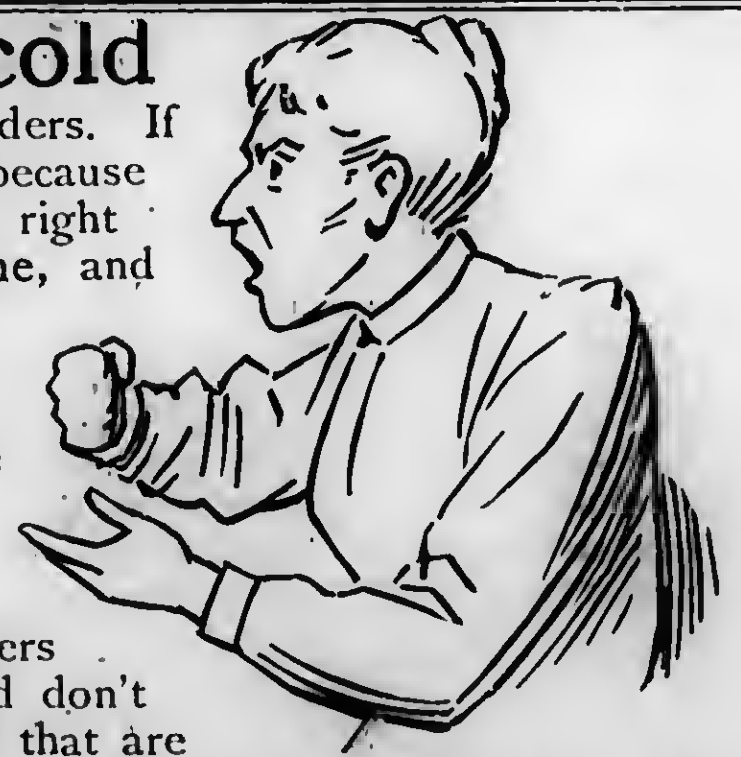
The longer I live the more I am satisfied of two things: First, that the truest lives are those that are cut rose-diamond fashion, with many facets answering to the many plain aspects of the world about them; secondly, that society is always trying in some way or other to grind us down to a single flat surface. It is hard work to resist this grinding down action.—
Oliver Wendell Holmes.

Don't Scold

about washing powders. If you feel like it, it's because you haven't got the right kind. Get Pearline, and see the difference.

Pearline has been imitated—but never been equalled. There are all kinds of imitations; powders that save work, but ruin clothes; powders that don't hurt, and don't help you; powders that are cheap to begin with, but dear enough in the end. Try them all for yourself, if you won't take our word for it. But don't get them mixed up in your mind with Pearline.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—send it back. 310 JAMES PYLLE, N. Y.



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40 YEARS THE STANDARD.

FARM AND FIRESIDE.

An acre in Florida grows from 40,000 to 60,000 celery plants, which nets \$1,200 to \$2,500. Tomatoes net from \$300 to \$675 per acre. Land rents from \$30 to \$100 per acre.—So. Cultivator.

The Hog Pen.—A Texas hog raiser feeds his swine mostly on green feed. Early in the winter he turns them into a field of early sown oats, and towards spring into a field of wheat. Later he turns them in on fields of sorghum, and finishes them up on corn. He realizes heavy profits on this course.—Ib.

Convicts on Public Roads.—For years the sentiment in favor of the employment of convicts has been steadily growing. We need better roads and the convicts employed in a business that has no charm for other kinds of labor. One element of the labor agitation, says the Western Plowman, would thus be removed and improvement be made at little cost.—Ib.

Progress of Agricultural Education.—Agricultural education is making rapid progress everywhere. A new

school of agriculture has been established in Egypt, to give both practical and theoretical instruction, including in its course of study, says the Country Gentleman, agriculture, chemistry, natural history, hydraulic and veterinary science. Holland's appropriation for agricultural education for 1897 is over \$175,000.—Ib.

Stop the Waste.—With almost 100,000,000 acres devoted to corn culture in the United States, perhaps not one-fourth of the stalks was last year converted into cattle food. The waste is large enough to support all the horses and cows in the country, and yet in many districts contiguous to the corn belt thousands of cattle starve to death every winter. As the Wisconsin Agriculturist justly remarks, this is woeful waste, and woeful waste makes woeful want. Stop the waste.—Ib.

Cotton Land.—Work on the cotton land should go on whenever conditions are favorable. If the land has been well broken, the beds may be run off very rapidly. Open the rows, put in the fertilizer and run a long scooter in the same furrow. List on this and leave the list to settle. Just before planting, finish up the bed, and when the drill is opened for the seed, we have

a fresh, clean bed to start with. In all of these operations, if time saving and labor saving implements are used, we gain an advantage, which we need never lose during the whole period of cultivation. Most emphatically, at this stage of our farm operations, "time is money"—and the man who would succeed must be up and doing.—Ib.

SOME PECULIARITIES OF THE QUEEN BEE.

The young queen bee while yet in the queen cell seems to be conscious of outside conditions, for she will answer the pipings (as it is termed—a que-que-que) of the old queen which is about to leave with a swarm.

The queen after cutting a circular hole in the end of the cell, emerges and though the shell might be a shelter to her, she never returns to it, but rather depends upon the loving homage of her subjects. After her virgin flight and mating with a drone, she never leaves the hive except when she goes with a swarm.

The queen bee has a sting and is expert with it upon a rival queen, but she seldom if ever stings a rival person.

Confined in a cage with drones she usually ends their earthly career with

her sting; her motto seems to be "no nukes tolerated here."

A queen bee, unless prevented by her subjects, will tear open queen cells and destroy the immature occupants.

If the queen during the flight of the swarm alights for a moment upon some object and then takes flight again, bees by the dozen will hover over and run over the spot for some moments after she has flown.

At such a time let the bee-master catch a queen and hold her an instant between thumb and finger; the bees after her release will alight upon the fingers that come in contact with her.

Place a queen in a wire-cloth cage and attach it to the hat, and the whole swarm will alight upon it.

If the queen is killed and thrown upon the ground near the hive a knot of bees will gather over her remains for some minutes.

The queen will lay as high as 3,000 eggs per day and keep it up for many days.

At the above rate she produces her weight in eggs every three days.

If a queen by chance enters a neighboring hive she is immediately inclosed in an angry crowd of bees, and if not stung to death immediately she is hugged to death in a close knot of bees.—Ib.

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BOOKMAKER'S CORNER

Harper's Magazine for April opens with a popular historical paper on "Washington and the French Craze of '93." The third paper of the series on the Mexico of to-day, by Charles F. Lummis, entitled "The Awakening of a Nation," deals with Diaz, the soldier and statesman. The sixth paper in the series is on "White Man's Africa," in preparation of which Pontney Bigelow spent many months of travel. In The Editor's Study topics of general and current interest are discussed by Charles Dudley Warner.

Harper's Bazar began in the Easter Number, published April 2nd, a very important new department, entitled "Club Women and Club Work," and conducted by Mrs. Margaret Hamilton Welch. From the point of view of Fashion, the Easter Number is rich and varied.

A pleasing variety of reading matter and illustrations is presented by the April Woman's Home Companion, which comes in a handsome Easter cover. A valuable contribution is Mary Katherine Howard's third article on "Practical Lessons in Dressmaking," and Ella Rodman Church's little stories under the head of "Chances for Willing Hands." There is an attractive presentation of spring and summer fashions, and the usual array of articles relative to housekeeping, home decoration and flower culture. Mast, Crowell & Kirkpatrick, Springfield, Ohio; fifty cents a year; five cents a copy.

There are few poems of the war which obtained a wider currency or have maintained a more permanent popularity than "The Vacant Chair." The story of the poem is told most interestingly by Mr. Herbert L. Jilison in an article in the April number of the New England Magazine. The hero was a young lieutenant, William Grom, who was killed at Ball's Bluff, and the author Hon. Henry S. Washburn, a prominent business man who is still living. The music which floated the song into popularity was composed by Mr. George F. Root. It will be eagerly read in all homes where the war memories still live. Warren F. Kellogg, 5 Park Square, Boston, Mass.

Prof. William Z. Ripley's paper in Appleton's Popular Science Monthly for April, on the "The Racial Geography of Europe," is devoted to the distribution of blondes and brunettes, the origin and nature of the differences between them, and the relation of these typical characteristics to long and short headedness, and is illustrated by maps. In "Reversions in Modern Industrial Life," Mr. Franklin Smith considers the trades-union organizations of the present time as a movement of return toward the gigantic and oppressive corporations of the middle ages. Prof. C. F. Hodge concludes his very interesting account of experiments on "The Physiology of Alcohol." New York: D. Appleton & Co. Fifty cents a number, \$5 a year.

The April Magazine Number of The Outlook takes timely notice of the approaching dedication of Gen. Grant's tomb, by publishing an article on "The Historic Utterances of General Grant." Portraits of Grant and Lee and fac similes of famous historical documents illustrated the article. \$3 a year. 13 Astor Place, New York.

The Preacher's Magazine for April is the Easter number of this popular homiletical monthly. It is largely devoted to sermons, sketches of sermons, and hints and helps to the pastor. The

Notes of the International Sunday-school Lessons, and Outline Addresses on the Golden Texts, by William E. Ketcham, D.D., are of their usual merit. The Magazine is now in its seventh year. \$1.50 per year; single copies, 15 cents. Wilbur B. Ketcham, 2 Cooper Union, New York.

An interesting feature of Harper's Weekly of April 3rd was a double-page illustration of the new Chicago lake front, now in course of construction, together with a view of the present lake front, and an authoritative article describing the progress and scope of the work.

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MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

Notice.—To pastors, Epworth League and Sunday-school workers, Houston District, Texas Conference: The Epworth League and Sunday-school conventions of the Houston District will convene conjointly in Trinity M. E. church at Houston, Texas, Thursday, Friday, Saturday and Sunday, June 3, 4, 5 and 6, 1897. Each pastor of the District is expected to be present in person with from three to four delegates from his charge. The following eminent church workers are expected to meet with us: Bishop C. C. McCabe, our resident bishop; Drs. I. B. Scott, editor Southwestern Christian Advocate, M. C. B. Munson, Cor. Sec. Freedman's Aid Society; Professors M. W. Dogan, Pres. of Wiley University, I. G. Penn, Asst. Cor. Sec. Epworth League, and H. B. Pemberton. Programmes of exercises will come out in a few days. Rev. Wm. Bartley, P. E. F. Parker, Sec.

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The Southern Railway announces rate of one fare for the round trip from points on its lines to Wilmington, N. C., and return, for the occasion of the Southern Baptist Convention, which is to be held at Wilmington, May 6-14, 1897. Tickets will be sold May 3-7, inclusive, good to return fifteen days after date of sale. These rates have also been tendered to connecting lines for use via the Southern Railway. The equipment and general schedules of the Southern Railway are unsurpassed. Handsome Pullman sleeping cars and day coaches will be operated through to Wilmington on convenient schedules from various points for the accommodation of delegates and visitors on this occasion. Any representative of the Southern Railway will take pleasure in giving full and complete information about rates, schedules, sleeping cars, etc. For detailed information apply to any agent of the company, or to J. C. Andrews, Southwestern Passenger Agent, Houston, Texas; J. M. Culp, T. M., Washington, D. C.; W. A. Turk, G. P. A., Washington, D. C.; C. A. Benscoter, Assistant General Passenger Agent, Chattanooga, Tenn.

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My

Nerves are weak, many people say, and yet they do not seem to know that they are literally starving their nerves. Weak, pale, thin blood cannot give proper sustenance—that is why you are nervous, tired, exhausted. The cure for this condition is to purify, vitalize and enrich your blood. Take Hood's Sarsaparilla fairly and faithfully, and the rich, red blood, which it makes, will soon feed the nerves the elements of true strength they require; they will cease their agitation and will resume their proper place—being under the control instead of controlling the brain and body. Read Miss Bartley's letter:

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Kidneys

I was nervous, had pains in my back. I cannot tell what I suffered. My eyesight became affected and I was so despondent I did not have any interest in life. I had two physicians, but my complaints became worse. I was told that I was affected with Bright's disease. A relative urged me to try Hood's Sarsaparilla. I did so and in a short time I began to notice a change in my condition. Things began to appear brighter, my eyes improved and

My Back

did not trouble me so severely. My appetite returned and I gained strength every day. I am now able to do my own work, and feel perfectly well. I cannot find words to express my gratitude for what Hood's Sarsaparilla has done for me and I gladly recommend it." MISS ELLA BARTLEY, 213 1/2 S. Grant Ave., Columbus, Ohio.

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CLARKE'S COMMENTARY: 6 vols. Imperial 8vo. Old Testament, original; New Testament revised by Daniel Curry, D. D. Cloth, leather titles, \$10.00; sheep, \$15.00.

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PEOPLE'S COMMENTARY: Including brief notes on the New Testament, designed to assist Bible students and common readers to understand the meaning of the Inspired Word. By Amos Binney and Daniel Steele, \$2.50.

COLORED MAN IN M. E. CHURCH: by Hagood, 90 cents.

DISCIPLINE OF THE M. E. CHURCH, 1896: Cloth, 30 cents. Flaps, 70 cents; by mail, 75 cents. Morocco, extra red under gold edges, \$1.00; by mail, \$1.05.

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THEY LIVE IN OUR MEMORY

.....Give Name and Place Distinctly.....

Macon, Miss.—Bro. Daniel Hinds, aged 85 years, departed this life March 27. He had been a faithful member and Christian of the M. E. Church a long time. He died in full assurance of eternal life. N. H. Williams, P. C.

Carthage, Miss.—Sister Lizzie Wallace was born 1878 and died March 28, 1897. She was a faithful member of Wesley Chapel M. E. Church. A few days before she died she said she was waiting and depending upon the Lord. She leaves a father, two sisters, two brothers and a host of friends to mourn their loss. Ours loss is heaven's gain. The funeral was conducted by B. B. Andrews, P. C.

Brandon, Miss.—Bro. Wilson Hicks, father of Prof. J. M. Hicks, died as he lived a faithful servant of God.

Also Sister Lucy Lewis, a servant of God went home to rest.

J. B. Brooks, P. C.

Woodlawn, Texas.—Sister Rachel Bird, a faithful member of Owens Chapel M. E. Church, after an illness of eight weeks passed from labor to reward, March 14th, 1897. When her relatives saw that she was dying they began weeping. She told them not to weep for she was crossing Jordan dry shod and was going home to heaven. Meet her there. The church has lost a faithful member and heaven has gained a saint. She leaves a husband and daughter to mourn. The bereaved ones have our sympathy.

Mattie A. Patterson.

Starkville, Miss.—On March 11 Bro. Samuel Caruthers, a faithful member and trustee of Griffin Chapel M. E. Church. Fred. H. Bunton, Pastor.

Dyersburg, Tenn.—Little Willie Walker, son of Bro. Patt and Larah Walker, died March 14; age, 2 years and 2 months. The mother and father are members of the church.

J. L. Massey.

Monroe, La.—Sister Matilda Jenkins, a member of St. James M. E. Church, departed this life March 20. She died in full triumph of faith, and leaves six children and a husband to mourn their loss.

G. J. Rogers.

Napoleonville, La.—Mr. Charles Rynes, son of Bro. Charles Rynes, departed this life March 19. He leaves a host of friends to mourn. The Rev. Lots of the Baptist Church and the Rev. Mr. Billups, of the A. M. E. Church, assisted in the funeral services. We extend sympathy to the large family and commend 'hem to Almighty God.

B. M. Hubbard, Pastor.

Springfield, Tenn.—Sister Anna D. Woodward was born July 22, 1870, and died March 17th, 1897, making her twenty-six years of age. She joined the Methodist Episcopal Church at Gallatin, Tenn., while very young and lived a faithful member until her death. She was the daughter of Rev.

William Bryant, of the Tennessee Conference, and sister of Louise Bryant. Some of her last words were, that the chariot would soon come and carry her home, and told her mother not to grieve after her for she was ready and willing to go home, where she would not have any more pains. Her funeral services were conducted by the writer at the church of the above mentioned place, and her remains were taken to Gallatin, Tenn., for burial, at which place Rev. J. P. Price, with Rev. S. Boddie and the writer, held a memorial service. Too much cannot be said about this good woman. She leaves many friends and a daughter to mourn.

"We loved her; yes we loved her,
But God loved her best;
So God has taken her
From this world of sorrow
Into his blessed rest."

E. J. Guthrie, Pastor.

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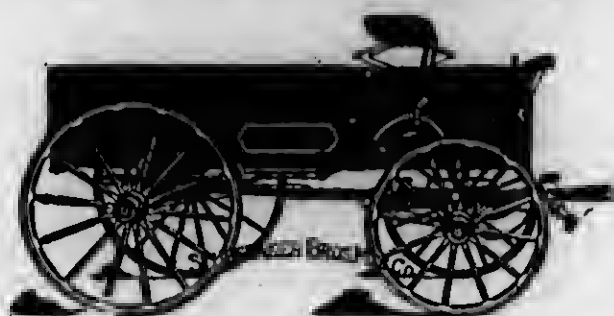
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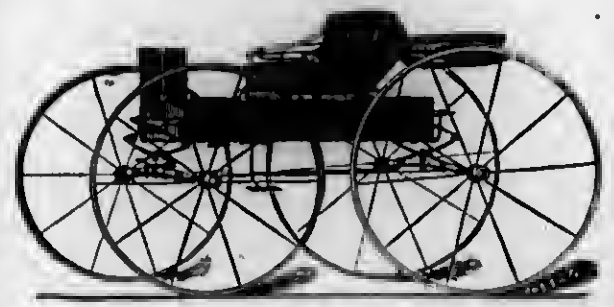
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Natchitoches	June 19 20
St. Maurice	June 23 24
Compte	June 30 31
Alpha	July 1 2
Coushatta	July 3 4
Greening	July 6 7
Bedford	July 10 11
Allen	July 17 18
Robeline	July 25 26
Many	August 1 2

The District Conference will meet at Robeline, La., Wednesday, Aug. 11, 1897. The roll will be called; let each charge be ready to pay some of their Benevolent money in. Six months of your time is now gone at this Conference, and all depends on what you do. Yours fraternally,

H. J. Wright, P. E.

BIRMINGHAM DISTRICT.

Second Round.

St. Paul's	May 8 9
Enon	May 15 16
Adamsville	May 17
Woodlawn	May 18
Mt. Pleasant	May 19
Pratt City	May 20 21
Blount Springs	May 22 23
Irontdale	May 29 30
Anniston and Oxford	June 5 6
Heflin	June 7 8
Talladega	June 12 13
Warrior	June 15
Gadodel and Attalla	June 19 20
Fort Payne	June 21
Cedar Bluff	June 23
Howells and Roads	June 24
Centre	June 25
Springville	June 26 27
Horse Creek	June 29
Bessemer	June 30
Oneonta	July 3 4

Wesley Prettyman, P. E.

BRISTOL DISTRICT, TENN.

Third Round.

Johnson City	May 1 2
Greenville	May 8 9
Warrenburg	May 15 16
Rural Retreat	May 22 23
Bristol	May 29 30
Abingdon	June 5 6
Marion	June 12 13
Glad Spring	June 19 20
Jonesboro	June 26 27
Fall Branch	July 3 4
Gate City	July 10 11
Mountain City	July 17 18

Dear brother pastors, let us push every part of our work. See that no blanks be left on our reports to the next Annual Conference. Do not forget to bring the Southwestern Christian Advocate before all our congregations. If we can put the paper in the hands of the members and friends it will help us in our work. Respectfully submitted,

E. Provine, P. E.

VICKSBURG DISTRICT.

Second Round.

Fayette and Rodney	April 17 18
Harriston and Natchez	April 24 25
Union Church	May 1 2
Bovina and Edwards	May 8 9
Bolton	May 15 16
Meadville	May 22 23
Hamburg	May 23 24
Gloster	May 29 30
Vicksburg Ct.	June 5 6
Carey	June 12 13
Angulla	June 19 20
Vicksburg	June 26 27

Dear Brethren:—Please give special attention to the seven following objects:

1. Work Benevolent Committees,

and have them to report collections at quarter.

2. Have prize jugs and barrels ready for opening on my arrival.

3. Push Benevolent Patches.

4. The District "Motto" Entire Benevolence, collected by District Conference in October.

5. Make most of Easter for "Missionary Cause."

6. Each member of Conference a subscriber to Southwestern Christian Advocate.

7. The enlargement of circuits and charges. Wm. McMorris, P. E.

JACKSON DISTRICT.

Second Round.

Yazoo City	April 24 25
Yazoo City Ct.	May 5
Rosemeath	May 8 9
Benton	May 15 16
Jackson	May 22 23
Clinton	May 22 23
Forest	May 29 30
P. Hatchie	June 5 6
Morton	June 9
Brandon	June 10
Madison	June 12 13
Canton	June 19 20
Canton Ct.	June 19 20
Conparle	June 23
Carthage	June 26 27
Wolf Lake	July 1
Green Hill	July 3 4

J. C. Houston, P. E.

SHUBUTA DISTRICT, MISS.

Second Round.

Heidelberg	April 17 18
Ellisville	April 24 25
Augusta	April 27
Perkinston	April 29
Poplarville	May 1 2
Hattiesburg	May 4
Quitman	May 11
Shubuta	May 13
State Line	May 19 20
Waynesboro	May 22 23
Basin	June 5 6
Escatawpa	June 12 13
Moss Point	June 13 14
Ocean Springs	June 15
Handsboro	June 16
Gulfport	June 17
Pass Christian	June 18
Bay St. Louis	June 19 20
Pearlington	June 21
Biloxi	June 22
District Conference	June 23 27

First District Conference will convene at the Methodist Episcopal Church in Biloxi, June 23, 1897, at 9 o'clock a. m. All the local preachers, exhorters, Sunday-school superintendents, Presidents of Epworth League Chapters, one class-leader from every charge, and District Stewards are earnestly requested to be present at roll call. Quite a number of visitors are expected, among whom will be the Editor of the Southwestern Christian Advocate. It is expected to be a very interesting and a successful Conference. J. M. Shumpert, P. E.

THE ADMINISTRATION OF CUBA

President McKinley's policy with respect to Cuba has already been indicated, having been touched upon in his inaugural address, and the following from the press dispatches indicates the special measure taken to carry it out:

"Strong measures will be taken to prevent the departure from this country of Cuban filibustering expeditions. All such are regarded as plain violation of international law. It is now generally understood that the administration intends to preserve an attitude of strict neutrality between Spain and the Cubans, and will not favor one side or the other so long as there is not open and flagrant violation of the laws of the United States or the laws

of nations. It is understood that the Spanish minister has been plainly informed of this policy, and that he did not relish the straightforward manner in which the information was imparted to him."

ASSESSED THE GOAT.

Among our real estate assessors a year or two ago was one named Dennis McElhinney. On his rounds he came to the habitation of his friend, Michael Muleahy.

"Good mornin', Michael," said McElhinney.

"It's assissin' this mornin' I am, Mike," said the official.

"Then be aisy wid me, Dennis."

"I'll be aisy, Mike. I'll put yez down fur tin dollars a fut. That will be thirty times tin is three hundred fur the lot, and twinty fur the goat."

"Phawt!" cried Muleahy.

"Tree hundred fur the lot and twinty fur the goat."

"The goat's not real estate."

"It is under the new law."

"Go 'way wid yez!"

"I can prove it to yez," said the assessor, drawing out his instructions. "Rade that, will yez? 'Assis at its proper valuation per front foot all property a-boundin' and a-buttin' on both sides of the strate.' Man's the time I've seen your goat a-boantin' and a-buttin' on both sides of the strate. Twinty dollars fur the goat, Mike."—New York Herald.

Eternal Vigilance.

"Eternal vigilance is the price of liberty." It is the price of everything worth having.

It is the price of life itself. A man needn't be always looking for danger, afraid that something will happen to him; but a wise man will form a habit of care about the important things of life.

It isn't half so much trouble to take care of yourself as it is not to. A man who follows regular, healthy habits, feels good all the time. Life is worth living to him. But a man who "don't want to bother" with taking care of himself has more pain and misery crowded into one day than a good healthy, hearty man who lives right would ever know of in a whole year.

When a man's stomach is out of order, and his digestion don't work; when his liver gets to be sluggish and won't clear the bile out of his blood, it is time for him to look out for himself. He gets no nourishment out of his food. His blood gets thicker and thicker with impurities. His nerves get irritated. He loses energy and fighting force.

He may say, "I can stand it, I will feel better to-morrow;" but the chances are he will feel worse to-morrow and worse still next day. He ought to put himself right at once. He needs Dr. Pierce's Golden Medical Discovery. It is made for just this condition. It rouses up the digestive and nutritive organs, and gives them power to extract from the food all the nutritious elements and transform them into rich, nourishing blood. It enables the liver to cleanse out all bilious impurities and pour into the circulation an abundance of highly vitalized blood, full of the life-giving red corpuscles which build up healthy flesh, muscular strength, and nerve-energy. It does not make flabby flesh. It is the only suitable tonic and strength-builder for corpulent people.



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Picture Lesson Paper (Monthly), 25c. 6 copies and upward to one address each 20 cents.

Berean Lesson Pictures (Quarterly), 12 cents, (copy of Leaf Cluster.)

Berean Beginner's Lesson Quarterly, 6 cents; for junior scholars.

Berean Intermediate Lesson Quarterly, 6 cents, for intermediate scholars.

Berean Senior Lesson Quarterly, 20 cents; for advanced scholars.

Leaf Cluster (Quarterly) \$4.00; colored illustrations of the lesson.

In ordering please write plainly. These rates are for four quarters, or one Year, as subscriptions for the periodicals can be for one or more quarters, as desired, at proportionate rates.

All subscriptions must expire with end of quarter, (March, June, September or December).

Orders should be sent in at least two weeks before expiration, so there may be no break in the lesson.

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JANUARY TO JUNE, 1897.

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UNITED FOR LIFE

..... Give Name and Place Distinctly.....

Feb. 7, Mr. John Yates to Miss Mary Hinton.

Also March 11, Mr. Andrew Patterson to Miss Nancy Norris. J. M. Walton, P. C.

Opelousas, La.—Eulicious Trent and Miss Esther Wilson were joined in holy wedlock March 17. We wish the couple a long and prosperous journey through life. J. L. Augustus officiated.

Corinth, Miss.—Mr. Joseph Nevils and Miss Louisa Pealer were united in matrimony March 24. D. A. Braggs.

Port Allen, La.—Mr. August Francis and Mrs. Susan Franklin were united in holy wedlock. March 8. H. A. Sorrell officiated.

The "Stone Rolled Away" is the best Easter Program. It is complete and requires no supplement. Published by the Book Concern especially for this occasion. Can be had in any quantity for \$1.25 per 100, post paid, at this office. Give us your orders.

RAILROAD TIME TABLE.

Illinois Central.	
ARRIVE—	LEAVE—
Local mail..... 9:00 pm	Local mail..... 6:55 am
Chicago limited, 6:30 pm	Chicago limited, 9:00 am
Fast mail..... 8:20 am	Fast mail..... 6:30 pm
Localville and Cincinnati.	
Fast mail..... 8:20 am	Fast mail..... 6:30 pm
Louisville and Cincinnati, Limited.	
No. 2..... 6:30 pm	No. 4..... 9:00 am
Yazoo and Mississippi Valley Railroad.	
No. 5, Memphis Express..... 10:35 am	No. 6, Memphis Express..... 4:30 p.m.
No. 31, Vicksburg Express..... 8:30 p.m.	Vicksburg Express..... 8:05 a.m.
No. 33, Baton Rouge Express..... 9:40 a.m.	No. 34, Baton Rouge Express..... 4:30 p.m.
Louisville and Nashville.	
No. 3, fast ex..... 7:40 am	No. 6, fast mail..... 7:10 am
No. 7, coast ex..... 8:50 am	No. 4, fast ex..... 9:45 am
No. 1, lim. ex..... 6:50 pm	No. 8, coast ex..... 3:30 p.m.
No. 5, fast mail..... 8:30 pm	No. 2, lim. ex..... 7:50 p.m.
Sunday ex..... 9:30 pm	Sunday ex..... 7:50 am
Texas and Pacific.	
No. 52, Ft. Worth and Cal. ex..... 6:55 pm	No. 53, Cal. ex..... 8:15 am
No. 51, Hot Sp'gs Express..... 9:15 am	No. 51, Hot Sp'gs Express..... 7:20 pm
Queen & Crescent Route.	
Cincinnati and New York..... 11:55 am	Cincinnati and New York..... 8:20 pm
No. 3, local..... 6:30 am	Local..... 7:30 pm
Southern Railway Company.	
Texas and Mexico fast mail..... 6:45 pm	California ex..... 9:15 am
California ex..... 6:55 am	Texas and Mexico fast mail..... 8:35 pm



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You can buy a Money Order at your Post-Office, payable at the New Orleans Post-Office.

If a Money Order Post-Office or an Express Office is not within your reach, your Postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES

Cash Remittances.

March 29 to April 5.

D. C. Bailey, 1	A. R. Luster
Wm. Harrell	J. May
T. R. Wamble, 1	M. E. Whitfield
W. A. Holmes	Margaret Brown
Rev. Wm. Josey	Sam Dixon
G. W. Love	T. P. Norris, 1
Tyler Haswell, 1	W. H. Brooks
G. W. Townsend	J. P. Calvin
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E. D. Reed	S. H. Nevils, *2, **
A. Blackman	P. R. Crump
J. H. Mallory	E. Hincherson
Ben. J. Timmons	I. S. Thomas, *1, **
E. M. Turner	J. D. Gibson
T. L. Ingraham, *1	A. Moore, *2
J. F. Carmichael	L. Drake, 1
Wm. Strickland	R. Howze
T. P. Page	A. McGlocklin
Geo. Brantley	L. R. Richie
H. C. Gair	J. W. Lewis, 1
L. F. Jones, *1	Joe McGee, 2
J. W. Adams	E. H. Holmes, *1
P. W. Clark, 1	J. H. Swann, *1
L. Hughes	L. L. Green
Laura Evans	A. D. Harris
B. T. McEwen, *1	W. H. Green, 1
W. H. Whitlock, *1	E. V. Buchanan
G. R. Bryant, *1	T. J. Johnson
J. J. Freeman, *1	J. O. Richards
P. O. Jamison, *1	J. D. Johnson, *2
P. Landry	T. A. Green
Henry Johnson	E. P. Chapman, 1
E. B. Singleterry	J. L. Gilmore
J. T. Willis	W. M. Young
B. H. Mare	B. H. Ware
I. T. Sanford	Chas. Fountain
Houston Brown	C. Washington
Maggie Thompson	H. Lomon
W. G. Valentine	R. A. Crolley
J. O. Brown	J. A. Tirenit
H. J. Wright, 2	H. J. Swanson
J. A. Patterson	S. B. Danley, *2
A. Hilton	C. H. Handley, 1
R. L. Brooks, *1	P. C. Cotton
J. W. H. Pinekey	J. W. Wimhush
G. M. R. Husbands, 1	
Miss Sarah Delaney	

* Yearly

** Part Yearly

Light Cold, or Neglected, often attacks the throat. "Brown's Bronchial Troches" give relief and cure in a few days.

NOTICE.

The members of the Committee on Examination of Ministers of Mississippi Conference, are requested to meet at Jackson, Miss., April 20, 1897, in Central M. E. Church. For names of Committee see first part of Minutes of last Conference. The meeting will begin at 10 o'clock a. m.

Wm. McMorris, Chairman.

That tired feeling is due to impoverished blood. Enrich the blood with Hood's Sarsaparilla and be strong and vigorous.

The "Stone Rolled Away" is the best Easter Program. It is complete and requires no supplement. Published by the Book Concern especially for this occasion. Can be had in any quantity for \$1.25 per 100, post paid, at this office. Give us your orders.

R. J. Buckner, P. C., Wytheville, Va.: This place is all on fire by the Holy Spirit. Our revival commenced on the first Sabbath of this month and up to this good hour there have been seventy-eight conversions. Just as we commenced this letter one young man came into the parsonage, and while we were talking to him the Lord blessed his soul. We are holding three services a day, two at the church and one service from house to house. Gambling dens are being broken up and a number of its participants have been happily converted. A young lady by the name of Anna Kelly, who had been making fun at the cries of the mourner for several nights, on Tuesday night was stricken dumb and lost the use of her limbs. She laid in this condition for two days after she was happily converted. She has gained the use of her limbs but is still dumb. Our meeting is getting better. Our people have laid aside their work and are going night and day in the highway and hedges inviting women and men to come and be saved. Sixty-nine of the young converts have joined our church. Pray for Wytheville and its pastor.

FOUND HER REST.

Mrs. Mary Clemmer Hudson, a short time before her death, thus opened to a friend the most sacred experiences of her soul:

"Though I am not old, I have sounded the deeps and shallows of all that is called 'society,' till I find through my heart of hearts that all that is of real value is the lowly, contrite spirit, the clear mind, the loving consecrated heart—all else is emptiness, vanity, vexation of soul.

"I am very happy solely because I have reached that upper ether or spiritual calm which envy, jealousy and malice cannot reach.

I do common work, plenty of it, but in a spirit of consecration which ennobles it—at least to me.

"There is no joy but a calm to me. There is no noble life save that which is lived above the uncharitableness, the discontent, which fill human intercourse every day. I would say of such an atmosphere beware! At the last there can be no beauty for you, or me but the beauty of holiness."—Selected.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

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Dr. J. L. Limes Endorses Dr. Williams' Pink Pills Because He Has Found Them Efficacious. Believes the First Duty of a Physician is To Cure His Patients.

From the Capital, St. John, Kansas.

Hearing that Dr. J. L. Limes, of St. John, Kansas, had used Dr. Williams' Pink Pills in his practice with great success, a reporter called upon and interviewed him regarding the matter.

Your reporter found the doctor a very pleasant and affable man, of probably fifty years of age. We were much impressed with his manner, as it was kindly and dignified. When we broached the subject of our call, he became enthusiastic at once and proceeded to give us the following for publication.

"My attention had been called to Dr. Williams' Pink Pills for Pale People by several persons of my acquaintance who had been greatly benefited or entirely cured by their use. I determined to give them a trial in my practice and if they proved to be satisfactory I would adopt them and use them regularly. Since I began prescribing them I have never had cause to regret my determination. I have used Dr. Williams' Pink Pills in a number of cases of nervous troubles, neurasthenia, rheumatism, etc., and in every case have been exceptionally well pleased with the results, and I can honestly and conscientiously recommend Pink Pills for the above diseases.



"I shall continue to use them and recommend them to my patients, for I consider there is nothing better for the diseases they are recommended to cure than Dr. Williams' Pink Pills. If you desire to use this for publication you can attach my name. I am well known in this part of Kansas and also in Fayette County, Ohio. I am Secretary of the U. S. Pension Examining Surgeon's Board for Stafford County, Kansas, and Chairman of the Republican County Central Committee for the above named county.

Yours Faithfully,
Jesse L. Limes, M. D.

We also ascertained the Doctor's standing in St. John by a few interviews with prominent people, which we herewith publish along with the Doctor's statement regarding Pink Pills:

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E. R. Benefiel,
County Supt. of Schools, Stafford County, Kansas.

St. John, Kansas, July 14th, 1896. I have known Dr. J. L. Limes for a number of years and can recommend him as a prominent physician, and a man well liked in this vicinity.

Howard Gray,
Cashier Commercial Bank.

I have known Dr. J. L. Limes for several years, and as a physician he is very prominent, and his reputation for honor and integrity are too well known to be questioned for an instant.

H. J. Cornwell,
Editor St. John News.

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necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent postpaid on receipt of price, 50 cents a box, or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

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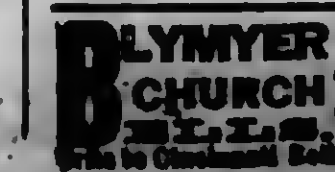
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L. B. SCOTT, D. D., Editor.

NEW ORLEANS, APRIL 15, 1897.—Vol. 32 No. 15

EATON & MAINS, Publishers

GOOD FRIDAY.

For all our sin, for all our race,
Thy blood, O blessed Christ, was shed!
Averting, by Thy bounteous grace,
The woe our guilt had merited.

O heavenly pity! Thou didst share
Our toil, our tears, in unknown loss;
Divine compassion! Thou didst bear
For us the anguish of the cross.

Thy love and mercy, measureless,
A ransomed world at last shall land;
Our refuge, Thou, our righteousness,—
O Son of Mary! Son of God!
—Rev. Benjamin Copeland, in Zion's Herald.

EDITORIAL COMMENTS.

He is risen.

Has the Son of Righteousness arisen in your soul?

Our holy religion is founded upon a Saviour who arose from the dead.

The St. Louis churches gave Bishop Bowman a reception last Tuesday.

Rev. Dr. J. Benson Hamilton is associate editor of the Peninsular Methodist.

Mr. Moody has been holding revival meetings in Chicago; he had an audience of 6,000 twice a day and then many were turned away.

It is said, tho' there are 250,000 Afro-American Catholics in this country, there are only two priests.

"Public Opinion" is the name of an Afro-American daily newspaper lately started in Atlanta, Ga.

If you wish Easter Day exercises published promptly, they must be written up and mailed to us the Monday after Easter. Short reports right to the point! Keep this in mind.

A gentleman who writes us from Belleville, Texas, says: "A white man at Brenham, Tex., has just been sentenced to life imprisonment for killing a Negro. Judgment is surely coming."

The man, G. W. Bryant, who so long disgraced the ministry of the A. M. E. Church, has just succeeded in getting himself dismissed from the service of the city of Baltimore, Md., and thus casting a reflection on our people of that city.

Read the report of the Liberia Conference, by Bishop Hartzell, found on third page. "Our Young Friends" will pardon us for dropping their matter out this week in order to make room for this report.

Gilbert Academy, Baldwin, La., Dr. A. E. P. Albert, Vice-President, is enjoying an exceedingly prosperous year. The enrollment is thus far 251. The Doctor rejoices.

Within sixty days Wesley Chapel, this city, has lost a number of very prominent officers. Brothers Edward Thomas, G. W. Thompson, Joseph Dixon and Washington Behan were all class leaders, and one of them a trustee and another a steward, making an aggregate of six officers. They were useful men and the pastor will find it no easy task to fill their places.

WHAT EASTER MEANS TO THE CHRISTIAN.

Very ordinary men have been able to organize religious movements that have in one way and another attracted attention and gathered a following.

They have in instances claimed for themselves and their teaching supernatural authority and the world has to say the least granted them audience. They have secured influence and honor while they lived, and their teachings have stood as their monument after death, but there is one thing that no one of them has ever been able to do, and that is, to rise from the dead. God made man great, and really meant he should be great for he made him in his own image, but notwithstanding all, man has done and has essayed to do, the divine law has stood unchanged and inexorable, both as to nature and to him. "Hitherto shall thou go, but no further," still rings out loud and clear.

Man has stood the admired of all admirers; his name and fame proclaimed to the ends of the earth; men have seemed ready to bow down and worship him, but even such great men have been compelled to surrender all and die.

To die meant the end of his earthly career, and when he departed he was gone forever.

But not so with him who is our founder. He came to men and proclaimed himself far more by his works than by his words. He taught, 'tis true, and now and again made reference to his origin and his authority, but his modesty, his humility, his self-forgetfulness evidently impressed men far more than his words would have had he spent his time attempting to recommend himself. And yet back of his humble and unassuming appearance and conduct was a reserve force, a power that kept men wondering what was to come next.

This power would at one time show itself in turning water to wine, at another it would unstop the deaf ear, open the eyes of the blind, make the crippled walk, rebuke diseases and finally it drove death from a sepulchre and restored a man to life and his loved ones. Men beheld him with wonder and, no doubt, concluded he had reached his limit. In fact he had already done enough to convince many that he was more than human. They follow him, they crowd upon him, they hang on his words, they worship him. But wait, there were those following Christ who were discounting and in their way explaining every miracle and work. It will be remembered that when Moses represented God before Pharaoh, the wise men were keeping right up with Moses in all he did. They, too, did signs and wonders; their rods turned to serpents as much so as did Aaron's. They could account for and in some way explain everything Moses did, and must have felt absolutely equal till Moses' serpent swallowed theirs. No way to get beyond that and so far as they were concerned, the case was settled; but something had to be done that they could not do, before they would yield.

In the case of Jesus of Nazareth men were astonished and confounded because of the miracles he performed, but others were constantly referring to those whom they believed able to do things equally remarkable. Even while he hung upon the cross it was said he saves others, himself he cannot save. They seek to destroy all his teachings, to scatter his disciples, to utterly blot out the Christian religion with one fell

stroke. In his case as in all others they believed death would end all. Had they been correct we should never have heard of Jesus again except in the same way that we read of the great men of earth.

No churches built as monuments, no hospitals or other charitable institutions founded upon the teachings of his word; no sacramental service in remembrance of him, no interesting books telling of his marvelous life and triumphant death; no gifted poets singing his praises in beautiful hymns; no husband for the widow; no father for the fatherless; and above and beyond all, no resurrection from the dead. But thank God, the Father of our Lord Jesus Christ, they neither understood his work nor his power. He was crucified, dead and buried, but he arose from the dead.

As he arose so shall we. Hence, we join to sing with joyous acclaim, "The Lord is risen indeed!"

AVOID BAD READING MATTER.

The execution of two white boys in this State a few days ago was as pathetic as it was unusual. They had murdered a merchant for his money, securing which they went abroad and traveled over a great part of Europe, hoping to free their minds of the crime committed. Failing in this, they, conscience-smitten, came back to Louisiana, and when arrested confessed all. They attributed their ruin to reading bad books of murder, robbery, etc. We give for the benefit of our young readers the following excerpt from the short address made by one of the doomed young men on the gallows. Said he:

"Our death by hanging is to our minds directly attributable to our failure to practice our religion. We had been unmindful of our obligations in this respect, and lost sight completely of our God and the care of our souls. The reading to bad books, sensational stories and the character of literature to which we took a fancy is responsible for our commission of the murder.

"It is a practice that cannot be too strongly condemned, and if the words of men soon to die are entitled to any weight, give heed to the warning which our presence on this scaffold furnishes to you young men and you boys. Let our hanging be a lesson and a deterring example. Avoid bad books. Quit them, if you, too, read them, and pay more heed to your souls' salvation than we did."

Parents, too, would do well to note these words and see that their homes are provided with clean books and papers. Our church recognizes the importance of having good books and papers in the home and spares neither pains nor expense to provide them. And yet there are scores of Methodists who have never purchased a single book or paper of our Book Concern.

Mr. E. J. Scott, Houston, Texas, the brilliant editor of the Texas Freeman, that once was, and we hope may be again, thinks he will make a better editor if he secure a good wife, hence cards are out announcing his marriage on the 14th inst, the day after we go to press. His fiancée is Miss Elenora Baker, of Houston. We wish our young friends happiness in abundance.

This step on the part of Mr. Scott, no doubt, means a return to journalism and we shall listen for him.

OUR CONTRIBUTORS.

THE DISCIPLINE OF TEMPTATIONS.

Rev. J. N. Fradenburgh, D. D., LL. D.

Temptation has two meanings; trial, and solicitation to sin. Temptations ordered or permitted of God for our profit are of the former kind; temptations from our own wicked hearts, wicked men or wicked spirits are of the latter kind. God approves the former; he does not prevent the latter, because to do so would destroy the nature of free intelligences.

Trials have a legitimate and important office. Souls are developed, strengthened, and perfected by struggling with difficulties—co-operating with the grace of God. Sunshine follows storm, light follows darkness, joy follows sorrow, freedom follows slavery, rest follows labor, the crown follows the cross. Gold and silver are purified in the furnace. Souls and diamonds are polished by much rubbing. The mightiest men in the church and world have met with the greatest trials. The toughest timber is cut from the mountain-side where it has fought the storms of centuries. Christians who have met with no trials may be pure and peaceful, trusting and sweet; but they may still be living in baby-hood. Abraham came forth from his trials one of the grandest figures in Bible history. Job was developed into a man of sublime and supremely mighty faith.

In the darkness of trial, God seems nearer the Christians than when the sun of prosperity shines most brightly and all is peace. The stars of heaven troop forth in the darkness of the night. When the rage of the storm is at its height, with majestic footsteps Jesus walks upon the sea. When the Christian is cast into the furnace, the form of the fourth walks by his side, and—wonderful!—there is no smell of fire on his garments. God is precious near in trials. He fulfills his promise; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. Fear not; for I am with thee. I am the Lord thy God, the Holy One of Israel, thy Saviour." By trials, God creates in human souls celestial beauties. The trials themselves may be grievous, but they are blessings in the final outcome. "The furnace of affliction refines us from earthly drossiness, and softens us for the impression of God's own stamp."

But we should not invite trials. We should not imagine affronts. We should not magnify our trials and think that no one else has quite so much to endure. "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Nor should we belittle the trials of others: "Every heart knows its own bitterness." We should be on our guard against borrowing trouble; we shall have full enough which properly belongs to us—all the mountains we shall want to climb without climbing those which are yet far away; enough bridges to cross without crossing those which we never shall reach; full enough tears and mourning without mourning over anticipated calamities which will never come. The fact is that we make the greater number of our own troubles. We belittle our blessings till they appear to us as curses; we magnify our own molehill troubles into mountains; and we hold back from Christian duty till God must needs drive us or drag us from self-ruin. We should dismiss as speedily as possible these various kinds of trials which God has neither ordered nor approved.

But there are troubles which are intended for our profit. These we should bear like Christians. They may develop the very best elements of Christian character. All the disappointments and conflicts which we may be called upon to suffer, all the affections of body, mind, and heart, personal and relative—these if used aright, will develop character and weave spiritual fibre.

But we need not bear these trials alone. God has conquered for us. "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." We cannot run away from trials, and we need not sink under them, nor carry them with us to the grave. We should cultivate the art of bringing them to him who "hath borne our griefs and carried our sorrows." He will lift our heads above them into the clear

sunshine of heaven. God may put out our lights, but only because he would have us lift our faces up toward the sun and stars.

We cannot meet trials with our unaided strength. Human nature shrinks from them. We pray that we may be delivered from them, but always in submission to the divine will.

But temptation also means solicitation to sin, but such temptations come not from God. We now direct attention to one point. Any temptation which is intended for a healthful trial, we may make a temptation to sin when we do not treat it properly. A mere physical pain, a disappointment, a trifling loss, a small accident, a change in the weather, or an innocent mistake, may become a temptation to peevishness, fretfulness, bitterness, surliness and melancholy. But God does not want it to be so. All these petty trials, met with a manly and Christian spirit, will make us wiser, stronger, purer and happier. Even solicitation to sin, if promptly refused, will be turned to a blessing. We are indeed taught to "watch and pray lest we enter into temptation;" and yet temptations will come to us. But God will deliver. If we have done all within our power to keep out of the way of temptations, and they come in spite of our best efforts—God will deliver.

Avoid wicked places, wicked company, wicked books, wicked conversation. Avoid the bar-room, the saloon, the streets. "Enter not in the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away." Jesus says, "Blessed are ye, when men shall revile you, and persecute you;" he also says, "But when they persecute you in this city, flee ye into another."

If we do our best to escape temptation and trouble and persecution, God will take care of us—He will guide, deliver, comfort and save. With our hand in his we cannot go astray. He sees all the way from the beginning, and will not suffer us to fall. It may at times be dark to us; it is all light to him. He will strengthen us when weary, refresh us when faint, cheer us when despondent, and bear us up when ready to fall. The way may be narrow, but it is wide enough for him and us. We know not the way, God knows; dangers threaten, he will ward them off; enemies are near, he is our Friend; the sky is overcast, he rules the storm; darkness comes on, all is light to him; before us is a raging torrent, he can span it with a step; our feet begin to slip, his almighty arms are underneath us; we die, he takes us home. "All things work together for our good."

DR. BUCKLEY AT GAMMON.

By W. W. Lucas.

I quote the following from the Atlanta Constitution as a fitting introduction to this communication:

"Rev. J. M. Buckley, editor of the New York Christian Advocate, the largest denominational publication in the world, gave his opening lecture on 'Extemporaneous Speaking,' at Gammon Theological Seminary yesterday afternoon. The large hall was filled with visiting ministers, theological students and the teachers and friends of the institution.

This series of lectures has been given before a number of the leading schools of this country, and is regarded as being the best of modern expositions of the principles of the art of public speaking. Dr. Buckley is a master of the art himself and captivated his audience not only by his words, but by his delivery.

He was introduced by President Thirkield of Gammon Theological Seminary, in a few remarks."

Yes; Dr. Buckley has come and gone. For some time we had looked forward with the most happy anticipations to his visit. All were anxious to see him, who, in the combination of lecturer, debater and editor is the foremost man of his generation. We heard three of his seven great lectures on "Extemporaneous Speaking," and one on the "Miseries of a Half-prepared Man." Dr. Buckley's lectures on "Extemporaneous Speaking" are doubly interesting because he is a living embodiment of the extem-

poraneous method. He decidedly favors this method, as compared with the manuscript, the memoriter, or both combined, with either predominating. Says he, "The test of any method of speaking depends upon the relation it bears to the going forth of the speaker's personality." Upon this principle he made it clear that the extemporaneous speaker has decidedly the advantage, because the attitude of the body and engagement of the eyes in reading and the mental processes required to recollect when the speaker is reciting from memory, greatly hinder the "going forth of the personality."

"The Miseries of a Half-prepared Man," were many and grievous, as many of us who were present could testify. Not only were teachers and students of both schools greatly benefited and inspired to more vigorous self-culture along these lines, but ministers from the city and from the suburban towns rightly regarded the opportunity as a rare privilege and expressed themselves as helped beyond measure.

The Doctor is an exact speaker and his wonderful memory is ever ready. But there is more of Dr. Buckley than the lecturer, the debater and the editor. The personality and spirit of this man attract with increasing interest. His very bearing bespeaks the habitual triumph of the spirit over the body. He has a tender countenance with kind eyes.

THE THEORY OF THE STATE AND ITS RELATION TO THE CHURCH.

By Prof. B. M. Hubbard, B. D.

There is no subject of similar nature in all these centuries that has agitated the human soul more than the one under consideration.

In order to understand this subject in the broadest light possible, the dim pages of antiquity must be consulted at the same time with the illustrious pages of the present and with the best possible conjectures of the more hopeful pages which are yet to be written.

The State.—The elements of the theory of the State are public law and politics. The function of these two elements must be clearly defined before a comprehensive knowledge of the theory of the State can be obtained. Public law and politics both consider the State as a whole, but from different phases. Considering the State thus, there are derived both theoretical and practical advantages. That is, the principle of the State and the practical knowledge of the same are given us in the above consideration. Public law deals with the State as it is, but on the other hand politics has to do with the life and conduct of the State. These two are related to each other as order is to freedom. There is to be found within them a moral content. The State is of a moral nature, and hence the end of public law and politics is to be found in the State.

To understand more fully the theory of the State, which is the first division of political science, we must consider the conception of the State, its basis, its principal elements (the people, the country), the end or aim, etc.

The truthfulness of the theory of the State may be reached in two ways, viz., by the way of philosophy and by the way of history. On the other hand, there are the extremes of these two ways. The historical method furnishes the conception of the State, and the idea of the State is called up by the philosophical method.

What is the State? To this question there are various answers. "The Papist would define the State as a creation of the Church; the Erastian would make the Church a department of the State; the Puritan would regulate the State on the idea of the Church; the Hobbist would rule the Church on the reasons of the State; the Quaker would abolish Church organizations; and the Mennonite would suppress the office of the civil magistrate." The views as quoted are held now in this century, but they are not comprehensive enough for our purpose.

Technically speaking, two kinds of society may exist, viz., natural and organized society. There is very little to be gained in the former, because everything is strictly independent. But on the other hand, everything is to be gained from the latter, because it is strictly interdependent. It exists for the highest possible good of all the in-

dividuals that compose it. To live a man in the truest and broadest sense possible, one must be in organized society; hence the necessity of organized society. The State, therefore, is a social compact, the organic unity of mankind, founded by the deduction of right reason.

The actual commencement of civil communities has been lost in the darkness of antiquity. But beginning with the history of the ancient Hebrews, we find abundant evidence of the State's being a social compact.

"In the study of the nineteenth chapter of Exodus, where the account is given of the Hebrew government, we find Moses is called to Mount Sinai. He receives a commission to propose Jehovah to the Hebrew people, as the civil head of their State. The proposal was accepted by the 'elders,' the representatives of the people. Having thus received formal assurance of the willingness of the people to meet his proposal, Jehovah completes the covenant by acceding to it in a manner equally formal. He addressed Moses as the nation's plenipotentiary and representative. Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee."

Some of the great thinkers are disposed to make this a theocracy, but I am rather inclined to ask the following and give what I regard the correct answer. What have we here in the account given of the Hebrews?

To all intents and purposes, the social compact. The multitude of people pledging themselves the one to the other to unite and form a civil community, to be governed by common laws. Here is the covenant between the sovereign thus chosen and each member of the society in which the former promises protection, and the latter submission and obedience.

The Roman State was a social compact. The Venetian State was of like origin. The same is true of the founders of Carthage. The Pilgrim fathers who came to America seeking religious liberty, pledged themselves the one to the other to unite and form a civil community to be governed by common laws, even before they left the Mayower.

Is government derived, or not? Since government is only the combined wills of the individuals composing the State, there is only one true answer, namely, government is derived. However, the true origin of government and its ultimate foundation lie in the will and purpose of God.

But on the other hand, the direct and immediate foundation is human. Therefore, in a strict sense, it is both divine and human.

The Church.—Before attempting to ascertain the relation of the State to the Church, it would be well to define the Church. The Church is a theocratic institution, constituted by positive enactment, but organized by the mutual consent of individuals. They are, therefore, distinct and separate. However, Christianity presides at the very source and in the sanctuary of civil life. Yet there is a total separation of the Church and State. Though there is some similarity. The Church is universal in her sweep. And I believe the highest type of the State is to be the Universal State. Our own country is much after this order. The constitutions of the individual states are constitutions of social compacts. And these constitutions harmonize with the general constitution, the constitution of the United States. When the Church and State are left free, uncombined, they are mutually helpful to each other. The Church assists the State in regulating the religious life. The State assists the Church in giving protection.

Education.—If education is to be considered in its broadest sense, it points out the most comprehensive and precious of human interests. Every human being has an indefeasible right to be educated.

In order that each may have this right realized, God himself has instituted a sacred economy, which he founded upon the most profound and cogent instincts of humanity—which is the economy of the family. For this, he instituted marriage in the very beginning of human history, nay, in the very act of creation." Hence education is committed to the family. Touching education, the State cannot go beyond delegated rights. Christianity is related to education

as an influence from another world, directed to the whole domain of human well-being.

Charity.—Poverty has existed in all ages of the world and without contradiction, will continue as long as the world lasts. Means, both civil and ecclesiastical, have been and are still employed to rid humanity of poverty, but all have failed. If we should look at poverty in the light that Christ observed it, we should find it is the worse thing after all. Brotherly love, true sympathy and care for the poor are all severed from the poor by poor-law legislation. Nay more, poor-law legislation has brought untold damage to the State. It has even introduced pauperism. Render inactive the poor-law and you break down the barrier between the rich and the poor, at the same time pauperism will be a thing of the past. Christ intended that the poor should be helped voluntarily by humanity and not by coercion or legislation.

The State an End or Means?—The ancient and Mediaeval theories on this all important subject are both one-sided. The former overlooks the individual, and the latter, the sovereign. The true end of the State, however, is the development of the national capacities, the perfecting of the national life, and its completion; provided, of course, that the process of moral and political development shall not be opposed to the destiny of humanity.

A NUMERICAL DECREASE IN THE CENTRAL ALABAMA CONFERENCE.— WHY?

By N. H. Speight, D. D.

It has been repeatedly stated for about ten years, that we are holding our own; whether this was true or not, it is a fact that we do not increase any. The statistics all along for ten years showed a membership of about ten thousand up to the last annual Conference. The latest statistics show a decrease; they give nine thousand and odd hundreds—why is this decrease? That single question concerns every faithful and loyal minister in the bounds of the Conference. To say it is because of unfaithful men as pastors and presiding elders would be saying too much. There are in this Conference some as loyal and faithful pastors and presiding elders as can be found in any part of our Zion. Yet there is a decrease, and the decrease is from some cause. Let us see if we can find reasonable causes for it.

First, every loyal and faithful brother will agree that the door of the Conference has not been watched close enough; and that many came in with us, that were not of us; they remained a while, tearing up and scattering the flocks committed to their care, and afterward have gone themselves. Such men were only looking for fishes and loaves. The above statement is not intended to cast reflection on any one, but simply to state a fact; every loyal brother will acknowledge its correctness.

Second, while we have many faithful men as pastors and presiding elders, we must admit that we have some who are not faithful, and yet who have flocks committed to their care. They do not do their duty in trying to lift up the people, and thereby build up our Zion. They even fail to put Methodist literature into the hands of the people. I have visited churches in which I could not find a Methodist hymnal.

Third, we have some in our ranks that are unprepared to do the work of pastors. They are unable to feed the flock; and therefore the sheep seek other pastures in which to feed. Too many of our ministers try to feed the people on air and noise, instead of the word of life, the bread of heaven which they need and want. And because the people cannot get substantial food for their souls, they go elsewhere in search for it. It is a fact that other professional men make preparation for their work, that they may be successful; but many of our ministers do not, and other men see the weakness of the man and take steps at once to steal his sheep. Don't understand me to say that one must go through college, and then through a theological seminary to be a preacher and pastor; for some of the greatest failures we have are among those who have done so. For some of this class can neither

preach nor pastor. But I desire you to understand me to say that a pastor must be a student; he must at least keep pace with the times. Indeed, he must do his best to be informed along all lines that touch the interests of the people. The people will come to him for knowledge, and he must be able to give it. Some of the best preachers and pastors were neither graduates from college nor theological schools, but they were students.

Too many of our ministers are given over to pleasure seeking and jokes, and not to study. You can find that class hanging around the corners of the streets, and other places mingling with gossiping crowds; many of them spend no time at the Sunday-school, and because they do not, often our young people turn away to seek places where they can have the presence of the pastor who is the spiritual head.

"Let Zion's watchmen all awake,
And take the alarm they give;
Now let them from the mouth of God,
Their solemn charge receive.
'Tis not a thing of small import,
The pastor's care demands;
But what may fill an angel's heart,
And fill a Saviour's hand."

The apostle said to the brethren, "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers to feed the church of God, which he hath purchased with his own blood."

Then, too, the ministers should see to it, that they are truly converted; that they are truly called of God to this office, and see to it that they make preparation to feed the flock.

The fourth cause may be that the local preachers do not do the work they formerly did. There may be causes for this in many places, but in others there is no cause. In many places, the local preachers are better informed, and some are better preachers, and would make better pastors than those regularly appointed. The people speak of their piety, gifts and usefulness; and for this cause they are opposed by their superior in office. I have been in District Conferences and heard pastors making complaints against local preachers, and when the matter was looked in to, it was because of their acceptability.

The fifth cause is, most of the districts are too large and should local preachers go and find new fields, the presiding elders cannot give any time to them, because he is pushed to keep up the large district. Both the preacher and people need and want the presence of the presiding elder, and if he cannot give them time they will feel themselves uncared for, and drift into another church.

It must be remembered that our people move into other portions of the country and if we fail to go to them, they will seek shelter elsewhere. I think the committee on state of the church had that important matter in mind at the last Conference when they recommended and asked that two or more districts be formed at the next annual Conference. Pastors, as well as presiding elders, must do their best to take care of the flock committed to them, and therefore cannot give time to the new fields. They must be in their prayer and class meetings of the Epworth League. The people expect them to be there, and really they should be. There are new towns springing up in different parts of the State and our people move into them; they also move to other sections of the country looking for better farming land; we must go to them, or we lose them. If we do not go, others will.

Huntsville, Ala.

The African churches are in advance of all others in regard to self-support, and some of them have shown equal forwardness in evangelistic zeal. Not only in Uganda, but the "Niger Delta Pastorate Church" has advanced to the stage of entire financial independence, and that more than four years ago.—Christian World.

As a vessel is known by the sound, whether it be cracked or not, so men are proved by their speeches, whether they be wise or foolish.—Demosthenes.

OUR BENEVOLENT CAUSES.

MISSIONS

(Conducted by Rev. E. B. Burroughs, South Carolina Conference.)

THE GIFT OF LOVE.

It is in loving, not in being loved,
The heart is blest;
It is giving, not in seeking gifts,
We find our quest.

If thou art hungry, lacking heavenly bread,
Give hope and cheer.
If thou art sad and wouldst be comforted,
Stay sorrow's tear.

Whatever be thy longing or thy need,
That do thou give:
So shall thy soul be fed, and thou, indeed,
Shalt truly live.

—M. Ella Russell, in Sunday-School Times.

REPORTS FROM EASTER COLLECTIONS.

The outlook is splendid for a successful day in our Sunday-schools on Easter Sabbath. We have sent out a very large number of Easter Collection Envelopes and also Certificates to be given to pupils or scholars raising at least one dollar for Missions. We desire to get a report from every Sunday-school taking a collection for Missions on Easter Sabbath. We hope to tabulate and publish these reports. Will pastors send a postal card giving name of charge, District and Conference, and the amount of collection from their Sunday-schools, on that day? This will be for us quite a task, but we believe that a record of this kind will be helpful every way. Send us the news early on Monday morning, April 19th. Address Missionary Secretaries, 150 Fifth Avenue, New York.

Says Phillips Brooks: "No man has come to true greatness, who has not felt in some degree, that his life belongs to his race, and that what God gives him is given for mankind."

The Moravians, it is said, put this question to each person who joins them: "Do you intend to be a missionary; if not, what sum will you contribute towards the support of a substitute?"

"Our lineage," says R. Long, "is heathen. Missionary enterprise rescued us from Paganism. Gratitude for our own emancipation, and love for our brethren, the heathen, of all countries, should move us with mighty impulse to engage in missionary work."

The command of Christ, the open doors, past successes, encouraging prospects, the critical period to which we have come—all these combine to sound a trumpet call, which can fail to be heard by those whose ears are stopped, and which to every one who hears seem imperative and urgent.—E. J. Forrester.

The Obligation of Methodism.

Methodism has a profound responsibility to the coming century because God, from the beginning, called and anointed it for that most needed and Christlike work of the evangelization of the masses. From the beginning it has been hurled at us now and then as a taunt by some Christian communities, which claim in some respects greater importance and power, that Methodism has always had a way of getting at the poor. Let us take the taunt and nail it to the masthead as our glory; for the Church that gets the poor of to-day will have millionaires enough to-morrow to test its graces and to help on its work in the land.—Bishop Foss.

How Shall We Give?

1. As an Act of Worship (I. Cor. xvi. 2).
—"Upon the first day of the week let every one

of you lay by him in store as God hath prospered him."

2. Regularly.—"The first day of the week" comes every week.

3. Individually.—"Every one."

4. Proportionately.—"As God has prospered."

5. Liberally (II. Cor. iv. 6).—"He which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall reap also bountifully."

6. Cheerfully (II. Cor. ix. 7).—"Not grudgingly or of necessity; for God loveth a cheerful giver."

7. Unostentatiously (Rom. xii. 8).—"He that giveth, let him do it with simplicity."

8. Intelligently (I. Peter iii. 15).—"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."

9. On Principle (Rom. xiv. 5).—"Let every man be fully persuaded in his mind."

A Beautiful Legend.

There is an Indian legend of a king who resolved to build the most beautiful palace ever erected on this earth. To this end he employed Jakoo, the builder, giving him a great sum of money and sending him away among the Himalayas, there to erect the wonderful palace. When Jakoo came to the palace he found the people there suffering from a sore famine, and many of them dying. He took the king's money and all of his own and provided food for the starving multitude, thereby saving many lives. By and by the king came to see his palace, but found nothing done toward it. He sent for Jakoo, and learned why he had not obeyed his command. He was very angry, and cast him into prison, saying that on the morrow he must die. That night the king had a dream. He was taken to heaven, and there saw a wonderful palace—more wonderful than any he had ever beheld on earth. He asked what palace it was, and was told that it was built by Jakoo, the builder. In spending the king's money for the relief of suffering ones on earth he had reared this palace inside the gates of heaven. The king awoke, and, sending for the builder, told him his dream, and pardoned him.

Glorious Results.

Every doubter and caviler ought to be put to silence—everlasting silence—by the following blessed showing of results of Missionary efforts in foreign fields. We have hardly commenced our labors. It was only yesterday—comparatively—that Melville B. Cox sailed for Africa. M. C. White, who went to China in 1847, and Dr. Wm. Butler, who established our Missions in India, are both still living. Yet "what hath God wrought" in such a brief time! These figures only represent our Church membership and Sunday scholars. We do not include hospitals and colleges established, printing presses set in motion, and other agencies at work to evangelize the nations. We have in all our foreign fields:

Members	85,852
Probationers	66,470
Total membership	152,322
Sunday-School Scholars	168,380
Grand total	320,702

Two Kinds of Methodists.

We have a great variety of Methodists in our Church. They are of all classes, conditions, and ages. It would be impossible to classify them. But there are two kinds conspicuously known throughout the church.

1. Mission Methodists.—They are splendid folks. "They believe in the conversion of the world." They pray about it at their family altars. Their names are found in the list of contributors for this cause. They sympathize with the Lord Jesus in this work. Usually these Mission Methodist attend the means of grace. They pay the pastor and are diligent in all lines of Church work. They read our Church papers and are posted in all the aggressive movements of the Lord's cause. We earnestly pray that this class of Methodists may be increased many times.

2. Omission Methodists.—There is only one letter to distinguish this class from the former; but that letter makes a great difference. It is an interjection, an exclamation of surprise! And well it may be used in such a relation! An "Omission Methodist!" We have a few everywhere. Possibly some might be discovered in this immediate region. They "omit" many of the precious duties and privileges of the Church. They are of the number who cry out: "We have heathen enough at home," when you ask them for money to carry out the Lord's last command. Their "omission" is seen when the subscription for Church expenses is presented. This quality of "omission" is conspicuous in all their relations to the Church. Usually, they are hospital sort of Christians—needing very much nursing and care. If proper attention is not paid, they become sulky, and balk altogether. These "Omission" Methodists are hard to manage. May their number grow beautifully less!

To which class do you belong?
Darlington, S. C.

PHILAFRICAN LEAGUE.

In Dr. L. T. Chamberlain, the Philafrican League seems to have found the president it needed. He has generously enabled the League to have a permanent office in Room 513 of the United Charities Building, New York. He not only takes an active part in the direction of the affairs and the raising of the fund, but proposes to go to Africa himself in order to see the condition of the African slaves with his own eyes.

For the starting and first year's support of Free Settlement No. 1, the League needs \$10,000. As soon as this sum is in the hands of the treasurer the first expedition will start for Africa and establish the first American city of refuge (probably called Lincoln) on some salubrious site near the headquarters of the Kuango or the Kassai River, east of Bihe. The work at each station is to be divided into four principal departments: 1. Agricultural; 2. Industrial; 3. Educational; 4. Medical or Charitable. Each department is to be in charge of a competent specialist. As manager Mr. Heli Chatelain will have the general direction of all the African work.—Christian World.

The Church Missionary Society missionaries last year baptised seven thousand converts from heathenism, adults and children, three thousand and being in Uganda.—Christian World.

The New York Infirmary for Women and Children has been enriched by a second large gift within a few weeks. The first, of \$25,000, the legacy of Miss Julia Cooper, was followed by \$30,000 given by Mrs. James Walker, who has long been deeply interested in the work. Both sums will probably go towards the \$250,000 endowment fund that is being raised for a college in connection with the infirmary.—Harper's Bazar.

A sainted band of Church Missionary Society workers laid down their lives during the massacres in the province of Fukien, China, and here twenty thousand persons have applied for baptism, of whom five thousand have already been received into the church fellowship.—Christian World.

In the city of Tokyo, Japan, there are 41,430 jinrikisha men, about one-fourth of whom are well enough off to own the little two-wheeled carriages. They gather around a depot on the arrival of passengers much in the vociferous way of our cab-men in this country.

As land is improved by sowing it with various seeds, so is the mind by exercising it with different studies.—Melmoth.

The greater a man is in power above others, the more he ought to excel them in virtue. None ought to govern who is not better than the governed.—Syrus.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

April 18—Easter Topic.

RESURRECTION POWER.

Phil. 3: 10-11.

Owing to a mistake in the Epworth Hand Book, we gave the topic "Wisdom and Folly Personified" for the fourth, instead of the "Sluggard's Vineyard." The former is the topic for Sunday, the 18th, but since we have studied it, we will consider the Easter topic: Resurrection Power, and shall trust that it will prove of much profit to the Leaguers.

The Epistle to the Philippians is more of a private letter filled with a personal feeling of gratitude to the Philippians for their faithfulness and deeds of good work than anything else. There is no doctrine set forth in this Epistle, but it portrays the Apostle's mind and character in its noblest and tenderest moods.

He loved the Philippians, and visited them on his second journey, and when journeying to Jerusalem. He stayed with them and kept Easter in the spring of 58.

Because of his great love for them, he urges them to beware of false teachers, false dogs, and not to be too confident in the flesh, in the first eleven verses of the 3rd chapter. He reviews his past history and shows that yet he counted Christ far above all other things.

I May Know Him.

Every one may know Christ personally, as an Advocate Counsellor, Rock of Defense, Mighty Fortress, as a Saviour.

What a great privilege it is to be acquainted with the Master of the Universe!

We all can never expect to become personally acquainted with earthly kings, yet what a happy thought to know that the whole world may know Christ—know of his love, mercy and kindness.

We may know him in his care for us, how he provides daily for our many wants.

Will you know him? The world to-day needs to know more of our blessed Christ. Don't be afraid to approach him. Come, he invites you. Know him as a friend that sticketh closer than a brother.

Know Him as an Advocate.

He intercedes for us daily. Pleads and begs in our behalf. Continues the trial. He prays, "only spare them a little longer, Father." Indeed a true friend at Court!

"Rock of Defense."

Against perils, disasters, threatening foes, a mighty stay, a sure rock, an anchor of the soul. A safe cleft. Are you a witness that he is a rock of defense? Has he ever defended you? Are you hiding in the rock? Am I trusting in Him for defense?

A Saviour.

Because he saves me now! He saves to the uttermost. No respecter of persons. Invites all to the feast. I may know him for I am witnessing his salvation continually. I am assured of his presence with me daily. My salvation and strength is of the Lord.

This blessed Easter day we all may give sweet and lasting expressions of the knowledge we have of our blessed Christ. May tell in what special way we are acquainted with him.

How he reveals himself to each of us. The profit gained by trying to learn of Christ.

Resurrection Power.

Being thoroughly orthodox we believe in a literal resurrection of the dead. That it will be a transformation in heaven; whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The body shall be raised. How? We don't know, and need not care. Christ is able to subdue all things unto himself. What a glorious morn for the righteous! They shall enjoy everlasting happiness and joy; the wicked shall be punished. Not annihilated, but remain in punishment everlastingly.

Reason can't conceive of a plausible solution, too infinite to admire. God alone can make it plain.

Faith only accepts the fact by faith with a deep and abiding trust in God, and with your hand in his, be led until the Resurrection Morn.

"Fellowship of His Suffering."

As Christ suffered so must we, not as terrible and painful though. Our share of the burden must be born. We find comfort and peace in having Christ to cheer and assist us. He stands by whispering, "My yoke is easy, my burden is light. Our sufferings are not without their sweets."

We may gladly endure affliction and bear the toil if we would gain Heaven.

"I'll bear the toil, endure the pain,
Supported by Thy Word."

"That I may know him and the power of his resurrection, and the fellowships of his sufferings, being made conformable unto his death. If by any means I might attain unto the resurrection of the dead."

Are you drawing the stray young men and women to you?

Don't say you can't. Try and you can.

Are you in favor of helping the wheel to go?

If you are a public school teacher, don't teach only the school for a few dollars, and try to be above every body else around you, but come down and help along other lines. Take hold of the League. Help the pastor and the president. You may have more book-learning, but if you isolate yourself, you have less common sense.

Let all join in. Help the good cause along.

Will we get a convention in the Louisiana Conference this year?

Will not our Presiding Elders organize a District League? It will help them.

Send in the date and place of your Convention. Keep the programme for the Convention.

Assistant Secretary Penn is now ready for business in his new office at Atlanta, Ga. Keep his pen a-moving.

Don't neglect the Junior League. Let the little ones do something too. Ignore no one.

Keep all in line. Little folks can do some big things in life. Get your children organized. Let them start.

How many have the Reading Course? It's worth having. Only \$2.00, this office.

THIRD INTERNATIONAL CONVENTION OF THE EPWORTH LEAGUE, TORONTO, CANADA, JULY 15-18, 1897.

The First International Convention of the Epworth League was held in Cleveland, in 1893, the second in Chattanooga, Tenn., in 1895, and the third will take place in Toronto, Canada, July 15-18, 1897. As the gathering has, from the first, been recognized as international in its character, it is very appropriate that it should assemble this year on Canadian soil.

Toronto is beautifully located on Lake Ontario, only a couple of hours' run by steamboat from the Niagara River. It has a population of two hundred thousand, and is a typical English city, very few of its people having been foreign born. Its public parks are numerous and beautiful; the churches spacious and comfortable, and a number of the public buildings unusually large and attractive. Apart, however, from the natural beauty of the city, there are several features of special interest to the visitor.

Toronto has, by general admission, the best

type of Sabbath observance of any city in America, if not in the world. On the Lord's Day not an open shop or a moving street car is to be seen anywhere. The church attendance also exceeds that of any city on the continent. On a recent Sunday, by count, there were found to be 110,000 persons in the churches at the two services, 36,000 of these being in attendance at the Methodist churches.

Toronto claims to have the largest and finest Methodist church in the world, known as the Metropolitan. It occupies the centre of a square and presents a most imposing appearance. Many of the other churches are spacious and beautiful.

There may be seen in Toronto an object lesson in the form of a United Methodism. A few years ago there were six denominations of Methodists, but they have been happily unified into one great church, and the various branches of Methodists are now dwelling together in peace and prosperity.

The name "Toronto" signifies a "meeting place," and it is a very appropriate appellation, for it has been the scene of many great gatherings.—Onward.

EDUCATIONAL.

Wiley University, Marshall, Texas., Prof. M. W. Dogan, A. M., President, aside from enjoying the largest attendance since its days of darkness, five years ago, has just closed a remarkably successful revival. Not a single boarder of the 150 remains unconverted, and only two of the total enrollment of 340. The President writes: "I have seen nothing to equal the religious feeling here; it is in the very atmosphere."

God bless Wiley University! Let every one interested in this well managed and exceedingly useful institution, work and pray that the Lord may open the way for the erection of the sadly needed Central Building.

Clark University, South Atlanta, Ga., has been made a weather signal station by the Weather Bureau. Its location on the highest elevation just south of the city limits renders the signal flags visible to all the people in that section of Atlanta and to the people of the surrounding country.

The attendance at the University has steadily increased during the past several months until now the enrollment is 383, the largest for some years.

The Clark University Courier, the second number of which is just out, has proved to be a great benefit to the Institution.

The outlook for the future is very encouraging and an attendance of 500 students for next year is confidently expected.

At the urgent request of the Board at Cincinnati, Acting President Thirkield has continued to serve since last October.

The Bishops of the A. M. E. Z. Church held their Semi-Annual Meeting in Charlotte, N. C., Mar. 31. Aside from arranging the dates for their Annual Conferences, they also exercise powers similar to those held in our church by the Book Committee, and others held only by our General Conference. One thing that is clearly evident is that their Bishops have more authority by far in the business affairs of the church than have our Bishops. The Star gives a full report of the meetings.

Among the important questions discussed and decided are the following:

General Officers of the Church are ex-Officio Members of the General Conference, Bishop Walter's appeals from this decision, however, Bishops who prefer may officiate in clerical robe. The question that gave most concern was the collection of General Funds during these stringent times. All general Boards of the Church held their meetings at the same time.

To write well is to think well, to feel well and render well; it is to possess at once intellect, soul and taste.—Buffon.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, April 25, 1897.

PETER DELIVERED FROM PRISON.

(Acts 12:5-17.)

Golden Text.—"The angel of the Lord encampeth around about them that fear him, and delivereth them."—(Psa. 34:7.)

About the time of this lesson there was a great famine in Palestine. Many Christians were perishing from hunger. The disciples determined to send them relief. They gave "every man according to his ability." Barnabas and Saul took their gifts to Jerusalem. Note.—The church is a body, and when its members in one locality suffer, the others throughout the connection feel it. The spirit of charity has always prevailed in the church. Every one should give, not the same amount, but as the Lord has prospered him.

I. The imprisonment of Peter (3-6). About the time of this famine, Herod, the king of Judea, grandson of Herod the Great, and nephew of the Herod who had John the Baptist beheaded, began to vex certain leaders of the church. James, the son of Zebedee, and brother of John the apostle, was by him thrust through with the sword. When he saw this pleased the Jews, he arrested Peter, and gave him to sixteen soldiers for safe-keeping. He, no doubt, intended, after the Passover, to bring him forth, conduct him through a formal trial, and then take his life. No criminal was executed during Passover week. The sixteen soldiers were divided into four companies, who served by turns. Peter was thrust into prison, handcuffed to two soldiers, while the other two stood watch at the gates. All was secure as man could make it. Note.—It is no uncommon thing for "the kings of the earth to set themselves against the Lord, and his anointed." If any suffer as Christian let them not be ashamed. To slay all the leaders of a church is usually to put an end to that denomination. Satan has many souls confined in the prison of sin, and chained by vicious habits to fiends of darkness.

II. The deliverance of Peter (7-10). The church was praying without ceasing for him. They wrestled with God in the face of unbelief, and of great opposition. We know not how much he was indebted to them for his deliverance. Jacob prayed and Esau's revengeful spirit was removed. Moses prayed and Amalek was defeated. Hannah prayed and Samuel was born. Elijah prayed and rain was given. Hezekiah prayed and fifteen years were added to his life. Elisha prayed and a child's soul returned. Daniel prayed and the mouths of lions were closed. The church prayed and Peter was saved. An angel entered the prison where he was confined. A light shined about him. The sleeping messenger awoke him and raised him up. The chains fell from his wrists. He was commanded to gird himself, put on his sandals, and cast his garments about him. It was likely just before daylight on a cool spring morning. Peter acted like one who was yet asleep. He followed the angel. They passed the first and second watches. When they came to the great iron gate, that led into the city, it opened of its own accord, and they passed through into the street. When they had gone some distance from the prison, the angel departed from him. This was a very great miracle, wrought for the good of the church, and the benefit of Peter. Note.—The church should not sin by ceasing to pray for its ministers. God only does for us what we cannot do ourselves. We should obey the Lord without asking questions. He is delivering souls every day from the prison of sin, and the horrors of eternal death.

III. The conduct of Peter (11-17). 1. He came to himself. He seems not to have fully awoke, till the angel had taken him a square from the prison, and departed from him. Then he knew the Lord had delivered him out of the hands of Herod, and from the expectation of

the Jews. Note.—We do not always realize what God is doing when he acts, but by and by all will be made plain.

2. He joined himself to the disciples. Many had gathered in the home of Mary, the mother of John Mark. All night they had prayed without ceasing that God would deliver Peter. In the early morning, while it was yet dark, he reached the gate, and knocked for admission. A damsel came to admit him. When she heard his voice, she opened not the gate for joy, but ran to tell the company. They accused her of being mad, and of seeing his angel. She affirmed that she was not beside herself, and that it was really the apostle. Peter continued knocking, and when he was admitted, the disciples were astonished. There was unbelief mingled with their faith. They doubted if God would answer their prayer, and when he did grant their request, they could hardly realize that it was so. Note.—God's children find consolation in fellowship one with another. When alone in the world, we should seek the place of worship. The church may be slow to receive us, but we should convince them we are right.

3. He reported all that had been done. There was, no doubt, much confusion when Peter entered the room. But he, by a wave of the hand, caused all to be silent. He then told the whole story of his deliverance from prison. They likely listened with perfect amazement. After this he commanded them to tell James and the brethren how God had saved him. This was James the less, the son of Joseph and Mary, and the author of the epistle which bears his name. He was at this time the visible head of the church, and six years later presided at the Council that settled the differences between Jewish and Gentile Christians. Note.—We should never manifest surprise. We ought to tell to others the dealings of God with us. It is our duty to scatter the good seed our pastor sows.

4. He then "departed, and went into another place." It is not certainly known to what place he went. The papists claim that he departed to Rome, organized the Roman church, and afterwards established the popedom. But for this assumption there is no evidence. If it had been so, Luke would, no doubt, record it. He likely went to Lydda, Joppa, Cesarca, or Antioch. He is lost from inspired history for six or seven years. He re-appears in the 15th chapter, and ably defends the doctrine of Gentile salvation without the burdensome rites of the Jews. The ways of God are past finding out. He suffered James to be put to death, but Peter He would not allow killed. At one time, when he delivered Peter from prison, he commanded him to stand in the temple and boldly speak for Jesus, and at another he virtually ordered him to flee for safety. But the Judge of all the earth does right. He is too wise to err, and too good to make a mistake.

"In English country homes," says a woman who has spent a considerable time in one of them, "there is a 'children's hour,' as it is always called, which, if it dates from Longfellow, is more carefully observed in a foreign land than in the poet's country. It is right after five o'clock tea in the drawing room and school room tea upstairs. It is celebrated before the open fire in the day nursery, whither the mother of the family comes to meet her little flock. There are stories, perhaps, and a game, and finally a restful quarter of an hour, in which the tender confidences of childhood are whispered into loving sympathetic ears—be they a hurt of mind or body, a wail of discouragement, or a paean of secret ambition. The beautiful system of an English household makes this happy and helpful time in every day's routine, and it is never interfered with."—Harper's Bazar.

A native teacher of Allepi Cochin, who knows little outside of his Bible and prayer book, but who loveth much, gave thirty rupees as an offering to the Lord, a portion of the price of some land. As he receives only fifty-four rupees in payment for a year's work, this meant nearly seven month's salary.—Christian World.

LEXINGTON CONFERENCE.

Reported by Rev. L. M. Hagood, D. D.

The twenty-eight session convened in the Central M. E. church, Springfield, Ohio, Thursday, April 1st, 1897, at 9 a. m., Bishop Cyrus D. Foss, presiding. The Conference hymn, "And Are We Yet Alive?" was announced by the Bishop and sung with a will by the Conference. Prayer by Rev. D. H. Moore, D. D., editor of Western Christian Advocate. The Scripture was read by the Bishop, who administered the sacrament with the assistance of presiding elders and visitors. The Rev. E. A. White was re-elected Secretary, and selected Rev. E. W. S. Hammond, D. D., and A. A. Woolfork assistants. Rev. W. H. Riley was re-elected statistician, with Revs. F. D. Breckenridge, E. R. Lewis, J. W. Robinson and R. F. Broadus assistants. Rev. W. C. Echols elected Treasurer, with Revs. R. T. W. James and W. W. Heston assistants. Rev. J. Courtney read nominations by presiding elders for the Conference Committees and they were adopted. The Rev. Paul C. Curnick, pastor St. Paul's church, delivered an address of welcome on behalf of city and Ministerial Alliance, to which Rev. Geo. E. Curry responded on behalf of the Conference. Quite a large number of visiting pastors were introduced. The characters of the presiding elders, E. L. Gilliam, Geo. A. Sissle, J. Courtney and M. S. Johnson were passed, and they reported their districts. The Rev. Charles Jones, on behalf of the pastors of his district, presented their retiring presiding elder, Rev. Geo. A. Sissle with a complete set of Clarke's Commentaries, in a neat speech. A statistical session was ordered for the afternoon, and the Bishop requested Rev. E. W. S. Hammond, D. D., to preside. The Conference was electrified by Dr. D. H. Moore as he represented his work. He is considered part of the Conference. Revs. E. A. White, L. M. Hagood and H. W. Late were appointed reporters for the Western, Southwestern and general press respectively. Rev. L. M. Hagood was appointed to represent the Southwestern Christian Advocate and to receive subscriptions and collect its accounts.

Conference adjourned with doxology, and the benediction by Dr. D. H. Moore.

The afternoon session was called at two p. m., Rev. E. W. S. Hammond, presiding. Devotional exercises by the same. Nearly every charge reported its statistics, which were commendable. In the evening, the Rev. E. A. White preached the annual Conference sermon to a crowded house, to the edification of many who heard him. Rev. C. H. Payne, LL. D., of the educational society, then presented the interests of the Church Extension Society for Dr. Spencer, who was called to his home by sickness in his family, and then his own work in his own inimitable way to the profit and delight of all who were so fortunate as to be present.

Second Day's Session—Friday.

The Conference began at 8:30 o'clock with a praise service in charge of Rev. W. L. Mure. At 9 o'clock, Bishop Foss took the chair.

A committee, consisting of L. M. Hagood, H. W. Tate, D. E. Skelton and T. L. Ferguson, was appointed to consider the interests of the Epworth League.

Drs. Leonard, Payne and Curtis represented in excellent speeches the Missionary, Education Societies and the Book Concern respectively. A draft for \$760.00 from the Book Concern was ordered. Revs. Wm. Johnson, J. H. Hargraves, Randolph Pugh, I. W. Horton, Abram Booker and T. M. Thompson have died.

On motion of E. W. S. Hammond, action on dividing the Conference was postponed until next year. Memorial services to be held Sunday afternoon after the ordination services. The case of Noah Ellett was referred to the committee on Conference relation. The vote on the admission of women and equal lay representation were made the order of the day at 10 a. m., Friday, without debate. Announcements were made; Conference adjourned with doxology, and the benediction by the Rev. Dr. Marlay.

Third Day's Session.

Met at 8:30 a. m. Devotional exercises by Revs. S. G. Turner and Chas. Jones. The minutes of the previous session were read and adopted.

ed. Reports from examining committees were called and the classes advanced. Rev. L. M. Hagood presented the compliments of Rev. I. B. Scott, D. D., editor of the Southwestern Christian Advocate, with regrets of his inability to be present at this session because of press of business elsewhere. The seat of the next Conference was fixed at Terre Haute, Ind. The amendment to admit women was adopted by a vote of 77 to 4.

The question of equal lay representation was lost by a vote of 60 to 19. Bishop Foss then called the class for admission into full connection. He required, as per Discipline, that each give written assent to the disciplinary questions as to the use of tobacco and debts. E. R. Lewis, J. W. White, W. H. Renfro and Lewis Robinson composed the class. The Bishop then delivered a magnificent address on models, using as an illustration, a model found in an art gallery in Rome. He said that no man, living or dead, could be properly called a perfect model. He declared the characteristics of a minister to be, (1) saved himself; (2) a holy man, and not a holy terror; (3) Divinely called; (4) a man of one work; (5) his throne of power, the pulpit; (6) a pastor, diligent and faithful; (7) a genuine Christian believer; (8) saturated with the word of God and filled with (9) a perpetual hunger for the Conversions of souls. He created a profound impression. Revs. Randal Acton, J. L. Leggett, J. S. Warren, James Allen and A. A. Woolfork were elected to elder's orders.

B. J. Coleman, T. R. Fletcher and J. W. Robinson were advanced to the third year. W. C. Statesman, J. S. Bailey and D. T. Burch left without appointment to attend school.

Supernumeraries: E. D. Lawrence, T. Thompson.

Superannuates: John Downs, W. H. Lawrence, Jesse Munday, Adam Nunn and Israel Sims.

Conference Evangelists: Marcus McCoomer and Lewis Robinson.

J. S. Webb withdrew from the church. Doxology was sung and benediction by the Bishop.

Third Day's Afternoon Session.

Session was called to hear reports: The Committee on periodicals passed resolutions on the Southwestern and promising support thereto. Committee on Epworth League thanked the church for the recognition given the race by electing a colored assistant to Dr. Schell, and on motion of L. M. Hagood, co-operation with Secretary Penn was promised. Epworth Leagues in Conference 600, with 8000 members. Revs. Broadus, J. W. Franklin, P. J. Smith, S. P. Robinson were admitted on trial.

The pulpits of quite a large number of the white churches—all the Methodist churches—were filled on the Sabbath.

At the Central M. E. church, where the Conference was held, at 10:30 a. m., Rev. Bishop Cyrus D. Foss, D. D., LL. D. Three p. m., Ordination service, followed by memorial services. 7:30 p. m., Rev. E. W. S. Hammond, D. D.

Visitors to Central Tennessee College—L. M. Hagood, R. L. Dickerson, Geo. E. Curry and D. E. Skelton.

Gammon Seminary—E. W. S. Hammond, E. L. Gilliam, T. L. Wilson and W. H. Riley.

Conference Notes.

Bishop Foss is a painstaking, model, Christian Bishop. We rejoice at the presence of so many General Conference officers in attendance. They are always welcome.

Dr. Payne's address made all the boys wish to attend some school.

Rev. M. S. Johnson was advised to resign the presiding eldership a year before his time was out for two reasons: (1) give him the privilege of naming his successor, and (2) make him eligible to some position in the near future.

The two new presiding elders are E. W. S. Hammond and T. L. Ferguson. The former has been a P. E. for nine years and the latter one year on Bowling Green District.

Our anniversaries were poorly managed and the representatives did not have a fair show.

Our minute fund is in a deplorable condition. The personnel of the Conference improves annually.

Rev. L. M. Hagood was chosen President, and Rev. W. H. Riley, Registrar of Courses of study.

No stream or Conference can rise higher intellectually and morally than its leaders.

Nearly every pastor in the Conference subscribed for the Southwestern Christian Advocate.

Much credit is due Dr. Brown, pastor of our white church, where the Conference was held for the facilities offered the Conference session.

The memorial services Sunday afternoon were impressive. Rev. L. M. Hagood, D. D., read memoirs of Revs. I. W. Horton and Randolph Pugh. Rev. S. H. Ferguson, of Rev. A. Booker, Rev. T. L. Ferguson, Rev. T. M. Thompson; Rev. E. W. S. Hammond, of the child of Rev. P. T. W. James, and Wm. Johnson.

Benevolent collections reported an increase of \$29.00.

Ninth Street, Covington, is the finest church in the Conference, and worth \$35,000.

Rev. Dr. Brown, of Central M. E. church, entertained Bishop Foss.

The Dr. Mason plan for Freedman's Aid Society was endorsed to the amount of \$222.00.

Hattiesburg, Miss., March 24, 1897.

Dear Editor:

Referring to an article in a previous issue under date of March 18th, written by Rev. William McMorris, P. E., of the Vicksburg District, having as its subject, "Ministerial Hypocrisy," I wish to write in reply for two specific reasons. First, the word hypocrisy is derived from the word hypocrite, and denotes one professing what he has never possessed. The article referred to is a timely one with few exceptions. The writer seems to have compared the present ministry with that of Judas. He referred to Judas as having been a hypocrite, but I claim Judas to be as much a Christian as any of the disciples until he began to be a devil. He was ordained to the ministry at the same time with the other disciples, and that by the Lord. Now, then to say to our Lord ordained a hypocrite to preach this newly instituted Gospel, knowing him to be such (he must have known it since he knows the hearts of all men), would be to charge the Lord with folly. Judas was a backslider and not a hypocrite. We as Methodists believe in total apostasy—a falling away from—which was the case with Judas. Judas fell from grace and became the first apostate under the new dispensation or Christian era.

Second, admitting that the word hypocrisy is derived from the word hypocrite, which means a false pretender and a claim on what one has never possessed; and then to compare the ministers to Judas by referring to him as a hypocrite, I regard a reflection upon the ministerial ranks. However, I don't think the writer meant to reflect—or at least I hope he didn't. There may be a great deal of hypocrisy or false claims, but I don't think it to be general as in the idea conveyed in the article referred to. I hope I shall understand the writer better by a timely reply; awaiting this, I am yours fraternally.

A. B. Logan.

Aberdeen, Miss., March 25th, 1897.

Editor Southwestern:

There was an attempt to commit an outrage upon a respectable colored married lady in the vicinity of Aberdeen on the 23rd inst. I see that there is no note of the fact through the Southern press that boasts so loudly of their Southern chivalry in the protection of the virtue of women, to the death of the culprit, by swinging him to a limb of a tree or beneath the girders of the railroad trestle; then perferating the poor wretch's body with bullets. But it was not so in this instance. Why? In the first place, the aggressor, was a white man and the assaulted woman, colored. In the second place, the negroes that were offended are loyal to the laws of their country and are willing to abide by their just decision!

But the event is a romance with a hero.

A big white brute, pretending to be a doctor and medicine vendor for the ailments of women, went to Mr. Thomas Williams' house on the

date aforesaid, Williams being absent to ply his profession, whereupon he made a criminal assault upon Mrs. Williams. Fortunately, Mrs. Williams' husband appeared upon the scene just at this time, and with the fierceness of a tiger leaped upon the fiend and would have torn him to pieces but for yielding to better judgment. So Williams seized the black hearted fiend and marched him on foot for several miles at the muzzle of his gun to this place, to the Justice of the Peace. This officer fined him \$25 for the assault upon the woman, and \$15 for selling medicine without a license.

The wretch is now in jail in default of payment of the fine. All honor is due Tom Williams, who had the courage and the manhood to defend the honor of his wife, even though her assailant was a low-bred white man. Just as soon as all of the husbands and the sons and the brothers learn the responsibility of protecting and defending the chastity of our women, just so soon will the evils perpetrated upon them by unprincipled white libertines cease. Respectfully,

N. H. Whitlock.

BISHOP HARTZELL AND PARTY IN AFRICA.

Our party arrived here safely the 26th inst., and were cordially received by the people. The steamer anchored out nearly a mile from the town Monday evening, too late to come ashore; so we waited anxiously till morning. As soon as the morning fog had cleared away a good-sized company of our leading ministers and other prominent citizens of Monrovia came on shipboard and gave Professor and Mrs. Campbell, Dr. W. N. Fowler, and myself a very cordial welcome to Liberia and Africa. Two good-sized boats were filled with our party, the friends and our trunks and boxes. As we left the ship the company sang, "Hold the fort, for we are coming."

I am occupying the same room at Bro. Henry Cooper's that Bishop Taylor always occupied when here. The people hold the memory of the Bishop in high esteem. I was greatly pleased to find a letter from him, dated at Cape Town, Dec. 1, 1896, in which he speaks of being well and happy in his evangelistic labors, and sending his love and blessing to all our workers. *

My first sight of Africa was at Cape Verd, the most westerly point of the continent. I was up before daylight so as to get the first possible glimpse of the light on the cape; and then to watch the stars fade away as the sun rose, and see the long coast line come into view with its horizon of green, its rim of white sand and rolling waves, and stretching far away to the southeast. I was alone with God, and my soul, with renewed consecration to his service, rejoiced that I was soon to stand among the people with whom were to be my future home and work.

A trip of nine hundred miles down the West Coast of Africa with frequent stops long enough to spend a few hours on shore at the principal ports, enables one to see and study many interesting things as to climate, governments manned by foreigners, natives, methods of commerce, and missions. Our local harbor and river pilots were all black men. As I saw the first one pacing back and forth on the ship's bridge directing the movements of the vessel through the many-channeled mouth of Sherbro River, I said in my heart, "I would to God that I had a thousand such men, converted and consecrated to God, to pilot the old ship Zion along the coasts and up the rivers of Africa."

At one point we anchored and spent a day within a few miles of where not long since cannibalism had been practiced. The Sierra Leone police had arrested the perpetrators. At that point our ship discharged 1,200 cases of gin, and a little way off a Hamburg steamer was lying with 75,000 cases of gin! Which of these two African horrors is the worse? I believe in the sight of high Heaven the second is. The first is a relic of barbarism certain to pass away very soon, but the other is a steady stream of hell and destruction, whose ever-widening current engulfs millions year by year.—Christian World.

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L. B. SCOTT, D. D.,.....Editor.

Please Note That—

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2. In sending matters for publication write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. In ordering the address of a subscription changed, give name of the old postoffice as well as the new.
4. When the Advocate does not arrive regularly, notify us by a postal card.
5. The date of your address label shows to what time your subscription is paid.
6. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

According to an exchange, another colony starts from Atlanta, Ga., next month for Liberia.

A friend at Abilene, Texas, writes us of the way a bitter little sheet—a daily—is pitching into our Bishops and our church. We take it for granted that it is some little fellow who had just been shown a copy of the Texas Advocate, after Bishop McCabe, or the Nashville Advocate after Bishop Mallalien, and will stop the sooner if no one notices him. Hence we shall not publish the letter.

Just as soon as you have your Easter Collection for Missions in hand send it at once to Rev. Homer Easton, D.D., No. 150 Fifth Ave., New York. The Society needs the money.

Epworth Leaguers expect an attendance of twenty thousand at their International Convention in Toronto next Summer.

Rev. J. C. Hibbler, Meridian, Miss., rejoices in the conversion of more than ninety souls in his recent revival and more than a hundred were added to the church. We hope he will succeed in getting each one to take the Southwestern.

Brethren, we wish 1,000 cash subscribers before the 1st of July. Will you help us secure them.

Let our city pastors remember that they have set aside the second Sunday in May as Southwestern Day. The way to succeed is to begin now and push the canvass right up to that time.

DO NOT MAKE YOUR CHAPTER A MONEY MACHINE.

The pastor who insists on making his Epworth League Chapter a money collecting machine rather than a gathering of young people to strengthen their spiritual life and train them in works of mercy and help, is going to kill it, and that in short order. Of course, they ought to help the church some at times, and they will if we are confident, but you let an avaricious pastor go in with the purpose of controlling all their finances for his benefit, and his chapter will go under. Rather let him encourage them to supply their chapter with books and papers and build up a library for their mutual improvement and they will soon insist on helping him.

For the excellent report of the Lexington Conference we are indebted to Rev. L. M. Hagood, D.D. We regret that the appointments did not reach us in time for publication.

BISHOP TURNER'S ADVICE AGAIN:

We printed the Bishop's advice to his people to "Get guns," and defend themselves and their homes against lynchers some weeks ago, and refer to it again because we desire to mention one or two criticisms made on the same.

The Central Christian Advocate of St. Louis, Dr. J. B. Young, editor, says, in a brief editorial, that "Bishop H. M. Turner * * * the other day gave unfortunate counsel to his Negro readers of the Southern States, advising them to arm themselves against lynching parties and shoot down their assailants."

Relative to this, we desire to say, we are for law and order and believe the proper thing for the citizens of this country is to maintain peace among themselves if they are at war with all the world besides. Again, we do not think any free man ought to need to be advised to protect himself and his home if it is necessary to do so. In the third place, if it is considered necessary to give such advice, no good citizen need be offended, since he must know that such advice is not aimed against him or any other law abiding citizen, but against those who have no regard for law, the value of a human life, or the sacredness of home.

And lastly, every well informed man in this section of the country knows that a very small proportion of the lynchings are the outgrowth of crimes against womanhood. And we, say, with pride, that there are very few, if any, intelligent Negroes who, as much as they deplore mob law, would trouble themselves to give any advice whatever to those of their race who are guilty of nameless crimes against women. They deplore such as much as one can, and always hang their heads for very shame and humiliation when they have reason to believe even one such case has actually occurred.

But this class of Negroes believe also in protecting their own lives, their women and their homes. And this is what they understand Bishop Turner to mean; and he is voicing the sentiment of many a one who does not speak out simply for fear of being misunderstood.

Now then we simply ask our brother what would he do were he situated as are Bishop Turner and the rest of us? He says, "No such advice as the Bishop gives is needed."

Then on the assumption that all Negroes who are thus murdered or lynched are either guilty of some foul crime or are suspected of such, the Doctor says:

"On the other hand, we might wisely counsel the ministers and people who are within his influence to walk with such devotion, to cultivate such honesty and purity of conduct, and to exemplify such a character as to render them above suspicion."

All of which is good advice, and if strictly adhered to we shall all be ready to die, and that without a gun, when the lynchers do come. Just here we may as well remind the Central that Negro preachers spend a great deal of time teaching just such doctrine as he suggests. But the difficulty is that the causes for which black men are lynched or murdered, are so varied that even the prescription the Central gives, sometimes fails to save them. Take the following, which we clip from a daily of recent issue:

Allene, Ark.

Negroes Fired on and One Killed.

Texarkana, April 3.—The race trouble among the laborers employed in the Little river camps has broken out afresh. At Allene last night thirty Negroes were fired upon and one killed. Warnings to the Negroes to leave the mills have been posted, and many have left.

Now what shall be done in such cases? Shall we simply advise our brethren that they be as good as possible and be ready to die, for they know not the day nor the hour when the murderer or the lyncher may come? But, that our good brother's mind may be thoroughly disabused of the idea that only the lowest grade of Negroes are lynched we give an excerpt from a letter which came to us from a white lady in one of the Southern States just after our edi-

torial on lynching in the issue of Mar. 25. She says, relative to his editorial:

"The Central Christian Advocate also comments upon a recent article of Bishop Turner's upon this same topic, styling him 'An Episcopal Firebrand'"

I have read an extract from the article by the Bishop and discover in it no advice which the Editor of the Central, or any other Christian white man of able body and common sense would not promptly follow if occasion offered and chance allowed him the opportunity. The sacred right of self defence, according to the Central, would seem to belong to the white man alone. The good brother appears to think that only Negroes convicted of crime are in danger of lynching. He would do well to read up the case of the four Negroes just murdered in this State by a mob of the 'best citizens,' and see how much evidence of their guilt he can discover. Our friends in the North do not understand the situation here. Their seemingly cruel injustice and apathy are the result of ignorance. Forgive them; they know not what they are talking about."

In conclusion, we desire to assure the Central that the Negro neither desires nor seeks a race war or any other difficulty, and that he has every reason to believe that the best people even in the South are with him in the protection of his home, but that there are a number of persons in this country who will never let up in their lawlessness till they know for a certainty two things: One is that if they run on a Negro who is backed by a clear conscience and a good rifle they will meet with a warm reception; and the other is, that for any and all lawlessness they will be frowned down by the better class of whites and punished by the laws of the land.

OMNIBUS COLLECTIONS.

If it is necessary for Bishop Cranston to exhort the brethren of the Pacific Coast against the "Omnibus Collections," how much more needful is it that the brethren of our territory be exhorted along the same line. We are confident there are scores who are planning to make the Easter Sunday collection the only benevolent collection taken this year. That is to say, their purpose is to raise enough in this one collection to cover all their benevolent assessments. While we think it the thing for each pastor to raise all he can on this day, it is well that he be careful not to do the missionary society, whose day it is, an injustice. Then, too, the people will lose the educational benefit that would come of preaching on each of our great causes, and taking the collection while the people are fully unformed and aroused.

THINGS POLITICAL.

In the city elections of different portions of the Country last week the Democrats made large gains. Cincinnati, Chicago and a number of other cities that gave Republican majorities last fall, elected Democratic mayors last week. Carter H. Harrison, whose father was assassinated during the World's Fair, while Mayor of Chicago, was elected Mayor of that city over three other candidates. St. Louis and a few smaller cities went Republican.

Hon. W. J. Bryan, who was last week attending the Supreme Court in Washington, called on President McKinley, and looked through the White House.

The President is making a few appointments to office daily.

The United States Senate passed a resolution advising the President to recognize the belligerency of both the Spaniards and the Insurgents in Cuba.

April 6th, the anniversary of the battle of Shiloh, is Decoration Day, in honor of the Confederate dead. May 30th is Decoration Day for Union Soldiers.

No doubt many a mother on these days weeps over the grave of a stranger, thinking it that of her own boy.

PERSONAL AND GENERAL.

Bishop Vincent has just returned from his South American trip and the Northwestern says he is well and looks as fresh as a rose.

Rev. W. E. Porter, A. M., pastor of our church at Franklin, La., called in to see us and reports his work prosperous and hopeful.

Rev. R. L. Selle, pastor of Trinity M. E. Church, San Antonio, Texas, has received a gift of \$200.00, with which to purchase a Gospel tent for his mission work.

Rev. W. S. Harris, pastor at Schriever, La., was in the city last week and called to see us. He reports his work in good shape and prosperous condition and proposes to make Southwestern matters boom in a week of two.

Bishop Bowman has removed from St. Louis, Mo., to Evanston, Ill., to make his home with one of his married daughters.

Mr. F. H. Revell and wife of Chicago were in the city last week, en route to Biloxi, Miss., where he hopes for a few days to secure much needed rest. He is a member of the well known firm that publishes Mr. Moody's works. Mr. Revell gave our office a pleasant call.

Rev. G. W. Henderson, A. M., D. D., in charge of the Theological Department and pastor in charge at Straight University, called to see us last week. The Doctor took his theological course at Yale and in Berlin.

Rev. S. H. Nevils writes that the Rev. Dr. H. R. Revils, who has been quite sick, is now fully convalescent.

Mrs. Louise Jensen, who in 1894 accompanied her husband to the Congo in Africa, has gone to her reward. They were stationed at Asangila and built up a new mission station at Banza Yanga, but because of Mrs. Jensen's poor health returned to Denmark, where after an illness of five days she passed away.

Bishop and Mrs. Newman have just arranged to give ten partial free scholarships of three years each for students in Drew Theological Seminary. The fund thus set aside to be known as "The Newman Fund."

The son of Hon. J. C. Dancy, Editor of the Review of the Zion A. M. E. Church, died at the family residence in Salisbury, N. C., on the 26th ult. We extend Bro. Dancy our most earnest and heart-felt sympathy.

We learn that our old friend, Dr. C. S. Smith, the man who built up an excellent Sunday-school supply house for the A. M. E. Church, has been celebrating his forty-fifth birthday. His church and friends made the occasion quite interesting for him and we are proud to know it. However, if there were not so many ladies listening who may be interested, we would ask our friend how many times he proposes to celebrate his forty-fifth.

The Mississippi river is still rising and much valuable farming land along its banks is inundated. There is much exposure and suffering among the people, but both the National and State Governments are doing all they can to relieve them. Greenville, Miss., has been wholly cut off from communication with the outside world.

Get your almanac and see if you can locate Easter Sunday by the following, which is understood to be the rule by which the date is determined: "Easter Sunday is always the first Sunday after the full moon which happens upon or next after Mar. 21; and if the full moon happens on Sunday, Easter day is the Sunday after. By this arrangement Easter may come as early as Mar. 22nd or as late as April 25th.

If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn.—Southey.

The sweetest pleasure is in imparting it.—Bovee.

"It requires no brain to be a grumbler."

LIBERIA ANNUAL CONFERENCE.

By Bishop Hartzell.

Am closing my sixth week in Liberia, on the West Coast of Africa, and am now (March 6) at Cape Palmas waiting for a South Coast steamer to bear me to the Congo, from which point I go 250 miles into the interior, to organize and hold Congo Mission Conference.

Liberia Coast extends about 400 miles from Cape Mount, on the northwest, to the mouth of the Cavalla River, a few miles southeast of this town. My first stop in Liberia was at Monrovia, the capital of the republic, a town of about 3,000 Americo-Liberians, and a native Kroo town of about the same size adjoining. The location of Monrovia on Cape Montsurado is picturesque, and the town appears at excellent advantage from the steamship as it anchors a mile away, outside the little bay to the north of this cape. * * *

The first Sunday was to me very interesting. Our church is a good, substantial stone building, plainly but well equipped inside. The house was well filled at the morning services. The new order of worship suggested by the last General Conference was carefully followed, the congregation and choir heartily uniting. The choir was large and led the congregation well. Professor Camphor preached in the afternoon to another good audience. The Sunday-school is well attended. On the whole, I was greatly pleased with our church and people in Monrovia as seen that first Sunday.

Conference opened Wednesday, Feb. 3, at Monrovia, 300 miles from here. To this day I had looked forward with intense interest for many weeks. We did not adjourn until the following Tuesday night. The services, especially at night, were largely attended, and the impressions made by the Conference among the people of all classes was said by many to have been excellent.

There are five Presiding Elders and Districts, as follows: Bassa District, H. C. Russ; Cape Palmas and Cavalla River District, John G. Tate; Monrovia District, I. N. Helder; and Sinoe District, J. W. Bonner. Each District represents a section of Liberian coast, and extends back into the interior in proportion as work among the native heathen has been carried on.

Two were received on trial and five were continued on trial. Six deacons and six elders were ordained on Sunday afternoon. This service was attended with unusual manifestations of the divine presence. The twelve ordained were a fine company of men in appearance and in professed, and I trust real, consecration to their holy work.

Sunday was a busy day. Love feast began at six in the morning, and it was to me a very helpful service. After the morning sermon by the writer, the Conference and congregation partook of the Lord's Supper. At three p. m., came ordination services, and preaching by the Rev. J. P. Artis at night.

The membership reported was about 3,500, with about the same number in attendance in Sunday-schools. This shows a decrease in membership as compared with last year, but the brethren felt sure the fault was with reports either this year or last. * * *

The work of the Conference is of two distinct types—among the Americo-Liberians, and among the native heathen. Among the former are thirty appointments, and among the latter twenty-nine stations, seven of which rank as substations.

The working force of the Conference is as follows, all of whom were assigned to work: Traveling preachers, thirty; ministerial supplies, fourteen; teachers and assistants, thirty-two; and one physician; total, seventy-seven. Of these fifteen are women, nine of whom are white. There are two white ministers and four white laymen. * * *

The movement inaugurated by Bishop Taylor ten years ago for a great advance among the native heathen of Liberia will stand out in history as one of the really heroic movements in missionary annals. In ten years fifty stations were opened and eighty-eight missionaries brought from foreign countries, most of them being from America. In the effort toward self-

support fully 45,000 coffee trees have been planted, and large expenditures made in the way of stock, fencing, sugar mills, transportation, etc.

The result, as indicated by Bishop Taylor to me in several interviews, has, as a whole, been disappointing. The plan was to send out one or two persons to a station, where land had been secured, under pledge that in five years they would become entirely self-supporting. In the meantime they were to be furnished with provisions, implements, seeds, coffee plants, etc., and buildings. Indigenous resources and largely native help was to do the rest. The great majority of these heathen stations were opened in Cape Palmas and Cavalla River District, which includes the southeastern section of the republic. The farthest inland station was located nearly 100 miles up the Cavalla River. The expenses of the stations were far beyond anything anticipated, and many of the missionaries sent out proved themselves unfit for their work. They represented several Churches, and many were intense in their diverse individual peculiarities. Of the heroic work and sacrifice of many of them too much in commendation cannot be said. Of the number eleven have died, and among these some as noble martyrs to God's cause as have been welcomed by angels into His presence on high.

Of the eighty-eight persons sent out since 1887 thirteen are now on the field—two traveling preachers, two local preachers, one layman, and eight ladies. Quite a number have gone to other Churches; two or three have scandalized the cause of God. The largest proportion have returned home.

Of the fifty stations opened twenty-nine are now occupied. Two which have been opened on the east side of the Cavalla River were abandoned because of the French taking the territory. Of the twenty-nine now occupied fully one-half, for lack of workers and means, are doing little work.

Of the 45,000, probably 50,000, coffee trees planted, scarcely 15,000 have been saved being choked to death by grass and bushes. American farmers can have no conception of the abundance and rankness with which vines and bushes grow in this country, or with what rapidity buildings will disappear. Leave a well-cultivated farm to itself for three or four years, and every vestige of the buildings, except the stones and a few hard native timbers used, will be gone, eaten by insects; and the land will be one mass of vines and bushes, so intertwined and tangled that to pass through them is impossible, except as natives cut the way before you. It requires much labor and expense, as well as business push and judgment, to open and maintain a coffee farm in Liberia.

I have visited our best stations, and made diligent inquiry of those in charge of others, to find out how much coffee will probably be sold from the twenty-nine stations now occupied this year. The amount will certainly not exceed \$200, and half of that from Barraka, our best station. * * *

God has wonderfully blessed me physically. Have each day gone on with my work; made a trip of sixty miles to Cape Mount from Monrovia, and back, on an open coast boat; was kept out beyond midnight twice; made another trip up St. Paul's River several miles beyond navigation; last Monday and Tuesday made a trip to Barraka station, fourteen miles from this town, walking half the distance each way through typical African bush and forest; have met several cases of the African fever, and made a funeral address over the remains of a young German trader, who fell a victim after being here a few months. My constant prayer is that God may help me to care carefully for my body and faithfully do the work whereunto I am sent, in this strange continent and among stranger peoples.

Cape Palmas, Liberia, March 6.

Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindnesses.—Spurgeon.

Charity is the scope of all God's command.—Chrysostom.

SLEEP FOR SKIN-TORTURED BABIES

And rest for tired mothers in a warm bath with CUTICURA SOAP, and a single application of CUTICURA (ointment), the great skin cure. CUTICURA REMEDIES afford instant relief, and point to a speedy cure of torturing, disfiguring, humiliating, itching, burning, bleeding, crusted, scaly skin and scalp humors, with loss of hair, when all else fails.

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See "How to Cure Skin-Tortured Babies," free.

SKIN SCALP and Hair Beautified by CUTICURA SOAP.

DOINGS OF THE WORKMEN.

J. Burton, Brooksville, Miss.: My first Quarterly Conference was held March 20-21. Dr. Revels, the Presiding Elder, was called home on account of sickness in his family. The writer held the Conference. Fifty-two members answered to the roll call. The business of the Conference moved on nicely. Raised during the quarter \$95.3; paid the Presiding Elder \$16.25. We have 18 subscribers for the Southwestern, and will send in more soon.

(Thank you. You keep us shouting.—Ed.)

L. A. Harvey, P. C. Lockhart, Tex.: We have just closed a series of meetings which lasted ten days, having with us Rev. S. N. Smith, the West Texas Conference Evangelist, who stirred things. The results were grand; 23 persons stood up like men and said that God for Christ's sake had pardoned them of their sins. We long to see the day come when men and women will stand up and say they know God, in the free pardoning of their sins. It seems that we, of the South, to some extent, are still in old customs of scaring our people almost to death. I honestly believe if we would stop the old custom and tell men what God would have them to do, they would soon see their error and get up an intelligently acknowledge their wrong and cry, as men of old, "Men and brethren what shall we do to be saved?"

G. A. Payne, P. C. Jackson, La.: The coming of Rev. A. Moore to hold his first Quarterly Conference at this place, was hailed with great joy. Bro. Moore was with us March 18-21. The Christian and masterly way in which he takes hold and conducts his Quarterly meetings will surely result in great success to the work as well as giving credit to himself and Church.

Awarded
Highest Honors—World's Fair,

DR.

PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

We are in the midst of a revival. Christians, pray for Jackson.

W. McNeal, Ocean Springs, Miss.: Our first Quarterly Conference was held March 16 at Ocean Springs. Rev. J. M. Shumpert, P. E., was on time, and a goodly number of the brethren presented their reports, which showed we are moving forward. The Presiding Elder spoke on the Southwestern Christian Advocate and the Epworth League, and he also said all of the officers of the German membership of the Church take their Church paper and he said he wished he could say all the officers of the Church in Shubuta District do the same. The Presiding Elder preached at night to a goodly number. Collected for the ministry and paid this quarter, \$48.00.

J. M. Walton, P. C., Empora Charge, Empora, Miss.: I was appointed to the charge Jan. 18th. Nine days after appointment I reached this place, and found a thrifty, energetic, hospitable people. We began our weekly class and prayer-meetings at once and they are well attended and greatly enlivened by the old Prophetic fire. We are trying in our humble way to push every claim of the Church, and the Southwestern is never left out. We have the promise of several new subscribers soon. You will find one yearly subscriber enclosed in this. As soon as we arrived here the good sisters put a beautiful \$20.00 set of furniture in the parsonage. There have been 3 precious souls added to the church. "We are plowing in the closet that we may reap in the pulpit." We ask the church to pray for our success. Collection to date, \$75.00. Our watchword is onward.

W. H. Mosley, P. C., Georgetown, Texas.: Our meeting has just closed with 9 conversions and 13 additions to the church. Elder M. Smith was with us and held our second Quarterly Conference. He preached two grand sermons and gave the Lord's Supper to 49. Collected \$12.50 for the Elder; and raised \$24.65 for the pastor.

Wm. Josey, P. C., Roweville Circuit, Texas: Conference: My first Quarterly Conference for this year was held at New Zion M. E. Church on March 13-14. The Rev. W. M. Bartley, P. E., was on time. All the officers were present and made good reports. The Elder preached on Sunday at 11 o'clock the sermon of soul saving. He is the right man in God's pulpit. May God bless him with long life. After the morning sermon the Lord's Supper was administered to 75. Five came forward and joined the church. Our collection was \$18.65. Pray for us. We are working for the paper and will forward you some subscribers in short.

H. York, P. C., Amory, Miss.: My first Quarterly Conference was held on March 20-21. Nearly all the officers were present with good reports. But when I came to this charge the outlook of this work was discouraging to me. I thought my work would be in vain. But the Holy Spirit came and revived my soul. Now I can safely say I have nothing to fear in this charge, for it is in a prosperous condition. The Elder preached on Sunday two soul-stirring sermons, and our hearts rejoiced in the God of our salvation. Elder P. O. Jamison is the right man in the right place. The good old Southwestern was not forgotten. We hope to send a list of cash subscribers soon.

T. Larkins, P. C., Lake Charles, La.: Warren Chapel M. E. Church is alive. We began our protracted meeting the

first Sunday night in March, and up to date 13 souls have been saved and the Spirit is still high. Rev. J. J. Obe, of Pineville, was with us and rendered good service. We are expecting to have with us next week Rev. D. Shelby, of Boyce, to help in the meeting. Our church is still gaining ground, notwithstanding we have some one now and then to say we have no Negro Bishop, and we are slaves to white Bishops. We are in the city of Lake Charles to stay. You may look for some subscribers for the Southwestern in short. The weather has been very much against us. The cloud will break after a while and the sun will shine again. Pray for us and we for you.

R. N. Jones, P. C., Handsboro, Miss.: My first Quarterly Conference was held March 18-19, by Rev. J. M. Shumpert, D.D. The Presiding Elder was on time. Sixteen members answered to the roll call and read their reports, which showed success along all lines. The Southwestern and Epworth League was highly represented by the Presiding Elder. He preached Friday night to the delight of all; 50 communed. Collection this quarter for P. C., \$45.77; for Elder \$18.00; for Missions, \$1.50; for Trustees for paying debts, \$35.50; grand total \$100.77. A reception was given by the members and friends, which was grand, and which was led by Mrs. M. Rankin, M. Hurt, L. Dearsey, E. Scott, A. Williams and a host of others. Pray for my success.

R. N. Jones, P. C., Handsboro, Miss.: On the night of March 12 we were aroused at a late hour by a host of members and friends who came and surprised us with fifty pounds of groceries. The crowd was led by Mrs. Margaret Bell, M. Hart, Rev. A. Rankins and wife, J. D. Riley and wife, E. Scott, R. Williams, Jef. White and many others. Miss R. Bue presided at the organ. Prayer by the Presiding Elder. Come again stormers.

E. P. Chapman, P. C., Morton, Miss.: My first quarter was held Feb. 27-28, and Presiding Elder Houston was on time and presided with dignity. He preached two able sermons and administered the Lord's Supper to a goodly number of members. Collection, \$10.80.

G. Orange, P. C., Tupelo, Miss.: I wish to say through this paper on our arrival here we met with a hearty reception, which showed us we were welcome. We were met at the train by a band of loving sisters, and were conveyed to the parsonage in the bus. When we reached the parsonage we found another loving band of brothers and sisters who had arranged everything nicely. While we sat in our new home talking over our jour-

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Royal Baking Powder Co., New York.

ney a number of the members brought in several pounds of good things for which they have our thanks. Everything is moving on nicely, but as the weather has been very bad we have been able to do but little. Still everything is Spiritually and financially alive. Our first quarter was held Mar. 15, owing to such heavy rains we could not meet on the date appointed. Our Presiding Elder, Rev. P. O. Jamison, was on time, and preached two soul-stirring sermons to a large crowd. He administered the Lord's Supper to 45; the collection was excellent. We paid the full quarterly claims and over.

L. Tate, P. C., Shubuta, Miss.: The first Quarterly Conference was held in Israelite Chapel M. E. Church, Mar. 17, with Rev. J. M. Shumpert, D.D. in the chair. All the officers were out with written reports, which showed the work to be in a good condition, and that the pastor, officers and members had been hard at work. Our new parsonage has been nicely built. Steward's report showed \$42.10 paid to P. C., \$8.10 to P. E., \$1.00 for Missions, \$1.00 to Freedmen's Aid Society, making a total of \$52.20 during the quarter. The Presiding Elder preached a grand sermon at night and gave the Lord's Supper to 25; received during the quarter 10 in full and 2 on probation.

R. H., Brazaria, Texas.: Rev. Wm. Bartley held his first Quarterly Conference at this place with a very good attendance; collection not much. This is one of the forgotten points, but we hope to make it a success this year. Sacrament was administered to 13 members. I am preparing for Easter here. I started January 31 a Sunday-school with 10 scholars; we



"I like the small package of Pearlina," a lady says;

2 1/2 cts.
a Wash

it lasts two weeks and does two washings." Then she admits that she has been using soap with her Pearlina.

Now this is all unnecessary. If you don't put in enough Pearlina to do the

work easily and alone, you bring Pearlina down to the level of soap, which means hard work and rubbing.

If you use enough Pearlina, the soap is a needless expense, to say the least. Use Pearlina alone, just as directed, and you'll have the most thoroughly economical washing.

Beware

your grocer sends you an imitation, be honest—send it back.

Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearlina is never peddled; if you want it, send for it. R. N. Y.

now have 35. Pray for us at this point.

M. P. Franklin, P. C., New Iberia, La.: I closed my work at Port Allen La., and am now at New Iberia, for another year's work. I leave a warm hearted people and go to the same. My two years' work in Port Allen was as follows: I bought three lots upon which to build a new church and paid for them. I leave in the treasury for the new Chapel \$100.00. I left there a fine board of officers. St. James in New Iberia is in the midst of a revival fire, four converted and the altar crowded every night. Pray that the Spirit of God may bless our efforts.

The grand old Southwestern is not lost sight off, you shall hear from me again. I am making up my list to send in.

One Interested, Winston, N. C.: Winston is in the midst of a great revival. Fifty-nine have made profession and fifty-six have joined the church within the past three weeks. Since Conference, in September, we have had ninety-six conversions and more than one hundred accessions to the church. The pastor, J. A. Rush, is being assisted by Bros. Carter, Ball and Crawford, local preachers, Rev. West, pastor of Advance Circuit, and Presiding Elder Pope.

T. J. Johnson, P. C., Baton Rouge, La.: I think you would like to hear from this part of the vineyard and the close of the rally. Up to date the church is divided into 12 companies, and each company is to pay \$10.00. The following is their report: Captain A. J. Jones, \$25.40; Capt. Jennie Gaddes, \$19.00; Rhodney Sloan, \$15.05; Ella Bernard, 10.80; Rosey Kennedy, \$18.20; Julia Hicks, \$18.70; Eli Williams, \$12.20; Ellenora Barrow, \$14.00; Sarah Johnson, \$10.00; Mike Winfield, \$18.40; John Smiler, \$20.20; and one to be heard from yet.

(\$181.95 is a fine collection at this time and the crowd to be heard from will likely carry the total beyond \$200.00.—Ed.)

S. H. Wallace, Moss Point, Miss.: I wish to say that our school is well pleased with the plan of that noble hearted hero of Methodism, our own Dr. Mason, to raise \$100,000.00 by January, 1900. We had only one week's notice and responded to the tune of \$12.00. Among the many who gave we mention only a few: Mr. J. G. Bandon, \$2.30; Mr. Coney Pickett, \$1.50; T. B. Stallsworth, \$1.35; S. A. McIntosh, \$.70; Mrs. M. E. Davis, \$.51; Jno. McElmore, \$.45; W. Smith, \$.40, and many others. We say: "All hail the Freedman's Aid and Southern Educational Society and its efficient defender and advocate."

W. H. Smith, P. C., Pearlinton, Miss.: My first Quarterly Conference was held March 24-25. Rev. J. M. Shumpert, P. E., D.D., was on time. All the members were present with written reports, which showed the work to be in good condition spiritually. Four had been received into the church on probation, 2 into full membership, 2 infants baptized, and 3 deaths. The various committees were called and the chairman of each read a well prepared report, that showed they had all been at work. The Committee on Missions reported \$3.00, the Committee on Church Extension reported \$1.30; Committee on Conference Claimants raised \$1.72. Sixty-one communed at the Lord's Table.

Wm. McKenzie, Camilla, Texas.: Our first Quarterly Conference of the Cold Spring Circuit was held March 20-21. Our Presiding Elder, A. C.

Culbreath, was on time, and all of the brethren were on hand but two, and had good reports. Sunday was a grand day. The house was packed and the Elder preached two good sermons. Raised during quarter \$57.15. Pastor, \$41.25; Presiding Elder, \$16.30. Received in full membership 48 this year.

CONFERENCE NOTICES.

CHATTANOOGA DISTRICT. Third Round.

Tannery	April 17 18
Jasper	April 24 25
South Pittsburg	May 1 2
Cleveland	May 8 9
Cleveland Ct.	May 15 16
Wiley Memorial	May 22 23
Bird's Mill	May 29 30
Pleasant Grove	June 5 6
Dayton	June 12 13
Harriman	June 19 20
Big Springs	June 26 27
St. Paul	July 3 4
Georgetown	July 10 11

District Conference at South Pittsburg will convene July 15. Brethren, be prepared to make good reports on all benevolent assessments, by the help of God bring souls to God. Let us hold series of meetings on each charge.

G. W. Staples, P. E.

INDIANA DISTRICT. First Round.

Bloomington, Ind.	April 10 12
Terre Haute, Ind.	April 16 19
Marshall, Ill.	April 20
Grayville, Ill.	April 21 22
Brown's, Ill.	April 23
Princeton, Ind.	April 24 26
Eureka, Ind.	April 28 30
Rockport, Cjr., Ind.	May 1 3
Jeffersonville, Ind.	May 4 5
New Albany, Ct., Ind.	May 6 7
Watson Ct., Ind.	May 8 9
North Vernon, Ind.	May 9 11
Madison, Ind.	May 12 13
Shelbyville, Ind.	May 14 16
Connersville, Ind.	May 15 16
Indianapolis, Simpson Chapel, Ind.	May 16 17
Alexandria, Ind.	May 18
Muncie, Ind.	May 19 20
Anderson, Ind.	May 21 23
New Castle, Ind.	May 23 24
Lawrenceville Ct., Ill.	May 26 27
Carmi, Ill.	May 28 29
Evansville, Ind.	May 30 31
Fiddysville Cir., Ky.	June 5 7
Dulaney, Ky.	June 8 9
Grand Rivers, Ky.	June 10 11
Smithland, Ky.	June 12 13
Boonville, Ind.	June 15 16
Newberg Cir., Ind.	June 17 18
Owensboro, Ky.	June 19 21
Lewisport, Ky.	June 22
Cannelton Cir., Ind.	June 23 25
Hawesville, Ky.	June 26 27
Cloverport, Ky.	June 27 29
North Indianapolis, Ind.	July 3 4
Greenfield, Ind.	July 7 9
Rushville, Ind.	July 10 11
Chicago, Ill.	July 15 20
Greeneastle, Ind.	July 21 22

Edward L. Gillam.

473 Eugene St., North Indianapolis, Ind.

ATLANTA DISTRICT. Second Round.

Grantville	April 30, May 2
Grantville Ct.	May 1 2
Hogansville	May 7 9
Cong Ct.	May 8 9
Hogansville Ct.	May 15 16
East Atlanta	May 14 16
Lutherville	May 22 23
St. Luke	May 19 23
Newnan	May 30 31
Newnan Ct.	May 29 30
Vine Street	June 4 6

Battle Hill	June 3 6
Palmetto	June 18 20
Fairburn	June 19 20
Fairburn Ct.	June 26 27
Gate City	June 24 27
Fort Street	July 7 11
Chapel Street	July 9 11
South Atlanta	July 23 25
Lloyd Street	July 25 26

Dear brethren:—Make Children's Day, the 2nd Sunday in June, a great success. Rally all the children, and the whole church for the cause of Education.

The District Conference will convene in East Atlanta Church, Wednesday, August 4th, at 9 o'clock a. m. Epworth League and Sunday-school work will receive special attention Saturday, the 17th.

G. W. Arnold, P. E.

TUPELO DISTRICT. Second Round

Egypt	April 17 18
Houston	April 24 25
Belle Ct.	May 1 2
Okolona Ct.	May 8 9
Okolona	May 14 16
New Albany	May 22 23
Pontotoc	May 28 30
Pontotoc Ct.	May 29 30
Ripley Ct.	May 29 30
Cotton Plant	June 5 6
Ripley	June 12 13
Corinth	June 17
Corinth Ct.	June 18
Amory	June 19 20
Union Grove	June 19 20
Tupelo	June 26 27
Amory Ct.	June 26 27
Shannon	July 3 4

Dear Brethren: Push your benevolent collections. Get the Southwestern in each home. Yours in Christ,

P. O. Jamison, P. E.

BIRMINGHAM DISTRICT. Second Round.

St. Paul's	May 8 9
Enon	May 15 16
Adamsville	May 17
Woodlawn	May 18
Mt. Pleasant	May 19
Pratt City	May 20 21
Blount Springs	May 22 23
Irondale	May 29 30
Anniston and Oxford	June 5 6
Heflin	June 7 8
Talladega	June 12 13
Warrior	June 15
Gailadet. and Attalla	June 19 20
Fort Payne	June 21
Cedar Bluff	June 23
Howells and Roads	June 24
Centre	June 25
Springville	June 26 27
Horse Creek	June 29
Bessemer	June 30
Oneonta	July 3 4

Wesley Prettyman, P. E.

SPRING REQUIRES

That the impurities which have accumulated in your blood during the winter shall be promptly and thoroughly expelled. If good health is expected. When the warmer weather comes these impurities are liable to manifest themselves in various ways and often lead to serious illness. Unless the blood is rich and pure that tired feeling will effect you, your appetite will fail and you will find yourself "all run down." Hood's Sarsaparilla tones and strengthens the system, drives out all impurities and makes pure, rich, healthy blood. Hood's Sarsaparilla is the one true blood purifier and the best spring medicine. Be sure to get only Hood's.

FOR ALLAYING HOARSENESS AND IRRITATION OF THE THROAT, "Brown's Bronchial Troches" are wonderfully effective. Avoid imitations.

Hood's

Sarsaparilla as a blood purifier and building up medicine leads everything ever produced. It is positively the best. Others may make the same claim. But there's this difference: We prove it. Not by antiquity, but by Merit. Not by what we say, but by what Hood's Sarsaparilla does. It has a record of Cures unequalled in medical history.

It positively, perfectly and permanently cures when all other medicines fail. That the keen discrimination of the people recognizes its merit and the cures by Hood's Sarsaparilla, is shown by the fact that they buy Hood's Sarsaparilla in preference and to the exclusion of all others. Hood's Sarsaparilla has a larger sale than all other blood purifiers. It wins confidence everywhere because the statements in its advertising and testimonials are verified by all who take it. No other medicine has ever received such praise, or so many voluntary testimonials of wonderful cures. No other medicine possesses

parilla

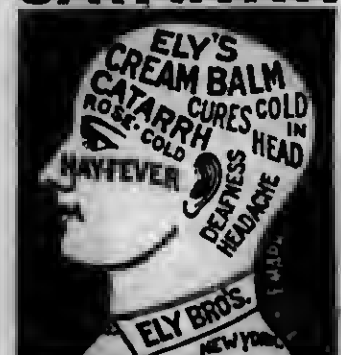
the peculiar combination, proportion and process used in preparing Hood's Sarsaparilla, and which give it merit peculiar to itself. This is the secret of its wonderful power, of its wonderful sales, of its wonderful hold upon the confidence of the people. This is why it cures Scrofula, Salt Rheum, Catarrh, Rheumatism, all Humors, Kidney and Liver troubles, Dyspepsia, That Tired Feeling, builds up the nerves, creates an appetite and strengthens the whole system. Its merit, its sales, its

Cures

Make Hood's Sarsaparilla the One True Blood Purifier. Sold by all druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills the best family cathartic and liver stimulant. Easy to take, easy to operate. All druggists. 25 cents.

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Ask your DRUGGIST for a generous 10 CENT TRIAL SIZE.

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CREAM BALM

contains no cocaine, mercury or any other injurious drug. It is quickly absorbed; gives relief at once; it opens and cleanses the Nasal Passages, allays inflammation, heals and protects the Membrane, and restores the Senses of Taste and Smell. Full Size, 50c; Trial Size, 10c. at Druggists or by mail.

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RIPANS TABLETS
are intended for children, ladies and all who prefer a medicine disguised as confectionery. They may now be had (put up in Tin Boxes, seventy-two in a box), price, twenty-five cents or five boxes for one dollar. Any druggist will get them if you insist, and they may always be obtained by remitting the price to
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HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

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There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and sealding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists, price fifty cents and one dollar. You may have a sample bottle and pamphlet sent free by mail. Mention the Southwestern Christian Advocate, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

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Jesus Christ before His Ministry. By Edmund Stupper, Professor in the Faculty of Protestant. Translated from the French by Louise Seymour Houghton. 12 mo. \$1.25.

The author gives what he conceives to be a brief history of the life of our Saviour, based upon Jewish customs and by deducing from known facts, things that are unknown. He thus makes a very interesting and instructive narrative which bridges that immense and unknown chasm extending from boyhood to the beginning of his ministry.

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The Southern Railway announces rate of one fare for the round trip from points on its lines to Wilmington, N. C., and return, for the occasion of the Southern Baptist Convention, which is to be held at Wilmington, May 6-14, 1897. Tickets will be sold May 3-7, inclusive, good to return fifteen days after date of sale. These rates have also been tendered to connecting lines for use via the Southern Railway. The equipment and general schedules of the Southern Railway are unsurpassed. Handsome Pullman sleeping cars and day coaches will be operated through to Wilmington on convenient schedules from various points for the accommodation of delegates and visitors on this occasion. Any representative of the Southern Railway will take pleasure in giving full and complete information about rates, schedules, sleeping cars, etc. For detailed information apply to any agent of the company, or to J. C. Andrews, Southwestern Passenger Agent, Houston, Texas; J. M. Culp, T. M., Washington, D. C.; W. A. Turk, G. P. A., Washington, D. C.; C. A. Bensecker, Assistant General Passenger Agent, Chattanooga, Tenn.

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Every two weeks and the secular press of this city announces some new postal facility suggested or adopted by Postmaster Warfield. Suburban towns in the circuit, collections from door to door, electric car service, and we begin to wonder how far and by what means that two-cent stamp will yet carry our messages of love or sorrow. Certainly you have thought of it, dear reader, but the next letter you write think what that stamp means to you at that hour. Quietly at the desk in the home circle we sit down and pen a message. A strong government stands ready with railroads and steamships and armies of men to take that little letter freighted with our love, and carry it over the mountain and across the valley and beyond the seas to the dear one far away. One cent! Two cents! Five cents! For this tiny sum we call to our service the governments of the world. Men are ready. Engines are ready. Horses and drivers are ready. Gigantic steamships are ready. The lips seal the envelope, the stamp is correctly placed and a mighty system moves under the touch of that two-cent stamp.—Baltimore Methodist.

There is a movement on foot for the establishment of industrial schools for the training and education of the Russian convicts' children in the penal settlements of Siberia.—Ex.

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HIGH ARM. LIGHT RUNNING NOISELESS.
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STYLE No. 4 PEERLESS "ADVOCATE" MACHINE.
The Southwestern one year and this Machine in Oak or Walnut for only \$18.00.

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A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

PERFECT IN EVERY RESPECT.

A SELF-SETTING NEEDLE and SELF-THREADING CYLINDER SHUTTLE are used in the Peerless Advocate High-Arm Sewing Machines.

THE SELF-THREADING SHUTTLE.

is so simple that with two motions of the hand backward and forward the shuttle is threaded.

THE WOODWORK IN OAK OR WALNUT IS THE BEST that can be procured; finished and of modern design, making it handsomer than the ordinary style of woodwork.

NO. 4 MACHINE, (Same as Out)

Drop Leaf Table, Gothic Cover, Case of two Drawers at each end, and Center Drawer. Price \$50.00

EXTRA ATTACHMENTS

In velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.

Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gange and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

—MANUFACTURED FOR THE—

Southwestern Christian Advocate,

408 Carondelet St., New Orleans, La.

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SAFE
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DAY OF HOPE**

reaches out to suffering humanity in the form of a safe, sure and effective remedy for the ills to which flesh is heir. That is why restored millions pay willing homage to

**WARNER'S
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All experiment was passed long ago. It is known to be a positive cure for

**BRIGHTS DISEASE,
URINARY DISEASES,
FEMALE COMPLAINTS,
GENERAL DEBILITY,
AND MALARIA,**

and all diseases arising from disordered kidneys and liver. Easy to take, leaves no unpleasant taste, produces no ill effects.

Large sized bottles or new style smaller one at your nearest store.

THEY LIVE IN OUR MEMORY
.....Give Name and Place Distinctly.....

Memphis, Tenn.—The Lord is calling home his saints: March 5th, Mrs. Blanny Harris died in the faith, saying that she was leaning on Jesus. On the 31st, C. J. Erve lost his infant. On the same day, sister Helena Sears fell asleep singing, "Guide Me, Oh Thou Great Jehovah." Angels joined in the singing. It certainly was the happiest departure I ever saw. Oh that my last day might be like hers. She was the most devoted member of Centenary.

C. E. Alexander.

Bay Saint Louis, Miss.—Sister Kittie Morris departed this life March 24th, in full triumph of faith. She was sixty-eight years old, and had been crippled for years. She said just before death that she would soon be in heaven where she would walk without the aid of man or crutches. She leaves a faithful husband, A. Morris, a son, grandchildren and a host of friends to mourn their loss.

Kilmarnoek, Va.—Maggie J. Brown, daughter of Rev. Joseph Henry, after patiently enduring untold suffering, passed triumphantly to her eternal rest in heaven. She professed religion October 1886. She died a member of the M. E. Church.

J. H. Clarksville, Tex.—Little Henry Lo-

tumm, one of our bright Sunday-school scholars, departed this life on the 3rd of April after a long illness. Age ten years.

Aaron Taylor, P. C.

Handsboro, Miss.—Daniel Bently departed this life on April 4th, 1897 at the age of 57 years. He was a member of the M. E. Church, and a local preacher, being a member of the same church for fourteen years. Some of the last words he spoke before he died were, "I am going home, and I am ready, only waiting for the Master." Sleep on, my brother, we shall meet again.

R. N. Jones, P. C.

Shubuta, Miss.—Mary Jane Wilborn, the wife of Bro. E. L. Wilborn, was a lover of her church and Sabbath-school and the Southwestern Christian Advo-

cate, and true to her God and her husband. She joined the church in 1884 at Shubuta, Miss. She lived faithful unto death. She was born in 1867, on the 18th of December, age 29 years. She departed this life April 6th, at 5 a. m., in full triumph of faith. This was her song:

"Must Jesus bear the cross alone
And all the world go free?
No; there's a cross for every one,
And there's a cross for me."
E. L. Wilborn, Meridian Dist.

Centreville, Miss.—Brother Thomas Kuninge departed this life in the full triumph of faith. Age 27.

Also Miss Viola Pinkson, age 21 years. The funerals were conducted by Rev. John A. Wilson and A. Ausband.

Napoleonville, La.—Sister Emily Houston, a faithful member of Wesley Chapel, after several months of sore suffering, departed this life April 2nd. The funeral services were conducted by Presiding Elder Chapman and the pastor. Our sympathy is extended to the mourners. Their loss is heaven's gain. Sleep on, Sister Houston, until the Resurrection. Peace to your ashes.

B. M. Hubbard, P. C.

Sister Presilla Brawley, age 39 years, has been confined to her bed for five months waiting for orders. Her illness was of great suffering until death relieved her. Sister Brawley was married to Rev. James Brawley in October, 1873. She was converted in 1878 and joined the church, and has lived a Christian ever since. She saw that she would soon pass away to her long eternal home. She called Rev. Brawley to her bed and then she called for her children and said, "Brawley, we have been together for a long time, but we must now part." When she saw it hurt the family much, she told them she would not go that night. The next morning, sister Betty Walden asked her if she was ready; "yes," she replied, "I am just waiting on the chariot." She died at 10 o'clock p. m., March 28th, 1897. Sister Brawley leaves four children, a husband and a host of friends to mourn their loss.

R. H. Ponton, P. C.

Archeater B. Williams, son of Rev. I. N. Williams, P. C. of A. M.-E. church in this place, was born May 8th, 1882, age 13 years, and departed this life on the morning of February 27th, 1897, in full triumph of faith. A few days before he died, he said to his father: "You and step-mother need not shed a tear for me, for there is but one place for me, and that is heaven. I am not dying now; but when I do die, you know where to meet me, where all is joy and peace." He said to his dead mother and two dead sisters: "I'll soon be there, and it won't be long. I am all right; O yes, I am happy." Peace to his ashes and rest to his soul.

Rev. M. J. Dyer,
W. M. Peterson.

TRUTH IN A NUTSHELL.

Impure blood is the natural result of close confinement in house, school room or shop.

Blood is purified by Hood's Sarsaparilla, and all the disagreeable results of impure blood disappear with the use of this medicine.

If you wish to feel well, keep your blood pure with Hood's Sarsaparilla.

HOOD'S PILLS are the best family cathartic and liver medicine. Gentle, reliable, sure.

At Work Again.

A few applications of Salvation Oil will readily cure sprains and bruises, and heal cuts, burns and scalds. It is undoubtedly the best pain-cure on the market, and should be, ready for use, in every home in the land. Mr. Frank Stubenhaver 1337 Elm St., Dubuque, Iowa, states: "I used Salvation Oil on a sprained elbow, which threatened to prevent me from working, and after several thorough rubbings, I awoke the very next morning much relieved and able to go to work. Had I not used Salvation Oil I certainly would have lost a week's work, which would have amounted to many times the cost of a bottle of Oil. Everybody should keep Salvation Oil in the house." It is sold everywhere for only 25 cents.

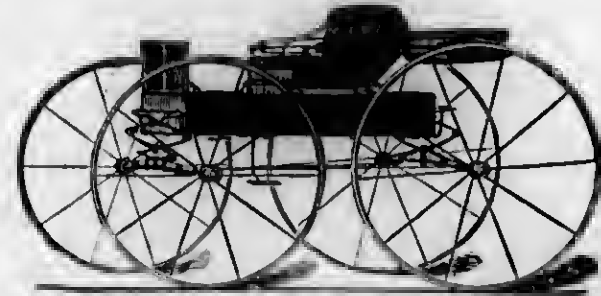
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It was gotten out by our Book Concern especially for this occasion.

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FARM AND FIRESIDE.

The coffee tree begins to bear about the fourth year, reaches its maximum from the fourteenth to the eighteenth year, and then usually declines. The yield per tree varies from three-fourths of a pound on an exhausted soil to three pounds fifteen ounces on a virgin soil; but these numbers may vary widely. The highest yield, so far, that has been observed with certainty on a large plantation is sixteen and one-fourth pounds per tree.—Southern Cultivator.

In Wisconsin a test of the comparative feeding value of linseed meal, corn meal and wheat bran for milk cows, was made. The cows gained a live weight, on linseed meal, six to seventy-nine pounds per head. The cows gained in live weight, on corn meal and wheat bran, over the weight of the cows while on linseed meal. The cows drank most water while on linseed meal, less while on wheat bran, and least while on corn meal. On the average, corn meal produced milk containing a lower percentage of fat and solids, and a higher percentage of solids, not fat, than linseed meal, and produced milk containing a lower percentage of solids, solids—not fat, and fat than wheat bran; wheat bran produced milk containing a higher percentage of solids, and fat and a lower percentage of solids, not fat, than linseed meal.—So. Cultivator.

In Indiana, experiments with wheat in 1895 showed that with two to ten pecks of seed per acre the yield ranged from 18 to 21 bushels. The highest average yield was produced from eight pecks; the lowest from two pecks. The yield of wheat sown between September 18 and October 11, varied from seven to nineteen bushels per acre; the sowings of September 18 to 20, gave the highest yield.—So. Cultivator.

On land continuously in corn in Indiana, fresh horse manure was applied to alternate plats in 1893 and 1894, at the rate of fifty tons per acre in the two years. The increased yield attributable to residual effect of manure was four bushels per acre in 1895, and one hundred and twenty-three bushels to the aggregate for twelve years.—So. Cultivator.

In Wales experiments show that a dry season produces light colored grain (wheat) and a wet season dark colored.—Ex.

ESSENTIALS OF A DAIRY FARM.

The following is a summary of what is essential in the successful operation of a dairy farm:

A roomy, clean, dry, light and well ventilated stable or cow house. To produce good milk, cows must be comfortable, and these conditions not only add to their comfort, but are absolutely necessary to keep them in the best of health.

Healthy and clean cows, which appear well fed and contented.

An abundance of pure water, to which cows are given access at least twice a day.

Feed of good quality; the grain and coarse fodder should be free from dirt, decay or a musty condition.

A spirit of kindness toward the stock, exhibited by every one employed about them, and gentleness of the animals themselves.

Provision for washing and sterilizing or scalding of utensils which come in contact with milk.

Provisions for straining, aerating and cooling the milk in a clean atmosphere, free from all stable and other odors. This treatment should take place immediately after the milk is drawn from each cow.

Facilities for storing milk and keeping it cold.

Especially great cleanliness in regard to everything connected with the dairy. The atmosphere of the stable should be pure and free from dust when milking is being done. Employees should carefully wipe the udders and wash their hands before milking, and should be in clean clothes. Whitewash is a good disinfectant, and should be seen in many more stables, and land plaster should be sprinkled about to absorb moisture and odors.—Southern Cultivator.

An American cabinet officer gets \$3,000 a year, and has an allowance for stationery and for a private secretary.

As principal secretary of state for foreign affairs, Lord Salisbury drew \$20,000 a year and \$2,000 for a private secretary.

The salary of the first lord of the treasury is \$25,000.

The chancellor of the exchequer also receives \$25,000.

The salary of the lord chancellor is \$10,000.

The English attorney general is not a member of the cabinet, but he draws \$21,000 a year and about \$20,000 extra in fees.

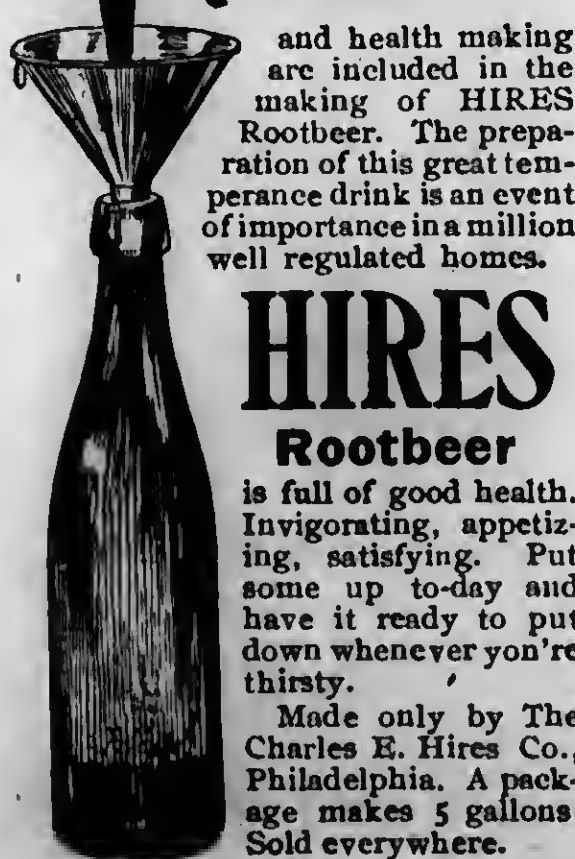
The lord president of the council draws \$10,000 a year, and so do the presidents of the boards of trade and of agriculture.

In addition to the prime minister, the foreign affairs minister and the lords of the admiralty get residences in Downing street.

When an English minister's term expires he may receive an annuity of \$10,000 if he makes affidavit that he actually needs it.

The English minister of foreign affairs is supposed to give three receptions a year. If he is a poor man, he gives only the great dinner and ball on the occasion of the queen's birthday. This sometimes costs \$5,000. The queen's household often helps out by supplying the flowers from the royal conservatories.—N. Y. Mail and Express.

FUN MAKING



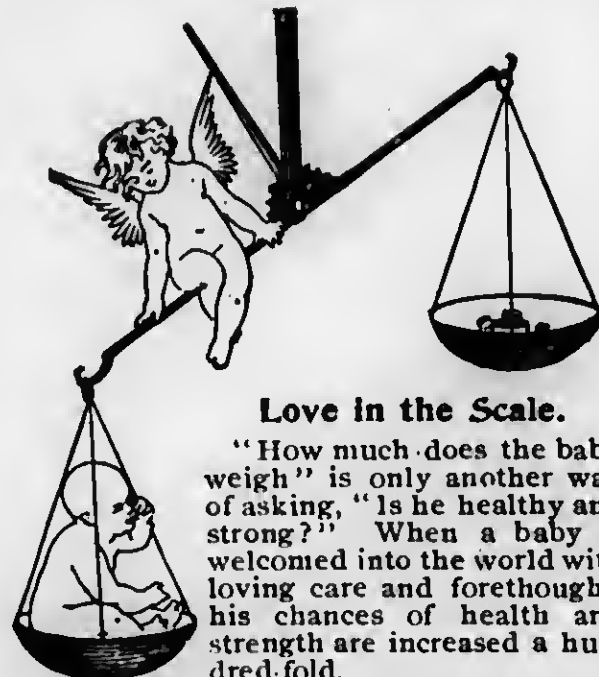
and health making are included in the making of HIRE'S Rootbeer. The preparation of this great temperance drink is an event of importance in a million well regulated homes.

HIRES Rootbeer

is full of good health. Invigorating, appetizing, satisfying. Put some up to-day and have it ready to put down whenever you're thirsty.

Made only by The Charles E. Hires Co., Philadelphia. A package makes 5 gallons. Sold everywhere.

A Church-Going Cabaret. — This morning the new administration set a good example by going to church, says the Washington correspondent of the Chicago Record. Vice-President and Mrs. Hobart, Secretaries Bliss, Wilson, and Long and Postmaster-General Gary attended the Presbyterian Church of the Covenant. Mr. Gage went out on a long walk to get the kinks out of his legs after two day's rain. Secretary Sherman is an Episcopalian and a regular attendant at the Church of the Epiphany. General Alger is a Presbyterian and is expected to attend the New York Ave. Church. Mr. Gage is an independent and attends services at Central Music Hall, Chicago. Mr. Bliss is a pillar of the Broadway Tabernacle (Congregational), New York. Mr. Long is also a Congregationalist. Mr. Wilson and Mr. Gary are Presbyterians. Mr. McKenna is a Roman Catholic.



Love in the Scale.

"How much does the baby weigh?" is only another way of asking, "Is he healthy and strong?" When a baby is welcomed into the world with loving care and forethought, his chances of health and strength are increased a hundred fold.

A prospective mother cannot begin too early to look after her own health and physical condition. This is sure to be reflected in the baby. Any weakness or nervous depression, or lack of vigor on the mother's part should be overcome early during the expectant time by the use of Dr. Pierce's Favorite Prescription, which promotes the perfect health and strength of the organism specially concerned in motherhood.

It makes the coming of baby absolutely safe and comparatively free from pain; renders the mother strong and cheerful, and transmits healthy constitutional vigor to the child.

No other medicine in the world has been such an unqualified blessing to mothers and their children. It is the one positive specific for all weak and diseased conditions of the feminine organism. It is the only medicine of its kind devised for this one purpose by a trained and educated specialist in this particular field.

Mrs. F. B. Cannings, of No. 4320 Humphrey St., St. Louis, Mo., writes: "I am now a happy mother of a fine, healthy baby girl. Feel that your 'Favorite Prescription' and little 'Pellets' have done me more good than anything I have ever taken. Three months previous to my confinement I began using your medicine. I took three bottles of the 'Prescription.' Consequences were I was only in labor forty-five minutes. With my first baby I suffered 18 hours, then had to lose him. He was very delicate and only lived 12 hours. For two years I suffered untold agony, and had two miscarriages. The 'Favorite Prescription' saved both my child and myself. My baby is not yet three weeks old and I do not think I ever felt better in my life."

For comfortable and inexpensive riding—

The Waverley Bicycle

... \$60 ...

These are better than our wheels of last year. The marked difference in price is because we do not have to buy any new machinery.

The matchless Waverley Bicycle for 1897, with absolutely true and dust-proof bearings—a marvel in skill and workmanship—cannot be sold for less than the price we ask—\$60.

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HALL'S Vegetable Sicilian HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

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Picture Lesson Paper (Monthly), 25c. 6 copies and upward to one address each 20 cents.

Berean Lesson Pictures (Quarterly), 12 cents, (copy of Leaf Cluster.)

Berean Beginner's Lesson Quarterly, 6 cents; for junior scholars.

Berean Intermediate Lesson Quarterly, 6 cents; for intermediate scholars.

Berean Senior Lesson Quarterly, 20 cents; for advanced scholars.

Leaf Cluster (Quarterly) \$4.00; colored illustrations of the lesson.

In ordering please write plainly. These rates are for four quarters, or one Year, as subscriptions for the periodicals can be for one or more quarters, as desired, at proportionate rates.

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EDWIN A. SCHELL, D. D.

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L. A. WIDNEY, Manager.

UNITED FOR LIFE

.....Give Name and Place Distinctly.....

Bastrop, La.—March the 18th, 1897, at the bride's residence, Mr. Willy Brandon and Miss Lula Sharp were united together in marriage. We hope God's blessing will rest upon the happy couple. A. B. Venable.

Shreveport, La.—On the 7th inst., at St. James M. E. Church, Shreveport, La., in the presence of a large audience of admiring friends, white and colored, Mr. Henry Reese and Miss Addie Taylor were united in holy matrimony; Rev. S. E. H. Morant officiating.

St. Martinsville, La.—On April 6th, 1897, Mr. Thomas Williams and Mrs. Eliza Wilson were united in holy matrimony, also Mr. Richard McClean and Miss Mary Drake. C. W. Reeves.

Mountain City, Tenn.—Mr. Felix McCorkle and Miss Sallie Mock were married March 17th at Jordan's Chapel M. E. Church, J. M. Watson officiating.

Clarksville, Tex.—On April 1st, 1897, Mr. James R. Woodson was united to Miss Laura Walker, A. Taylor officiating.

Cheneyville, La.—On April 7th, 1897, at the parsonage, Mr. William Gray and Mrs. Louisa Hagans, both members of our church here. Brother Gray is a local preacher. W. J. M. Price officiated at the marriage.

At the residence of the bride's parents, No. 1213 Saratoga St., this city (both members of Wesley Chapel), Miss Amelia Williams and Mr. William H. Phillips were united in the bonds of holy matrimony in the presence of a large circle of friends. Pierre Laundry officiated.

Bastrop, La., Mt. Nebo Charge.—Mr. James Wilson and Miss Beattie Foster were united together in marriage, March 25th, 1897. The couple were certainly handsome. The church was beautifully decorated with flowers and mosses.

Also at the residence of the bride, Mr. Robert Jacobs and Mrs. Catherine Brownfield were united in marriage, March the 29th. We pray for God's blessing upon the happy couple.

Also at the residence of the bride a few days ago, Mr. William Chestnut and Mrs. Laura Jones. We pray for God's blessing upon this happy couple. A. B. Venable officiating at all three marriages.

Stop drugging yourself with quack nostrums or "cures." Get a well-known pharmaceutical remedy that will do the work. Catarrh and Cold in the head will not cause suffering if Ely's Cream Balm is used. Druggists will supply 10c. trial size or 50c. full size. We mail it.

ELY BROS., 56 Warren St., N. Y. City.
Rev. John Reid, Jr., of Great Falls, Mont., recommended Ely's Cream Balm to me. I can emphasize his statement, "It is a positive cure for catarrh if used as directed."—Rev. Francis W. Poole, pastor Central Pres. Church, Helena, Mont.

If the rose blushed unseen, who found it out?—Ex.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proved catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.
HALL'S FAMILY PILLS are the best.

"Macbeth" means toughness of glass, when applied to lamp-chimneys; perfection of draft besides, if you get the Number made for your lamp.

Let us send you the Index.

Geo A Macbeth Co

Pittsburgh Pa

RAILROAD TIME TABLE.

Illinois Central.			
ARRIVE—		LEAVE—	
Local mail.....	9:00 pm	Local mail.....	6:55 am
Chicago limited.....	6:30 pm	Chicago limited.....	9:00 am
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati			
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.			
No. 3.....	6:30 pm	No. 4.....	6:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis		No. 6, Memphis	
Express.....	10:35 am	Express.....	4:20 pm
No. 21, Vicksburg ex-press.....	5:30 pm	Vicksburg ex-press.....	8:05 am
No. 23, Baton Rouge acc.....	9:40 am	No. 34, Baton Rouge acc.....	4:30 pm
Louisville and Nashville.			
No. 3, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	8:50 pm	No. 8, coast acc.....	3:30 pm
No. 5, fast mail.....	8:30 pm	No. 2, lim. ex.....	7:50 pm
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 am
Texas and Pacific.			
No. 52, Ft. Worth and Cal. ex.....	6:55 pm	No. 53, Cal. ex.....	8:15 am
No. 51, Hot Spgs express.....	9:15 am	No. 51, Hot Spgs express.....	7:20 pm
Queen & Crescent Route.			
Cincinnati and New York.....	11:55 am	Cincinnati and New York.....	3:20 pm
No. 3, local.....	6:30 am	Local.....	7:30 am
Southern Pacific Company.			
Texas and Mexico fast mail.....	8:45 pm	California ex.....	9:15 am
California ex.....	6:55 am	Texas & Mexico fast mail.....	8:35 pm



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cinnati, Atlanta, Jackson-
ville, Washington and

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No.	Departs.	No.	Arrives.
6 Fast Mail.....	7:10 am	3 Fast Ex.....	7:35 am
4 Fast Ex.....	9:45 am	7 Coast acc.....	8:55 am
8 Coast acc.....	8:30 pm	1 Lim. Ex.....	5:00 pm
2 Lim. Ex.....	7:50 pm	5 Fast Mail.....	10:35 pm
Sunday Ex.....	7:50 am	Sunday Ex.....	9:30 pm

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JOHN KILKENNY, Div. Pass. Agent.

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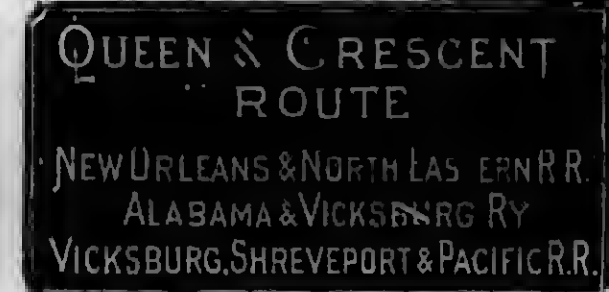
Memphis Express 4:20 p.m. | 10:35 a.m.
Vicksburg and Natchez..... 8:05 a.m. | 5:30 p.m.
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Cash Remittances.

April 5 to 12.

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W. McKenzie, 4	W. H. Godfrey.
S. Mitchell.	Mrs. M. A. Johnson.
W. R. Butler.	Jas. Jordan.
M. Scither.	Chester Cannon.
S. P. Speckman.	J. D. Brightop, 1
A. O. Coffin, *1	E. Cogswell.
F. C. Blundon.	Robt. Williams, 1
A. G. Glenn.	C. H. Davis.
S. Duncan, *1	J. L. Henderson.
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S. A. Hughes.	J. W. Wimbush, 1
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Bailey Owens.	S. E. Jones.
A. Dickerson.	P. R. Crump, 1
P. Blue, 2	P. Collier.
L. W. Price.	S. M. Moore.
J. C. Adams, 3	R. Howze.
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J. C. Williams.	Cheney Med. Co.
Wm Preston.	Amelia Haines.
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REV. E. H. HENLY,

Pastor of the Fifth United Brethren Church, Attacked with the Yellow Fever—Has Been in a Precarious Condition.

Very few victims of the yellow fever ever live to tell the story afterward, especially in the South where it is most common. Rev. E. H. Henly, pastor of the Fifth United Brethren Church of New Orleans, was one of the victims to survive an attack, but he was always afterward affected with the bad results from the disease to his system until recently. Four years ago the fever swept the entire South, claiming thousands by death, and leaving many who were previously in robust health with shattered constitutions, and seemingly confirmed invalids.

Rev. Henly was indeed left in a precarious condition, his nervous system completely shattered, and with a general debility of the entire system. His strength had left him, his feet and limbs became badly swollen, and in fact he was almost helpless. Skilled physicians were tried without result, and when it seemed that all hopes were gone he was miraculously cured by a superior medicine. Such, in brief, is the wonderful story told to a reporter by Rev. Henly in the following words:

"For several years I have held my pastorate here. I have a good church, and up to the time of my illness everything was prosperous for me. I was strong, in excellent health, and had not been ill for many years. The fever came, and I was a victim as also were a great many of my flock. It was a close call for me, but with a skilled physician and a good nurse I finally pulled through. It was only lately that I fully recovered from that sickness which occurred over four years ago.

"Of course there were others left in a similar state, but it seemed that my case was the most critical of all, and my helpless condition called forth the sympathy of the entire community. I tried the best medical skill procurable, and spent nearly all of my ready means in a vain endeavor to recover my health, and it was necessary for me to give up my charge. Of all the physicians none seemed to do me any good, and I had about given up and was completely discouraged. I stopped taking treatment, being fully convinced in my own mind that there was no visible help for me, and that I would have to spend the balance of my days a confirmed invalid, a burden to my family and friends.

A kind sister who attended my church had tried Dr. Williams' Pink Pills for Pale People for a disease similar to mine, and she urged me to give these pills a trial. My poor success with eminent physicians made me skeptical, and I would not listen to this earnest advice for several days. The lady being persistent, and having great faith in Dr. Williams' Pink Pills, continued her entreaties for me to try the medicine, for she was sure it would do me good. Finally, she together with my wife prevailed upon me to try a box of the pills, which I reluctantly did.

"After beginning to take them I decided to give them a fair trial. The first box relieved me in a surprising manner, yet I was not convinced that it was this remedy that had helped me, but the weather, which had turned pleasant, consequently I did not send for a further supply until I was again about as bad as before taking the pills. Then I concluded it was the medicine which had helped me, and I decided to try them again. I used four more boxes of the pills, carefully following directions, and when I had finished them I was as well as I ever had been.

"To make sure of getting a permanent cure I kept on taking them until I had used two more boxes. I therefore earnestly believe that my recovery was due entirely to Dr. Williams' Pink Pills for Pale People, and I can certainly recommend them to anyone suffering from any trouble similar to mine, and I am sure they would be beneficial to any one who is left in a feeble condition after any sickness."

Mrs. Henly endorsed every word

spoken by her husband, and said a good word herself for Dr. Williams' Pink Pills, saying that they had cured her of a recent attack of rheumatism.

According to the testimonials of the druggist and a number of other citizens, this medicine has a large sale in New Orleans, and is much in demand by all classes of people.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

The Southwestern Christian Advocate would appreciate a report from any person who has been benefited by Dr. Williams' Pink Pills.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, APRIL 22, 1897.—Vol. 32. No. 16.

EATON & MAINS, Publishers.

"THY WILL BE DONE."

Thy will be done, O God,
Whate'er its cost may be;
In joy or pain,
Sunshine or rain,
Thy will be done in me.

Thy sweet, thy holy will,
That worketh naught of ill
To me or mine—
They all are thin—
My Lord, I choose thy will!

Be it the lonely path,
Or bright as yonder sun,
Flowers of May,
Or thorny way,
Still, Lord, thy will be done!

—Christian World.

EDITORIAL COMMENTS.

War is said to have been declared between Greece and Turkey, and a number of engagements between the armies of the two nations have been reported.

The situation in Cuba seems to be about the same. The Cubans are evidently expecting the rainy season to make matters intolerable for the Spaniards. Latest reports indicate that Rivera, the captured Cuban general, will not be executed and that Spain is to withdraw many of her troops.

The Mississippi River continues to rise and this city is making a hard fight to keep its levees intact. That known as the Carrollton Levee is specially weak. Louisiana levees have given way in one or two places.

The memory of Frances E. Willard will be perpetuated in the Northwestern University by a life-sized bust of white marble, which is to be presented to that institution during commencement week. The bust will be given to the college, which is Miss Willard's alma mater, by Mr. J. C. Shafer, a wealthy resident of Evanston. It will be the work of Lorada Taft.

Prof. B. T. Washington, of Tuskegee, will be one of the speakers at the Annual Convention of the United Society of Christian Endeavor, to convene in San Francisco, Cal., next July.

According to the Gazette, of Cleveland, O., Congressman George E. White, of the Fifth District of Illinois, has appointed John W. Smith an Afro-American youth, a naval cadet to the Academy at Annapolis, Md. If this is true it is to be hoped that both he and Mr. Bundy may be successful in the examination that they may be company for each other while there.

The Victoria Guide announces with a good degree of pride that it is four years old. We take this opportunity to congratulate the sprightly little fellow and wish it many happy returns.

The United Confederate Veterans will hold their Seventh Annual Reunion in Nashville, Tenn., May 22, 23, 24. Among the questions that will be considered is the erection of a Monument to Jefferson Davis and to other officers, soldiers and sailors of the South; another matter for consideration will be the change of name of the Association from U. C. V. to C. S. A. There are now about 900 camps.

A NAVAL CADET IN EMBRYO.

It has just been announced that an Afro-American youth has received the appointment by an Ohio Congressman to the Naval Academy at Annapolis, Md. Or perhaps we ought rather to say he is thus authorized by Congressman Shattuc, of Ohio, to become a Cadet at the Naval Academy, but there is an exceedingly long road from the Congressional appointment to an actual Cadetship.

The fortunate young man is Richard Carlton Bundy, of Cincinnati, O., whose father is a minister of the A. M. E. Church.

It will, no doubt, be interesting to our readers to know just how young Bundy secured the appointment. After a candidate has been named by his Congressman he is then required to take a further examination by the proper authorities at the Academy. This the young white man, whom Bundy succeeds, failed to pass. Hence Congressman Shattuc authorized a competitive examination to fill the vacancy. For this purpose seven young men appeared, and when the committee had completed their labors it was found that Bundy and George Austin, both colored, led the list. In the words of the Commercial Tribune (Cincinnati) there then arose a misunderstanding:

"In sending the report of the examination to General Shattuc one of the examiners wrote a personal letter, rather ambiguous in language, stating that in his opinion none of the lads could pass the examination that would be required at Annapolis. With this in mind Gen. Shattuc and the Commercial Tribune announced that none of those examined were eligible, and other applications for appointment were solicited.

This brought forth a protest from young Bundy, and a re-reading of the report made it clear that in the examiners' opinion none of the white boys were eligible. It did not take General Shattuc two minutes to reach a decision. He, as in all other things, was determined to be fair. He had invited the competition of the youngsters, and if Bundy won it there should be no race distinction made.

Young Bundy Chosen.

Accordingly, last Monday the General wired Prof. Dyer asking whether, in his opinion, Bundy could pass the naval examination. The professor wired back yesterday morning that he did not know positively, but thought he could. Upon receipt of this the General wrote Hon. W. H. Parham, who is much interested in Bundy, that he would make the appointment.

"So far, so good," and we are sure every friend of our race will rejoice with Mr. Bundy that he came out so creditably in the competitive examination. The only question now is as to his ability to pass successfully the examination for entrance. That is the more difficult because it is two-fold—that is to say, it is both physical and mental. While in Annapolis a few weeks ago attending the Washington Conference, on being told that all the colored applicants (we are not informed as to the number) have heretofore failed in one branch or the other of the examination, and hence were "bilged," as they say there, we visited the school and learned something of the examination.

The mental examination takes place before the "Academic Board in reading, writing, spelling, arithmetic, geography, English grammar, United States history and algebra." Judging by the explanation given we could see no reason why an ordinary English scholar should not be able to pass, especially when he has opportunity to

"brush up." But the physical examination before "three medical officers of the navy," is where we concluded we should most certainly "stick." The conditions named for this examination impressed us that the successful candidate must be almost equal to a marble statue in soundness. However, many do pass even this, and we most sincerely trust our young friend Bundy may not be an exception. We do not desire to have him there in order to make it unpleasant for others, but as an honor to a struggling race. Austin might have been made the alternate put for the fact that his age disqualifies him, the legal age being from fifteen to twenty.

We wrote the foregoing for our last week's issue but it was crowded over as the brethren's letters sometimes are. Since then it comes out through the associated press reports that there is an unwritten law at the Academy at Annapolis that no Negro student shall remain there.

Meanwhile Bundy's Congressman gives out the following:

"I am told in the public prints and in letters that I have received that no Negro will be permitted to enter the academy. I do not propose that Bundy shall be driven out on account of his color. I have only to say that if Bundy does pass, he shall be a cadet, and if any outrages are perpetrated upon him, I will ask of Congress an investigation into any mistreatment to which he may be subjected. In this matter I only want to be fair, and I am determined that Bundy shall have a chance to show the metal that is in him."

—W. B. Shattuc.

THE FREEMAN AWAKES AT LAST.

We consider the Indianapolis Freeman one among the best exchanges that comes to our office, hence we are glad indeed that somebody or something has aroused it to the fact that it has been drifting for some months into a line of journalism that scarcely befits the dignity of a great journal like the Freeman. But it awakes at last and says in an editorial in a recent issue: "We owe apologies to both Drs. Graham and Johnson for the publication of an article (in) which their names were so basely used disclaiming any knowledge whatever of the deep import the article carried." Gracefully done! But in this connection we beg to say to the Freeman that we recall very vividly when within six or eight months it took up the case of a dead man, a man who was not here to defend his own cause and demand an apology, a man who stood high in his community and had spent years in building a reputation and securing for himself an honorable standing among men, and published him to the world, in a scathing editorial, as a treacherous scoundrel who deserved to die like a dog. This before even the preliminary trial; this founded upon no better evidence than the vaporings of a little reporter of a daily newspaper, when every well informed man knows that many of them take pleasure in the circulation of those reports that are death to the standing of the Negro, both as a man and as a race.

Let bad men be uncovered when it is for the good of the public to do so, but it is always best to be sure they are bad men.

Ex-United States Senator Voorhees, of Indiana, is dead.

OUR CONTRIBUTORS.

THE CAUSE OF INFIDELITY.

By Prof. A. O. Coffin, Ph. D.

Young men, did it ever occur to you, that scarcely one young man in a hundred is ever converted after he leaves college? Yet no fact is better known to the professors of our colleges and universities.

The inference is, that either college training is antagonistic to Christianity, or that every young man should become a Christian before going to college.

As a matter of fact neither inference is true. With the single exception of possibly Girard College, of Philadelphia, which permits no clergyman to enter its gates, there is not another college in this country, which, if it does not offer special inducements to Christian living, certainly puts no stumbling blocks in the way.

The real cause of infidelity is the utilitarian idea which centers all efforts upon avenues which lead to the almighty dollar. It ought to be stated in the beginning, that infidelity is the product of our most thoroughly educated young men, and, therefore, the burden of defense must rest with the colleges.

The ordinary young man follows his weekly vocation as a bread-winner, and welcomes the Sabbath as a much needed day of rest, and accepts the teaching of the Sunday-school and the pulpit as a refreshing aftermath to his week of labor.

So the habit of Bible study grows upon him, and the seeds of unbelief can find no lodgment.

But he leaves the quiet home and goes to college, and woe betide the young man who has not already been started upon the right road!

Instead of the venerable and pious men of his neighborhood, he finds himself surrounded by several hundred young men as light-hearted as himself, and they soon become engrossed, with one accord, in a mighty struggle for supremacy, for per cents, for first honors, for prizes, for athletic records, for scholarship, and everything which will lend itself to those ends, is eagerly sought after, and all else is neglected. Not once does it occur to the young man that the Bible is an adjunct to anything desirable in a college course, and so the Bible rests upon the shelf unread.

Every spare moment of reading time is put in the library or reading room, in search of material bearing upon his chosen studies.

Religious services in most colleges, is voluntary, and the overworked teacher and hard-working student, look upon Sunday as a providential day of rest, when they may roam in the field, or read the papers, or sleep.

His required attendance upon religious service is perfunctory. He spends his allotted minutes in the service, but his mind has never left the unfinished problem in his room, so he hurries back to his work with no spiritual good whatever.

And so the college young man returns to his old home a different person. The prayer-meeting no longer has attractions for him; the services he calls old-fashioned; the preacher is a fossil; and he himself is out of joint with the times.

By logical reasoning, the advanced studies should have widened and strengthened his religious belief.

The study of all the sciences convinces us that an alwise providence has planned them all, and the possibility of a ruling chance law is eliminated forever, and so it would be to the young man, but he neglected his key—the Bible.

For years his Bible has remained unread, while the fascinating sophistry of Ingersoll first glided into his reading list, then insinuated itself, and finally, came boldly forward and took possession of the center table.

The "Mistakes of Moses" is first read from mere curiosity, then adopted as a classic, and afterwards used as argument in wooden-headed debates. And so our model young man returns from college, laden with academic honors, and becomes a walking pestilence, all on account of the neglect of the Bible.

This picture is not over-drawn, but happily is

not universal. Thousands of young men leave home too well equipped to fall into the snares and the Y. M. C. A's have saved other thousands that lacked the home-training, and yet there are other hundreds who never knew home.

The French language has no word which we can translate as home, and it is this nation that gave us Voltaire, the predecessor of Hume and Pain, and it was this nation that attempted to legislate the Christian Sabbath from the calendar, and that now shows more disregard for the Sabbath than any other civilized nation. This is the fruitage of a disregard for the reading of the Bible, and it is this tendency which manifests itself in our college students.

As a race, happily we have not been over-educated, and the religious fever is one of our safety valves, but we are coming to be more and more like unto other people, and so we must guard against the same evils as do they.

Alcorn A. and M. College.

Westside, Miss.

A REFORMER IN RETIREMENT.

By Rev. C. Bradford.

Moses may have been the first but he was not the last reformer who had to learn by experience that the people he would lead to something better are not always ready to be led as soon as he is ready, or thinks he is ready to lead them. This would-be reformer from the Egyptian palace was sorely disappointed when he went out with a burning zeal to deliver his people from bondage and found them not ready to go. "For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not." (Acts 7:25.)

This ignominious failure forced Moses to retire to the mountains of Midian for a long period of reflection upon the inconsistencies of human nature. Incidentally he tended sheep, but probably meditation was his chief business. It must have been refreshing for him to note day by day how much more readily sheep followed him than people. The sheep knew his voice, he had but to call, and they followed.

Jesus said, "Behold, how much better is a man than a sheep."

But I suspect that Moses often said within himself, "Behold, how much better is a sheep than a man." Longfellow exhorted, "Be not like dumb, driven cattle." But I suspect Moses felt that some men were already as dumb as cattle, and that it would be a credit to them if they would go the rest of the way, and be driven like the cattle.

Modern reformers doubtless often feel tempted to follow Moses off into the wilderness, and tend sheep or drive oxen, instead of trying to lead people. And perhaps, on the whole, it would be about the best thing they could do, for a considerable while at least.

The double advantage about Moses' retirement was that while he was learning in Midian, there were some people learning in Goshen. And when the God of all reforms saw that enough had been learned and experienced on both sides, he called Moses back to Goshen.

He had, in the mean time, come to have great faith in sheep, and in himself as a leader—of sheep. But he had proportionately lost faith in people as subjects to be led, and in himself as a leader of people. But when, under pressure, he went back to Goshen, he found his brethren ready to move out of bondage towards the Promised Land. Their hard experience had made them understand more of God's purposes than Moses could have taught them in a year or even more. It was just as well, therefore, that Moses stay off there and conserve his strength in quiet until the fulness of time—and of experience.

Possibly after all it would be just as well if all of our present day temperance reformers would go off and tend sheep awhile, and let existing conditions bring about what years of agitation have failed to do. As American slavery could not be overthrown until it became unbearably arrogant and grasping, possibly also the saloon cannot be destroyed until

it becomes a much more unmitigated outrage than it now is.

Possibly after a few more years of the present hard times the good people who have saved a little in other years will tire of supporting by charity the people who have always wasted substance in the saloon—when they had any substance. But I am agitating again.

In some respects I like sheep better than folks. Sheep are easier to lead and harder to fleece.

Chicago, Ill.

CENTENARY CHURCH AND SOUTH CAROLINA CONFERENCE.

By Rev. N. H. Whitlock.

In the issue of April 8, there appeared an article from J. C. Jones, relative to the South Carolina Conference, but more specially of the great Centenary Church of Charleston, S. C., and the transfer to that church of a white pastor. Being one that is somewhat acquainted with the sentiment of the membership and the followers of Centenary, having for several years served her as class leader, exhorter and chairman of the Board of Stewards, I would therefore like to say what I know about that great cathedral of our Southern Methodism. There is a class or rather a caste in that church that is a standing reproach to the South Carolina Conference, against the whole church in the South, and against the entire Negro membership throughout the broad realms of the dear old church of our choice. That class or caste ranges in color from a chestnut to a canary or light cream color. They boast and are proud of the fact that they are the original or the descendants of the bonafide free persons of their color of ante-bellum days. They esteem it to be great honor, and look upon their more unfortunate brethren that were born in slavery with the utmost disdain and contempt. More especially if they happen to wear the ebony suit that the heavenly Master chose to adorn them with.

They consider the black faces of even their paternal brothers and sisters a badge of inferiority. So the "brown men" (as the elite society styled themselves) were supposed to be a little superior to the black men. Therefore it is reasonable to suppose if a brown man is a little superior to the black man, a white man must be a little superior to either or both. That is the theory of the elite society of the Centenary Church in a nutshell; hence their desire for a white pastor. That is the element that is attempting to bar the doors of Centenary Church against the admission of her own sons. They are not only attempting to bring disgrace and shame against the scores of able men in their Conference, many of them having spent a fourth of their lives in schools, colleges and theological seminaries in order to prepare themselves for the great and high calling of the Christian Ministry, but are presuming to cast a reflection upon the whole Negro race. A race, too, that has made such unparalleled progress in the present age, and has produced such brilliant characters as our own Drs. Mason, Bowen, Hammond, Albert and many others, as well as legions in the other great churches of our race; besides such distinguished citizens and educators as I. Garland Penn, Dr. Croghan, B. T. Washington and others too numerous to mention.

That element, and thank God for it, is in the minority in Centenary Church, but they are strong, notwithstanding. They have somewhat the advantage of the majority intellectually, but it is used very unwisely when they attempt to degrade their own race by asserting that there is no Negro in the entire church competent to supply their pulpit. That little evil band has existed in Centenary ever since its organization in 1866, yea, I might go farther back and say even before and during the war, when they worshiped in old Trinity Church, in the basement beneath the feet of their white masters, who worshiped in the Auditorium above. Even then they dared to draw the color line and separate themselves from their black mothers that bedecked their heads with bandana turbans.

The great big black majority (not all black either by a great percentage) desired a change

in the complexion of their pastors, but the brown elite began to howl and to disturb the peace and harmony of the church.

We were determined to fight to the last what seemed a plan to keep in the background the rising young men of mark of our race, by the church that should have been foremost in the South for their advancement. The little leaven had been put into the lump and it rose to its full height in the fourth quarterly conference in 1885, during the administration of Rev. W. H. Lawrence; Rev. J. E. Wilson (now Dr. Wilson) being the Presiding Elder. A resolution was presented by the writer, seconded by Dr. M. G. Camplin (since deceased) and supported by John Young, Nero Gailard, James Edwards and others, that the Bishop be requested to send us a member of the South Carolina Conference that had never served the church as pastor. It was further provided that the resolution be published in the "Messenger," the Conference organ at that time. The resolutions were unanimously adopted. There were only three white men in the Conference at the time and each of them had served Centenary, therefore they could not return according to the resolutions; secondly, no transfer could be made because the resolutions requested the appointment of one of the South Carolina Conference. So it looked as though Centenary was on the eve of securing her first colored pastor. Rev. Lawrence, whose sympathies were with the elite, was at the same time trying to secure the church to a white man; hence to arrest our movement, he wrote to the Bishop who was to preside over the ensuing session of the Conference that there was a schism in the church and requested him to call by on his way to Conference. In the mean time, he (Lawrence) put his men to work to pack the meeting against our movement, in the presence of the Bishop. The Bishop came, and several of them spoke against our movement in his presence; to a stranger it seemed that we were supporting an unpopular cause, and the pastor being against us, militated greatly to our disadvantage. Only two ventured to advocate our side, Dr. Camplin and the writer. We claimed that it would redound to the welfare of the church to send us a colored pastor, which was the desire of a very large majority. The Bishop tried to conciliate matters as best he could, and said he would take all that was said into consideration, and do the very best he could for the church. But I think the impression made upon the good Bishop that night led him to conclude that it would be best for the church to send us a white pastor.

But the die was cast, and it was difficult even for the Bishop to adjust the matter as he thought best.

The resolution was already published in "The Messenger," and a copy in the hands of every member of Conference. They were rejoicing on account of the conclusion reached by Centenary Church, and were doubtless speculating among themselves who should be so fortunate as to secure the big plum.

The session of the Conference was held January, 1886, and when the cabinet discussed the appointments, Centenary was the bone of contention. The Bishop thought best to transfer a man; the cabinet thought different, according to the resolutions passed by the church. The Bishop seemed determined; the cabinet was equally resolute. Several of the Presiding Elders threatened to resign the Conference rather than to submit to a transfer under the circumstances. The Bishop yielded and appointed Rev. J. E. Wilson, (then the Presiding Elder) the first colored pastor of Centenary Church. His reception was not the most cordial by any means. As we walked up and down the aisles receiving the collection, we were hissed at and discussed. But we had triumphed. For a time after the new pastor's arrival the church looked as though there had been a fire in the immediate vicinity; but he held his own and would not show the white feather. He gradually grew in the esteem and favor of the people, and eventually all the parties came to his support, and we hoped the old time foggyism had died and a better day had dawned upon Centenary. The first year of Bro. Wilson's pastorate was the most successful in the history of the church.

That same year, on the night of Aug. 31st,

1886, the great earthquake came upon the city of Charleston and the church was damaged to the extent of about \$800, and the parsonage was a total wreck. A great revival broke out, about three hundred souls were converted and added to the church. The eight hundred dollars damage to the church was repaired and paid for, and a new parsonage purchased at a cost of six thousand dollars and paid for during Bro. Wilson's administration. The writer left there in the fall of 1887, and everybody seemed at peace.

Just here we are reminded that an old brother prayed immediately after the earthquake, when the people seemed to relax into sin again, "Do, Lord, shake 'em up again!" It may be we should so pray for the disturbing element of Centenary Church, as they have witnessed the ability of their colored pastors, and have rejected them; and as Bro. Jones says, they should not only be "denied the privilege of representing our Negro Methodism in the General Conference," but boycotted by every minister and layman in our entire connection.

Union Grove, Upper Mississippi Conference, Abideen, Miss.

THE PRESENT STATUS OF THE NEGRO MINISTRY.

The Ministry is an organic constitution of faithful men called and sent forth to educate mankind for destiny and eternity, to tell the story of Jesus our Savior, and to establish us in righteousness and in God. The Negro Ministry qualifies this meaning by making it more personal and demonstrative. The present status, then, of our ministry, must of necessity, tell of our triumphs and defeats, our gains and losses of the prescribed course of ministry to man.

The one fundamental design of this ministry is that it must be Christian. It is this peculiarity which gives the gospel—"God's thought", the preeminence over scientific intelligence—"man's thought." Man's knowledge must be sanctioned or corrected by the authority of the gospel. The ministry is the standard school-room to teach the lessons of mankind to man.

A pronounced weakness on the part of our ministry is the lack of a proper conception of the work and of the office. Robert Hall, the great preacher of New York and the skillful assailer of modern infidelity, said: "The moment we permit ourselves to think lightly of the Christian ministry, our right arm is withered and nothing but imbecility and relaxation remains." When Solomon, with all his gifts and wisdom assumed the kingship of God's people, he asked for wisdom to qualify him for his responsible office. But a greater than Solomon's responsibility is imposed upon the humblest minister of the gospel. It is something to be a preacher; it is something to feed the flock of Christ and take a part in bringing a world of sinners back to God. Our's is a great work with grave responsibilities and glorious rewards.

There are some timely lessons from the present status of the Negro Ministry which are clearly drawn and easily perceived.

1. The Negro ministry fills a unique place in the history of our race.

Our Ministry has, in these years, been to us a pyramid—majestic and mighty, built on the rock Christ Jesus, and rising higher and higher each decade. African slavery was a curse and a misfortune. American slavery was to us a menace to high civilization, with no diviner purpose than to live from sun to sun and to do the behests of master and overseer; to the white man a dragoon on his soul and his higher mental and material development. If slavery had any purpose beyond that of a spirited theatre, such purpose has perished from history and tradition. If it had a moral or righteous object, any instruction to mankind, beyond that of hard and unceasing toil, it is silent, more silent than the echo of the millions of lives who testified to the struggle, and we, with only one generation removed, have scarcely recovered from the dizzy headache caused by the earthquake of some thirty years ago.

But notwithstanding these contraries, the Negro, building his pyramid on Christ Jesus, at its base stood a few faithful men preaching the

gospel of Christ, persuading their fellow slaves to "repent and be saved" on the terms of the gospel. With no education they preached "Jesus", they yelled "Jesus", they cried "Jesus". On those plantation pulpits fire kindled from breast to breast. They prayed to Daniel's God, and sang the song of Moses and deliverance across the Red Sea. The ministry of our race thus started, has struggled through adversities, but, though crude in form and sanctified by the Spirit, it existed, it does exist, it will exist forever.

Any history of American life and Southern civilization would be incomplete without due credit to the "plantation preacher in the days of yore." Fred Douglas, we love you! ever admire your pluck, common sense, ability and statesmanship, and back of you before your fathers, we love "Toussant Louverture" who, though not leaving us one written line, was a soldier on the battle field. We love our historians, editors, physicians, lawyers, statesmen and our women reform crusaders, such as Ida B. Wells, who hurled a thunderbolt at lynching. We love you all for your heroism and devotion to humanity's cause, but let us dare forget the poor, black, hated, enslaved plantation preacher! We love them because they started a religious fire in our breasts, which must burn and burn at the sound of the music of the Galilean prophet; his love shedding forth in our hearts, and his Spirit bearing witness with our spirits, telling us that we are sons of God.

Fathers! many of you sleep in graves watered by your own blood, but so long as we are a religious people, and that is a part of our nervous constitution, so help our God! Your ministry will be to us a constant reflector and always a reasonable ground for gratitude.

Another unique feature about the Negro ministry is that it is not only the oldest profession of the race but it has always had a respectful hearing. At the close of the war, other professions were not sought, and the ready judgment of the people in the case of any man of half sense was—"go preach." If there was any talent, it was consecrated to the work of the ministry, because the doors of the other professions were closed and the minister alone was respected, and many were taught to believe not that they were "servants" of the people, but that they were "masters."

Then too, the minister is the moulder of sentiment in the community. To every living issue comes this query: What do the ministers say? This is especially true among ourselves, because the ministry, even now, with all avenues opened to us, contains the largest per cent. of the thinking men of the race. In some communities where the minister is a "humbug," his judgment is the bulletin board, the authority in public issues. In the fight over the Constitutional Convention in this State year before last, the ministry came to the front and took an unselfish, uncompromising stand. It has had its effect in stirring up the State and causing the sleepy and indolent among us to act as was never before known.

The pulpit is the school-room for the community, whether in town or country, the minister is the teacher of the school. He must think, he must speak! If we do not guard this trust more carefully, the people will rise up in arms, take it away from us and give it to the politician, or some demagogue. They will cry: Away with Christ—give us "Barabas." Things are critical today; we are in a unique place. Comprehend the situation and act at once.

(To be continued.)

A Luminous Tree.—A most remarkable tree grows in Brazil. It is about six or seven feet in height, and is so luminous that it can be plainly distinguished in the darkest night for a distance of more than a mile, while in its immediate vicinity it emits sufficient light to enable a person to read the finest print.—Ram's Horn.

The most densely populated square mile in the world is in the city of New York; it is inhabited by 270,000 people, the larger part of whom are Italians, who speak only their native language.—Ram's Horn.

OUR BENEVOLENT CAUSES.

MISSIONS

(Conducted by Rev. E. B. Burroughs, South Carolina Conference.)

THE DESIRE OF ALL NATIONS.

Saviour, sprinkle many nations,
Fruitful let Thy sorrows be;
By Thy pains and consolations
Draw the Gentiles unto Thee.
Of Thy cross the wondrous story
Be it to all the nations told;
Let them see Thee in Thy glory,
And Thy mercy manifold.

Far and wide, though all unknowing,
Pants for Thee each mortal breast;
Human tears for Thee are flowing,
Human hearts in Thee would rest.
Thirsting as for dews of even,
As the new-mown grass for rain,
Thee they seek, as God of heaven,
Thee as man for sinners slain.

—Arthur Cleveland Coxe.

What wonderful strides the Gospel makes! Fifty years ago there were in India only 21 native ordained pastors. To-day there are about 1,000.

The natives of East Africa call Sunday "flag day." This is because the missionaries raise on Saturdays a white flag bearing a red cross, as a reminder that the Lord's day comes next.

Says J. Hudson Taylor: "If God wanted money. He would at once create a new gold mine for the purpose, but He will not deny His children the privilege of giving."

Dr. Snyder, of the American Southern Presbyterian Mission, who arrived lately from the Congo, reports that he had penetrated into the interior for over a thousand miles, and had discovered a new lake, which was many miles long, and so broad that his eye could not trace its width.—Christian Guardian.

There recently arrived in Siam the unexpected aid of two native missionaries sent by the native churches in Burmah to labor for a greatly neglected class, the Peguans of Siam. Thus the gospel, wherever it is accepted, inculcates the missionary spirit.

Rangoon, the important commercial city of Burmah, will become a great missionary centre, from which the adjacent portions of China will be reached. In this city of 200,000 souls are spoken most of the seventy-two languages and dialects that are found in Burmah.

A writer from Africa gives the following description of one of the most striking characteristics of the African races:

"Nothing is done here without a song. Your boatman sings all day long, keeping time with his paddle; the woman beating rice in time to her voice; your carriers sing to their tread, and the farmer to his hoe. Joy, grief, pain,—all are shown in spontaneous song. Their songs are always extempore, and adapted to present circumstances. The ordinary method is for one person to sing a bar and the whole company to join in a responsive chorus, consisting generally of a single syllable, suited in sound and meaning to the sentiment. Current events are described with great accuracy, and they frequently ridicule the manners of some king or praise the virtue of another, acting out the character to perfection."

Here is a graphic description of missionary hardships, written by one of the servants of the cross who is laboring on the Upper Congo:

"My travelling experiences, although differing somewhat in detail, were, I suppose, in the main very similar to those of other African travellers. Even as others, I have enjoyed the luxuries of tramping over miles of stony hills in the blazing sun; of marching through forest

glades reeking with malaria; of wading through, or being carried over, bogs of black and miasmatic mud; of peregrinating through long and tortuous avenues, in the broad sweeps of lanky grass, often from ten to eighteen feet in height. Even as others, I have enjoyed the delights of jiggers and prickly heat, of tropical storms and tropical insects. A caravan of lazy native carriers by day, an army of affectionate mosquitoes by night, a bed in a shed, a bath in a bucket, a meal from a tin plate. O the luxuries of travelling in Africa!"

A Remarkable Statement.

Bishop thoburn made an address to the ladies of the W. F. M. S. at their annual meeting. Among other things he made this remarkable statement:

"I would be perfectly delighted if I could get one missionary to a million of people in India, and I would guarantee that if I was given \$1,000 a year for five years I would send a missionary to an entirely new field, where the gospel had never been preached, and where, during the 5 years he could make 5,000 converts."

Such a statement as this ought to challenge the attention of the entire Christian world. The work going on in India is not appreciated by the best posted and most interested among us. It is of such magnitude that we fail to comprehend it. A part of Bishop Thoburn's errand to this meeting was to ask for the support of 500 scholarships in India at \$15 each, so that a large number of new schools could be opened and 500 girls receive a Christian education. His request was granted. We may confidently expect the most blessed results from this action.—W. T. S.

When Philip Charles, the prime minister of Chief Ngwiliso, Pondoland, South Africa, was converted, it was after a series of mental struggles and deep conviction, but the evidence he gave proved its reality. When he arrived at the mission he told the missionary how he was coming to him in soul trouble and how Jesus had met him on the way. In the telling of his conversion, he said: "When I returned home I broke all my beer pots. I sold the casks, and then I thought, no, if they are bad for me they are bad for another man, so I said I will not sell them, and I broke them up."

At a recent annual meeting of the Methodist Episcopal Church Bishop Foss said: "A few years ago we thought Bishop Thoburn was speaking wildly when he predicted that the number of converts in India would soon number 10,000 a year. Now we find the prediction has been more than fulfilled, and 18,000 were reported in ten months. With such a wonderful increase in this mission and its results, shall we," he asked, "cut down the means of its support, or even fail to increase them?"

"Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,

Our hearts in glad surprise
To higher levels rise;

The tidal wave of deeper souls
Into our inmost being rolls.

And lifts us unawares
Out of all meaner cares."

—Longfellow.

Darlington, S. C.

OUR HEATHEN SUNDAY-SCHOOL.

Would that I had the "voice of the archangel and the trump of God," are the words that are ringing in my heart as I come out of our heathen Sunday-school.

The new church is finished, perhaps the largest church in China. That, however, is a small matter compared with the fact that it is being filled—filled with heathen children, heathen men, heathen women, raw heathen from the streets, from the homes of the poor, from the homes of the well-to-do, from the homes of the rich, too, if we are to judge from the silk garments in which they are clothed.

I hope Bishop McCabe will read this. I wish still more he could see the Sunday-school. The

man who offered to mortgage his house to build the church would be more than repaid if he saw these hundreds of men, women, and children studying about the Saviour whom he preaches. I hope he may see it some time.

I wish I could by some magic power lift the whole church, Sunday-school, teachers and leaders, organist and cornetist, up boldly and set them down in New York, and open the doors and windows to the public. It would be a sight that New York never has seen. It would fill to-morrow's newspapers with columns of news and illustrations like which there has never, perhaps, been known a parallel. Let me enumerate parts of it as I saw it just now.

A college president the leader, another college professor the organist, the secretary of the American Legation the cornetist, over ten hundred heathen men, women, and children, all clothed and in their right minds, divided up into classes, and all large students of Peking University and the Peking Girls' High School teaching them. And you should have seen those boys and girls, their faces lit up with the light that is neither of the sun nor of the moon, but of the grace of God, telling those hundreds of the Saviour that was born at Bethlehem. It would open more than your eyes, it would open your hearts—yes, it would do more than that; it would fill the missionary treasury so full that after having been heaped up and pressed down it would still run over.

As I stood watching that school, Dr. Walker came to me and said, "Our appropriations for next year have come."

"How are they?" I asked.

"Cut down."

Now that struck me very much as it would strike you when you were getting well of a fever if the nurse should say:

"You are getting along very well, but you can't have any more medicine."

"Why, what's the matter; have you no more medicine?"

"Yes, lots of it; but you must get up and help yourself."

"But am I strong enough?"

"The doctor says not, but we are going to use the medicine money for going to the theatre, going to balls, giving dinners and such amusements, so do your best with what you have."

Friends, if I had \$250,000 I would put every dollar of it as an endowment on Peking University, and I would turn out in a few years a lot of young men who would gather the crowds who are now listening to story-telling and watching jugglers on the street into our Church and into the fold of the Lord Jesus Christ. O that the Spirit of the living God would touch the hearts of a thousand of our wealthy Christians and lead each of them to consecrate a thousand dollars of their fortune each year to the Mission treasury! What would we not do if we had a thousand dollars in this way!

Isaac T. Headland.

Peking, China.

THE MISSIONARY SPIRIT.

When Cyrus Hamlin, the noted missionary who did such a grand work in Turkey, was ten or eleven years old, his mother gave him seven cents when going to celebrate Muster Day. The money was for gingerbread, buns, etc.

"Perhaps, Cyrus," said she, "you will put a cent or two into the missionary contribution box at Mrs. Farrar's."

As he trudged along, he began to ask: "Shall I put in one cent, or two? I wish she had not said one or two."

He decided on two. Then conscience said: "What! five cents for your stomach and two for the heathen! Five for gingerbread and two for souls!" So he said four for gingerbread, and three for souls.

But presently he felt it must be three for gingerbread and four for souls. When he came to the box he dumped in the whole seven, to have no more about it.

When he went home, hungry as a bear, he explained to his mother his reasonable hunger; and, smiling through her tears, she gave him a royal bowl of bread and milk. And he pathetically asks, "What was the meaning of mother's tears?"—Selected.

EDUCATIONAL.

HONOR TO WHOM HONOR IS DUE.

Hillsboro Charge, Aguilla, Tex.

One of the most successful terms of public school closed here on March 28. This school was taught by one of the students of Philander Smith College—Prof. Jos. A. Daves. He has left an everlasting impression on the old as well as the young people of this charge for the cause of education. Mr. Daves fosters race pride and is a great factor in the cause he represents. He is loved by white and colored and was assisted in the exhibition by two of the students of Paul Quinn College, Waco, Tex. Since Mr. Daves came here in 1895 he has taught the people to be more charitable in giving, more strict in morals, more attentive to Sabbath-school and he is a good and wise counselor to the pastor. The church feels his loss.

"When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again."

M. M. Walker, P. C.

CENTRAL TENNESSEE COLLEGE.

We had a pleasant Theological Institute which closed last night with an illustrated lecture, by Dr. G. W. Hubbard, Dean of Meharry Medical department; Presiding Elders, Moore, Danley and White, were present during the entire institute: Bros. Price, Wilson, C. Pickett, Williams, Dowell, Erwin, Bradford, Phillips, Ransom Guthrie, Moore and Rideout were also present. The students of the Theological department also took part in the discussions. The programme was largely made out with reference to the Conference course of study. The brethren thought this an improvement on former ones. The brethren expressed themselves as gratified, and wished similar programmes in the future.

The centennial fever is rising and every effort will be made to make the visitors comfortable, and satisfy them. Tennessee has made progress in 100 years. Yours, Truly,

J. Braden.

ECHOES FROM WILEY UNIVERSITY.

By C. W. McWashington.

I came to Wiley in 1894, the first year of Rev. I. B. Scott's administration. There was a continual increase of students the whole of that year. I left at the end of the same year, and did not return until this year. This is the first year of Prof. M. W. Dogan, A. M., as President of Wiley University. There has been such a rapid increase up to date that we scarcely have sleeping room for the students, nor sitting room in the Chapel, and as for the recitation rooms they are completely overrun, so much so that some of the advanced classes have to recite on the campus. Hence any one can plainly see how much we are in need of the Central Building. We as students feel that we are wonderfully blessed along many lines. We are pleased to say there has been a continual stream of peace and harmony among students and teachers throughout this year, from the very fact we have been made to feel that those who have charge of us are not apart from us but our brothers. We sincerely call the attention of every loyal Methodist and those who are friends to her cause to give us their money and prayers for the Central Building. I think I would do injustice to Wiley and King Home too, if I did not say something of the good things the latter is doing for our girls in preparing them for future usefulness, such as house-keeping, cooking, sewing, teaching etc. This department is under the management of two able and accomplished ladies viz. Misses Elliott and King. We hope to have more of our girls to take advantage of this grand opportunity next year.

Now remember the Southwestern, let every one who is a cash subscriber get one more. I read it every week will continue to do so, for every one who speaks of it says it is much better than it has been

WOMAN'S DOMINION.

SEND THEM TO BED WITH A KISS.

O mothers, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complaint of the noise and the play;
For the day brings so many vexations,
So many things going amiss,
But mothers, whatever may vex you,
Send the children to bed with a kiss!

The dear little feet wander often,
Perhaps from the pathway of right;
The dear little hands find new mischief
To try you from morn'ing till night.
But think of the desolate mothers
Who'd give all the world for your bliss
And, as thanks for your infinite blessings,
Send the children to bed with a kiss!

For some day their noise will not vex you,
The silence will hurt you far more;
You will long for the sweet childish voices,
For a sweet childish face at the door,
And to press a child's face to your bosom
You'd give all the world just for this;
For the comfort 'twill bring in your sorrow,
Send the children to bed with a kiss!

—Florance A. Jones, in Methodist Times.

UNEXPECTED COMPANY.

Many families know what it is to have unexpected company. We do not mean the caller who happens in at an inopportune moment, or the stray guest whom you are obliged to ask to dinner, when you are going to have a "picked-up" meal. We refer to the more serious episode of confronting at your front door two or three relatives or friends who manifestly have come to stay a few days or a week. Perhaps the letter announcing their coming has failed to reach you, or they did not receive the note asking them to postpone their visit to a more convenient date. Well, there they are, and what are you going to do about it? Our counsel in such an emergency may savor of harshness, but it is deliberate. Have the courage to be perfectly frank about the situation. There is no reason why a housewife should work herself sick in entertaining visitors in such circumstances for the sake of keeping up appearances. There is no reason why one should put herself to the most serious inconvenience—perhaps at the time a child is ill, or she is in the midst of house-cleaning, or she herself is not quite well—for the sake of not appearing to be inhospitable. Kindly state the exact situation, and make arrangements for them to stay somewhere else. If they have come to your house for the sake of saving expense, it will serve them right. If they are real friends, they will sympathize with your predicament and think none the less of you.—The Watchman.

ONE TOUCH OF MOTHERHOOD.

A lady in waiting to the Princess of Wales told a friend the following touching little incident, which took place soon after the death of her son, the Duke of Clarence:

The princess with her usual gentle reticence tried to hide the grief for her first born. It was shown only in her failing health and increased tender consideration for all around her. One day, while walking with one of her ladies in the quiet lanes near Sandringham, she met an old woman weeping bitterly and tottering under a load of packages. On inquiry, it appeared that she was a carrier, and made her living by shopping and doing errands in the market town for the country people.

"But the weight is too heavy at your age," said the princess.

"Yes. You're right, ma'am. I'll have to give it up, and if I give it up I'll starve. Jack carried them for me—my boy—ma'am."

"And where is he now?"

"Jack! He is dead! Oh, he's dead!" the old woman cried wildly.

The princess, without a word, hurried on,

drawing her veil over her face to hide her tears.

A few days later a neat little cart with a stout donkey were brought to the old carrier's door. She now travels with them to and fro, making a comfortable living, and has never been told the rank of her friend who has tried to make her life easier for the sake of her dead boy.—Methodist Times.

In Jewish marriages the woman is always placed to the right of her mate. With every other nation of the world her place in the ceremony is to the left.—Ex.

HOW THE SUPREME COURT DECIDES CASES.

Justice Harlan, of the Supreme Court of the United States, at a banquet in Cincinnati, O., recently gave the following interesting account of the method pursued by that body in deciding cases before it:

In my intercourse with the members at the bar I have found, to my surprise, that the impression prevails with some that cases, after being submitted, are divided among the judges, and that the court bases its judgment in each one wholly upon the report made by some one judge to whom that case has been assigned for examination and report. I have met with lawyers who actually believe that the opinion was written before the cases were decided in conference, and that the only member of the court who fully examined the record and briefs was the one who prepared the opinion.

It is my duty to say that the business in our court is not conducted in any such mode. Each justice is furnished with a printed copy of the record and with a copy of each brief filed, and each one examines the records and briefs at his chambers before the case is taken up for consideration. The cases are thoroughly discussed in conference—the decision in some being necessarily more extended than in others. The discussion being concluded—and it is never concluded until each member of the court has said all that he desires to say—the roll is called, and each justice present and participating in the decision votes to affirm, reverse, or notify as his examination and reflection suggests. The chief justice, after the conference, and without consulting his brethren, distributes the cases so decide for opinions. No justice knows, at the time he votes in a particular case, that he will be asked to become the organ of the court in that case; nor does any member of the court ask that a particular case be assigned to him.

The next step is the preparation of the opinion by the justice to whom it has been assigned. The opinion, when prepared, is privately printed and a copy placed in the hands of each member of the court for examination and criticism. It is examined by each justice and returned to the author, with such criticisms and objections as are deemed necessary. If these objections are of a serious kind, affecting the general trend of the opinion, the writer calls the attention of the justices to them, that they may be passed upon. The author adopts such suggestions of mere form as meet his views. If objections are made to which the writer does not agree, they are considered in conference, and are sustained or overruled as the majority may determine. The opinion is reprinted so as to express the final conclusions of the court, and is then filed.

Thus, you will observe, not only is the utmost care taken to make the opinion express the views of the court, but that the final judgment rests, in every case decided, upon the examination by each member of the court of the record and briefs. Let me say that during my entire service in the Supreme Court I have not known a single instance in which the court has determined a case merely upon the report of one or more justices as to what was contained in the record, and as to what questions were properly presented by it. When you find an opinion of the court on file and published, the profession has the right to take it as expressing the deliberate views of the court, based upon a careful examination of the records and briefs by each justice participating in the judgment.—Epworth Herald.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, May 2, 1897.

PAUL BEGINS HIS FIRST MISSIONARY JOURNEY.

(Acts 13:1-13.)

Golden Text.—"Go ye into all the world and preach the gospel to every creature." (Mark 16:15.)

There was much stir among those who guarded Peter, the morning after his deliverance from prison. He could not be found. The soldiers who kept him were put to death. Herod went down to Cesarea and there abode. Upon a certain day he dressed in royal apparel, sat upon a throne, and made an oration to the people. They shouted: "It is the voice of a god." The angel of the Lord smote him "because he gave not God the glory." He yielded up his life. With his death ended a short but severe persecution. Yet while it continued the word of God grew and multiplied. Note.—Will God require at the hands of others the souls intrusted to their keeping? Jehovah will smite with eternal death those who give not him the glory. Persecution never stops the growth of the church.

1. The missionaries chosen (1-2). 1. The preachers. A church is a company of people, united by vows and obligations, among whom the word of God is preached, and the sacrament duly administered. Antioch at this time had a population of about 200,000. They were a pleasure-seeking and sensual people. Prophets and teachers may not mean two classes of persons, but one class filling two callings. Teaching was one branch of prophecy. Barnabas was full of faith and the Holy Spirit, and was powerful in exhortation. Simeon called Niger, or "Simeon, the Negro," was probably the Simon of Cyrena who bore the cross of our Saviour. Lucius was likely the Luke who wrote the gospel that bears his name, and the Acts of the Apostle. Manaen was probably an Essene converted to Christianity, and became one of the saints brought up in Herod's household. He was no doubt a man of rank and education. Saul was likely the youngest and least in notoriety of the five. Note.—A minister should have the gifts and grace of the Holy Spirit, a fair degree of utterance and some fruits of his labor.

2. The duty of these preachers. "They ministered to the Lord." They administered to the people in holy things. We serve God by acts of kindness to his children. These great men no doubt preached the gospel, administered the sacraments, and visited the sick, imprisoned and poor. Many duties are imposed on pastors today that were performed by those of the primitive church.

3. The work of the Holy Spirit. This revelation was likely made through one of the prophets or teachers. It was clear and convincing. Barnabas and Saul were of the stock of Abraham, but foreigners by birth. They were likely acquainted before they became Christians. They were better suited by their birth and early training to become missionaries to the heathen than were any of the others above named. Their work was to "open the eyes" of the heathen, and "turn them from darkness to light and from the power of Satan unto God." Note.—The Holy Spirit is God. The ministry is a calling and not a profession. The Lord separates for his work. His will is revealed through his word and servants.

11. The missionaries sent forth (3). Fasting seems here to have been periodical. They likely abstained from some, or all kinds of food, at certain times each month or week. Then on great occasions there was additional fasting. Before them was a solemn work. They would not enter upon it without abstaining from all that would make them sluggish or stupid. Prayer and holy meditation go with fasting. It seems to be of little use without them. The laying on of hands here was not ordination to orders or office,

but to work. They were going far away among the heathen. Their perils and hardships would be many and great. It would be consoling to know the sympathy and prayers of the church were following them.

111. The missionaries at work (4-12). 1. Barnabas and Saul were sent forth by the Holy Spirit acting through the church. They journeyed west 16 miles to Seleucia. This town was located on the shore of the Mediterranean, about 5 miles north of the mouth of the Orontes river, and was the sea-port of Antioch. From the hill tops above it, on a clear day, the Isle of Cyprus may be dimly seen. It is not stated that the missionaries preached at this place. 2. From it they sailed west nearly 100 miles to the Island of Cyprus. This was the native land of Barnabas. In Salamis, a large city on the eastern shore, "they preached the word of God in the synagogues of the Jews." The result of their labors is not given. John Mark, the nephew of Barnabas, was with them.

3. The missionaries, going west, passed through the island, a distance of about 100 miles, and began their labors again in Paphos, a large city on the western coast. (1.) Elymas. There they met a wizard, or wise one, who was a false prophet and a Jew. His father's name was Jesus or Joshua. This sorcerer kept company with the Roman Consul, and used his influence to prevent him from hearing Barnabas and Saul. When the deputy was disposed to believe he sought to turn him away from the faith. Saul, filled with the Holy Spirit, set his eyes on him. There was no malice in the apostle. He was not moved by personal motives. He told Elymas he was full of all subtlety and mischief, deceit and malice. That he was a child of the devil, an enemy of the right and a perverter of the truth. He was smitten with blindness, and went about seeking some one to lead him. In this miracle we see the justice, and not the mercy, of God. (2.) Sergius Paulus was a prudent man, and desired to hear the word of God. The teaching and the miracle led him to a saving faith in Christ. He, no doubt, submitted to baptism, and had his name enrolled with the disciples. Note.—Those who earnestly desire to hear the word of God are near the kingdom of heaven. Such are prudent, and put themselves in the way of salvation. God will lead them on into the full light of the gospel.

(3.) A change of name. The great apostle to the Gentiles was always before this date called Saul, and ever after this time he was known only by the name of Paul. Why this change? (a.) It was a custom with the Jews, when dwelling among the Gentiles, and speaking two or more languages, to have a Hebrew and a Greek or Latin name. From this time forward Saul's work was to be among the heathen, and every rule of convenience required a Gentile name. (b.) Sometimes the one named was a translation of the other. Tabitha is Hebrew; Dorcas is Greek; both mean gazelle. But here the one name is not a translation of the other. Saul means, "desired or asked for;" Paul means "little or dwarfed." (c.) Vocal likeness sometimes led to a change of name. There is a striking resemblance between Saul and Paul. (d.) Sometimes an event led to the change of name. After Scipio conquered Africa he was called Africanus. The conversion of Sergius Paulus likely had much to do with making the change.

"Passing under the yoke" was a ceremony which conquered tribes were compelled to perform in ancient times in token of submission to the Roman power. Two spears were stuck vertically into the ground several feet apart, and a third was laid upon them. This improvised arch represented a yoke, or jugum, as the Romans called it. Under or through this the conquered armies passed; and it meant that, like the ox, they would henceforth wear the yoke and do the bidding of their conquerors. And so to subjugate is to cause to "pass under the yoke."—Methodist Times.

The "Brasher \$16 gold piece," which was struck at Newburg, N. Y., in 1876, was the first upon which "E Pluribus Unum" appeared.—Ex.

EPWORTH LEAGUE

(Conducted by W. Scott Chinn.)

Dr. Schell, General Secretary of the Epworth League, has arranged an attractive and instructive program for the Epworth League's Eighth Anniversary Celebration, May 16.

One hundred copies postpaid, \$1.60; ten supplements with each order of one hundred. Order of Eaton and Mains, No. 408 Carondelet St., New Orleans, La.

IN PRAISE OF A SIMPLE LIFE.

Prov. 27:24-27.

Here is a premium on a simple life. In praise of a genuine life. Not showy puffed up, ostentatious, but pure, clear and good.

How weak and defenseless the vain bragart must feel. No praise for his life, he proves to be a menace to the community. All of his boasting only grates harshly on the ears of the people. No pleasant, cheering and soothing effect as the voice of the meek, humble and simple life.

In praise of a life that is real, that has been tested, flawless, the unalloyed gold. A copy of the divine life. The divine plan implies that man must have a genuine touch and tone. Being made in the likeness of God is sufficient evidence of this fact.

What a joy it is to meet one with a real life that has the right ring. Am I trying to conform my life to the divine? Am I trying to lead a simple, yet godly life?

If so you shall be called blessed.

Away with the many forms of life, and grasp on to the life of real worth and goodness to all mankind.

Perishable Riches.

Riches are for a few days. They are not for ever. Uncertain! Man's strength fails. Today he is strong, vigorous, full of energy; tomorrow he withereth as the grass. Put not your trust in riches. Robbers will break through and steal. Your riches may become your god. Do not pine and long for them, they are fading.

The vain, proud and haughty man heapeth up riches and knoweth not who shall gather them.

Much riches, without a simple and godly life, deceives and destroys the man. They may comfort and satisfy for a short time, but they are not for ever. All the riches of this world are perishable. Only the riches of Christ can last.

Seek Him and His Riches.

Be rich in His love, in His grace and His divine approval of the justness of your daily walks. Away with conventionalities!

Riches and public sentiment go hand in hand, both uncertain.

The Christian system is not opposed to riches, but in the applying of them unwisely. They are not to exert such a controlling influence as to impede the progress of this mighty Christian civilization.

Riches must act only as subjects, and not as rulers.

The rule of the rich means death to the poor.

Fading Crowns vs., Unfading Crowns.

Earthly monarchs rule for a season. Their crowns pass down from father to son; finally the people change. New ideas of government are born in the minds of the masses. A revolution! War! Carnage! Orphans and widows! The crown is obliterated!

The ruler is no more and the rule of the people is established. The earthly crown doth not endure, but the crown of righteousness shall last always. Only the faithful shall receive it. Those that love the appearing of the Lord.

Earthly crowns may not be handed down from generation to generation, but the heavenly crown unto all that prove faithful.

Father's Gifts

How thoughtful and alwise in making such provisions for us.

The tender grass shows itself, the hay appeareth, herbs of the mountains are gathered, lambs' wool for thy clothing, goat's milk for thy food.

What a gift! How much I appreciate such

a generous gift.

When a millionaire gives a few thousands for the maintenance of some great cause, how we herald it abroad, and preach on it, yet think of such magnificent gifts bestowed upon us by our heavenly Father. Are we thankful for such provisions?

Are our lives so conformed to the standard given to us by His example that we merit such gifts?

We are not forgotten. We shall enjoy ourselves and have an abundance and the life of our household shall be spared.

"How proud we are! How fond to show
Our clothes, and call them rich and new!
When the poor sheep and silkworm wore
That very clothing long before."

Be simple in the eyes of the world, but wise
in the eyes of God.

The wisdom of the world is foolishness with
God.

The Lord careth for the simple.

Satan delights in the vain babbler.

Strive not to make a show.

Be real! Have the true ring!

Everybody despises the counterfeiter.

Be what the inner life prompts you to be—
simple and godly.

Give us more Conventions!

We must organize.

The Texans are to the front in the organiza-
tions of Leagues and the convening of Conven-
tions, in their part of the vineyard.

A Convention is to be held in June at Houston,
and quite an elaborate program has been pre-
pared. Many of the distinguished men of the
Church are invited, and will give tone and vigor
to the heroic efforts put forth by these loyal
Methodists. Let all, who possibly can, attend.

No one can afford to miss the splendid op-
portunity to go to Canada. Toronto is healthy,
comfortable and the average temperature for
fifty years, in July, has been 67 degrees, 61 min.
An excellent railway system, splendid streets for
bicycling, city of churches and church goers.
No slums!

Methodism is in the lead. Let every League
do something. Don't say you can't! Try!
Save your dimes and dollars. Go and let the
world see that the colored man can avail him-
self of golden opportunities.

Expenses will be moderate.

Assistant Secretary Penn will visit us soon.
Let all the Leagues be up and doing. Show Bro.
Penn that we are alive. Never mind congrat-
ulating him and making promises! Act now! If
you haven't organized its your fault, but do so;
its never too late to do good.

What are Louisiana and Mississippi doing?
Your noble Presiding Elders and other grand
and good men can't be behind the Lone Star
State in this movement.

You belong in the lead!

Will you get there and stay there?

Why not more Leagues in the various schools
of our field. The different colleges, academies
and Normal schools can do great good by or-
ganizing and training young men and women
of said schools to go out and help organize dur-
ing the Summer.

They organize other societies.

Why not organize Leagues?

Morgan City, La.

In the winter months a child grows only one-
fifth as much as it does in June and July.—
Ex.

All chalk is composed of fossils. If you take
the tiniest bit and place it under a powerful
microscope, you will see an infinite number of
extremely diminutive shells, and no spectacle on
a large scale is more beautiful than the varied
forms of these tiny homes of animal life, which
are disclosed by powerful glasses.—Ram's
Horn.

LEXINGTON CONFERENCE APPOINTMENTS.

INDIANA DISTRICT.

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some of our schools.

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HOW A DEBT CAN BE PAID

An office boy in London owed one of the
clerks three halfpence.

The clerk owed the cashier a penny.

One day the boy, having a halfpenny in his
pocket, was disposed to diminish his outstanding
indebtedness, and paid the clerk to whom he
owed three halfpence one halfpenny on account.

The clerk, animated by so laudable an exam-
ple, paid one halfpenny to the cashier, to whom
he was indebted a penny.

The cashier, who owed the boy a penny, paid
him a halfpenny.

And now the boy, having his halfpenny again
in hand, paid another third of his debt to the
clerk.

The clerk, with the said really "current" coin,
squared with the cashier.

The cashier instantly paid the boy in full.

And now the lad, with the halfpenny again in
his hand, paid off the third and last installment
of his debt of three halfpence.

Thus were the parties squared all around, and
all their account adjusted.—Michigan Advo-
cate.

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2. In sending matters for publication write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. In ordering the address of a subscription changed, give name of the old postoffice as well as the new.
4. When the Advocate does not arrive regularly, notify us by a postal card.
5. The date of your address label shows to what time your subscription is paid.
6. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

We receive a number of letters asking that we decide questions of discipline that arise in the administration of law in the churches; we advise that all such difficulties or disputes be settled in the Quarterly or Annual Conferences.

The department of our paper headed "Doings of the Workmen," is always interesting to us and no doubt to the brethren. Just now however it is as full as the Mississippi River and many of our letters are two weeks behind. The trouble is some brethren make their letters too long and thus take other people's space. Send us crisp, short notes and keep sweet till you see them again. If you desire to send one or two subscribers every time you write, the Lord be praised.

The bill appropriating 100,000 acres of land for the support of a branch university for the Afro-American youth in Texas, was passed by the Senate last week and only remains to be signed by the Governor to become law. All honor to the State's educators who have pushed this matter so earnestly for a number of years; all honor to Representative Smith, who introduced the bill; all honor to those Democrats and Populists who were liberal and brave enough to vote for it, and assisted in fighting it through! Texas has only to blot out its infamous separate car law, even though there be substituted for it a gradation of railway fares, and she will thus set the pace for the South in the proper recognition of the legitimate rights of all her citizens without regard to race or previous conditions.

The Gazette Publishing Company, of Little Rock, Ark. presented gold medals to five Negro men who rescued eight persons from drowning, their skiff having been upset. Before an audience of 1,500 persons the Governor of the State made the presentation speech which was responded to on behalf of the men by Prof. J. A. Booker, President of the Baptist College.

We have been watchnig with interest the squabble over what our Baptist brethren are pleased to denominate "Negro baek" publications. Without attempting to discuss the merits of the case we simply desire to say we trust the opposition to the humble beginning of the Publishing House is not the out growth of the "Old and New Convention" fight. If so it is certainly unfortunate for the race.

The Northern says, Dr. Manly S. Hard was recently made glad by a personal friend sending him a check for \$6,000, for the work of the Church Extension Society. That friend must have heard one of the Doctor's red-hot speeches in the interest of that society.

FLORIDA'S GOVERNOR TO THE FRONT.

It would seem that Gov. Bloxham was so thoroughly aroused as the result of the lynching of four Negroes in his State recently, that he sent a strong message to the Legislature suggesting penalties for the crime of lynching, which no doubt if they could be put in operation would have a very beneficial effect.

The Governor feels strongly on the subject and expresses himself equally so!

After speaking of the supremacy of the law and the value of human life, he says:

First, lynchings were for assaults upon females; now it occurs for murder, and in some sections of the Union, we hear of it being resorted to even in cases of arson or theft. If it goes unchecked, it will spread to every cause, and the foundations of our social fabric be undermined, and mob law enthroned as the governing power.

"A few men band together, outrage justice, trample upon society, destroy confidence in the ability of officials to do their duty, familiarize the people with brutality, commit murder, and fail of any beneficial results. To check such lawlessness is our highest duty; and to that end the following recommendations are made with the hope that the combined wisdom of the Legislature may suggest others:

"In my judgment, Section 2396, R. S., should be so amended as to make not only a successful assault but even an "assault with intent," punishable with death; leaving it to the discretion of the jury in the latter event to recommend to mercy, or to inflict another punishment deemed by many even more potent than all others, and "best suited to the crime.

"Our Constitution should be so amended as to have a Circuit Judge appointed for the State, who could be directed to hold court in any county where a necessity existed, whether that necessity was produced by unusual crime or by disability of the Judge of the circuit.

"Those who pretend to palliate the crime of mob-law in such cases base their opinions largely upon the inadequacy of the punishment and delays in the trial.

"Such amendment would fully meet those objections, and give emphasis to the constitutional provision that in all criminal prosecutions, the accused shall have the right to a speedy and public trial."—Florida Sentinel.

Brave Governor! May his tribe increase and his zeal for justice and the execution of the law, never grow less. This puts his State in line with at least three other Southern States.

LAW TRIUMPHED.

While we had no personal interest in the execution of the Blanc brothers, who were hanged for murder in this State a few days ago, we nevertheless confess to a feeling of relief when we learned that the law had been allowed to take its course, and the men had paid the penalty for their crime.

Had their sentence to death been commuted to any degree of punishment less than death, it would have given those persons who advocate or condone lynching, because of the delay and uncertainty of the law, a never-ending excuse. And the difficulty is that the class of criminals who escape punishment less frequently than any others, would suffer more from the lawlessness thus encouraged than all others combined. Every Negro accused of crime in this State for months to come should have been made to pay the penalty, had Gov. Foster been weak enough to listen to the plea of sentimentalists, on behalf of the two unfortunate French-Americans. While we believe this absolutely true we must say it has always been a profound mystery to us how the people of this section of the country find any excuse whatever for mob violence in the case of a Negro. All the courts and the machinery of the law are in the hands of the Anglo-Saxon, and it is well known

that there is neither delay nor uncertainty when a Negro is accused of some crime against a white man. Those in whose cases the courts delay, and their punishment is so uncertain, are seldom or never lynched. The whole argument reduces itself to this: We commit crimes and often are not punished; therefore, we will mob Negroes accused of offenses against us."

The fallacy of such a proposition is too obvious to merit discussion and yet this is the principal peg upon which lynchers hang the trophies of their bloody deeds; this is the excuse they are passing to their pure-minded women and innocent children. What is more appropriate than to ask what shall the harvest be?

In the special case to which reference is here made, the Times-Democrat, of this city, is to be congratulated on its outcome. It opposed most earnestly what seemed at one time a fixed purpose to lynch the Blancs. We mention this, and believe in the paper's sincerity, because it has denounced lynching even when black men were concerned. If the other papers of the State were as outspoken on this line as the T-D, and some few others have been, lynchings in Louisiana would soon become as rare as legal executions of white men now are. We are indeed glad that law triumphed.

A NEW DEPARTURE.

The Southwestern had the pleasure of a call last week by three ladies, Mrs. M. B. Williams, Mrs. Estelle A. Hubbard and Mrs. M. L. Gottschalk, who have just passed the examination before the State Board which entitles them to certificates declaring them qualified to officiate in obstetrical cases. This is certainly a new departure for our women in this section. While there are scores of "old mothers," who serve as sick nurses and midwives, we know of no case in which one of our women has heretofore taken the prescribed course of study to qualify them for midwifery and similar positions of responsibility. And yet a number of women who have gone on their experience and what information they could "pick up," have made remarkable success on this line. It is to be hoped that these ladies, who have had superior advantages, may be none the less so. We congratulate them and the women of the race they represent.

RESOLUTIONS PASSED BY THE NEW YORK CONFERENCE, COMPLIMENTARY TO THE REV. ERNEST LYON, D. D.

Whereas, That Rev. Ernest Lyon has completed the fifth year of his efficient and successful pastorate of St. Mark's Church, New York City, New York Conference.

Whereas, We learn that he has been transferred to the Washington Conference and to a pastorate in the city of Baltimore,

Therefore, Resolved. That we express our high regard for him as a Christian gentleman and a faithful minister of the Gospel.

That his deportment and bearing as a member of this body has commended him to our affection and confidence, and

That in his new field of work we give him our best wishes and hearty "God bless you," and should Providence in the future call him to this vicinity, we assure him that our door will be open to welcome him again to membership in our Conference. R. M. Turrentine, J. S. Stone.

Through the courtesy of one of our general officers we are glad to be able to give the foregoing resolutions as indicative of the esteem in which Dr. Lyon was held in a Conference in which he was the only Negro member. Who can tell but that the time may yet come when some one of our great Northern Conferences similarly situated, may in accordance with the example set them by our Southern Conferences, include the lone man among them, whom they appreciate for his standing and ability, among their delegates to the General Conference.

PERSONAL AND GENERAL.

Dr. and Mrs. A. E. P. Albert were in the city last week attending important board meetings.

Rev. W. R. Butler was in to see us, rejoicing in the most excellent success of his protracted meetings at First Street Church. Many souls have been converted and the finances are in splendid condition.

Rev. J. W. Turner is happy and hopeful. He has a successful meeting in progress and thinks Pleasant Plains is on the high road to success.

Prof. J. H. Brown, A. M., a teacher at New Orleans University, gave us a pleasant call. He is expecting to attend the commencement at C. T. College and the Exposition at Nashville.

Rev. J. W. Lewis, of Boyce, La., fell speechless in his field a few days past, let us pray that it may please the Lord to spare his life.

OUR EXCHANGES.

Bishop Turner promises more:

"The newspapers of the country are raising a tornado because we advised the Negroes to get guns for lynchers and mobs. Why don't they raise a howl with the lynchers? They will hear us in our next issue. We simply told the Negro to protect his home. What else could we tell him?—Voice of Missions."

All of the State institutions of North Carolina for colored people, such as the asylums for the blind, deaf mutes and insane, and the Normal School will hereafter be conducted exclusively for colored people. This is a step in advance of any other State and will give to the race the fullest opportunity to display its capacity. It is to be hoped that it will be a successful and beneficial change.—American Baptist.

Consult Texas Editors; that State is ahead of North Carolina by several years.

There is probably no young songstress of note gaining a more rapid reputation in the musical world than Miss Stella Cannon, who is a student in the College of Music, Indianapolis, Ind. She has a high, clear soprano voice of unsurpassing sweetness. She lead a chorus of 100 voices (white) at a musicale in Cambridge City last summer. Miss Cannon will, in the future, attend the Conservatory of Music, and will probably finish her course in Italy.—Victoria Guide.

President McKinley's deliverance on the question of lynch law in his inaugural address appears to have knocked all the life out of the Southern mob and the Southern alleged rapist. Both of them appears to have promptly gone out of business on and after March 4. The thing looks suspicious, especially as far as the alleged rapist was concerned. It really looks as if he had been a huge myth, and we always believed that he was.—N. Y. Age.

We only wish The Age was correct, but my, Florida, the native State of the Editor of The Age, has hung four scalps to its bloody belt, and Louisiana, not to be outdone, lynched an imbecile. Besides these, since The Age published the foregoing, Mississippi claims the honor of one more. Only one, however, was accused of even attempting a crime of a foul nature.

DOES THE LORD MAKE THE APPOINTMENTS.

I see Bishop Newman favors the Presiding Elder's talking with the officials before any change is made in the appointments; that is good, but why not talk with the pastor also?

The Bishop says many brethren go to Conference and pray the Lord to take charge of the Bishop and Cabinet, that the right thing may be done; and then go back on their prayers. That is true, but sometimes a part of the Cabinet will not allow the Lord to have much to do with the matter of appointments, and the praying brother is recommended to the Bishop to go where he ought not to go.

This is why the brethren go back on their prayers. If the matter was left with the Lord, and He be allowed to direct the work the brethren would be satisfied, for the Lord has no "pets," and with Him there is no respect of persons. W. J. Deboe.

St. Charles, Mo.

AN APPEAL FOR HIGH WATER SUFFERERS.

Again the father of waters proves himself too strong for man. He comes with irresistible power, and in spite of all human efforts forces his way through the levee, and spreads his waters over the great Delta, rendering hundreds of families homeless. The Greenville District is now under water. Our brother ministers are suffering.

We appeal to the ministers and friends of the Upper Mississippi and other Conferences to aid us in our distress. Brethren, will you lift a small collection from your congregations to send to me at Columbus to help our suffering brethren of the Delta. L. F. White, P. E.

Greenville District, Upper Mississippi Conference.

SHELBYVILLE, KY.

(Received second week in April.—Ed.)

Rev. Wm. Johnson was admitted into the Lexington Conference in 1880 and was one of its efficient Elders. His last appointment was Hartford, Ky., at which post he died on the 11th of June, surrendering his sword of warfare to enter upon his victorious reward. He leaves a wife and one child to mourn his loss, to whom we tender our heartfelt sympathy and for whom we pray that he who has promised to be a husband to the widow, a father to the fatherless, may sustain, provide for and comfort them in this hour of bereavement.

The deceased wrought mightily in the vineyard of the Master and now realizes the truth of that scripture, that "They who turn many to righteousness shall shine as the stars." Bro. Johnson was one of those rare sons of the Gospel, possessing the triple gift of power in speech, song and prayer.

To know him was to love him, for he was a man of sterling worth, he was an advocate of a clean ministry, a fearless preacher of righteousness, and an expounder of God's truth.

In losing Bro. Johnson, the district has lost an able preacher, the wife a loving husband, and the daughter an affectionate father.

His last Sabbath on earth was spent in God's service, and though physically he was so weak that he had to be carried home, yet he was strong in the Lord and in the power of his might.

In his last hours he selected his text and hymns and gave direction concerning his funeral, and sweetly fell asleep in Jesus to wake on the other shore.

Servant of God, well done;
Rest from thy Lord's employ.
The battle is fought, the victory won,
Enter thy Master's joy.

T. L. Wilson, Jas. L. Walker, W. H. Pope,
Lewis Robinson, R. Buckner, Committee.

THE PREPARATION OF SERMONS.

When the general preparation is thorough, the specific preparation will be comparatively easy. When the preacher has the material of his sermon at his fingers' ends, its preparation consists chiefly in arrangement. But even this must be done with care, if the very best results are to be obtained. It is not enough for the preacher to have something to say, and something that is worth saying, but to be able to say it in such a way as to best answer the end he has in view. This will depend very largely upon the arrangement of his matter, as well as upon the lucidity of his statement, and the pertinency of his illustrations. But, above all, he must both see and feel the truth that he proclaims in order to its being effective. This preparation, however, cannot be attained without earnest and

prayerful thought. But how much time or labor should be bestowed upon the preparation of a sermon is a matter upon which no hard and fast rules can be laid down.—Christian Guardian.

BOTH COUNTRIES DRINK THEIR SHARE.

The figures recently given out indicate that the people of both Great Britain and the United States are determined to imbibe their share of those alcoholic beverages that are most popular with that class of persons who consider them necessities of life. The figures indicate what each nation drank during the year 1896. The British drink bill was \$745,000,000 as against \$861,693,832 for the United States. When we take into consideration the fact that Great Britain's population is only 38,000,000 and ours is said to be about 71,200,000, the average per capita is in our favor, our neighbor's being \$20, while ours is \$12, for each person. These figures represent an increase of about \$30,000,000 over the year previous for Great Britain, and somewhat of a decrease for this country, growing no doubt, as one exchange suggests, out of the fact that they have had good times while we have had hard times during 1896. Who drank our \$12 worth we have no means of knowing.

As to the quantities consumed in gallons the Americans drank 71,051,887 gallons, making a little less than a gallon to each American, while each Britisher is credited with a little more than one gallon for the twelve months. In the same time the English people drank 30,000,000 gallons of wine and 1,219,136,400 gallons of beer, an average in beer of 32 gallons per capita; while this Christian nation, founded by those who fled from religious persecution, drank 18,101,000 gallons of wine and 1,080,626,156 gallons of beer, a per capita average of 15 gallons.

Let it be remembered that these are the two leading Protestant countries in the world. If these enormous figures represented simply so much money spent or so much strong drink consumed by this and that individual, without entailing any inconvenience or suffering upon any person other than themselves, it would be bad enough but that is simply the starting point. Think of the broken hearts, the blighted hopes, the absolute want and suffering, the young men and even young women ruined by example, for all of which these drinkers whether moderate or excessive are responsible and we see a weight of responsibility from which any sane man might well shrink. May the Lord save us!

THE CIRCULATION OF THE "ADVOCATES."

Dear beloved, this is our exhortation: Follow up your revival campaign with a campaign for the circulation of the "Advocate" of your patronizing territory. Plan intelligently. Canvass thoroughly. Preach about it. Pray about it. Talk about it. Sing about it. Stir your whole church and community by your own burning zeal in the matter. In what way can you more effectively serve your new members, your local church, and universal Methodism. "The Christian Advocate should have ten thousand new subscribers within a month. So should the "Western." So should the "Northwestern." So should the "Central." So should the ("Southwestern"), and all the rest. No man in all the church would be more pleased over such an achievement than the editor of "The Epworth Herald." We want still to increase our own circulation, but not at the expense of the weekly papers published for the adult members of our church. Arise, O preacher agents, North, South, East and West! Begin the greatest "Advocate" campaign ever conducted! Push it zealously till you win. When you have lengthened your list in glorious fashion, send us word, and we will shout with you over one of the most vital victories of the year.—The Epworth Herald.

The Colored American begins its fifth year vigorously, good looking and in the midst of prosperity. We congratulate Editor Cooper and the Afro-American race.

RED ROUGH HANDS

Itching, scaly, bleeding palms, shapeless nails, and painful finger ends, pimples, blackheads, oily, mothy skin, dry, thin, and falling hair, itching, scaly scalps, all yield quickly to warm baths with CUTICURA Soap, and gentle anointings with CUTICURA (ointment), the great skin cure.

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Is sold throughout the world. POTTER DRUG AND CHEM. CO., Sole Props., Boston.

How to Produce Soft, White Hands, free.

ITCHING HUMORS Instantly relieved by CUTICURA REMEDIES.

DOINGS OF THE WORKMEN.

W. H. Smith, P. C., Pearlington, Miss.: March 20th, about eleven o'clock, after all were in bed, we were awakened by a fearful shaking of the parsonage. All at once I rose up and lit the lamp. Some 70 or more voices were heard at once singing, "My Good Lord has been here." That crowd was led to the dining room by Bros. Grooms, Butler, Blunt, Holmes and Sisters Holmes, Herger, Thomas, and lots of others, and loaded down the table with everything we could wish in the line of eating, and then a procession came around with that purse of silver and filled my hands with their gifts.

R. P. Therfeld, Vicksburg, Miss.: My revival has just been closed with 25 conversions and accessions. Several persons joined the church who have been members for 15 and 20 years. Our church was crowded all during the meeting. Quarterly Conference was held on March 27, with Wm. McMorris in the chair. He preached two instructive sermons and gave the Sacrament to 137. Collection on Sunday, \$25.00.

C. W. Ivy, Lake: My Quarterly meeting was held at Lake, March 23, by A. M. Trotter, P. E. The leaders were out with full reports. We paid pastor this quarter, \$32.55, and the Elder, \$5.00; and estimated for the pastor this year \$400, and for the Elder \$42. I am sorry to say that the members on this work are not a reading people. Pray for us. It is losing time to offer these people the Southwestern.

(You are mistaken, brother; try it.—Ed.)

J. D. Johnson, President, S. M. Kelly, Secretary, Vicksburg, Miss.: March 28, 1897: The Epworth League at Vicksburg, Miss., has a large membership, numbering about 153. This Epworth League was established March, 1894. It is a helper to the church. It

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helps the church financially. Its present officers are as follows: Mr. J. D. Johnson, President; Miss E. A. Johnson, Vice-President; Miss M. M. Washington, Second Vice-President; Miss F. T. Johnson, Third Vice-President; Mr. J. B. Terrel, Fourth Vice-President; Miss S. M. Kelly, Secretary; Mr. Thomas Cobbs, Treasurer. We also have a journal connected with our Epworth League, edited by Miss T. A. Johnson. We have a spiritual meeting every first Sunday in the month.

L. Tate, Biloxi, Miss.: The rally on the 4th Sunday in March was a success. The following divines were with us and rendered valuable service: Rev. A. Davis, of Mossport, and Rev. W. McNeil, of Ocean Springs. Results for ministers, \$21.00. Next was the report of the Clubs: Club No. 1, J. A. White, \$13.15; Club No. 2, C. Davenport, \$7.70; Club No. 3, N. Jackson, \$1.00; Club No. 4, J. W. Hicks, \$1.75; Grand total, \$44.70. We are now preparing for the District Conference. The Southwestern is not forgotten. We will send in some new subscribers soon.

R. H. Ponton, Seguin, Texas: My second Quarterly Conference was held by our beloved Presiding Elder, Rev. E. Henderson, on the 20th and 21st of March, with the most of the members present. The Presiding Elder preached us three good sermons, one at Olmitz and two in Seguin. We paid our Presiding Elder \$15.00, and we are also planning for a grand rally for Missions on Easter Sunday. Pray for us. I reckon I had better say something about Dr. Brown that was waylaid and beaten by a crowd of young men about a sermon he preached in my church. Dr. Brown's text was, "Where art thou." He said that there was not a young man in Seguin worth a snap of his finger. Dr. Brown is a Baptist preacher and is the instructor of the class in theology at Gaudalpe College. There have been three men arrested and bonded until District Court.

Freeman Parker, P. C., Houston, Texas: We have always enjoyed the Southwestern as an able Christian paper, but since you have been successful in increasing its size and reading matter we are much better pleased to have it come to us. We intend to do a fair part to get it circulated and are working and praying for the same. Find cash for seven yearly subscribers. I am closing a successful revival meeting at Trinity church, which resulted into 14 conversions—total additions 25. The people attended well and are speaking in high tones of the meeting and success achieved. Our attentions are turned toward Easter Sabbath, and we are working for a good and profitable time. Revs. Wm. Bartley, P. E., M. C. Caviness, of Calvert, Tex., Wm. Wesley, L. J. Hoan, W. B. Pullum and A. Hubbs preached able sermons for us during the meeting, for which we are thankful.

A. H. Banks, P. C., Algiers, La.: Presiding Elder Duncan held his first Quarterly Conference at St. Matthew Church in February. The roll call showed the brethren present, and they reported promptly. On Sunday night two came forward for prayer, after the Elder had preached a powerful sermon. Three joined the church, and 67 took the Communion. In the lovefeast the Lord was with us from the beginning to the end, and we were revived by the power of the Holy Ghost. There were many visitors from other churches, and we paid the Elder \$12 in full. Pray for us; we want to take Algiers for Christ.

R. T. Smith, Rockwood; Rev. G. W. Staples held our second Quarterly Conference, March 20 and 21, with a large attendance. Rev. Staples seems to be the right man for this District. He preached three instructive sermons and expressed himself satisfied with the condition of the work. Raised \$61.47 for the quarter. Paid the Presiding Elder in full, \$12.00; pastor, \$13.14; incidental, \$9.33. We are working to raise all our benevolent claims, which is being largely done through the Sunday-school, with the able assistance of Prof. C. H. Powell, who is leading our children into the light of the great work of which they are a part, and the importance of their aid. We are aiming to make Easter Sunday a grand success.

Rev. B. Balden, P. E., Camp Parapet Church Says: Between the hours of 10 and 11 o'clock on the night of the 9th of April, a storm of good things came to my surprise, led by L. Brandy. After singing and rejoicing, the table was loaded. W. D. Riggins made the presentation speech; the pastor responded, and invited them to call again.

T. J. Johnson, P. C., Baton Rouge, La.: The following captains reported last Sunday: Mrs. Jennie Geddes, \$15.20; Miss Rodney Sloan, \$15.75; Miss Ellenora Barrow, \$12.00. Miss Benard did not report, but will do so on the fourth Sunday. We are in the midst of a grand revival; twenty-seven souls have been brought into the church.

T. O. Carroll, P. C., Rockville, Md.: This is my third year at this charge, and I am glad to be able to say to the public that I was gladly received by the members and congregation of this charge. I have commenced the work of another year gladly, and am looking after benevolence. Easter Sunday is expected to be a grand day at Rockville. Mrs. Carroll and I are doing all we can for the Southwestern. We send you another subscriber now, and hope to send more soon.

P. Blue, P. C., Summit, Miss.: The first quarterly meeting for the Summit and Magnolia charges convened in Magnolia on March 13th and 14th, with elder L. L. Pratt in the chair. Business was dispatched in ample order and very satisfactorily. On Sunday, the elder preached two very interesting sermons, and administered the Lord's Supper to a goodly number. On the 27th of March, the Epworth League of Magnolia gave the pastor a very heavy pounding, which he and family were glad they were able to bear, and say to the kind chapter that they will hear all such for life's sake. We are now hunting up subscribers for our dear Southwestern Christian Advocate, and will not rest till we find them. The good people on the charge have made very necessary and valuable improvements on the parsonage. The brothers had a well sunk in the yard of the parsonage, and the sisters had lights put on the windows, and did a good deal of other work that makes the place show to better advantage.

Wm. McKenzie, Jr., Camilla Hill, Tex.: This is my first time to write to the Southwestern Christian Advocate. I hope that I may be able to attend the Wiley University pretty soon. I hope, dear brethren, when I reach that great school, I may learn to do some great work that will be well-pleasing to our Lord. I always like to read this great paper, as it makes me feel great when I read it. I have been attending school at Ca-

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milla Hill, but I hope I may soon leave the country and go to Wiley. Friends, I will tell you one thing, I do not like to live in the country. I like to be in a city or a town where there is some get-up about the people. I always liked the city.

H. P. Coulter, Texarkana, Ark.: The storm blew into the parsonage the night of the 26th, and left many good things on the table. Come again, dear friends; you are welcome.

Susie Burgess, Melford, Texas: The Presiding Elder D. C. Lacy held our second quarterly Conference on the 20 and 21st. Nearly all the leaders were present with written reports. Paid the P. C., Rev. B. J. Gaff, \$21.00; the P. E., D. C. Lacy, \$13.00. The Presiding Elder preached two excellent sermons. The church was crowded, and sixty-two partook of the Lord's Supper. At night, the P. E., preached at Italy. The people all like the P. C., and P. E. The Epworth Leagues, both at this place and Italy, are alive. We are preparing to have a grand time Easter Sunday. One member was taken in the church Sunday night.

George Howell Godfrey, New Site, Ala.: Our first quarterly Conference was held March 26th, with our beloved presiding elder in the chair and with nearly all of the officers present. The reports from the brethren showed progress all over the work. The presiding elder preached an able sermon at 11 o'clock to a large crowd.

Who
opened that
bottle of
HIRES
Rootbeer?

The popping of a cork from a bottle of Hires is a signal of good health and pleasure. A sound the old folks like to hear—the children can't resist it.

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Is composed of the very ingredients the system requires. Aiding the digestion, soothing the nerves, purifying the blood. A temperance drink for temperance people.

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A package makes 5 gallons.
Sold everywhere.



BISHOP WILSON. REV. J. E. I.

Bishop Edward Wilson, D. D., of Metuchen, N. J. says: "I have taken Warner's Kidney-Cure with great advantage derived much benefit from its use, and I hesitatingly recommend it to my friends."

Rev. J. E. Rankin, D. D., LL. D., President of Howard University of Washington, in a most outspoken manner, says: "I have known of several persons who regarded themselves as greatly benefited, and some of them as permanently cured of diseases of the kidney and urinary organs by the use of Warner's Safe Cure. I have known, too, of its being used in similar cases by physicians of the highest character and standing. I do not doubt that it has great virtue. This treatment, I want in the interests of humanity, to recommend."

Among the hundreds of other testimonials as to the efficacy of Warner's Safe Cure from Ministers of the Gospel, are found those of Rev. S. R. FRAZIER, Youngstown, Ohio; Rev. D. RICHARDSON, Chattanooga, Tenn.; Rev. Wm. B. EDSON, Clinton Springs, N. Y.; Rev. H. C. WESTWOOD, D. D., Providence, R. I.; Rev. B. F. HUMPHREY, Amboy, Ill.; Rev. S. P. SMITH, Marblehead, Mass.; Rev. C. W. CUSHING, D. D., Bradford, Pa.; and J. F. SPENCE, S. T. D., Pres. East Tenn. Wesleyan University.

CONFERENCE NOTICES.

NEW ORLEANS, SOUTH, DISTRICT. Second Round.

Godman Church	April 20, 21 23
Winstead Church	April 22 23 25
Franklin Church	April 28 29, May 9
Centerville and Verdunville	April 30, May 1 2
Patterson	May 2 3
Morgan City and Berwick	May 13, 14 15 16
Haven Church	May 18 19 23
Williams Church	May 20 21 23
Simpson Church	May 24 25 30
Mallalieu Church	May 30 31
First Street Church	June 1 3
Camp Parapet	June 6 7
Kenner	June 5 6
St. Patrick and St. James	June 12
Donaldsonville	June 13, 14, 15
Vioron	June 13
Napoleonville	June 18 19 20
Woodlawn	June 20 21
Labadeville	June 22 23
Thibodeaux	June 24 25 26 27
Shriever	June 27 28
Beattieville	June 29 30
Houma	July 6

Remember, brethren, by the end of the second quarterly round, the year will be half gone; you should by all means raise at least one-half of the benevolent collection apportioned to your charge, and be prepared to report at the District Conference, which will convene at Houma, July 7. Strive for an advance on all lines of church work. Remember eyes are on us as never before. Yours for the advancement of the Redeemer's Kingdom.

Valeour Chapman, P. E.

GREENVILLE DISTRICT, MISS. Second Round.

Itla Bena	May 1 2
Bard	May 8 9
Southside	May 8 9
Moorehead	May 15 16
Indianola	May 22 23
Ruleville	May 29 30
Helm	June 5 6
Benoitt	June 12 13
Gunnison	June 12 13
Shelby	June 19 20
Merigold	June 19 20
Clarksdale	June 26 27
Jonestown	July 3 4
Tunica	July 3 4

Webb	July 10 11
Greenville	July 17 18
Areola	July 24 25

Brethren, push your benevolent collections. Take your collections and forward the same as fast as you can take them to the proper sources. Do your best to put the Southwestern, the home educator, in every home on your charge. I trust every pastor on the Greenville District observed the day set apart to take collections to aid Dr. M. C. B. Mason in his new and grand movement, and have forwarded the same.

L. F. White, P. E.

GRIFFIN DISTRICT

Oak Hill	May 1 2
Jonesboro	May 8 9
Williams	May 15 16
Hampton—Anderson	May 22 23
Covington	May 22 23
Fayetteville	May 29 30
McDonough	June 5 6
Locust Grove and Luella	June 4
Union Grove	June 12 13
Oxford	June 11 13
Conyers	June 10
Griffin Ct	June 19 20
Stockbridge	June 26 27
Brooks Sta. and Hartford	July 3 4
Griffin	July 11 12
Hapeville and East Point	July 10 11
Hampton and Vineyard	July 15

Dear Brethren:—We trust that your first quarter's work was a success. That you had some converts, we hope. Now, let us look well to our "Children's Day," which is June 13. Do your best to have your benevolent assessments in hand by the District Conference. The Sunday-school Convention meets at Jonesboro, May 27. Have a delegate and superintendent from your work on hand. District Conference meets at Covington, July 29. In order that our Quarterly Conference may be a spiritual one, you will please see to it that the lovefeast is held on the Friday night just before the Quarterly meeting. Now dear brothers, put yourself in for a large list of cash subscribers for the Southwestern. We must make splendid proof of ourselves for our church paper. Remember the watchword. Your brother,

J. P. Wragg, P. E.

WACO DISTRICT.

For Friday afternoon, July 30.

Programme for the Literary Sessions of the Waco District Conference, to convene at Calvert, July 28, 1897:

Opening song and prayer.

Question 1st.—The value of good women, opened by A. J. Lynch, with short address by J. A. Hall and Rev. Timmons.

Question 2nd.—The Use of Discipline in the Church; address by A. Johnson and J. Harriford.

Question 3rd.—The success of a District; by E. Cogswell.

Song.—Texas Minister's Song Book.

Question 4th.—The Relation of the Pastor to the Children; opened by Wm. Reed; general discussion of 20 minutes.

Song.—Texas Songster.

The Southwestern Christian Advocate; by L. H. Richardson, H. Swann and Dr. I. B. Scott.

Church Extension Cause; by G. R. Bryant and W. G. Spencer, D.D.

Song No. 4, Texas Songster.

Freedmen's Aid and Educational Work; by J. W. H. Pinkey, M. C. B. Mason, D.D., and Dr. J. W. E. Bowen.

Song, No. 2, Texas Songster.

Evening session, Friday, at 8:30 p. m. Missionary sermon, Rev. H. C. Cooper, preceded by an address by Rev. H. Swann, P. E.; subject, The

Negro in the M. E. Church.

The Woman's Home Missionary Society will hold its session Saturday afternoon at 4 p. m. Representatives and general officers are respectfully requested to be present. Programme issued later. Mrs. M. J. Swann

District Manager.

The Sunday-school and Epworth League sessions will be published by the District President, Prof. C. D. Johnson. Rev. Frank Gary and Rev. O. I. Jones are invited and expected.

All candidates for examination will please meet Thursday afternoon at 4 p. m.

Programme Committee.—J. W. H. Pinkney, M. C. Cannus, G. R. Bryant.

Notice.—Texas ministers are all respectfully requested to send in contributions to the "Texas Songster," as soon as possible, as we desire to go to press in April.

Publishing Committee.—J. W. H. Pinkney, H. Swann, W. H. Moseley.

BISHOP ISAAC WILEY.

Romance wove the threads that made the life of Isaac W. Wiley, into a tapestry of surprises. Called to preach, ill health forced him to study medicine; the church set him on high as among the greatest of her leaders; walking by faith he came at last into the ministry; pioneer in China he came back to America, and through many years as teacher, preacher, editor and bishop, spent his life in distinguished service, only at last to return to China to preside over the Conference in which he had once wrought in comparative obscurity, and then, there, suddenly to take sick and die, so that his body rests by his missionary wife of the long ago, hallowing the ground they had labored to present to Christ. Romance was the guiding angel that wove the threads of Bishop Wiley's life. It is a life stranger than fiction. Bishop Kingsley's body consecrates the lands of Syria; Bishop Coke's the trackless hollows of the Indian Ocean; Bishop Wiley's the land of Confucius and the whole far East. We present some kaleidoscopic pictures of our great bishop's character. Master hands hold the graver's tool. We forbear. His birthday is next Monday. Though dead in a thousand influences he lives on.—Rocky Mountain Advocate.

When you are suffering from Catarrh or Cold in the head you want relief right away. Only 10 cents is required to test it. Ask your druggist for the trial size of Ely's Cream Balm, or buy the full 50 cent size. We mail it.

ELY BROS., 56 Warren St., N. Y. City.

I was afflicted with catarrh last autumn. During the month of October I could hear but little. Ely's Cream Balm cured it.—Marcus Geo. Shantz, Rahway, N. J.

5 Sores

In combination, proportion and process Hood's Sarsaparilla is peculiar to itself, and unequalled in true merit.

No other medicine ever possessed so much curative power, or reached such enormous sales, or made such wonderful cures, as Hood's Sarsaparilla.

It is undoubtedly the best medicine ever made to purify, vitalize and enrich the blood.

That is the secret of its success.

Read this statement:

"When my son was 7 years of age, he had rheumatic fever and acute rheumatism, which settled in his left hip. He was so sick that no one thought there was any help for him. Five sores broke out on his thigh, which the doctor said were

Scrofula

sores. We had three different doctors. Pieces of bone came out of the sores. The last doctor said the leg would have to be cut open and the bone scraped, before he could get well. Howard became so low that he would eat nothing, and one doctor said there was no chance for him.

"One day, a newspaper recommending Hood's Sarsaparilla was left at our door. We decided to try this medicine. Howard commenced taking it the last of February, after having been sick for a year and a

Cured

half. He hadn't taken it a week before I saw that his appetite began to improve, and then he gained rapidly. I gave him five bottles, when the sores were all healed and they never broke out again. The crutches he had used for four years were laid aside, as he had no further use for them. I give all the credit to Hood's Sarsaparilla." Mrs. ADA L. MOODY, Fay Street, Lynn, Mass.

This and many similar cures prove that

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists, \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure Liver Ills; easy to take, never operate. 25c.



ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 60 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 56 Warren St., New York City.

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Highest Grade, Pure Tone Westminster Bells. Founders of Largest Bell in America.

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HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and sealding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists, price fifty cents and one dollar. You may have a sample bottle and pamphlet sent free by mail. Mention the Southwestern Christian Advocate, and send your address to Dr. Kilmer & Co., Binghampton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

BOOKMAKER'S CORNER

Sprinkling: Christian Baptism. By Rev. J. C. Houston. 329 pages. Price, \$1.50. Published by Eaton and Mains, 150 Fifth Ave., New York. The author preaches in a section where he has been compelled to make a close study of the subject of baptism. The result is he has given us a book eminently practical and remarkably comprehensive. He begins with the baptism of John and discusses the subject step by step as taught in the Scriptures. He makes it perfectly clear that sprinkling is the only mode of baptism that was practicable as well as reasonable for the early Christian Church. The chapter on infant baptism will be found instructive and helpful both to preachers and parents.

Richard Harding Davis describes a revolution and a light in the place of Ilancho in the May instalment of "Soldiers of Fortune," in Scribner's. It is the best writing that he has done.

Lieutenant-General John M. Schofield will contribute to The Century a chapter of secret history entitled "The Withdrawal of the French from Mexico." It was intended by the United States Government that General Schofield should take charge of volunteer troops to drive the French out of Mexico, but afterward he was sent on a confidential mission to Paris to induce Emperor Napoleon to order a peaceful withdrawal.

The May Number of Harper's Magazine will consist of a variety of interesting contributions. George W. Smalley, who for so many years acted as London correspondent for the New York Tribune, and has an intimate acquaintance with English society will contribute a paper on "English Country-House Life." "The Hundred Years' Campaign" Prof. Francis N. Thorpe will present a study of American political history.

Every number of Harper's Weekly during May will be of timely interest. Harper's Bazar promises to be particularly attractive by the opening of

a new department devoted to "Club Women and Club Work," under the direction of Mrs. Margaret H. Welch. This department will contain each week full and accurate information regarding the work of the leading women's club of the country. The latest information regarding the fashions will be given by writers in Paris and New York, with elaborate drawings.

"Scientific Kite-Flying" will be the subject of three papers in The Century for May, each one written by an expert, and illustrated by accurate drawings. William A. Eddy writes of his experiences in photographing, telephoning, and telegraphing by means of kites.

NOTICE.

Marion District, Ala.—From F. L. Teague, Presiding Elder of the Marion District, Central Alabama Conference: Dear brethren: I learn that each pastor of the Marion District is satisfied with his appointment. If we have given you all satisfaction in the way of appointments, we shall look for you to give the Conference satisfaction. Dr. Mason says nothing succeeds like success. It holds good that as pastors not one of us has a single right to be a failure. And the time will come, and is now, that the pastor or pastors that are a failure have no claim upon the Conference. We want and must have consecrated ministers. I am glad to note that we are opening up a new year's work with brighter prospects than we did last year. Our congregations are large, collections better, and a better interest manifested in the work. Our church at Tuscaloosa, that has been in the background for years, is coming to the front under the pastorate of Rev. Allen and his good wife. Sister Allen is a fearless Christian lady of high standing, an organizer of both young and old. As to the Southwestern Christian Advocate, it is our paper and we must stand by it, and to do so we must read the paper ourselves as pastors and place it in every home. I represented the paper and left the subscription in the hands of the pastors as each wanted the honor of working up and taking the subscription in his own territory. But I have been watching the paper each week and I see but few subscriptions as yet from the Marion District since the Annual Conference. I am again in the subscription ring and will take subscriptions when I find them. And as to the benevolent collections we must take them all and take them well. The District Conference will convene at Tuscaloosa about the last of July or the first of August. We want at least two-thirds of the benevolent collections taken by that time. And if any pastor thinks that he is unable to do so please remember that the church says the collections must be taken and they have ministers prepared to do so. They want our places now, and we will have to do the work or they will take our place.

After a Day's Hard Work

Use Horsford's Acid Phosphate.

It makes a delicious drink, and relieves fatigue and depression. A grateful tonic.

BEAUTIFUL SEA SHELLS.

Since coming south I have received numerous inquiries for sea shells, and I have made quite a collection, both from our own coast, the coral reefs and some lovely ones from the West India Islands. I will mail a dozen or more different kinds, on two alike, to any one who sends a stamp for postage.

Mrs. F. A. Warner, Jacksonville, Fla.

HOT FLASHES.

General Derangement and Nervousness

Preluded by Stomach Trouble and Blood Disorder and Nervousness of Years Standing.

From the Commercial, Mattoon, Ill.

Mrs. Christiana Foster is a matron of Mattoon, who has recently been restored to the ranks of health after many years of suffering. She gave her statement to a reporter in such concise shape that we print it:

"My name is Christiana Foster. I am fifty years of age and a housekeeper. I have lived in Illinois ever since I was twelve years of age. During the latter years of my life I have been much afflicted with stomach trouble, blood disorders and nervousness, and these were greatly aggravated about two years ago, when I became subject to most disagreeable hot flashes, (or perhaps I should say 'flushes')."

"I seemed to be losing ground all the time. I could not sleep but for a short time, not being able to obtain any appropriate rest, and I may say I was truly wretched."

"About one year ago, after reading an advertisement of Dr. Williams' Pink Pills for Pale People, I determined to get some of them, and I did so, beginning to take them strictly according to the directions. I had not taken half a box before I experienced relief, and before I had taken four boxes, I was, I may say, well. Of course I am growing old, but that did not account for the bad condition I was in, my blood did not circulate, and if I pricked my finger while sewing, no blood followed the puncture. All this is different now, thanks to Dr. Williams' Pink Pills."

(Signed) "Mrs. Christiana Foster." Witness: Mrs. Ed. Hearn.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

BOOK CONCERN BARGAINS.

BAPTISM: An able treatise by Rev. A. G. Houston, P. E. Mississippi Conference; 25 cents.

BIBLES: All kinds and prices. Send for list.

CATECHISMS OF OUR CHURCH: No. 1, 40; No. 2, 55; No. 3, 70. Cloth bound in one volume, 25 cents.

CLARKE'S COMMENTARY: 6 vols. Imperial 8vo. Old Testament, original; New Testament revised by Daniel Curry, D. D. Cloth, leather titles, \$10.00; sheep, \$15.00.

LESSON COMMENTARY ON THE SUNDAY SCHOOL LESSONS for 1897: To pastors and teachers, \$1.

PEOPLE'S COMMENTARY: Including brief notes on the New Testament, designed to assist Bible students and common readers to understand the meaning of the inspired Word. By Amos Binney and Daniel Steele, \$2.50.

COLORS MAN IN M. E. CHURCH: by Hagood, 90 cents.

DISCIPLINE OF THE M. E. CHURCH, 1896: Cloth, 30 cents. Flaps, 70 cents; by mail, 75 cents. Morocco, extra red under gold edges, \$1.00; by mail, \$1.05.

CHRISTIAN PERFECTION, A DEFENCE OF: By Daniel Steele, D.D. 50 cents.

CHRISTIAN PERFECTION, AN ACCOUNT OF: By John Wesley. 25 cents.

HOLINESS, GROWTH IN; OR, PROGRESSIVE SANCTIFICATION: By James Madge, D.D. \$1.00.

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ing Brief Notes on the New Testament, with copious references to parallel and illustrative Scripture passages, designed to assist Bible students and common readers to understand the meaning of the inspired Word. By Amos Binney and Daniel Steele, D.D. Revised, with Topical Index: \$2.50.

CLASS MEETINGS: Design, objections and benefits. By John Miley. 45 cents.

EPWORTH LEAGUE BIBLE STUDIES. By E. A. Schell, D.D., and S. A. Steel, D.D. 15 cents. A series of semi-annual notes on the Epworth prayer-meeting topics.

HOUSE OF BONDAGE; Or, Charlotte Brooks and Other Slaves; together with pen pictures of the "Peculiar Institution;" with sights and insights into their new relations as freedmen, freemen, and citizens. By Octavia V. Rogers Albert. With an introduction by W. F. Mallalieu, D. D. Portrait of the author. 75 cents.

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EPWORTH HYMNAL NO. 1: Boards, music, 40 cents; per 100, \$30.00; boards, words only, 17 cents; per 100, \$13.50. No. 2, same prices.

SONGS OF THE SOUL: For revival meetings, prayer-meetings, Young People's meetings, camp meetings, etc. Edited by Joseph F. Berry and James M. Black. Paper, 10 cents each; per 100, \$8.00; boards, 15 cents each; per 100, \$12.00.

REQUISITES.

CLERGYMEN'S POCKET DIARY AND VISITING BOOK: For one year. Arranged for ministers of the Methodist Episcopal Church by James Porter, D.D. Contains list of periodicals, depositories, benevolent societies, ritual, etc. Blanks for visiting list, baptisms, marriages, periodicals, cash, etc. Size 4 x 6 1/2. French morocco. Sprinkled edges, tacks, 50 cents.

PASTOR'S POCKET RECORD: The new ideal. By D. W. Baker. Red edges with pocket, 55 cents.

YINGLING'S SERMON CARDS: Printed on heavy card paper. First page contains blanks for text, hymns, lessons and references. 4 pages, 6 x 3 3/4 inches; per 100, \$1.20.

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UNITED FOR LIFE

.....Give Name and Place Distinctly.....

At the Tanyard Church, April 4, Mr. Steve Anderson and Mrs. Keziah Polk. F. R. Morton, officiated

Memphis, Tenn.—Mr. Jas. L. Corinth, or Mississippi, and Miss Lucy Graham, Mar. 29, 1897. C. E. Alexander officiating.

Napoleon, La.—Mr. Simon Clarke and Miss Mary Richard were united in the bond of holy matrimony, April 6. The Rev. Prof. B. M. Hubbard officiated. A pleasant voyage is wished the happy couple over life's tempestuous sea.

Shuqualak, Miss.—On April 14, 1897, at the residence of the bride, Mr. Billie Shannon to Miss L. A. Gillespie. Miss L. A. Gillespie was one of our Sunday-school teachers. L. J. Terrell.

Okolona, Miss.—Mr. and Mrs. E. W. Thompson, of this place, celebrated their tenth wedding anniversary, March 31, 1897. The house was crowded with guests, and every one seemed to be enjoying themselves. Quite a number of valuable presents were received. They have also just completed a very beautiful dwelling house, and it is neatly furnished. Mr. and Mrs. Thompson are strict members of the M. E. Church, and theirs is one of Okolona's best families. May prosperity attend them through a long and happy life. Before the party adjourned a Douglass Literary Club was organized by electing Mrs. J. H. White president and Mrs. F. A. Carter secretary. Through this club we hope to put the Southwestern in many of the homes in Okolona.

You may expect a list of subscribers soon. The M. E. Church is making ample preparation for Easter. Respectfully, Mrs. A. B. Clay.

The Southern Railway announces rate of one fare for the round trip from points on its lines to Wilmington, N. C., and return, for the occasion of the Southern Baptist Convention, which is to be held at Wilmington, May 6-14, 1897. Tickets will be sold May 3-7, inclusive, good to return fifteen days after date of sale. These rates have also been tendered to connecting lines for use via the Southern Railway. The equipment and general schedules of the Southern Railway are unsurpassed. Handsome Pullman sleeping cars and day coaches will be operated through to Wilmington on convenient schedules from various points for the accommodation of delegates and visitors on this occasion. Any representative of the Southern Railway will take pleasure in giving full and complete information about rates, schedules, sleeping cars, etc. For detailed information apply to any agent of the company, or to J. C. Andrews, Southwestern Passenger Agent, Houston, Texas; J. M. Culp, T. M., Washington, D. C.; W. A. Turk, G. P. A., Washington, D. C.; C. A. Benscoter, Assistant General Passenger Agent, Chattanooga, Tenn.

Victor Hugo's statue for the Place Victor Hugo will not be ready before 1900. The pedestal will be a rock roughly hewn out in the form of the Isle of Guernsey. The poet will stand on the highest point facing southwest, and resembling vaguely the headland of Jerbourg.—St. Louis Advocate.

Wages are abominably low in Italy, where the padrone comes from. For instance, dressmakers' errand girls are paid 2 cents a day, while sewing girls receive from 5 to 20 cents per diem, and the poor things work fourteen hours a day.—Ex.

You want a soap that will positively benefit your skin—so that you can see the benefit yourself. It's HEISKELL'S Medicinal Soap you want.

If you are troubled with skin eruptions use the ointment—HEISKELL'S Ointment. It will cure skin diseases, from simple pimples to the most obstinate eczema. Soap 25c., Ointment 50c. At druggists or by mail.

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Positively Cured By LAVILLE'S LIQUOR OR PILLS. Used successfully by leading Physicians throughout Europe in treating the MOST COMPLICATED and STUBBORN CHRONIC CASES. Pamphlet with full information, from E. FOUGERA & CO., 26-30 N. Williams St., N. Y.

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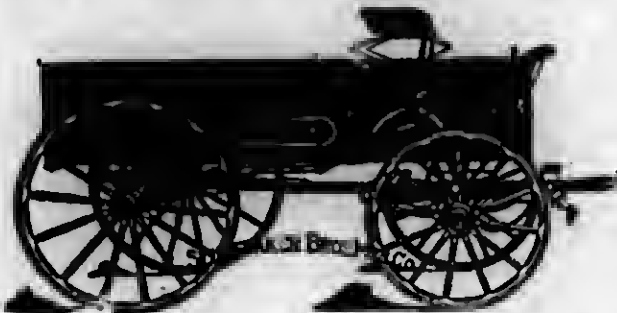
This exceptionally fine collection is used by Mr. Moody and Mr. Sankey in all their meetings. Mr. Moody says it is the best book he ever read.

SACRED SONGS No. 1 has won its way to popular favor more rapidly than any song book ever issued. Over 100,000 copies sold in three months!

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THE CELEBRATED STUDEBAKER



Next to the horse, the farmer's best friend is his wagon, and he should have the best that money will buy. THE STUDEBAKER IS THE BEST, and is known as such the world over.

Why experiment with an inferior and cheaper wagon when you know what the Studebaker is.



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AGENTS—\$25 to \$50 per week easy! You work right around home. A brand new thing. Write to us quick. You will be surprised at how easy it can be done. Send us your address anyway. We will be to your interest to investigate. Write to-day. Address, "PEOPLE'S," 3041 Market St., Philadelphia Pa.

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OLYMPIA CHURCH UNLIKE OTHER BELLS WHICH ARE LOWER PRICES, OUR CATALOGUE TELLS WHY. Write to the Bell Foundry Co., Cincinnati, O.

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PRACTICALLY TWO MACHINES IN ONE



STYLE No. 4 PEERLESS "ADVOCATE" MACHINE.
The Southwestern one year and this Machine in Oak or Walnut for only \$18.00.

We ship our machines direct from the factory. A machine made in the best possible manner, by the most skillful mechanics, with the choicest material, elegant in appearance, simple in construction, durable as iron and steel can produce, with sewing capacity unlimited.

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A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them PERFECT IN EVERY RESPECT.

A SELF-SETTING NEEDLE and SELF-THREADING CYLINDER SHUTTLE are used in the Peerless Advocate High-Arm Sewing Machines. THE SELF-THREADING SHUTTLE.

is so simple that with two motions of the hand backward and forward the shuttle is threaded.

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NO. 4 MACHINE, (Same as Out)
Drop Leaf Table, Gothic Cover, Case of two Drawers at each end, and Center Drawer. Price \$50.00

EXTRA ATTACHMENTS
in velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.
Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

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FARM AND FIRESIDE.

THE PIG PEN.

The quickly developed pig makes good weight, and for less money than does the old way of feeding; it produces better quality, and therefore has a better selling price.

Soaked oats promote growth in young pigs very rapidly, but they are rather an expensive food, and the results should be carefully observed as you go along. It is possible they will not return you the cost of the grain.

Better feed two lots of pigs in the year to 200 pounds than one lot to 400 pounds. Young pigs pay better than the old ones for the feed they eat. Better fatten the pigs than make hogs of them. Light, lean pork encourages the use of pork and stimulates one to the growing of swine.

A young sow does not produce as good a litter of pigs as does an older one, and it is a good plan when a good mother pig proves to be such to keep her for her worth for several years, rather than to try young sows every time. There is much difference in the motherly qualities of the sow.

There is more than one reason why the farmer should strive to procure a large percentage of lean in his pork; perhaps the most important is that he may strive to increase the consumption of pork, while one almost as important is that it enables him to increase the vigor and stamina of his herds.

It is not every farmer who is sufficiently level headed to raise pigs and keep them growing at the highest possible rate of speed. To do this means only the right kind of feed, regular feeding and good shelter. It is not a complicated problem. Live up to it, and we shall usually succeed.

There is no longer any stated market season for slaughtered pork, but it is in demand all the time. When the porker is fat enough, kill him. After he has passed 250 pounds it is doubtful if the average farmer can put another ounce on him with profit. It is the profit we are after.

Good blood only will not keep the modern blooded porker up to his high standard, and the intelligent feeder holds the key to the situation. In the very nature of circumstances, the pig which has been brought up on a thin diet is in a fair way to drift back to the old conditions, fitted to be driven miles to market.—So, Cultivator.

The house in which George III. was born is still standing at the back of Norfolk House in St. James Square, London. It is a dwarf Hanoverian building, almost of the cottage type, and has been used for many years as a servants' and stable house.—St. Louis Advocate.

General Booth proposes shortly to have a great exhibition of "living pictures" in London, which will consist of convicts belonging to almost every nation and tribe.—Ex.

New Orleans, La., March 26th, 1897.—I was greatly troubled with malarial fever in the summer. I have been afflicted in this way for several years past. Last spring I took three bottles of Hood's Sarsaparilla, which gave me great relief. I recommend Hood's Sarsaparilla to anyone as a "spring medicine" and blood purifier. It builds up the system and wards off disease. O. H. Borer, 2002 Josephine Street.

Hood's Pills are the only pills to take with Hood's Sarsaparilla. Easy and yet efficient.

WANTED TO BE KNOWN

NOTICE.

Littig, Texas. — Please announce through the columns of the Southwestern Christian Advocate that the Sunday-school Convention of the Austin District will convene in Giddings, Texas, May 20-23. Programme will be published soon. Yours truly,

W. R. Morrow,
President.

NOTICE.

The District Conference for Waco District, West Texas Conference, will convene at Calvert, Texas, on Wednesday, July 7th, at 3 o'clock p. m., in St. Paul-M. E. Church. I hope every member of the Conference will be present at the roll call. Dear pastors, do your best to report all, or at least half of the benevolent money raised by that time. We extend a cordial invitation to the Editor of the Southwestern and many others of our general officers and fellow-laborers who can make it convenient to be with us.

Harry Swann, P. E.
Calvert, Texas, April 5, 1897.

NOTICE.

To the ministers of the Upper Mississippi Annual Conference: I have notified you in reference to the Epworth League, only a few replied. Brethren, please write me at once giving the number of members in your League and number of Leaguers in your charge, and oblige.

J. W. Winbush, Sec'y.
Epworth Leagues, Lock Box 164, Oxford, Miss.

NOTICE.

Oxford, Miss.: I wish to ask for one Samuel Boone, a local preacher of the above named charge; left here some time ago for Nashville, Tenn. He has not been heard of since. He is the son of Andrew and Mariah Boone. Any information will be gladly received. Address, J. W. Winbush, P. C.

Oxford, Miss.

The Vanderbilt families in New York pay their florists \$1000 per month at Christmas and Easter. Cornelius Vanderbilt often spends as much as \$600 for floral decorations in his home.—Ex.

Berlin proposes to have an immense Cairo Street exhibition next year. Six times as much space will be given it as to the Chicago show, and it will have the addition of a harem.—Ex.

FOR HOARSENESS & COUGHS, ASTHMA AND BRONCHIAL TRUBLES, use "Brown's Bronchial Troches." Sold only in boxes. Avoid imitations.

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NOTICE.

To the Navasota District, Texas Conference—Dear Brethren: The new Epworth song book called "Songs for Young People," which has long been expected and promised, has just been published. These books will be an incentive to our District, and will meet the long demand of our people, old and young. The cost of the books is \$20.00 per 100. We need them and must have them for the District. I therefore ask each preacher of the District to collect \$1.50 from his charge and forward the same to Rev. H. S. McMillan, Postoffice, Heapstead. Let no brother fail to comply with this request. We must have them on or before the Sunday-school and Epworth League Convention. Let us hear from you brethren just after your victory, "Easter." Remember, that the fifth Sunday in May, is the rally and canvassing day for the Southwestern. Brethren, double your subscription list on that day. Press the needed claims of Wiley University.

W. L. Duncan, P. E.

The Strength of Nature.

According to the ancient mythology, when Hercules wrestled with Antaeus, every time he was thrown he jumped up again stronger than ever, gaining fresh power from earth. Hercules



only remedy to really cure him must be a natural remedy. It must work according to natural laws and bring him right in touch with Nature. Any unnatural stimulus or mere temporary "appetizer" does no permanent good to a person who is debilitated and "run-down."

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THEY LIVE IN OUR MEMORY

..... Give Name and Place Distinctly

The committee of memoirs, with sadness, submit the following: Whereas, on the 22nd day of February, 1897, it pleased Almighty God in his wise Providence to remove from our midst sister Mary Jane Evans, who, in life, was of much use to the church and Sunday-school, but has gone before us to that haven of rest where the spirit of the just are made perfect and peace and happiness prevails throughout eternity. Therefore, be it resolved, that the Sunday-school tender their heart-felt sympathy to the bereaved family in the loss of their loving daughter.

Resolved, second, that in the death of sister Evans the church has lost a true and faithful member; the Sunday-school one of its brightest jewels; our loss is heaven's gain.

Third, be it resolved that these resolutions be spread on the minutes in token of the esteem in which she is held by the Sunday-school, and a copy be sent to the Southwestern Christian Advocate, with the request that same be published. Respectfully submitted,
O. H. Allan,
Miss A. S. B. Ivy,
Anna Sparkman.

Goodman Circuit, Miss. — Prince Stephens was born 1866; died March 5, 1897. He was a member of Georgeville Church, and a class leader. He lived and died in Christ. He said just before he died: "I see angels ascending and descending; I am heaven bound." He leaves a wife and 3 children and many friends to mourn their loss.
G. H. Honney.

Died, February 22nd, 1897, Sister Mary Jane Evans, oldest daughter of Bro. Jerry and sister Ann Evans, members of Haven Chapel. She was a teacher in the public schools of Lauderdale county, Mississippi for a number of years; she was a lover of her Sunday-school and church. Six brothers and one sister mourn her death, and a host of friends. Haven Chapel has lost a faithful member, and the public schools of Lauderdale county, a true and tried teacher, but heaven has gained a jewel.

P. W. Baldwin, Pastor.
Haven Chapel, Meridian, Miss.
(This was received first week in April.—Ed.)

West Point Circuit, Miss.—Sister Doreas Yargor, a member of the M. E. Church, died at the age of 65 years. She died as she lived; she lived a faithful member of her church until she died. She leaves many friends to mourn their loss.

O. W. Crump, P. C.

Sister Caroline Tool, mother of Rev. N. Tool, and a faithful member of Mt. Zion Chapel, at Stonewall, fell asleep in Jesus on the 31st inst. She said: "Now I am ready," which words the writer preached her funeral from.
J. Campbell.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly falling to cure with local treatment, pronounced it incurable. For once has proved catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address:
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Illinois Central.			
ARRIVE—		LEAVE—	
Local mail..... 9:00 pm		Local mail..... 6:55 am	
Chicago limited, 6:30 pm		Chicago limited, 9:00 am	
Fast mail..... 8:20 am		Fast mail..... 6:30 pm	
Louisville and Cincinnati.		Louisville and Cincinnati.	
Fast mail..... 6:20 am		Fast mail..... 6:30 pm	
Louisville and Cincinnati, Limited.		Louisville and Cincinnati, Limited.	
No. 3..... 6:30 pm		No. 4..... 9:00 am	
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis Express..... 10:35 am		No. 6, Memphis Express..... 4:20 p.m.	
No. 31, Vicksburg express..... 5:30 p.m.		Vicksburg express..... 8:05 a.m.	
No. 33, Baton Rouge acc..... 9:40 a.m.		No. 34, Baton Rouge acc..... 4:30 p.m.	
Louisville and Nashville.			
No. 2, fast ex..... 7:40 am		No. 6, fast mail..... 7:10 am	
No. 7, coast acc..... 8:50 am		No. 4, fast ex..... 9:45 am	
No. 1, lim. ex..... 6:50 pm		No. 8, coast acc..... 3:30 p.m.	
No. 5, fast mail..... 8:30 pm		No. 2, lim. ex..... 7:50 pm	
Sunday ex..... 9:30 pm		Sunday ex..... 7:50 pm	
Texas and Pacific.			
No. 52, Ft. Worth and Cal. ex..... 6:35 pm		No. 53, Cal. ex..... 8:15 am	
No. 51, Hot Sp ge express..... 9:15 am		No. 51, Hot Sp ge express..... 7:20 pm	
Queen & Crescent Route.			
Cincinnati and New York..... 11:55 am		Cincinnati and New York..... 3:20 pm	
No. 3, local..... 6:20 am		Local..... 7:30 am	
Southern Pacific Company.			
Texas and Mexico fast mail..... 6:45 pm		California ex..... 9:15 am	
California ex..... 6:55 am		Fast mail..... 8:35 pm	

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Nashville, Louisville, Cincinnati, Atlanta, Jacksonville, Washington and

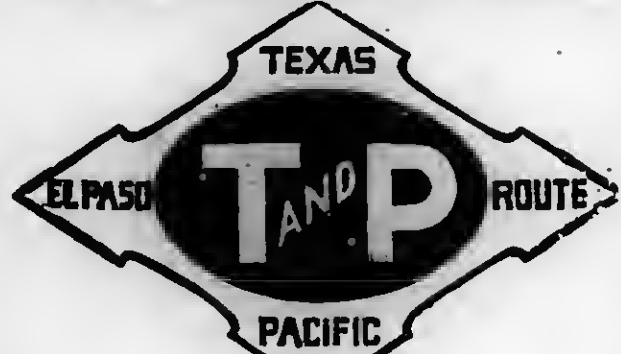
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4 Fast Ex..... 9:45 a.m.		7 Coast acc..... 8:55 a.m.	
8 Coast acc..... 8:30 p.m.		1 Lim. Ex..... 5:00 p.m.	
2 Lim. Ex..... 7:50 p.m.		5 Fast Mail..... 10:25 p.m.	
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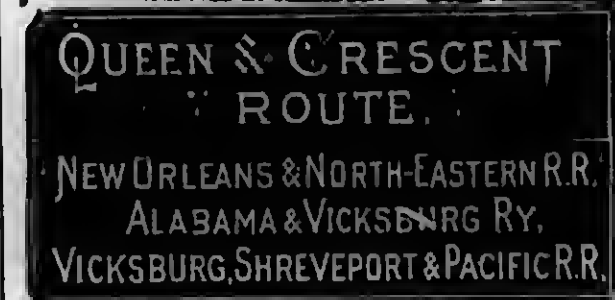
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NOTICE.

District Conference of the Stanton District, Washington Conference, Rev. S. H. Brown, Presiding Elder, will convene at Harrisonburg, Va., June 8-11.

The Committee in the case of Rev. F. J. English, Central Alabama Conference, met March 30, and after a thorough investigation, find no grounds for charges and hereby exonerate him and recommend that his Presiding Elder assign him to work.

Committee.—C. L. Johanson, F. J. Brown, S. D. Williams, O. Nelson, E. B. McCauley.

German is said to be the favorite language of the Court of England, owing to the fact that it is easier for the Queen to speak that language. In the family of the Duke of York, who speaks little German, English is used almost exclusively.—St. Louis Advocate.

NEW ORLEANS.

Please state that Mt. Zion M. E. Church, this city, has reached the top round of the ladder, and 151 converts are the fruits of good work. Furthermore, state that the public may know that God must have sent Rev. D. G. Butler to Mt. Zion this year. We, the members, don't believe he came of himself. We want the world to know that Mt. Zion cannot afford accommodations for her guests. God bless Rev. Butler. 332 persons partook of the sacrament on the second Sunday. Stand together members. J. S. Weaver, Jr., Sec.

New Orleans, La.—I am glad to say that at Pleasant Plain we have a good and grand people. On April 16th, at a late hour of the night, we were stormed at the parsonage, with one hundred and two pounds, that made our hearts glad. The noble hearted ones were: Sisters V. Cirtun, E. Gibson, A. Bryant, L. O. Rosenthal, G. Baker, C. Brown, M. A. Kinner, E. Figgall, M. Archie and others. The outlook is bright for a good year's work. We will observe the second Sunday in May as Southwestern Day.

J. W. Turner, P. E.

NOTICE.

Navasota District, Texas Conference: A committee of five Elders in the case of Rev. Ison Snell, of Courtney Ct., was called on March 9, and suspended him (Snell) from all ministerial duties in the Methodist Episcopal Church until the Annual Conference.

Work supplied: Bro. James Davidson, Postoffice, Navasota.

W. L. Duncan, P. E.

NOTICE.

To the ministers, S. S. S. and Epworth League presidents of the Topeka District, Central Missouri Conference: You will please take notice that owing to the fact that the Asbury M. E. Church of North Topeka, Kan., is to entertain the next Annual Conference, therefore they ask us to please change the seat of the ensuing convention. Manhattan, Kan., has been selected by the general officers as the seat of the next convention, which will convene during the latter part of June, or the first of July. Brethren, let us begin now to talk and work for the convention so as to make it a success. Programs will be out in due time. For further information, address W. A. Ray, President, Coffeyville, Kan. or Miss Mary L. Holmes, General Secretary, Clay Center, Kan.

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Leading Facts of American History. Montgomery.....			1 00
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Written Sermon and Essay (supplied by candidate).....			
To be read: Wesley's Sermons. Vol. I. Cloth.....		1 50	1 20
Wesley's Sermons. Vol. I. Sheep.....		2 25	1 75
The Revival and the Pastor. Peck.....		1 00	80
Social Aspects of Christianity. My.....		90	75
A Short History of the English People. Green.....			1 20
FIRST YEAR.			
Introduction to the Holy Scriptures. Harman.....		4 00	3 05
Exegetical Studies in the Gospels, Epistles and Pauline Epistles. Horawell.....			31
Systematic Theology. Vol. I. Milley.....		3 00	2 35
Plain Account of Christian Perfection. Wesley. Cloth.....		25	20
Principles of Rhetoric. Hill.....			60
Theory and Practice of Extemporaneous Preaching. Buckley.....			2 40
Outline of Universal History. Fisher.....			
Written Sermon and Essay. (Supplied by the student).....		1 50	1 20
To be read: Wesley's Sermons. Vol. II. Cloth.....		2 25	1 76
Wesley's Sermons. Vol. II. Sheep.....		50	45
Tongue of Fire. Arthur.....			
Ecclesiastical Architecture. Martin.....		1 50	1 19
Governing Conference in Methodism. Neely.....		2 75	2 13
Problem of Religious Progress. Dorchester.....			
SECOND YEAR.			
Introduction to the Holy Scriptures. Harman. (See price First Year.).....			
Exegetical Studies in the Pauline Epistles, Gospels and Pauline Epistles. Horawell.....			
Systematic Theology. Vol. II. Milley.....		3 00	2 35
Discipline of the Methodist Episcopal Church, 1896.....		30	28
Lessons in Logic. Jevons.....			40
Outline of Universal History. Fisher. (See price First Year.).....			
Written Sermon and Essay. (Supplied by the student).....		4 50	3 46
To be read: History of Methodism. Stevens. 3 vols.....		3 50	2 70
Christian Archaeology. Revised. Bennett.....		90	70
Digest of Methodist Law. Merrill.....			
Missions and Missionary Society of the Methodist Episcopal Church. Held-Gracey. 2 vols.....		4 00	3 10
The General Conference and Episcopacy. Harris.....		30	25
The Modern Sunday-School. Vincent.....		90	73
THIRD YEAR.			
Biblical Hermeneutics. Terry.....		3 00	2 30
Exegetical Studies in the Pentateuch. The Pentateuch and Isaiah. By Bishop Warren.....			40
The Supernatural Book. Foster.....		3 00	2 31
Elements of Psychology. Hill.....			1 28
History of the Christian Church. Hurst. Vol. I.....			
Written Sermon and Essay. (Supplied by the student).....			1 00
To be read: Introduction to Political Economy. My.....		1 50	1 19
From Dan to Beersheba. Newman.....		75	61
Higher Criticism. Hissell.....		75	58
Four Wonderful Years. Berry.....		6 00	4 64
History of the Methodist Episcopal Church. 4 vols. Stevens.....		1 00	79
The Historic Episcopate. Cooke.....			
FOURTH YEAR.			
Theological Encyclopedia and Methodology. Crooks and Hurst.....		3 50	2 68
Exegetical Studies in Isaiah. The Pentateuch and Isaiah. By Bishop Warren. (See price Third Year.).....			
Analogy of Nature and Revealed Religion. Butler.....		75	61
Preparation and Delivery of Sermons. Broadus.....		1 75	1 47
Short History of the Christian Church—Reformation to the Present Time. Hurst.....		3 00	2 48
To be replaced by the History of the Christian Church. Vol. II. Hurst, when issued.....			75
Manual of Christian Evidence. Row.....			
Written Sermon and Essay. (Supplied by the student).....		1 10	87
To be read: Life and Epistles of St. Paul. Coeybeare and Hawson.....		2 50	1 95
History of Rationalism. Hurst.....			
Protestant Foreign Missions. Baldwin.....			
The Christian Life (Ethics). Paulus.....		1 50	1 18

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

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IN PROSPERITY.

Soul, thy brother's guardian be,
When his way is dark and long,
Bid another lean on thee
When thine arm is strong.
—Frank Walcott Hunt, in "Ram's Horn."

EDITORIAL COMMENTS.

One thousand new names by July 1st; every one help!

If you can manage to get on without our printing your district programs, we will have more room for your reports. See?

The bill creating "Greater New York" was vetoed by Mayor Strong of New York, but has been passed over his veto.

The session of the New York East Conference did not adjourn till Thursday, instead of Tuesday, their usual day for adjournment.

The New York East Conference is troubled with the transfer question. A resolution was passed asking that no man be transferred in unless one of equal rank be transferred out.

"The Present Status of the Negro Ministry," which appeared last week without the name of the author, was written by the Rev. J. W. Moultrie, of Blacksburg, S. C. We give a second installment this week.

We expect soon to have the privilege of presenting our readers a series of interesting articles from the lucid pen of the Rev. Dr. J. W. E. Bowen, Professor of Systematic Theology in Gammon Theological Seminary. He will write on "A Study of Our Southern Conferences," and also on "Methodism as an Organism."

The Christian Advocate speaks in highest terms of Bishop Walden's visit and work, in holding the New York East Conference. There is no disputing the fact that he is conscientious and faithful, even to the last detail, in such work. His lecture on Africa is also highly commended.

The Conference membership of Dr. E. A. Schell, Epworth League Secretary, has been transferred from the New York to the Northwest Indiana Conference. This connects him with the Conference, within whose bounds he was born, converted and began his ministerial career.

Col. Fred. A. Grant, of New York, son of U. S. Grant, has declined the appointment of Assistant Secretary of War, tendered by President McKinley. He is one of the police commissioners of the city of New York and thought best not to resign.

We take pleasure in giving space to the resolutions adopted by the Washington Preachers' Meeting on the transfer of the Rev. W. H. Brooks, B. D., to the New York Conference. They are not one bit too strong for there are few men more deserving of such a tribute. Aside from his acknowledged ability, he is a broad-minded, zealous, Christian gentleman, loyal to his church, and thoroughly interested in the welfare of men everywhere. We congratulate him on the high esteem in which he is held by all his brethren.

WHO WILL DECORATE THEIR GRAVES?

When we read of the interesting exercises conducted in various parts of the country in memory of those who took part (some on one side and some on the other), in the war of the rebellion, which resulted in bringing freedom to the slave, our mind naturally turns to another class of heroic and self-sacrificing men and women who took such a prominent part in bringing about the second emancipation. We are grateful for what the soldiers of the Union accomplished on behalf of the enslaved Negro of this country, and shall ever revere their names and their history; but how can we forget those soldiers of peace and good will who took up the work where the first left off. But for the former, we should, no doubt, still be in the deadly embrace of a slavery, both galling and degrading; but for the latter, who not only taught us the letter but the true principles of manhood, we should still be subjected to that blighting ignorance, that conceals the beauties of the Christian religion under a degrading superstition, and holds even a free man as a weakling and a slave.

The second came close on the heels of the first, and taught the letter and preached the word. They underwent privations, endured untold hardships, suffered the most cruel persecutions, and in some cases, even death itself. Many of their graves are to be found in different parts of the land; those who yet live are old veterans. They took part in bringing about the second emancipation—can we forget them? They had faith to believe and say that the Negro could learn, could be a man, while thousands laughed them to scorn and urged that this task was hopeless, damaging to the country and would prove destructive to the race—again we ask, shall they be forgotten? O God! let the Negro be called inferior, as compared with other races; let him grind at the mill of poverty, and drink deep and to his full at the well of affliction and persecution, but never let him, in the light of all the lives sacrificed upon a hundred fields of battle; the treasure poured out in all sections of our land and country, and the devotion with which men of other races have labored for his enlightenment and elevation, be truly and truthfully called an ingrate.

The Negro owes it to himself to either erect a monument somewhere, or observe some day in commemoration of the heroes and heroines of our second emancipation.

STRAIGHT vs. LELAND.

Not in baseball, nor in football; neither in a log rolling, nor corn husking contest after the manner of our fathers on the old plantations, but in a spirited debate by four bright boys chosen from these two schools, that was intensely interesting, and an intellectual treat. Straight and Leland Universities are two excellent schools, situated in this city, and together with the Southern and New Orleans, are furnishing the higher educational training for Afro-Americans in this and adjoining states.

On Friday evening of last week, at 7:30, Albert Lawless and Laforest Planving of Straight; A. H. Brown and H. S. Smith of Leland, met in the chapel of Straight University to engage in an "Inter-Collegiate Debate," before the teachers, students, and friends of the two institutions. The spacious and brilliantly lighted auditorium was crowded with an intelligent and interested audience.

Prof. Bortel, of New Orleans University, presided, after devotions and remarks, witty and appropriate, by the president of the evening, Mr. Lawless came forward on behalf of the affirmative to discuss the question, Resolved: That ancient civilization has produced greater men than modern. This young man delivered a speech that evidenced thorough preparation, and indicated the possession on his part of considerable oratorical ability. Mr. Brown, the leading speaker on the negative, came prepared for war also, and proved himself really clever in taking the keen edge from his opponent's weapon. He impressed us as specially adapted to discussions of a forensic character. Messrs. Planving and Smith both sustained their parts well; and did our space permit, we should be pleased to give the leading points on both sides.

The question was not formally decided, which no doubt would have been embarrassing to do, for the disputants handled the subjects in such a manner as to keep their fortunes varying as each came forward to present his cause.

The instrumental solo by Miss Lovette is deserving of especial mention.

The entertainment was a complete success, and thoroughly enjoyed by the audience; we appreciate the invitation that informed us of its occurrence. The next will take place at Leland in November.

THE GREECO-TURKISH WAR.

As announced in our issue of last week, war has been declared between Greece and Turkey, and they have, for some days past, been fighting, as though they enjoy the opportunity to get at each other. The Greeks are considered good soldiers, but the Turks outnumber them by about four to one; this of course has reference to the strength of their armies.

The Greeks have a war strength of about 250,000 men, with 12 gun boats, 17 torpedo boats and other water-craft that give them a total of 43.

Turkey's water strength numbers only twelve vessels, with no regular gun boats, but she can muster for war possibly as many as \$1,000,000 soldiers, who as long as they do not think fate is against them, will fight like demons.

It remains to be seen whether the Grecian of today is the peer in battle of the Grecian of old. It now looks as though the war will not last long, and that the Turks will be victorious.

The war is being waged on the frontiers of the two countries, and meanwhile the island of Crete seems forgotten.

A NEW DISTRICT—CENTRAL ALABAMA CONFERENCE.

Rev. A. J. Hul, of the Central Alabama Conference, informs us that there has been a new district formed for the proper development of new territory within the bounds of that Conference, and that he desires the services of about ten (10) young men at once. His postoffice address is Tuscaloosa, Ala.

A correspondent who writes interestingly to the Christian Advocate of the New York East Conference, pays this dark compliment to Dr. Mason. He says:

"The black face of Dr. M. C. B. Mason attracted every visitor and member of the Conference as he sat next to the Bishop on Monday morning. When he rose to speak, after a brief introduction, the ringing welcome of every one put him at once at ease. He spoke fluently and forcefully. He has a good cause, and he represents it effectively."

OUR CONTRIBUTORS.

CHRISTIAN SOCIOLOGY.

Rev. I. C. Clemons, B. D.

The relation of society to the individual, and the relation of the individual to society has been overlooked to a great extent by the Christian Church.

This relation is best seen when we consider the relation which exists between families, communities, States and nations.

In the life principle of each individual or member of the family, is found a ground of obligation both for the individual and for the family.

The rights of the family and each member of the family are found in the highest possible united moral motives of both member and family.

When we speak of the family, we mean the associated individuals, and not another personality. The united motives of the individuals form and concern the family, and are, in the very nature of the case, motives which concern all, and point to the embryonic family and also to the embryonic state. These relations exist between the members and the family, the members and the community, the citizen and the State, and the individual and the nation.

Neither family nor community, nor State nor nation, is possible, in the true sense, without the combination of the highest moral motives of the individual, based upon a common interest.

The family, community, State and nation are formed by the extended sympathies of the individuals; but they do not originate in the extended sympathies and interest of the individuals; but have their origin in the eternal purpose of God, which makes each individual, in the nature of the case, related to his fellow man, and vitally related to God and Christian Society.

Since this is the case, we do not believe that the individual exists independently of society, nor society independently of the individual, but we believe that both exist as a unit, or in other words, both exist together. Their life, their hopes, their aims are one, their comforts and their care.

Consider the rights of society and the individual.

Has the society rights which the individual ought to respect, and has the individual rights which society ought to respect? We answer yes; because both the individual and society have a right to exist, which right, theoretically speaking, finds its ground in the individual; but actually in the immutable essence of God. Consult Acts 17:28; and John 14:19. Former, "For in him we live, and move, and have our being." Latter, "Because I live, ye shall live also."

Therefore the association of the individual with society is inseparable from the association with Christ. Since this is true, the association of the individual and society should be based upon Christian Sociology.

Every man is a social being, and must have the social touch of his fellow man, if he would make his highest mark in life.

We are brought next to consider the attitude of the Church in the past touching the relation and association of man and society. The Christian Church has been unfortunate in the past, touching this relation, in that she has given all of her attention to theology. In other words, she has given her strength to emphasizing the relation of God to man, and omitted the relation of man to God to man.

We say the Church has been unfortunate because the relation of man to man is inseparable from the relation of man to God. Consult Matt. 25:45. "In as much as ye did it not to one of the least of these, ye did it not to me." The one aim of the blessed Christ was Christian Sociology, or Christian Contact, and the Christian Church is beginning to see more and more the great need of emphasizing the social side. The early fathers failed to see this side of our social system; because neither were their minds nor the Church sufficiently developed to grasp such a truth.

We have the advantage of them, because we live in a brighter day. Standing upon their shoulders, we are permitted to see the narrow-

ness on the part of the Church touching Christian Sociology.

Christian Sociology ought to be in our present system to solve the many grave problems which perplex the minds of different races and peoples.

The true aim of Christian Sociology is to minister to the needs of both the body and the soul; because it is not only necessary to save the soul but also to save the body ("Save the wreck"). Rom. 12:1 Here we are exhorted to present our bodies a living sacrifice holy acceptable unto God, which is our reasonable service. The body ought to be protected because it is the home of the soul, the foundation upon which the real man stands.

If, therefore, we have a vigorous society, we must apply the principles of Christian Sociology to our minds, bodies, and to our entire life and labors among mankind, because a complete development of personality and society is impossible without vigorous souls and bodies.

If the Christian Church would give to humanity the greatest possible service, she must, through the application of Christian Sociology, put herself in touch with the masses, regardless of race, color, or denominational proclivities. It is evident that without the presence of Christian Sociology in our present system, the civil laws in certain parts of our country will remain passive; and capitalists will continue to control affairs, and, therefore, oppress the poor laborer.

If the Christian Church fails to teach and help all nations and every creature in her association and works, she has failed to carry out the great commission which she received from the lips of the blessed Master. We should constantly be on the watch for strangers in our midst, in order that they may feel our social touch, and thus help to promote the kingdom of Christ.

If we would be true members of this great social system, set on foot by the Lord Christ, we must not be selfish, but give our lives in humble services and continued sacrifices for others.

When this is agreed upon by the Christian Church as a whole, the religion of our Christ will cover the earth as the waters cover the face of the great deep. Then there will be saved more souls, more bodies, more homes, more communities, more States, and more nations; and this world will be lifted out of itself and made to swing nearer to our blessed Master.

Then, and not until then, will we realize that we are moving toward a perfect society and ultimately toward a perfect universe, which was in the eternal purpose of God.

THE PRESENT STATUS OF THE NEGRO MINISTRY.

By Rev. J. W. Moultrie.

II. The Negro Ministry needs a full display of common sense.

Dr. Shedd defines common sense to be that "innate sagacity of the understanding which detects truth by a sort of instinct." Prof. Stowe, of Andover, says: "It is the ability to see things as they are, and to do things as they ought to be done." I would add, it is to do or say the best possible thing under the present circumstances.

The President of a great Theological Seminary used to put this question to every applicant: "Young man, if you need learning, we are here to give it to you; if you want grace, we can tell you where to get it; but if you lack common sense, may God have mercy on you."

Bishop Fowler said, in his great speech to a class of candidates for admission in the South Carolina Conference, "Young men, of the two things common sense or religion, use common sense, for then it will teach you to get religion and you will have both. Whilst religion without common sense would cause you to throw away religion and you will have neither."

Common sense is in demand in every avenue of life and work, but in the Negro Ministry it is especially needed. No minister can preach and get eloquent without it, for fools can persuade none but fools. Nothing is more abhorable or disgraceful than an eloquent ignoramus, a fool in the pulpit. Nothing hurts the ministry

much more than grandiloquence. words, words, words; sound, sound, sound; mourn, mourn, mourn; perspiration for inspiration, enthusiasm expressed for enthusiasm suppressed. This preaching was wholly excusable on the plantation mission and in the unwelcome churches just after the war, but common sense to-day, teaches that class of ministers to quit the ranks. The message of salvation to a perishing world is not within the province of a fool or a man who abstains from the fullest exercise of common sense. Eloquence, brother ministers, is not sound and gestures and sweat; it is truth and thought and feeling. Blessed trinity! all aglow—all afire! Get in the middle of an idea and explain it and tell it and feel it deeply and impress on your hearers to believe it. Don't aim at eloquence, aim in bringing the truth home to the hearts and consciences of the people. There was a time in the Negro Ministry when the "man of sound" swept everything before him, and it is so now, sorry to say, in many places; but that class of ministers is losing grip on the masses. College and schools are sending forth teachers and good citizens into the cities to labor, and in the country to farm intelligently. They have learned how to hear the gospel. Oh, for more hearers! The people cry and shout before you on Sunday, but listen to them on Monday and Tuesday. The children, too, know your mistakes and tell them to their parents and they are heard. Common sense teaches us, if we have nothing to say, say nothing. If we have something to say—say it with our whole hearts.

The Negro minister needs it equally as much in his pastoral labors. There are so many evil plottings and mischief working and jealousies, and strife until visiting the people requires forethought, prudence, wisdom, common sense. The injunction in the Discipline "to visit from house to house" is sometimes an unpleasant duty when the exigencies of our work have received full consideration. John Wesley said: "Though a man preach like an angel, he will neither collect nor preserve the society which is collected, without visiting from house to house." It is our duty then to visit the people and feel a pastor's care towards them, but common sense teaches us to "be careful." Visit all the people under our watchcare, not too often—not too long. Be the pastor to the flock. Let the people see that we are interested in them and their welfare. Remember interest begets interest, just as heat begets heat.

Common sense teaches us not to stand on the corner of the streets engaged in gossiping and fruitless conversation; to laze about the homes of the people, sleeping and "big eating" to please the foolish fancies of some, simply because of the precedents of some "two for five-cent preacher." Be the preacher in the pulpit and the pastor in the homes, strengthening the people, sympathizing with them in their misfortunes, feeling their burdens and losses, interesting their children in the future march of a noble life, and pointing their souls to the Lamb which was slain from the foundation of the world. Common sense—dear jewel! Be thou our watchword.

III. The Negro Ministry, in view of the advanced age and literature, must be unqualifiedly intelligent and preeminently spiritual.

Thorough preparation for the work of the ministry is absolutely essential to success. A Greek proverb says: "One finished man is worth a thousand ill-disciplined and unprepared ones." When Paul, after his conversion, was called to the ministry, he spent three years in Arabia, in the school of Hillel from the great teacher Gamaliel. A greater than Paul, Jesus Christ, spent thirty years of his life at his home in Nazareth making preparation for the three crowning years of his ministry. A French minister was heard to say that, given a life of ten years to preach, he would gladly spend nine, if need be, to make the tenth a crowning one.

There is no royal road to ministerial success without much learning. If a man would make himself a skillful mechanic, he goes to a teacher, labors for years, makes sacrifices and tries to master everything about mechanics. If another makes the medical profession his life work, he goes to the higher schools or seminaries, and spends three or four years in the persistent study of his work. If he would be a lawyer, then he

must read and study at some school, and pass examination before he can be licensed to practice before the courts and plead for human life; but the ministry, the most responsible undertaking of all, can be treated slightly. No preparation, no school, no training. Some pride their ignorance thus: "The letter killeth, but the spirit maketh alive." Yes, they say, the apostles were unlearned men, they studied no theology. How mistaken! Jesus taught them three years, and who could teach like him. Many lies have been told to apologize for our ignorance, but there is no excuse for any young man in the pulpit to-day who does not know his mother tongue, and the doctrines he tries to preach. All the literature of the past are at our feet; all the colleges and theological seminaries at our doors. Let us come to the fountain—drink and grow!

If we would have great preachers we must have great thinkers. There were the Church fathers—Clement, Ignatius, Justin Martyr, Origen, Cyprian, Eusebius, Chrysostom and Augustine—all of whom gave evidence of extensive learning. In the reformation period, Luther, Melancthon, Zwingli, Wycliff, Huss and Calvin, were all school men. The great preachers of the world, Bossert, Saurin, Barrow, South, Taylor, Edwards, Chalmers, Wesley, Whitefield, Robertson, Spurgeon, Brooks, Simpson and others, were men of master minds. Oh, for a learned and intelligent Negro Ministry! A little learning is dangerous. It swells the head, and fogs the truth. Did you say that the common, poor, ignorant Negroes cannot understand a deep preacher? If the water is clear, however deep, its depth is easily seen; but if it is cloudy, a shallow bottom becomes obscured. When the great Bishop Matthew Simpson preached a memorable sermon in Georgia, a little bare foot, poorly clad, boy, at its close, went forward and shook hands with him, saying: "I came here to hear a big sermon from a big preacher, but, Bishop, I understood every word you said." The sainted Bishop treasured this as the highest complement he received in his ministry.

If the Negro Ministry must hold its grip on this age and generation, then the standard of intelligence must be raised. How much easier it was for our fathers to preach and sinners to be converted than to-day. The simple truth is the church was the only place the people had to go, and everybody went. But to-day a hundred places and objects are in their view and they go where their wants are best supplied.

This is a restless, fastidious age, and to prove equal to its demands, the minister must have some ability to hold his own against the rising tide of error, skepticism and delusion.

The spiritual preparation must not be forgotten. It takes preeminence over any other attainment. It is the essential requisite for ministerial success. No amount of learning can take the place of a religious nature, a spiritually minded man. Great learning may make a young man a secular orator, but it cannot make him a preacher without the Spirit. A full head and a warm heart should be our possession. The first is relative, the second is absolute. The first is important, the second is a "sine qua non" (without which nothing can be).

Of course, the minister must be a converted man, called of God to preach the gospel—his heart burning for the salvation of immortal souls, his life consecrated to this one work, and his experience "for me to live is Christ."

The minister must be a holy man, a spiritual man. Robt. Hall's power as a minister was not merely that he had the eloquence of an orator, the fancy of a poet, and the learning of a Barrow, but that he had the piety of a saint.

What we need to-day is more men who travail for souls in tears and prayers. Whatever his intelligence, he must own strong faith, true spirituality and deep earnestness. Like Stephen, full of faith and the Holy Ghost. We need stronger, abler, better preachers, even if they must be fewer.

Blacksburg, S. C.

(To be continued.)

In Germany, the census is taken every five years.—Ex.

HEAR THE EASTER BELLS!

(Send money at once to Dr. Homer Eaton, No. 150 Fifth Avenue, New York. The Society needs it).

J. T. Martin, P. C., Opelika, Ala.: Easter was a grand affair with us. The program was carried out to the letter. Collection, \$2.60.

P. Blue, P. C., Summit, Miss.: Our Easter service was carried out in good style and the people were well entertained. Collection, \$6.00.

N. H. Williams, P. C., Macon, Miss.: Easter was observed by both church and Sunday-school. Good audience and people spiritually benefitted. Collection, \$20.00.

S. H. Wallace, Supt., ———, Miss.: A glorious day, finely rendered programme and excellent music, with Miss Bertha Howard at the organ. Collection, \$10.25.

E. H. Clark, P. C., Whitehall, La.: Easter service at St. James church was grand. "The Stone Rolled Away," was appreciated by all. Collection \$3.00. Sent to the treasurer.

John Shedrich, Melville, La.: Our Sunday-school is up with the times. Fine program, splendid decoration and good collection. Brethren will renew for the paper shortly.

J. H. Ryland, Manchac, La.: Easter service was observed by one hundred and twenty young people who took part. Collection \$5.00.

W. S. Cook, Jackson, La.: Our pastor preached a grand sermon Good Friday. Preached again on Sunday to crowded houses, and wound up with a marriage. Good collection.

R. Sewell, P. C., Columbus, Miss.: Easter service carried out to the letter; a grand day. Supt. J. J. York understands his business. Mrs. Lula Roberts was organist. Collection \$33.78.

M. B. Hoges, Adairsville, Ga.: Easter day's service made all our hearts glad. Learned much about missions. Our school numbers only 25, but we raised \$10.50.

John Davis, P. C., Island, S. C.: Our Easter Sunday collection was \$2.20; the Sunday-school raised \$1.50.

T. P. Page, Supt., Lake City, Fla.: Easter was a great feast to our souls. Program carried out to the letter. Many distinguished visitors. Rev. S. L. Deas, of South Carolina, addressed the school. Collection \$2.70.

S. A. Stripling, Gainesville, Ga.: Easter service was a delight, the weather was excellent. Supt. Quillian had charge of the exercises. Had Easter sermon at night; total collection \$23.00.

R. N. Jones, P. C., Handsboro, Miss.: Easter services were well carried out; praise is due D. R. Bently and teachers. Collection \$6.75.

W. McNeil, P. C.: Easter observed by the pastor and superintendent; raised \$9.00 for missions.

Alice M. Robinson, Crystal Springs, Miss.: Easter service was celebrated up to the times. Pastor preached an edifying sermon and program carried out to the letter. Collection \$7.10.

W. H. Jackson, P. C., Huntsville, Tex.: Easter was a glorious day for benevolence. Six tribes and the Sunday-school raised a total of \$147.68, which is \$40.68 more than our whole benevolent assessment.

C. E. Alexander, P. C., Memphis, Tenn.: Easter was certainly a high day at Centenary. The program was carried out to perfection. All praise to Dr. Sadie Patten, missionary president. Collection \$44.00; total to date \$63.00.

N. Cannon, P. C., Edwards, Miss.: The program was carried out to the delight of the Sunday-school and congregation. Collection \$6.25.

E. Knott, P. C., Athens, Tenn.: Easter exercises were well carried out; had a crowded house all day. The children did well with their envelopes for the missionary cause.

Willie Betts, Flatonia, Tex.: Sunday was a glorious day with us. The sermon by the pastor was plain and touching. The program was rendered at night. Collection \$6.05. We are coming slowly, but surely.

L. L. Allen, P. C., Tuscaloosa, Ala.: Our revival closed with twenty conversions. Easter service took place at night. All said it was grand.

Raised for missions \$2.24. I send one subscriber for the paper.

Mary Jamison Ross, Forest, Miss.: Our program was carried out to a "finish." Rev. White, the pastor, did not fail to impress what the old church is doing and how greatly all need to help. The program was impressive and the people actually shouted. I am going to help get an organ. I wish a thousand subscribers to the dear Southwestern. Collection \$6.00.

L. D. Williams, P. C., Selma, Ala.: Our Easter program was delightfully rendered. Music by Miss Mary Calhoun. Collection \$4.00.

J. M. Evans, Bastrop, La.: The program "Good Tidings" left impression that will last through life. Pastor's address on missions was able. Total collection \$15.00.

I. C. Clemmons, P. C., Natchitoches, La.: The pastor lectured on the history of the Easter egg and its relation to Easter. Program was rendered at 3 p. m., and was very impressive. The church was crowded to overflowing. Collection \$7.00.

James E. Harrison, Pleasant Hill, La.: Our Easter services were indeed a success. Easter sermon was preached by Revs. William Harrison and John Sparks. The collection was forwarded to the Society.

P. R. Crump, Hickory, Miss.: Easter was a great day. We rode eight miles to Newton, where at 11 a. m., the program was well rendered. Paid for missions \$7.00. We then left for Hickory, where we met the Sunday-school at 4 p. m. They carried out the program and all were pleased. Collection \$6.00. Total for missions \$13.00. We are working for the Southwestern all along the line.

S. C. Crandall, P. C., Love Lacey, Ga.: We observed Easter, and raised \$8.00 for missions.

A. H. Banks, Algiers, La.: Easter service was carried out to the letter. Much credit is due Bro. L. A. Gant, Mrs. Turner and Mrs. Wheeler. Collection \$17.00.

H. Roundtree, P. C., Meadville, Miss.: We observed Easter in good style. Program consisted in speaking and singing; collection \$11.

J. C. Hibbler, P. C., Meridian, Miss.: Our Easter services were good; church was beautifully decorated and program excellently rendered. Prof. Brooks, Supt. and Mrs. J. L. Wilson, organist gave satisfaction. Collected for benevolence \$52.54; for pastor \$10.00. Children baptized 14.

Rev. Sanford, P. C., Wharton, Texas: Easter was celebrated by the execution of an appropriate program and an address by the pastor. Collection \$2.75.

J. J. Obce, Pineville, La.: Easter was grandly observed by the use of the program; collection taken and forwarded to treasurer.

T. Larkins, Lake Charles, La.: Our Easter program was well rendered. Mrs. Mary E. Holmes, the Supt., managed the service well. Miss M. Smith of Franklin, La., presided at the organ. Prof. Jones made a good speech. Collection \$5.00.

N. R. Clay, P. C., Okolona, Miss.: Easter was duly observed by the Methodists of this place. "The Stone Rolled Away" was well carried out, and supplemented by songs and recitations. Collection for the day \$16.35.

F. L. B., Maysville, S. C.: Easter was a red letter day with us. The rendering of the program was a grand spiritual, and intellectual treat. Maysville is on the boom.

Aaron Tylor, P. C., Clarksville, Tex.: Easter was successfully observed, and children acquitted themselves well. Church was crowded. Collection \$35.00, of which \$25.00 was for missions. Banker Cheatham gave me \$2.50 for missions.

W. H. Smith, P. C., Pearlington, Miss.: The program was observed to the letter. The exercises were in charge of Miss C. L. Daniels. A grand sermon was preached by the Rev. Howels of the Church South. Collection \$7.00.

S. H. Gary, P. C., Culloden, Ga.: A grand day, and the program fully executed. Though we are without a house of worship, we keep in line. Collection \$4.00. We are also trying to raise money for our new brick building.

EDUCATIONAL.

In last week's issue, a typographical error caused us to give the name of the Superintendent of the Adline Smith Home, at Little Rock, Miss Hilda M. Smith instead of Miss Hilda M. Nay Smith.

The following lavish benefactions for education are quoted from an article by George Hies in the current number of *The Century*. The building and grounds of Girard College and its endowment of \$15,000,000 were the gifts of one man, Stephen Girard. Johns Hopkins gave \$3,500,000 to found the university in Baltimore which bears his name. In October, 1895, Mr. John D. Rockefeller offered the University of Chicago \$2,000,000, in addition to his previous gifts, on condition that an equal sum should be given to it by 1900. This offer has already brought forth a gift of \$1,025,000 from Miss Helen Culver of Chicago. About thirty years ago Ezra Cornell gave \$500,000 toward the founding of Cornell University, and afterward added \$170,000. His example has been followed by the Hon. Henry W. Sage, who has contributed \$1,171,000 to the university. Columbia University has recently had its future usefulness insured by gifts from wealthy friends—\$350,000 for the Natural Science Building from W. C. Schermerhorn, \$1,000,000 for the Library Building from the president, Seth Low; \$400,000 for a hall from the members of the Vanderbilt family. Pratt Institute, in Brooklyn, represents a total gift of \$4,000,000 from Charles Pratt. The Drexel Institute in Philadelphia, modeled upon the Pratt Institute, was founded and equipped by the wealth of Anthony J. Drexel. The New York Trade Schools cost their founder, the late Col. R. T. Auchmuty about \$425,000. Mr. J. Pierpont Morgan gave \$500,000 as an endowment to them.—Independent.

Mrs. Stanford announced that she had made a deed of gift to the Leland Stanford University, to take effect at her death, of the fine Stanford mansion, on Nob Hill, San Francisco, with all its furnishings, paintings and other art works, the whole valued at \$1,000,000. The house is the finest ever built in California; for, though it is constructed of wood, each room was decorated by an expert and furnished in appropriate style. The rooms and the large gallery are filled with choice pictures and bric-a-brac, which Senator Stanford gathered in many trips to Europe. The house and lot are estimated to be worth \$250,000, and the furnishings \$750,000.—Independent.

IN PUBLIC SCHOOLS OF NEW YORK.

Dr. A. Blauvelt, chief of the Health Board staff of medical inspectors, New York City, has reported the work accomplished by the 150 new medical inspectors in a single day. They examined 2,565 schoolboys and 1,690 girls. They found three cases of measles, fourteen of diphtheria; one of scarlet fever, three of mumps, thirty-five contagious eye diseases, fifty-five of parasitic diseases of the head, twelve parasitic diseases of the body, eight cases of chicken pox, and eight cases of skin diseases. Each of these cases was isolated at the home of the patient, and will be carefully looked after until the danger of infection is passed.—Independent.

The Regents of the University of New York are evidently determined that all degrees conferred in the State shall stand for actual achievements in study or research. They are also endeavoring to restore the old significance to the word college. To this end they have decided that business colleges shall change their title to business schools. They never ought to have been called colleges.—Ex.

No doubt all good citizens appreciate the stand taken by Sheriff Rees of the Parish of St. Martin in dispersing the mob that had assembled at Cade to carry out their threat of driving off, and burning the homes of certain Negroes with whom one or two of the mob had had some difficulty. We are certainly glad to note how bravely the *Weekly Messenger* of St. Martinsville stands up for the law and order.

RESOLUTIONS.

The Preacher's Meeting of Washington City, of the Washington Conference, Methodist Episcopal Church, at its regular session, held April 5th, 1897, adopted the following resolutions:

Whereas—It has seemed wise in the judgment of Rev. Bishop John P. Newman, D. D., LL. D., to transfer the Rev. W. H. Brooks, ex-Presiding Elder of the Washington District, from the Washington Conference, to the New York Conference, and appoint him pastor of St. Mark's M. E. church, New York City; and—

Whereas, said transfer of our brother will cause a separation of personal fellowship, companionship, association and able leadership, which made him dear and valuable to us in these relations of life, such, as in a sense we deeply regret his removal. And—

Whereas, the Rev. W. H. Brooks has accepted said transfer in conformity to the law and polity of our church, as a faithful steward and minister of the gospel, notwithstanding it pains him to part with us, yet that he may do the will of the Divine Master and heed the voice of the church thus calling him to an important field of labor, and a wide sphere of usefulness. Therefore resolved—

1. That we, the members of the Washington Preachers' Meeting of the Washington Conference, hereby express the sense of the loss, that we realize at the departure of our brother from us; feeling that we shall miss his personal presence, his counsel, his leadership, which we have shared in such large measure, and to the accomplishment of blessed and lasting results.

2. That we recognize in our brother the best type of Christian manhood, acquired scholarship, varied and effectual gifts as a minister of our church; an able and successful preacher of the blessed gospel of Christ, well informed in the history and polity of the church, thoroughly identifying himself with every department of the work of the church; a successful and just administrator of the Discipline, filling his office worthily and well; a lover of the old and young under his care in every place; a brother, a true yoke fellow, a friend; one who, by his tireless zeal, energy, push, pluck, faithfulness and devotion, is justly worthy to be entitled a true Gospel minister, a representative of the race, a man.

5. To the young men of the race, we recommend the exampled life and faithful character of our brother, Rev. W. H. Brooks, for emulation, for he has won for himself the confidence and esteem of the church and his people.

4. We do assure our dear brother that his name and the memory of his associations will ever be dear to us, as his colleagues in the ministry of Christ; and that whenever he shall visit us or return to our Conference, we will accord him a hearty welcome.

5. We congratulate our brother on the call he has received to labor in another field, and we shall follow him with our prayer to the Father of our spirits, that his labors may be eminently crowned with success.

W. H. Gaines, President.

J. W. Galloway, Secretary.

Committee: I. L. Thomas, Noble Watkins, E. W. S. Peck.

Brethren, we dare you to keep up the present rate of speed in sending in subscribers.

A passenger train on the Louisville and Nashville Railway, between Mobile and Montgomery, Ala., went through a trestle last week. The engineer and colored fireman were badly scalded from which the engineer died shortly after. Several passengers were injured, but none killed.

The water of the Mississippi river is still rising in front of the city up to the time we write this, Monday morning, and the authorities are making a hard fight to prevent its breaking the levee. It is not thought it would endanger life so much, should it break, but would greatly retard business, and cause no little inconvenience and suffering.

Mrs. McKinley, the President's mother, passed her eighty-eighth birthday last Thursday, the 22nd inst.

WOMAN'S DOMINION.

Mrs. Malaprop and Queen Elizabeth were talking.

"I was surprised to see so many of those doggies of Venice at your deception last night, my dear Queen," said Mrs. Malaprop.

"Why?" asked her Majesty. "The doges are all fine men."

"True," said Mrs. Malaprop; "but I consumed they'd naturally be entered for prizes at the inhibition."—Harper's Bazar.

THE WORK OF A DEVOTED YOUNG WOMAN OF THE CHURCH.

I will give you a few words from another of my missionary sisters.

Dear Sister L. P. Brown; I hope you will not forget to tell others what a great blessing you and your Home Missionary Society have been to me in my home. My husband and I think and talk about the comfort and happiness we now have with each other, because we have given up the use of liquor entirely. We sold liquor on the sly for eight years. (Keeper of blind tiger).

Glory to God and the Lamb forever; my family and I have been saved from a drunkard's hell, through your influence. We now read our Bible night and morning and have our prayer, and we always pray for you. God has helped me so much among my neighbors. I now belong to the Home Missionary Society. I have gained ten more souls for Christ.

SAVED FROM STRONG DRINK.

Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and sin which doth so easily beset us, and let us run with patience the race set before us; looking unto Jesus, the author and perfecter of our faith.—Bible.

Beloved friends, you will be glad to know that we have women and men on the Brookhaven District who have good sense enough to see that dipping snuff or using tobacco in any form is a weight, and that they also have religion enough to lay it aside. They have also learned that beer and liquors of all kinds do not help them run the race of life, but hinder them, therefore those weights are laid aside. Bad temper, tattling and foolish talking, idleness and many other weights have been laid aside. Come join the Woman's Home Missionary Society and learn how to lay aside weights.

A poor woman came to my missionary meeting two weeks ago. She was a stranger to me, but she introduced herself by saying, "Is this the place where I can be cured from the use of whiskey?" Yes, I answered, I cannot cure you, but I can direct you to one who can. "I heard that I could be cured here," continued she earnestly. "I have tried so hard to quit the use of whiskey for twelve years, but could not; I will be so glad if you can help me." You have come to the right place, I said as I led her into the church where the other sisters were busy with their Bibles. I introduced the new sister, and she told her errand in tears. It was a strange thing to find a woman so deeply grieved because of this degrading habit that had clung to her for twelve years. Some of my sisters had already given up the use of liquor in every form, and they gathered around her, telling of God's great power to save from sin.

We knelt and prayed as we often do; God heard our prayers; our sister was comforted. God has taken away from her the taste for liquor and now she is a member of the Home Missionary Society.

This week, another one of my missionary sisters handed me a letter containing these words: "Dear Sister L. P. Brown: I am delivered from that destructive habit of drinking liquor, for which I thank God. I caught your idea that I was expected to encourage others to give up wrong habits, therefore I have succeeded in getting eight others to give up the use of liquor, and they too have joined the Home Mission. God has helped me to go on with this good work. We have our family prayer, morning and evening. We expect to take the Advocate in a few weeks. Miss L. P. Brown.

Brookhaven, Miss.

MR. BEECHER SOLD SLAVES IN HIS PULPIT.

Just previous to her death, Mrs. Beecher had been contributing some very interesting articles to the Ladies' Home Journal. The following is from one of the most interesting. The article appeared in the December number.

In 1847 Mr. Beecher became the pastor of Plymouth Church, Brooklyn, and in his inaugural sermon he frankly stated the position that he intended to hold in opposition to human slavery. The majority of the church members agreed with him, but the majority of the people of New York and Brooklyn were Southern sympathizers. Of the realities of slavery they knew nothing; they regarded it sentimentally as a patriarchal institution that had come down from Biblical times, and that gave the Southern people ample leisure to develop into charming ladies and eloquent politicians. Mr. Beecher came to open the eyes and arouse the consciences of these sentimentalists, and he encountered as bitter an opposition as that which he had faced in Cincinnati. He was abused as a negro-worshiper; he was threatened with personal violence; a mob was formed in New York to tear down the church in which he preached. I have known him, in response to my entreaties to be careful, to walk in the middle of the streets of Brooklyn, with his hand on the revolver in his pocket, lest he should be suddenly attacked. Letters announcing the dispatch of infernal machines to our house were often received—in fact, they averaged one or two per week. I remember that one day an immense box came by express after the receipt of such a letter. I was afraid to open it, and equally afraid that Mr. Beecher, who never knew fear, would open it as soon as he returned home; so I sent for a policeman, and, after being thoroughly soaked, the box was found to contain a life-size negro doll.

A Slave Auction in Plymouth Pulpit.

Amid these excitements Mr. Beecher conceived the idea of giving to the people, who now packed his church to hear him preach, an object-lesson in Southern slavery, as he had seen it in Kentucky and as it had been described to him by fugitives. Appeals were often made to him to contribute to funds to purchase the freedom of men and women who were being dragged back to serfdom and dishonor, and his idea was that he would sell one of these slaves in Plymouth Church, so that everybody could see what slave-dealing really meant, and might be stirred to help to pay for the liberation of the victims of a system that was sanctioned by the American law, but condemned by the law of God. After a preliminary and very successful experiment in the New York Tabernacle, the first slave auction in Plymouth Church was held on June 1, 1856.

That Sunday morning was a memorable one. Mr. Beecher's intention had been noised abroad, and at eight o'clock people began gathering by hundreds in front of the church, although the doors were not opened until ten and service did not begin until ten-thirty o'clock. When ten o'clock came the streets on both sides of the church were literally jammed with people, and carriages were compelled to discharge their occupants nearly a block distant. When Mr. Beecher and I arrived at the church, entrance seemed almost impossible, and for fifteen or twenty minutes several policemen were kept busy making a passageway for us through the crowd so that we could reach the doors. The church was densely crowded; every available foot of space was occupied, and thousands were outside unable to gain admission. When Mr. Beecher appeared on the platform a deathlike stillness fell upon the entire auditorium.

For a few moments Mr. Beecher surveyed the wonderful assemblage before him, and then, closing his eyes in prayer for a single minute, he arose. Every one of that congregation was instantly the embodiment of expectancy. He began the service by reading the beautiful Scriptural story of the man who was cured of a withered hand, especially emphasizing Christ's question, "Is it lawful to do good on the Sabbath Day or to do evil, to save life or to kill?" Then he said: "About two weeks ago I had a letter from Washington, informing me that a young woman had

been sold by her own father to be sent down South—for what purpose you can imagine when you see her. She was bought by a slave-trader for twelve hundred dollars, and he has offered to give you the opportunity of purchasing her freedom. She has given her word of honor to return to Richmond if the money be not raised, and, slave though she be called, she is a woman who will keep her word. Now, Sarah, come up here so that all may see you."

Money and Jewelry for A Slave's Freedom.

The solemn, impressive silence of that vast Plymouth assemblage was absolutely painful as a young woman slowly ascended the stairs leading to the pulpit and sank into a chair by Mr. Beecher's side. Instantly assuming the look and manner of a slave auctioneer he called for bids. "Look," he exclaimed, "at this marketable commodity—human flesh and blood, like yourselves. You see the white blood of her father in her regular features and high, thoughtful brow. Who bids? You will have to pay extra for that white blood, because it is supposed to give intelligence. Stand up, Sarah! Now, look at her trim figure and her wavy hair!—how much do you bid for them? She is sound in mind and limb—I'll warrant her! Who bids? Her feet and hands—hold them out, Sarah!—are small and finely formed. What do you bid for her? She is a Christian woman—I mean, a praying nigger—and that makes her more valuable, because it insures her docility and obedience to your wishes. 'Servants, obey your masters,' you know. Well, she believes in that doctrine. How much for her? Will you allow this praying woman to be sent back to Richmond to meet the fate for which her father sold her? If not, who bids?"

Who bids?" The impression produced by these words is indescribable. As every word rang out in Mr. Beecher's clear voice it seemed to enter into the heart of each of his hearers. Every eye was fixed upon the slave woman on the platform. Mr. Beecher once told Mr. Robert Bonner that, if he had not been a preacher, he would have been an actor, and his acting as the auctioneer was perfect. His mellow voice was transformed into hard, rasping tones; he glared at the girl and at the audience as if all he cared about was the money that she might bring. The people almost held their breath from excitement as Mr. Beecher proceeded:

"Come now! We are selling this woman, you know, and a fine specimen she is, too. Look at her. See for yourselves. Don't you want her? Now, then, pass the baskets and let us see."

The suggestion was made none too soon. The congregation was wrought up to the very highest pitch. Tears of pity and indignation streamed from eyes unused to weeping. Women became hysterical; men were almost beside themselves. Some one near the pulpit stepped forward and laid a bank note at Mr. Beecher's feet.

"Good," cried Mr. Beecher. "The first; now then!"

For a half hour money was heaped into the contribution boxes, while those to whom the basket seemed too slow in coming threw coin and banknotes upon the pulpit. Women took off their jewelry and put it in the baskets. Rings, bracelets, brooches piled one upon the other. Men unfastened their watches and handed them to the ushers. Above all the bustle and confusion of the remarkable scene Mr. Beecher's powerful voice rang out:

"Shall this woman go back to Richmond, or be free?"

"Free!" said several men, as they emptied their pockets into the collection baskets.

"In the Name of Christ, How Much Do You Bid?"

"In the name of Christ, men and women, how much do you bid?"

Just at this point, when the scene was becoming hysterical in its intensity, Mr. Louis Tappen rose and shouted above the din:

"Mr. Beecher, there need be no more anxiety, as several gentlemen have agreed to make up the deficiency, no matter what it may be."

"Then, Sarah, you are free!" cried Mr. Beecher, turning to the girl beside him.

This statement inspired the almost frenzied audience to wildest demonstrations of enthusiasm.

The applause, mingled with exclamations of praise and prayer, fairly shook the walls of the great church. The assemblage lost control of itself in the exultation over its great triumph, and quiet was not restored for several minutes until Mr. Beecher raised his hand for silence. Obedience to his gesture was instantaneous. Then in his usual, mellow voice he fervently exclaimed:

"God bless Plymouth Church! When the ancient Jews went up to their solemn feasts they made the mountains round about Jerusalem ring with their shouts. I do not approve of unholy applause in the House of God; but, when a good deed is well done, it cannot be wrong to give an outward expression to our joy."

The collection left no deficiency to be made up. All of the twelve hundred dollars had been given for the purchase of Sarah's freedom, and there was money enough besides to buy for her a little home at Peekskill, New York, where she raised fowls and sold eggs and butter. Only two years ago I heard from her while she was visiting my daughter, Mrs. Scoville, at Stamford, Connecticut, and she was then well and happy.

Other slaves were sold by Mr. Beecher in Plymouth Church, and it is a proud record that not one had to be sent back to the slave-traders. "I was glad by this means," said Mr. Beecher, "to arouse public feeling against the abomination of slavery, which I hate with an unutterable hatred."

In Columbia, S. C., the wardens of a church, situated next door to the jail, asked the Governor that the execution be stayed in the case of a Negro, condemned to be hanged there on Good Friday, on the ground that the execution would disturb the service. This was granted. He was held for burning a store in which he said he knew there was a man. The following clipping will show the result of staying the execution:

"This week the press of the States protested against the execution, holding that too many white men received lighter sentences for murder. Yesterday a delegation from Georgetown called on Governor Ellerbe to urge the law be permitted to take its course. In an interview, it was admitted that Myer's confession was made when men had a rope around his neck. On the strength of this, the Governor has commuted the sentence to imprisonment. Good Friday saved Myer's life."

THE CHURCH.

The Church is the greatest thing in the world. It has of necessity its earthly side. It does not dwell among the clouds nor anchor itself on the sea. It belongs to the world and is the light thereof. It elevates whatever it touches. It carries intelligence, refinement, social order, beneficent government, and every material good wherever it goes. Real estate is more valuable where the Church exists, homes are more comfortable, sanitary conditions are better, capital is more sympathetic, labor is more fully requited, and the life is more extended. The Church is also a pledge of protection to person, property, reputation, freedom of conscience, privilege of worship, and the pursuit of happiness. Its spiritual benefits are incalculably great. If the Church were withdrawn from the world, barbarism and all its attendant evils would soon follow, life would prove a continued curse, sin would hold high carnival in every land, and our earth would be the antechamber of perdition.—Methodist Herald.

The railway commissioners of Massachusetts have stopped Sunday excursions. What a blessing to mankind if such a law could become general in every state and territory in this country.

Dr. John Henry Barrows, in his series of lectures recently delivered in India, corrected some false impressions made by the Parliament of Religions. Some of the Hindoos were much surprised that he was not apologetic in presenting Christianity.—Ex.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, May 9, 1897.

PAUL PREACHING TO THE JEWS.

(Acts 13:26-39.)

Golden Text.—"Through this man is preached unto you forgiveness of sins." (Acts 13:38.)

When Paul and his company set sail from Paphos, the scene of our last lesson, they came to Perga in Pamphylia. There John Mark departed from them and returned to Jerusalem. It was no doubt danger and hardship that caused him to abandon the work. He afterwards redeemed himself. From Perga they journeyed north about ninety miles to Antioch in Pisidia. This city, like the Antioch of Syria, was founded by Seleucus, and named after his father Antiochus. It stood on the great highway leading from Ephesus in the west, to the Syrian Gates in the east. It was a city where retired Roman soldiers were rewarded with landed estates. Hence it resounded with Latin eloquence, and flared with Roman ensigns. Not many Jews dwelt there. They likely had but one synagogue. When the Sabbath came Paul and Barnabas entered this house of worship and took their seats with the people. The lessons read were probably the first chapter of Deuteronomy, and the first chapter of Isaiah. When the reading was completed, the ruler of the synagogue asked the missionaries if they had "any word of exhortation for the people." From Paul's sermon on this occasion we may learn the apostolic method of preaching to the Jews. The Christ is the theme of this discourse.

I. Before the coming of Jesus. (16-25). In the ages passed God made choice of their fathers, Abraham, Isaac, and Jacob. He stood by their descendants in Egypt, and finally led them forth with a "high arm," or with great power. For about forty years "suffered he their manners," or "bore them as a nursing father," in the wilderness. He separated the Jordan and let them into Canaan. Subdued the seven nations that dwelt in that land, and divided the country among his chosen people. "He gave them their land for an inheritance, for about 450 years; and after these things he gave them judges until Samuel the Prophet." (R. V.) The 450 years refers to the inheritance, and not to the judgeship. It began with the birth of Isaac and closed with the death of Joshua the prophet, they were under judges. They desired a king, and God gave them Saul, the son of Kish. He did wickedly, and the Lord put David on the throne. This son of Jesse was in his general life a man after God's own heart. Of David's seed Jehovah, "according to his promise, raised unto Israel a Saviour." This promise likely refers to the promise God made to David when he said: "I will set up thy seed after thee, and will establish his kingdom." It was made first to Adam, renewed to Noah, Abraham, Isaac, Jacob and David. It was this promise that constrained the Lord to stand by the children of Israel. The promised Messiah is the leading thought of the Old Testament.

2. Jesus was the subject of John's preaching. The time was before the coming of the anointed. The Christ was in their midst, but they knew him not. John had likely been preaching six or eight months before Jesus was baptised. Soon after he had administered this rite to our Saviour, he was cast into prison. His work was done. The Messiah had been introduced. The burden of John's preaching was "the baptism of repentance." John did not remit sins, neither did he baptise for the remission of sins, but he preached the "baptism of repentance" for the remission of sins. He told the people of some great Person that was coming, exhorted them to believe in Him, and he would baptise them with the Holy Spirit, and with fire. The theme of John's preaching was not repentance or baptism, but salvation through Christ.

II. After the coming of Jesus. (26-41). His

life. Paul did not begin his discourse with the birth, childhood, baptism, and early ministerial life of our Saviour. It is likely not one of the gospels was at this time written. Yet he had, no doubt, through the apostles and others, learned much of the Christ. His teachings and miracles were before the people, and had for fifteen years been a subject of discourse.

2. His death. This is one of the saddest events of all the Bible. His betrayal by Judas, his arrest in the silent hours of the night, his dissection by his friends, his sham trial both Jewish and Roman, his bitter scourging, and his shameful death on the cross, were all hard to endure. This was done because they did not know him, neither did they understand the voice of their prophets which were read in their synagogues every Sabbath day. Jesus died the just for the unjust.

3. His burial. When it was known that Jesus was dead, Joseph of Arimathea, a just and good man, went boldly to Pilate and begged his body. He, assisted by Nicodemus, took it down from the cross, wrapped it in a linen shroud, laid it in his own new tomb, rolled a great stone over the entrance, and went his way. Enemies sealed the stone with the Roman stamp, and stationed a guard about the tomb.

4. His resurrection. On the morning of the third day there was an earthquake. An angel descended from heaven, rolled back the stone and sat upon it. Jesus arose, removed the napkin from his face and the winding sheet of death from his body, folded and laid them aside, and walked forth from the tomb. In this, the greatest of all miracles, death was robbed of his sting, and the grave of his victory. It was a fulfillment of prophecy.

5. Ascension. Jesus remained on earth forty days after his resurrection. During this period he revealed himself "at sundry times, and in divers manners," to those who "came up with him from Galilee." He was then received up into glory.

6. Remission. (1.) Man is a sinner. There is a bend of his mind towards evil. This leads him to neglect duty, and to transgress law. (2.) The law, given by Moses, knows no mercy, but works death in every transgressor. (3.) But "through this man is preached unto you the forgiveness of sins." Not to every one, but to those only who believe in him. God forgives according to a plan.

When the recent British punitive expedition reached Benin City, West Africa, the Europeans were disturbed by evidences of a paganism horribly beyond description. Pits filled with dead and dying, victims to awful religious rites, and corpses in the streets, were among the ghastly sights the men had to face. One single mile of the road was strewn with sixty human sacrifices, while corpses were found in every house. The compound was steeped in blood, and the sights that the troops witnessed were so loathsome that they are too horrible for words. There is an astonishing, grotesque contrast between this barbarous degradation and the evidences of civilization which were met with on every hand, and which are shown in various ways. This was particularly noticeable in the structure of the houses, in the numerous earrings of considerable merit, in ivory and in ornamental work in bronze and brass. There is clear evidence of contact with Portuguese trading and colonizing in these regions some three centuries ago, and still greater interest has been excited by traces of a civilization much more ancient, and probably that of Egypt. King Duboar's compound was full of valuable antiquities, and would prove a splendid field for antiquaries.—Northwestern.

A statistician says more than 4,000,000,000 cigarettes were smoked in America last year, an increase of 323,687,340 over the record for 1895.—Ex.

Of the thirty-eight Sultans who have ruled the Ottoman Empire since the conquest of Constantinople by the Turks, thirty-four have died violent deaths.—Ex.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

Monthly Topic:—EVERYDAY WISDOM.

Sunday, May 2.

A SOFT ANSWER.

(Prov. 15:1.)

The parables in Proverbs that were studied last month were excellent ones and contained enough seed-thought to cause many to lay aside old habits and begin anew, by grasping after the things more profitable.

This month we study Everyday Wisdom as revealed to us through Proverbs.

How very essential it is that we get such wisdom! That we use it, that we show it:

Nothing has a more pleasant effect upon mankind than a soft answer. Without it many of our efforts in life are futile.

Then, how appropriate is this topic of "Everyday Wisdom."

Read the entire chapter. Is it not filled to overflowing with good and wholesome advice?

Will not these truths make any man a better creature if rightly applied?

Man's inner nature longs for the delicate and refined things of this life.

It was not the Divine plan that this earth, man and beast, should groan under the burdens and over the difficulties of life, yet aside from Divine help we may help each other rid ourselves by a soft answer.

Illustrations.

A loving and dutiful wife, always anxious as to your welfare and comforts when you are away from home, sits down, plans and arranges to make life pleasant and happy for you. She knows your likes and dislikes; tries to have the humble meal as palatable as possible. The table more shining and the little ones neat and tidy. How happy that wife feels. But if you come to the table grum and cross, find fault with the very things your money bought, and speak cross words to her, what a blow to her, how sad she feels. Instead of a loving kiss and a bright smile as a reward, she gets cruel words! How can peace and happiness dwell in that home? Can you expect that wife to love you when you have nothing but harsh and unkind words for her? What is there in such words to cheer and comfort her?

Try the soft answer! How easy to say, "I thank you kindly," "Many thanks," or "I appreciate it highly!"

The above is too often true of many a wife. Husband buys a pair of shoes or a dress or any other little article that he fancies she may appreciate or like. Instead of kind words and contentment with many thanks, she complains and frets because it is not the kind she would have.

Why not a soft answer, when he says, "My dear, don't you like it?" Why not answer kindly?

The little folks should speak kindly also. They will be old folks some day and unless they begin now when they get old they may seldom utter a kind word.

How many great men are heard to say to-day, "O, if I could only live my life over." For what? Because they see so many places where they could have made somebody happy, and themselves, too.

I had a school-mate so accustomed to answering roughly, that oftentimes he would reply to the teacher in a gruff manner.

How many like that kind of a boy? Not one! He hardly likes himself. We do not want him with us in any of the games; we shun him on the streets and thus his life is an unpleasant one, all because he does not know how to give a soft answer.

How many times do we store up mean words for some one, and are just waiting to meet him and let him have a broadside; when lo! we are met with a bright face and soft, kind words! Can you storm at such a person?

How soon all of your wicked devices vanish! You feel miserable. That person's life has charmed you. You resolve to be just like him. And why not be like him. He is happy. His life is full of sunshine. Every one loves him.

A soft answer is a great talisman. You may possess one.

A soft answer charms others, reforms others, makes others happy, cheers many a soul, brings joy, gives happiness and contentment, makes friends, keeps friends, conquers the tempter, and turns away wrath.

A soft answer is a mighty weapon for good, a sword of righteousness.

What a mighty change if all the world would, from this day on, resolve to utter nothing but soft answers.

Can you tell the number of souls that would weep for joy?

Will you try to give a soft answer for every harsh and cruel word spoken?

Hard to do! Why, of course it is, but

"Ask the Saviour to help you,
Comfort, strengthen and keep you,
He will carry you through."

We are preparing to give our Leaguers a rich banquet on Anniversary Day, May 16th. Special menu is being arranged.

On to Toronto! Are you going? Congratulations! Hope to meet you there.

What about the Southwestern?

Are you working for her?

No excuse now, unless it's that you are obliged to cut the leaves, in order to finish the article you are reading.

Send in more subscribers.

What about your Convention?

How's the President of the Mercy and Help Department??

Are you helping anybody?

What's the Social Department doing?

Be up and doing. Work now!

CLOSING SCENES IN THE LIFE OF BISHOP WILEY.

The Rocky Mountain Advocate of the 26th ult. is a Bishop Wiley number, from which we clip the following account of the Bishop's death, By Rev. S. Baldwin, D.D.:

It is well known that Bishop Wiley was a missionary in Foochow, China, from 1851 to 1854. After he became bishop he was put in charge of the work in China and in 1877 organized the Foochow conference. This visit to his old field was to him a great pleasure, and he expressed the hope that he might soon be assigned by the bishops to make another visit to the field. After the General Conference of 1884, he was again assigned by the bishops to make the episcopal visit to Japan and China. He was far from being in good health when he left the United States, and his ailment increased during the voyage across the Pacific, and during his visit to North China. He was so ill while there that he was earnestly urged by the brethren to return home and not undertake to finish the episcopal work in China. But he was very resolute to go on with his assigned duties, and seemed to have some premonition that he was to end his life, in his old mission field at Foochow.

In view of his physical weakness, it was arranged for the Central China Mission to meet him at Shanghai, and to hold the session in that city. At the close he was very much prostrated, but still insisted upon going on to Foochow. Upon entering the gate of Rev. N. J. Plumb's residence there, he exclaimed, "Home, my old home!" bearing in mind the fact that the house was built on the site occupied by the home which he had when a missionary there thirty years before.

He said to Mrs. Plumb, "I am sorry I am not coming to you as a guest, but as a patient to be cared for." One day he remarked, "I felt I must take this journey to visit my missions. I hoped to do that and visit my people in the South once more; then I have considered my work of forty years rounded up and finished."

He was unable to attend the session of the Conference, but hoped that when the candidates were ready for ordination he would be able to perform that service at his room.

When it was evident that he was near his end, a number of native members of the Conference called upon him, and as he repeated the word "give" several times, they asked, "Do you want us to give you anything?" He answered, "No." Then they asked, "Do you want to give us something?" And with considerable effort he repeated, "I do not want to give you anything; I only give you God's blessing. God bless you! God bless you! God bless you!—forever, forever, forever—Amen! Amen! Amen!" They then sang a verse of the hymn:

"Forever with the Lord;
Amen! So let it be."

And while they were singing he fell into a sweet sleep.

One day he remarked, "I have not been a joyous preacher or a joyous creature; but I have been a peaceful, happy, hopeful Christian. I am at peace with God and man." Again he said: "I believe in the Lord Jesus Christ as the Saviour of the world. I believe in the Apostle's Creed. I believe there is no redemption for the world except in the Lord Jesus Christ. I have lived a Christian for forty years and when I die I will die a Christian."

Once he said: "I want to go home to heaven; let me go." The words, "let me go" were the last he was heard to utter, and at ten minutes before four o'clock, Saturday afternoon, November 22, 1884, he quietly passed to his eternal home.

A beautiful monument, erected by Mrs. Wiley, marks his grave in the Mission cemetery at Foochow.

Mission Rooms, New York City.

OUR YOUNG FRIENDS

HOW JANE STRUGGLED WITH GRAMMAR.

Little Jane had been repeatedly reprov'd for doing violence to the moods and tenses and the verb "to be." She would say, "I be," instead of "I am," and for a time it seemed as if no one could prevent it. Finally, Aunt Kate made a rule not to answer an incorrect question, but to wait until it was corrected.

One day the two sat together, Aunt Kate busy with embroidery and little Jane over her dolls. Presently doll society became tedious, and the child's attention was attracted to the embroidery frame.

"Aunt Kate," said she, "please tell me what that is going to be."

But Aunt Kate was counting, and did not answer.

Fatal word "be!" It was her old enemy, and to it alone could the child ascribe the silence that followed.

"Aunt Kate," she persisted, with an honest attempt to correct her mistake, "please tell me what this is going to am."

Aunt Kate sat silently counting, though her lip curled with amusement.

Jane sighed, but made another patient effort. "Will you please tell me what this is going to are?"

Aunt Kate counted on, perhaps by this time actuated by a wicked desire to know what would come next.

The little girl gathered her energies for one last and great effort, and said, "Aunt Kate, what am that going to are?"—Young People's Paper.

QUESTIONS FOR YOUNG MEN.

If you have any ambition to bear yourself well, to succeed in life in all ways as well as in the financial way, which is commonly understood when "success" is mentioned, you must become aware of the fact that you cannot live any kind of life you may like for years and still have the highest character. It is the little incidents from day to day which makes a man's character, and perhaps the strongest of all these little incidents

are those which concern the treatment of women and girls by men and boys. The habit of being constantly with women sometimes cultivates the habit of paying little attention to them, of not recollecting that they are to be treated with never-failing courtesy. This is but a step in the direction leading to such incidents as one sees in Europe, where young brothers sit about the house in their uniforms paid for by their sister's sewing or teaching, and let these same sisters bring their shoes, or coats, or glasses of water, and what not. When we go to Germany and see this sort of thing, we acquire a contempt for the men of that race. They do not begin to equal the vigor, the manliness, the civilization, of our American men. And yet we must not behold the mote in our brother's eye unless we consider the beam in our own. We must not criticize others unless we can at least say, that our own men have a clear idea of their proper course in such a matter.

Furthermore, when we are dealing with the other sex it is wise to bear in mind that as you treat them, so are you building up character in yourself. If you do not bear in mind the courtesies of all kinds which are woman's due, you cannot retain for any length of time a pride in yourself, a satisfaction with your behavior, which is commonly called self-respect; and without self-respect you will have a hard time of it in the world.—Harper's Round Table.

"OLD ABE."

Old Abe, the famous Wisconsin war eagle, was captured in the spring of 1861 on Flambeau River, near the line between Ashland and Prince counties, by a Chippewa Indian chief named Sky. The bird was, when taken, about the size of a common chicken-hawk. The Indian traded the eagle to Daniel McCann of Eagle Point, Wis., for a bushel of corn, and Mr. McCann sold it to a Mr. Mills of Eau Claire for \$5.00. Mills presented the bird to Capt. J. E. Perkins, who was then organizing the Eighth Wisconsin regiment. The bird then began the most remarkable career that has ever been known to a member of the feathered tribe. At Madison, before the regiment left for the South, the eagle was given the name of Old Abe, in honor of President Lincoln. A perch was made for the bird, which was then carried at the side of the colors of Company C of the Eighth Wisconsin. At the siege of Corinth Old Abe sat on his perch as calm as though nothing was going on, an incident which is said to have caused the Confederate general to declare that he "would rather capture that bird than a whole brigade of Yankees."

Altogether Old Abe participated in thirty-eight battles and engagements. After the close of the war Barnum offered \$20,000 for the eagle, and a Western milliner offered \$25,000 in gold for him. During the last years of his life Old Abe was kept in a large cage in the historical department of the capitol building at Madison. He died on March 26, 1881. His body was turned over to a taxidermist, who fixed the bird up until he now looks as natural as he did in life. Over a million pictures of Old Abe have been sold, and a book telling of his wonderful career had a good sale for several years.—Epworth Herald.

A few days ago, the Supreme Court handed down a decision that means much to the railroads and the people of this whole country. It is to the effect that all railroad pools and combines are contrary to the interstate commerce law and the Federal anti-trust law.

This will close out railroad associations etc., organized between the different roads to control rates for the transportation, both of passengers and freight.

That King George, of Greece, who is now attracting the attention of the civilized world, and the Turks as well, reminds us to ask if all the gentlemen who bear that name and title, are interesting? It seems to us some one who was addressed after the same fashion made things interesting for this country in its infantile days. We really hope the present George may fair better.

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1. All business letters should be addressed to Eaton and Mains, and all communications intended for publication to the Editor.

2. In sending matters for publication write plainly on one side of the paper, and make your communication as short as the subject will allow.

3. In ordering the address of a subscription changed, give name of the old postoffice as well as the new.

4. When the Advocate does not arrive regularly, notify us by a postal card.

5. The date of your address-label shows to what time your subscription is paid.

6. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

Brethren, what do you think of fixing a "Southwestern Rally Day" between now and the first of July? We ought to have 1000 new subscribers before our next report goes in. Write me at once and suggest a day. I. B. Scott.

We acknowledge the receipt, through the secretary, of a copy of the printed journal of the South Carolina Conference. Secretary Middleton has done his work well.

We thank the Rev. S. A. Huger for a copy of the Florida Conference Minutes; the secretary has his matter well arranged, and if he had had a good printer, his work would show up to advantage.

Brother, if you knew that by purchasing a No. 2 copy book for 15 cents, and by copying carefully a half dozen or more lines daily, till finished; and then buy a No. 3, and go through it in the same way, you would be able to write so that this office could read your letters without sin; would you do so? Just try it, and you will help yourself and help our spiritual condition besides.

Dr. J. W. E. Bowen writes us that he has just heard from Prof. A. P. Camphor, Liberia, Africa, he is well and hard at work.

The service rendered by Dr. M. C. B. Mason, on behalf of the Freedman's Aid Society, at the New York, New York East, and one or two other great Eastern Conferences, is highly spoken of by some of our exchanges. We are glad also to note the fact that a number of the brethren have sent in some money on their subscriptions, as well as considerable raised by the children on his New Century Fund. Let every one help!

If Louisiana continues to lynch Italians, she may eventually bankrupt the United States government. The authorities at Washington have decided to pay an indemnity to the families of those lynched last year at Hahnville. Those killed in this city by a mob several years ago have been paid for also. This is states' rights, with a vengeance! Louisiana has the fun, and the federal government pays the bills. It would cost Uncle Sam less to so amend the constitution that he can make the members of his family behave.

We have received from one of our missionaries in India, a number of pictures that show something of the condition of the starving millions in that far off heathen land. We take collections to feed their hungry souls, let our pastors raise something to feed their hungry bodies. Any amounts sent to this office will be acknowledged and forwarded accordingly.

BUNDY ON TRIAL FOR HIS RACE.

In our last issue we gave our readers a full account of the appointment of R. C. Bundy as a student in the Naval Academy at Annapolis, Md. The Western Christian Advocate comes out with an interesting editorial along the same line, and among other things says:

"Bundy is on trial for his race. If it were merely a personal matter, no one would blame him for declining an honor which, though well won, carries with it the certainties of social pains and penalties. But it is not a personal matter; it is the settlement of a great principle, and its settlement for the millions of his fellow Afro-Americans. Therefore we wish and expect him to go forward, not beligerently, but with the calm assurance of his rights and a deathless purpose to enjoy them."

TAKE CARE OF THE YOUNG CONVERTS.

Happy is that pastor who realizes that it is his duty to help and instruct his young converts; and not only realizes it, but gives himself with most thorough devotion to this work. It is interesting to watch how some pastors who are having a successful revival, rejoice over the conversion of souls, and then when the revival is over, go off and sit down; with as much unconcern as a boy who has thrown a dog in a stream to see him swim out, and watch their converts drift away one by one. As they disappear from the church, such a pastor simply refers to the matter in the pulpit, and passes on. The fact is the converts are in untried waters and are undergoing new experiences; they need help. See after them! Go wake up the old sleepy class-leaders, and put them to work or put them out. Here are precious souls for whom the church spent incessant labor for weeks, perishing for want of a word; here are bright young people who, if lost to the church now, may be lost forever and no one seeking to guide them in the way of the Lord. Well might they cry out with the Psalmist: "No man cared for my soul!"

When left alone, he is a strong young man who does not find himself inclined at times to drift toward old haunts and habits. He has chosen a new life, and must now find new and pleasant surroundings and associations. Who will help him and direct him? Who will help cultivate a taste in this new-born child for religious meetings, good reading and the best of companionship?

O Faithful pastor do your best, and enlist the best of your members, young and old, to lend a helping hand.

THE CITY CHURCHES CELEBRATE.

Easter Sunday was appropriately and joyously celebrated by our churches in this city, and while as the pastors state they did not realize as much for missions as they had hoped to, they feel that the principles have been so impressed, and such plans arranged as will enable them to collect far more one year hence. We give the figures as far as we succeeded in securing them:

Mt. Zion, Rev. P. G. Butler	\$22.35
St. Charles Ave., Rev. E. W. Osburn ..	42.00
Camp Parapet, Rev. Bolden	2.60
Simpson Chapel, Rev. J. F. Marshall ..	20.00
Williams Chapel, Rev. Chas. Monroe ..	5.00
Union Chapel, Rev. H. Taylor	8.30
First St. Church, Rev. W. R. Butler	46.00
Wesley Chapel, Rev. Pierre Landry	31.00
Pleasant Plains, Rev. J. W. Turner	4.40
Scott Chinn Church, Rev. Eugene Baptiste	2.15
St. Matthew, Rev. A. H. Banks	17.00
New Orleans University	12.00

The great monument erected in New York City in memory of Gen. U. S. Grant, was unveiled on the 27th inst., in the midst of a remarkable military display, and speeches by President McKinley and others, but too late for a full report in this issue.

HER SEX IS NO BAR.

In the examination before the State Board in this city a few days ago, a young woman, who completed her medical course last February with a class of seven young men, did honor to her sex, her race, and the medical department of New Orleans University. She went into the examination with sixty-six young men, sixty-three of whom were white, and passed with honors, handing in one of the best papers produced. Seven of the white boys failed, and one of the colored.

Dr. Emma Wakefield, for that is her name, is a Louisiana girl and lives in this city with her widowed mother and two sisters. Her father was at one time a state senator and at another, held a position in New Orleans under the United States government. The doctor is not the first of our southern girls to graduate in medicine but we know of no one who has made a better record.

THE SAME AFRICA.

We learn through the Christian Advocate that Dr. W. N. Fowler, who accompanied Bishop Hartzell to Africa for the purpose of founding a hospital in that country, has been compelled to return to America on account of an organic heart trouble.

The Doctor brings the depressing report that Prof. Camphor and Mrs. Camphor have each had light attacks of the African fever. Later Bishop Hartzell had quite a severe attack, which kept him in bed four days, and caused the loss of nine pounds in weight. It is barely possible that the fever may not return, as almost every one usually has an attack in becoming acclimated. Of course our friends calculated on this, and even on the possibility of more serious results, and yet we trust all the church may pray that these heroic servants of the church may be spared in health and vigor, to do the work, so dear to their hearts.

THINGS POLITICAL.

In the Kentucky Legislature, the Senatorial dead lock was broken by the withdrawal of Dr. Hunter. In his stead, State Senator W. J. Deboe was nominated by the Republican caucus for U. S. Senator.

The Florida Legislature seems to be passing through an experience similar to that of Kentucky. They are trying to elect a United States Senator, but thus far with out success.

The President continues to make appointments and among others appointed, H. M. Sewall, the son of Mr. Sewall, who ran for Vice President on the Democratic ticket, envoy extraordinary, and minister plenipotentiary of the United States to Hawaii. He supported the Republican ticket last year, notwithstanding his father's candidacy. He was endorsed by the Maine Senators, and received the appointment.

Congress is not doing much on the tariff bill. It rests in the hands of a Senate Committee, and will doubtless be reported for action shortly.

Meanwhile the House can do no business because no committees have been appointed as yet. When a member of the opposite party called attention to this a few days ago, Speaker Reed indicated that he was waiting to get better acquainted with the new members.

The Hon. W. S. Holman, of Indiana, died at Washington last week. He had been in public life fifty-four years, thirty-two of which were spent in the lower house of Congress. For some years he has been called the "watch dog of the treasury."

HIGH WATER SUFFERERS.

Benoit, Miss., April 22, 1897.

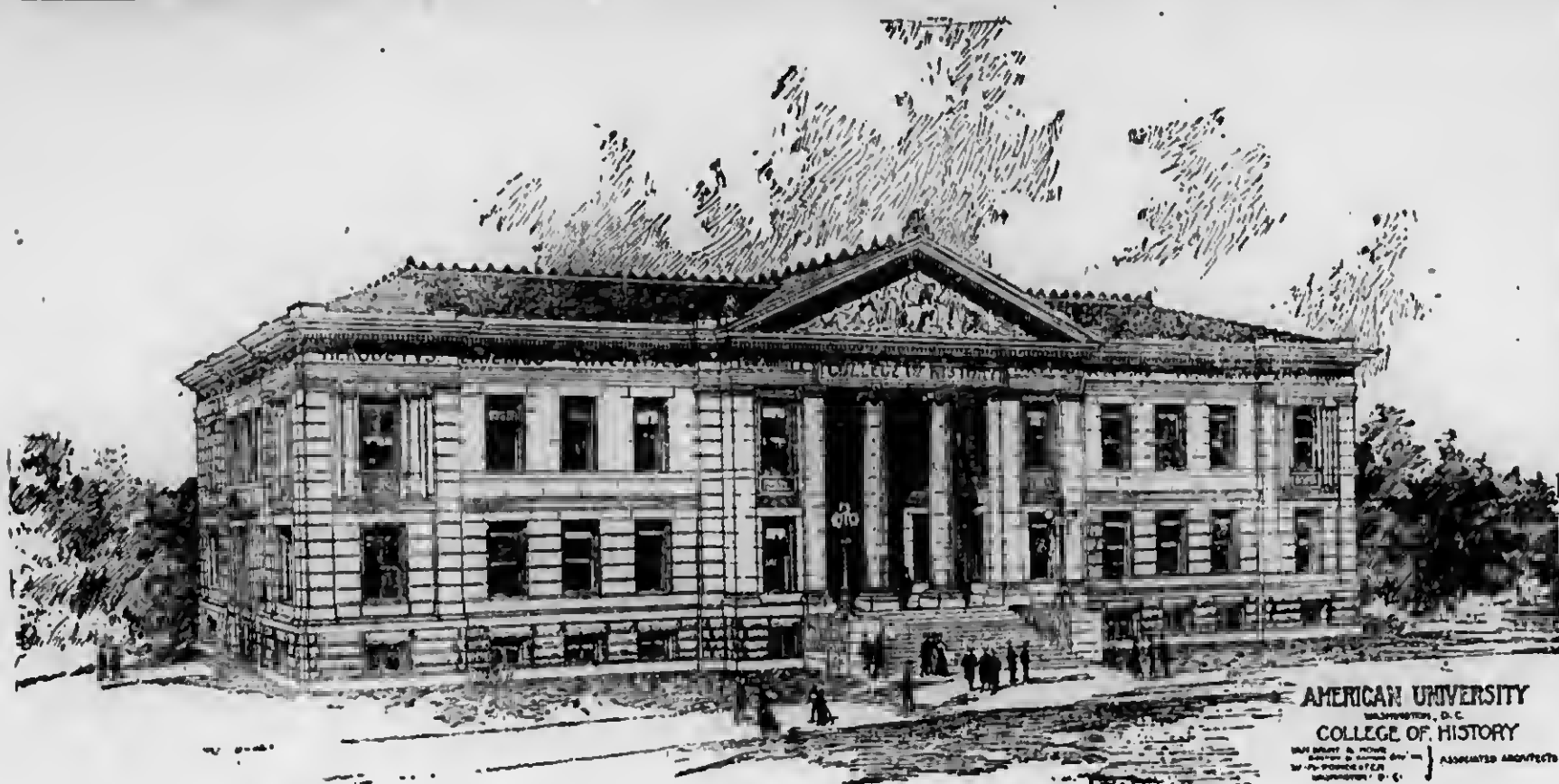
Dear Brother: We have water all around us, and it is from four to fifteen feet deep.

Please ask the prayers of the church on our behalf and ask the brethren to help us in our distress.

I could not observe Easter on account of the high water. Please publish. Yours in Christ,

Green Spencer.

Upper Mississippi Conference.



THE AMERICAN UNIVERSITY.

We take pleasure in presenting our readers a cut of the College of History, the first building of the American University, at Washington, D. C.

This is the beginning of the realization of that magnificent and stupendous dream of our brilliant and scholarly Bishop Hurst. We secured this cut because we desire to have our brethren who have or may yet subscribe to the fund which is going to the erection of buildings, as well as those who have already contributed, see just what is being accomplished. The erection of such a great University as the Bishop contemplates cannot be done in a day, but it has been undertaken by our great church and her friends, and will most certainly be carried on to its successful consummation. Every individual who is taking part in its erection should esteem it, not only a great privilege, but an honor. Thousands of dollars have been contributed, and other thousands will be forthcoming.

The institution is located at the Capital of Nation, three miles from the White House, and four from the Capitol. The land alone, which has been paid for, cost \$100,000, and occupies an elevation that commands a full view of the city and all the surrounding country for miles around.

To hear Bishop Hurst tell of its gradual development thus far, and its magnificent prospects for the future, enables one to see the great American University standing forth in its completeness, inspiring and strengthening Methodism in every part of the world. May the Lord speed the day.

WHERE WOMEN SHOULD SIT IN THE CHURCH.

A correspondent writes us to know which is the proper side for the women to occupy in our church services, "right or left hand side of the pulpit." We can remember the time, as young as we are, when it was considered a serious offense for either sex to occupy a seat in the church elsewhere than on the side assigned, and an individual would be arrested and fined as quickly for that, as for disturbing the peace. In fact, he was considered a disturber. But all that has passed away in the more intelligent centres, and persons are allowed to sit where they please. Hence, we reply we know of no rule confining the women to either side, and would advise that if a man desire to sit with his wife, he be allowed to do so; and the same as to others attending divine services. In the case of young people, it is, as a rule, found to be conducive to good order, rather than the contrary.

At any rate, there is no rule as to sides, that is observed, for we have seen many church in which they occupy the left, and many others in which they occupy the right.

The George R. Smith College, Sedalia, Mo., will hold its first commencement April 30 to May 5. President E. A. Robertson, A. M., will preach the baccalaureate sermon, Rev. J. Will Jackson, D. D., the annual, and Dr. M. C. B. Mason, will deliver the commencement address.

PROGRAM OF A SERIES OF PUBLIC MEETINGS.

To Our Fellow Citizens: We are about to inaugurate a movement for the study and advancement of our industrial, social and educational interests.

The rate of mortality among our people has become so great as to excite general attention, and hence demands immediate and thorough investigation; the lack of sufficient school facilities on the one hand, and the large number of children of school age not in school on the other, presents a problem of pressing and paramount importance; while the consideration of our industrial situation, and of the questions involved in acquiring homes, in accumulating property, and the methods of safe and profitable investment, cannot fail to result in greater knowledge and in arousing the spirit of enterprise and self-help.

Health, knowledge and property are all sources of power, without which no class of people can keep their place in modern society and contribute their just share to the progress of civilization.

A number of gentlemen, actuated by philanthropic and patriotic motives, and realizing the importance of these great subjects, have associated themselves together for the purpose of investigating them with scientific thoroughness, and of interesting and directing the people in the matter of their own advancement and prosperity. Among these, are Rev. Alexander S. Jackson, D. D., Rev. L. H. Reynolds, D. D., Rev. P. T. Morgan, D. D., Rev. I. B. Scott, D. D., Rev. J. F. Marshall, Rev. C. W. Johnson, J. T. Newman, M. D., A. J. Lopez, M. D., Mr. B. Kennedy, Mr. Edward Phillips and others, together with the President and Pastor of Straight University. Among those who have expressed their hearty sympathy with the undertaking and who have promised to give papers or addresses are Col. Charles H. Shute, Capt. Thomas T. Woodward, Hon. Chas. S. Rice, Hon. Herman Meader, member of the City Council, and Hon. Walter C. Flower, the Mayor of the City.

We invite the co-operation of all friends of human progress.

The initial steps in this movement will consist of a series of three meetings. Each paper or address is to be followed by a general discussion to be participated in by any one present.

The people are to consider these meetings as their own. The speakers who have parts assigned will gather facts with accuracy, and state the fundamental principles underlying each subject, and thus lead the general discussion along intelligent lines. These papers, together with a full record of the meetings, will be printed in pamphlet, for future use. The plan is to hold these meetings from year to year, and to give this movement the form of a permanent organization for the continued investigation and discussion of the various questions concerning our material and moral progress.

The meetings will be held in the Chapel of Straight University, 2420 Canal St., May 3, 10, and 17 respectively, 7:30 P. M.

The first meeting, May 3, the Mayor of the City, Hon. Walter C. Flower, has kindly consented to open with an address.

Program.

A meeting to discuss the causes of the unusual death-rate among our people, to be held at Straight University Chapel, May 3d, 7:30 p. m.:

1. Introductory Address . . . Pres. Oscar Atwood
2. Address by the Mayor of the city
..... Hon. Walter C. Flower
3. Causes of the Excessive Mortality among the people J. T. Newman, M. D.
4. The Present Sanitary Condition of the Neighborhoods in which the major portion of our people reside, and the relation thereof to the question of Mortality. A. J. Lopez, M. D.
5. Parties responsible for this Sanitary Condition:
1. The City. 2. The Landlord. 3. The Tenant.
Charles S. Rice, Esq., and Capt. T. J. Woodward.
Geo. W. Henderson,
Straight University.

PERSONAL AND GENERAL.

The address of Rev. Lewis Robinson, elected Conference Evangelist at the late session of the Lexington Conference, is Sulphur, Ky.

Rev. Eugene Baptist, pastor of Scott Chinn Chapel, this city, has been sick for about four weeks, but is now much better and able to be out.

Rev. E. L. Thomas, of Galveston, Texas, an elder of the Missionary Baptist church, called in to see us last week.

Rev. Dr. P. A. Cool, formerly president of Wiley University, Marshall, Texas, has been transferred from First church, Sedalia, Mo., to Spokane, Wash. He has our best wishes for success.

William Wiley, a wife murderer, and Willie Haas, rapist and murderer, were electrocuted in Columbus, O., last week. These were the first executions of the kind in that State, where death by electricity has been substituted for hanging.

Rev. Dr. Quayle, of Missouri, declined the offer to transfer to New York City, and has settled down to a pastorate in Kansas City.

Rev. F. T. Chinn, who is the best example of perpetual motion that we know of, came to the city last week to see about Mrs. Chinn, who has been quite sick. He says his district is in good shape, though some few points are embarrassed by the high water, and he expects to make as good a report at the next annual Conference as any district.

Harry A. Dobbins, Esq., the son of Mr. E. L. Dobbins, died recently at his home in Morris-town, N. J. He was organist of his church, and devoted much of his time and talents to the promotion of benevolent and charitable causes. His father is one of God's noblemen in our Methodism, and we extend our profound sympathy in his hour of bereavement.

Rev. Stephen Duncan, of the Louisiana Conference, has been making a tour of his district, notwithstanding the high water, and as a result, came home sick last week; he is, however, some better just now. He thinks his district is doing well, even if it is moist.

Last week we had the pleasure of a call by Rev. J. H. Ryan and wife, of the Central Illinois Conference. He is pastor at Coal City, Ill., and is spending a few days in the South for rest and recreation.

Mr. Wm. Jermany, who went to the National Young Men's Christian Association Convention at Mobile, Ala., as the representative of Wiley University, Marshall, Texas, passed through the city this week en route home. He commends most highly the Christian spirit prevailing at the convention, and was delighted because of what seemed the absolute suppression of color prejudice. The Lord be praised!

We give considerable space this week to Easter reports, as will be found on pages three and fourteen. They show that the day was generally observed throughout our territory. We regret that in a few cases the brethren failed to give the amount collected; this is a serious oversight. There will be other reports next week.

Blood Humors

Whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether simple, scrofulous, or hereditary, from infancy to age, speedily cured by warm baths with CUTICURA SOAP, gentle anointings with CUTICURA (ointment), the great skin cure, and mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

Cuticura

Is sold throughout the world. POTTER DRUG AND CHEM. CO., Sole Proprietors, Boston, Mass.

How to Cure Every Blood Humor, free.

FACE HUMORS Falling Hair and Baby Blemishes cured by CUTICURA SOAP.

DOINGS OF THE WORKMEN.

E. C. Howell, Mansfield, La.: Our first Quarterly Conference was held March 27. The Presiding Elder H. James, was on time. The Quarterly reports were encouraging, especially the pastor's report, which showed that he is an up-to-date pastor. We are perfectly delighted in his return. The Presiding Elder preached Sunday to the delight of all who heard him. The annual sermon of the K. of P. was preached at 3 p. m. They were out in full regalia, and they are noble men. Collected for all purposes \$66.80. Strong resolutions were adopted expressing gratitude for the return of Rev. H. James, the Presiding Elder, and pledging support to the Southwest, because of strong appeals by the pastor and Presiding Elder.

Wm. Bumpass, Houston, Texas.: Our revival at St. James has closed with 6 conversions, 7 added to the church. Rev. L. Burton, P. C., is one that we love and will always care for. He has served this place faithfully up to the present. May the Lord bless him. The Sunday-school is blooming and the church is lively. Even slothful members are getting in a hurry.

B. F. Williams, New Caney: My first Quarterly Conference was held on March 23-24. Rev. A. C. Culbreath, P. E., in the chair. Two joined the church. One was baptized in the Quarterly Conference. We paid the Elder \$3.25.

E. M. Tate, R. S., Brooksville, Miss.: I wish the readers of the Southwestern to know how nicely we are getting along at Drakes Hill Church with our new pastor, Rev. Jesse Burton. We had a grand time Sunday. The pastor preached at 1 p. m., and at 3:30 p. m., he lectured on the different societies of our church, after which he organized the Epworth League Society with 34 members. At night he preached a soul-stirring sermon. Collection, \$5.10.

Awarded Highest Honors—World's Fair, DR.

PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

W. H. Whitlock, P. C., Union Grove Church, Aberdeen, Miss.: We have returned to Union Grove for the third year, and were cordially welcomed by our people as far as we were permitted to meet them. The weather has been quite inclement, as the water has been up and our people could not get to church regularly, hence our work has been retarded. Our first Quarterly Conference was held on March 27-28. Our indefatigable Presiding Elder, Rev. P. O. Jamison was on hand, as genial, habitual and spiritual as ever. League Chapel, the place where the Conference was held, was crowded to its utmost capacity twice on Sunday. Each time the Elder held them spell bound. Seventy-nine partook of the Lord's Supper. Collection for the day, \$22, and one subscription to the Southwestern and more to follow.

T. L. Ingraham, P. C., Oxford, Miss.: The College Hill Circuit is alive and is marching on to victory. Our first Quarterly Conference was held March 13-14, with our model Presiding Elder, Rev. W. McDonald, presiding. The Conference was well attended. The reports showed that the charge is in a lively working condition, on all lines of church work. Class and prayer-meeting held regularly, with extra congregations at our preaching services. We have four well organized and named Epworth League Chapters with an increasing membership. Elder McDonald is a strong man, and with his wise planning is calculated to make the District second to none in the Conference. The members and friends show they love their pastor by what they have, and are doing, for him. They created a great storm which resulted in 437 pounds with hams of the sugar cured sort and every other thing usually found in a first-class grocery store. In the midst of the raging storm the grand old Southwestern was not forgotten. We secured four subscribers to the paper (one cash and the others to be paid in ten days).

J. W. Lewis, P. C., Bayou Rapide (La.): Our first Quarterly Conference was held some time ago at St. Paul M. E. Church, with our efficient Presiding Elder, H. J. Wright, in the chair. The reports of pastor and officers showed the church to be in good condition, spiritually and financially. Three persons received this year. Our Sunday-school is second to none. We recruit one cash subscriber for the Southwestern Christian Advocate. The second Sunday of each month is Southwestern day. The following persons are at work for the paper: Bros. L. G. Gains, who will soon be a subscriber, Charley Ross, Sister Anna Hudson and the Rev. Mrs. M. J. Lewis. The work on this circuit is in full bloom and all things are full of light. On Thursday night, March 25, at a late hour, the parsonage was stormed by a large crowd of members and friends, who brought many good things, and a little money besides. The parties were led by Mr. Charley Ross, Jarret Green, Anna Hudson, Louisiana Richardson, and a host of others. After singing and prayer, the crowd retired, with the thanks of the writer and the request to return again.

Robert Williams, Garlbrough, Tex.: Our second Quarterly Conference was held at Stoneham on April 3rd, by our Elder, W. L. Duncan. This was fairly attended, all members being present save about four. On Sunday 115 persons gave evidence of their love for God, and appreciation of his death and suffering, by coming to the sacramental altar. A collection was taken

up, which amounted to \$25.75. I am now very busy. I am building a church at Stoneham with the help of the brethren. On the last Sunday in March a storm passed over, this section of our county and laid in ruins the church at Yarborough. The brethren went straight to work to rear it up again; and thus we have two buildings in the course of erection at the same time. Pray that we may have success.

E. Fields, P. C., Jeanerette, La.: My first Quarterly Conference was held March 27, 1897, at St. Paul's M. E. Church, Jeanerette, La., with Rev. P. Walker, P. E., in the chair. The session was very pleasant and favorable. The Presiding Elder lectured to them how much benefit they would gain by subscribing to your paper, etc. He preached for us Sunday night, March 28, a good sermon. He made it very impressive on the congregation and he carried them as in a storm. Then we started off in a revival and called a great many souls to the mercy seat. He is the right man in the right place and I think providence made no mistake in his appointment to this district. I am welcomed back my old charge by both white and colored. Dear Doctor, please do not cut this as small as you did my last notice. I shall do my very best for your paper, you can rest assured of this.

Dyersburg, Tenn.: The second quarterly Conference of the Dyersburg Mission was held on the 30th of March. Rev. H. W. Key was on time, in company with Rev. J. M. Moody, of the Friendship charge. The trustees showed that they have the foundation of the church laid; this is only two miles from town and as soon as this church is finished, we shall try and raise money to purchase a lot in the town of Dyersburg; and when we shall have a church in this place, it will prove a blessing to our work in the West Tennessee. Now dear brothers of the West District, you have promised to help in this matter, and you will please send us what you can, and we will publish the same in the Southwestern. Now, Brothers, we ask all to help in this work, as we are a few in number and the Lord will bless you. Send all donations to Porter Conaway, Trustee, Charley Carthon, or to J. L. Massey, Pastor, Dyersburg, Tenn.

Covington, Ky.: We, the people of Covington, Kentucky, beg leave to place the following item in your paper: The people of 9th Street M. E. church and city do hereby tender their sincere thanks to Rev. W. H. Evans for his five years' stay in Covington; they have in their hearts warmth that will remain until death for Rev. W. H. Evans. He made us a leader in deed and in truth. He found us in peace and left us in peace. May God bless him wherever he goes.

Committee, Prof. Samuel R. Singer, T. E. Herskins, Bedford Williams, Dr. A. D. Kelly.

J. W. Winbush, Oxford Charge, Upper Mississippi Conference: Our first quarterly Conference was quite a success in every particular. Presiding Elder McDonald was in his usual mood for preaching; he is indeed an "up to date" Presiding Elder. A goodly number partook of the elements of the Lord's Supper. Collection good; the parsonage fence is being repaired. We are looking forward to the time when the district Conference will convene here in June.

C. E. Alexander, P. C., Memphis, Tenn.: I have just closed a revival at Centenary, resulting in fourteen conversions. We had but one week to

The Royal—White and Pure as the Driven Snow.

ROYAL BAKING POWDER

Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

work in, tried to carry on three weeks, but was prevented from doing so by rain. I think the Lord mercifully blessed us.

Caldwell, Texas: J. A. Tillory, P. C.: My quarterly Conference was held March 20th and 21st; but quarterly meeting began a few days before. Love feast was well attended. Nearly all of Conference brethren presented their reports. Paid Presiding Elder \$17.35; paid Pastor \$26. Presiding Elder preached two good sermons to a large congregation. The P. E. spoke of the dear old Southwestern. Every thing around Zion Hill looks so commendable that it surprised the elder. Six joined the church. Sunday-school is well attended. Messrs. W. D. Lewis and Caneby Barnett are agents to help me to canvass; when they send subscribers, give credit.

L. W. Price, P. C., Bay St. Louis, Miss.: My first quarterly Conference was held March 22 and 23, with Rev. J. M. Shumpert, P. E., in the chair. The reports showed the charge to be in good condition, spiritually and financially. Total amount for the quarter \$100.66. Paid Pastor \$37.45; Elder \$10.00; \$53.24 for church purposes. Our membership is organized into five clubs to work for the interest of the church. All made very good reports. Club No. 1 lead as usual. Other clubs say that No. 1 shall not lead next time. Fifty-one communion. Elder Shumpert preached a very able sermon and all enjoyed it. My people made an effort to make it pleasant for the Elder while here and were successful.

A. N. Jackson, P. C., Evergreen, Ala.: My first year here. A good working

FULL of HEALTH

Every ingredient in Hires Rootbeer is health giving. The blood is improved, the nerves soothed, the stomach benefited by this delicious beverage.

HIRES Rootbeer

Quenches the thirst, tickles the palate; full of snap, sparkle and effervescence. A temperance drink for everybody.

Made only by The Charles E. Hires Co., Philadelphia. A package makes five gallons.



For the
Kidneys,
Liver
and
Urinary
Organs.

There is only one way by which any disease can be cured, and that is by removing the cause, whatever it may be. The great medical authorities of the day declare that nearly every disease is caused by deranged Kidneys or Liver. To restore these, therefore, is the only way by which health can be secured. Here is where

Safe Cure

has achieved its great reputation. It

ACTS DIRECTLY UPON THE KIDNEYS AND LIVER

and by placing them in a healthy condition, drives disease and pain from the system.

Large bottle or new style smaller one, at your druggist. Its reputation—Twenty years of success—in four continents. Warner's Safe Cure Co., London, Rochester, Frankfurt, Melbourne, Toronto.



membership, but small and poor. April 3-4 our first quarterly Conference was held; our good and great Presiding Elder, Rev. E. M. Jones, seemed much pleased to find us about ready to move in a number one three-room parsonage, with hall, built since my arrival, February 12th, in the midst of much rain. Brother Jones held a pleasant quarter, lectured and preached and left all feeling better and determined to move. The pastor's report showed that in less than two months twelve were received into the church; kept up all pastoral duties; organized a Junior League, and the Sunday-school into a missionary society; represented the Southwestern to the people and have the promise of a number of subscribers. I'm now waiting for the cash. Raised for all purposes, by collection and otherwise \$129.97. I must have a hand in helping to swell the rapidly swelling roll of the Southwestern, as seen from week to week.

C. N. Butler, West Point, Miss.: I came home January 30, and met a good and kind people at the depot awaiting my arrival. I introduced myself by visiting the sick, and burying the dead. We lost two members in one day. We found the church in very good condition, with 143 members and every department of the church at work. We have a good Sunday-school, League, and prayer-meetings and class-meetings well attended. We had a rally for the church debt on the 28th of March; collected \$63.70. We found a \$142.00 debt, and we have paid \$72.25 of it. The Lord's name be praised! We have not forgotten the Southwestern; we are going to have a Southwestern Day, the third Sunday in this month.

W. S. Leake, Mashulaville, Miss.: Our first quarterly Conference was held March 27. Dr. H. R. Revels was absent on account of sickness. We all sincerely hope that he will recover in the near future. The Conference was held by the writer. Many reports of the brethren showed marked success. Fifty partook of the Lord's Supper. Paid Pastor \$30; paid Elder \$12.50; other collections \$13.50. Total \$56.00. The grand old Southwestern is not forgotten here. We hope to send in more cash subscribers soon.

J. C. Carter, Daingerfield, Tex.: Our first quarterly Conference was held March 27 and 28. The Rev. W. H. Logan preached a soul-stirring sermon, and 55 partook of the Lord's Supper. The Pastor's assessment \$416.00; P. E. \$60.00; benevolence \$61.00; moving and traveling expenses paid \$25.00. Paid P. E. \$11.00. Rev. M. C. Gillespie has every thing in business form. P. E. says this was the best quarterly Conference he ever held on the Daingerfield charge. Brother Gillespie is a Christian man, and the people have received him royally, and also his wife. She is a true Christian lady; God bless them. Bro. Gillespie is sounding this work from top to bottom. The report of the P. C. showed success. He does not fail to ask the people to take the paper; he will send in some cash subscribers in a few days.

B. T. Ganby, P. C., Ashland, S. C.: My first quarterly Conference was held March 31st. Elder A. G. Townsend was on hand promptly and preached at eleven o'clock. A new parsonage had been built since the fourth quarterly Conference. The Elder was well pleased with the work. This is our second year on this charge. The Elder urged every body to take the Southwestern. This is Elder Townsend's last year as presiding elder, and we hate to part with him. He is interested in every cause of the church. We are working for the Southwestern, and are determined to put it in every home that can read.

J. H. Hines, Avery, Ark.: On last Wednesday a fearful wind swept over our community. Several persons were killed, others badly injured, and much damage to both stock and property. Among those that were killed was a well known colored man who lived at Stair City and who weighed nearly 300 pounds; he was blown away. He has not been found. Brother Dunlap was a good man; he leaves a wife, children, mother, and brothers to mourn their loss.

G. R. Rogers, P. C., Cedar Bluff, Cherokee Co., Ala.: Central Alabama Conference. My first quarterly meeting convened April 5th, with the presiding elder in the chair. The roll was called and all the members answered to their names. On Monday night, Presiding Elder W. Prettyman preached to a goodly number, and gave us one of his old soul-searching talks. He strongly advocated the Southwestern. I think I shall give you a list of new subscribers in the near future. My circuit is coming to the front.

Rev. J. M. Watson, P. C., Mountain City, Tenn.: Our second quarterly Conference was held at this place April 3d and 4th, with Elder Provine, P. E., in the chair. All reports were in ample form and order, and showed that the disciplinary plans had been used and cared for. The report of sister Lizzy Lomax showed twelve children under her care for religious instruction; I was a witness of her motherly care and pains given to them. "Remember thy Creator in the days of thy youth." Elder Provine preached three soul-reviving sermons, which had their desired effect upon all who heard them. The meeting was spiritual and soul-reviving in every respect. Collection was small. Our elder is beloved by all of our people; his fatherly care and manner of speaking is a source of comfort to all, even down to family visits. He is the right man with all of our people.

A. Merida, Winchester, Texas: I took charge of this work on the 13th of March. I began with a protracted Mort, and the result was twelve con-

versions, two reclaimed and the church revived. We are moving along nicely; received for preacher up to date, \$11.15. Pray for our success.

THEY LIVE IN OUR MEMORY

..... Give Name and Place Distinctly

New Orleans University, April 26, 1897.: At the chapel exercises on the above named date, the following resolution relative to the death of Mrs. Weber, were read and adopted by the Faculty and Students of New Orleans University:

"Whereas, in the providence of God, Mrs. Weber, the mother of our beloved Professor, has been removed from the presence of her friends by the hand of death; and

"Whereas, we have learned dearly to esteem the mother because of our love for her son:

"Be it resolved, That we the Faculty and Students of New Orleans University, hereby express our deep sense of sympathy for our friend and the family, and trust that they may fully realize that the change in her life is of infinite value to her and will console them in the presence of such a loss.

"Resolved further: That a copy of these resolutions be sent to the bereaved family, to the Southwestern Christian Advocate, and the Crescent.

"Committee.—Prof. J. H. Brown, Rev. D. W. Boatner, S. P. Richards, H. W. McDonald, Z. A. Smith T. C. Rankin."

Meridian, Miss., Haven Chapel: Sister Mary Jane Wilburn, wife of Rev. E. L. Wilburn, pastor of Fort Stephen, fell asleep in Jesus, April 6th, at 5 a. m., age 29 years. She was a faithful worker for the church of her choice. Her last words were, "There is nothing between me and the Lord; I am ready to meet the Lord in peace." She sang, "Must Jesus Bear the Cross Alone," etc. A husband, one child, and many friends mourn her death. The church and society of which she was a member, have lost a faithful worker, Bro. Wilburn a precious wife, but heaven has gained a jewel. The funeral was conducted by Rev. C. W. Ivy, and the writer. P. W. Baldwin.

Fayetteville, Texas: Sister Silvie Williams, a member of Sweet Home M. E. church, after a short illness, passed from labor to reward in full triumph of faith April 10th, 1897. Sister Williams was a good and a faithful member of the church. While passing away, she said to her daughters, "Don't you hear the angels singing and playing on the harps in heaven." Sister Williams leaves a loving husband, ten children and a host of friends to mourn their loss. The funeral was conducted

by A. Dickerson, P. C., and Rev. C. Chace.

Clarksville, Tex., A. Taylor, P. C.: Sister Susan B. Mamon, one of the oldest and best members of our church, departed this life on the 14th of April. Time and space will not allow me to say all that could be said about her, so all we can say is that a great woman has fallen in our midst. She leaves a husband and a host of relatives and friends to mourn. She was a citizen here fifty years, a consecrated Christian fourteen years. Her funeral was largely attended; about 500 were there.

Mr. Abe Shaw was highly honored at his death on the 20th of March. Burying suit and coffin purchased by the white citizens near his home, also carried and deposited by them. God is well pleased with such deeds of charity. We don't know words to express our appreciation.

R. T. Thomas.

Hamburg, Miss.: Sister Ellen Hawkins departed this life on March 5th. After lingering in the hospital at Natchez, she came home and fell asleep. While living, she was a faithful and consistent Christian. She left a devoted husband to mourn, also a father and mother. I was by her bed side. Her last words were, "I am waiting on Jesus; I am ready to go, where sickness, pain and death are felt and feared no more."

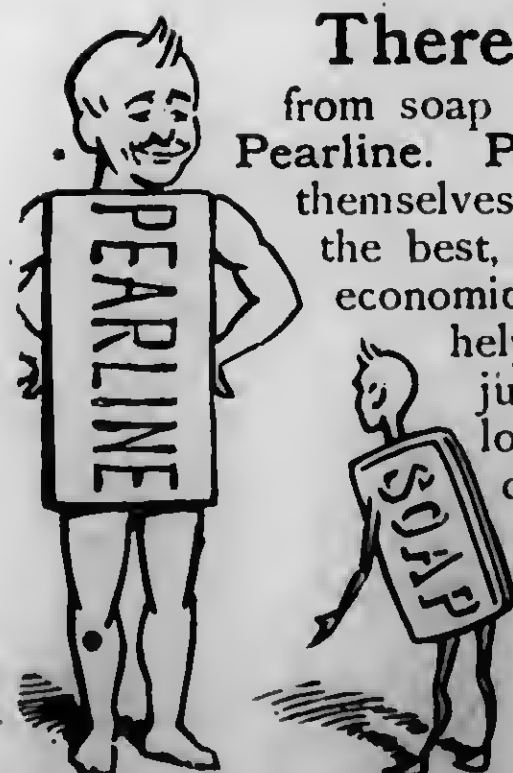
Also Sister Harriet Barues, an aged and sainted mother, after lingering in her bed for five years, unable to stir at all, closed her eyes in death, saying, "I am going to live with Jesus. Let me talk now, soon, and very soon I must leave you all." March 21, 1897.

R. T. Thomas.

Luling, Texas: Brother Alex James was born in 1851, making him forty-seven years old up to his death. He was converted to God in 1880, and joined the Methodist Episcopal Church. He served for a number of years as steward and class leader, satisfactory to the church. After this, he was licensed as a local preacher, and used as supply on the following charges: Fredrickburg, two years; Hundo City, two years; Pleasanton, one year; his last appointment was at St. Mark's. Here he took sick, and was not able to recover. He suffered for five years, until April the 14th, when the Lord called him from labor to reward. He sang before he died, "I am now a Child of God, I am Washed in Jesus' Blood." He leaves a wife, mother, three sisters and three brothers to mourn his death. His funeral was preached by Rev. Lee Reed.

A. Jackson, P. C.

NO SAVER OR MORE EFFICACIOUS REMEDY can be had for Coughs, or any trouble of the throat, than *Pearline's* *Rescue* *Preparation*.



There's no help wanted

from soap or anything else, when you use **Pearline**. **Pearline** and water—all alone by themselves—that's everything you need for the best, the easiest, the safest, the most economical washing and cleaning. What help can soap add to it? You might just as well get a horse to help a locomotive. Anything that soap can do, **Pearline** can do better—and can do a great deal more besides.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as" **Pearline**. IT'S FALSE—**Pearline** is never peddled, and if your grocer sends you something in place of **Pearline**, be honest—

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists, price fifty cents and one dollar. You may have a sample bottle and pamphlet sent free by mail. Mention the Southwestern Christian Advocate, and send your address to Dr. Kilmer & Co., Binghampton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

BOOKMAKER'S CORNER

In the May Century, General Horace Porter will continue his "Campaigning with Grant."

The complete novel in the May issue of Lippincott's is "Mason Hildreth's Identity." Alva Fitzpatrick traces the fortunes of certain "French Pioneers in America," that is, Napoleonic exiles who came to Alabama after the downfall of the empire. It is a curious by-chapter of southern annals.

The history of the Bubonic Plague is told and its nature described in Appleton's Popular Science Monthly for May by Prof. Victor C. Vaughan, of the University of Michigan. Korean customs are peculiar, and some of them are very curious. Some of the most peculiar are described by Prof. E. S. Morse, who obtained his accounts by questioning Koreans in official position.

A POINT TO REMEMBER.

If you wish to purify your blood you should take a medicine which cures blood diseases. The record of cures by Hood's Sarsaparilla proves that this is the best medicine for the blood ever produced. Hood's Sarsaparilla cures the most stubborn cases and it is the medicine for you to take if your blood is impure.

HOOD'S PILLS are the best after-dinner pill; assist digestion, cure headache. 25 cents.

Brethren of Gainesville, Atlanta Conference: I have been told that the minutes are ready, and it took \$15 from the brethren of this district. Only three of the brethren have responded. Let's hear from you at once, if you want the minutes. Yours,

H. R. Allen, P. E.

Have You Smoked Too Much?

Take Hornsford's Acid Phosphate.

It will relieve the depression caused thereby; quiet the nerves and induce refreshing sleep.

CONFERENCE NOTICES.

LEXINGTON DISTRICT.

First Round.

Washington	April 10 11
Mayslick	April 12 13
Falmouth	April 17 18
North Middletown	April 21
Germantown, J. H. Ross	April 20 21
Flemingsburg	April 24 25
Orangeburg, J. H. Ross	April 28
Sherburne	April 26
Sharpshurg	April 27
Moorfield	April 28
Poplar Plain, W. W. Lock	April 29
Kennedy, J. H. Stanley	April 29 30
Cleveland	May 1
College Hill	May 2
Cadentown	May 5
Paris	May 8 9
Boyd	May 12 13
Cynthiana	May 14
Winchester	May 15 16
Spears	May 18
Ruddels Mills	May 20
Asbury Temple	May 22 24
Leeshurg	May 26 27
Georgetown	May 29 30
Frankfort	June 1 2
Versailles	June 5 6
Gunn Tabernacle	June 12 13
New Zion	June 19 20

Dear Brother.—You are just entering upon a new year. Will you try to make this the best of your years in the ministry? Raise your minute money at once and let us retain our credit at the Book Concern. Begin taking your benevolent collections now; be determined to have no blanks. Educate the people up to a Christian standard of giving. Let our work be pleasant and our association agreeable. Benevolent apportionments later. Yours for success.

Joseph Courtney, P. E.

HOLLY SPRINGS DISTRICT, MISS.

Second Round.

Byhalia	May 1 2
Holly Springs	May 8 9
Waterford	May 15 16
Potts Camp	May 22 23
Oxford Station	May 29 30
Oxford Ct.	May 29 30
Abbeville	June 5 6
College Hill	June 10 13
Grenada Station	June 25 27
Grenada Ct.	June 26 27
Elliott	June 26 27
Batesville	July 2 4
Como	July 3 4
Senatobia and Cold Water	July 1 4
Hernandez	July 10 11
Victoria	July 17 18
Water Valley	July 24 25

Brethren: Take notice and govern yourselves accordingly.

W. McDonald, P. E.

OHIO DISTRICT.

First Round.

Dayton	April 17 19
Troy	April 20 21
Xenia	April 22 23
Springfield	April 24 25
Columbus	May 1 3
Delaware	May 4
Marion	May 5
Rushsylvania	May 6
Lorain	May 7
Oberlin	May 8 9
Cleveland	May 9 10
Bridgeport	May 11 12
Bellville	May 13 14
Martin's Ferry	May 15 17
Cadiz	May 18 19
Georgetown	May 20
Flushing	May 21
Stubenville	May 22 23
Mt. Pleasant	May 24
Newark	May 25
Zanesville	May 26
Ironton	May 27

Vanceburg	May 28
Portsmouth	May 29 30
Louisa	May 31
Aberdeen	June 1
Dover	June 2
New Richmond	June 3
Lindsey's Chapel	June 4
Augusta	June 5 6
Millford	June 9 10
Batavia	June 11
Walnut Hills	June 12 13
Cumminsville	June 14
Westwood	June 15
Cleves	June 16
Rising Sun	June 17
Cincinnati	June 19 20
Mudisonville Ct.	June 21 24
Covington	June 26 28
Maysville	July 3 4

Dear Brother: This is our first meeting as Presiding Elder and pastor. Let us make this year the best for the ingathering of souls, and the advancement of the Redeemer's kingdom. Begin early to take your Benevolent collections, and above all keep ever before you our motto: "1000 souls for Christ this year." Trusting I will have your co-operation in this work, I am yours faithfully,

T. L. Ferguson, P. E.

222 W. Fourth St., Cincinnati, Ohio.

La GRANGE DISTRICT, GA.

Greenville	May 7 9
Troup Factory	May 8 9
LaGrange Station	May 16 17
LaGrange Ct.	May 22 23
Harris City	May 27 30
Woodbury	May 29 30
Zebulon	June 5 6
Culloden	June 12 13
Forsyth	June 19 20
Barnesville	June 26 27
Liberty Hill	July 3 4
Macon Station	July 9 11
Macon Ct.	July 12
Fort Valley	July 13
Columbus	July 14 15
Chapley	July 17 18
Whitesville	July 24 25
Hardeman	July 26
Tolbotton	July 29

The Sunday-school and Epworth League Convention will meet at Woodbury on Friday, May 28th, at 9 a. m. Let one Superintendent, one Epworth League President and one Delegate from each charge be present with full reports. Superintendents will remember that they are to bring two cents for each Sunday-school scholar reported. Said money is to be used in paying the expense of the convention. Pastors please talk the convention up and let's make it a success. Lovingly yours,

Jas. Jackson, P. E.

Among illustrious personages with queer fads must be numbered Prince Luitpold of Bavaria. His collection of beetles is the most complete and extensive in the world.—Ex.

Domestic Joy.

The charm of domestic joy will be preserved, if those parents, who fear the early death of one of their loved ones when attacked with a serious throat or lung trouble, resort at once to Dr. Bull's Cough Syrup, a never-failing remedy. "I used Dr. Bull's Cough Syrup for my son, who was eight years old. He has been troubled with a bronchial cough since he was two and a half years of age, and I have tried everything, but found Dr. Bull's Cough Syrup does him the most good." Mrs. A. Geib, 317 Demott St., West Hoboken, N. J. Dr. Bull's Cough Syrup costs only 25 cents, and is cheaper than the dealer's big profit making substitute, because Dr. Bull's Cough Syrup always cures while the substitute does not.

My

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Kidneys

I was nervous, had pains in my back. I cannot tell what I suffered. My eyesight became affected and I was so despondent I did not have any interest in life. I had two physicians, but my complaints became worse. I was told that I was affected with Bright's disease. A relative urged me to try Hood's Sarsaparilla. I did so and in a short time I began to notice a change in my condition. Things began to appear brighter, my eyes improved and

My Back

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A Dollar Dinner for Four.—Miss Florence Willard, a senior in the Domestic Science Department of the Pratt Institute, Brooklyn, recently prepared the following dinner for four at a cost of one dollar: 1. Cream of celery soup, Rolls. 2. Roast Beef, Potatoes on Half Shell, Carrots and Celery Creamed, Almonds, Cranberry Jelly. 3. Cress and Radish Salad, Egg Garnish, French Dressing, Cheese, Crackers. 4. Coffee Jelly, Whipped Cream. 5. Coffee. The cost in detail was as follows: Celery, ten cents; Milk, five cents (one quart); rolls, three cents (four); beef, twenty-seven cents (three pounds); potatoes, one cent (two large ones); carrots, five cents (one bunch); almonds, three cents (one-eighth of a pound); jelly cranberry, two cents; cress, six cents (one bunch); radishes, four cents (one bunch), eggs, three cents (two); oil, one cent; vinegar, five mills; crackers, three cents; butter, six cents (one-quarter of a pound); cream, eight cents; coffee jelly, eight cents and five mills; coffee, four cents; total, \$1.00. The company consisted of Miss Caroline B. Weeks, director of the

Domestic Science Department; Miss Helen C. Clark, instructor in cooking; Miss Maria Parloa, of Boston, and Mrs. F. B. Noyes, of Stonington, Conn., who all pronounced the repast excellent.—N. Y. Obs.

Valuable Gifts for Art Museum.—Two gifts have just been made to the Metropolitan Museum of Art, this city. One was presented by J. Pierpont Morgan, consisting of a small altar of silver repousse and enamel. The centre represents a Madonna enthroned, with four standing figures at her feet, and it is copied from a painting by Perugino, now in the Uffizi Palace, in Florence. The piece is very ornate, and is worth about \$10,000. The other gift is a picture of George Washington, by Charles Wilson Peale, presented by C. P. Huntington.—N. Y. Obs.

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June 13th, 1897.

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C. H. PAYNE, LL.D.

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ADDITIONAL EASTER REPORTS.

E. C. Watkins, Donaldsonville, La.: Easter was a fine day with us. Supt. W. H. Long had every thing nicely arranged. Miss M. Fenandiz presided at the organ, assisted by Miss L. B. Martin.

Gastonin, N. C., G. W. Brower, P. C.: Easter Sabbath was a high day in our grand old church at this place. We used the Easter program. Collection \$6.00.

Asbury, S. C., A. D. Harris, P. C.: Our church was beautifully decorated for Easter, and our program was carried out in good style. This was a high day for Webster charge. Collection \$7.78.

Hulmeville, La.: The excellent program, "The Stone Rolled Away," was creditably rendered. A large congregation was present. Rev. J. W. Hilton and Bro. Nimrod Kyles delivered excellent addresses. Collection \$2.00.

Manhattan and Wamego Cts., Kansas, A. Grigsby: Easter was a great missionary day with us. Our program was well carried out. Our pastor, Rev. J. J. Cabbel, is quite faithful, and knows and performs his duty. We raised \$7.17.

Columbia, Texas E. Holiday, P. C.: I am glad to say that Easter was a grand day with us all day long. We are in the midst of a revival. Raised for missions, \$11.00. The good old paper was not forgotten.

Lone Oak, Texas, E. P. Robinson, Supt.: Easter was a grand day with us. Rev. Henderson preached an excellent sermon. Collection \$1.25.

Marshall, Texas, J. O. Williams, P. C.: We had a grand time Easter. Raised \$36.00; immense crowd; after seating about 500, many were turned away for lack of room. We have a live Sunday-school, and up-to-date superintendent. Our rally a few weeks ago netted \$170.00. We are in the midst of a revival. Pray for us.

Monroe, La., S. J. Rogers: Easter was a grand day with us. The program was well rendered. The presiding elder was with us and rendered good service. He preached a good sermon at night. Collection \$28.50; for missions, \$14.55.

Cotton Port, La., W. L. Amos, P. C.: We had a good time Easter Sunday. The Lord was with us. We are few in number, but our people work like heroes for Christ. Our collection for missions was \$13.30.

Rockwood, Tenn., C. H. Powell: Trinity Chapel Sunday-school celebrated Easter with great enthusiasm. The writer made a short talk on the conversion of the world, progress of the church. Collection \$5.00.

Milford, Texas, B. J. Goff, P. C.: Easter was quite a day of enjoyment with us. Collection \$8.00. Quite a large attendance. Some excellent pieces were rendered by the young people.

Tauche, M. L. Fairfax, P. C.: Easter was observed at Casper Chapel. We had a grand time in church and Sunday-school for missions. Collection, \$3.00.

Nashville, Tenn., Miss Eliza McGavoe: Our Easter exercises were carried out in first class order. It being our second quarterly Conference, a part of the day was given to our Presiding Elder, Rev. H. W. White. We were able to forward to the missionary secretaries \$6.21. Our church has been blessed with one of the oldest preachers in the Tennessee Conference, Rev. Calvin Pickett.

cises were a grand success, and largely attended. Rev. J. H. Anderson greatly benefitted the people on the text: "He is risen." Collection \$11.00.

Clio, S. C., L. G. Gregg: Easter was observed with no small degree of enthusiasm. We emphasized the purpose of the day, and the importance of giving more liberally. We raised double the amount raised last year.

Palestine, Tex., M. Q. A. Fuller: Easter was a grand day at N. Paul. The program, "The World-wide Gospel," proved to be a delight to all. We had a crowded house. Collection \$20.

Ponchatoula, La., A. A. Lacy, P. C.: Easter services, Springfield circuit, were nicely carried out. We began on time and ended with good results. Many anxious penitents bowed around the altar.

Collection \$2.60.

Pickens, Miss., O. Gillespie, P. C.: Under the wise management of our superintendent, J. C. Edwards, the Sunday-school observed Easter in good style. Each acted his part well. Collection \$10.00.

Shreveport, La., J. W. Pierce: Runney grove church observed Easter. The church was tastefully decorated. The Lord was with us.

Palmetto, Ga., J. W. Thorpe, P. C.: Easter was observed here, and hailed with joy. We had with us Rev. G. W. Arnold, P. E., who preached a grand sermon at eleven o'clock. The Easter exercises at two were witnessed by a crowded house. Collection \$13.78.

Centre Point, Ark., Miss Mattie Ferguson: We had a good Sunday-school on Easter day; at eleven o'clock Rev. A. T. Stephens preached an able sermon. In the afternoon, lawyer Lee gave a good lecture on behavior in church, after which came the Easter program; every one seemed delighted. Collection \$21.16.



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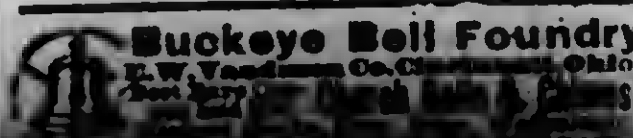
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A. Butler.

Mr. Joseph Booker to Miss Sarah Cheatham; a beautiful pair. May heaven's blessing follow them. Rev. R. T. Thomas officiated, on April 1st, 1897.

Jefferson, Texas: On the 7th of April, 1897, Mr. Bert. Strong and Miss Leeann Smith were wedded at the residence of Harrison Williams, the bride's brother-in-law, who raised her from three years of age to twenty-three. The wedding was a grand one. The bride's maid was Miss M. E. Jackson. The groom's best man was Mr. Richard Stuyvesant. The bride and groom were marched out, Miss Arena Allen at the instrument. After the ceremony was performed, they all marched in to supper, with all kinds of meats, candies, nuts, cakes and lemonade. There were many presents given, that I shall not mention. Miss Leeann left many sad hearted, young men and lady friends. Rev. S. E. Ewing, pastor, officiated. Sweetie Williams.

An Opportunity You Now Have of testing the curative effects of Ely's Cream Balm, the most positive Cure for Catarrh known. Ask your druggist for a 0 cent trial size or send 10 cents, we will mail it. Full size 50 cents. ELY BROS., 36 Warren St., N. Y. City. My son was afflicted with catarrh. I induced him to try Ely's Cream Balm and the disagreeable catarrhal smell all left him. He appears as well as any one.—J. C. Olmstead, Arcola, Ill.

BEAUTIFUL SEA SHELLS.

Since coming south I have received numerous inquiries for sea shells, and I have made quite a collection, both from our own coast, the coral reefs and some lovely ones from the West India Islands. I will mail a dozen or more different kinds, on two alike, to any one who sends a stamp for postage. Mrs. F. A. Warner, Jacksonville, Fla.

NOTICE.

To the ministers and members of the Holly Springs District, Upper Mississippi Conference:

The first session of the above named district for 1897 will convene in Oxford, Miss., June 16th. A full attendance is desired the first day. The Epworth Leagues will also meet together with the district Conference, and will have the afternoon for their meeting, each day of the district Conference. We hope that all of the delegates will be present the first evening. We hope and pray that each pastor will report at least half of all the benevolence collected, and put the Southwestern in every family in your charge, for it will help you in your work. Yours truly, W. McDonald.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proved Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Ointment, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. HALL'S FAMILY PILLS are the best.

Your chimney has as much to do with your light as your lamp has.

The Index tells what Number to get; sent free.

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RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—		LEAVE—	
Local mail.....	8:00 pm	Local mail.....	6:55 am
Chicago limited.....	8:30 pm	Chicago limited.....	9:00 am
Fast mail.....	6:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati.			
Fast mail.....	6:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.			
No. 3.....	6:30 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis Express.....		No. 6, Memphis press.....	
No. 51, Vicksburg express.....		Vicksburg express.....	
No. 33, Baton Rouge acc.....		No. 34, Batgnongo acc.....	
..... 9:40 am		..... 4:30 pm	
Louisville and Nashville.			
No. 3, fast ex.....		No. 6, fast mail.....	
No. 7, coast acc.....		No. 4, fast ex.....	
No. 1, lim. ex.....		No. 8, coast acc.....	
No. 5, fast mail.....		No. 2, lim. ex.....	
Sunday ex.....		Sunday ex.....	
Texas and Pacific.			
No. 52, Ft. Worth and Cal. ex.....		No. 53, Cal. ex.....	
No. 51, Hot Spgs express.....		No. 51, Hot Spgs express.....	
..... 9:15 am		..... 7:20 pm	
Queen & Crescent Route.			
Cincinnati and New York.....		Cincinnati and New York.....	
No. 3, local.....		Local.....	
Southern Pacific Company.			
Texas and Mexico fast mail.....		California ex.....	
California ex.....		Texas & Mexico fast mail.....	

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To Montgomery, Birmingham, Nashville, Louisville, Cincinnati, Atlanta, Jacksonville, Washington and

NEW YORK

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No.	Departs.	No.	Arrives.
6 Fast Mail.....	7:10 a.m.	3 Fast Ex.....	7:55 a.m.
4 Fast Ex.....	9:45 a.m.	7 Coast acc.....	8:55 a.m.
8 Coast acc.....	8:30 p.m.	1 Lim. Ex.....	5:00 p.m.
2 Lim. Ex.....	7:50 p.m.	6 Fast Mail.....	10:25 p.m.
Sunday Ex.....	7:50 a.m.	Sunday Ex.....	9:50 p.m.

City Ticket Office 100 Canal street. Depot Ticket Office foot of Canal street. Freight Depot foot of Girod street.

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Memphis Express.....4:20 p.m. | 10:35 a.m.

Vicksburg and Natchez.....8:05 a.m. | 5:30 p.m.

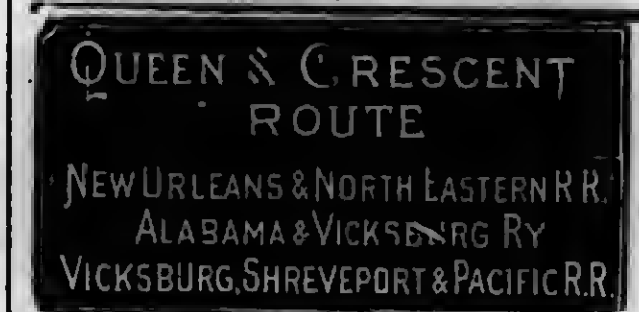
Baton Rouge Accommodation.....4:30 p.m. | 9:40 a.m.

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New York Tuesday and Saturday

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Price of Discipline, post paid.... 30c

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES

Onsh Remittances.

April 19 to 26.

D. G. Buttler	C. H. Harleston
L. Felder, *1	Wallace Mamey
R. T. Thomas, *1	G. W. Lamar
P. A. Daniels	J. C. Hibbler
C. L. Johnson, **2	E. W. Osburn
P. M. Burke	J. H. Pierre
C. W. Reeves	P. F. Robinson
E. H. Clark, **1	G. R. Bryant, *1
P. R. Crump, 2	G. O. Freeman
J. E. Harrison	J. E. Morrison
L. L. Allen, 1	Moses Smith
J. F. Griner	W. Carr
E. Fields, *1, **1	C. A. Johnson
G. W. Brewer, 3	A. B. Logan
W. M. Young, 1	Pirl Pate
M. J. Dyer	G. A. Shanklin
J. T. Henry	M. T. Fairfax, 1
H. J. Wright	B. L. Crump, *2
D. G. Johnson	B. F. Griffen
A. Moore, *1	Thomas Warr
D. G. Pharris	A. J. Taylor
F. T. Chinn, *1, **1	B. J. Reddix
A. D. Harris	Thos. Thompson
Z. D. Limbrick	D. Bruce, 1
W. C. Oliver	T. B. Bridge
Wm. Bartley	D. H. Martin, 1
W. L. Dyas	C. L. Madison, *2
P. H. Jackson	R. N. Jones
W. R. Buttler	J. Oglevie
F. L. Thomas	Tom Harris, **1
M. J. Naylor, **1	S. C. Coleman
L. P. Kimball, *1	H. T. Hampton
D. A. Anderson	

* Yearly

** Part Yearly

Health and vigor are essential for success. Therefore make yourself strong and healthy by taking Hood's Sarsaparilla.

IMPORTANT NOTICE!

Dear Brethren of Louisiana Conference: Please send in amounts due for Conference Minutes at once. If any pastor has not received a package, let me know by postal card.

L. G. Adkinson, 5318 St. Charles Ave.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

NOTICE.

I would be glad to learn the whereabouts of Mrs. Emerline Marney, Smith Marney and Mary Ellen Marney, her son and daughter. I will esteem it a great favor to be informed at Sedalia, Pettis county, Missouri. Emerline Marney is my mother, Smith Marney is my brother and Mary Ellen Marney is my sister. Wallace Marney is my name. About the close of the late war I was brought to central Missouri by a white man by the name of Sam Coffey. My mother came and took me to Sturgeon, Missouri, and hunted up my sister, and took us to St. Louis. After remaining in St. Louis about three weeks, a colored man came after my sister to take her South. Mother hired me out to a man by the name of Houston Turner; that was the last time I saw my mother or sister. My mother was working for a white man in St. Louis by the name of Townsend. Address me at No. 431 North Mill St., Sedalia, Missouri. Wallace Marney, care Geo. W. Reeves.

The Southern Railway announces rate of one fare for the round trip from points on its lines to Wilmington, N. C., and return, for the occasion of the Southern Baptist Convention, which is to be held at Wilmington, May 6-14, 1897. Tickets will be sold May 3-7, inclusive, good to return fifteen days after date of sale. These rates have also been tendered to connecting lines for use via the Southern Railway. The equipment and general schedules of the Southern Railway are unsurpassed. Handsome Pullman sleeping cars and day coaches will be operated through to Wilmington on convenient schedules from various points for the accommodation of delegates and visitors on this occasion. Any representative of the Southern Railway will take pleasure in giving full and complete information about rates, schedules, sleeping cars, etc. For detailed information apply to any agent of the company, or to J. C. Andrews, Southwestern Passenger Agent, Houston, Texas; J. M. Culp, T. M., Washington, D. C.; W. A. Turk, G. P. A., Washington, D. C.; C. A. Benseoter, Assistant General Passenger Agent, Chattanooga, Tenn.

One cannot too sedulously look after the small courtesies in one's conduct, and, if one be charged with the management of a household, in the accustomed ways of the family. Habits count for everything here, and example is better than precept.—Margaret E. Saenger.

Alexander VI. was poisoned by wine he had prepared for another. Henry III., of France, was stabbed in the same chamber where he had helped to contrive the cruel massacre of French Protestants. Marie Antoinette, riding to Notre Dame Cathedral for her bridal, bade the soldiers command all beggars, cripples and ragged people to leave the line of the procession. She could not endure the sight of these miserable ones. Soon after, bound in the executioner's cart, she was riding toward the place of execution amidst crowds who gazed on her with hearts as cold as ice and hard as granite. When Foulon was asked how the starving populace was to live, he said: "Let them eat grass." Afterward, the mob, maddened with rage, caught him in the streets of Paris, hung him, stuck his head upon a pike and filled his mouth with grass.—Ex.

Mailed From Mattoon.

Mrs. Mary E. Miller Recites Her Tale of Woe, and Subsequent Rejoicing.

From the Journal, Mattoon, Ill.

Mrs. Mary E. Miller, of Mattoon, Illinois, where inquiry has developed that she is a lady well and favorably known in the community in which she resides, sends the following report of her sufferings from inflammatory rheumatism, and subsequent cure by Dr. Williams' Pink Pills, when all other remedies had failed.

Mattoon, Ill., Aug. 29, 1896.

"My name is Mary E. Miller, I am forty-four years of age and a resident of Mattoon, Coles County, Illinois. About two years ago I was attacked with inflammatory rheumatism of a severe type, and confined to my bed for three months. Physicians, of whom I had two, could not do me any good, and I was getting worse instead of better. It was then that I determined to try Dr. Williams' Pink Pills for Pale People, which I had seen advertised so widely, and to this end obtained a supply. In addition to the rheumatism, I was suffering greatly with nervous debility, but after taking less than one box, the nervousness began to abate, and presently the rheumatic pains grew less. By the time two boxes had been taken I was able to walk, which I had not done since I was first attacked, my appetite returned, and I soon regained my health, and am now as strong as ever I was. I always keep Pink Pills by me and always shall, for to them I owe my health, under Providence, and I shall sound their praises whenever and wherever I can.

(Signed) "Mary E. Miller."
Witness: Cynthia H. Reynolds.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

Are You Interested in Texas?

If you want to keep thoroughly posted regarding the development and possibilities of this State, an empire in area, and in the extent and variety of its resources, subscribe for THE SEMI-WEEKLY NEWS, the Texas paper, Published at Galveston and Dallas by A. H. BELO & CO. Send 25 cents for a three months' trial subscription. Sample copies free.



The Waverley Bicycle for 1897 is the acme of bicycle construction. New and expensive principles of construction involved make the cost of building enormous. Hence the price is \$100.

The only bicycle with true bearings

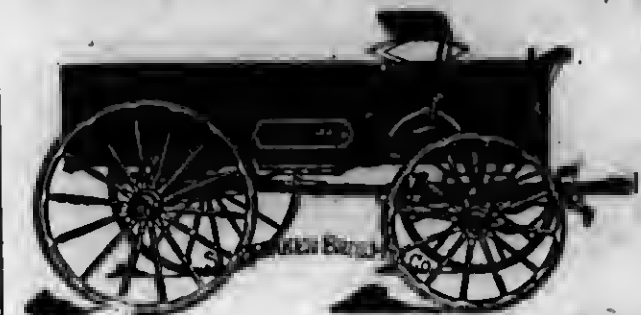
Last year the Waverley was as good as any wheel in the market—better than most. Because new machinery was not needed for its continued construction, the price of the improved 1896 model has been reduced to \$60—a saving of \$25 to you. Catalogue Free. Indiana Bicycle Co., Indianapolis, Ind.

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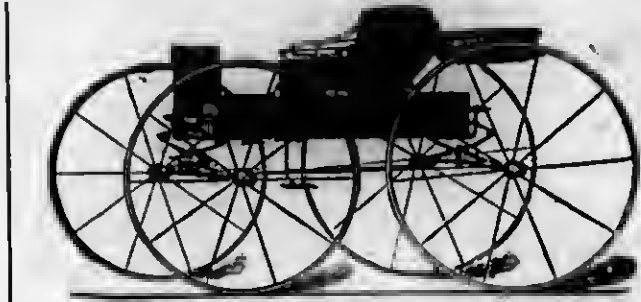
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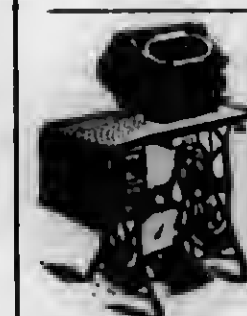


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Agents wanted to sell the great wonderful African Oil; a discovery of 1897. Good for man or beast. Apply, with enclosed stamp for answer, to FRANK L. THOMAS, 3324 Franklin Ave., St. Louis, Mo.

EPWORTH LEAGUE BIBLE STUDIES

JANUARY TO JUNE, 1897.

Prepared by EDWIN A. SCHELL, D. D.

Following the order of the Weekly Prayer-Meeting Topics for six months. An indispensable help for Devotional League Meetings. 12mo. Paper. Single copy, post-paid, 15 cents. Per hundred, not prepaid, \$10.

EATON & MAINS, 408 Carondelet Street, New Orleans, La.

Southwestern Christian Advocate.

L. B. SCOTT, D. D., Editor.

NEW ORLEANS, MAY 6, 1897.—Vol. 32 No. 18

EATON & MAINS, Publishers

LIGHT, FREEDOM, TRUTH.

By J. G. Whittier.

Written for Gammon Theological Seminary.
Light, freedom, truth, be ever these our own;
Light to see truth, freedom to make it known:
Our work, God's work, our will's, his will alone.

EDITORIAL COMMENTS.

What about the Convention?

Forget not—The Southwestern!

Does your religion help you any.

Make Anniversary Day a success.

Have you heard "Will you meet in Toronto?"

How many delegates are our larger cities going to send?

The League in Ebenezer Church, Marshall, Texas, is yet alive and doing good work.

Let us have some talk, of course; but a consistent Christian life will do far more good for you and the world.

Received from a friend, Pullman Washington, \$1.00, for flood sufferers. The worse is not yet passed, let others help.

There are received at the white house in Washington for the President as many as 800 letters a day, the vast majority of these he never sees; write him!

The remains of General Grant's parents and some other members of his family are buried in Spring Grove Cemetery, Cincinnati, in the family lot. The tombstone there erected also bears record of his birth and death.

Kentucky has at last elected a Republican United States Senator, Hon. W. J. Deboe, after taking in all one hundred and twelve ballots and making the contest, according to one exchange, cost the State \$120,000, for the two sessions.

The Universal Postal Congress is in session in Washington. Sixty-odd countries are represented by about one hundred and twenty delegates. Only China, Corea and Orange Free State are absent.

The church at Franklin, La., had a rally and raised \$190.00; the result is that Rev. Wm. Porter, the pastor, is as happy as he can be.

Rev. J. W. Turner, this city, is happy also because Pleasant Plains raised \$86.53. That is right; now make us happy!

A good brother writes us and speaks of "Soul-saving revivals," as one of the lost arts. His communication does not indicate where he lives, and hence we do not know the condition of his part of the world; but as to the part of which we do know, we must confess we have some fear that keeping the souls saved, comes nearer being a lost art.

The Age seems of the opinion that "the boys" have waited about long enough and the President should drop a persimmon or two. It may be the President fears they might prevent the passage of the Tawiff Bill if they had what they want. Let some one assure him the contrary. There are lots of us down this way who do not understand the delay.

THE INTERNATIONAL CONVENTION AT MOBILE.

A correspondent of the American Baptist who was evidently well pleased with the manner in which he and his brother delegates were treated at the Convention of the Young Men's Christian Association, at Mobile, Ala., says:

"An informal reception was tendered the twenty colored delegates by the ladies of the Congregational Church in the parlors of the church at 5:30 o'clock at the same hour a reception was given the white delegates at Temperance Hall. Mr. A. N. Johnson was master of ceremonies at the Congregational Church. After music by a select choir, addresses of welcome and suitable responses, the delegates were seated to a sumptuous repast which they enjoyed to their hearts' delight. The opening session of the Convention was held at 8 o'clock Wednesday evening in Princess Theatre. Mobile witnessed a strange sight when it saw a number of colored men walk into the main entrance of its principle theatre and occupy seats indiscriminately in the dress circle and parquette. But it was done, and we have yet to hear the first remonstrance either privately or publicly against it. The sessions of the Convention were full of interest and thoroughly spiritual and enjoyable.

"The opening services of one of the sessions were conducted by Mr. W. A. Hunton, our International Secretary. Bro. W. H. Steward presided at one of the Section Conferences by appointment of the Convention, and one of the very best speeches made during the meeting was the one by Rev. J. W. E. Bowen, D. D., on "The progress and prospects of the work among colored young men." There was a little stir when he was introduced and some restlessness, but as Dr. Bowen warmed up to his subject, he had the enrapt attention of the great Convention, and was roundly applauded when he concluded."

We learn they were all invited to the general reception, but preferred to attend the one at the church. Without stopping to ask why they were loth given at the same hour, we give the following from the Daily Register, published in that city. The only excuse we make for devoting so much space to this matter is, that since we are so faithful to proclaim the injustices of our Southern white friends, we prove ourselves just, in proportion as we are willing to give equal publicity to their virtuous deeds. The Register says editorially:

"It is doubtful if many of the hundreds of interested spectators of the proceedings of the International Convention of the Young Men's Christian Association, now in session here, have noticed the presence in the great assembly of the colored delegates, who in all number some fifteen. Their conduct has been so self-respecting and so modest, that, although they have been earnest participants, they have attracted little attention, save from those observant people who are curious to learn how the colored delegate conducts himself in an assembly of this sort, an especially when in session in a typical Southern town, such as Mobile undoubtedly is. We are pleased to be able to say that their behavior has been at all times most exemplary, and if in the treatment they have received here there has been no distinction made between them and their white associates, save that they have been socially entertained by citizens of their own color, it is because they have in every respect identified themselves with them, in word, dress and demean-

or. Of course, this mention of them is in itself discriminating, and may be considered by some as offensive, but it will be remembered that the question of the proper relations between the whites and the blacks in this country is yet unsolved, and every apparently successful attempt to solve it in practice is observed with greatest interest. We may be permitted to say, and we say it without desire to be patronizing, or even intrusive of our opinion, that the colored delegates, by their manner while here, have done much to raise their people, as a whole, in the estimation of our white people."

THE OPEN WINDOW.

Daniel believed in it. He needed fresh air from the holy hills to give him new life down by the rivers of Babylon, among the weeping willows.

You need it, young Christian. Open up your window often to the New Jerusalem, and look to the hills whence cometh your strength.

It showed his courage. It means something of nerve and grit as well as of piety and grace to open the window toward Jerusalem, specially if others are looking on.

But don't you be afraid—you open the window.

The crowd outside thought they only did the hearing, while Daniel prayed. The King supposed he was the chief auditor. How mistaken! Angels listened—the king of heaven heard.

Be sure and open your window.

He was doing something for his country as well as for himself, when he opened the window. He witnessed his love for it and showed where his heart was, for away in lonely Judea.

So, my friend, open your window often toward heaven.

That's your real home. A life of prayer is a wonderful witness in this world. Men see it, wonder, pass on and are helped.

Open your window—don't fail.

It is written in the unchangeable word, "Be ye clean, that hear the vessels of the Lord."

It is right that this should be applied to the ministers of the Gospel. Character is essential in this holy calling. It gives grace to faltering words, it adds force to limping logic, it supplements lack of attainment. Yea, it often is the preacher's saving quality; he is a "good man, full of faith and of the Holy Ghost."

Why not apply it to church official boards, to Sunday-school officers and teachers, and to the chorister and his choir? Why not? They "bear the vessels of the Lord;" indeed they do.

That church which follows this rule is on the right path. Most scrupulous care needs to be taken, specially in our Leagues and our choirs, lest we fill them with ungodly people, whose influence can only harm the church.

Professionalism pure and simple would not for an hour be tolerated in the pulpit. Would you have as your preacher a man who simply was a splendid preacher? Why have one lead you in singing the praises of God in His sanctuary, who is simply a musician? Character is one, and character is all; that is the only Christian standard.

Do you read our Sunday-school lessons? If not, you are making a mistake; they are ably and thoroughly prepared by Rev. J. N. Jolly, of the Kentucky Conference. Read them!

OUR CONTRIBUTORS.

THE PRESENT STATUS OF THE NEGRO MINISTRY.

By Rev. J. W. Moultrie.

IV. The Negro ministry is a synonym for sacrifice and hard work.

A sacrifice as a costly service rendered. It is the free surrendering of time and labor and expense to a given cause at a personal disadvantage. This ministry to which we belong, requires more of it than any avenue of life open to our toil. Perhaps this feeling was born in the crowded ranks of our ministry. So many good men must make great and heavy sacrifices to keep the ministry on par value. No class of professional men are found anywhere with such ripe hearts, the odds all against them and their families. No home, no store-house, no place to lay their weary heads. Their wives and children carried on the winds. Sometimes, no bread, no cheering words, no smiles, no friends. Standing by a purpose, firm and true, they have had to walk up many a mountain, worn and tired, with no friend by their side, save their dear Lord and devoted wife.

There is no class of women, save foreign missionaries, who, sharing responsibilities for public good, have worn so many "crowns of thorns," as this noble band of women, forsaking all for Christ and a perishing world, have walked with their husbands straight into the jaws of death. What sacrifice! No ministry on the face of the globe has struggled at such a cost for existence. Rising and falling, living and dying, the Negro minister and his wife have come nearer following the footsteps of Jesus. They have laid down their lives for their Lord.

Still further, he must be a working man. The Negro preacher must work. He cannot do this work and sleep all day long, thinking of nothing but a "happy go-lucky" time. No lazy minister is wanted; however smart, he should be industrious—thinking, acting, doing. "The devil tempts a lazy man," said a distinguished writer, but I fear many a lazy preacher tempts the devil.

What we need is more busy men and business men. We are tired of a cheap ministry, and this is a strong argument against it. Be it understood, our ministry is no charitable institution.

But some one will say—"where is the average Negro talent?" I know the time when strong men preached, but now are not they flocking to the other professions—medicine, law, mechanics? Yes, it looks that way, and the only explanation of the situation is that intelligence demands good support and that improper men have put our ministry on a very cheap basis. If our people want an intelligent a ministry as other people, they must support it. A good servant is worthy of good pay. The old adage is true: "A good thing costs something." But, brothers, we must work. Let us do our part.

"Act well thy part, there
All the honor lies."

V. The Negro ministry demands with emphasis, a high grade of morality.

Solon, the Greek philosopher, defined morality in the ministry six hundred years before the coming of our Lord; he said: "The discourse is the image of the conduct." A pronounced Latin authority put it: "Every man speaks as he lives." The sermon is never greater than the minister; the minister is the sermon and the sermon is the minister. It is this feeling that makes Thoreau exclaim that "eloquence is in virtue."

The preacher must be a good man. No amount of cogent reasoning, nor solemn tones, nor flowing tears can prevail with an audience when he is known to be an immoral man, untruthful man, dishonest man. There must be a living personality behind every appeal, every right incentive, every persuasion to goodness. It requires a full complement of human excellence to put the minister on the heart of his people.

Cowper, the sweet poet of Olney, says:

"Would I describe a preacher such as Paul,
Were he on earth, would heaven approve, and
own
Paul should himself direct me. I would trace
His master strokes, and draw from his design."

I would express his simple, grave, sincere;
In doctrine incorrupt; in language plain.
And plain in manner; decent, solemn, chaste.
And natural in gesture, much impress'd
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look
And tender in address as well becomes
A messenger of grace to guilty men."

True morality is an advocate of dignity and gravity. Dignity means honor, veracity, head-up, too good to stoop to dirty things; not seeking a brother's hurt, nor envying one's reputation. It means to be a Christian gentleman. Gravity, from gravis, "weight." The minister should act as one who bears the weight of a great responsibility, as one bearing great thoughts and interests. It cannot be put on. It must spring up from the inmost man. Affectation is here ridiculous. A too-studied gravity, says one, becomes ludicrous, that is, not being grave, but acting gravity. "Either there is no gravity, or else it is natural; and it is less difficult to descend from it than to arise to it." Gravity and dignity, these terms should mark our social life, our recreation and amusements, our conversations. By all means, don't lie. "Keep thy tongue from evil and thy lips from speaking guile."

But dignity and gravity are not the whole of morality—no, not half. Morality means chastity, cleanliness, purity.

There are three important questions bearing on this point, before the ministry of to-day: (1) Has morality in the ministry increased with this age of letters and intelligence? (2) Are the ministers of African descent, as pure and good as they were twenty years ago? (3) Are we growing better morally?

These questions are not the same, but they have one purport—they challenge the morality of the Negro ministry. Our first question is answered thus—"We fear not." Crippled as we were just after the war, the masses of our people in ignorance, it has cost us a quarter of a century of hard work to reflect us our true selves. Our conviction is that the moral sphere of the ministry has not made as marked a progress as the intellectual.

To the second question: "Are our ministers as pure and good as they were twenty years ago?" We answer, most emphatically—"Yes." The advocates of this theory make up a large class, but evidently they fail to base their reason to the age. They have not opened their eyes to the fact that to-day brings many critiques to the front. With prejudice and hatred on the one hand, with jealousies and strife on the other, with an overwrought public possessed with capacities to see inconsistencies and improprieties that exist and do not exist. We have been some times tried on unbalanced scales; we have received a "stone" when we deserved "bread," a "scorpion," when we merited a "fish." That there are immoral ministers in the Negro department of this Christian work, we grant; that there are some wearing the form of godliness—a wolf in sheep's clothing, in the rank, the most conservative will admit. But this is not the rule. The truth is the people have grown in twenty years, and they spend their time waging war and making criticisms on our sincerity and purity. But this should only drive us to our knees and make us more prudent and more thoughtful. Criticisms are good, we deserve them, we need them; let us profit by them.

The third question: "Are we growing better morally?" is debatable. Before you speak, will you study the Negro ministry and its surroundings, pause long enough to count four, then answer? Some of our enemies—both white and colored—have answered before they paused. A distinguished white educator in the South Carolina has said, "There is absolutely no morality in the Negro ministry."

Dr. Steele of the Methodist Episcopal Church, South, said: "The Negro, in the ministry, in the school-room, in any avenue of life, is low down, degraded, corrupt." These impertinent statements easily arouse our passion, and excite our rage, but we are Christians—we are reasonable. We venture to say that these gentlemen do not know us. Have they been into our homes? Outside of the harrangue in some rural district, have

they heard us preach? Have they been in our class-rooms and heard our professors teach? Did they visit one of our commencements? Have they taken us by the hand and walked a furlong with us? Have these and all that class of rash thinkers, in the study of the history of an eventful race, paused after their historical researches?

We are growing better—glorious truth! View us along side of this age of critiques or without them, so long as reason triumphs over prejudice and truth over error, your response must be in the affirmative. We are growing better and better and are still growing.

And now, my brother ministers, I plead with you. Having been tried so long, shall we give up in despair? Shall we surrender to ignorance and turbulence, to envyings, strife, rebellion?

Let us stand by our Christ, who called us to be his followers and shepherds of his flock. "Bearing all things, believing all things, hoping all things." Stand with pure hearts and clean lives.

FROM NATIVE LAND TO FATHERLAND.

(Seventh Letter).

By Alexander P. Camphor, B. D.

It was at Goree, on Cape Verde, the most westerly point of Africa, that we stood for the first time on African soil. As early as four in the morning, amidst the dense fogs, we were on the deck of the Benguela, eagerly spying for the shores of the great continent toward which we were gradually approaching. At five, Africa, the land of waving palms and brightest sunshine, rose up in majesty before us. Our hearts rejoiced in the scene; for it was a grand sight. It seemed as a dream, but it was not. Africa had at last been reached; and the proud old continent afforded to the eye a feast than which none is more enjoyable and delightful. This was to us a significant moment. A fond hope was now realized. A special occasion for thanksgiving to God had arrived. Many were the thoughts that flashed upon us as our feet sank for the first time in Africa's burning sands, and our eyes beheld the cloudless sky above, and the great swells of the sea breaking upon the shore. On these very shores, where we stood, our poor ancestors were bought and stolen and dragged into slave ships and sold as cattle, and scattered here and there throughout the world. And what miseries and griefs and sins ensued! God alone knows the horrors and brutalities entailed through those cruel, bloody years. And how the enormity of the crime does intensify as you stand on the very spot and see the beauty of the natural surroundings: they, so pleasing, and the crime committed, so vile!

But those merciless days, so long dying, have finally passed away; and a new day, with bigger hope and brighter prospect is dawning. A gross darkness lingers upon Africa; but this will and must be rolled away in God's time, when Africa's sons all awake to the importance of her needs—when they, with the co-operation of all Christendom, unite with a determined and holy purpose to redeem this land from the reproach it has borne for many ages.

Between Goree and Monrovia, our Ship makes many calls. The amount of trade along the coast appears to be increasing year by year. English, French, German and Spanish lines compete with each other in securing the largest trade. Sailing vessels, of the house of Yates and Potterfield, New York, are the only American ships that we know of which regularly touch these western shores; and they go only as far as Sierre Leone. Dakar is the next stop. From there we go up the Gambria to Bathurst; then to Conakry and Sierre Leone, and seventy miles up the Sherbro river and back, passing Freetown at night; then to Sehyluma and Manoh, and finally to Monrovia, our destination.

The scenes along the coast and up the rivers are impressive. There is a grandeur peculiar to African rivers. We have seen all the important rivers in the South and many in the North; but these possess a charm superior to all others. What length and width and depth they have;

how they roll with mighty volume to the sea! And, along their banks, trees with larger growth, richer greenness, prettier foliage, perhaps have never grown in any land at any time.

We hope the day will soon come when along these banks and in these regions, will be heard the scream of the locomotive and the hum of the manufacturer's machinery; and, above all, happy Christian homes.

Our Arrival.

The sight of Monrovia from the sea was pleasing to the eye. After you leave Teneriffe, the buildings are rude and the style of architecture along the coast peculiar to this section of the world. But Monrovia has brought American models and plans to Africa. Her homes and buildings recalled those of our native land. How strong are the ties that bind us to our first home. This is seen in many things.

We arrived just as the sun was setting. The spire of our Methodist church, rising above all others, still retained the rays of the sinking sun, and, shining in the sun light, seemed to greet us welcome in this strange land. How this did gladden our hearts!

We remained on the steamer till morning. Early on Tuesday, a large delegation came in boats to greet us. The familiar sound of Southern pronunciations was quite noticeable in contrast with all strange dialects and babblings we had heard on our voyage of one month and seven days.

The Liberians are not wanting in the ability and quality of entertaining. They have not forgotten how to be hospitable like their genial fathers and mothers across the sea. And especially do they know how to honor the man sent over by the church to be their Episcopal head. Bishop Hartzell and his party receive special honor. Everything is done to make the strangers feel at home and welcome to these distant shores.

Liberia.

This is the only Christian Negro State on the whole continent. How very small, in comparison with the rest of Africa, and yet how great. It is great, in that Liberia is a Christian republic—great, because it is a noble and worthy effort to establish a nation; and thus demonstrate to the world, capacity for government and national dignity.

The ensign of this republic resembles the United States', after which she patterns. It was an inspiring sight to see the Liberian flags, composed of stripes and white and a single star, in a field of blue, floating gloriously from the executive mansions, and other public edifices.

Liberia occupied a sea coast of about five hundred miles, till within the last few years.

It is some few miles less since the settlement of the boundary. There is not a more valuable tract on the entire western coast than that which this black republic occupies.

In 1847 Liberia was declared an independent republic and her government entrusted to a president and senate and house of representatives. She has maintained herself for fifty years with remarkable credit, notwithstanding the dense darkness of heathendom which is all around her.

LEXINGTON CONFERENCE.

Dear brethren; We have just closed a very excellent annual session of Conference. I am impressed that a great impression for good was made, and each of us ought to be inspired with new zeal and greater energy for our work. We have seen wherein many of us failed in some departments of church work last year; do not repeat the same this year. Bishop Fos, out of the fullness of his great heart, laid upon your mind impressively your duty as pastors and as Methodists. The church expects you to assume all the duties of a pastor and then consciously perform the same. O how Zion would move if we all were awake and actively engaged in the full performance of Christianity.

You are agents for our books and papers—circulate them among the people—get them to reading religious literature. You cannot be as successful in your labors as you should without educating the people to an intelligent standard of Christianity.

The Lord requires us to be ready to give a sufficient reason for the faith we have. This knowledge comes through Christian intelligence. See if you can place the Southwestern Advocate in every home on your charge, it will help you educate and religiously elevate the people whom you serve.

We have placed the Benevolent apportionments within the financial reach of your charge—raise every dollar—have no blanks. Send in your minute money at once. Be courteous to the people and you will win their hearts and their co-operation in your work. Remember the Presiding Elder is to help you in every way possible to make your work a success, and he needs your cooperation to make his own work a success. Let us help each other and lead the people both by holy precept and example.

Joseph Courtney.

THREE DREADFUL ARMIES.

F. L. Teague, P. E., Marion District.

They are in league with Satan for the overthrow of the Church of God, and he is educating them in all his tactics of war. They rest not, day nor night, but seem to be in a perpetual warfare against the Church. We name them as follows: The first, is an army of non-Church members, who are many and are well organized, fearless and tireless workers for the kingdom of the devil. It once was a question how to get them converted, but the question of to-day is how to get them to attend Church. Some of this army are drunkards, and gamblers, who have lost all respect for themselves and good society. They began drinking wine in the parlors, and playing cards for fun; they are now ending in dissipation, and gambling hells for money.

Mothers and Fathers started it, and their children are leaving Church and Sunday-schools to keep it up. The dissipators are increasing their business every day, they are doing both a wholesale and retail business, and they deal strictly in the destruction of live stock. Their drummers are on the road night and day, and they are breaking up many families. Some mothers and Fathers are selling out to such establishments quite a number of young men and women. The result is, young women and little girls are leaving the church and Sunday-school for the market. There are other classes of sinners that are not so vile, but they are sinners just the same, and are in the cess-pools of crime and are the generators of shame and disgrace.

The second army are church members, such as hold the sceptre of fashion to be more important than the church discipline; thus her vows and laws are overruled. Many would prefer banishment from the church, and heaven too, rather than to be excluded from the fashions of this world. They claim to be born of God, but they have no growth in grace or form of true godliness. They attend church enough to keep up appearances, and pay just enough to keep up their popularity. They care but little about the reading of the Bible, hence they break God's laws and trample his mercy under their feet; they read but little of the periodicals or church literature, and know little and do not care much about the principles and doctrines of the church. Some of them say they are too feeble to attend church, but they can sit up till midnight at entertainments, stand about the street all day Saturday and be up till ten and eleven o'clock Saturday night; some say they have not sufficient clothing to attend church, and yet the country is full of cheap Johns and the man who cannot get a suit now, is simply too trifling to work. They say they are not able to help pay the pastor's salary or contribute to the benevolent collections; they cannot take and pay for good church papers; but they can go to shows and dancing parties; they hire a buggy and go riding, they go on all the excursions, smoke cigars, chew tobacco and dip snuff. On Easter Sunday or Children's Day, they spend ninety-five per cent. in preparation and give five cents in the collection, and think they have done God's service. Oh, ye hypocrites, how shall you escape, when you know you are neglecting your Christian duties, taking sides with the world and fighting against the church.

There is another army, the third, they are not

so strong, numerically; but are few and powerful by reason of their position, and influence over others. They are in and have charge of the pulpit. The Scriptures prophesy that the day will come when the people will not endure sound doctrine, but demand teachers who will tickle their ears, and prophesy smooth things. The time has now come; some are preaching rhetoric, instead of righteousness; science and philosophy, instead of the Gospel of Christ; softening and modifying Bible doctrine and trying to explain away unpleasant passages of Scripture in order to be called advanced thinkers. They preach but little about the terrors of the law of death, hell and future punishment. They devote themselves to the classes and seem to care but little for the masses; and the result is they empty many churches. Others start out bidding for members, whether converted or not. They gossip with the common people, and stoop to low things; they preach just such sermons as they think that class of people like. They study but little but preach dreams and visions and end with their experience when converted, and rend the air with screams. Nothing is said and no good accomplished, for they have no regard for positive, successful and intelligent results. Their only ambition is to "carry the people," in self-defence, for they handle the things that do not become the children of God and really have no influence over any, except such as are like themselves.

These armies are all in league, and indirectly, like Roman Catholicism, they are working to overthrow the church.

DR. C. E. LIBBY.

There lies in Roxbury, Massachusetts, a man whose life and works have been a benediction to many. They have begotten him a name that will grow greater as the generations come.

He entered the Freedman's Aid work as president of Rust University in 1886, the picture of health—buoyant and hopeful.

A letter from his wife says the last hope is gone for his recovery, and he now awaits the summons of the Master. It seems I can see him on the bank of the river and loved ones beckoning him on either side.

Still, let us hope and pray that yet, he may "late pass into the skies."

He came among us because he loved us. He saw in us a spark of the Divine Being. We were to him a part of the human race.

He taught us. He preached to us. He married our sons and daughters. He buried our dead. He entered our homes. He shared our griefs and joys. He was one of us; and in it all there was at his side his sympathetic wife—that noble woman—uncrowned queen.

He was not narrow, but large hearted. While he loved us, he loved the whole race. The white people of the South never had among them a truer man. Never did he advise or sanction one part of the race against the other. His teaching was friendship; his motto, love.

Certainly the deceitfulness of riches and the lusts of this world were not his masters. These passions he dominated. His hand was constantly the giving hand, and the needy he did not refuse. His life sparkles in the light of the Commandments and Beatitudes, as the dew in the morning sun.

It is, then, perfectly proper that we, graduates of the school of which he was president, show the highest appreciation for such a life and friend at our Alumni meeting in May. It will be balm to his soul. It will soothe the aching hearts of his grief-stricken wife and daughters. No plea is needed, only the mention.

Fashion one's form and features in bronze or chisel them in marble and the gnawing tooth of time would destroy them. But enshrine him in the love of a grateful people and he will live forever. Fraternally, A. J. Howard.

The "Young People's Republic" is the best Children's Day Program. It is complete and requires no supplement. Published by the Book Concern especially for the occasion. Can be had in any quantity for \$1.00 per 100, postpaid, at this office. Give us your orders.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

Monthly Topic:

EVERY-DAY WISDOM.

May 9.—A Wise Son.

Prov. 10:1 and Prov. 30:17.

Notice the title of this chapter, "The Proverbs of Solomon;" Study the other titles. From this chapter (10) to the 22nd, we get the first collection of Solomon's sayings. They are not closely interwoven, but lie loosely. They teach us ethics.

They form a perfect standard, really the wise man of old knew what to say, how to say and when to say.

In the preceding chapter, here and there we are given precious fragments of the value of wisdom.

In order that the young may accept of her offers we learn that "The fear of the Lord is the beginning of wisdom;" "For wisdom is better than rubies;" "For the Lord giveth wisdom;" "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee."

A Wise Son.

Loved by many.
Shall inherit glory.
Maketh a glad father.
Delights in doing evil.
Belongs to the League.
Loves the little children.
Hath more than the fool.
Is acquainted with Christ.
Is not wise in his own eyes.
Shall shine as a bright light.
Is not deceived, he prospers.
He does that which is good.
Loved by all; a model boy.
Is temperate, humble, loving.
Teaches in the Sunday-school.
Fears God and loves a holy life.
Walks, talks and acts not as a fool.
Total abstainer. Loves the church.
Considers the wants and cares of others.

An Unwise Son.

Serves the devil.
Wise in his own conceit.
Is foppish and insulting.
Unacquainted with Christ.
Selfish, arrogant, stubborn.
A menace to good society.
Hated by all. A braggart.
The heaviness of his mother.
Injurious to himself and others.
Loves the places of vice and sin.
Feasts on unprofitable conversation.
Despises the teachings of his father.

Fools.

Fools are common characters in the Bible. The fool's lot is a miserable one. He says in his heart there is no God. His way is right in his own eyes, and he despises wisdom. Trying to teach; walks in darkness. He despises his father's instructions, and has an untimely end.

Fathers and mothers: What about the boys? This lesson presents only a mild picture of an unwise son. You love your boy! You are shouting and going to heaven. Is your son saved? Are you helping to make him a wise son? What kind of a character is he developing? Are you making him a man? Never mind about the rest. You drop an education and right principles in his mind and heart and he will do the rest.

Cheer the boys and brothers; make "home" a place of pleasant memories. Boys delight in good homes. Talk to them, kiss them, love them, buy books for them, smile on them, and your boy will love you and make your hearts glad.

Pastors: Are you a friend to the boys? Are they "at home" with you? Can they trust you? Young men oftentimes make better friends to old men, than old men do.

Do you invite them to your church? Do you engage in profitable conversation with them? Have you ever inquired as to their spiritual life?

You can help his parents by putting the matter before them in a little better style.

Mother and father may be rough and plain, you know—not much "dictionary." You can

make it alright. Preach to them and for them. O, fellow-laborers, up and toil for a better and purer young manhood!

"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, but know thou that for all these things God will bring thee into judgment."

A WORD FROM THE ASSISTANT GENERAL SECRETARY.

To Presiding Elders, Pastors, Presidents and Epworth League Cabinets.

Dear Friends and Co-Laborers:

In connection with our Epworth League work in the eighteen colored Conferences of our Methodism, there are some very important matters upon which we should get in touch with you at once.

1st. Our Leagues will be just what those, to whom this circular is addressed, make them, and you will know how to make the organized Leagues efficient and organize new ones in proportion as you are well informed upon the machinery of our "wheel." Therefore, brethren, let me beseech you to get our literature, which costs but a trifle. Let the Cabinets plan to raise means at once with which to purchase an entire outfit of Epworth League literature.

* * * * *

4th. The first fully organized Reading Circle to begin our Epworth League Reading Course is at Wilmington, Del., in our Zion M. E. Church. In this Circle, ten members with the pastor, each use their own Reading Course. Try at once to get five, ten or more who will do as at Wilmington, each get a course and let the Circle read fortnightly or weekly from one member's house to another. If each cannot purchase individually a course let the Circle club in and get three or four sets, which will be less costly. This can be made a delightful movement of social, literary and spiritual growth, if we but do it. Let us read our Methodist literature. The course of four books, neatly boxed, can be had for \$2. not pre-paid, which is but little more than half of the regular rate these books sell for on the market. If you cannot get up a Circle let each Chapter buy one or more sets, as did our church in Annapolis and Cambridge.

5th. Let the 4th Vice-President get up an order for badges as soon as possible. Let us wear our badge in honor of Christ for whom we stand. Let us praise His name in this silent but most effective manner.

6th. Let us impress upon you that the Department of first importance is our Spiritual Department. What we need is more love for Christ. More love for Christ makes us more zealous in good works. If our Leagues are poor it is because we forget and neglect this department. Let us get and keep our hearts right. Do not neglect the spiritual department. Let the weekly Sunday afternoon devotional meeting be a power in promoting such a deep rooted love of Christ and New Testament teaching in our young people that they may know that it takes living for Christ in order to live again. There is a world of meaning in this blessed hymn:

"Every day, every hour,
Let me feel Thy releasing power,
May Thy tender love to me
Bind me closer, closer, Lord to thee."

We need power with the Lord Jesus to shun temptations, conquer the world, and do service for Christ.

7th. Lastly, I beseech you to revive your work if it is lukewarm. If you have no organization, delay no longer. There is danger in delay. The world is not waiting, why should you, ye heralds of the cross, delay not a moment. Lose no time! Organize; organize for Christ!! Watch our column in the Southwestern Christian Advocate and the Assistant Secretary's corner in the Epworth Herald.

Please write us, keep in touch with us, pray for us, and while you pray for us labor with us in making your League a power and the result we are willing to leave with God.

Our address until September, 1897, will be

611 Polk St., Lynchburg, Va.; after September, 1897, Atlanta, Ga.

Humbly, yours for the cause of right,

Irvine Garland Penn,
Ass't General Secretary.

P. S.—If you have bought any Epworth League literature of our Book Concern or Depositories since February 9th, 1897, please send me amount and date of purchase.

OUR YOUNG FRIENDS**WHY THEY WENT TO WAR.**

Once upon a time a king sent to another king, saying, "Send me a black pig with a white tail, or else—"

The other replied, quite as curtly, "I have not one, and if I had—"

At which both kings flew into a rage and went to war. After thousands of soldiers had been killed, much money wasted, and many happy villages burned, they began to wish to have peace again, but first they had to explain the insulting language which had begun the quarrel.

"What could you mean," asked the second king of the first, "by saying, 'Send me a black pig with a white tail, or else—'?"

"Why," said the other, "I meant a black pig with a white tail or else some other color. But what could you mean by saying, 'I have not one, and if I had—'?"

"Why, of course, if I had I should have sent it."

The explanation was deemed satisfactory, and peace was accordingly concluded.

Are not most of the quarrels between boys and girls, and men and women, quite as foolish as the war over the black pig with the white tail?—Selected.

FAMILIAR SAYINGS.

"Carrying coals to Newcastle" is the phrase applied to any unnecessary action, Newcastle being the center of the great coal fields of England.

A "red-letter day" is one to be remembered; so called because in the old calendars the Holy or Saint's days were marked with red letters.

To "put a feather in the cap" adds a new mark or distinction. The expression recalls the custom among the wild tribes of Asia and America of adding another feather to their head-dress for every enemy overcome.

"There is no royal road to learning" was first said by Euclid. Ptolemy Soter asked the great Alexandrian mathematician to instruct him in the science of geometry in a more concise manner. "Sire," said Euclid, "there is no royal road to learning."

"Sub-Rosa"—in strict confidence—we say. The rose among the ancients was a symbol of silence. Suspended from the ceiling of their banquet rooms it indicated to the guests that whatever was said there was strictly private.

"To take down a peg or two" recalls the Saxons tankards or wassail bowls, graduated by lines running around the interior. Small holes were partly made through the sides of the vessels, and in these were placed pegs to regulate the amount drunk by each participant in the feast. To drink a greater portion than another was to take him down a peg.

The "Young People's Republic" is the best Children's Day Program. It is complete and requires no supplement. Published by the Book Concern especially for the occasion. Can be had in any quantity for \$1.00 per 100, postpaid, at this office. Give us your orders.

Rev. Frederiek N. Upham, pastor Baker Memorial Church, Boston, has been indisposed for some days having had the grip—on something he did not wish but was compelled to retain at least for a time, Bro. Upham believes in the Southwestern and the people it represents and shows his faith by his work. We trust he may soon be Up—ham again.

We learn that Mason, Tenn., has a Negro mayor.

EDUCATIONAL.

We thank Chancellor J. R. Day for a catalogue of Syracuse University.

The Central Alabama Academy closes its annual session to-day. Great time anticipated.

The Mt. Hermon Female Seminary will close May 21-26. Commencement Address by Rev. S. A. Cowan, of Yazoo City, Miss. So writes Rev. H. R. S. Erby.

The Commencement week of Philander Smith College, Little Rock, Ark., is scheduled for May 13-19. The Baccalaureate Sermon will be preached by Rev. J. W. E. Bowen, D. D., and the Annual Address, by Rev. W. O. Emory, D. D.

The Annual Commencement of Bennett College, Greensboro, N. C., took place April 28. Rev. M. C. B. Mason, D. D., preached the Baccalaureate Sermon, and Rev. W. P. Thirkield, D. D., delivered the Commencement address.

The Annual commencement of Gammon Theological Seminary will take place May 13th. There will be ten graduates, representing seven different states. The exercises for the week will begin on Sunday, May 9. Prof. J. W. E. Bowen, D. D., will preach the Baccalaureate sermon; Rev. I. B. Scott, Editor of Southwestern Christian Advocate, will deliver the Annual Address, and Rev. S. A. Peeler, A. M., D. D., the Alumni Address. Exercises to be held in Chrisman Hall.

Commencement week at Leland University opens on Sunday, May 9th, with a baccalaureate sermon in the University Chapel at 11 o'clock a. m., by Rev. George W. Henderson, D. D., Professor of Theology in Straight University. Class Day Exercises take place on Monday, at 3 p. m., on the University Campus.

They will consist of addresses by members of the class, and a tree planting.

On Tuesday evening at seven o'clock occurs the Public Exhibition of the Philomathian Society in the Chapel.

Commencement Exercises will begin on Wednesday at 2 p. m., in University Chapel.

Twenty-five diplomas and degrees will be conferred upon eighteen candidates, of which thirteen are for Normal graduation, nine for college matriculation, two for the degree of Bachelor of Arts, and one for the degree of Master of Arts.

Natchitoches, La.: Friday night, April 23rd, a grand concert was given at the public school, of which Mrs. G. W. Wells is principal. To say this was the best "concert" ever given in Natchitoches, would not be over estimating.

The program was smoothly arranged with recitations, solos, vocal and instrumental music. Our music teacher, Miss Lizzie Trevim, presided at the piano. The house was crowded.

It would consume too much space to give the entire program.

It suffices to say, Mrs. Wells is meeting with success. She has a large school and much good is being done.

The people are with her and helping in every effort. May the Lord bless the work!

B. and L.

The Commencement Sermon at the Tuskegee Institute will be delivered May 26, 1897, by Rev. Amory H. Bradford, D. D., of Montclair, N. J.

The Institute receives by bequest from the late Miss Eliza A. Haven, of Portsmouth, N. H., \$6,000.

The John F. Slater Fund Board of Trustees has increased its appropriation to the Institute to \$8,000 annually.

HONOR TO WHOM HONOR IS DUE.

Banker, La.: One of the most successful terms of public school was taught here by Prof. E. D. Wright. The school closed on the 23rd inst., and the Professor has made a great mark as a factor in the cause for higher education. He is beloved, and respected by white and colored:

He left on the 26th inst., to visit his mother, and friends at Smoke Bend, La., and to take a special course under the careful instruction of Dr. A. E. P. Albert, A. M., but will return to teach a Summer Normal in the mid-summer, in Abbeville, La. May the Lord bless him and bring him safe to us again. Jessie Matthews, Secretary.

KING HOME. MARSHALL, TEXAS.

We are just closing one of the most successful years in the history of the Home. We have had twenty-eight girls during the year; and all have made a very marked improvement along many of the lines in which we are working.

This has also been a very successful year in the sewing department, the classes have been very large; during the winter term, the enrollment reached one hundred and seventeen, and a number were refused admission for want of the necessary room, materials and tools with which to work.

But we want to call special attention to our dressmaking department. This year we have had a class of ten, and for the first time, an examination will be given to this class, and diplomas granted to those who shall pass this examination. Some have not been able to remain in all the year, but out of the number now in, we feel assured that three will be granted diplomas.

Over five hundred garments have been made during the year, besides a great deal of repairing, darning, etc. The classes in fancy work have done some beautiful work, and have learned to make many useful, inexpensive articles that will beautify and adorn any home.

I might say here, the sewing classes are composed of not only the Home girls and those who board at the University, but a large number of city students are availing themselves of the opportunity afforded them, and are preparing to be independent and useful. Our Saturday evening Bible studies have been interesting and a great source of strength to all.

We have been kindly remembered this year in our work by the Afro-American Band of Aid, of Denver, Col. They have supported one of our beneficiary girls in the Home, and also raised some money for Wiley's Central building.

Mrs. Hackley, wife of Editor Hackley, is president of the band, which is composed of members of all denominations, with charity work for their main object. Among the active workers are, Mrs. Beulah Moore, wife of Rev. E. W. Woore, pastor of Zion Baptist church; also Mrs. Bertha Wilson, whose heart has been touched with sympathy for these needy and deserving girls of their race.

So we close our school year, feeling satisfied that our work for the Master has not been in vain. Clara I. King, Assistant Secretary.

"THE YOUNG PEOPLE'S REPUBLIC."

Children's Day Exercise for 1897.

By Dr. C. H. Payne.

Pronounced equal or superior to any that have preceded it. Very attractive, yet sufficiently simple to be easily rendered by any Sunday-school.

The principles of the "Young People's Republic" are represented by stars, each being presented in a brief address, and as adopted by the school, the stars are placed on a blue flag. The stars are "Law," "Intelligence," "Fraternity," "Temperance," "Uprightness" and "Patriotism," and when combined in acrostic form, make the words, "Lift Up."

There is an ample supply of original hymns, with simple, inspiring and singable music by the best composers.

A "Juvenile Program" for the littlest folks, is a specially attractive feature of this year's exercise.

This combined Children's Day service has so many excellences, that no Methodist Sunday-school can afford not to use it.

Price, eighty cents per hundred, or \$1.00 post-paid, including ten supplements with all the addresses, recitations, etc.

Strange that any one travelling in the opposite direction should say he is going to heaven. Face the way you are going.

WOMAN'S DOMINION.

Never place a meringue in a hot oven, it should brown slowly in a moderately hot oven.

Put old potatoes in cold water after being peeled.

Encourage children by letting them know that they are good for something. Be very careful not to complain too much with them; you are likely to discourage them, and unless made up of unusual material, will despair in every effort. I once knew of a little girl who, while her teacher was trying to make her lesson plain to her, said, "I cannot learn;" the teacher asked why she thought she could not—"Because my father says I cannot," said she.

WOMEN.

The hand that hath made you fair hath made you good; the goodness that is cheap in beauty makes beauty brief in goodness; but grace, being the soul of your complexion, should keep the body of it ever fair.—Shakespeare.

FROM A MOTHER.

In the issue of the Outlook of November the 7th, a mother of four children asks how she can adjust her time and secure freedom from her several duties to organize a club for child study. She states frankly that she has a limited income, and must make and mend for her family. One mother has written in reply. We publish it in full, because it shows what one woman can do:

Dear Outlook: I should like to reply to the "Mother's Question" and give her some of my experience, for I have been considered a woman who accomplished wonders in the past nineteen years of married life, and, except for an occasional failure of "nerves," the old energy keeps up.

In the first place, I would most strongly advise her not to assign to herself a certain amount of time for self-improvement. She will find that impossible, and may become discouraged. If the day is full with the "twins and two older children," let her keep the evening for herself. Then is the time when babies are tucked in bed and safely sleeping, and the tired mother can relax physically while bracing up mentally! If she has had no opportunity to read during the day, her mind will come to her book, freshened by disuse, and she will not have the feeling that something has been neglected. The secret of living, what is it? It is not to learn to take things easily, not overtax one's strength as one grows older? to learn what is one's duty to herself as well as to her family, and to follow up that knowledge? To be sure, it takes twenty years—sometimes—to do this, and I agree with Du Maurier that "one doesn't begin to live until one's forty-two!"

It is a woman's duty to improve her gifts if she has any. We all know this, but how difficult it is to do it! Perhaps a glimpse of how I accomplished some things may help the mother writing to the Outlook.

The opportunity came to learn French of a native teacher—the one chance, probably, for me—and so the three lessons a week were studied and recited with a baby crawling over my lap and up behind my back, but neither the absorbed professor nor myself seemed to mind it, and I learned rapidly and well—as my memory testifies. If one is born with a love of music and is endowed with a voice, must it be given up because of marriage? I thought not, and so studied and practiced for months with different teachers, and if not much benefit was derived by friends and neighbors, my children may reap it in future years. The practicing was done with a baby sitting in his buggy close to the piano, and evidently enjoying it, judging from his crowing. Was anything neglected? Did the other children go ragged to school? Was the house in disorder? Anything waiting to be done? Nothing that could not wait, as the practice only lasted ten minutes at a time, and the whole family enjoyed the music later on, especially when the grown daughter played her mother's accompaniment.

To save time and strength is to be wise as well as economical.—Ex

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, May 16, 1897.

PAUL PREACHING TO THE GENTILES.

(Acts 14:11-22.)

Golden Text.—"I have set thee to be a light of the Gentiles." (Acts 13:47.)

The Gentiles influenced Paul and Barnabas to remain in Antioch another Sabbath. Almost the entire city came together "to hear the word of God." The Jews became envious and spoke against the missionaries. They turned to the Gentiles. Many heard and believed. The Jews stirred up the honorable women, and chief men, and caused them to be "cast out of their borders." They journeyed about fifty miles south-east to Iconium. There they entered the synagogue and taught the people. A multitude believed. They abode there quite a while and spoke "boldly in the Lord." The unbelieving Jews stirred up the Gentiles against the missionaries. A plan to stone them was completed, but they heard of it and departed from the city.

1. The miracle. (8-10.) Lystra was only a short distance southeast of Iconium. It was a rural town with but few of the upper class of society in it. It had no synagogue. Paganism prevailed. Dwelling among them was a lame born man. He heard Paul preach, and, no doubt, greatly desired to be healed. The apostle, looking steadfastly at him, saw he had faith to be saved, and said in a loud voice: "Stand upright on thy feet." The power of God went with the word. The man arose, stood, walked and leaped. Paul had likely said in his discourse, "I can do all things through Christ which strengtheneth me." Note.—Man has a sinful nature. He is in a lost condition. He cannot save himself. He must earnestly desire salvation, and believe Jesus can and will save him.

2. The deification. (11-13.) The People had no doubt, known this man for years. They knew no medical skill could heal him. When they saw him sound and well they felt that supernatural power was about them, and cried out: "The gods are come down to us in the likeness of men." The Lyconians believed the gods, in human form, were wont to visit the earth. Phrygia, their neighboring country, had been the scene of the fabled visit of Jupiter and Mercury to Baucis and the aged Philemon. And when this miracle was wrought, they knew no law by which it could be accomplished, hence they resorted to their old superstition that the gods had returned to the earth. They called Barnabas Jupiter, and Paul Mercury. Jupiter was the most powerful of all the gods of the ancients. He was represented as the son of Saturn and Ops. He was educated in a cave on Mount Ida, in the island of Crete. He was the Ammon of Africa, the Belus of Babylon, and the Osiris of Egypt. He was known as the father of gods and of men. He was usually represented as sitting on a throne of ivory, holding in his right hand a thunderbolt, and in his left a scepter of cypress. He was supposed to control everything except the fates. Barnabas was likely called Jupiter because of his venerable age, commanding appearance, dignified reserve, and majestic air. He was supposed to be the messenger of gods; the patron of shepherds and travelers; the president of eloquence; the god of thieves and pickpockets; and the conductor of the souls of the dead to the infernal regions. He was represented as having wings on his head and feet, indicating that he was light, quick and rapid in his movements. Paul was called Mercury "because he was the chief speaker." He alone had revealed the message of the gods. It is also likely that he was younger than Barnabas. The priest of Jupiter was the pontiff who presided over their devotions. The temple of the gods, or the image of Jupiter, was in front of the city and was supposed to protect it from all danger, and secure for it every needed blessing. To this temple or image, at the gate of the city, the people brought oxen, bedecked with ribbons and

flowers, and were about to offer them in sacrifice to Paul and Barnabas as gods.

3. The address. (14-18.) It is likely that Paul and Barnabas, after the miracle, entered some home, and there in retirement knew not what was going on without. But when they learned the intention of the people, "they rent their clothes," as an expression of alarm and abhorrence. The thought of being worshipped was disgusting to them. The world desires to receive homage of men, but the saint will not rob God of such glory. They ran into the crowd, circulated rapidly among the people, and checked their idolatry. Quiet reigned. The address of Paul was weighty and powerful. Only an outline of it is given. (1.) Negative. He spoke against idolatry. No person can give a just reason for worshipping an image. The missionaries were not gods, but mortal men with passions like themselves. Idols are often called vanities or vain things, because they are unreal, they have no power to help, and confidence in them is foolish. (2.) Positive. He exhorted them to turn to the Lord. Jehovah is called a living God in opposition to dead idols. He is the Creator, for all things were made by him. He is the benefactor, for he gives the rain and fruitful seasons. He probably suffered the nations to walk in their own ways "for a while to teach them the depravity of the human heart, and the insufficiency of reason in matters of religion. Jehovah was never without witnesses. In heathen nations conscience, and the laws of nature, testify to his existence, wisdom, goodness and justice.

4. The stoning. (19-20.) While they continued their labors at Lystra Jews came from Antioch and Iconium to persecute them. They stirred up the people against them. They stoned Paul, until they supposed he was dead, and dragged him out of the city. The disciples stood about their spiritual father, consulting with what obsequies to honor him. Among them was likely the youthful Timothy, who had been taught the Scriptures from early childhood, and won to Christ by the preaching of Paul. The apostle likely referred to scars received at this stoning when he wrote: "I bear in my body the marks of the Lord Jesus." Paul was not dead but had only swooned. He revived, arose and went with them into the city. The next day he departed for Derbe. His rapid recovery indicates that it was miraculous.

5. The return. (21-22.) Derbe was about twenty miles southeast of Lystra. It was the eastern limits of their first missionary journey. Less than a day's travel from it would have brought them to Tarsus, Paul's native home. After preaching there quite a while, and making many converts, they set out on their return to Antioch in Syria. They visited the cities of Lystra, Iconium and Antioch, where they had before preached. They confirmed the souls of the disciples, and ordained elders in every church.

THE FOUNDER OF METHODISM.

Thursday, June 17, is the 194th anniversary of the birth of John Wesley. What more fitting than that chapters begin now to plan some observation of the day? Much too little is known of the life and work of this man whose name is a household word among us. Young Christians can find no greater inspiration and incentive to practical, every-day religion than that which must follow a study of John Wesley. A very interesting and profitable program might be arranged from the abundance of material so easily accessible. A study of the hymns of John and Charles Wesley might form one feature of the program.—Epworth Herald.

The "Young People's Republic" is the best Children's Day Program. It is complete and requires no supplement. Published by the Book Concern especially for the occasion. Can be had in any quantity for \$1.00 per 100, postpaid, at this office. Give us your orders.

OUR BENEVOLENT CAUSES.

MISSIONS

(Conducted by Rev. E. B. Burroughs, South Carolina Conference.)

"LOOK FORWARD."

"Look forward, not back." 'Tis the chant of creation,
The chime of the seasons as onward they roll;
'Tis the pulse of the world, 'tis the hope of the ages,
'Tis the voice of our God in the depths of the soul.

"Lend a hand!" like the sun that turns night into morning;
The moon that drives storm-driven sailors to land;
Ah, life were worth living with this for the watch-word,
Look up, out and onward, and each lend a hand!"

—Alice Freeman Palmer.

The Missionary Spirit.

The missionary spirit is the principal inspiration to Christian and benevolent activities. Where this spirit exists it will assert itself in many helpful ministries. It causes feet to move to the rescue of helpless sufferers, hands to work deftly and tirelessly to feed the hungry and clothe the naked, self-sacrifice to be practiced cheerfully for the good of others, and like itself to be imperilled an even given up joyfully for the salvation of the perishing.

The presence of this spirit gives to a church zeal and enthusiasm in all its movements. Its pastoral support is most liberally provided, church improvements most quickly, tastefully and commodiously completed and all church benevolences most bountifully contributed. The missionary spirit gives warmth, courage and the assurance of victory. It is the true prophecy and guarantee of evangelistic success. It send out the rank and file of the church into the highways and hedges to compel the unsaved to come to the Gospel feast. Where it prevails revival fire always burns brightly and all church interests are most highly prosperous.

The pastor who neglects to assiduously cultivate this spirit will find his church sluggish in spiritual life, apathetic in work, penurious in gifts and indifferent to the salvation of souls. Where this spirit is at its best, the largest collection for all benevolent causes will be realized and the largest number of conversions will, as a rule, occur. A church member without the missionary spirit is not a true disciple, and a church organization that does not possess it is a thing fit only for the ecclesiastical cemetery, toward which its steps are hastening.

Rev. A. B. Leonard, D.D.

New York.

Missionary Intelligence.

Bishop Newman says: We must deluge the church with missionary intelligence. Let in the light; give the people pictures and figures and facts. There is no reading more thrillingly interesting than intelligence about the customs, habits, and countries where our missionaries are living.—Ex.

Uganda Mission.

Henry M. Stanley, writing in The Illustrated Christian World, rejoices over the marvellous victories of the gospel in Uganda. When the Church Missionary Society began its work there, their first Bishop was murdered and the missionaries driven away, the disciples they made being tortured and burned to death. Now there is no better example in all the world of the ease and certainty with which a powerful pagan state can be made Christian. Uganda contains 200 churches, with about 50,000 native members. Reading and writing have become common ac-

quirements, thousands of copies of the gospel are sold every year, and the native churches are liberal in their gifts. The people, moreover, are becoming industrious and skilful, steamers are plying upon the great lake, and a railroad will soon join the country with the coast. The king himself is improving in character, and the English control has brought about the adoption of civilized government. Altogether, Uganda, which began its Christian history with such terrible scenes, is now one of the very brightest stars in the galaxy of Christian missions.—Ex.

Fruits of Missions.

When Rev. James Calvert was asked to give in one sentence a proof of success of missions, he said: "When I arrived at the Fiji group, my first duty was to bury the hands, arms, feet, and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see those very cannibals, who had taken part in that inhuman feast, gathered about the Lord's Table." Truly, the gospel is still the power of God unto salvation to every one that believeth!—Ex.

What Proportion Give?

It is an undisputed fact that not one half of our people contribute one penny to our missionary work. This is the primary and fatal cause of our small offerings in the aggregate. If all would do as well as those now actually giving, the total amount would at once be doubled. What is the occasion of this failure on the part of so large a per cent. of our membership to give anything for this greatest work of the church? Many reasons might be assigned:

1. Lack of interest. The most appalling facts may be presented to many of our people, and there is the utmost indifference. Searching appeal to duty and privilege fail to arouse the slumbering conscience. The commands of the Lord Jesus himself do not move them. There is absolutely no interest in the work. It is regarded with utter unconcern.
2. Prejudice exists in the minds of many, reaching a degree of determined antagonism. We have multitudes of official members—leaders in the local churches—who will discourage the great missionary enterprise of the church. They will not only refuse to contribute themselves, but use their influence to hinder others from giving. They will plead their own home expenses and demands, and say that it is wrong to give to missions. This is a fruitful source of unmitigated evil, and exists more extensively than is usually imagined.
3. Lack of information. Ask the average Methodist (and members of other churches are no better,) about the fields of labor at home and abroad, and the results now achieved, and there is perfect ignorance. We do not know anything about these great movements of the church. Of course, there are exceptions to this statement, but as a rule the people are lamentably ignorant concerning our missionary operations. While there is no knowledge or information we cannot expect interest or dollars. In almost every instance, when you find a man who gives nothing he will be utterly ignorant about missions.

We might mention other reasons why the per cent. of givers is so small. But these three paragraphs above will explain the matter to a great extent. If you will awaken interest, remove prejudice and give information, the offerings of the church will be at once more than doubled.—Creston District Methodist.

The "Young People's Republic" is the best Children's Day Program. It is complete and requires no supplement. Published by the Book Concern especially for the occasion. Can be had in any quantity for \$1.00 per 100, postpaid, at this office. Give us your orders.

In Illinois there are 10,500 miles of railroad, over which were carried last year 63,485,413 passengers, with the loss of only twelve lives.—Ex.

HEAR THE EASTER BELLS!

(Send money at once to Dr. Homer Eaton, No. 150 Fifth Avenue, New York. The Society needs it).

Camp Parapet, La.: Easter was a high day with us. Collection \$7.50. B. Bolden.

Oxford, Ga., J. E. Watkins, P. C.: We had a grand time Easter. \$31.80 was raised. We are working to get more subscribers for the grand old Southwestern; pray for us.

P. W. Baldwin, Meridian, Miss.: Haven: Easter was observed according to program, the Conversion of the World. Collection \$6.95.

T. J. Johnson, P. C., Baton Rouge: Our Easter services were grand. Wesley Chapel and St. Mark's took the lead. The churches were beautifully decorated.

R. H. Warren, P. C., Latonia, Tex.: Easter Sunday was observed and program well carried out. I have about fifteen members; our collection was \$1.60.

E. L. Coffey, Bellefontaine, Miss.: Our Easter services were successfully carried out at Ivy's and Dumas Chapel, which is our first on the charge; collection \$5.55.

Rev. A. J. Johnson is doing good work here and everything is progressing nicely. He is the right man in the right place.

Gallatin, Tex., Fannie L. Harrison: Our church was beautifully decorated. Our pastor, Rev. J. P. Price, preached the Easter sermon at eleven o'clock. At 7:30, the Easter program was creditably rendered. Collection \$8.59.

Bagwell, Texas, G. W. Love, P. C.: Easter was a great day out here on Bagwell circuit. We raised \$6.90 in the day, and at night we added to the church.

Godman Church, Louisiana Conference, J. H. Pierre, P. C.: Easter day will be a memorable day in Godman church. The program was carried out to the letter. Mt. Pleasant and St. John the Baptist Sunday-schools took part with us. \$8.00 was collected, and forwarded to the treasurer. The presiding elder, Rev. Valeour Chapman, reached here on the 20th, full of words of cheer. Our second quarterly Conference was held; each officer present, reported his work in good shape.

Mount Carmel, B. J. Reddix, P. C.: Easter was carried out in good style. The church was too small for the people. Much credit is due our worthy superintendent, Prof. W. H. Rogers. Collections were as follows: Pineville school, \$1; Mt. Carmel school, \$3.20; Collection for the day, \$10.45. Our church is alive. The paper is worked up, and will soon be taken by many of our people.

Houston, Texas, L. Burton, P. C.: Our Easter service was a complete success. We had a crowded house; raised \$12.45.

Etta E. Lee, Bastrop, La.: Easter Sunday was carefully observed at Mt. Nebo. The program was carried out very effectively and with much credit to the participants. Besides the program, "The Stone Rolled Away," several essays were read. Collection \$7.80.

S. H. Conner, Chunkey, Miss.: On Easter Sunday, we raised \$3.05 for missions. I think in the near future we will have a church at this place that we will be proud of. We are in the midst of a great revival.

Mandeville, J. Benn, P. C.: We had a grand time Easter Sunday; raised our apportionment for missions and sent it to the proper place.

Arrow Rock, Mo., A. Coleman, P. C.: We had a grand Easter service and carried out the complete program; raised \$4.26 for missions.

Atlanta Conference, Covington Charge, J. W. Queen, P. C.: Our Easter services were a complete success. Dr. E. L. Parks, of Atlanta, Ga., preached two excellent sermons for us. Several gave as much as fifty cents and a dollar. We wish it was so that we could give names. Our total collection was \$1.50.

Camilla Cold Springs Circuit, Texas, Wm. McKenzie, P. C.: Our Easter Sunday exercises were well rendered. Our Superintendent, B. R. Booker, had the Sunday-school out on time and the captain out already for the missionary battle. After Sunday-school was over, the captain came out and called out two soldiers. Miss Ada

Wheatly, who raised \$12.65, and Miss Fannie Taylor, \$6.40. Total \$19.05.

Tupelo, Miss., G. Orange: Easter was a high day with us, through the wise management of Mrs. C. E. Giles, Supt. Miss Jane Richardson furnished good music. The collection was excellent.

We hope in the near future to inspire our young people to become readers of our good old Southwestern.

Lucknow, Miss., Thomas Harris: Easter was carried out well; we raised \$2.85 for missions. We have not forgotten the dear old Southwestern. I send you two subscribers.

Nashville, Ark., M. B. A. Cain, P. C.: Easter was a joyful day here. We raised for missions \$3.55.

Fowlkes, Tenn., F. J. Jacobs, P. C.: Our Easter exercise was carried out; \$2.50 was raised for missions.

Lodi, Tex., Henry Baker: We had a grand time on Easter. Elder Logan preached an excellent sermon. Missionary collection, \$15.65.

Vicksburg, Miss., R. P. Threlkeld, P. C.: Our exercises were carried out on Easter successfully. Collection for missions \$28.00; other collections, \$5.00. Total \$33.00.

Brooksville, Miss., J. Burton, P. C.: Easter was a success. Collection \$26.50.

W. S. Curtis, P. C., Willis, Texas: We had a successful Easter day; an excellent sermon was preached by Rev. C. G. Curtis. Immense crowds attended. Collections: Willis, \$40.90; Danville, \$8.80; Duncans, \$3.15; total, \$52.85.

Zachary, La., J. D. Pool, P. C.: Easter services were carried out. We raised for missions \$5.00. Our church is in a prosperous condition.

Dallas, Texas, A. Brown: On Easter, we had a spiritual time. Collection for missions \$17.00.

Clinton, La., F. M. Washington: Easter was a success. We raised \$4.00 for missions.

Pine Bluff, Ark., April 27, 1897: Easter was a grand day with the people of this charge. The program was an excellent one; good and lasting impressions concerning our Missions and Missionary work were made. Collection for Sunday-school alone \$30. H. P. Strong, pastor, Little Rock Conference.

C. H. Lavender, Assistant Superintendent, La Grange, Tex.: We began our service with an early prayer-meeting; the entire day was laden with blessings. The program was carried out and seemed to afford satisfaction to all. Notwithstanding the hard times the collection was \$3. Pastor, Rev. G. A. Shanklin delivered excellent address.

J. Taylor, Wesley Chapel, New Orleans, La.: The Easter service was quite impressive and will be long remembered by those who had the good fortune to be present. Great credit is due Supt. Armstead and his teachers. The pastor, Rev. P. Landry opened the service at 4 a. m., with a love feast and resurrection sermon.

F. C. Weston, Hartsville, S. C.: Easter was observed at all my churches. Collections were taken for benevolence and we are now preparing for revivals. My battle cry is 300 souls for God and the grand old church.

C. D. Johnson, Waco, Texas: Our Easter service began with an early sermon. Later, the program was well rendered before a large crowd. In the contest between the classes, the pastor, Rev. G. R. Bryant's class received the Bible; Miss Bessie Williams, second prize. Total collection for the day, \$80, raised for missions since the Annual Conference, over \$100. Our pastor is young and progressive.

C. Brow, New Orleans, La.: Easter Sunday was a grand day at Pleasant Plains. The program was well carried out. We raised \$4.40.

B. J. Griffin, Fayette, Ark.: Easter was a great day with us. The exercises were well conducted by the pastor and superintendent. The house was crowded. Collection for missions, \$5.00.

W. S. Sherrill, Forest City, Ark.: Easter was a high day with us. Rev. J. W. Jackson, P. E., was with us and preached at 11 o'clock, his sermon being both logical and instructive. The classes were organized and each class lifted a handsome collection. We raised \$19.17.

Silas McDonald, Athens, Ark.: Athens Circuit is alive. We had the Easter program carried out at Bathe church. Good congregation, \$11.10, and forwarded the same.

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I. B. SCOTT, D. D., Editor.

Please Note That—

1. All business letters should be addressed, to Eaton and Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. In ordering the address of a subscription changed, give name of the old postoffice as well as the new.
4. When the Advocate does not arrive regularly, notify us by a postal card.
5. The date of your address label shows to what time your subscription is paid.
6. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

St. Matthew church, this city, is so crowded Sunday afternoons and evenings, they cannot seat the people. Rev. A. H. Banks has received forty into the church. He is also pegging away at the debt, and hopes to clear the church this year.

The attendance at Wiley University is on the increase; a new comer in the family of President Dugan, and one also in that of Prof. J. H. Reed. Novel method!

We are not nonappreciative by any means of the many kind words the brethren and friends write us regarding the tone of our editorials, and the general improvement of the paper. These cheer and encourage us in the midst of our labors. It is gratifying indeed to know the paper is so closely read, and that we are voicing the sentiments of so many of the best thinkers of the race, and many of our white friends as well. We bow our thanks, and push the battle.

We thank Dr. Thomas Mason for a copy of the printed journal of the Little Rock Conference. They are printed by Philander Smith College Printing Department, and well done.

When will Afro-American journalists learn to discuss a writer's thoughts, rather than the man? While most of our best exchanges are noble exceptions to this weakness, for such it is, there are a number who keep other peoples' dirty linen constantly before their readers. If they are catering to the tastes of their constituents, we beg pardon for the reference; otherwise, we desire to remind them that parading the other fellow's meanness may make him angry, but settles no great principle.

"Can there any good thing come out of Nazareth?" is the question which was asked long ago, but that even yet indicates how fully peoples' minds may be closed against persons as well as places. When it comes to authorship, the Negro has produced so little that is creditable that even many of his own people doubt his ability to do so. Hence, when most people read a book or some other production by him, it is either the result of curiosity or a purpose to criticise. More than one person has opened the book written by the Rev. J. C. Houston, of Yazoo City, Miss., on "Sprinkling: Christian Baptism," because of curiosity, and "kept it open to be instructed," as a white minister puts it. We noticed this book in our issue of 22nd ult., but take this occasion to say that his work is an honor alike to his race, his church and its author, and every minister in our territory should send him \$1.50, and secure a copy.

The Bishops have just closed their semi-annual meeting in Providence, R. I.

THE NEGRO LYNCHER A DOUBLE MURDERER.

It is very strange how readily our people take to the bad ways of their white neighbors; it is a great pity they do not as readily copy their virtues. In Texas last week, a colored family was murdered, etc., and a company of Negroes, aided and abetted by their white friends, took six boys accused of the crime and lynched them. At this distance, it looks as though the testimony of the dogs, the marks of crime found on the boys' persons and the confession extorted from them, would have caused a speedy settlement of the case in court. This course would not only have added to the constantly improving good name of Texas, but prevented what seems, and really is the endorsement of lynch law by Negroes, whose people are the principal sufferers in this country. The boys may have been guilty and if so, deserved death in a legal way, but every Negro who took part in that illegal and hasty execution, struck his race a much harder blow than he did, the criminal element against whom it was aimed.

They may have meant alright, but time will prove that they have not only not helped the Negro race, but have done us irreparable injury.

THE DEDICATION OF GENERAL GRANT'S TOMB.

Never before in this country, and only once before in any part of the world, when the body of Napoleon was removed, has there been a turn-out to even compare with that of last week, April 27th, in New York, for the purpose of honoring a hero long since dead.

Gen. Grant passed away nearly twelve years ago, and some might have thought his name forgotten; but not so, for his name and fame grow greater as the years come and go. During the time since his death, an association organized for the purpose, has been collecting money to erect a monument to his memory. They succeeded in gathering from the thousands who contributed about \$600,000. The association very appropriately chose April 27th, the anniversary of Grant's birthday, to dedicate the great monument. On that day, an immense procession of about 60,000 persons, consisting of military and civic organizations, marched from the heart of the city to Riverside Park, on the banks of the Hudson river, where the ashes of the old hero repose.

Here President McKinley and Gen. Horace Porter delivered addresses in honor of him, whom the people delight to honor.

It is said that fully one million people visited the city for the occasion. Bishop Newman delivered the dedicatory prayer.

The Northwestern Advocate gives the following description of the immense monument:

Ground was ceremoniously broken for the Grant Monument April 27, 1891, and the cornerstone was laid by President Harrison, April 27, 1892.

General Grant had given careful thought to the place where he should be buried. He often spoke with affection of West Point, the place where he imbibed the principles of war, and here it was his first desire that his bones should rest. But a curious story is told in connection with this. It is said that while General Grant and Mrs. Grant were in Europe, they paid a visit to the tomb of Ferdinand and Isabella. The thought of the ashes of the royal couple sleeping side by side through the centuries, appealed to the devoted husband, and, turning to his wife, he said: "Julia, that is the way we should lie in death." Upon his return to the United States, General Grant investigated this subject. He found that there was a regulation governing the United States military academy which would prevent the remains of his wife being placed beside him. Otherwise there is hardly a doubt that the Grant tomb would be in the grounds of the great military school. After the death of the General, New York was the first city to offer without condition a last resting place for both General and Mrs. Grant.

Unlike the great monuments of Europe, it is a genuine tribute of the people. It was designed by Architect John H. Duncan, of New York City. The general style is Doric. Massive, yet well relieved by pillars and other embellishments, it is one hundred and forty feet above the river, and lifts itself one hundred and seventy-five feet in the air.

The exterior is of light granite, and all the interior is finished with white marble. The porch is approached by a flight of steps, seventy feet wide. At the entrance are two massive bronze doors, sixteen feet, four and-a-half inches high, of a united width of nine feet, and one and one-half feet in thickness. The total weight of the bronze used is 2,500 pounds, while the combined weight of the doors is three tons. The doors are severely plain, both in design and decoration. In each, there are three deep panels, one large and two smaller. The only ornamentation consists of bronze rosettes of different sizes. There are twenty-six of these in each of the larger panels, and twelve in each of the smaller. Rosettes of larger size embellish the sides of the doors, and are placed between the panels.

As you enter upon the southern exposure you see the opening of the crypt before you. It is thirty feet wide, in the centre of the chamber. Looking down into the vault the great sarcophagus made for the remains of General Grant is to be seen. This sarcophagus was made from one piece of Wisconsin porphyry. Beside it is place for another. Here an exact duplicate will some day hold the remains of Mrs. Grant. The sarcophagus weighs ten tons. The capstone bears the simple inscription, "Ulysses S. Grant." The pedestal is square in plan, measuring ten feet ten inches each way. The lower course is made in pieces, with a simple Scotia molding, and is one foot, eight inches thick. Above this is a five-inch course. Over this rest two large blocks, ten feet long and five feet wide, and on these rest the pillow blocks which support the sarcophagus proper and its cover. The total height above the floor of the crypt will be seven and-a-half feet. The coffin of General Grant is now hermetically sealed in a steel case, and this will be set in the sarcophagus without opening.

AN ENTERTAINING MUSICAL.

The music class of New Orleans University, in charge of Prof. Harry Weber, gave an entertaining and really brilliant musicale in the University chapel, on last Friday evening. The program, consisting of twenty-three numbers, vocal and instrumental selections, etc., was well rendered throughout. In fact a number of the participants showed themselves quite proficient. A half dozen or more are deserving of especial mention. There was not a single failure, nor even an unseemly hitch. The young people showed most strikingly the result of the training received at the hands of Prof. Weber, and their execution and proficiency were creditable alike to themselves and their institution to which they look for training.

The dispatches tell of the burning of the "Methodist Book Concern," in Pittsburg, Pa., which we fear means a reverse for the Pittsburg Advocate there. The fire occurred last Sunday night, and is estimated to have destroyed more than two million dollars of property in that city. No particulars.

On last Saturday, President McKinley touched the electric button that set in motion the machinery of the great Centennial Exposition at Nashville, Tenn. Marvelous age! The President could not attend in person, hence the necessity for arranging for his participation at long range. It is estimated that more than forty thousand persons were present on the opening day.

The Star of Zion tells us that two of the Bishops of the A. M. E. Zion Church wear the robe in the pulpit and to our mind, the editor of the Star seems half inclined that way himself. Bide your time, Bro. Smith, your chances are most excellent!

PERSONAL AND GENERAL.

Prof. I. Garland Penn, Asst. General Epworth Secretary, writes us that he will reach this city May 17. Pastors will notify their Chapters.

Dr. E. O. Thayer, formerly president of Clark University, Atlanta, Ga., has just been appointed presiding elder in the Maine Conference.

Rev. J. S. Foster, Tennessee Conference, who has for some time been helpless from a stroke of paralysis, is now on the high road to recovery.

Rev. H. W. Key, of Tennessee, is happy because, as he says, his daughter, Mrs. Dr. White, rejoices over the advent, on the 24th ult., of our successor as Editor of the Southwestern. He must think we are going to hold on as long as Dr. Edwards of the Northwestern.

Prof. H. T. Kealing, A. M., Editor of the A. M. E. Church Review, has moved his family from Austin, Tex., to Philadelphia, Penn.

Rev. Dr. L. H. Reynolds, pastor St. James A. M. E. church, has been indisposed for some weeks, but is now convalescent.

Mrs. Pierre Landry, of this city, called at our office last week. She is greatly interested in the work of the "King's Daughters," and speaks in highest terms of the ladies of Wesley Chapel who are engaged in this work.

Rev. C. D. Shallowhorn and Rev. C. D. Crockett were both in the city last week and gave us a pleasant call. They were in on church business. Brother Crockett is repairing and beautifying his church.

Rev. Stephen Duncan says he was converted, baptized and joined the Methodist church in 1856. He thinks he is the oldest Methodist among our preachers in this State.

Bishop Newman offered the dedicatory prayer at the dedication of the Grant Monument last week; read it in this issue.

Dr. F. D. Carter, who is a capable and successful dentist in this city, is quite sick at his residence at No. 1510 Canal St.

THE NEW METHOD.

We take the following clipping from the Commercial Tribune. It would seem that our people in the commonwealth of Virginia have determined to help the governor break up lynching. Only a few days ago, the accused, himself single handed and unarmed, beat back a party of lynchers at Lynchburg, and thus saved his life. In the following case the help comes from without:

Richmond, Va.—Wesley Mayo is to be tried for his life in the Manchester (Va.) court tomorrow, for assault on Mrs. Nannie Lowry last Sunday. Mr. Lowry finally came upon the scene, wounded her assailant with a pistol, and he was captured. Last night three hundred Negroes assembled around the jail in Manchester, and the efforts of the two officers on guard were futile to disperse them. When ordered off, they moved, but took up other positions and, declaring their intentions of protecting the prisoner from all harm, occupied the housetops, fences and yards adjoining the jail in the entire night, keeping a noiseless but determined vigil. The officers, finding that no violence was meditated, finally desisted from molesting them, and at sunrise, the crowd dispersed. The prompt action of the court has removed any danger of lynching and only a few Negroes watched the jail to-night.

We must close out Easter reports with this issue; sorry for those who are left out.

Now that the edges of the paper are cut, what do you think of it? Please answer this by sending in at least one new subscriber. Every improvement we make on the paper, merits a corresponding improvement on our list. We'll do our part if you'll do yours.

A MINISTER ATTACKED.

The following communication explains itself. We know nothing of the circumstances, but sincerely trust that in accordance with the growing spirit of justice to all, in these parts, the guilty parties may not only be apprehended, but punished. Bro. Lewis says:

Dear Doctor—You have already said to the readers through the Southwestern Christian Advocate that I've been seriously ill; the doctor had given me up, but thank God I am yet alive. You will now please say that Sunday night, April 18th, about 11:30, the white caps came to our house, and three of them with guns in hand, entered our window. Their object was to lynch us, of course, but the Lord brought strength out of weakness, and we whipped them all. Two of them were seen with black eyes; they will be arrested. We desire your prayers.

We are informed that one of them has skipped the town. Yours in Christ,

J. W. Lewis.

Boyce, La.

BISHOP NEWMAN'S PRAYER AT THE DEDICATION OF GEN. GRANT.

"Father Almighty, maker of heaven and earth, Saviour of all men, God over all and blessed forevermore, hear us while we pray. Around this new tomb we gather to perform the last funeral rites for one we love, whom a nation honors and a world reveres. We pray not for him, for he is forever free from the repressive burdens, the grave responsibilities, the stern conflicts of this, our inconstant life. He shall die no more; he lives with Thee, in the certainties and realities of better life, sometimes thinking of us and the country he loved so well.

"Forever with Thee, Lord, he needs not our prayers to cheer his soul, nor our monuments of stone to perpetuate his memory among the sons of men. Thou hast ordained his place in human history for all time, by the largeness of his soul, the greatness of his mind, the uprightness of his character, by his love of truth, his devotion to our nation's welfare, by the sweet influence he still exercises for peace, justice and liberty, and here to-day we pour forth our libations of gratitude to Thee, O Thou God of our fathers, that in our country's danger, when authority was challenged and judgment imperilled and freedom threatened, in the supreme hour of doubt and fear, Thou didst give us this man to defend our rights, to lead our armies to victory, and to administer our government in righteousness and honor. Around his sacred dust we give Thee thanks that peace prevails, that those once divided on the field of battle are here united in prayer and praise, under a common flag, the symbol of universal liberty; and here we linger to pray for those he loved, for the precious woman, the wife of his youth, the companion of his manhood, the sharer of his joys and sorrows, that her last days may be full of heavenly rest, that in them Thy word may be fulfilled, 'Who were lovely and pleasant in their lives, and in their death they shall not be divided.'

"May their children and their children's children live in all virtue, happiness and honor, under Thy fatherly care.

May the mantle of our departed chieftain and statesman rest upon him who is to-day the Chief Magistrate of our favored republic, that under his wise administration our land may be the home of peace and plenty; may the poor never cry for bread, nor the honest toiler languish in want, nor the virtuous citizen suffer from injustice; may the rich care for the poor and the poor respect the rich, for Thou art the maker of all.

"We supplicate Thee, Thou Supreme Ruler of the universe, for the welfare of our common country; that our legislators may discern their times, and our judges be worthy of the smile of the Infinite Judge; may our army be a terror to evil-doers, and our navy be the bearer of a message of good will to all nations; may the Governor of this imperial State, and the mayor of this great city, be under Thy divine guidance, to give us a wise and stable administration; and may our nation lead the advance of all peoples, in all that is

beneficent in science, useful in art, noble in charity, generous in devotion; may prosperity return to our people in the abundance of our fields, the richness of our industries and the wealth of our commerce.

"And here on some sacramental altar, we renew our allegiance to Thee, Thou God of our fathers; and on this memorable day, by this flowing river, in the presence of this noble monument, expressive of a nation's love and admiration, we pledge ourselves to be true to the cause for which the departed fought, to the Union he preserved, to the institutions he cherished; to love what Thou lovest and hate what Thou hatest, until our nation shall be the light of the world, until knowledge and virtue and sobriety and plenty and Christianity shall fill our earth with gladness, through him who taught us to pray: Our father who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power, and the glory forever. Amen."

One thousand new subscribers by July 1st.—1000!

A copy of the Atlanta Conference Minutes, has reached us, through the kindness of Rev. J. P. Wragg. Thanks! He desires the brethren of the Griffin District to take notice that the District Conference will convene July 22nd, instead of the 29th.

This city has been honored by a visit from Mrs. Lucy Thurman, of Jackson, Mich., the National Superintendent of the Woman's Christian Temperance Union, in charge of the work among Afro-American Women. Mrs. Thurman is just in from a trip through Texas, where she organized twenty unions. She is much pleased with the generous treatment accorded her, and the uniform interest shown in her work by the white women of the W. C. T. U., of the Lone Star State.

We had the pleasure of listening to an address by Mrs. Thurman at First Street church last week, and are delighted to say we have heard no lady speaker, whom we consider more thoroughly prepared, both by natural and acquired ability, to do the work she has in hand. We are confident much good will be accomplished as a result of her Southern tour.

Dr. Wm. Key, the noted Negro liniment manufacturer and vendor, and the owner of the best educated horse in this country, will have his horse "Jim Key" on exhibition at the Tennessee Centennial. The Doctor has a standing offer of \$10,000 to the man who can present Jim's superior in "horse sense." We admit we have not said much when we say it; but we do say, Jim is without doubt the most thoroughly trained horse we ever saw.

Hon. William H. Parham, of Cincinnati, O., presented a petition to the Board of Education, signed by seven hundred citizens, setting forth that Negro children are discriminated against in the mixed schools of that city.

The United States Supreme Court has decided that damages cannot be recovered for a dog killed by a street car in this city.

The Methodist Social Union of Boston, entertained Bishop Foss at the American House recently, and in addition, had the unexpected pleasure of welcoming Bishops Walden and Foster.

Bishop Bowman is said to have dedicated 1800 churches.

The Legislature of California has passed a "Civil Rights Bill."

Eighty thousand dollars was left Wm. Ramsey, a Negro janitor of Grand Rapids, Mich., by his father's brothers.

Deeds speak louder than words.

PIMPLY FACES

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

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Is sold throughout the world. PORTER, D. AND C. CO., Sole Props., Boston. "How to Beautify the Skin," free.

BLOOD HUMORS Permanently Cured by CUTICURA REMEDIES.

DOINGS OF THE WORKMEN.

Rev. R. G. Waters, Coleman, Md.: I read with pleasure the grand old Southwestern Christian Advocate. And in my estimation, it is one of the leading organs in the Methodist Episcopal Church. I wish to state that Coleman is alive. The banner of Christianity is floating in the breeze, and whenever men see it, they see daylight bursting upon their eyes. The words, impede and retard, have been annihilated and for them substituted the words, progress, perseverance, onward. We have that spirit which animated the heart of that world renowned man, that man whose acts and deeds have been chronicled upon the book of ages, never to be defaced. I speak of Mr. Wesley, whose soul and heart were impregnated with a fired energy to go forward and preach the truth as it is in Jesus Christ. And when our beloved Delaware Conference shall convene next year at Orange, N. J., and the roll is called, we will be there to answer our name.

L. P. Kimball, P. C., Adairsville, Ga.: The first Quarterly Conference of the Adairsville charge was held on the 10th and 11th of April. There were a great many present; nearly all the officers were there to witness the grand time. They made their reports promptly. Raised for expenses, \$10.25. Our most excellent Presiding Elder, J. C. Hunt, was present and delivered a most wonderful sermon Sunday morning at 11 a. m., and 7:30 p. m. he aroused the whole church; even the sinners seemed to rejoice. The Lord's Supper was administered of which 60 partook.

W. H. Golden, Water Valley, Miss.: We are much gratified to acknowledge the receipt of \$1.00 from Sister P. O. Jamison for the church at this place.

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Highest Honors—World's Fair,
DR.**

PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD

We trust that others will soon follow, where Sister Jamison leads.

R. Howze, P. C., Enterprise, Miss.: My first Quarterly Conference was held April 8, with Presiding Elder A. M. Trotter in the chair. Reports from all the leaders showed marked success. Sixty-eight partook of the Sacrament; the assessment was as follows: For pastor, \$4.20; for Presiding Elder, \$50. Mt. Jordan is still alive. I will send in a list of subscribers soon.

H. Bright, P. C., Locksburg Circuit: My first Quarterly Conference was held April 3-4, with Rev. J. E. Toombs, P. E., in the chair, and a great interest in the work. All the officials were present with well written reports, which showed quite a prosperous outlook for the work this year. Sunday, at 11 o'clock, the Presiding Elder preached a grand sermon, which was a spiritual blessing to all, and administered the Sacrament of the Lord's Supper to 50 persons. Raised for all purposes, \$53.61. For the grand old Southwestern Christian Advocate, I lead off myself with \$1, renewing my subscription with more to follow. Pray for us.

(Good place to begin, Bro. Bright.—Ed.)

S. B. Beauford, P. C., Douglasville, Ga.: To my surprise a gentleman from New York, by the name of Mr. Batterman, came to Lithia Springs, where my church is and went into the church. He went back to the hotel where he was stopping for several days, and left \$50.00 in cash for me to finish up the church. The money was left in the hands of Mr. Blake, the proprietor of the hotel. I have never seen that blessed man, he only heard of me. I have the money and we are now at work on the church. Mr. Batterman told how he wanted it finished and I shall do my best to finish it as he said, which is in harmony with our Discipline. I have not words to express my love and gratitude toward that blessed man. My prayers shall follow him wherever he goes; let the whole church say, amen.

A. Ellison, P. C., Knoxville, Tenn.: We spoke of our revival through the columns of our worthy and beloved visitor that comes to see us every week, of the good results of the meeting, and we are yet reaping the harvest that we sowed. We have just finished papering the church and carpeted the altar, which adds a hundred per cent. to the looks of the interior part of the church. We selected three sisters to get up money to do this work. Their names are as follows: Hannah Trigg, Carrie Lee and Mollie Evans. We have a very good working force of ladies. We are to have a rally the second Sunday in May; the church is divided into two clubs, viz.: No. 1 and No. 2.

(Report the result when over.—Ed.)

M. C. Cavines, P. C., Calvert, Texas.: Second quarter for Calvert and Mt. Zion was held April the 10th and 11th. Conference was well attended, and reports splendid. Rev. H. Swann, the Presiding Elder, expressed himself as being well pleased with the work done this quarter. A storm swept over our city March 27, doing great damage, and taking the tower of our church off, damaging the church about \$150. Great preparation is being made for the District Conference which is to be held here on July 7. Paid the pastor this quarter \$65; Presiding Elder, \$25; other collections, \$15. The Presiding Elder preached and lectured, which was of great satisfaction to all. He presented the claims of the church, which we hope will have its desired effects.

Among the distinguished gentlemen who are invited to attend the Conference is the Editor of this paper, whom we hope will come. We are succeeding in getting subscribers for the paper, but don't intend to give up. Pray for us that we may get more subscribers.

(May the Lord bless you!—Ed.)

J. C. Williams, Cordile, Ga.: I have been in Cordile two months and I find that it is a very pleasing town in Southwestern Georgia. The colored people seem to be quite religious and also the whites, and this speaks well for Cordile. But, Mr. Editor, to some extent, the M. E. Church has gone down at this place. We have but few members and part of them are neither cold nor hot. We are preparing to build a parsonage this year and complete the church.

E. H. Clark, P. C., White Hall, La.: I was at my new appointment the following Sunday after the adjournment of the Conference. I was cordially received by the people. My first quarterly Conference was held April 10-11. Rev. S. Duncan, P. E., in the chair. Most all of the members of the quarterly Conference were present. Reports showed a good beginning. The pastor was paid up to date; and the P. E., all of his quarters. Brother S. Duncan preached us two good sermons and urged the local preachers and exhorters to take the Southwestern Christian Advocate. Our Zion is beginning to move; pray for her peace and prosperity.

W. McDonald, P. E.: The result of the rally on April 25th, at Water Valley for the M. E. Church, is shown by the following report: The following charges paid the amount opposite their names: Abbeville, Holly Springs, Oxford Sta., each paid \$5.00; Grenada Sta., \$3.70; Grenada Cir., \$2.35; College Hill, \$2.50; Waterford, \$2.00; Oxford Cir., \$1.40; Elliott, \$1.10; Como, \$1.00. And the following named pastors were present, and rendered good services: Rev. W. C. Clay, pastor at Holly Springs; Rev. J. W. Wimbush, pastor at Oxford Station. We were successful in raising over fifty dollars for our church. We hope the brethren will collect the balance that is due from their charges, and send it to Rev. W. H. Golden, our pastor. Also collect that which is still due on the whole assessment to Bro. Golden.

H. J. Davis, Stamps, Ark.: Our pastor, Rev. D. H. E. Harris, arrived here on February 12th, and began a revival on the 14th, and after one week of hard labor, the Lord blessed us with twenty-three converts, 19 of whom joined the M. E. church. At the close of the meeting, a pair of six-dollar pants were presented to the pastor by Sister Lavenia Davis. Rev. D. H. E. Harris is given the name of "The Thunderbolt;" he has done more for our church in one week, than has been done in the past year.

Huntsville, Tex.: Miss E. E. Shaw writes that Rev. W. Hartley Jackson closed his Pentecostal meeting with forty-one accessions, and eighteen conversions. Dr. Scott, I am really pleased with the improvement of the Southwestern. Our loving pastor is ever canvassing for the paper. Our church and Sunday-school, and church is in better condition than for eight years. We are striking for the 10,000 subscriber line; pray for us. (Write again, Sister Shaw, Can't account for the delay of this. Ed.)

J. C. Campbell: The first quarterly Conference for Enterprise, Meridian District, Mississippi Conference, convened at Wesley Chapel on the 10th.

The Royal—White and Pure
as the Driven Snow.

ROYAL
BAKING
POWDER
Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

11th inst., with Rev. A. M. Trotter, P. E., in the chair. The session was a pleasant one, and all reports indicated success. The Elder preached two able sermons on the Sabbath, which were enjoyed by all. Paid the Elder, \$17.50.

Rev. N. H. Williams, Macon, Miss.: Our first quarterly Conference convened April 11. Rev. H. R. Revels, D. D., was with us. He is very much improved in health, and is vigorously pushing greatly revived. We are working up the work forward. Our work here is a good cash list of subscribers for the Southwestern; you will hear from us again shortly. Collection during the quarter was \$23.00.

S. H. Connor, P. C., Chunkey, Miss. Chunkey Circuit: We had a grand rally at Mt. Salem M. E. church, on this circuit, on the 11th inst., to raise money to pay a debt of long standing. This church was sold eighteen months ago for a debt, so on the adjournment of the last Annual Conference, we began to plan, and on the 11th inst, we made our Macedonian cry, and the following well known divines came to our relief: Rev. J. C. Hibbler, who preached at 11 a. m.; Prof. J. L. Wilson, A. B., B. D., who preached at 3 p. m. We have only twelve members at this church, but our collection for the day was \$45.00.

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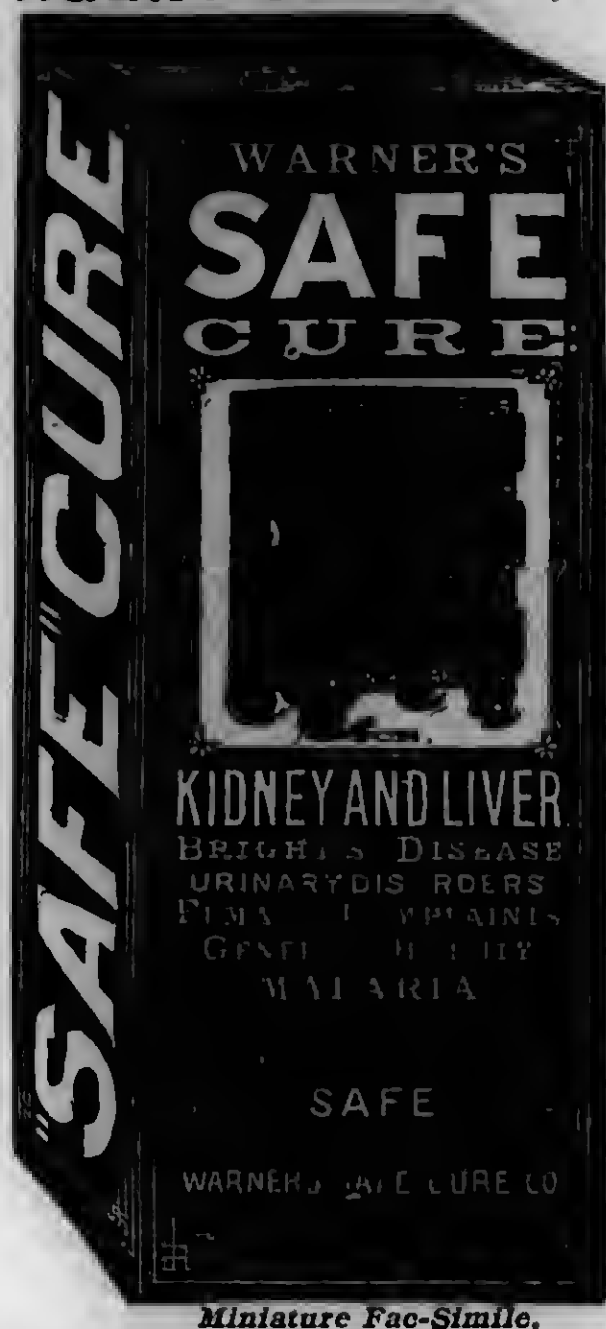
Laugh at the Sun
Drink
HIRE'S
Rootbeer

Keep
Cool-Drink
HIRE'S
Rootbeer

Keep
Well-Drink
HIRE'S
Rootbeer

Quench
your thirst
HIRE'S
Rootbeer

THE ADVANCE AGENT OF HEALTH



CONFERENCE NOTICES

WEST TENNESSEE DISTRICT.

Third Round.

Galloways	May 8 9
Fowlkes and Harding	May 15 16
Memphis Centenary	May 23 24
East Tennessee Mission	May 23 24
Big Creek and Ramsey	May 29 30
Martin	June 5 6
Sharon	June 4 5
Memphis Ct.	June 12 13
Friendship	June 19 20
Crockett's Mills	June 26 27
Keaton and Yorkville	July 3 4
Pleasant Grove and Atoka	July 10 11
Mason	July 17 18
Lexington and Mt. Pleasant	July 24 25
Clarksburg and Huntington	July 28 29
Alamo and Humboldt	July 31, August 1

Push benevolent collections. Centenary and Memphis churches raised \$44 for missions on Easter Sunday.

GAINESVILLE DISTRICT.

Second Round.

Adamsville	May 1 2
Branford	May 5
Ft. White	May 8 9
Noble Hill	May 12
Cedar Keys	May 15 16
Otter Creek	May 17
Newmansville	May 26
Gordon	May 29 30
Hague	June 1
Sanpulaski	June 3
Long Pond	June 5 6
Free Canaan	June 9
New River	June 12 13
Arredondo	June 16
Liberty Hill	June 19 20
Pleasant Grove	June 23
Pleasant Plains	June 26
Rochelle	June 30
Williston	July 3 4
Micanopy	July 10 11
Pineville	July 17 18
Gainesville	July 24 25

The Fifth Annual Session of the Sunday-school and Epworth League Association of the Gainesville District, M. E. Church, will convene at Cedar Keys, Fla., May 20-23, 1897 in Bethlehem M. E. Church.

Delegates and friends will note that

the F. C. & P. Railroad is giving us one fare from all points for the round trip. Yours for success.

J. P. Patterson, P. E.

AUSTIN DISTRICT.

Third Round.

Austin Ct.	June 5 6
Simpson Tabernacle	June 9 10
Wesley Chapel	June 12 13
Taylor and Granger	June 15 17
Georgetown and Bailey	June 19 20
Burnet	June 23 24
Cedar Creek	June 26 27
Manor and Littig	July 3 4
Davilla Ct.	July 11 12
Belton	July 18 19
Temple	July 25 26
San Marcos	August 1
Lockhart	August 1
Luling	August 7 8
West Point	August 14 15
Winchester	August 21 22
Giddings	August 28 29

Moses Smith, P. E.

STARKVILLE DISTRICT

Second Round.

McCool	May 8 9
Mt. Nebo	May 11
Louisville	May 15 16
Ackerman	May 22 23
French Camp (Walton)	May 22 23
Liberty Hill	May 29 30
Starkville Ct. (Bunton)	May 29 30
Rock Hill	June 5 6
Starkville	June 12 13
Cedar Bluff	June 19 20
Kosciusko	June 25 27
Bellefontaine (Waston)	June 26 27
Pheba	June 26 27
Kosciusko Ct.	July 3 4
Matheson	July 3 4
Eupora	July 10 11
Kilmichael	July 10 11
Sturges (McEwen)	July 17 18
District Conference	July 22 23

B. H. S. Ferguson, P. E.

GAINESVILLE DISTRICT.

Second Round.

Decatur	May 8 9
Cartersville	May 8 9
Suwannee	May 15 16
Lawrenceville	May 15 16
Gainesville	May 22 23
Gillsville	May 22 23
Harmony Grove	May 29 30
Elberton	June 5 6
Elberton Ct.	June 5 6
Lavonia	June 12 13
Hoschton	June 19 20
Centerside	June 26 27
Norcross	June 26 27
Duluth	July 3 4
Marietta	July 10 11

Dear Brother: Make June 13th, Children's Day, a complete success—raising all of our assessments. Plan to this end, and forward it.

District Conference convenes at Suwannee, August 12th, at 10 o'clock a. m. Rev. A. J. Nolen to preach the opening sermon.

We will consider our Sunday-school and Epworth League work. Also plan

to have a glorious revival on your charge. Push the revivals. Yours faithfully,

H. R. Allen, P. E.

MONTGOMERY DISTRICT.

Second Round.

Pensacola	May 12 13
Warren St.	May 14 15 16
Tensaw	May 17 18
Wesley and Theodore	May 22 23
Mt. Sterling	May 29 30
Brewton and Pollard	June 5 6
Flat Creek	June 9 10
Castleberry	June 12 13
Evergreen Mission	June 17
Evergreen	June 19 20
Prattville	June 26 27
Montgomery	July 3 4
Union Springs	July 10 11
Brown's Grove and Aberfall	June 17 18
Troy	July 24 25

The District Conference will meet at Pensacola, Fla. Let every member get ready to attend and be on time. The literary program will appear soon.

E. M. Jones, P. E.

OPELIKA DISTRICT.

Second Round.

Opelika	June 5 6
Mitchell	June 5 6
West Point	June 12 13
St. John	June 12 13
Sunday Level	June 19 20
Lafayette	June 19 20
Five Points	June 26 27
Sykes Mill	June 26 27
Flint Hill	June 26 27
Roanoke	July 3 4
Eclectic	July 3 4
Alex City	July 10 11
Wedowee	July 9 11
La Mars	July 10 11
Linesville	July 17 18
Bethel	July 17 18
Sylacauga	July 17 18
Dadeville	July 24 25
Tallassee	July 31, August 1

H. N. Brown, P. E.

Human Ingenuity.

Certainly, for the mechanic, human ingenuity has never produced a better liniment than Salvation Oil, which now stands unexcelled for curing his sprains and bruises caused by a fall; or cuts and wounds the result of an accident with his tool or saw. Salvation Oil always kills pain. "Recently, I fell about twenty feet and was very much bruised on my leg and side, but after bathing them with Salvation Oil the bruises soon disappeared. I think Salvation Oil is just the thing for sores and bruises." A. Jacob Rice, 520 Church St., Easton, Pa. Salvation Oil may be bought anywhere for 25 cents. Substitutes offered by dealers may cost less; hence, do less. Salvation Oil, however, never disappoints the user.

GET INTO A TENT



IF ACCOMPANIED BY THIS COUPON we will fill your order for ARMY WALL TENTS, made from heavy duck at the following prices:

7 x 7 feet, with poles and pins, complete,	\$4.00
7 x 9 feet, with poles and pins, complete,	4.75
9 x 9 feet, with poles and pins, complete,	5.45
10 x 12 feet, with poles and pins, complete,	6.45

Any other style or size at like attractive prices. Positively no order will be filled at these prices unless accompanied by the money and this coupon. For Five Cents postage and coupon we will send our large Illustrated Catalogue of Canvas and Leather Goods. We have been manufacturing tents in this city for more than thirty years, and we refer to the First National Bank or any merchant in this city as to our reliability.

Money should be sent by postal or express order, or by draft on New York or Chicago. Do not send currency by mail. When you order goods state whether you wish them shipped by freight or express.

E. C. COOK & BRO., 32 to 42 Dearborn Street, CHICAGO, ILL.

E. C. COOK & BRO.
Bargain Coupon
No 208

Hood's

Sarsaparilla as a blood purifier... building up medicine leads everything produced. It is positively the best. Others may make the same claim. But there's this difference: We prove it. Not by antiquity, but by Merit. Not by what we say, but by what Hood's Sarsaparilla does. It has a record of Cures unequalled in medical history. It positively, perfectly and permanently cures when all other medicines fail. That the keen discrimination of the people recognizes its merit and the cures by Hood's Sarsaparilla, is shown by the fact that they buy Hood's Sarsaparilla in preference to the exclusion of all others. Hood's Sarsaparilla has a larger sale than all other blood purifiers. It wins confidence everywhere because the statements in its advertising and testimonials are verified by all who take it. No other medicine has ever received such praise, or so many voluntary testimonials of wonderful cures. No other medicine possesses

parilla

the peculiar combination, proportion and process used in preparing Hood's Sarsaparilla, and which give it merit peculiar to itself. This is the secret of its wonderful power, of its wonderful sales, of its wonderful hold upon the confidence of the people. This is why it cures Scrofula, Salt Rheum, Catarrh, Rheumatism, all Humors, Kidney and Liver troubles, Dyspepsia, That Tired Feeling, builds up the nerves, creates an appetite and strengthens the whole system. Its merit, its sales, its

Cures

Make Hood's Sarsaparilla the One True Blood Purifier. Sold by all druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills the best family cathartic and liver stimulant. Easy to take, easy to operate. All druggists. 25 cents.

Are You Interested in Texas?

If you want to keep thoroughly posted regarding the development and possibilities of this State, an empire in aren, and in the extent and variety of its resources, subscribe for THE SEMI-WEEKLY NEWS, the Texas paper, Published at Galveston and Dallas by A. H. BELO & CO. Send 25 cents for a three months' trial subscription. Sample copies free.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists, price fifty cents and one dollar. You may have a sample bottle and pamphlet sent free by mail. Mention the Southwestern Christian Advocate, and send your address to Dr. Kilmer & Co., Binghampton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

BOOKMAKER'S CORNER

Mrs. Sarah Elizabeth Cram contributes an article to the New England Magazine, entitled "Leaves From an Old Church Record." The old church of which she writes is in Hampton Falls, N. H., and from the record we learn many surprising things of church life a hundred years ago. The number is rich in stories and in poetry. Warren F. Kellogg, 5 Park Square, Boston, Mass.

In the May "St. Nicholas," George B. Smith, in a paper entitled "General Grant's White Mountain Ride," tells of a remarkably coach trip made by the president from the village of Bethlehem to the Profile House. The distance was eleven miles and the road was rough and mountainous, but there were eight excellent Vermont horses attached to the coach and the trip was made in a record-breaking time less than one hour. Frank H. Spearman, in "A shifting Boundary," describes some of the freaks of the Missouri, and in particular of one by which a corner of Iowa was cut from the rest of the State and left high and dry on the Western side of the river. In the number there are poems written and illustrated by Katharine Pyle and Oliver Herford, besides the usual diversity of verses and pictures.

Harper's Weekly of May 1 is of real historical interest. It is devoted largely to an elaborately illustrated article on the dedication of the Grant monument, and to a review of General Grant's career.

When, in 1840, "Georgia Scenes" was originally published, its pictures of Southern life in the first fifty years of the Republic won for it a large circle of readers. Its popularity was later increased on its republication in the Franklin Square Library, and now it is about to be brought out again by the Harpers in a few weeks.

Charles Scribner's Sons, New York, will soon publish a New Concordance to the Greek Testament, according to the texts of Westcott and Hort, the

cherry and the the English Revisers, edited by Rev. W. F. Moulton, M.A., D.D., and Rev. A. S. Geelen, M.A. 1 volume, square royal 8 vo. nearly 1100 pages. Price about \$6.50 net.

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EASTER REPORTS.

A Spectator, Marianna, Ark.: Our church was overcrowded to witness the Easter exercises, which were helpful to all. The Easter ben had left a nest of Easter eggs. Mrs. Alberta Sykes read an essay, as did Miss Odella Turner, and they gave \$1.50 each for missions. Collection \$14.61.

J. F. R. Summerville, P. C., Dickson, Tenn.: Easter was observed here by the use of regular program. Our collection, \$4.02, was the largest ever taken here. Most of our men have to go away for labor.

Lewis J. Allen, Supt., Pass Christian, Miss.: Our program was so well rendered on Sunday that the Epworth League took it up on Friday night. Collection \$18.00. Pastor preached a grand sermon. He is pushing things for the church and the Southwestern.

Onachita, La., J. H. Thompson, P. C.: Easter was a high day with us. The church was decorated and singing charming. Collection \$5.35.

Tenola Edwards, P. C., Colmesneil, Tex.: We have three appointments, with only one Sunday-school of eight scholars at Colmesneil. With these, we observed Easter, and raised eighty-five cents.

Thos. Ingraham, P. C., College Hill Circuit.: We had a grand time, and a good collection. Our work has never been in better condition. Epworth League largely attended.

Wm. Porter, P. C., Franklin, La.: Easter service was appropriately observed. The Sunday-school raised \$10. Epworth League steadily advancing.

Rev. D. C. Cammell, Gaffney, S. C.: Easter Sunday was a high day with us. Collection \$17.00. We are planning for a Southwestern Rally Day in the near future.

J. M. Deas, P. C., Fernandina, Fla.: Our program was beautifully rendered. We raised \$32. Dr. C. A. Leftwich and Elder S. A. Huger were with us. The church was beautifully decorated.

D. P. Shaw, P. C., Shellmound, Miss.: Notwithstanding we have been experiencing an overflow ever since the first of March, we had a grand Easter. Total collection \$38.55. Several of the members paid \$1.00 each.

B. M. Taylor, P. C., Conroe, Tex.: Our services were carried out in full. Had a splendid time. Total collection \$7.00.

F. R. Morton, P. C., Madisonville, Tex.: We carried out our Easter on this circuit, and raised \$6.00, and sent the money to the office.

H. R. S. Erby, P. C., Clinton, Miss.: Program was carried out to the letter. Collection \$10.60. Prof. J. L. Wilson gave us a grand lecture and preached for us also. The people all rejoiced.

U. P. Mills, Supt., Aquilla, Texas.: Easter was a grand day in our church, though some of our missionary leaders were sick. Collection \$6.20. The fifth Sunday in May is Southwestern Rally Day: lookout for subscribers!

W. C. Archie, Bedford, La.: Presid-

ing Elder Wright preached the resurrection sermon, and our Easter was grand. Collection was \$17.05; for Presiding Elder, \$12.50. We have a good pastor.

Our program was carried out to the letter. Total collection \$21.40. Our rally for the church raised \$51.15. Bro. F. H. Burton held our quarter in the absence of P. E. Find enclosed thirty-five cents for paper. Send paper to P. C. Coleman, New Prospect, Miss.

Alfred Britton, P. C., Liberty, Tex.: We had a nice time on Easter. Times are hard with farmers, so we raised only \$1.75. Our second quarter was held by Rev. F. H. Grant, in the absence of the presiding elder. Collection \$4.75. Easter was conducted by Prof. Walter Matthews, our school teacher. Pray for us.

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ADDITIONAL DOINGS OF THE WORKMEN.

New Orleans, La.: The First Street church is now rejoicing over a glorious revival just closed with forty souls converted. Some among them are young men of great influence. Our Conference evangelist, Rev. S. Davage, was with us and rendered great service. The young men appreciated the special sermon he preached for them. Easter was a high day. At 5:30 a. m., a great crowd gathered to hear the resurrection sermon. At 3:30 p. m., the Sunday-school, under its energetic superintendent, E. H. Anderson, and his able teachers did credit to themselves and the school in bringing out all the little people. Collection \$44.00. The committee of seventy-five reported through its chairlady, Mrs. K. Clark, and M. M. Jackson, E. Bertrand, \$126.10; the church raised \$73.90. Total raised during the month on church debt, \$200.00. Another committee will report in May. Two annual subscribers for the good old Southwestern were handed in. The Editor will be with us on May 9th, which will be Southwestern Day throughout the Louisiana Conference. Brethren, let us best ourselves for the paper of our choice; it has the right ring in it, and the right man behind it. We met our new P. E., Valcour Chapman, in March; a good Conference was held, and all were well pleased with him.

W. R. Butler, 1924 6th Street.

G. G. Golston, P. C., Alpha, La.: Our Presiding Elder, Rev. H. J. Wright, was with us on April 9th, 1897, to hold his first quarterly Conference at this place; every thing went on lovely. We had quite a large crowd of white visitors. When all had congregated, he preached a rousing sermon, and both white and black went home rejoicing in the God of our salvation, while the Elder went on his way discharging the duty enjoined upon him. He is the right man in the right place. We wish him Godspeed.

B. M. Taylor, P. C., Conroes, Texas.: The second quarterly Conference was held Saturday and Sunday, April 10th and 11th. Rev. A. C. Culbreath was present, and rendered valuable service. His collection was \$14.30 for this quarter. The reports showed advancement. Received into the church membership, fifteen persons. The trustees have built a new parsonage at Conroes, and the pastor, with his family, are more

comfortably situated. It is encouraging to know that the people of Montgomery and Conroes highly appreciate their pastors. They held in high esteem their former pastor, Rev. S. M. Bolden, and are doing all they can to make their present pastor feel at home and happy; and that he is, as highly respected.

Rev. P. A. Daniels, Pastor of Newman M. E. Church, Key West, Fla.: First, I want to congratulate the Book Concern on the enlargement of the paper. Second, I am convinced that the General Conference of 1896 has made no mistake in selecting the Rev. T. B. Scott as Editor of this great organ of our colored work. The more I read our church papers, the more I love the great old church, and if time would permit, I would read every paper of the church; if every pastor would get his people to reading our church papers, what a great help it would be to him in his work. The masses of our people have been misled in regard to the church all over the South by the race churches and ministers who take pains to inform their members that we are supporting the white people of our church. Our ministers sometimes forget to tell their people what the old church is doing, and the great army that is coming out of our schools, educated every year. Read, I think there will be a reaction soon. God bless our Methodism, in all of her departments. I am one of those that expect large things. I ask for one hundred souls this year, and the Lord has given thirty-four converts already. Some mothers and fathers have been to our altar, and have been gloriously converted. Pray for us. I am on the extreme point of the United States, near the Cuban rebellion. We hear of war, and rumors of war.

J. W. Tharpe, P. C., Pahoetto, Ga.: Our church is alive, both spiritually and financially, and the outlook for a rapid growth is bright. We give the following facts as an evidence: We had a rally on the Sunday preceding Easter, and through which we were able to seat our church with chairs, which, together with the evergreens and flowers with which the church was decorated, made it a centre of attraction.

P. W. Baldwin, Meridian, Miss.: Haven church has been benefited by a two weeks' revival; twenty-one conversions and additions to the church. We rejoice for what we have accomplished for the Master, yet there is room for improvement. The outlook is good for a spiritual blessing.

A. J. Pickett, Washington, La.: Elder Walker was here on time. The quarterly Conference was held April 11. The leaders were all present, and reports were very encouraging. Bro. Walker is the right man in the right place, and up with the times. He aroused all the brethren, and each local preacher promised to take the paper. Sunday-school and church are in a prosperous condition. Easter was a grand day with us. The program was carried out in full: one hundred and forty children were present. Baptized twelve infants. Collection was \$10.20, at the Easter service. We are preparing to begin a revival in the near future. Pray for us in our work.

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UNITED FOR LIFE

.....Give Name and Place Distinctly.....

Hensley, Ark.: On the 25th of April, Mr. George Jackson and Miss Emma Blackman were duly united in marriage; success to the couple. D. B. Hars-ton officiated.

Fouche, La.: Mr. Wad Williams and Mrs. Ellen Taylor were married on April 25th, 1897; both members of our church. Rev. M. T. Fairfax officiated.

Huntsville, Tex.: Mr. Jessie C. Carter and Mrs. Mary E. Colware were united in marriage at St. James M. E. church. The church was tastefully decorated. May they live long to bless their community. W. H. Jackson officiated.

Pass Christian, Miss.: Mr. M. J. Miller and Miss Susie O. Jones were united together in holy matrimony at the residence of the bride's parents, on April 29th, 1897. May their future life be bright. Rev. O. H. Flowers officiated.

Senatobia, Miss.: W. H. McCarthy, P. C., of the M. E. church at this place and Cold Water, was married to Miss Lucy Ann Askew, one of the leading girls of our town. Rev. McCarthy has made known his business, and is fast succeeding in his claim for a church here. We predict a happy future for them. Rev. J. S. McEwen, of the C. M. E. Church, officiated.

THE PEOPLE ARE CONVINCED

When they read the testimonials of cures by Hood's Sarsaparilla. They are written by honest men and women and are plain, straightforward statements of the fact. The people have confidence in Hood's Sarsaparilla because they know it actually and permanently cures, even when other medicines fail.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Easy and yet efficient.

BEAUTIFUL SEA SHELLS.

Since coming south I have received numerous inquiries for sea shells, and I have made quite a collection, both from our own coast, the coral reefs and some lovely ones from the West India Islands. I will mail a dozen or more different kinds, on two alike, to any one who sends a stamp for postage. Mrs. F. A. Warner, Jacksonville, Fla.

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Thomas Thompson, St. Mary's, Ga.: My work is in good condition. When I first came to this work last year, it only paid the presiding elder \$5.00 per quarter; now it pays him \$10.00 per quarter. Prof. O. J. Mitchell & Co., showed their beautiful scenery in my church a few weeks ago, and it was grand. Easter was observed, and was a success. Thirteen dollars was collected. Will write you again.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

"Pearl top," "pearl glass," "tough glass," "no smell," and "best light," are great big things. "Macbeth" includes them all, if you get the chimney made for your lamp.

Let us send you an Index.

Geo A Macbeth Co

Pittsburgh Pa

RAILROAD TIME TABLE.

Illinois Central.			
ARRIVE—		LEAVE—	
Local mail.....	9:00 pm	Local mail.....	6:55 am
Chicago limited.....	6:30 pm	Chicago limited.....	9:00 am
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati.			
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.			
No. 3.....	6:30 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis	Express.....	No. 6, Memphis	Express.....
No. 21, Vicksburg	Express.....	No. 22, Vicksburg	Express.....
No. 33, Baton	Rouge acc.....	No. 34, Baton	Rouge acc.....
Louisville and Nashville.			
No. 5, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	6:50 pm	No. 8, coast acc.....	3:30 pm
No. 5, fast mail.....	8:30 pm	No. 2, lim. ex.....	7:50 pm
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 am
Texas and Pacific.			
No. 62, Ft. Worth	and Cal. ex.....	No. 53, Cal. ex.....	8:15 am
No. 51, Hot Sp	gs express.....	No. 51, Hot Sp	gs express.....
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Cincinnati and	New York.....	Cincinnati and	New York.....
No. 3, local.....	0:30 am	Local.....	7:30 am
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Texas and Mexico	fast mail.....	California ex.....	9:15 am
California ex.....	6:55 am	Texas & Mexico	fast mail.....
			8:35 pm

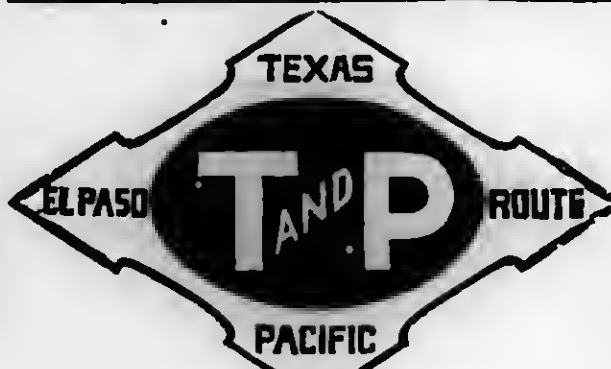
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8 Coast acc.....	3:30 pm	1 Lim. Ex.....	5:00 pm
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NOTICE.

To the Pastors of the Tennessee River District:

Dear Brothers:—You have been so kindly reminded by the authorities of the church to send in the monies to the several Secretaries. Do send it in at once.

Get the programs for the Children's Day exercises, and observe June 13.

Let's make a special effort for the Southwestern. The paper is better now than ever before.

S. B. Danley, P. E.

NOTICE.

Central Alabama Conference. To the Subscribers to the American University:

We have waited three months after the adjournment of our Annual Conference before we make public our report, thinking that after the brethren had moved and had gotten their work well in hand they would make their first payment to the American University, and thus redeem their promise. But thus far not a dollar has been paid since the Conference adjourned.

The following brethren paid at the Conference: Nimrod Snoddy, \$16.66; I. Townsend, \$5; A. S. Williams, \$5; Wm. Coleman, \$5; J. S. Todd, \$4; J. W. Patton, \$4; E. M. Jones, \$5; G. W. Mann, \$2; L. D. Williams, \$2; David Royal, \$2; B. D. Lewis, \$1.50; L. H. Mixon, \$1.50; Wm. Perry, \$1.50; Jas. Yarnell, \$1.33; W. H. Jordan, \$1; H. D. Byrd, \$1; Mrs. Sarah P. Melin, \$1.00; Wm. Strickland, \$1.25; W. T. Trammell, \$1.00. Total amount, \$61.71. This amount was sent Bishop Hurst, on the 9th day of February, 1897.

E. M. Jones, Collector.

NOTICE.

Houston, Texas.—My Dear Presiding Elders of the Texas and West Texas Conferences of the M. E. Church:

I have been considering the matter of holding a meeting of Presiding Elders for some time, in the sense of getting together and conferring on general subjects pertaining to our work. Having addressed you upon this idea and having your letters of encouragement, the following program of exercises has been arranged for a Presiding Elders' Convention of the Texas and West Texas Conferences, to be carried out in Mt. Vernon M. E. Church, Houston, Tex., June 4, 1897.

At the same time the Epworth League and Sunday-school Institute of the Houston District, will be in session at Trinity M. E. Church.

Bishop C. C. McCabe, Drs. J. B. Scott, M. C. B. Mason, I. G. Penn and others are expected.

Programme.

1. Welcome Address, Rev. Wm. Wesley.
2. Response, Rev. H. Swann.
3. The State of the Church, Rev. B. F. Smith.
4. Methodism of the Future, Rev. W. A. Fortson.
5. Judicial Administration of the Discipline, D. C. Lacy.
6. Christian Evidences, W. L. Duncan.
7. Is the Office of the Presiding Elder Indispensable to Success, Wm. Bartley.
8. The New Discipline and Changes, W. H. Logan.
9. Successful Execution of our Plans for Christian Education, C. C. Minegan.
10. The Present Status of our Ministry, Moses Smith.

11. Advisability of Transferring Ministers, Emanuel Henderson.

12. How Best to Circulate Books and Periodicals of M. E. Church and Benefits to us, by H. Swann.

13. The relation of the Presiding Elder to other Church Officers, A. C. Culbreath.

Yours truly,
William Bartley, P. E.

NOTICE.

On the fourth day of June, 1897, at Entero, Ala., each pastor of the Marion District is hereby requested to send a delegate for each Church and each Sabbath-school Superintendent in his charge, for the purpose of organizing an Epworth League and Sunday-school Convention. Each pastor is expected to be present. We will meet at St. Paul M. E. Church, at 9 a. m.

F. L. Teague, P. E.

NOTICE.

Dallas, Texas, April 28, 1897.—Dear Brethren of the Dallas District:

You are hereby notified that the second session of the District Conference and Epworth League Convention will convene in Hubbard City, Texas, July 15, 16, 17, 18, and 19. Opens on Wednesday, the 15th, at 10 a. m. Remember that the first and second days will be given to the Sunday-school and Institute and Epworth League Convention. Sunday-school and Epworth League anniversary on Wednesday night. Annual sermon on Thursday night by Rev. E. L. Jackson, of Fort Worth. Freedman's Aid and Southern Educational anniversary on Friday night. And Woman's Home Missionary Society will have their anniversary on Saturday at 3 p. m.

Let all delegates be on hand Wednesday at 10 a. m. I will send each pastor, programs soon, which I hope will be faithfully executed.

All brethren who have interest in the progress of the District are cordially invited to attend. D. C. Lacy, P. E.

NOTICE.

The Examination Committee of the Mississippi Annual Conference met at Jackson, Miss., April the 20th, and effected an organization by electing Rev. J. C. Hibbler chairman, and Rev. J. L. Wilson registrar. The Committee ordered the holding of two meetings a year in connection with each District Conference.

G. W. Smith, Sec.

NOTICE.

I wish by these lines to say to pastors and Epworth League officers of the Aberdeen District, that the District Conference will convene in Shuqualak, Wednesday, July 7th, and that Rev. N. H. Williams, pastor of St. Paul M. E. Church, at Macon, Miss., is secretary of the District Epworth League, of the Aberdeen District, in place of Rev. J. W. Winbush, and that all who desire to do so will correspond with him as such at Macon, Miss.

I do earnestly request pastors and presidents of chapters, to do all they can to enlighten members of the same, as to the aims and objects of the Epworth League, and that each chapter send a delegate to the District Conference, at which place and time the District League Convention will hold its session.

Each chapter is instructed to bring one dollar. Yours in Christ.

H. R. Revels, P. E.
Macon, Miss., April 16, 1897.



The Evil Eye.

Savage people have a superstition that an evil eye may be cast upon a person to bring all sorts of trouble and misfortune. That seems like a pretty foolish notion; but it isn't much worse than some of the notions which civilized people indulge in. One worn out superstition is the belief that if a man inherits weak lungs from his parents he is pretty sure to die of consumption. The actual fact is that if such a man will only take proper care of himself he will really be safer from consumption than a careless person who has no inherited weakness. Carelessness is the real evil eye. Carelessness will develop a tendency to consumption in any body.

The lungs are composed of very delicate, sensitive tissue, even in the healthiest person; that is why they yield so quickly to the attack of tainted blood. If the blood is allowed to get impure and impoverished, and bile-poisoned, the seeds of consumption will spring up in the best kind of a constitution. The real consumption-taint is in the blood.

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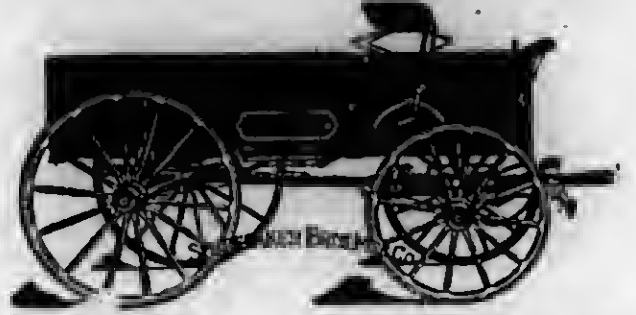
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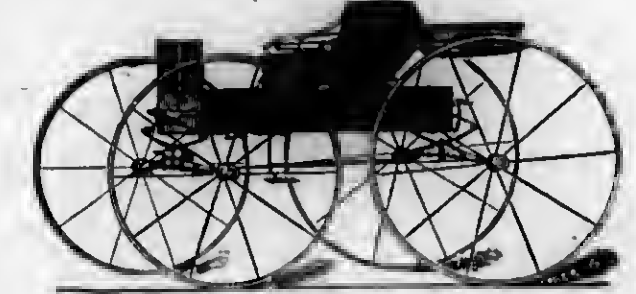
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Corinth Ct., Miss.: On Monday, the 12th inst., the dark winged death angel came to the beautiful home of Bro. and sister Barnhill's, and bore to that sweet haven of rest Bro. Moses Black, one of the oldest members of Concord M. E. church. He said before he died all is well, and, like St. Paul, I have fought a good fight; I have kept the faith. He sang: "A Charge to Keep I have, A God to Glorify." He also sang: "The Day is Past and Gone, The Evening Shades Appear." He had reached the ripe age of eighty years, and was a member of the M. E. Church thirty years. He leaves a host of friends to mourn their loss. Yours in Christ, George W. Baker, P. C.

Died, at Oak Ridge, April 11, 1897, Brother Harvey Hubbard, brother to Rev. B. M. Hubbard, after seven months' illness, left us. He died as he lived: a child of God. He leaves a wife, nine children and a host of friends to mourn his death. The funeral was at-

tended by his pastor, Rev. Coleman, and the writer. R. W. Clark.

Clinton, La.: Sister Victoria Munroe was born in this parish on December 1st, 1865, and died on April 13th, 1897. She was a faithful member of Mt. Zion M. E. church for thirteen years. A few minutes before her death, she said to her mother, "Stand me up on my feet; I see a host of angels coming for me," and then pointing her hand heavenwards, she slept away in Jesus. She leaves a husband, five children, a sister, mother, father, brothers and a host of friends to mourn their loss. The writer was assisted in the funeral service by Rev. B. J. Reddix, of Mt. Carmel. J. O. Richards, P. C.

Pine Bluff, Ark.—Sister Jane Billups, wife of Bro. Gilbert Bullups, departed this life March 30, 1897, in full triumph of faith. She leaves a husband, two children and two sisters to mourn her loss.

Willima B. G. Tabb, was born in Oktibbeha County, Miss., September, 1866, died April 6, 1897. He united with the M. E. Church in 1880 at Holly Springs, being a student of Rust University at that time. At the time of his death he was a member of St. James M. E. Church, Pine Bluff, Ark., filling with credit to himself and church the offices of Assistant Sunday-school Superintendent, teacher and trustee. Bro. Tabb gave to the world an exemplary life, and was greatly beloved by all who knew him.

H. P. Strong, pastor.

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Program for Children's Day, June 13th, 1897.

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C. H. PAYNE, LL.D.

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Southwestern Christian Advocate.

No. 408 Carondelet Street.

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You can buy a Money Order at your Post-Office, payable at the New Orleans Post-Office.

If a Money Order Post-Office or an Express Office is not within your reach, your Postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES

Cash Remittances.

Apr. 26 to May 3.

A. J. Proctor	C. L. Johnson, *1
G. R. Smith	F. R. Morton, *1
J. J. Chilcoat	T. McCary, *1
J. W. White, 1	A. J. Howard
G. Orange	E. W. Oshurn
J. W. Turner	W. H. Webster
P. C. Reed	J. H. Pierre
E. Fields, 1	Geo. Carter
S. Smith, *1	G. W. Arnold, 1
E. B. McCauley	Mrs. J. Onright
Sam Morrow	A. Merida
C. D. Crockett	C. D. Shallowhorn
A. Thomas	J. H. McAllister
J. H. Swann, *1	G. R. Bryant, 2
Eliza Byrd	D. H. Butler
B. F. Woolfolk	H. T. O. Abbott
A. B. Venable, *1	R. Coleman
A. N. Richie	J. D. Johnson
H. Henderson, 1	Wm. Porter
J. W. Smith	L. M. Moore, 1
C. P. Cannon, 1	T. P. Page
M. H. Jones	H. C. Dennis
Thos. Ward	L. J. Terrill, 3
S. C. Upshaw	D. Green, *1
Lewis Brown	A. B. Logan, 1
A. Z. Mitchell	W. R. R. Dunnean, *2
R. Anderson	S. B. Danley
Abe. Mills	T. L. Ingraham, 1
S. C. Gill	S. J. Jordan, 1
E. F. Foster	E. L. Jackson, *1
E. R. Morton	J. C. Hihbler, *1
D. G. Franklin	A. G. Davis, *1
G. H. Harvey, 2	H. Swann, 1
S. A. Huger	Dan'l. Askens
J. G. Thompson	

* Yearly.

** Part Yearly

Seventy million people know Hood's Sarsaparilla purifies the blood, strengthens the system and gives good health.

"The Young People's Republic" is the best Children's Day Program. It is complete and requires no supplement. Published by the Book Concern especially for the occasion. Can be had in any quantity for \$1.00 per 100, postpaid, at this office. Give us your orders.

The District Conference of New Orleans North District, will convene July 7th, 1897, at Donaldsonville, La.
S. Dunnean, P. E.

NOTICE.

Commencement Exercises of Morristown Normal Academy, Morristown, Tenn.:

Friday, May 7th, 1897: Public meeting of the Society, "Friends of Africa."

Sunday, May 9: 10:30 a. m., Baccalaureate Sermon, by Rev. W. H. W. Reese, D. D., Recording Secretary, Freedman's Aid and Southern Education Society; 3 p. m., Annual Love Feast; 7:30 p. m., Annual Sermon.

Monday, May 10: 10 a. m., Public Examinations; 7:30 p. m., Oratorical Contest.

Tuesday, May 11: A. M., Public Examinations; 3 p. m., Annual Meeting Board of Trustees; 7:30 p. m., Oratorical Contest.

Wednesday, May 12: Commencement Exercises: Orations by Graduating Class; Awarding Diplomas and Prizes; Announcements. All the exercises, examinations excepted, will be held in the Opera House.

Have You Eaten Too Much?

Take Horsford's Acid Phosphate.

People impose on the stomach sometimes, giving it more than it can do. Horsford's helps to digest the food, and puts the stomach into a strong and healthy condition.

The Southern Railway announces rate of one fare for the round trip from points on its lines to Wilmington, N. C., and return, for the occasion of the Southern Baptist Convention, which is to be held at Wilmington, May 6-14, 1897. Tickets will be sold May 3-7, inclusive, good to return fifteen days after date of sale. These rates have also been tendered to connecting lines for use via the Southern Railway. The equipment and general schedule of the Southern Railway are unsurpassed. Handsome Pullman sleeping cars and day coaches will be operated through to Wilmington on convenient schedules from various points for the accommodation of delegates and visitors on this occasion. Any representative of the Southern Railway will take pleasure in giving full and complete information about rates, schedules, sleeping cars, etc. For detailed information apply to any agent of the company, or to J. C. Andrews, Southwestern Passenger Agent, Houston, Texas; J. M. Culp, T. M., Washington, D. C.; W. A. Turk, G. P. A., Washington, D. C.; C. A. Benseoter, Assistant General Passenger Agent, Chattanooga, Tenn.

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MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

We have received from Rev. W. R. Butler, First Street church, \$40, as Easter Missionary collection.

Members of Little Rock Conference: Minutes have been sent out by mail to all the brethren. Will those who are indebted for the minutes please send amount immediately, or very soon after, to Rev. W. R. R. Dunnean, Little Rock, Ark., and oblige.

Thos. Mason, Secretary.

There are too many preachers without liberty. They stand in the pulpit, bound like Lazarus, head and foot, with a napkin tied about their mouths. —Chicago Times-Herald.

A SCIENTIST SAVED.

President Barnaby, of Hartsville College, Survives a Serious Illness Through the Aid of Dr. Williams' Pink Pills for Pale People.

From the Republican, Columbia, Ind.

The Hartsville College, situated at Hartsville, Indiana, was founded years ago in the interest of the United Brethren Church, when the state was mostly a wilderness, and colleges were scarce. The college being an old institution is well known throughout the country, former students having gone into all parts of the world.



Prof. Alvin P. Barnaby.

A reporter recently called at this famous seat of learning and was shown into the room of the President, Prof. Alvin P. Barnaby. When last seen by the reporter Prof. Barnaby was in delicate health, and much indisposed. To-day he was looking well and hearty and apparently in the best of health. In response to an inquiry the Professor said:

"Oh, yes, I am much better than for some time. I am now in perfect health; but my recovery was brought about in rather a peculiar way."

"Tell me about it," said the reporter.

"Well, to begin at the beginning," said the professor, "I studied too hard when at school, endeavoring to educate myself for the professions. After completing the common course I came here, and graduated from the theological course. I entered the ministry, and accepted the call of a United Brethren Church, at a small place in Kent County, Mich. Being of an am-

bitious nature, I applied myself diligently to my work and studies. In time, I noticed that my health was failing. My trouble was indigestion, and this, with other troubles, brought on nervousness.

"My physician prescribed for me for some time, and advised me to take a change of climate. I did as he requested, and was some improved. Soon after, I came here as professor in physics and chemistry, and later, was financial agent of this college. The change agreed with me, and for a while my health was better, but my duties were heavy, and again I found my trouble returning. This time it was more severe, and in the winter I became completely prostrated. I tried various medicines, and different physicians. Finally, I was able to return to my duties. Last spring I was elected President of the college. Again I had considerable work, and the trouble, which had not been entirely cured, began to affect me, and last fall I collapsed. I had different doctors, but none did me any good. Professor Bowman, who is professor of natural science, told me of his experience with Dr. Williams' Pink Pills for Pale People, and urged me to give them a trial, because they had benefited him in a similar case, and I concluded to try them.

"The first box helped me, and the second gave great relief, such as I had never experienced from the treatment of any physician. After using six boxes of the medicine, I was entirely cured. To-day I am perfectly well. I feel better and stronger than for years. I certainly recommend this medicine."

To allay all doubt Prof. Barnaby cheerfully made an affidavit before Lyman J. Sender, Notary Public.

Dr. Williams' Pink Pills for Pale People are sold by all dealers, or will be sent postpaid on receipt of price, 50 cents a box or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

Good things should be praised—Shakespeare

That is why there was so much praise for the famous 1896 Waverley Bicycle. We continue making it this year, greatly improved, and have no expensive machinery to buy—hence a drop in the price.



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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, MAY 13, 1897.—Vol. 32. No. 19.

EATON & MAINS, Publishers

APART WITH GOD.

Apart with God—how beautiful the thought!
From cares of earth to win such sweet release;
To lay aside the vexing task, half wrought,
And by the green, o'ershadowed path of peace
Seek the white altar that the saints have sought.

Oh, precious is the quiet place of prayer,
Where heaven and earth, where God and mortal
meet,
To that dear spot come neither pain nor care,
And all about is like a garden sweet,
The flowers whereof shed healing on the air.

—Advance.

EDITORIAL COMMENTS.

Remember that it is more blessed to give than it is to receive.

The Independent's Grant Number was a great production and treated a great theme.

We should use all the light God has given us to help those who are still in the dark.

Dr. S. A. Steele, M. E. Church, South, is on the Pacific coast preaching, lecturing, etc.

If you are making a real hard fight for the Southwestern, send for sample copies whenever you need them.

There will be a \$250,000 monument dedicated in Philadelphia on the 15th inst., to the honor of George Washington. The President and Cabinet will attend.

Remember the Southwestern. Don't let her go by unheeded. You are not loyal unless you support your church and her various enterprises. Canvass for her.

As yet we cannot say positively what will be the round trip fare to Toronto, to the Epworth League Convention. We think it will not be more than \$33 or \$35. As soon as the passenger agents decide we will notify our readers.

Bennett College, Greensboro, N. C., has conferred the degree of A. M. upon the Rev. Chauncey I. Withrow, A. B., pastor at Lexington, Va., Washington Conference.

While a Charity Bazar was in progress in Paris, France, with hundreds of visitors in attendance, the building caught fire and more than a hundred persons were burned to death. Among the dead and injured are some of the leading and most wealthy people of the city of Paris.

Forty Missionary Societies are now at work in Africa, but they only touch the fringe of the great dark continent. Remembering this, the church should bestir herself as never before to hasten the coming of the glorious day of the Lord.

Reading Bishop Hartzell's letter, as published in the Advocate a few weeks since, we were impressed as never before with the magnitude of the work, the responsibility of which the church has recently called upon him to assume. He certainly needs the prayers and financial assistance of the great church of which he is the representative. Let us therefore play our part in such a way as to cause him and Prof. Camphor to know that they are not forgotten, and that our prayers and assistance shall ever be theirs.

O FOR HEARERS!

That an educated and intelligent ministry is one of the absolute demands of the hour we willingly admit; in fact we deem it the duty of every one so situated as to be heard, to urge this when and wherever an opportunity presents itself. The position and responsibility of the minister are such as to make it an imperative necessity that he shall not only be an educated man but a man of piety and moral worth. We recognize this necessity we think fully, and would do or say nothing to lessen the growing impression on the part of both the preachers and people that all the machinery of the churches should be so managed as to assist in bringing about this very desirable end.

But while we have advocated an educated ministry and shall continue so to do, we also believe that our ministry has kept pace with the pew. Hence we must say the demand for intelligent hearers is second only to the demand for educated preachers. The ignorant preacher does, no doubt, greatly hinder the progress of the church, but the church that doesn't want to hear intelligent preaching is also a hinderance to the proper development of the ministry. The great need of the ministry to-day is a congregation that wants to hear something. They need hearers—hearers who desire not only to hear God's word, but hear it in an intelligent way. But, says one, let the preacher educate his congregation up to it. So say we; and that is the line on which we are working. In this, many have succeeded admirably and it is but just that we say there are very many congregations that insist on having that class of preachers. But not so with the vast majority; they may enjoy an intelligent sermon now and again, but they never cease to cry, "Give us the 'moan and the tone'—the 'gravy'." Not only do they ask it, but not a few really demand it, and if their wishes are not met, drift off for the time being to those churches where they can hear it. Under such circumstances they do not hesitate to have it understood that they are going to "starve their preacher out," because he does not yield to their demand in his style of preaching. At such time the war is on in earnest, and it depends altogether on the strength of the pastor, and possibly on just how hungry he gets, as to who surrenders, pastor or people. The worse feature of the case is that too often though not always, the pastor yields. Hence that class of people, who are by no means the most intelligent of a congregation, are shaping very largely the manner of delivery heard in our pulpits.

We recall an incident related by a young man who had just graduated from college and was, we think, serving his first charge. He said: "For my first sermon I had made special preparation, and had very full notes which I took with me in the pulpit at 11 o'clock. I went at it and did my best, and felt I had made a pretty good impression; but after the service an old brother came to me and said: 'Young man, dat was a mighty good talk you gin us, and we kind a like it, but Lor', hunny, dat ain't preachin', you fro dat paper 'way and come back and rah to-night, yo heah!' Well that night I preached without notes or manuscript and the old brother was better pleased even if he did not get what he was looking for." It is possible the old brother did the young preacher a service in getting him to leave his "notes," but otherwise than this the preacher held on and brought his congregation up to him. This is the thing to do, but too many of our young men of some education are either too weak or else are in such a hurry to be called

great preachers or to carry large congregations that they cannot or do not wait for the congregation to come up, they go down and stay down.

Since it is evident the people are so influential in shaping the style of preaching, is it not equally evident that one of our most imperative needs to-day is a pew that will not only demand, but faithfully sustain an intelligent ministry. In other words we need hearers, who, whether they are educated or not, desire to hear something they can understand, and will not demand that every preacher fall into line with our old fathers and give them the "moan and tone" even though they do not understand what he is saying. Let the preachers bring up the congregations by all means, but let the congregations faithfully push up the preachers, and we will soon solve one of the gravest problems connected with our struggle for development.

THE VOLUNTEERS OF AMERICA.

The Volunteers of America celebrated their first anniversary in March. The progress which they have made is remarkable. They begin their second year with 160 posts and 500 commissioned officers and with 3,000 members of their auxiliary or "Defender's League." Every month half a million of people hear an earnest gospel through their out-door and in-door meetings.

Besides the regular gospel and relief work done at the posts, Mrs. Ballington Booth is conducting a wonderful mission in the State Prisons in New York, Massachusetts, New Jersey and California. More than 1,200 of the prisoners have been converted and have joined the Volunteers Prisoner's League. She is also establishing homes to which they can go when released and where they can receive aid in obtaining work.

In the Northwestern Territory under the command of Brig. Gen. Fielding, there are now 60 posts and 170 commissioned officers. About 800 conversions were reported from these posts during March.

During the past winter the Chicago Posts fed 14,398 hungry people, lodged 9,206, gave away 5,186 garments, 30 tons of coal and 1,055 loaves of bread. They also distributed hundreds of dollars worth of groceries, shoes and medicines to the worthy poor.

Besides this, last summer they gave a free picnic to 15,000 poor children and afterwards a thanksgiving dinner to 1,200 news-boys and a Christmas dinner to 7,000 hungry men.

In this work, so much like the Master's, they desire the help of all good people. Any contributions can be addressed to Commander Ballington Booth, 34 Union Square, New York, or to Brigadier General Fielding, Atwood Building, Chicago.

Dr. Buckley visited San Augustine, Fla., and mentions a visit to our church of which Rev. J. B. L. Williams, D.D., is pastor. He says:

From Dr. Day's service I went at nine o'clock to the colored Methodist Episcopal Church. The sermon was in progress, but I am happy to say had not proceeded far. In the congregation I saw the redoubtable President Stokes, of Ocean Grove, also the Rev. J. W. Alday. The Rev. Mr. Williams, the pastor, is a graduate of Gammon Theological Seminary, and has the reputation of being one of the best preachers in Florida, without distinction of denomination. It was a pleasure to hear him. Clear in conception, distinct in utterance, sound in doctrine, reverent in manner, the discourse was excellent.

OUR CONTRIBUTORS.

DR. SCOTT'S DARE.—DR. SPENCER'S
IDEAL GOLDEN STREET.—LIT-
TLE SAMMIE'S NEW HOUSE.

By H. N. Brown.

Forty-eight minutes after five o'clock, p. m., my tram moved off from the station at Opelika, for Montgomery. One hour and twelve minutes' ride brought us to Melstead Station, where we changed cars for Tallassee. Thirty minutes' ride rolled us up to Tallassee, where I was met by a white gentleman, who, with his horse and buggy, soon had me at my resting place for the night. The next morning Bro. Adamson, with his horse and buggy, conveyed me to Bethel, a distance of sixteen miles. I preached and held the Conference.

Dr. Scott's Dare.

All the time I had it in my mind not to take the dare of that big Methodist Editor, that he published last week in the Southwestern Christian Advocate. I did not like to take a dare very much when I was a boy, and now I am a big Methodist Presiding Elder. I did not see how I could let that robust editor stand in his sanctum and shake his big fist at all of us big Presiding Elders and Pastors, and say: "I dare you to keep on at this rate sending in subscribers to the Southwestern Christian Advocate."

So I got hold of Bro. J. J. Benson, who has three thousand acres of land, two mills and a gin and I don't know how much more, and I said, Brother B., you ought to take the Southwestern Christian Advocate. He gave me \$1.25. And I said, now I'll show that big editor who he is daring. It was a good long ways to throw it, but if you hear of the young man tumbling over in that office you may know I got him. Now, sir, don't you give us any more of your big talk; if you do we will charge your fort so you will think you have fallen into an Ambuscade of the Turks and Greeks.

Dr. Spencer's Ideal Golden Street.

Bethel is the place of visions. You know it was there that Jacob saw the ladder and the opened heaven, even angels and the very face of God. And it was here that an angel caught my foot lest I should dash it against a stone.

While here at this gate of heaven, I visited the Kowaliga Industrial School, an ideal building and a wonderful display of self-help. After visiting Bro. Benson's mills we returned to his home where we did not retire till late, spending the time talking of war and other living subjects. I retired for rest, but being at Bethel, the place of visions, a brother rolled up with his earriage and I was off for another station. As I rolled up to the station Dr. Spencer was in the act of leaving, already astride of a little black mule. He called to the Brother at my side, saying: "Come over here on this golden throne." I said, I wonder what he calls that upon which he is sitting? He answered: "This is a golden street." Indeed, it was a new idea to me, I confess; but then a street is that upon which we go.

Little Sammie's New House.

Bro. Sammie is about forty years old; he is between three and four feet high and is full of life, but was never married. He says he is going to build himself a new house, and we wanted to know why? He said sometimes the home folks made him mad and he had nowhere to go till he could get into a good humor, so he thought he would build himself a house as a resort in times of home troubles. We told him that would not do, as we knew something of that Christian home. He answered: "This is wait and see company." So you see that house must be for number two.

He says as little as he is his wife will not have to hunt for him.

Opelika, Ala.

SECRETARY PENN IN ATLANTA.

By W. W. Lucas.

Without being heralded without any trumpet and while some Leagues were inquiring when the new Secretary would be around, the business-like young man who figured so conspicuously as Chief Commissioner of the Negro Department

of the Atlanta Exposition, appeared in Atlanta, carrying in his hand a small book depository of Epworth League supplies—everything from a ten cent badge to a reading course. He wore a ministerial garb, but in spite of that, the business man showed himself. The Epworth League President or the pastor was buttonholed by him and asked such questions as these: "Have you a League?" "Is it alive?" "How often do you meet?" "What work has been done by your League?" "Have you the literature, the reading course?" "Do you like the Herald," etc., etc.

The Conference held in Gammon Hall, on Saturday morning was a model of its kind. Reports were heard from the different Leagues, careful inquiry made as to their condition, information given when desired, the literature presented, and subscribers for the Herald taken.

A very inspiring address was given by Dr. Schell, on the "Philosophy of the New Movement."

Bro. Penn spoke in all our leading churches where there are active Leagues. At Lloyd Street Church, he spoke on Sunday night, to an audience of about one thousand who were delighted with the speaker's enthusiasm and inspired by facts presented and practical instruction given. The new Secretary evidently has the right conception of the League, its relation to, and its place in, the church, and keeps this always before his audience. He regards the League not as a new movement imposed upon the church, but as a natural outgrowth of original Methodism. The Secretary is not an orator according to popular conception, but he is a business man doing the King's business in a business-like way. God bless him in his work.

WHOM SHALL I OBEY, GOD OR MAN?

By Mrs. Cassie A. Jackson.

We are taught in the Bible to lay aside every weight, and the sin which so easily besets us, and run with patience the race that is set before us.

I am persuaded to believe that the apostle referred to the sins that are so burdensome to the human heart, and those who have laid aside those weights, are fit to do any religious work that is given them by the Lord, let it be to sing, preach or pray. Having spoken briefly concerning the weights that the apostle spoke of, I desire to speak of weights of a different nature. When my heart is burdened for sinners and the work that the Lord has put upon me, and I am hindered on account of being afraid of violating some laws or rule of man, I ask, whom shall I obey? I do not believe that our heavenly Father will put any more upon his children than they are able to bear. Whatever the task may be, he will give us grace sufficient to do the work. My hands are willing, my mind is active, and I am anxious to do the Master's will; must I obey Him? My calling is just, true and right, and the greatest of all it is from God, and I think he should be obeyed. Since I find that there are so many opposers to women's being allowed to preach, I have tried to keep quiet on this line, but the Spirit of God has so awakened me that I cannot longer withhold, and I feel a greater interest in trying to present Christ and to publish his doctrines, than ever before.

And, to do the work of the Master, we must be holy, having a full desire to do all we can for his cause. At this point, I might say something in short about my calling and Christian work. I professed a hope in Christ when eleven years old, and shortly after my conversion, I was given a class in Sunday-school, and up to the present I have been engaged in some way working for the Lord. In 1881, I received what I considered to be a high calling from God, and in 1884 the power of God was so wonderfully poured upon me that I have never been able to explain it. The spirit of evangelistic work seems to be wrought within me, and the more I read and understand what it takes to please God, the more I find to do for him. I have tried to keep my calling concealed, but the Spirit of the Lord impressed upon me so, that I was compelled to acknowledge my calling. I have taken up other church work, such as the missionary, and the Preachers' Wives and Daughters Union; and yet I have no rest except when I am engaged in evangelistic work. When

I lay me down to sleep, wonderful revelations come to me, and in the day, if I could find language to express myself, I feel that there would be much accomplished for God. When I am permitted to do work for him as an evangelist, I am happy; my heart is full of songs and praises, but when I am hindered, then my heart is heavy, and I feel burdened. I cry to the Lord to deliver me: God says go, and man says not; the question arises, whom must I obey? Some one might say, who would object to any one that is divinely called to preach or to do work for God. I answer, no one but those that think only men are called to preach. Read Eph. 4:11. He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. Now the question is, do we really know whether or not it is meant that none but men shall or can fill these callings? I am impressed that God desires to use every good woman as well as every good man to evangelize the world. Some say they do not believe in women preaching, but why not? if they are chosen by the Lord? The objection some have to women preaching is, they say if God had meant for woman to preach, he would have chosen her when he did his twelve apostles. Well, if God has not chosen any since he did his apostles, my good brothers, when were you called or chosen? Some one else says, well I don't believe in women preaching, for they are out of their place. Allow me to ask a few questions along this line: Are they out of their place when they are going through the streets with a punch card, or soliciting papers, and working in church socials at a late hour Saturday night, lugging heavy baskets and ice cream freezers to raise money for the pastor and presiding elder? If the good women did not do this, many a poor pastor and presiding elder would suffer for the necessities of life, and their wives would have to resort to the cook kitchen and wash tub. O yes, some would say, these are the right women and in the right place. Since God has brought the light to them and has given them knowledge and power, and they are successfully filling the same positions that men are filling, such as doctors, lawyers, teachers and preachers, therefore any woman that is called to this high and holy office as an evangelist, should adorn herself in modest apparel, and not appear masculine by any means, but let the outward appearance be an index of the inward. When we realize the wickedness that surrounds us to-day, and the startling occurrences that almost make the blood run cold in our veins. We have not the time to discuss the matter as regarding who shall preach, whether they be men, women or children. I am sure it will take all, yes, from the pulpit, from the pew, from our homes and from everywhere to help evangelize this world for Christ.

Our good brothers ought to take the advice of the apostle Paul, in Phil. 4:2-3: He said to help those women that labored with him in the Gospel. We find in the Grecian and Asiatic countries in the days of the apostles, that women were kept much secluded; and it is not likely that even the apostles had much opportunity of conversing with them. It was therefore necessary that they should have some Christian women with them who could have access to the families to preach Jesus to the females.

Paul said that certain women labored with him in the Gospel. If the good women labored with Paul, helping him to preach the Gospel, why can't we help our husbands and brothers to preach the same Gospel to-day? I am certainly in favor of my own sex, and if every Christian woman feels for each other as I feel, it would not be very long before the woman question would be solved. Let us pray without ceasing to God and he will deliver us.

Frankfort, Ky.

CENTRAL ALABAMA CONFERENCE.

By E. B. McCauley.

If Rev. N. H. Speight's letter be true, it has room for much criticism; from its tone, it seems that there is an Athaliah somewhere about in the Conference; but Joash yet lives.

Jeshiba has him hid in the temple; after six years shall end, then Joash will lead for Christ.

While it seems a slow go with the Central Alabama Conference, yet no church in the State is doing as much for the people as our Conference is. We are building and paying debts made more than ten years ago, which to me is the hardest part of the work. Yes, we need more districts in this Conference, and we will have them, and that shortly. Now for ten years there has been a great rush of men coming into our Conference; some of whom were not as we would like, and while some proved to be unworthy, yet a few of us remain true to the core. It is true that the statistics do not at all times give credit, and our membership is larger than the reports.

As to the guards at the door, we have now five, but seemingly they are guarding those who are in and not those who are coming in. I know when the Conference only had three thousand members. There are several of our appointments which now have six hundred members, and several a membership of four and five hundred. Yes, I feel safe in saying we have more than twelve thousand members in the Central Alabama Conference. In the last Annual Conference there were six charges from which we did not get any reports at all as to the number of members. Yet, we know we have them. As for the decrease in the membership, I fail to see it as the Doctor does; but if there be a decrease, it is only caused in the minutes by so many charges not being reported. Our actual membership is on the increase.

A good thing to do is to work up what we have. I believe the most of us are trying to push forward the work in every right direction. I notice the Marion District has grown greatly in membership for the last year or so. You D. D.'s be still and raise more money; the thing did well ten years ago, and would do better now if the plate was passed around.

CLAFLIN UNIVERSITY COMMENCEMENT.

By Rev. E. B. Burroughs.

What with the most beautiful weather, such as is only known in the "Sunny South," large and appreciative crowds, and well-planned entertainments, and admirably chosen selections for recitations, the recent commencement exercises at Claflin University were indeed interesting and entertaining, suggestive of the pains taking care with which its management has thus far been characterized. Aside from the sessions of their Annual Conference there is nothing, perhaps, of more interest to the colored Methodists of the State than the commencement exercises at Claflin. And that this is true it will be admitted when it is remembered that her students are not only from territory just around Orangeburg, but from all parts of the State. Besides this marks the close of the first year of Claflin as a strictly denominational school. Consequently much anxiety has been manifested on the part of her supporters as to what would be the result. If any of them have been in doubt they need only have been here this week to have had all of their doubts removed. Never before, perhaps, in the history of the University has such success attended her, and the outlook for still greater achievements is as bright and pregnant with promise as could possibly be desired. We, therefore, predict that Claflin's usefulness in the future will be greater than ever.

The commencement exercises opened Sunday, April 25th, at 7 a. m., with the communion.

At 11 a. m. the Y. M. C. A. and the Y. W. C. A. held a joint meeting in the University chapel. The associations were addressed by several speakers, among whom was Etna Holderness, a native African girl, who is being educated at Claflin. In early life she ran away from her cruel heathen mother and found refuge with the family of a missionary, who sent her to this country. She is making rapid progress in her studies, and is to return as a missionary to her tribe.

At 4 p. m. the baccalaureate sermon was preached by the Rev. D. M. Minus, D.D., of Greenville, S. C., from the text Ephesians 6:10-17. His sermon was carefully prepared, and well wrought out. It was listened to with marked attention by the large audience present. The singing, under the direction of Hattie Marshall, of Charleston, was of high character.

At 8 p. m. the Rev. James F. Page, an alumnus of Claflin, delivered the annual sermon. The sermon was admirably planned and most excellently delivered.

Sunday's exercises were followed by pleasant and enjoyable entertainments on 'ay. At 8:30 o'clock the English department, the principalship of Prof. C. H. Spears, Ph. D., and the management of Jessie E. Stoney, Ada G. Door, Eliza R. Bowler, Anna A. Magrath, Florence I. Wilson, Lizilia A. Jenkins and Annie G. Jacobs, gave an entertainment in the University chapel. The program, though new in feature, was nevertheless admirably arranged, and no less admirably carried out.

The large and intelligent audience present was greatly pleased, and on all sides could be heard exclamations of appreciation and satisfaction.

Tuesday opened with the promise of a bright and pleasant and enjoyable day. That it was, the hundreds present are willing to testify. The forenoon was spent in visiting the several departments. The work displayed demonstrated that great care had been exercised in the instruction given. The drawings are especially fine and worthy of commendation. In fact, all the work accomplished demonstrates that the teachers have been diligent, faithful and impartial.

Leaving the main building visitors directed their steps towards the new industrial plant now in course of completion. It is a handsome brick front building, measuring 80 by 65, and when completed and furnished will be as handsome and well arranged in all its parts as any similar building in the South. The plan was drawn by Chas. Bates, formerly of Claflin, and the construction by the students. Here will be taught blacksmithing, painting, carpentry, masonry and many other trades. The student that shall come to Claflin and fail to get a thorough training of head, hand and heart will have to blame but himself, for it is very evident that the management, so far as it is concerned, means to do its part, and to do it well.

In the afternoon a grand picnic and brass band concert were given at Groveland Park. This is a recent purchase of the University, and is a piece of land containing sixteen acres, lying on the right of the model home.

This was followed by croquet playing and other outdoor sports. Refreshments were served, and the hundreds present went away greatly pleased.

The second year normal prize contest is always of great interest, consequently it was no surprise to see just at sunset a large crowd wending their way to the chapel. Long before it was time to begin the exercises the chapel was crowded and available seats were at a premium. Promptly at 8 o'clock, with Hattie A. Marshall presiding at the piano and W. A. Jackson as cornetist, the class filed in and took their seats upon the platform. McQueen Carrion, acting as president, called on the Rev. Abram Middleton to lead in prayer. This having been done he announced E. J. Sawyer, the Rev. A. Middleton and the Rev. E. B. Burroughs as judges.

The declamations were well rendered, and reflected creditably upon the teachers under whose care and direction the speakers were trained.

Wednesday opened beautiful and bright, without the shadow of a cloud. The sweet notes of the feathered songsters of the forest and the fragrance of the flowers manifested unmistakably that bright-eyed spring had returned. The sweet strains of music as sent forth upon the breeze by the Claflin Brass Band induced the joy and happiness of the students and indicated that they were glad that commencement time had come again.

At 9 o'clock the Alumni Association held its annual meeting. After discussing matters of importance and electing officers it adjourned.

At 10 o'clock the board of trustees met in their annual meeting, and took great care in looking after the interests of, and planning for, the continued yet greater success of Claflin.

At 3:30 the Belles Lettres Society met in annual session. After the rendition of well-chosen songs and declamation, and the discussion of an important question, it adjourned.

At 8 o'clock a grand musical concert was given in the University chapel.

The concert was a marked success, and many were the expressions of praise and appreciations heard on all sides.

Thursday was commencement day proper.

At 9 o'clock a meeting of the students was held in the University chapel, Dr. Dunton presiding. Speeches were made by the Revs. Abram Middleton and N. T. Bowen, after which it was announced that the committee on awards had awarded the second year normal class contest prizes to Wesley Thompson and Lottie Brooks. The reading of the term marks concluded the meeting.

At 10:30 o'clock a large and intelligent audience assembled in the chapel to hear the annual address. The exercises were opened by a well-rendered selection by the Claflin Brass Band. The Rev. J. A. Brown, Presiding Elder of the Greenville District, offered prayer. Another selection by the band followed. Dr. Dunton then introduced the Rev. H. E. Frohock, of Charleston, as the orator. The speaker announced as his subject: "The Development of Human Life." After a few introductory remarks he entered into the discussion of his subject in a manner that showed a familiarity truly admirable.

The graduation exercises came off promptly at 1:30 o'clock. The chapel was crowded to its utmost before the hour appointed for beginning the exercises. The exercises were opened with music by the band. The Rev. S. H. Jefferson led in prayer. Following was the program:

Salutatory, Lilla Johnson.

"The Duty of the Hour," W. A. Jackson.

"The Province of the Teacher," Anna E. Littlejohn.

"The Power of Association," Cornelia E. Lowery.

"The Essentials of a Coming Physician," F. B. Johnson.

"Froebel's Influence on Education," Mary F. McDonald.

"The Beauties of Nature," Elizabeth Riley.

"Woman's Possibilities," Lula E. Bythewood.

"Life of Koerner, an Original German Translation," James F. Riley.

"An Aim in Life," Lugenia Walker.

"Shall We be Heard From?" Philip G. Cave.

"We are Now to Play our Part," Richard Noble.

"Where shall we Find a Field of Labor?" Charlotte Ellerbe.

"Music, its Power and Influence on the Mind," Hannah E. W. Johnson.

"The Class Prophecy," Margaret B. Bates.

"The Necessity of an Aim in Life," W. L. Sawyer.

"Success Won only by Toil," Webster E. Gray.

"Pure Principles," Wm. J. Johnson.

"The Grandeur of Self-sacrifice," Willoughby Salters.

"Evangelization of Africa," Charles K. Brown.

French oration and valedictory, Chas. H. Johnson.

Class song. Award of diplomas. Award of prizes.

Graduates.

College Preparatory.—Charles K. Brown, Andrew H. Black, Philip G. Cave, Webster E. Gray, William A. Jackson, Charles H. Johnson, Frank B. Johnson, William J. Johnson, William H. Marshall, Richard Noble, James F. Riley, William L. Sawyer.

Normal.—Margaret B. Bates, Lula E. Bythewood, Charlotte E. Ellerbe, Hannah E. W. Johnson, Lilla L. Johnson, Cornelia E. Lowery, Anna E. Littlejohn, Mary F. McDonald, Elizabeth Riley, Willoughby E. Salters, Lugenia Walker.

Class Song.

Sound the anthem, sing the glory,
Let the praise of Claflin ring;
Raise your voices, swell Claflin-ia—
Victory we'll forever sing.
With the nation, in ev'ry station,
Claflin's heroes take their stand,
Voices blending, praise ascending,
Reigns her triumphs through the land.

Chorus:

She advances,
While joy enhances,
Claflin's band of sons and daughters;
Shout her fame o'er hills and waters;

Raise your voices, swell Claf-lin-i-a—
Victory we'll forever sing.

God of glory, we adore thee
For the power Claf-lin-i-a boasts;
Still possessing, not proëssing,
Marching onward with the hosts.
What a glorious sight to see,
Claf-lin's banners floating free.
May she ever be our light,
Shining on, more clear and bright.

Chorus:

Raise it, raise it, Claf-lin-i-a's name we raise,
Raise it, raise it, Claf-lin-i-a's name we raise,
Claf-lin! Claf-lin! Claf-lin!

After the orations and rendition of the class songs, the following announcement was made:

The following ministers have reported their collections for the F. A. and S. E. Society up to the time of going to press: Revs. R. A. Thomas, \$15.26; Johnson, \$31; Henderson, .6; Gaillard, \$5; C. R. Brown, \$20; Gandy, fifty cents; Campbell, \$8; Fulton, \$2; Page, \$15; A. J. Robinson, \$1.50; E. C. Brown, \$5; Millen, \$1; T. G. Robinson, \$7; Middleton, \$2; Wilson, \$10; Bowers, \$5.50; Greer, \$2; Adams, \$11; B. Robertson, \$3; Dore, \$15; C. C. Robertson, \$5; Littlejohn, \$2.50; Daniel Brown, \$3; Valentine, \$22; Lawton, \$3.15; Sanders, \$5.50; Minus, \$12; Cooper, \$20; Hanna, \$5; King, \$2; Baxter, \$3; Gray, \$3; Green, \$4; Redfield, \$8; Salters, \$5; Montgomery, \$2; Thomas, \$5; Logan, \$7; Simmons, \$6.35; Weston, \$3; McLeod, \$3; Goodlet, \$3.20; Griffin, \$1; Monzon, \$14; Jones, \$3.85; Martin, \$5; Parks, \$5; Brown, \$5; Rosemond, \$1.50; Harroll, \$5; Jackson, \$5; Eady, \$10; Williams, \$8.87; Whittaker, \$8.25; McEaddy, \$2; Thomas, \$2; Forest, \$8; Burroughs, \$3; Sims, \$3; Davis, \$12; Spencer, \$2; Kennedy, \$8; Jefferson, \$5.56; David, \$5.

With the announcement of the benediction, the commencement closed, and the many hundreds present turned their feet homeward, more than satisfied with all that had taken place, and that Claf-lin is destined to a work of greater usefulness than ever.

WHAT MUST THE NEGRO DO?

J. B. Brook.

Allow me space to ask a few questions relative to the Negro's destiny. He lives in an atmosphere which is largely composed of Oxygen destructive to his progress. He is encircled with a rope law which is destructive to civilization, a curse to Christianity and barbarous in its appliances. It is sufficient to merit the frowns of the God and of the universe. The rope is his guide and the lynchers his teachers and directors. In some places he is not allowed to complain no matter what his treatment. Should he call on some of the officers, the instruction is: "You had better go slow." What would be the condition of affairs should a Negro get lynched in South America or some parts of Europe? These questions must be answered. What is the Negro's hope when his wife and daughter are insulted by men of another race? What is to be done when women and girls of the Negro race are kicked from side-walks and stores? What is to be done when intelligent clerks write degrading notes to Negro girls? What is he to do when a man of another race attempts to persuade his daughter to agree to his unfair proposition? What is he to do when brought before an unjust judge, especially the rope gang? What is to be done when a man of another race goes into a Negro's house and attempts to force his wife or daughters?

What is to be done when his church services are controlled by people aside from himself? What is to be done when ladies of another race refuse the Negro girl employment on the ground that giving them work in and around their houses causes much mischief? What is to be done when this great Republic protects him so slightly against these national insults? Where shall rest be found, rest for the Negro's feet?

The "Young People's Republic" is the best Children's Day Program. It is complete and requires no supplement. Published by the Book Concern especially for the occasion. Can be had in any quantity for \$1.00 per 100, postpaid, at this office. Give us your orders.

OUR BENEVOLENT CAUSES.

MISSIONS.

(Conducted by Rev. E. B. Burroughs, South Carolina Conference.)

SAVED TO SERVE.

Saved to serve; lift up the cry;
Saved to serve, lest souls should die,
Not to loiter were we called
But for action in this world;
As for me I'll serve the Lord,
Leaning on his Holy Word.

Under Christ this scroll unfurled—
Jesus came to save the world
He was here as one that served;
Lord of all, who crowns deserved;
His example let us take,
Serving all for Jesus' sake.

Sweet the service for us all,
Anywhere for Christ to toil,
In a world where Jesus died,
There shall he be magnified;
Saved to serve, Lord would I be,
Since the Saviour died for me.

—The Commonwealth.

THE AMERICAN BIBLE SOCIETY.

Once More.

The American Bible Society renews its appeal for prompt and liberal contributions to promote the wider circulation of the Holy Scriptures in our own and foreign lands.

Because the proceeds of some large legacies are not yet entirely exhausted, the Society has no outstanding indebtedness for borrowed money, and its fiscal year closed with some reserve available for immediate use in partial fulfillment of outstanding pledges for work that is now going on in all parts of the world.

But the shrinkage in all the gifts of the living, and the falling off of legacies at the same time, make it imperative to inform the friends of the Society, and all indeed who count upon its co-operation in the evangelization of the world, that the appropriations announced for the current year, already exceeding one hundred thousand dollars, cannot be paid, nor can the Society's work in foreign lands continue, unless, either directly or through the societies enrolled as auxiliary, contributions are made to its treasury on a scale greatly in advance of the last two years.

The expenditure for benevolent work during the year closing on the 31st of March exceeded the receipts by \$77,291.33. The expenditures for two years have been \$156,050.92 more than the receipts. This deficiency has been provided for out of the remarkably large legacy of the late Mrs. Mary Stuart of New York City.

It is with grief that the Managers have made large curtailment in their appropriations for the current year, and are still declining to yield to urgent appeals. They wait for remittances and promises as a means of judging what a Christian people of the United States would have them do. It is for those whom they represent to decide whether this curtailment shall go on, and where it shall end.

It is not believed that after eighty years of such usefulness as has characterized the history of this Society its friends will allow this curtailment to continue, but it would be unjust to them not to emphasize the fact that unless the funds of the Society are largely increased the result will be deplorable.

Bible House, New York, April 15, 1897.
"A friend in time of need is a friend indeed."
W. B. Rankin, Dist. Supt.
Austin, Texas.

Brazilian Missionary Children.—"Little children, keep yourselves from idols." This was the verse that Margaret T.'s mother taught her as she was preparing for Sunday-school. When she reached home she exclaimed: "O, mamma! Miss H. didn't ask me to say 'Little children, keep yourselves from idols!'"

When in the United States visiting her grandmother, she became very fond of a cat named Bill, and she was once a little angry with her aunt,

That night at the close of her prayer she said: "God bless grandma—and Bill—and Aunt Sallie and all the rest of the cats!"

Little four-year-old Samuel was born and reared in a country where turkeys are so expensive that he had never heard of one, nor had he been accustomed to the luxury of a good baked chicken. But he was fortunate enough to be in the homeland and at grandpa's for Thanksgiving. The bill of fare was rather perplexing to him, and when some one said, "Sammy, will you have some turkey dressing?" he looked up to his mother with tears in his eyes and piteously asked: "Is it made of fadders (feathers)?"

On her first visit to a Southern farm Laura was interested about the cotton in the fields. She went out one afternoon and picked some, for which her uncle gave her a nickel. She was delighted at having a piece of American money for her very own, and ran into the house crying out: "O, see what Uncle L. has given me! I'm going to keep it as long as I live, even if I die!"—Mrs. J. M. Lander, Juiz de Fora, Brazil.

EDUCATIONAL.

Wiley University Commencement, May 12, 1897.—The Baccalaureate Sermon by Rev. J. H. Reed, A. M.; Annual Sermon by Rev. Freeman Parker, D.D. Program too late for mention.

New Orleans University Commencement Exercises begin Tuesday, May 18, and end with the graduating exercises at First Street church, Tuesday, 2 p. m., the 25th inst. Full program next week.

One of the most attractive features of Commencement week at New Orleans University will be a reproduction of the World's Congress of Religions held in Chicago during the World's Fair. We shall publish full announcement next week.

The Commencement Address at Lassell Seminary will be given by Rev. R. S. MacArthur, D. D., LL.D., of the Calvary Baptist Church, New York City. The Baccalaureate Address by Rev. C. M. Southgate, of Auburndale, Mass.

The Baccalaureate Sermon at Rust University, Holly Springs, Miss., will be delivered by Rev. J. M. Caldwell, D. D., of Chicago, Ill., in the College Chapel, Sunday, May 23, 10:30 a. m.

The Commencement Exercises will be Wednesday, May 26, at 10 a. m.

Rev. R. S. Rust, D.D., LL.D., will deliver the address to the graduates.

Twenty-five will graduate, representing the different departments of the school.

THIBODEAUX HIGH SCHOOL.

Thibodeaux, La.: By invitation of Prof. Frank Smith, A. B., Principal of this Institution, Prof. E. D. Wright, Principal of the public school at Baneker, La., delivered the address of the season, on the subject of "Attention and Intention." The Professor spoke with much sincerity and ability, and proved himself to be master of his subject. Come again!

John Dorsey, Secty.

AUDITORIUM.

The Auditorium, where all festivals, congresses and meetings will be held during the Exposition, has a seating capacity for six thousand people. It is Colonial in design and Ionic in treatment, and has a square tower one hundred and forty feet high, from which a magnificent view of the Exposition and of the country for miles around is obtained. Four airy porticos, facing the points of the compass, furnish a pleasant promenade and a delightful resting place.

It was in the Auditorium where, on June 1, 1896, the preliminary inaugural exercises were held, and where distinguished Tennesseans reviewed the history of Tennessee for the past 100 years. Here tardy praise was eloquently paid to the pioneers of the Volunteer State.

The Northwestern says the largest store in Williamsburg, Va., is owned by a Negro. His nine clerks are white.

WOMAN'S DOMINION.

HOME MISSION NOTES.

By the Recording Secretary, Mrs. F. A. Aiken.

The Fourth Quarterly Meetings of the General Executive Board of the Woman's Home Mission Society of the Methodist Episcopal Church was held in the Methodist Book Concern, Cincinnati, O., April 28th, 29th and 30th, attended by the following named officers: Mesdames Clinton B. Fisk, R. S. Rust, F. A. Aiken, Delia Lathrop Williams, J. B. Robinson, Bishop Walden, H. C. McCabe and W. C. Herron; Managers, Mesdames W. M. Ampt, Anna Kent, I. D. Jones, G. H. Thompson, W. A. Goodman, Jr., J. W. Gosling, J. L. Whetstone, James Dale, M. S. Carey, E. L. Albright and Lewis Curtis; Advisory Board: Mrs. J. W. Hamilton; Bureau Secretary, Mrs. H. C. Hedges. Cincinnati Conference Corresponding Secretary, Mrs. D. E. Taylor; Conference Treasurer, Mrs. Gordon Wright. Visitors: Miss Detlor, of Canada, Mrs. Dr. Hitchcock, Mrs. Chas. Smith, and our faithful friend, Rev. R. S. Rust, D. D., who addressed words of greeting, and led in fervent prayer for the Divine presence and help.

The Treasurer, Mrs. Delia Lathrop Williams, reported total receipts for the quarter as \$26,993.32; expenditures, \$26,723.46; balance on hand, \$269.86.

At the last Quarterly Meeting, this Board put upon the Treasurer the duty of urging upon the women of Methodism the contribution of four thousand, five-dollar gifts, or a fund of \$20,000, to meet the pressing demands of the Society, for salaries of teachers and missionaries, and the payment of additional expenses in our Homes.

The Treasurer made this appeal most earnestly, in the March number of Woman's Home Missions, and has followed it with similar words of exhortation and encouragement in the April and May numbers of Woman's Home Missions. The response has been very gratifying. To date, there has been paid into the treasury the sum of \$3,476.69. The Treasurer said, "I feel greatly encouraged, and fully believe that God has put it into the hearts of Methodist women to give to this work every dollar of the twenty thousand. But God's plans can be thwarted by our unbelief or loss of interest. Faith and works will certainly secure the amount called for. We need the money. Our salaries are now paid to March first by the April funds, and the treasury is exhausted. We shall have but little money coming in till July, unless we secure this Emergency Fund. Our schools will be closed in May, and the teachers must have salary and travelling expenses paid. It is of the utmost importance that the collection of this \$20,000 fund be pushed rapidly to ease the burden of the treasurer, who suffers when the teachers are in need.

Although the salaries of our employees have been sometimes for months in arrears, they have been uniformly patient and sympathetic, often from their almost exhausted means gladly sending their five dollar contributions, to swell our receipts. We owe them thanks for their loyalty and patience, which have been so severely tried by our lack of funds."

Mrs. E. L. Albright, Secretary of the Bureau for East Central States, made a verbal report, showing that the work in Browning Home, Camden, S. C., is in the most satisfactory condition. Funds are accumulating for the improvement and enlargement of the building, which work will be done in the coming year.

At Simpson Home, Orangeburg, S. C., the work is going on as prosperously as in former years.

The new building at Asheville, N. C., so recently dedicated, has been pronounced excellent by all who have visited it, and had cost \$5,300; heating and plumbing, electric wiring and fixtures, \$1,250 additional. The present indebtedness on the Home does not exceed \$1,600. About \$450 have been expended for furnishings. Mrs. Fisk has furnished the guest room most elegantly, in memory of her husband, Gen. Clinton B. Fisk, under whose picture flowers continually exhale their fragrance.

Mrs. H. C. Hedges, of Mansfield, O., stated that the auxiliary she represented had raised the sum of \$100 to name a room in honor of her sainted mother, Mrs. Zimmerman.

A rising vote of thanks was extended Mrs. Allen, of London, England, for her generous contribution of \$2,000; to Dr. and Mrs. Pease for their faithful supervision of the building during its construction; to Miss Alsie B. Dole, the faithful Superintendent, for her earnest co-operation; and to the Secretary, Mrs. E. L. Albright, whose indefatigable efforts had triumphed over discouragements and difficulties in the completion of the Asheville Industrial Home.

Mrs. H. C. Hedges, Secretary of the Bureau for Mississippi, stated that there were 21 girls in Bennett Home, Clarkson, Miss., and that the work is moving on most harmoniously. At Holly Springs the E. L. Rust Home is full, and excellent work is being accomplished.

(To be concluded in our next.)

THE PACE THAT KILLS.

We quote the following for the benefit of our business young women. We hope they will profit by the advice it is intended to convey:

The pace that kills a business woman is the work she does at home, says the New York World.

Good, hard, faithful attention to business never killed anyone, man or woman. Worry and the "seeing to things" idea—these are the two nails in the business woman's coffin.

The "seeing to things" idea is distinctively feminine. No man ever had it. Every woman is born with it.

Men sit in a street car and watch the driver of a truck groan and tug and try to get his wheels off the track, and not a man will move to help that driver, or even sigh in sympathy. Every woman in the car is edging and peering and wishing she dared go out on the platform and "see to that truck."

That's the thing that kills the women.

They try to carry the world on their shoulders, and they don't realize that the world is a great deal better off without their puny strength under it.

Business women try to do too many kinds of things. They are, most of them, "Jills of all trades." When a business man gets up in the morning he takes a bath, goes to the dining-room and eats his breakfast, kisses his family good-by, and goes downtown to work, like a sensible man. The business woman—do you know her? I do.

I will tell what the business woman does. She gets up early and goes into the children's room and fusses around for half an hour or so. If you ask her what she is doing she'll say she's "seeing to things."

She hires a servant—and waits upon her.

She pays a dressmaker—and sits up nights studying fashion books for a new way to have a dress made.

She buys a hat—and takes it home and tears it all to pieces and makes it over again. She dictates to a typewriter—and takes the copy and corrects it herself. She works herself ill over something that she can't do and ought not to do and takes a rueful pleasure in a martyred spell of illness.

She worries about other people's troubles, she frets over other people's children, she almost takes medicine for other people's headaches, and she puts all her children into nervous irritation trying to "see to them."

If the business woman is worth one-half her salary she puts all these things out of her mind at the office.—Epworth Herald.

The reason why you cannot control your children after they are grown is found in the fact that you did not do it when they were small. Having allowed them to do as they pleased so long, it is not strange that you should now find yourself incapable of exercising any authority over them. The time to develop habits of obedience is in the very earliest years. After those years are gone, you may exert yourself to the utmost and fail of any satisfactory results.—Nashville Advocate.

St. Louis, Mo., is said to have 17,000 Negro property holders.

THE INTERNATIONAL CONVENTION.

Passing by other important lines of Association effort that were strongly presented or discussed, special interest seemed to be aroused in the progress of the Association movement among the colored men of the South. * * * * *

The results of the Secretary of the International Committee, among the young men of his race in different sections of the country, and especially in the South, were forcibly and eloquently presented by J. W. E. Bowen, D. D., of Gammon Theological Seminary, in Atlanta. This work was undertaken twenty-two years ago by the International Committee, immediately after the Richmond Convention. There are to-day 62 Associations of colored young men, 42 in colleges, of which 38 are in the South, and 20 city or town Associations, 12 being in the South and 8 in the North, several of them provided with buildings and salaried secretaries.

Dr. Bowen took a hopeful view of these comparatively limited results, and waxed eloquent in his description of the present condition of his race and its future possibilities. Referring to the Association work in the colleges for Negroes, he remarked:

"Our duty is plain. Press the college Association work. It may be said of these associations with equal propriety, as it was said by a common-sensed philosopher in reply to a senseless sneer that charged the college men of Europe with being failures: 'Yea, one-third of the college men amount to nothing, one-third become vagrants and drunkards, but the other third rule Europe.'"

This address was followed by a brief but most earnest one by Major Hardie, the President of the Convention, to whom the credit for securing the first aid on behalf of the Association work for colored young men is really due. In the course of his remarks, he expressed his joy in seeing work prosper, and then added:

"I heard a man say, the other day, that the colored race was on trial; but it is my opinion that it is the white race that is on trial. You and I are on trial. God gave us the African when he permitted man's avarice to penetrate the wilds of Africa to shackle him and bring him to our shores. He finally brought about the means by which he was declared free. And I take it that this was God's way of taking him away from his idols. Shall we be like the priest or Levite, who passed by on the other side, or shall we, like the good Samaritan, take these people and lift them up and make them a blessing to themselves and to their race? It is the white race that is on trial. Are we going to meet this question and bring these people to God?"

Major Hardie is an ex-Confederate soldier, and although the occasion just described occupied but a very small fraction of the time and attention of a convention replete with intensely interesting exercises, yet it was worth a trip to Mobile to witness these Christian representatives of a race emerging from an enslaved condition and of those but recently recognized as its owners and masters, seated together as Christian brethren on the same platform, both recognizing the divine though inscrutable providence that permitted the enslavement on the one hand and the liberation on the other of the American Negro, and both rejoicing in and helping forward a work undertaken for the amelioration of his condition and his intellectual, moral and spiritual uplift.—

E. C. Morse, in Independent.

The Arbitration Treaty, that has been so long pending in the United States Senate, failed of the vote required to pass it. The vote stood forty-three for, to twenty-six against; but since the rules of the Senate require a two-thirds vote to ratify a treaty, it fails of passage notwithstanding a majority voted for it.

Editor Joseph R. Dunlop, publisher of the Daily Dispatch, Chicago, who was convicted for sending obscene matter through the mails, was sentenced to serve two years in the penitentiary and to pay a fine of \$2,000. The President refused to interfere and he began to serve his sentence on the 4th inst.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for May 23rd, 1897.

THE CONFERENCE AT JERUSALEM.

(Acts 15: 1-6, 22-29).

Golden Text—"Through the grace of the Lord Jesus Christ we shall be saved, even as they." (Acts 15:11).

When Paul and Barnabas returned to Antioch in Syria, where they had been recommended to the grace of God for missionary work, they called the church together, and rehearsed all that God had done by them. They continued in Antioch for a long time. Five or six years are here passed in silence. We are not told what these men of God were doing during this period. But we know they were not idle. Paul likely made several short missionary journeys, for many perils through which he passed are not recorded in the Acts, and many places where he preached the Word are not named by Luke.

These men who came down from Judea to Antioch, were likely of the sect of the Pharisees converted to Christianity. They resided in Palestine, and probably at Jerusalem. They were not sent out by the Apostolic church. They were no doubt floaters, and wise about what was written. Not needed at home, nor desired abroad. They taught the brethren at Antioch that they could not be saved unless they were circumcised, and kept the law of Moses. This was a vital question. All the joys of heaven, and horrors of hell, were connected with it. All that pertained to the Ceremonial law—the priesthood, sacrifices and the annual feasts, as well as circumcision—were associated with it. Those who thus taught, likely desired to glory in the flesh, or the weakness, of others. They did not keep the law, and desired those about them to be as weak as they. The man is intensely bad who can console himself over the failing of others.

It is likely Paul and Barnabas did not circumcise their converts. They knew it was not in keeping with God's plan for them to do so. When these disturbers of the peace taught a false doctrine, they took issue with them. They no doubt proved, from the Law and the Prophets, that Christ was the end of the Ceremonial law for righteousness, or justification, to every one that believed. The discussion was warm, yet we need not infer anything was said in an unbrotherly spirit. The matter was not settled by argument. Such subjects seldom are. It is likely those who came down from Judea suggested that the whole matter be taken before the apostles. It is a minister's duty to drive out erroneous doctrines by the introduction of truth.

The church at Antioch decided to send Paul and Barnabas up to Jerusalem. This was the apostle's third visit, since his conversion, to the holy city. It was made, according to his letter to the Galatians, by revelation, fourteen years after he was filled with the Holy Spirit. Titus went with them. They did not go to surrender their convictions to the apostles, or to abide by their decision if it should be contrary to their judgment, but to tell how God had blessed the Gentiles through their preaching. The church bore their expenses, and sent some of its honorable members to accompany them on the way. They journeyed south through Phenicia and Samaria to Jerusalem. The distance was about three hundred miles. They told the brethren as they went how God had saved the Gentiles through their preaching. This news caused the disciples everywhere to rejoice.

When they reached Jerusalem, the church received them kindly. They told Peter, James and John the object of their visit. The church was called together. Paul and Barnabas related the events of their first missionary journey. Some Pharisees who had been converted to Christianity, possibly those who had withstood the apostles down at Antioch, arose and contended that Gentile converts must be circumcised and keep the law of Moses. The matter was too great to be decided immediately. Another meeting was called. It was composed of the apostles and el-

ders, but held with open doors, and "the whole church" attended. These elders were likely aged persons, with clear judgment and rich experience. They would be governed, not by emotion, but by reason. A more important matter never came before a Christian council than was to be decided at this time.

The council assembled. The question must be disposed of. A number of the lesser lights first gave their judgment. What it was, we know not. Peter arose and addressed them. This is the first we have seen of this chief apostle to the circumcision since the angel delivered him from prison, seven years before. He told the council that year before God made choice of him to preach the Gospel to the Gentiles; that the Lord made no distinction between the Gentiles and the Jews, but preferred the hearts of both by faith; that they were tempting Jehovah by putting a yoke on the Gentiles that the Jews were not able to bear; and that he believed, through the grace of God, the Jews the same as the Gentiles, would be saved. Paul and Barnabas again spoke of "the miracles and wonders" God had wrought among the Gentiles by them. James, the Lord's brother, and the president of this council, then arose and showed that God had decreed from the first to take from among the Gentiles a people for his name. This he proved from Amos, the prophet. He then gave the decision of the Holy Spirit, and of the council. It was—"That we trouble not them, which from among the Gentiles are turned to God."

Yet they were required (1) to abstain from meats offered to idols. Among heathen nations, when an animal was offered in sacrifice, a part belonged to the priest for his services, the remainder was eaten in a feast, or salted for future use, or put on the market for sale. The Jews believed this meat had been dedicated to the devil, and those who ate it consecrated themselves to him. (2). From fornication. This was held by many heathen nations to be not a sin, but a religious right performed to some deity. Antioch was celebrated for its temple and groves to Daphne, in which licentiousness was a consecrated ceremony. (3). From things strangled. That is from all animals killed without shedding their blood. Such meat was considered unclean. (4). From blood. The use of blood was common among the Gentiles. They often drank it at their sacrifices, and in making covenants. Yet, as an article of food, it is forbidden by the word of God, it is contrary to the very nature of things, it is unwholesome, and all men revolt at it. In the blood is the life, and animals that feed on it become vicious. These four prohibitions were not all that Gentile converts were to abstain from. No positive command is here given. This letter was placed in the care of Paul and Barnabas, and sent to the Gentile converts throughout the connection. Judas and Silas, chief men among the brethren, returned with them to Antioch.

Mrs. Annie Besant, the chief light of the theosophists, is lecturing in New York on the human soul, the lecture being accompanied by stereopticon view of several souls "in different stages of development." How the photographs were made, from which these views were taken, is not explained, but unquestionably Mrs. Besant has an explanation. The theosophists always have explanations, the only trouble with them being that they generally do not explain.—St. Louis Advocate.

A Georgia newspaper man is going to give up journalism, so it is said, because he thinks editors are not treated fairly. "A child is born," he says, "the doctor in attendance gets \$10; the editor notes it and gets 0; it is christened, the minister gets \$4.00, the editor writes it up and gets 00; it marries, the minister gets another fee, the editor a piece of cake or 000; in course of time it dies, the doctor gets from \$5.00 to \$10.00, the minister gets another \$4.00, the undertaker gets from \$25 to \$40, the editor prints it and receives 0000—and then the privilege of running free of charge a card of thanks."—St. Louis Advocate.

Failure is often the most important step toward success.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

MONTHLY TOPIC:—EVERYDAY WISDOM.

May 16:—A GOOD NAME.

(Prov 22:1.)

Anniversary Day.

To-day, eight years ago, the League was organized—May 16, 1889.

In that time it has grown far beyond the expectations of its organizers. They reckoned upon a vast army, but their most sanguine hopes have been realized and the Leaguers are far and near.

Including all nations and many tribes, and reaching into other denominations.

What a wonderful growth in eight years! 1,200,000 members.

What other society formed for the promotion of intelligent and vital piety among the young can boast of such a record?

During the eight years of adverse circumstances and much opposition the Epworth League carries the banner. The League with her million members has labored faithfully to break down all barriers, all race distinctions, and still strives to fulfil to the letter the Divine thought. No bond nor free, no condition nor color. All are one in Christ Jesus.

What a blessed society! The welfare of all at heart. A life preserver for the lost young man and woman. A "break-water."

The onward tide of evil and vice find an obstacle in the League.

So as to reform the young people the Leaguers offer no compromise whatever with sin.

Her "good name" must be maintained.

You are to help. Every kind word, friendly suggestion, helps to keep the good name already established.

A Good Name.

Not a bad name; a hateful name, one of no worth, one despised by your neighbors, one that you are ashamed of, but a good name.

Clean, honest, reliable and spotless.

When your name is mentioned it's a synonym for all that's pure and holy.

Such a name is better than great riches—than many of the perishable things of this life.

Your good name indicates the inner nature of the man, reveals his character, shows the Christ-like side.

How precious it is! How we hate to lose that above all other things.

We cling to it. We cherish it. We covet it, and protect it above everything else.

If it is not valuable, why does the fallen man or woman labor so hard to have it restored when once lost? We never see men anxious to get rid of a good name. Why? Because it's rather to be chosen than great riches, more than gold or silver. There is a double value to it. We may keep it a life time. It is our security, it ensures success and happiness.

Practical Advantage.

May be used to help out of difficulties. One's bond!

Makes matters hard for the wicked. Your good name will shine. Will bring peace and happiness to the owner. Portrays the real man.

Where there's a good name, at the head of the family, how much others delight to be in their company.

With a good name you are never shunned, others always seek you. You are the man, your advice, counsel and name serve to strengthen the community.

It may be used as a safe-guard and oftentimes in distress proves itself better than great riches. See!

A Good Name.

A talisman, a guarantee, many riches. The making of a man.

"Who steals my purse steals trash;
But he who filches my good name, takes
that which not enriches him, but
makes me poor indeed."

Through a good name, the adverse circum-

stances of life are met. I shield myself, I hide behind it, not to do evil, but to make me secure from the onslaught of the evil one.

Honors without a good name are worthless.

Poverty with a good name is contentment and perpetual joy.

B. F. Witherspoon.

Orangeburg, S. C.

Relative worth.

Better than gold or silver.

Priceless. Worth more than all of the learning we can get.

In the community we are respected according to the name we bear. We are of help to our friends when they are in difficulty according to the estimate placed upon our name.

In all walks of life we need a good name.

As preacher, teacher, doctor and laborer, a good name is the secret of success.

Trickery and scheming are only for a season.

My reputation you may speak ill of and spoil, but my character you cannot, for I am the keeper of it.

Give me my good name.

P. H. V. Dejoie, M. D.

Why a Good Name?

Because it is better than riches.

Because it brings light and joy.

Because my highest success depends largely upon my good name.

Because silver and gold perish, but my good name lasts.

Because you cannot buy it.

Because it means self-respect, self-esteem, and usefulness.

Because the good that I do will live after me.

J. W. Coleman.

HARPER'S CHAPEL.

Golden Banner Epworth League.

Sunny Side, Texas.

I am glad to state that our League is still prospering; our number has also increased for the last two weeks 7, and we have now a total membership of 35, of which about 10 are associates, leaving 20 active members who are doing their best. "Pray for us Leaguers."

We are glad to say we have enlisted 30 members this year, of which ten are associates. Our Literary Department is now in bloom, and our devotional department is like the flowers of May. Our associates are continually asking the society to pray for them. We have an average attendance of fifteen, and would be glad to clear up the community. You shall hear from us again.

S. A. Pryor, President.

Edward Louis, Secretary.

This is my first time to write to the paper. We have a live League here and it is with great pleasure that I write. We had a special meeting to discuss a topic given to four of the members. Each of them served his part well on the all important subject, which should have the greatest influence on the human conduct, the fear of punishment, or the hope of reward.

We also had on the fourth Sunday in February an Epworth League prayer-meeting, and it was one of the greatest prayer-meetings ever held here, perhaps. Every one present was made to feel the power of the Spirit. We are anxious to make this one of the Leagues second to none.

J. Conley, President.

E. L. J. Smith, Secretary.

(No place given.—Ed.)

B. M. Hubbard, P. C., Napoleonville, La.: A resurrection sermon was preached between five and six o'clock a. m. Church was artistically decorated by the choir and friends. Program was effectively rendered. Collection \$22.25.

E. Micheaux, P. C., Corrigan, Tex.: Sunday was a high day; program was carried out in good order. Collection \$21.65.

OUR YOUNG FRIENDS

WHISKEY DID IT.

The following true tale of the work of the whiskey demon is recorded:

"I didn't do it; God knows I didn't do it; whiskey did it."

Such a wail as came from the boy! And he was only a boy, for what else is a lad of nineteen?

And now he stood there on the sidewalk wringing his hands and crying out in agony, and the officer's hand was on his shoulder, and the noisy crowd was about him crying out, too:

"He's killed him," said one; "let's hang him to a lamp-post."

"Oh, mother, mother," wailed the boy, "wake up! Oh, I've killed her, too; let me go to her."

"Come with me," said the officer, "somebody else'll take care of your mother, and we'll take care of you."

"I didn't do it; God knows I didn't do it; the whiskey did it!" cried the boy, as the officer led him away.

No, he had not done it, and the whiskey had; but the law does not try whiskey.

Whiskey had not followed the man out of the saloon and beat his brains out with a piece of flboard. The boy had not really done it, either; for he had not known what he did, and when he was himself nothing could have induced him to do such a deed. And yet he was the motor, or rather whiskey was the motor and he the machine it moved. He was the one who went to prison. His mother was the one who lay dead from grief. It was his hand that bore the stain of a mother's blood. And whiskey did it.

And men in that town allowed it to be done. It made business lively. "There can be no town without liquor; that is, no town of any life," they said.

Yes, business was made lively, the saloon-keeper had something to do, then the officer of the law had the pleasure of taking the boy to jail, the coroner had the excitement of an inquest, and the undertaker sold two coffins. Grim kind of business, isn't it? But that is the kind whiskey furnishes.—Religious Telescope.

BOOKS.

Books are abiding friends. They are accessible at all times. They are never ill-disposed, but always at their best. They have their banquet ever spread. We may partake as freely as we will. They will accompany us in our travels, visit us at the fireside, and go with us to our place of business. They fit our mood. Do we want amusement, they are ready to gratify us. Are we serious and hungry for great thoughts, they are willing to introduce to us the profoundest meditations of great minds. Do we wish the rhythmic music of verse, they will sing to us the poet's songs. No one is favored. All may drink of the life-giving stream. They treasure up for us the wisdom of the past and the wit and knowledge of the present. Through them a man may come in contact with all ages, and all nations of men. He may hear again the orators of Greece, or listen to the tragedies of her poets. He may march with Hannibal across the mountains, or see the brave three hundred stay the progress of the great Asiatic invader. He may look into the lives of the great lights of history, see their traits of character and the services they have rendered their fellow-men. He may plunge into philosophy, science and religion. The field is almost infinite. Books open to the earnest mind worlds of pleasure and thought for daily conquest.

It is a great thing for a young man or woman to acquire a taste for reading. It will while away, profitably, many a lonely hour. It will give larger experience with life. It will enable them to study human motives and human feelings. It will give a mastery of the keys of the human soul. It will prepare them for a better part to play in life. Often we hear young people say that they enter into questionable society and practices because life is so commonplace, so monotonous, so dull! But this is because there is dullness in themselves. He who has become a good reader will have a fund of interesting facts in mind which will be a constant inspiration. What he wants for the lonely hour will ever be at hand.

That a taste for reading can be acquired goes without saying. The great thing is to begin with the right book. It should be one that squares to the taste. Read much, at first in one's bent. Then, as one's information and interests widen, take the broader range. There will be a constant increase in attachment, until, after a time, the book will be the dearest friend.

If our young people would only get in the way of reading more, it would have a great effect in developing a nobler type of life. We become like our companions. If we associate with noble souls by feeding on their best thoughts, we will ourselves become more noble.—Epworth Herald.

THE SICK BOOTBLACK.

The rich men who build hospitals are not the only benevolent ones. The New York shoeblack of whom Dr. Talmage tells this story, showed a spirit of sweet unselfishness:

"A reporter sat down on one of the City Hall benches and whistled to one of the shiners. The boy came up to his work provokingly slow, and had just begun, when a larger boy shoved him aside and began the work, and the reporter reproved him as being a bully, and the boy replied: 'Oh, that's all right. I am going to do it for 'im. You see he's been sick in the hospital more's a month; so we boys turn in and give 'im a lift.'"

"Do all the boys help him?" asked the reporter.

"Yes, sir; when they ain't got no job themselves and Jim gets one, they turn in and help 'im; for he ain't strong yet, you see."

"How much percentage does he give you?" asked the reporter.

"The boy replied: 'I don't keep none of it. I ain't no such sneak as that. All the boys give up what they get on his job. I'd like to catch any feller sneaking on a sick boy, I would.'"

"The reporter gave him a twenty-five cent piece, and said, 'You keep ten cents for yourself, and give the rest to Jim.'"

"Can't do it, sir; it's his customer. Here, Jim."—Ram's Horn.

WELLINGTON'S REASONING.

A good story is told of the Duke of Wellington while out fox-hunting. It seems the hounds had reached the bank of a small river, and the master galloped up saying:

"The dogs can't pick up the scent, your Grace."

"The fox has crossed to the other side," cried the Duke.

"Not very likely, my Lord. A fox hates water."

"Ay, ay, but he's crossed over some bridge."

"I don't believe there is a bridge," answered the master.

"Well," continued the Duke, "though I was never here before, I am sure you will find one within a mile."

Followed by the hunt, they pushed on, and less than a mile off came upon a rudely constructed bridge. The dogs crossed it, again took up the scent, and killed the fox. Asked for his reason for asserting that there was a bridge near, the Duke said:

"I saw three or four cottages clustered together on each bank of the river, and I thought the people living in them would be tempted by their social feelings to contrive a means of visiting each other. That same inference of mine gained me one of my battles."—Harper's Round Table.

The "Young People's Republic" is the best Children's Day Program. It is complete and requires no supplement. Published by the Book Concern especially for the occasion. Can be had in any quantity for \$1.00 per 100, postpaid, at this office. Give us your orders.

A paper published in Greenland can boast of the longest name in existence. It is "Arrangaglotio Natinginnavnik Sysaraminas Sinik!"—Ex.

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2. In sending matters for publication write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. In ordering the address of a subscription changed, give name of the old postoffice as well as the new.
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5. The date of your address label shows to what time your subscription is paid.
6. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

COMMISSIONS APPOINTED BY THE BISHOPS.

At a Conference of the Bishops of the Methodist Episcopal Church held in Providence, R.I., April 28-May 3, 1897, the following commissions were appointed as provided by the order of the General Conference. Edward G. Edwards, Sec.
 New York, May 5, 1897.

I. Commission on the Organic Law of the Church.

(Journal of General Conference, 1896, page 291.)
 Bishops: H. W. Warren, Denver, Col.; J. M. Walden, Cincinnati, O.; C. H. Fowler, Buffalo, N. Y.

Ministers: J. M. Buckley, New York, N. Y.; W. H. Shier, Detroit, Mich.; C. W. Smith, Pittsburg, Pa.; S. F. Upham, Madison, N. J.; H. A. Gobin, Greencastle, Ind.; W. F. Warren, Boston, Mass.

Laymen: H. R. Brill, St. Paul, Minn.; H. L. Sibley, Marietta, O.; E. L. Dobbins, Morristown, N. J.; M. M. Bigelow, Cambridge, Mass.; W. W. Warnock, Urbana, O.; R. E. Pattison, Philadelphia, Pa.

II. Commission on Federation.

(Journal of the General Conference, 1896, page 153.)

Bishops: S. M. Merrill, Chicago, Ill.; W. X. Ninde, Detroit, Mich.; J. N. Fitzgerald, St. Louis, Mo.

Ministers: J. F. Goncher, Baltimore, Md.; R. J. Cooke, Chattanooga, Tenn.; H. G. Jackson, Chicago, Ill.

Laymen: R. T. Miller, Covington, Ky.; T. B. Sweet, Topeka, Kan.; T. H. Murray, Clearfield, Pa.

III. Members of Commission on Ecumenical Conference.

(Journal of General Conference, 1892, page 511.)

Bishops: J. F. Hurst, Washington, D. C.; J. P. Newman, San Francisco, Cal.; D. A. Goodsell, Chattanooga, Tenn.

Ministers: A. D. Vail, New York, N. Y.; L. B. Wilson, Washington, D. C.; W. N. Brodbeck, Boston, Mass.; Henry Spellmeyer, Newark, N. J.; J. M. King, New York, N. Y.; J. W. Hamilton, Cincinnati, O.; M. S. Kaufman, Providence, R. I.

Laymen: J. E. Andrus, Yonkers, N. Y.; H. K. Carroll, Plainfield, N. J.; Anderson Fowler, New York, N. Y.; D. H. Carroll, Baltimore, Md.; J. B. Foraker, Washington, D. C.; J. M. Van Vleck, Middletown, Conn.; J. H. Jackson, Wilmington, Del.; F. W. Tunnell, Philadelphia, Pa.

The waters of the Mississippi continue high and threatening. Several other breaks have occurred, one at Baton Rouge, La.

WHAT SHALL WE DO WITH THE AFRO-AMERICAN GIRL?

Virtue is a much to be desired and yet a very eccentric companion. Though often found in the palace of the rich it is just as contented in the cabin of the poor; and we believe equally often found there. Because a woman is poor it need not be taken for granted that she is of easy virtue; neither is she of necessity virtuous because her lot may be cast above the walks of poverty. The same line of thought may be applied to the educated and the ignorant. All this we believe true; and yet we believe also that there are thousands who are credited with being virtuous, and possibly justly so, who were their environments changed from those of plenty, with the comforts and protection that a well ordered home life warrant, would find ourselves unable to stem the tide and would sooner or later go down in shame and disgrace. Environments mean so much, that the virtuous young woman who is more comfortably situated than her less fortunate sister, has very little of which to boast on this line, when all things are considered. Such environments as proper training, the protection of a good home, that degree of independence that comes of a chance to make her own way, and the support that justly enacted and faithfully executed laws should afford every woman, mean much more than many of the harsh critics of our people seem willing to allow. And yet these are some of the very foundation stones upon which virtue, this queen of beauty, rests.

The Afro-American girl has most excellent opportunities to improve to some extent the conditions of her home life, as well as to fit herself for the actual duties and responsibilities that come to all women who must help provide the necessities of life; but she has two difficulties that she cannot, of herself, remove. One is, that even when prepared there is nothing for her to do, and the other is, that laws of the Southern States afford her protection against none but men of her own race. While we are glad for this much protection, yet her most serious menace to-day comes from those who have the advantage of her in wealth, education, and the support of public sentiment; against whom she has no redress whatever before the laws of the land. This is a sad, a deplorable condition of affairs, and yet she would be the better prepared to face and overcome even this disadvantage, if such employment could be provided, as would raise her to that degree of independence that would make her reasonably sure of securing a comfortable living. There are hundreds of homes in which devoted parents are fighting this battle in such manner as is both comforting and reassuring; but we speak of and plead for the hundreds who have not the support and protection of such parents and homes. They are making the struggle alone, and need help and encouragement. Again we ask what shall be done for them?

Go into the principal streets at the close of the business hours of any city of much size and you meet scores of young women going home from their work, who are making a little something to help keep their heads up; but scarcely a dark face to be seen. They all work where the Afro-American spends his money; he helps to support and really provides employment for many of them. That is alright; we have no objection to buying of any person who has what we want, provided he treats us right.

The only question is, where are your girls, and what are they doing? If some will show us how to provide for them without doing so in the same way that other people provide for theirs, then we have nothing more to say. But when men who call themselves great, and now and then a great newspaper, as was the case in this city a few days ago, arise and proclaim to the world that the Afro-American woman is loose in morals, and an easy prey to men who have bad hearts and gold to sustain them; we believe the men of her race should stop and think, and whether these charges are true or not, ask themselves the question, what can we do to better her condition? Ah, brothers, it seems a little to us, as though we almost fall over each other in our attempt to

furnish men the money, with which they go, and under cover of darkness, seek the destruction of the weak among our dependent young women—money that we ought to so apply as to provide employment for them, if they can be cared for in no other way.

Here in this city they are not even allowed to teach in their own public schools. Here, in the extreme South, where a mixed school would not be tolerated, is not dreamed of, and no one thinks of asking for or hopes to see, the Negro is not allowed to teach his own schools! And what is the excuse? Not yet competent! Well when will he be? Every Southern State and every Southern city, with perhaps one other exception, say, he is, and their Boards of Examination have constantly raised the standard from year to year and require of them the same grade required of other applicants. Not yet competent; even the Board that makes such a statement does not believe it. With us it is not a question of getting the whites out, but of providing employment for seventy-five or a hundred well qualified Afro-American girls, and giving other hundreds something to which to aspire.

THE PHILLIS WHEATLEY CLUB.

Mrs. S. F. Williams, President of the Phillis Wheatley Club, informs us that a party of young men of the third district of this city, headed by Messrs. Victor, Esteves and R. Rousseve, of their own free will and kindness of heart gave a concert for the benefit of the Phillis Wheatley Sanitarium and turned over to the President the magnificent sum of \$95.00, the result of the entertainment. We say all honor to these young men; it will do them good and do the cause good for which they labored.

The Club entertained Mrs. Lucy Thurman, the eminent lecturer at their room Wednesday, the 5th inst., and the members were in turn much delighted with the brief address she gave them.

Let benevolent associations read the letter addressed to them and published elsewhere.

May the Lord bless and prosper the Phillis Wheatley Club, in the very commendable work it is doing for suffering humanity.

THE FALL CONFERENCES.

We cannot for lack of space give the full plan of Episcopal supervision till our next issue, but the brethren will find the Conferences of our territory in this mention:

Conference.	Place.	Time.	Bishop.
East Tennessee,	Chattanooga,	Sept. 30	Fowler.
North Carolina,	Laurinburg,	Oct. 7,	Andrews
Central Tennessee,	Nashville,	Oct. 7,	Fowler.
Tennessee,	Nashville,	Oct. 7,	Andrews.
Blue Ridge, Water Town,	N.C.,	Oct. 14,	Andrews
South'n German,	Dallas, Tex.,	Nov. 25,	Mallalieu
South Carolina,	Beaufort, S.C.,	Dec. 1,	Vincent.
Alabama,	Kinsey, Ala.,	Dec. 1,	McCabe
Austin, Dallas, Tex.,	Dec. 2,	Mallalieu	
Texas, Navasota, Tex.,	Dec. 8,	Mallalieu	
Gen. Ala. Montgomery, Ala,	Dec. 8,	McCabe	
Savannah, Waycross, Ga.,	Dec. 9,	Vincent	
West Texas, Waco, Tex.,	Dec. 15,	Mallalieu	
Georgia, Demorest, Ga.,	Dec. 15,	McCabe	
Atlanta, Gainesville, Ga.,	Dec. 16,	Vincent	

We are sure the Texas brethren will be delighted to have Bishop Mallalieu after all these years of waiting.

Gov. Black has affixed his signature to the bill creating Greater New York and that immense American city, is an assured fact. Its population is 3,312,000. This unites Brooklyn and New York:

The State of Mississippi is to have a new capitol building to cost more than a half-million dollars.

Look for something good in your neighbor and be as faithful to tell it, as you are to tell what you consider his shortcomings.

PERSONAL AND GENERAL.

Mrs. Hartzell is to meet the Bishop in England in July, and sail with him for Africa.

We learn from a private letter to a brother, that Bro. Camphor and wife in Africa are both well and doing nicely.

Rev. Geo. Johnson, of DeSiard, La., informs us that his wife is quite sick and has been for some time. We pray the Lord's blessings upon them both.

Miss V. M. J. Duncan, a teacher at Gilbert Academy, the daughter of Bro. S. Duncan, came home quite sick last week.

Rev. W. H. Pirkins, of Graham, Va., is putting in some good licks for the Southwestern and has just sent us four annual cash subscribers. We rejoice with him.

Bishop Fitzgerald who has been spending some time in Mexico, seeing after our work there, reached Providence in time to attend the Bishop's meeting.

Rev. P. A. Daniels, pastor of the Newman Chapel, at Key West, Fla., has just closed a glorious revival, resulting in over fifty converts and accessions to the church. The converts were among the best people in the city.

Mr. Wm. Copeland, of Cincinnati, O., has been appointed a member of the Board of Trustees of the Colored Old Men's Home, of that city, to fill the vacancy caused by the death of Mr. Ford Smith.

Rev. R. L. Selle, pastor of Trinity M. E. Church, San Antonio, Tex., has in addition to his pastorate, been appointed Elder of the Waco District, Austin Conference. Bro. Selle is a stirring man and belongs to that class of successful laborers in our white work at the South, the desertion of whom by the Church, would be a never-ending disgrace. He has made our Methodism in San Antonio a remarkable success.

PROGRAM FOR SECRETARY PENN'S EPWORTH LEAGUE MEETINGS, MAY 17-27.

Monday, May 17, Mallalieu Chapel, 7:30 p. m.

Tuesday, May 18, N. O. University, 12 m.

Tuesday, May 18, Pleasant Plains, 7:30 p. m.
Wednesday, May 19, Simpson Chapel, 7:30 p. m.

Thursday, May 20, Wesley Chapel, 7:30 p. m.

Friday, May 21, General Convention of all the Epworth Leagues at Union Chapel, 7:30 p. m.

Sunday, May 23, Thompson Chapel, 3 p. m.

Monday, May 24, Mount Zion, 7:30 p. m.

Tuesday, May 25, First Street, 7:30 p. m.

Wednesday, May 26, Haven Chapel, 7:30 p. m.

Thursday, May 27, Williams Chapel, 7:30 p. m.

Special meetings for the Leagues and Cabinets will be arranged after the arrival of the Secretary.

Rev. Dr. J. Braden, President of Central Tennessee College, after giving us a few encouraging and helpful words about the Southwestern, says:

I send you the following items which you can use: Rev. E. W. Hammond, D.D., will preach the Baccalaureate sermon on the 30th inst., in the morning, and Dr. L. H. Hagood will preach the annual sermon at night.

The Exposition opened favorably, although not as well prepared for it as we hoped to be. The Negro building is very much behind in its exhibits—the building itself, however, is one of the best on the grounds. It is expected that the attendance will be very large and the opening days gave promise of success. In church matters, all is quiet.

The brethren of the Church, South, have declined to take any part in the Exposition as a church, owing to the fact that the managers of the Exposition have given permission to have some intoxicants sold on the grounds.

Our own church has some talk of having a congress in the fall, but it has never been definitely settled. We shall be glad to see you here during the commencement week, and hope that your coming will tend to stir up the brethren. With increasing interest in the Southwestern, I am,

Very truly,
J. Braden.

WHAT HE IS, THEY MADE HIM.

We clip the following from the Independent, and endorse it fully:

"Georgia society seems to think that Colonel Alfred E. Buck has done a most extraordinary thing in accepting the courtesy of a reception given to him at Atlanta by the Negroes of the State. We cannot see anything extraordinary in it. He has been the recognized leader of the Republican party in that State for a great number of years; and on the occasion of his leaving Georgia to accept the position of United States Minister to Japan the business men of Atlanta, without regard to politics, honored him with a dinner, and the Daughters of the Revolution gave his wife a reception; and why the Negroes of the State, who have provided the larger part of the Republican majority which has made him a leader, should not give him a reception, and why he should not attend it, we do not understand. But it is perfectly easy to understand it in Georgia."

Mrs. Bishop Petty writes from New York to the Star of Zion of the great Grant procession. She says:

"Every nationality was represented in this grand patriotic demonstration. The parade was twenty-four miles long. The different Governors headed the troops from their respective States. Round after round of applause rent the air as the different companies passed. It has been truly said that the Afro-American is chivalrous and full of love for country. Being the first to shed blood for the defense of the colonies and the last to fire a gun which ultimately brought to a close the late rebellion in which Grant figured so conspicuously; and in this tribute of nations the Afro-American troops whose cardinal creed is patriotism and whose shibboleth is peace, tramped in line to marshalled strains and as they passed the reviewing stands, the very air resounded with plaudits of enthusiasm."

New Orleans, May 4, 1897.

To the Officers and Members of the Various City Benevolent Associations:

Kind Friends.—You are doubtless aware that the Phillis Wheatley Sanitarium towards the establishment of which, you so generously contributed, has been sufficiently fitted up to receive patients. Therefore, the undersigned committee has been duly authorized by the Phillis Wheatley Club, in regular monthly meeting assembled, to communicate to you our desire to have you send such of your members as may be in need of medical attention, to the Sanitarium, where we shall be pleased to care for them at the uniform price of five dollars per week, which sum includes the expense of doctor, medicine and nurse.

Sincerely hoping that you will give this matter your earliest and most careful consideration, we are, in the interest of suffering humanity,

Yours truly,

Sarah A. Gates, Amanda A. Mullon, Julia E. Weeks, Committee.

S. F. Williams, President.

A. B. Clarke, Secretary.

Your name is liable to be dropped at any time if you do not pay up at once.

The Central Building Edition of the Wiley Reporter, with Supplement, is creditable alike to Wiley University, and all concerned in its magnificent make-up. Peg away, that building will yet come.

Navasota District of the Texas Conference, Rev. W. L. Duncan, P. E., has set aside the fifth Sunday in May as Southwestern Day. That's right, brethren, we shall listen for you! Who will be next? Push the canvass!

WHAT DOES IT INDICATE?

The Christian Advocate says: "Within the last year there have been more charges of immorality against the ministry in this country than at any previous time within half a century, and, what is worse, many of them have been proved beyond reasonable doubt."

And now it is West Point Military Academy! Hon. Geo. H. White, the colored Congressman of North Carolina, has been notified that he is entitled to appoint a cadet to the above named institution at some time before the close of May. We learn the authorities are nervous lest Mr. White should appoint an Afro-American youth. Just think of it, we've been in this country two hundred and fifty years, side by side and yet our white friends cannot stand our presence, except in the capacity of menials! Are we near the end of all this "Tom foolery," or just at the beginning? "Be like white folks," they say; and yet the first evidence they see that the Negro is coming out of the wilderness they say, "My Lord, we didn't mean that."

An admirer of Prof. J. McHenry Jones, of Wheeling, West Va., writes us that the professor has been elected the representative of the Odd Fellow's Fraternity in this country, to bear their fraternal greetings to their mother A. M. C. in England. He says:

"He is well known throughout the Odd Fellow Fraternity, and among the prominent educators and orators of this State, none ranking higher; he has been principal of the Lincoln School in Wheeling, for sixteen years; he seconded the nomination of G. W. Atkinson for Governor in a wonderful speech; he is a member, and Local Preacher, in the Methodist Episcopal Church, and takes a general interest in all of its enterprises; the Washington Conference, at its last session, appointed Brother Jones missionary Secretary for the Wheeling District."

All expenses will be borne by the order, and the brethren of the old world are planning to make his trip very pleasant indeed. He sails May 24th; the meetings occurs at Bolton, in June."

The war in Greece is dying gradually. The Greeks, it seems, cannot stand before the immense number of Turks.

Judging from the effort made in this city last Sunday by a majority of our pastors, to extend the circulation of the Southwestern, we are impressed that most of them really mean business and that all the people need is to have the matter earnestly and urgently presented. Next week we shall give just what each church accomplished and would do so this week, but all reports are not in up to the time of our going to press.

The Pastor informs us that Mrs. Thurman entertained the people at Wiley Chapel last Sunday night, with an address against intemperance, which is regarded as the best ever delivered there.

Mrs. Frank Walker has just returned to the city from a visit to her husband's District. She organized auxiliaries of the Woman's Home Missionary Society at Alexandria, Opelousas, Washington, Eola, Bunkie, Chenyville, Lafayette and New Iberia. She is enthusiastic and hopeful for her work. Each new organization has promised to take the Southwestern. She expects to visit other points on the district as soon as convenient.

As we feared the Pittsburg Christian Advocate was burned out last week. The Advocate files were destroyed completely, but the Book Depository stock was saved.

The fourth session of the Jacksonville Sunday-school and Epworth League Convention convened on the 22nd ult., in St. Joseph Chapel, Jacksonville, Fla. It is said to be one of the most successful ever held on the District; Rev. S. A. Huger presided, and Rev. Scott Bartley was Secretary.

ITCHING SKIN DISEASES

SPEEDY CURE TREATMENT for torturing, disfiguring, itching, burning, and scaly skin and scalp diseases with loss of hair. — Warm baths with CUTICURA SOAP, gentle applications of CUTICURA Ointment, and full doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

Cuticura

Is sold throughout the world. **FORSTER, DAVIS & CHASE, CORP.**, Sole Props., Boston.

How to Cure Itching Skin Diseases, free. **RED ROUGH HANDS** Softened and Beautified by CUTICURA SOAP.

DOINGS OF THE WORKMEN.

A. Butler, P. C., Paulding, Miss.: Our first quarterly Conference was good. Rev. A. M. Trotter, presiding elder, was on time, and made forcible efforts in favor of the Southwestern. We hope to send in subscribers soon. The Elder preached with power from the Spirit, and administered the sacrament to seventy communicants, after which, one joined the church. This is my first year here. We have two chapters of the Epworth League, and hope to have four soon.

D. A. Bragg, P. C., Corinth, Miss., Upper Mississippi Conference: I have just closed my revival with twenty-eight converts and accessions. Easter was also carried out to the letter. We raised our full apportionment up to date. Collection for the day was twenty-four dollars and fifty-four cents. Corinth charge is alive both financially and spiritually. Pray for our success. I will send one cash subscriber next, and more if I can.

G. W. Hunt, Moorhead, Miss.: On account of high water, I was obliged to take vacation for a few days, and we are now stopping here with one of our preachers, Rev. Edward Newton, who has shown us lasting kindness; he and his good wife, who make us feel at home. Rev. W. E. Mask, P. E., Greenwood District, showed us great kindness. We held the quarterly Conference for him at Vaiden, on the 18th and 19th of April, with good results. Brother C. P. Head, P. C., of Vaiden, has a fine congregation and good people. The writer preached on Sunday at 11 o'clock, and Sunday night. Collection for the day was very good. We shall get to our post of duty as soon as the water falls.

J. Jones, P. C., Hookley, Texas: The grand old Southwestern is not forgot-

ten; you shall hear from me just as soon as I finish up my list. My second quarterly Conference was held on April 17-18, with Rev. W. L. Duncan, P. E. The pastor was present, and all the class leaders, stewards and trustees, with written reports. The P. E. preached on Sunday, at 11 a. m., and at 3 p. m., followed with the Lord's Supper. Collection for P. E., \$27.30. There were twelve conversions this quarter. Received on probation thirty-six. R. C. Worsham, P. C., Baler, La.: Our church work is in a good condition at this point. March 25th and 26th were days long to be remembered. Our presiding elder, A. Moor, was with us, and preached to a large congregation Thursday night, and Friday night the sacrament of the Lord's Supper was administered. We have just completed our parsonage, which will reflect credit upon our people. I am doing all I can for the dear old paper. Look for three or four new subscribers in short. Pray for us.

J. H. Thompson, P. C., Onachita, La.: Benlah charge is yet alive. I arrived here on February 27th, and began at once. All the work is organized. Our Sunday-school numbers sixty, and a good corps of teachers. The stewards and trustees are at work on the parsonage. On March 21-23, the P. E. was with us; he presides as master of his office. The quarterly Conference was "full" of love and fire. The reports showed progress. The presiding elder is a great man for God, the race, and Methodism. We paid him \$5.00; total raised, \$16.60. We are preparing for Southwestern Day, May, the second Sunday, with city pastors, and doing my best. We ask God's choicest blessing on these most excellent young people; they are worthy indeed, and are indeed coming to the front. I highly recommend these names to our readers, that they may know what is here in Union Parish: Miss C. C. Frazer, Dist. Manager; Malisa Wilkerson, Pres. W. H. M. S.; Dinah Washington, Frances Robertson; Misses Delia Rutling, Ida Williams, A. Ferguson, M. J. and C. A. Lumlars, Hattie Sterling, Hattie Dunkings. Mr. D. S. Washington, J. H. Thomas, H. Penn, H. Baker, B. Roberson, L. McAfee, M. T. Harris, and the superintendent, who is always full of fire. The writer was master of the service and presided with love and delight to all.

F. S. Bowie, P. C., Como, Miss.: My first quarterly Conference was held on April 9-11, with Rev. W. McDonald in the chair. Reports showed the work to be in a prosperous condition. The Southwestern was not forgotten; it was represented by the Elder; and I am doing all I can to get it in every home. Pray that I may succeed. On Friday night, we had a love feast; Sunday night, a grand sermon; the Lord's Supper was administered to seventy-four. Collection \$14.40.

Prof. B. M. Hubbard, Pastor, Napoleonville, La.: Our revival resulted in the conversion and reclaiming of sixteen persons. The Presiding Elder's stay was a benediction to us all. He is thought to be the right man in the right place. The third Sunday in May is intended to be a great day for raising money for the erection of our new church, which is so sadly needed.

R. H. Patton, P. C., Green Hill Circuit: Rev. J. C. Houston, P. E., was with us on the 13th of April, but on account of high water, he failed to hold the quarterly Conference. We raised \$12.35 on his salary. I am do-

ing bad on account of high water. It will soon be a month since I was able to go in my church; water is standing three feet in the church. It was impossible for us to carry out Easter last Sunday. We are in a suffering condition. The water is now moving us up in the second stories of our houses. Pray for us.

Whitehall, La.: Rev. S. Duncan held his first quarterly Conference Saturday April 10th. At the adjournment of the Conference, a large number of sinners, as well as Christians participated in a Love Feast service. On Sunday, he addressed the Sabbath-school, exhorted himself as pleased with the marking them to be faithful to their work; at eleven o'clock, he preached a soul-reviving sermon, and in the evening, lectured to the Epworth League, which has just been organized. Then at night he preached an excellent sermon to a crowded house. Rev. Duncan expressed progress of the church.

J. W. Wimbush, P. C., Oxford, Miss.: Our Easter services came up to our full expectation, the church was tastily decorated, attendance good at each service, sunrise prayer meeting prepared us for the day. Our organist, Mrs. A. Smith, is a faithful worker; also Mrs. H. L. Anderson. Collections 15.80.

J. T. Willis, Eclectic, Ala.: My first quarterly conference met at this place April 24-25 with H. N. Brown, P. E. Love feast Friday night, from then the people began to rejoice. I am glad to say the Lord has blessed us this year. Saturday, at 11 o'clock, the Elder preached, and the people were aroused. At two o'clock, the Conference opened; it was a time of joy to all. A large number of the brethren were present. I am trying to push all things to the front. Our Sunday-schools are moving as never before in some years. Collection: for the Elder, \$12.55; for missions, \$3. Sunday the house was well seated with hearers. The Elder preached a wonderful sermon. The Lord's Supper was administered to seventy-one. I shall send in some names for the Southwestern in a few weeks. Pray for our success.

G. H. Horney, Upper Mississippi Conference, Greenwood District, Goodman, Miss.: Easter closed out with \$16.00 at Goodman; at Georgeville, \$17.65, and two subscribers for the Southwestern. Miss Hattie Horney played for the services at Goodman, which added much to the services. At Georgeville, singing was prepared by myself, and the good sisters of the church, and young men; and the Baptists, at Goodman, took a large part with us in our Easter services at Goodman. Total collection, \$32.65.

B. Rose, Orangeburg, S. C.: Dear brother—We have the Rev. J. B. Taylor on the Edisto Fork circuit, and he is doing good work. He has four churches, and all four of these churches have a good spirit moving among them; they have also four good Sunday-schools; the young people are working nicely. We are climbing higher, and hope to get to the top by and by. We have a good and loving congregation every Sunday and hope to do better.

O. W. Crump, P. C., West Point, Miss.: My first quarterly Conference was held April 17-18. Dr. Revels, the presiding elder, was with us, and preached two wonderful sermons. The people say they never heard such sermons from any man before; the white people were out and complimented the Doctor very highly, and said his sermons were wonderful. Our quarterly Conference was largely attended; nearly all the brethren

The Royal—White and Pure as the Driven Snow.

ROYAL
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POWDER
Absolutely Pure

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ren were present. The Elder spoke highly of the Southwestern Christian Advocate; you may look for some subscribers soon. The collection was better than ever. Pray for us.

B. J. Goff, Milford, Tex.: On March 20 and 21, Rev. D. C. Lacy, P. E., was on time, and held our second quarter. The reports showed an increase in the work on all the lines. There have been three converts, and five backsliders added to the church. The Presiding Elder preached at 11 a. m., and 3 p. m., and at night at Italy. These three sermons are to be remembered. Sixty-two communed at the Lord's Supper. Collection for the Presiding Elder was \$13.00.

C. C. McAngrum, P. C., Stony Point Charge, Live Oak, La.: My first quarterly Conference was held April 10-11. Rev. Addison Moore was on time; we all had a grand time; the Elder preached a soul-stirring sermon. We all believe he is the right man, on the Baton Rouge District. Collection for the third day was \$17.25.

"NOT EXACTLY RIGHT."

Thousands of people are in this condition. They are not sick and yet they are by no means well. A single bottle of Hood's Sarsaparilla would do them a world of good. It would tone the stomach, create an appetite, purify and enrich the blood and give wonderful vigor and vitality. Now is the time to take it.

HOOD'S PILLS cure nausea, sick headache, indigestion, biliousness. All druggists. 25c.

The Bible says ten times as much against covetousness as it does against drunkenness.—Ex.

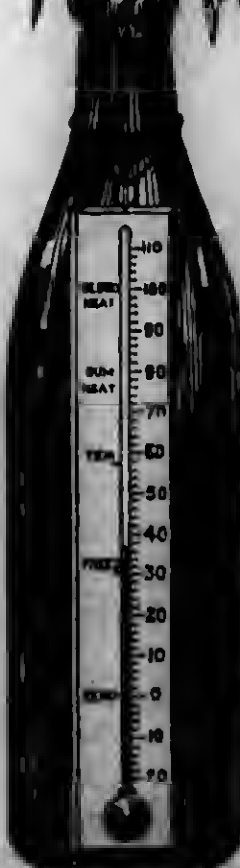
A COOL BOTTLE

of Hires Rootbeer on a sweltering hot day is highly essential to comfort and health. It cools the blood, reduces your temperature, tones the stomach.

HIRES Rootbeer

should be in every home, in every office, in every workshop. A temperance drink, more healthful than ice water, more delightful and satisfying than any other beverage produced.

Made only by the Charles E. Hires Co., Philadelphia. A package makes 6 gallons. Sold everywhere.



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Highest Honors—World's Fair,
• DR. •

PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.



The papers are full of deaths from

Heart Failure

Of course

the heart fails to act when a man dies,

but "Heart Failure," so called, nine times out of ten is caused by Uric Acid in the blood which the Kidneys fail to remove, and which corrodes the heart until it becomes unable to perform its functions.

Health Officers in many cities very properly refuse to accept "Heart Failure," as a cause of death. It is frequently a sign of ignorance in the physician, or may be given to cover up the real cause.

WOMAN'S Safe Cure

A Medicine with 20 Years of Success behind it

will remove the poisonous Uric Acid by putting the Kidneys in a healthy condition so that they will naturally eliminate it.

CONFERENCE NOTICES

JACKSONVILLE DISTRICT.

Second Round.

St. Joseph	April 28	May 2
Simpson Chapel	May 7, 9	
Wrightsville	May 14, 16	
Huntsville	May 22, 23	
Lake City	May 29, 30	
White Springs	May 31	
Live Oak	June 2	
Sanderson	June 3	
Greencove Springs	June 5, 6	
Switzerland	June 12, 13	
West Jacksonville	June 15	
Fernandina	June 18, 20	
Ebenezer	June 25, 27	
Kings Ferry	July 3, 4	
Lone Star	July 10, 11	
St. Augustine	July 16, 18	

District Conference will convene at Lake City, August 26th.

S. A. Huger, P. E.

SHREVEPORT DISTRICT.

Second Round.

Round Grove	May 6	
Flournoy	May 8, 9	
Bodean	May 13	
Vanceville	May 15, 16	
Fairfield	May 22, 23	
Frank Cane	May 18, 19, 20	
Longstreet	May 29, 30	
Shady Lane	June 5, 6	
St. James	June 10, 14	
Mansfield	June 12, 13	
St. Paul	June 18, 21	
Rocky Mound	June 26, 27	
Brownlee	June 17	
Homer and Gibbs	July 1, 2	
Menden and Odom	July 3, 4	

The District Conference will be at Logansport, La., August 5th.

H. James, P. E.

ABERDEEN DISTRICT.

Second Round.

Athens	May 1, 2	
Aberdeen	May 8, 9	
Aberdeen Ct.	May 8, 9	
Gotman	May 12	
Caladonia	May 15, 16	
Crawford	May 29, 30	
Brooksville	June 5, 6	
Mashulaville	June 12, 13	
Hashiqua	June 13, 14	
Macon	June 19, 20	
Hickory	June 26, 27	
Macon Ct.	July 3, 4	

Shuqulak, 2nd quarter and Dist.

Conference	July 7, 11	
West Point by Gibson	July 17, 18	
Columbus	July 17, 18	
Columbus Ct.	July 17, 18	
Moonk Valley	July 20	
Rising Sun Mission	July 22	
West Point Ct., by Butler ..	July 24, 25	

Holly Springs, Miss. Dear Brethren: While it is true that you have been prevented by constant rains for the last six weeks or more from doing much for any of the benevolent causes of the Church, the weather is now more favorable, and I respectfully request you now to go to work in earnest to raise the amount of your assessments for missions, church extension, Freedman's Aid and Southern Education Society. I earnestly request that you press upon the minds of your people the importance of permanently subscribing for their church organ, the Southwestern Christian Advocate. I trust that you will be able to report an encouraging number of subscribers every month. We must absolutely increase our Conference claimant fund, for otherwise the assistance of those claimants will, for a time, be small as the book dividend, on this behalf will unavoidably be less than heretofore.

H. R. Revels, P. E.

SAN ANTONIO DISTRICT.

Third Round.

Gonzales	June 19, 20	
Seguin and Olmus	June 26, 27	
San Antonio Mission	July 3, 4	
San Antonio, St. Paul	July 10, 11	
Honol City	July 17, 18	
Pleasanton and Rossville ..	July 24, 25	
Fredericksburg	July 24, 25	
Floresville	July 31, 1	
Goliad	August 7, 8	
Fannin Ct.	August 14, 15	
Cnoro and Yorktown	August 21, 22	
Gonzales Ct.	August 28, 29	
Belmont	September 4, 5	

Dear Brethren: The District Conference, Woman's Home Missionary Society and the Epworth League will convene at Goliad, Texas, August 2, 1897. Let each member be on hand at roll call with a full report. I am yours for success.

For Seasickness

Use Horsford's Acid Phosphate.

Dr. J. Fourness-Brice, of S. S. Tontonia, says: "I have prescribed it in my practice among the passengers traveling to and from Europe, in this steamer, and the result has satisfied me that if taken in time, it will, in a great many cases, prevent seasickness."

"The Young People's Republic" is the best Children's Day Program. It is complete and requires no supplement. Published by the Book Concern especially for the occasion. Can be had in any quantity for \$1.00 per 100, postpaid, at this office. Give us your orders.

Elizabeth, N. J., Oct. 19, 1896.

Ely Bros., Dear Sirs:—Please accept my thanks for your favor in the gift of a bottle of Cream Balm. Let me say I have used it for years and can thoroughly recommend it for years and will continue to recommend it for what it claims, if directions are followed. Yours truly, (Rev.) H. W. Hathaway.

No clergyman should be without it. Cream Balm is kept by all druggists. Full size 50c. Trial size 10 cents. We mail it.

ELY BROS., 56 Warren St., N. Y. City.

Cultivate the habit of always seeing the best in people, and, more than that, of drawing forth whatever is the best in them.—Theodore L. Cuyler.

THEY LIVE IN OUR MEMORY.

.....Give Name and Place Distinctly.....

Huntsville, Texas.: Grandma Nancy Kelley, as she was favorably known and called, departed this life April 16th, at the age of one hundred and twelve years, at the home of Capt. Kelley (white). She had full assurance of eternal salvation. She told Mrs. Kelly that for sixty-five years she had been preparing for death, and was ready and willing to go, and dwell with Christ forever. She was a member of Saint James M. E. church. She was the slave of the Kelleys, and helped raise the third generation of them. They gave her a nice burial, and the entire family followed her remains to their last resting place. W. Hartley Jackson, P. C., attended the funeral from their home. She had no known relations. Peace to her ashes.

Capt. Jeff. Kelley.

Ponchatoula and Springfield Circuit: Sister Susan Carter, better known as Mother Carter, a faithful, loyal and true Christian woman and one of our purest and best members, departed this life in peace with God and all mankind. She was about seventy-three years of age. She leaves a husband and children and a host of friends, both white and colored, to mourn their loss. The best of all, she lived a Christian, and died the same. Her last words were: "I would not live always; I ask not to stay." Rev. A. A. Lacey officiated, assisted by Revs. C. C. Clayton and H. McCoy. A. A. Lacey.

Live, Oak, La.: Sister Jane Thomas died April 7th, 1897. She was a faithful member of the M. E. Church. She said she was going to rest.

C. M. Angrom, P. C.

Hearne, Texas.: Brother Isaac Miles departed this life Thursday, April 9th, 1897. He was a true and faithful member of the church; his place is hard to be filled. He was steward, trustee and did his work well. He left a wife and one daughter, and a number of friends to mourn. Yours truly,

A. Alexander, P. C.

Nashville, Tenn.: Sister Millie Jamerson, one of the best members of our church, died in full triumph of faith March 22nd, 1897; age thirty-six years, and twenty years a member of the M. E. Church, Seay Chapel.

White Hall, La.: Sister Nancy Esters departed this life April 15th, 1897 in full triumph of faith; she was fifty-six years of age. She was a member

of the St. James M. E. church, at White Hall, La., for thirty-four years. Some of the last words she spoke before she died were, "I am going home. I am willing and ready to go; I am only waiting for Jesus; tell all good bye." Our sympathy is extended to the mourners; their loss is heaven's gain. Sleep on my sister, we shall meet again.

E. H. Clark, P. C.

Shreveport, La.: Brother Lot Workham, by the hand of death, passed away and leaves a devoted father and a loving mother, and a host of friends to mourn their loss. The funeral was attended by Rev. J. W. Pierce, the pastor.

Rev. J. W. Pierce, P. C.

Shubuta, Miss.: Sister Hannah Conner departed this life April 2nd, in the fiftieth year of her age. She was a member of the church here for many years; she leaves a large number of children to mourn their loss. Also, on the 5th of April, Sister Susie Jetson departed, leaving a husband and a small baby, and many relations. She was twenty-two years of age. On Easter Sunday, at three o'clock, little Rosie Beanley caught on fire and was burned to death. She lived about half an hour. Age three years, eleven months. Her mother, father and friends are in great grief.

L. J. Bell, S. C.

Opelousas, La.: Sister Victoria Brims departed this life on April 19th, 1897, in full triumph of faith. Her last words were: "I am going home to heaven." She leaves four children and a host of friends to mourn.

J. L. Augustus, P. C.

Clarksville, Texas.: Another old veteran of the cross fell victim to death on April 15th, Brother Taylor Baker. He has been a member of the church for forty years. There was no question about his living a consistent Christian.

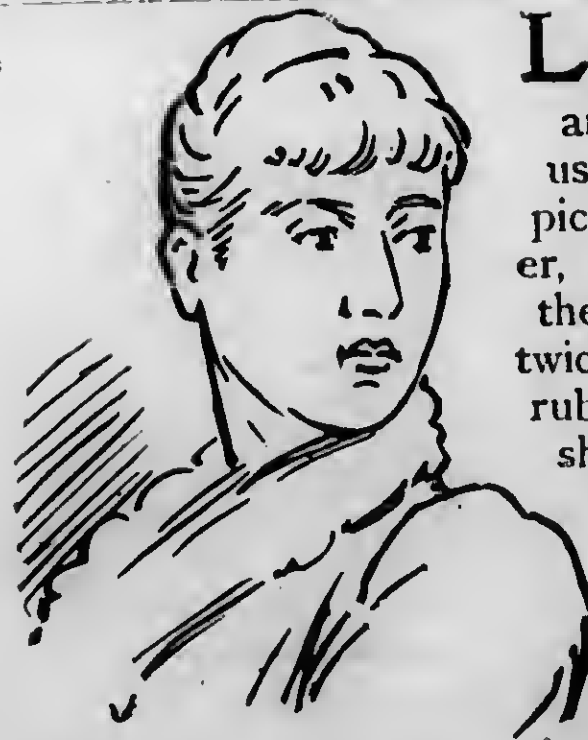
A. Taylor, P. C.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

The Y. M. C. A., of Joplin, Mo., has purchased the Haven Opera House property as the site for a handsome association building.—Ex.

The twenty-eight religious denominations control 371 of the 481 colleges and universities of the United States.—Ex.



Look Around

and see the women who are using Pearlina. It's easy to pick them out. They're brighter, fresher, more cheerful than the women who have spent twice as much time in the rub, rub, rub, of the old way. Why shouldn't they be? Washing with Pearlina is easy.

And look at the clothes that are washed with Pearlina. They're brighter, and fresher, too. They haven't been rubbed to

pieces on a washboard. They may be old, but they don't show it; clothes washed with Pearlina last longer.

Beware Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearlina is never peddled, if your grocer sends you an imitation, be honest—send it back. 217 JAMES ST. N. Y. C.

A Winter Bath in White River.

What Came of Breaking Through the Ice in a Wisconsin River in February.

From the Chronicle, Chicago, Ill.

Five years ago last winter, there was considerable commotion on the banks of the White River, Wisconsin, as a young man named E. N. Halleck, had broken through the ice, and was for some moments lost to view. It was not long, however, before Mr. Halleck came in sight again, and by artistic means, was fished from the fluid and restored to society. If the ducking had been all, it would have been well, but unfortunately, the young gentleman contracted a heavy cold, resulting in chronic rheumatism, complicated with disease of kidney and urinary organs.

"For six months," writes Mr. Halleck, "I was laid up, and not able to do anything. During this time, I suffered with pains in the stomach and small of the back, and headache, urination was frequent and painful, my heart's action was increased, and I had aches all over my body, and was generally used up. Then I was able to go out, but was a confirmed invalid, and for nearly four years I was in that condition, and expected then that I should always be disabled, for nothing that I took gave me any relief."

"In December, 1895, I read an advertisement about Pink Pills, and on speaking of it to Mrs. A. E. Derby, she strongly urged that I should take them, as she said she believed they would cure me. I had been under physicians' care for over two years, but as they did me no good, I did not ask their advice about taking Pink Pills, and laid in a supply, and commenced to take them. In about ten days, I began to experience substantial relief, and continued to take Dr. Williams' Pink Pills for Pale People for four months, by which time, I was cured. The first benefit I obtained was a less frequent desire to urinate, and lessening of that dreadful pain in the back, which ceased altogether very soon. My stomach became comfortable, and my heart's action normal. After the first break, my recovery was rapid, and to-day I flatter myself I am a sound man, and able to attend to my business better than I ever could before."

(Signed) E. N. Halleck.

I, E. N. Halleck, do hereby certify, that the foregoing statement signed by me is true.

E. N. Halleck.

State of Illinois,
Cook County.

I, John T. Derby, a Notary Public in and for the County and State, do hereby certify that E. N. Halleck, whose name is signed to the foregoing statement, is personally known to me, and that he did in my presence, and of his own free will and accord, sign and swear to the same.

John T. Derby, Notary Public.
(Seal).

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female, and all diseases resulting from vitiated humors in the blood. Pink Pills are sold by all dealers, or will be sent postpaid on receipt of price, 50 cents a box, or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

"The Young People's Republic" is the best Children's Day Program. It is complete and requires no supplement. Published by the Book Concern especially for the occasion. Can be had in any quantity for \$1.00 per 100, postpaid, at this office. Give us your orders.

BOOKMAKER'S CORNER

The illustrations made a distinguished feature of Harper's Weekly of May 8. The great Grant Memorial Day, and typical scenes reproduced by photographs.

Harper's Bazar for May 8 contained a suggestive paper on "Family Co-operative Housekeeping," which will appeal to people of limited incomes who wish to see how, by uniting forces, they may secure luxury at the price of frugality.

Southern Cultivator in its 54th year is one of the neatest and most attractive issues yet presented of that old and yet wide-awake, progressive agricultural Journal. By the merging of The Southern Farm with The Cultivator, changes in the form were necessitated. It now appears in most attractive magazine form, and contains 32 pages besides the cover, appearing on the first and fifteenth of each month. The departments are replete with instructive and entertaining matter. In the campaign of education for better farming it will be an important factor. The terms remain the same as the old—\$1 per annum. A dollar cannot be invested that will pay larger dividends. We will send The Southern Cultivator, with this journal one year, and a good watch, guaranteed by The Cultivator Publishing Co., for the sum of \$3.00. Without the watch, \$1.50.

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L. J. Terrell, Shuqualak, Miss.: Our first Quarterly Conference was held April 10-11. Dr. H. R. Revels was on time. Our grand Presiding Elder did his work well, and always has an eye single to every interest of the church. The brethren were out with written reports, which showed that the pastor has his eye fixed upon every interest of his work. Sunday morning the children were out bright and early. The Doctor lectured to them upon the importance of attending Sabbath-school and reading the Bible. The Elder preached to the satisfaction of all. Administered the sacrament to 110. The Southwestern Christian Advocate was not forgotten. The Elder brought the matter square before the brethren of the Conference, and I have promise of several subscribers, which I will have in soon. Collections as follows: Pastor, \$66. Presiding Elder, \$14. The words of our Presiding Elder did burn our hearts and will be long be remembered. We pray his speedy return.

C. H. Johnson, Truxin, Tex.: Elder Fortson held his second Quarterly Conference at this place on the 17th and 18th inst. He found Rev. Beaver and people getting along nicely. Forty-six partook of the Lord's Supper. Paid the Presiding Elder \$9.50. God speed the day when we shall have one thousand Presiding Elders like Rev. Fortson, to fight sin and ignorance.

J. C. Carter, Daingerfield, Texas.: We are doing well at this place. Bro. M. C. Gillespie preached for us on Easter Sunday. He is loved by all, and the work moves on. Our programme was well carried out. Miss Maggie Buford of Wiley University, was with us and read the opening address. We raised \$7.00.

HALL'S Vegetable Sicilian HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

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Machine is put up in all latest styles of Furniture, with full set of Attachments, and is one of the Best Sewing Machines made. Save half or two-thirds of your money, and get our prices. Special inducements to Agents and Dealers. See the "Princess" and you will handle no other. American Machine Co., CHICAGO, ILLINOIS.

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Send for Free Catalogue.

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ADDITIONAL DOINGS OF THE WORKMEN.

G. W. Love, P. C., Bagwell, Texas: Brother and Sister Wallace surprised us with a wagon load of useful articles such as sugar, bacon, eggs, flour, meal and many other things. Bagwell Circuit is on the road to success.

Rev. J. F. Prigmore, P. C., Tazewell, Va.: Our church is alive. I began a protracted meeting here on the 28th of March, and I am proud to say that the Holy Spirit has been in the midst of the people for three weeks. Rev. W. M. Johnson, of Richmond, Va.; Rev. C. H. Jones, of Tip Top, Va., and Rev. W. H. Perkins, of Graham, Va., was with us and rendered good service. They proved to be the right men. Miss Nannie McClanahan, of Marion, Va., has just closed 5 a month's term of school in our town and left for her home a few days ago, but before she left she called at the parsonage and gave her subscription for the Southwestern. She is much missed at church and Sunday-school at Tazewell, Va. Am glad to say our church is still gaining ground. We had 13 souls converted to God, and they all joined the church. Our meeting has just closed, but the grand old Southwestern has not been forgotten. You may look for some more subscribers soon. I am doing my best to put it in every home. I feel that the clouds will break after a while and the sun will shine. Pray for us.

J. M. Watson, Mountain City, Tenn.: Our second Quarterly Conference was held April 3-4, with Eli Provine, our beloved Elder, in the chair. We have been in the midst of much sickness this year. The reports showed that the Disciplinary Plans have been looked after with care. Paid to pastor, \$21.91; paid to Presiding Elder, \$3.90; and something raised for benevolence. Sunday was a very rainy day and prevented many coming out. Reports showed the work alive. The Elder preached three soul-reviving sermons, which left much vigor and strength with us. Elder Provine is beloved by all our people. His fatherly care and manner of Disciplinary teaching has been a great source of comfort to us. He is the right man in the right place.

B. Bolden, P. C., Camp Parapet, La.: A surprise pound party came to the church on the night of April 15, and brought many pounds to gladden the heart of the pastor. Address by B. F. Branch, and the pastor responded in his usual way, after which he invited them to come again. The new Southwestern Christian Advocate was not forgotten. Two more promised to subscribe in May. We are on the gaining side. Pray that God may help us to send in many subscribers this year.

W. L. Dyas, P. C., Fair Mount, La.: I have delayed writing to the paper on the account of waiting to see the progress of my work. Last year I led the District in buildings erected. I built two churches and paid them out of debt, at Greening and Lake End. This year I was appointed to Colfax and Kateland. We have things in hand at Kateland. Rev. H. J. Wright held the first Quarterly Conference, and the reports were encouraging. We have two Sunday-schools with 55 scholars; and an Epworth League with 48 members.

P. S. Bowie, P. C., Como, Miss.: Thursday evening we were agreeably surprised by a storm party, which swept through the parsonage at Spring Hill M. E. Church, leaving many pounds of family groceries on the table. The pastor and family very gratefully opened the door and they came in. "Bringing in the Sheaves" was sung, by

Mrs. Seymour, Mrs. Godly and others. Call again!

J. W. White, Hartford, Ky.: We are at our post at Hartford, appointed from the Lexington Conference, which was held at Springfield, Ohio. The Lord is pouring out his Spirit upon us. We hope to send in some more names soon.

R. N. Jones, P. C., Hindsboro, Miss.: My revival has just closed, which has been in session for fourteen days. The church is greatly revived; twenty-eight souls have joined the church. Rev. W. H. Smith, of Pearlinton, my local preachers and exhorters, deserve much credit for their faithfulness. Pray for my success.

Sarah L. Augustus, Opelousas, La.: Our first quarterly Conference was held on April 9th. Our P. E., F. Walker, was on time; the reports showed up well. His beloved wife organized the W. H. M. Society, with a membership of eighteen, being the first to organize on the district under her administration. Easter Sunday was a glorious day with us. Our worthy pastor, Rev. Augustus, preached to a large audience. Our Sabbath-school is in full bloom; we have seventy-four names on roll. The church is spiritually alive; every department is carefully looked after. We raised \$16 during the day, of which \$3 is for missions. Pray for our success.

A. H. Banks, P. C., Algiers, La.: St. Matthew M. E. church is in the midst of a revival. In two weeks, the Lord has blessed us with thirty precious souls, which have been added to the church. Glory to God. On April 24th, at a late hour, our family was aroused by the stewards and leaders and members and a host of friends, who surprised us with one hundred and ten pounds of groceries of all kinds. This is some of the good fruits that fell from the good old tree, the Southwestern Christian Advocate. I shall see that a good many more shall read of the good of this tree by handing in a few cash subscribers for the paper. Pray for us.

E. C. Watkins, Donaldsonville, La.: Our first quarter at St. Peter M. E. church just closed, and we are out on our second. We have been greatly blessed this quarter; sixty-one souls have been added to the church this quarter, and the church is doing well in every department. Our class is doing well. Our services have been changed, and every body seems to like the way things are conducted. We held our quarterly Conference Saturday, March 27th. Rev. Valcour Chapman was with us, and it was one of the best quarters held here for some time. The P. E. was full of power and the Holy Spirit. On Sunday, the 19th of March, our Pastor administered the quarterly sacrament to two hundred and twenty-five persons. Class No. 3 and No. 4 lead in collections for this quarter.

R. T. Thomas, P. C., Hamburg, Miss.: I arrived here about two months ago and must say I met with a kind and hospitable people. They received me gladly and so far have treated me very well indeed, and give evidence of their continuing the same. I am glad to say also they are spiritually alive, and very much so financially. Have added 12 members to the church up to this date. Also we have furnished the parsonage with stove, bedstead, chairs, etc.; bought a circuit horse, and the outlook for a buggy is favorable, indeed we are moving along nicely. We have not had as yet a storm in the parsonage, but the wind blows in our favor, for often they bring us eggs, meat, flour, ham and other edibles. Prayer and class meetings are booming; any one anxious for

worship would not shun our prayer-meetings. We have the sisters' evening service and brothers' prayer-meeting separately. We also have our arrangements very well affected to build a new church in Hamburg, in which we wish to worship before our District Conference. After all we have not forgotten the Southwestern Christian Advocate, for our Presiding Elder, Rev. Wm. McMorris frequently writes us, urging the circulation of the same. We will do our best to have not only the officials of the church, but every member and reader to read the Southwestern. There are two subscribers. Look for fourteen soon. Success to you.

V. M. Cole, P. C., Paris Circuit, Texas Conference: My second Quarterly Conference was held April 11-12, at Morgan's Chapel. Rev. C. C. Minegan, P. E., was on time, and a goodly number of the brethren were present. The Presiding Elder spoke some good things concerning Missions, Wiley, and the Southwestern Christian Advocate. We will be there when the roll is called. Morgan's Chapel has only live members, but they are strong. Mt. Sinai is looking to do the work of the Circuit this year, D. C. Battle, Supt. They rendered a good program for Easter, but owing to the scarcity of money, only \$1.40 was collected. Ebenezer is not slow, Bro. Wm. Clemand, Superintendent, has a large Sunday-school, and a strong force of officers; this Sunday-school has a bright future. We have laid the foundation for a new church and are looking to celebrate Children's Day in it, God being our helper. Three added to the church, though we are poor we will try to come to the \$1.00 system for Missions.



Love is the key-stone of a woman's life. Her fondest hopes rest upon this tender emotion; her highest pride is in her capacity to awaken the love which makes a happy wife; her noblest ambition is to become a loved and loving mother.

Any weakness or disease which incapacitates her to fulfill the exalted function of motherhood is the saddest blight which can come upon a woman's life.

But there is no reason in nature why any hindrances or derangements of this kind should continue to exist. Ninety-nine times in a hundred they are completely overcome in a perfectly natural and scientific way by the use of Dr. Pierce's Favorite Prescription, which gives healthy power and capacity to the special organs; reinforces the nerve-centres and makes natural, healthy motherhood possible, safe and comparatively easy.

It makes the coming of baby almost free from pain; gives strength and cheerfulness to the mother, and constitutional vigor to the child. It is the only medicine in the world devised for this one purpose by an educated physician, a skilled and experienced specialist in this particular field of practice.

"I cannot say enough in praise of Dr. Pierce's Favorite Prescription, as it has done me a world of good, and has, undoubtedly saved my life," writes Mrs. Florence Hunter, of Corley, Logan Co., Ark. "I miscarried four times; could get no medicine to do me any good. I concluded to try the 'Favorite Prescription' and after taking several bottles of it I made my husband a present of a fine girl. I think it is the best medicine in the world."

Dr. Pierce's Pleasant Pellets: One is a laxative, two a mild cathartic.

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The Young People's Republic.

Program for Children's Day,

June 13th, 1897.

Prepared for the Book of Education by the Corresponding Secretary,
C. H. PAYNE, LL.D.

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The exercises this year are all very simple, as well as the design, and it is believed there is no school in Methodism that cannot successfully carry out this program. Each school can make its own letters, if preferred, or an entire set of Wilson's Paper Letters, gummed, both large and small, eighty-six in number, black, white and red, together with a star twenty-one and one half inches from point to point, folded, to serve as a guide in making the stars, can be had for 50 cents. Order the letters direct from EATON & MAINS, and NOT from the Board of Education.

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FARM AND FIRESIDE.

SECRETARY WILSON ON FARMING.

"The most of our farmers in Iowa are making money. If your young man is the right kind of a young man, if he has a liking for farming and has enough business sense to farm right, he can do well. In buying a farm, however, he should go out to look at the land with a spade in his hand, and should know that some kinds of lands are hardly cheap at any price. He should study the soil and the markets and become a farming manufacturer instead of a mere raiser of raw materials for other people to make money out of them."

"What do you mean by that, Mr. Secretary?" said I.

"I mean just what I say," replied Mr. Wilson. It is the farm manufacturers who are making the money today. It is the men who are taking their raw materials and turning them into meat and selling the meat, who are making the money. It is the fellows who are selling the grain who are losing. Take my region! I live in the greatest corn belt on the globe. We raise millions upon millions of bushels of Indian corn. There are six States, including Iowa, which produce over a billion bushels of shelled corn every year.

"The price of this corn, if sold, is only thirteen cents a bushel. If you turn it into meat, it will bring you forty cents a bushel. This is the difference between good and bad farming. It is the difference between thirteen and forty cents, the difference between a big profit and a big loss. The poor farmer sells his grain and keeps poor, the good farmer turns it into meat and dairy products and gets rich. Look at it! The corn is worth thirteen cents a bushel in Iowa. It is shipped East, and it is sold for twenty-five cents a bushel to a man there who turns it into meat and makes a profit, or it may even go across the Atlantic and be turned into meat by one of the farmers in England, who will pay seventy-five cents a bushel for it. Think of the chance that the farmer who raises it has to make money over the others."

"I suppose that is the kind of farming you do, Mr. Secretary?"

"Yes," was the reply. "I have been raising corn for more than forty years, and I have never sold a bushel. I raise hogs and stock, and I feed all the grain that I raise."—N. Y. Tribune.

WHAT WE INHERIT

We are not to blame for. We cannot be held responsible for the dispositions and tendencies which we derive from our ancestors, nor are we responsible for the germs of disease which may manifest themselves in our blood as a heritage from former generations. But we are responsible if we allow these germs to develop into serious diseases which will impair our usefulness and destroy our happiness. We are responsible if we transmit to our descendants the disease germs which it is possible for us to eradicate by the use of Hood's Sarsaparilla, the one true blood purifier. This medicine has the power to make rich, red blood and establish perfect health in place of disease.

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5 Sores

In combination, proportion and process Hood's Sarsaparilla is peculiar to itself, and unequalled in true merit.

No other medicine ever possessed so much curative power, or reached such enormous sales, or made such wonderful cures, as Hood's Sarsaparilla.

It is undoubtedly the best medicine ever made to purify, vitalize and enrich the blood.

That is the secret of its success.

Read this statement:

"When my son was 7 years of age, he had rheumatic fever and acute rheumatism, which settled in his left hip. He was so sick that no one thought there was any help for him. Five sores broke out on his thigh, which the doctor said were

Scrofula

sores. We had three different doctors. Pieces of bone came out of the sores. The last doctor said the leg would have to be cut open and the bone scraped, before he could get well. Howard became so low that he would eat nothing, and one doctor said there was no chance for him.

"One day, a newspaper recommending Hood's Sarsaparilla was left at our door. We decided to try this medicine. Howard commenced taking it the last of February, after having been sick for a year and a

Cured

half. He hadn't taken it a week before I saw that his appetite began to improve, and then he gained rapidly. I gave him five bottles, when the sores were all healed and they never broke out again. The crutches he had used for four years were laid aside, as he had no further use for them. I give all the credit to Hood's Sarsaparilla." Mrs. ADA L. MOODY, Fay Street, Lynn, Mass.

This and many similar cures prove that

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists, \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Sarsaparilla cures Liver Ills; easy to take; operates, 25c.



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are intended for children, ladies and all who prefer a medicine disguised as confectionery. They may now be had (put up in Tin Boxes, seventy-two in a box), price, twenty-five cents or five boxes for one dollar. Any druggist will get them if you insist, and they may always be obtained by remitting the price to

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Written Sermon or Essay. (Supplied by the student).....	2 00	1
To be read: Living Thoughts of John Wesley. Potts.....	60	31
Portrait of St. Paul. Fletcher.....	2 50	2 16
Life of Bishop Simpson. Crooks.....		
FOURTH YEAR.		
Systematic Theology. Vol. III. 12mo. Raymond.....	1 50	1 20
Introduction to the Gospel Records. Nast.....	1 20	94
Digest of Methodist Law. Merrill.....	90	70
Review of the Course for the three preceding years.....		
Written Sermon or Essay. (Supplied by the student).....	1 50	1 16
To be read: Christian Life. Paulist.....	1 50	1 24
Life of Durbin. Roche.....	1 25	95
Love Enthroned. Steele.....		
For Traveling Preachers.		
FOR ADMISSION ON TRIAL.		
Examination—Elementary English branches.....	1 35	1 11
Life of John Wesley. Telford.....	30	24
Larger Catechism. Nast.....	30	26
Discipline of the Methodist Episcopal Church, 1896.....	90	71
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To be read: Wesley's Sermons. Vol. I. Cloth.....	2 25	1 75
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Social Aspects of Christianity. My.....		1 20
A Short History of the English People. Green.....		
FIRST YEAR.		
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Systematic Theology. Vol. I. Miley.....	3 00	2 35
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Principles of Rhetoric. Hill.....		80
Theory and Practice of Extemporaneous Preaching. Buckley.....		2 40
Outlines of Universal History. Fisher. (See price First Year.).....		
Written Sermon and Essay. (Supplied by the student).....	1 50	1 20
To be read: Wesley's Sermons. Vol. II. Cloth.....	2 25	1 75
Wesley's Sermons. Vol. II. Sheep.....	50	45
Tongue of Fire. Arthur.....		
Ecclesiastical Architecture. Martin.....	1 50	1 19
Governing Conference in Methodism. Neely.....	2 75	2 13
Problem of Religious Progress. Dorchester.....		
SECOND YEAR.		
Introduction to the Holy Scriptures. Harman. (See price First Year.).....		
Exegetical Studies in the Pauline Epistles. Gospels and Pauline Epistles. Horawell. (See price First Year.).....		
Systematic Theology. Vol. II. Miley.....	3 00	2 35
Discipline of the Methodist Episcopal Church, 1896.....	30	26
Lessons in Logic. Jevons.....		40
Outlines of Universal History. Fisher. (See price First Year.).....		
Written Sermon and Essay. (Supplied by the student).....	4 50	3 46
To be read: History of Methodism. Stevens. 3 vols.....	3 50	2 70
Christian Archaeology. Revised. Bennett.....	90	70
Digest of Methodist Law. Merrill.....		
Missions and Missionary Society of the Methodist Episcopal Church. Field-Gracey. 3 vols.....	4 00	3 16
The General Conference and Episcopacy. Harris.....	30	25
The Modern Sunday-School. Vincent.....	90	73
THIRD YEAR.		
Biblical Hermeneutics. Terry.....	3 00	2 30
Exegetical Studies in the Pentateuch. The Pentateuch and Isaiah. By Bishop Warren.....		40
The Supernatural Book. Frater.....	3 00	2 31
Elements of Psychology. Hill.....		1 28
History of the Christian Church. Hurst. Vol. I.....		
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To be read: Introduction to Political Economy. My.....	1 50	1 19
From Dan to Beersheba. Newman.....	75	61
Higher Criticism. Bishell.....	75	58
Four Wonderful Years. Berry.....	6 00	4 64
History of the Methodist Episcopal Church. 4 vols. Stevens.....	1 00	79
The Historic Episcopate. Cooke.....		
FOURTH YEAR.		
Theological Encyclopedia and Methodology. Crooks and Hurst.....	3 50	2 68
Exegetical Studies in Isaiah. The Pentateuch and Isaiah. By Bishop Warren. (See price Third Year.).....		
Analogy of Nature and Revealed Religion. Butler.....	75	61
Preparation and Delivery of Sermons. Erpadus.....	1 75	1 47
Short History of the Christian Church—Reformation to the Present Time. Hurst. To be replaced by the History of the Christian Church, Vol. II. Hurst, when issued.....	3 00	2 48
Mannual of Christian Evidence. Bow.....		75
Written Sermon and Essay. (Supplied by the student).....	1 00	87
To be read: Life and Epistles of St. Paul. Conybeare and Howson.....	2 50	1 95
History of Rationalism. Hurst.....		
Protestant Foreign Missions. Baldwin.....		
The Christian Life (Ethics). Padus.....	1 50	1 10

UNITED FOR LIFE

.....Give Name and Place Distinctly.....

Hickory, Miss.: At the school-house, where we now worship, Mr. Elie Moore was married to Miss Ann Morgan. They left the night of the 20th inst., for Hattiesburg, where they will make their future home. Miss Ann was one of our Sunday-school teachers; was luted to see her leave. May peace and joy follow them.

P. R. Crump, P. C.

Huntsville, Texas.: Sister Dicy Johnson died March 24th, 1897, in full triumph of living faith; aged forty-five years. She was a member of Saint Paul M. E. church at Dallas, Texas. This being her home, came here and died at the home of her brother, John Grey. Revs. A. C. Culbreath and W. Hartley W. H. Jackson.

White Hall Charge, La.: Mr. Emile Mitchell and Miss Lillie Medals were married May 5th. Both are of Ascension Parish, La. We wish them bon voyage. E. H. Clark officiated.

Shubuta, Miss.: On May 6th, at the church, Prof. W. M. Paris of Arkansas, and Miss Annie G. Dhaney, were married. The bride is one our best public school teachers and a graduate of Tougaloo University. Prof. Harris is also a graduate of the same University, and a teacher in the Arkansas public schools.

On May 7th, Mr. William Glenn and Miss Rita McCray were joined in the holy bonds of matrimony. Both are young converts in our meeting just closed. Long may they live in happy wedded life. J. S. Bell, P. C., officiated.

Jeanerette, La.: The marriage of Mr. John Stewart to Miss Lizzie Linagau was performed at the residence of the bride, May 6th, A. D. 1897, at eight o'clock, P. M. May prosperity follow them through life's journey. Rev. E. Fields officiated.

Blanchard Station, La.: Mr. Robert Strowd and Miss Jennie Gregg were joined in holy matrimony at the home of the bride at Blanchard Station, La., on April 14th, 1897, Rev. J. W. Pierce, P. C., officiating.

The American railroads gave last year \$131,000 to the Y. M. C. A. work along their lines.—Ex.

BEAUTIFUL SEA SHELLS.

Since coming south I have received numerous inquiries for sea shells, and I have made quite a collection, both from our own coast, the coral reefs and some lovely ones from the West India Islands. I will mail a dozen or more different kinds, on two alike, to any one who sends a stamp for postage. Mrs. F. A. Warner, Jacksonville, Fla.

"The Young People's Republic" is the best Children's Day Program. It is complete and requires no supplement. Published by the Book Concern especially for the occasion. Can be had in any quantity for \$1.00 per 100 postpaid, at this office. Give us your orders.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hal's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hal's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address: P. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hal's Family Pills are the best.

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The Index tells what Number to get; sent free.

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RAILROAD TIME TABLE.

Illinois Central.			
ARRIVE—		LEAVE—	
Local mail	9:00 pm	Local mail	6:55 am
Chicago limited	6:30 pm	Chicago limited	9:00 am
Fast mail	8:20 am	Fast mail	6:30 pm
Louisville and Cincinnati			
Fast mail	8:20 am	Fast mail	6:30 pm
Louisville and Cincinnati, Limited.			
No. 3	6:30 pm	No. 4	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis Express	10:35 am	No. 6, Memphis Express	4:20 pm
No. 21, Vicksburg Express	3:30 pm	Vicksburg Express	8:05 am
No. 35, Baton Rouge	9:40 am	No. 34, Baton Rouge	4:30 pm
Louisville and Nashville.			
No. 3, fast ex.	7:40 am	No. 6, fast mail	7:10 am
No. 7, coast acc.	8:50 am	No. 4, fast ex.	9:45 am
No. 1, lim. ex.	6:50 pm	No. 8, coast acc.	3:30 pm
No. 5, fast mail	8:30 pm	No. 2, lim. ex.	7:50 pm
Sunday ex.	9:30 pm	Sunday ex.	7:50 am
Texas and Pacific.			
No. 52, Ft. Worth and Cal. ex.	6:55 pm	No. 51, Hot Sp'gs Express	7:20 pm
Queen & Crescent Route.			
Cincinnati and New York	11:55 am	Cincinnati and New York	3:20 pm
No. 3, local	6:20 am	Local	7:30 am
Southern Pacific Company.			
Texas and Mexico	6:45 pm	California ex.	9:15 am
California ex.	6:55 am	Texas & Mexico	8:35 pm

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No.	Departs.	No.	Arrives.
6 Fast Mail	7:10 am	3 Fast Ex.	7:35 am
4 Fast Ex.	9:45 am	7 Coast acc.	8:55 am
8 Coast acc.	3:30 pm	1 Lim. Ex.	5:00 pm
2 Lim. Ex.	7:50 pm	5 Fast Mail	10:25 pm
Sunday Ex.	7:50 am	Sunday Ex.	9:30 pm

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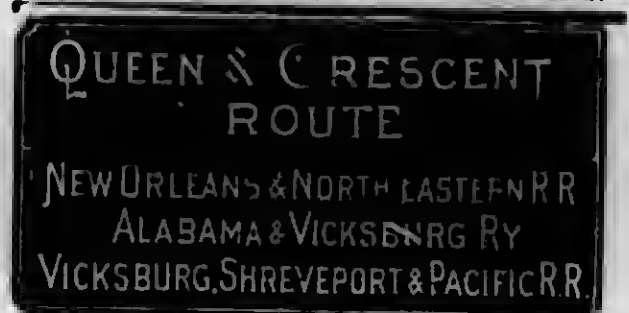
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Memphis Express	4:20 p.m. 10:35 a.m.
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PUBLISHER'S NOTICES.

Cash Remittances.

From May 3 to 10.

F. C. Bludson	S. A. Huger
L. W. Moseley	C. A. Moya
D. C. Lacy, *2	G. W. Love
Philander Smith	C. J. McLeod
W. S. Curtis, *1	R. Houze
H. C. Stanton	Wheeler Carrethers
Wm. Preston	S. Tillman, 2
W. Z. Bradford	D. Shelby, 2
E. H. Clark	P. D. Kennedy
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W. McIntosh, *1	P. S. Bowie
J. H. Mallory	S. M. Morgan
B. M. Tynlor, 1	E. B. McCaully
Mary Miller	W. M. Coleman, *1
J. B. Middleton, 1	W. H. Smith
L. F. Beeks, 1	A. E. Gibbs
T. Larkins, 1	N. Toole
J. D. Gibson	G. H. Harvey
H. Primm, 1	G. H. Bowen
J. T. Cannon	J. F. Senflock
H. N. Brown, *1	D. A. Bragg, 1
S. P. Huskins, *2	A. Gray, 1
S. C. Gill	N. W. Ross
J. H. Swann, *1	E. F. Scarborough
J. D. Brightop	S. M. Berry
T. P. Norris	W. H. Holland
Z. K. Govea	G. W. Lamar, 1
E. L. Sernggs, *1	J. W. Parks, *1
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F. P. Kirkland	J. B. Starkey, *1
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John Wilson, 2	James Jordan
J. H. Dunnaway	Z. K. Kelley
J. A. Brown, 2	N. R. Randolph
Wm. McMorris, 3	A. Buttler
B. F. Griffin	G. W. Thompson
A. B. Venable	J. O. Richards
J. H. Anderson	S. R. Marzeek
N. M. Wilkes	B. J. Jackson
Ellen Burton	S. P. Branch
J. T. Knox	Amelia Haines
H. Adams, 1	Wm. A. Dobson
D. M. Walker, 1	I. L. Pratt, *1, **1
L. G. Adkison	M. P. Franklin
W. R. Buttler	J. W. Price
W. H. Perkins, *4	S. M. Harvey, 1
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W. M. Lester, 1	Andrew Davis

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WANTED TO BE KNOWN

NOTICE.

Rev. A. Dickerson sent us a notice some time ago, urging the Secretary and Presiding Elders of the West Texas Conference to hurry and send out the Annual Conference Minutes. The notice was delayed, but we trust the minutes have been received. Secretary will please send one to this office.

Editor.

NOTICE.

The Epworth League and Sunday-school Convention of the Topeka District, Central Missouri Conference, will convene at Manhattan, Kan., June 16 to 19, 1897. Elect your delegates and have them present. If you fail to get your program notify me at once.

W. A. Ray.

Coffeyville, Kan.

NOTICE.

Dear Brothers and Pastors of the Mississippi Conference: The Editor of the Southwestern Christian Advocate is calling for 1000 more subscribers by the first of July. Now I set the pace. Let each pastor get 2 cash subscribers from each charge and circuit. I'll get two from my work. I think the Doctor will like my plan. My Easter Program was nicely rendered, and we collected \$5.25 for Missions.

Lake, Miss.

(Thanks, now made in.—Ed.)

NOTICE.

To whom it may concern: I have this day appointed Mr. John B. Burrell, of Marthaville, (La.) District, Manager of the Epworth League of this, the Natchitoches District, upon recommendation and due consideration, until our District Conference convenes. Rev. J. J. Obee removed to another District. The pastors and Epworth League workers will consider and aid.

Yours in the work,

H. J. Wright, P. E.

AN APPEAL.

Marianna, Ark., May 1, 1897.

I have on the Forrest City District four brethren as pastors in charges and circuits, that were self-supporting at the last session of the Little Rock Conference.

The unprecedented high water has greatly affected them and their people, and this year, at least, they will not be self-supporting. These brethren are actually in need of the common necessities of life for themselves and families.

We cannot ask the great Missionary Society of the grand old Methodist Episcopal Church to help them from the Contingent Fund, because these classes of appointments does not come under their jurisdiction.

So then I am forced through the columns of your widely circulated paper, to make this appeal to the Church, in behalf of my suffering brethren.

One brother who built a church last year on a site never known before to overflow, with pillars under it three feet high. Water is now flowing through windows.

Another brother is so surrounded with water, that has so effected his congregation and membership, that he has not been able to collect but seventeen dollars in money and provisions since the adjournment of our Annual Conference, Feb. 1. This brother has four in his family.

Two other charges have never been affected by high water until this year.

These charges are suffering and it will last throughout the year.

Brothers and sisters, help these needy brethren, their wives and their little ones.

I have traveled over miles of water in canoes and skiffs to reach them.

Any aid sent to me will be cheerfully forwarded, and the recipients will write to the giver.

Yours for the Master,

J. W. Jackson, P. E.

P. O. Box 83, Forrest City District, Marianna, Ark.

NOTICE.

Cleveland, O., May 1, 1897.

To Epworth League Secretaries: Kindly mail to me at address below, any special programs, unique badges, cards, reports or devices used successfully by your department. It is my intention to arrange and exhibit these at the Department of Correspondence Conference, Toronto. I solicit the assistance of every Secretary to the end that the exhibit may be complete.

Very respectfully,

B. E. Helman,

1170 Wilson Avenue, Cleveland, O.

NEW ORLEANS NORTH DISTRICT.

The first quarter was a great day at every point on the district. The Lord gave us the spirit of revival at each charge. Many souls came forward for prayer and some were converted. We have never seen the heart-searching time as we saw on this round.

Nelson Burton, the pastor of Asbury Chapel, has had a successful time this quarter. Three or four have joined the church, and the Sunday-school has increased its numbers.

J. M. Bryson, the pastor at Darrow, entered upon his first year's work with bright prospects. Frankinton, S. Bell, the pastor, succeeded well at the first quarterly Conference. We had sixteen to join the church, and the Sunday-school is improving.

A. Hilton, the pastor at Gretna, starts out for a successful year. I think he will have a very good year. Some of the debts have been paid this quarter, and plans are being made to clear the church of all debts.

William Davis, the pastor of Malden Chapel, doesn't seem to understand his people, and they don't seem to understand him. We will do what we can to keep them together. Pray for us.

D. G. Butler, pastor at Mt. Zion, is having a glorious time. Over one hundred and fifty souls have been converted to God this quarter. The church is spiritually alive. We are planning to buy a parsonage to save the people from paying rent. Brother Butler is a great worker.

J. W. Turner, pastor of Pleasant Plains church, takes hold of the work where brother Butler left off, and is doing well. He has had a revival, and fifteen or twenty persons have been converted.

J. W. Hilton, pastor at St. Charles, is doing good work and we hope he will prove a blessing to that place. Every thing was going on nicely at the quarterly meeting. We have a good and grand people at this place.

St. Matthews was the right appointment for Brother Banks. I think we will be able to save our church. He has stopped the sale and paid some debts. Over ten have been converted. The Lord is giving success.

C. D. Crockett, pastor at Slidell, is high spirited and is doing good work. He has whitewashed the church, and the young ladies at Pearlville are getting new window sashes for the church.

Found great improvements going on. May God bless them in their efforts.

E. Baptiste, pastor of Scott Chinn, has started his work with marked success and he is looking forward for a year of spiritual blessing. The Sunday-school is doing well. Brother Baptiste has always succeeded, and we are looking for success this year.

A. A. Lacey, pastor at Ponchatoula, starts this year with much success. We only have a few people, but they are loyal. This is a hard field, but we are trusting in the Lord. Three or four have been received into the church.

Frank Harvey, pastor of Thompson Chapel, commenced the work with an outlook for a successful future. Thompson Chapel is bright this year; twenty-three were converted. Sunday-school is moving toward success. Some debts have been paid on the house rent of last year.

P. Landry, pastor at Wesley Chapel, enters the year with some difficulties, but we think he will surmount them all. Wesley is the oldest church in the State, and we expect great work this year, although some of the best official members died since Conference.

Henry Taylor, pastor of Union Chapel has things well in hand, and we think he will be able to pay the debt this year. Every auxiliary of the church is working with the pastor. Over thirty souls have been converted. The Sunday-school is larger than ever before. The church is spiritually alive.

E. P. Harris, pastor at Balltown, has taken hold of the work as no other man has ever taken hold. We will have a new church soon.

W. R. H. Harry, pastor at La Creak, is doing very well at present, and the outlook is bright.

A. J. Patterson, pastor at Luteher, is working hard to purchase the land for a church. We have been trying for two years to get a foot hold. We think we can get it now. Pray for us that the Lord will help us this year. Brother E. H. Clark has promised to help in the improvement of the place.

D. G. Taylor, pastor at St. John, starts his work nicely. The future looks bright or than ever. A grave yard has been bought, and it will save a great many of our people from turning Catholic. They had it to do to be buried. We are very much in need of a church here in St. John, and think brother Taylor will do his best to build one. Pray for us and help us.

S. Duncan, P. E.

Which would you rather? Have 25c. more in your pocket or a fair skin on your face? Use HEISKELL'S Medicinal Soap for skin troubles, sunburn, tan or freckles.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, MAY 20, 1897.—Vol. 32 No. 20

EATON & MAINS, Publishers

AS I GROW OLD.

If need be, take my friends, my dole of wealth,
Take faith, and love, and hope, take youth and health;

But while I live, dear God, blight not the flower
Of Reason in my brain! Give me the power
To string together, on fine threads of gold,
My fairest thoughts, as I grow gray and old.

—Carrie Blake Morgan, in January Woman's Home Companion.

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\$1 a Year to Pastors.

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SUBSCRIBERS will find opposite their names on the address label when their subscription expires. Timely renewals will save missing any papers. Keep watch of the dates.

When change of address is desired, be sure to give the old as well as the new.

There are four ways by which money may be sent by mail at our risk in a Post-Office Money Order, by Bank Check or Draft, or an Express Money Order, and, when none of these can be procured, in a Registered Letter.

You can buy a Money Order at your Post-Office, payable at the New Orleans Post-Office.

If a Money Order Post-Office or an Express Office is not within your reach, your Postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

From May 3 to 10.

F. C. Blundon	S. A. Huger
L. W. Moseley	C. A. Moya
D. C. Laey, *2	G. W. Love
Philander Smith	C. J. McLeod
W. S. Curtis, *1	R. Houze
H. C. Stanton	Wheeler Carrethers
Wm. Preston	S. Tillman, 2
W. Z. Bradford	D. Shelby, 2
E. H. Clark	P. D. Kennedy
C. M. Moore	B. T. McEwen
W. McIntosh, *1	T. S. Bowie
J. H. Mallory	S. M. Morgan
B. M. Taylor, 1	E. B. McCauley
Mary Miller	W. M. Coleman, *1
J. B. Middleton, 1	W. H. Smith
L. F. Beeks, 1	A. E. Gibbs
T. Larkins, 1	N. Toole
J. D. Gibson	G. H. Hurvey
H. Primmi, 1	G. H. Bowen
J. T. Cannon	J. F. Scurlock
H. N. Brown, *1	D. A. Bragg, 1
S. P. Huskins, *2	A. Gray, 1
S. C. Gill	N. W. Ross
J. H. Swann, *1	E. F. Scarborough
J. D. Brightop	S. M. Berry
T. P. Norris	W. H. Holland
Z. K. Gowen	G. W. Lanier, 1
E. L. Scruggs, *1	J. W. Parks, *1
N. E. Johnson	J. J. Jordan, 1
F. P. Kirkland	J. B. Starkey, *1
J. W. McArdle	M. C. Cavines, 2
John Wilson, 2	James Jordan
J. H. Dunnaway	Z. K. Kelley
J. A. Brown, 2	N. R. Randolph
Wm. McMorris, 3	A. Buttler
B. F. Griffin	G. W. Thompson
A. B. Venable	J. O. Richards
J. H. Anderson	S. R. Marzeek
N. M. Wilkes	B. J. Jackson
Ellen Burton	S. P. Branch
J. T. Knox	Amelia Haines
H. Adams, 1	Wm. A. Dobson
D. M. Walker, 1	I. L. Pratt, *1, **1
L. G. Adkinson	M. P. Franklin
W. R. Buttler	J. W. Price
W. H. Perkins, *4	S. M. Harvey, 1
Win. Josey	C. E. Goff
T. P. Page	W. L. Lamb, *1
W. M. Lester, 1	Andrew Davis

* Yearly.

** Part Yearly

Experience proves the merit of Hood's Sarsaparilla. It cures all forms of blood diseases, tones the stomach, builds up the nerves.

WANTED TO BE KNOWN

NOTICE.

Rev. A. Dickerson sent us a notice some time ago, urging the Secretary and Presiding Elders of the West Texas Conference to hurry and send out the Annual Conference Minutes. The notice was delayed, but we trust the minutes have been received. Secretary will please send one to this office.

Editor.

NOTICE.

The Epworth League and Sunday-school Convention of the Topeka District, Central Missouri Conference, will convene at Manhattan, Kan., June 16 to 19, 1897. Elect your delegates and have them present. If you fail to get your program notify me at once.

W. A. Ray.

Coffeyville, Kan.

NOTICE.

Dear Brothers and Pastors of the Mississippi Conference: The Editor of the Southwestern Christian Advocate is calling for 1000 more subscribers by the first of July. Now I set the pace. Let each pastor get 2 cash subscribers from each charge and cirenit. I'll get two from my work. I think the Doctor will like my plan. My Easter Program was nicely rendered, and we collected \$5.25 for Missions.

C. W. Ivy.

Lake, Miss.

(Thanks, now wade in.—Ed.)

NOTICE.

To whom it may concern: I have this day appointed Mr. John B. Burrell, of Marthaville, (La.) District, Manager of the Epworth League of this, the Natchitoches District, upon recommendation and due consideration, until our District Conference convenes. Rev. J. J. Obee removed to another District. The pastors and Epworth League workers will consider and aid.

Yours in the work,

H. J. Wright, P. E.

AN APPEAL.

Marianna, Ark., May 1, 1897.

I have on the Forrest City District four brethren as pastors in charges and cirenits, that were self-supporting at the last session of the Little Rock Conference.

The unprecedented high water has greatly affected them and their people, and this year, at least, they will not be self-supporting. These brethren are actually in need of the common necessities of life for themselves and families.

We cannot ask the great Missionary Society of the grand old Methodist Episcopal Church to help them from the Contingent Fund, because these classes of appointments does not not come under their jurisdiction.

So then I am forced through the columns of your widely circulated paper, to make this appeal to the Church, in behalf of my suffering brethren.

One brother who built a church last year on a site never known before to overflow, with pillars under it three feet high. Water is now flowing through windows.

Another brother is so surrounded with water, that has so effected his congregation and membership, that he has not been able to collect but seventeen dollars in money and provisions since the adjournment of our Annual Conference, Feb. 1. This brother has four in his family.

Two other charges have never been affected by high water until this year.

These charges are suffering and it will last throughout the year.

Brothers and sisters, help these needy brethren, their wives and their little ones.

I have traveled over miles of water in canoes and skiffs to reach them.

Any aid sent to me will be cheerfully forwarded, and the receipts will write to the giver.

Yours for the Master,

J. W. Jackson, P. E.

P. O. Box 83, Forrest City District, Marianna, Ark.

NOTICE.

Cleveland, O., May 1, 1897.

To Epworth League Secretaries: Kindly mail to me at address below, any special programs, unique badges, cards, reports or devices used successfully by your department. It is my intention to arrange and exhibit these at the Department of Correspondence Conference, Toronto. I solicit the assistance of every Secretary to the end that the exhibit may be complete.

Very respectfully,

B. E. Helman,

1170 Wilson Avenue, Cleveland, O.

NEW ORLEANS, NORTH DISTRICT.

The first quarter was a great day at every point on the district. The Lord gave us the spirit of revival at each charge. Many souls came forward for prayer and some were converted. We have never seen the heart-searching time as we saw on this round.

Nelson Burton, the pastor of Asbury Chapel, has had a successful time this quarter. Three or four have joined the church, and the Sunday-school has increased its numbers.

J. M. Bryan, the pastor at Darrow, entered upon his first year's work with bright prospects. Franklinton, S. Bell, the pastor, succeeded well at the first quarterly Conference. We had sixteen to join the church, and the Sunday-school is improving.

A. Hilton, the pastor at Gretna, starts out for a successful year. I think he will have a very good year. Some of the debts have been paid this quarter, and plans are being made to clear the church of all debts.

William Davis, the pastor of Malden Chapel, doesn't seem to understand his people, and they don't seem to understand him. We will do what we can to keep them together. Pray for us.

D. G. Butler, pastor at Mt. Zion, is having a glorious time. Over one hundred and fifty souls have been converted to God this quarter. The church is spiritually alive. We are planning to buy a parsonage to save the people from paying rent. Brother Butler is a great worker.

J. W. Turner, pastor of Pleasant Plains church, takes hold of the work where brother Butler left off, and is doing well. He has had a revival, and fifteen or twenty persons have been converted.

J. W. Hilton, pastor at St. Charles, is doing good work and we hope he will prove a blessing to that place. Every thing was going on nicely at the quarterly meeting. We have a good and grand people at this place.

St. Matthews was the right appointment for Brother Banks. I think we will be able to save our church. He has stopped the sale and paid some debts. Over ten have been converted. The Lord is giving success.

C. D. Crockett, pastor at Slidell, is high spirited and is doing good work. He has whitewashed the church, and the young ladies at Pearlville are getting new window sashes for the church.

Found great improvements going on. May God bless them in their efforts.

E. Baptiste, pastor of Scott Chinn, has started his work with marked success and he is looking forward for a year of spiritual blessing. The Sunday-school is doing well. Brother Baptiste has always succeeded, and we are looking for success this year.

A. A. Lacey, pastor at Ponchatoula, starts this year with much success. We only have a few people, but they are loyal. This is a hard field, but we are trusting in the Lord. Three or four have been received into the church.

Frank Harvey, pastor of Thompson Chapel, commenced the work with an outlook for a successful future. Thompson Chapel is bright this year; twenty-three were converted. Sunday-school is moving toward success. Some debts have been paid on the house rent of last year.

P. Landry, pastor at Wesley Chapel, enters the year with some difficulties, but we think he will surmount them all. Wesley is the oldest church in the State, and we expect great work this year, although some of the best official members died since Conference.

Henry Taylor, pastor of Union Chapel has things well in hand, and we think he will be able to pay the debt this year. Every auxiliary of the church is working with the pastor. Over thirty souls have been converted. The Sunday-school is larger than ever before. The church is spiritually alive.

E. P. Harris, pastor at Balltown, has taken hold of the work as no other man has ever taken hold. We will have a new church soon.

W. R. H. Harry, pastor at La Creak, is doing very well at present, and the outlook is bright.

A. J. Patterson, pastor at Luteher, is working hard to purchase the land for a church. We have been trying for two years to get a foot hold. We think we can get it now. Pray for us that the Lord will help us this year. Brother E. H. Clark has promised to help in the improvement of the place.

D. G. Taylor, pastor at St. John, starts his work nicely. The future looks brighter than ever. A grave yard has been bought, and it will save a great many of our people from turning Catholic. They had it to do to be buried. We are very much in need of a church here in St. John, and think brother Taylor will do his best to build one. Pray for us and help us.

S. Duncan, P. E.

Which would you rather? Have 25c. more in your pocket or a fair skin on your face? Use HEISKELL'S Medicinal Soap for skin troubles, sunburn, tan or freckles.

HEISKELL'S Pills make the skin healthy by purifying the blood. They don't gripe or nauseate. Soap 25c.; pills 25c.—at druggists or by mail. JOHNSTON, HOLLOWAY & CO., 621 Commerce St., Philada.

RHEUMATISM GOUT

Positively Cured by LAVILLE'S LIQUOR OR PILLS. Used successfully by leading Physicians throughout Europe in treating the MOST COMPLICATED and STUBBORN CHRONIC CASES. Pamphlet with full information, from E. FOUGERA & CO., 26-30 N. Williams St., N. Y.

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Per and Tin
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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, MAY 20, 1897.—Vol. 32 No. 20

EATON & MAINS, Publishers

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OUR CONTRIBUTORS.

AN ADDRESS DELIVERED AT THE PLANTING OF THE CLASS TREE AT GAMMON SEMINARY.

By Rev. Clement Peters.

It was Oct. 2, 1894, that 30 raw recruits might have been seen nervously pacing the lower passage way of Gammon Hall, anxiously awaiting the arrival of Dr. Murray, the Acting President. To one not accustomed to new recruits at Gammon, these 30 men would have been puzzles, for some of them were puzzles indeed.

Of the original 30, one has joined the great host beyond the river, 22 have deserted, and 7 have, through hard trials and great tribulations, proven faithful to the end. In 1895 the faithful 7 were joined by one from Arkansas, one from Indiana, and one from North Carolina. Though the path has often been steep and rugged, though we have often been tempted to desert the ranks; yet when the task seemed most cheerless, we have always been able to gather a flickering ray of hope from the fact that in 1897 the end would surely come. We come to-day, tho' foot-sore and weary, from the long march, to give some little expression of our appreciation of the benefits we have received here. We come to-day to express our gratitude to the great Church which has made all these privileges possible. In the first place, we wish to express our heart-felt thanks to the faculty for their patient toil with us these years. Your task has been a hard one, but like the faithful workmen you are, you have been patient and forbearing. It has been your duty to polish the rough diamonds. We believe you have succeeded. But just what degree of success you have attained will be seen in our lives. It shall be our aim to demonstrate that your success has been complete and lasting. We go forth with the dearest interests of Gammon at heart, feeling that we are followed by your prayers and best wishes.

Brethren of the Class of '97, we come to-day to a new epoch in our lives. These exercises mark the close of our career in Gammon, and the beginning of a career in the Master's vineyard. This tree marks the successful close of a struggle that seemed impossible.

This tree gives expression of gratitude for the privilege of three years of happy fellowship. May we feel that our debt of gratitude increases as the years go on. May we ever look back to the three years spent here as three of the happiest years of our lives. We are soon to part, and it is possible that we shall never meet again. May each one of us feel it his duty to so practice the principles we have learned here that they may become a living reality, making men better and bringing glory and honor to our beloved Gammon.

All of us with one or two exceptions are going to hard fields. As we go forth to our respective fields of labor may it always be said of us as it was said of Gideon's faithful 300, "Every man stood in his place." And as we stand, may we alone. May those four words on the seal of this institution, which silently, but so eloquently, tell this Seminary's mission, ever be our motto through life. May we go forth as ten beacon lights, luring humanity from the hidden shoals of destruction, to the sunlight of God's glory.

The Master at one time cursed a figtree "that it withered," because it bore no fruit. May the fruits of our labors be so abundant, that the faculty will always take pleasure in bestowing the greatest care upon this tree.

May this tree become a living monument to our memory. May our good works and influence multiply as this tree shall grow. God forbid that any one of us shall ever do anything that will reflect discredit on the institution, and thereby bring upon this tree the withering blight of the faculty's displeasure.

One of the finest and most perfect specimens of the sculptor's art at the Columbian Exposition, four years ago, stood in front of the Ohio Building.

It was a group of Ohio's six most famous sons, chisled in marble. In that group were Garfield and Grant, Sherman and Sheridan,

Chase and Stanton. Ohio's estimate of the group was expressed in four simple words: "These are my jewels."

By and by, when generations yet unborn, shall have passed away, the time will come when our beloved Gammon shall make up her roll of honor. When that time comes, may God grant that the Class of '97 shall have attained to such heights of success, that Gammon will point with pride to us and gladly say: "These are my jewels."

And if we meet no more below,
In this dark land of sin and strife,
We'll meet at last, above, we know,
In joy and peace and endless life.

Mr. President, on the morrow we come to the parting of the ways. Our journey together with the past three years, has been a pleasant one; for which, on behalf of the Class of '97, I express to the faculty our thanks.

May this tree ever keep our memory green in your hearts. As often as you look at this tree, think of the ten hearts that beat in unison with the dearest interests of Gammon. Think of the ten men tried and true, whose fondest hope is that as this tree shall grow and expand, the influence of Gammon shall spread likewise until every nook and corner in this benighted Southland shall be touched and influenced for good by the educated and consecrated men whom you shall send forth as the years go on.

May God grant unto you all long life and great prosperity in your God sent mission.

CORNER-STONE LAYING OF THE NEW EBENEZER CHURCH, CORNER FOURTH AND D. STREETS, SOUTHEAST WASHINGTON, D. C.

Ebenezer M. E. Church was organized April 27, 1838, and is now to one of the largest churches of Washington Methodism. The lot was bought for \$60 in 1838, and to-day it is worth \$5 per foot. In '66 the property was turned over to a board of colored trustees, Rev. B. J. Gant being the only surviving one.

The little frame church that was first built was torn down and a large brick structure was erected 1870, the Rev. C. G. Key, pastor. It was through the zeal and energy of the Rev. Tilghman Jackson that the work was undertaken. The petition that resulted in the organization of the Washington Conference was drawn up by one of the principle members of this church. So it may be said that the influence of Ebenezer had much, if not all, to do with bringing about the organization. During the last year of the Rev. Alexander Dennis' pastorate the indebtedness was cancelled and the jubilee enjoyed.

The great cyclone of Sept. 29, 1896, damaged the church to such an extent that it was thought best to take the entire building down, and undertake the erection of the magnificent structure now being built.

The zeal and sacrificing spirit of this congregation cannot be surpassed. In seven months \$3500, i. e., for all purposes, have been raised "Times are hard, too."

The new church, when completed, will be strictly modern, and a credit to Washington Methodism. It will have a seating capacity of 1,500.

The 800 members are organized into clubs—one of which is the Palm Leaf Organ, lead by the venerable B. J. Gant, who works as zealously to-day for his "Spiritual home"—for so he speaks of Ebenezer—as he did twenty-six years ago when the other church was built.

The other clubs are as follows: Heart and Hand; Gothic; Church Aid; Song of Praise; Roof; Ladies' Aid; Zealous Working; Union Working; Happy Twelve; Star of Bethlehem; Specialites; Big Bell; Chandelier; Buds of Promise; Anthony; Golden Leaf; Wyoming; Bible; Prosperous Working. All of these are earnestly working to raise funds for this enterprise.

The cost of the church will be about \$25,000. The Corner-Stone was laid May 10, by the Most Worshipful Grand Lodge of the District of Columbia, Dr. H. S. Smith, Most Worshipful Grand Master.

At 2 P. M., a large crowd had assembled to witness this important event. The Rev. Jos. Wheeler announced hymn No. 859, which was sung in the Spirit. The Rev. J. H. Wilson, of Maine, offered a fervent prayer.

The Rev. M. J. Naylor, of Baltimore, Md., lead the responsive reading.

The Rev. E. W. S. Peck, D.D., read the Scriptural lesson.

Excellent music was rendered by the church choir, Prof. H. M. Perry, leader, and Mrs. Martha Stuart, organist.

The Rev. W. P. Ryder, Staunton, Va., delivered the Historic Address, which was rich and inspiring in every respect. Bro. Ryder has been connected with this church since 1855.

We exceedingly regret Bishop Hurst's inability to be present owing to previous engagements. Nevertheless, Rev. F. J. Wagner, D.D., President of Morgan College, of Baltimore, Md., was present, and ably played bishop.

The Lodge marched to the Northeast corner of the building where the stone was laid with masonic ceremonies. After this, Dr. Smith, the Grand Master, delivered an able address in which he set forth in the simplest terms the principles of this most ancient fraternity. A good collection was taken and added to the building fund.

A FUND OF UNSURPASSED USEFUL- NESS.

By. C. H. Payne, D. D.

One always likes to make paying investments. Contributors to benevolent objects form no exception. What is the money which they give doing? What good results can be shown? We are glad to have these questions asked concerning the fund in aid of students, called "The Sunday-School Children's Fund." Probably too little is known by the Church at large concerning this fund.

It originated in the centennial year, 1866. Genuine Christian statesmanship, as exemplified by such men as Bishop Simpson, Dr. John McClintock, Dr. George R. Crooks, C. C., North, Esq., and others, inaugurated the movement. An offering was made that year, forming the basis of a fund which it was intended should be increased by annual collections and personal contributions, and perpetuated through all time, for the purpose of aiding the youth of Methodism in securing "a more advanced education." These noble men builded greater than they knew. The results actually accomplished have already far exceeded their expectations. One bold enthusiast in the General Conference prophesied that the time would come when a thousand men would enter the Methodist ministry who had been aided by the fund then projected. The first money was disbursed in 1873. The total number of students from that date to July, 1896, a period of twenty-three years, reaches the startling number of 7,330. Probably nearly three-fourths of this whole number were preparing for the Christian ministry and for missionary fields. The number of students aided in the last scholastic year was 1,631, of whom 1,150 intended to enter the ministry and the missionary work. A splendid army is this, and one that would look well in review, particularly when we remember that it was composed last year of twenty-five different nationalities.

But what kind of young people are these that are receiving aid from this fund administered by the Board of Education? They are the flower of the youth of the land. An equal number of nobler spirits it would be difficult to find in the wide world. Appreciating the value of education, inspired with a lofty purpose to secure it at any cost, they do not hesitate to practice a self-denial that fairly startles one to contemplate. Hundreds of this goodly company, both young men and young women, are living on the scantiest fare and practicing a rigorous economy that the Church can hardly believe to be possible. Think of young men who are to occupy the prominent pulpits of the land living on sixty cents or even fifty cents a week, or, worse than that, a cent and a half a meal, as one splendid young minister recently did in one of the largest

theological schools. A small amount of money means a great deal and goes a great ways with students of this stamp. And a small amount is all that anyone ever secures. The average amount to each student the last year was \$45.45. The limit to anyone for a year is \$100, but this limit is reached in only a few exceptional cases. But this small sum avails to keep in school hundreds who would otherwise be obliged to abandon their studies.

All this aid is extended in the form of a loan; not a loan with rigorous exactions, such as collateral security and all that. If this were required, it would be imposing impossible conditions. The Church is acting like a foster mother to these young people, helping them somewhat in the hour of their great need, but helping them in such a way that they can retain their self-respect and develop their self-reliance; never helping them unless they are ready to help themselves. Each one receiving this assistance gives a note for the sum, and is expected to repay it unless unusual circumstances prevent. And the Church will be glad to know that an increasing amount of these loans is now being repaid. Last year a sum nearly fifty per cent. larger than ever before was received, and this year it will be considerably larger still. The Board of Education is using every proper means to secure the repayment of loans without pursuing the hard-worked and poorly paid servants of the Church with a rigor that would be unchristian. If the whole Church could see the letters written by many indebted to this fund, and know something of their self-denying struggles even after they have been years in their hard fields of labor, and if the Church could know also how deeply grateful these young men are for the help received, it would be a healthful stimulus to greater benevolence. There is also another class of men who, when they were poor and struggling students, were aided by this fund that are to-day occupying the most prominent positions in the Church—presidents of colleges, secretaries of great connectional enterprises, ministers occupying prominent pulpits, presiding elders. They are scattered out the whole Church and abroad in every foreign mission field. Every contributor to this noble cause may be assured that the money thus given is accomplishing vastly more good than any terrestrial mathematics can possibly estimate.

The collections for this fund which will be taken on Children's Day, June 13, of this year, can easily be increased two-fold, and more. The Church has not been heavily taxed in its contributions to this fund. The larger churches throughout the connection can, with profit to all concerned, give \$100 for this cause where heretofore they have given \$50 or even \$25, and the smaller churches have by no means exhausted their resources. If every pastor will give to this collection the prominence which the usefulness of the fund merits—state the case fairly to his people, rightly observe Children's Day, use the exercises prepared by the Board of Education and the collection envelopes furnished by the board free—the collection this year will show a handsome increase, and the whole Church will be benefited. If the pastors and Sunday-school superintendents will also exercise care and see that this fund is not robbed by taking money from the collections to pay for decorations, such watch-care will be blessed, and the added amount secured will cheer and help to heights of usefulness other hundreds of worthy youths. It ought to be an inspiration to a generous increase of gifts to this fund, not only by collections, but by special donations and bequests, to remember what we firmly believe, that no equal amount of money has ever been devoted to any work of the Church in any of its numerous and worthy departments of activity that has accomplished greater or more beneficent results.

The exercise for Children's Day this year is entitled "The Young People's Republic." It has received the highest commendations from all classes of persons who have examined it. Let every pastor in Methodism do his best to awaken enthusiasm on this occasion, and especially to impress his people with the fact that a generous collection for this important fund is not a mere incident in the day, but one of the chief objects to be secured in its observance, and he will

thereby help to promote a cause of unsurpassed importance.

New York.

A RIGHTEOUS APPEAL TO MINISTERS OF THE GOSPEL.

Dear Brethren: Mrs. R. E. Gibbons, wife of Rev. J. T. Gibbons, who was slain by Percy Cook, at Austin, Tex., Aug. 3, 1896, requested me to assist her in seeing that justice might be done in the trial. The case against Cook, is still pending. It was first thought that no bill of indictment would be found against him for his cowardly act, but a few friends of the murdered man believing him to be guilty of no crime or criminal intent, employed able counsel to assist the State in the prosecution. A true bill was found. But if Cook had been tried within a few days, or weeks after the commission of his wicked deed, according to public sentiment, intensified by newspapers unfriendly to the dead preacher, he would have been set at liberty. That sentiment is now changed, and the people now ask that justice be carried out upon the merits of the case; and that the hitherto good name of a useful man be vindicated. To do that we found it necessary to employ able counsel at a very small fee, (\$500.00). Notwithstanding the many fair promises to assist in raising that amount, only \$112.00 has been paid in.

A member of West Texas Conference has given as security for balance due fee, a piece of valuable property worth \$1,400. At our last Annual session of the West Texas Conference, held at Cuero, Texas, \$140.00 were subscribed by members of our Conference, but up to date only \$6.00 as that subscription has been paid.

Dr. O. I. Jones, of the Texas Conference, was appointed receiving and forwarding Agent for his Conference, but only one dollar has been forwarded by a Presiding Elder of that Conference, with whom I had a personal interview concerning the matter. I ask in all candor, is a Christian man's pledge worth anything? It is useless to group, at the corners of the great and prate about "our rights." It is folly to expect justice to fall on us, as rain drops falls from the clouds, upon the just and unjust, without some honest effort upon our part to procure it. Many persons wisely (?) say: "Let the State prosecute." We could give a list of murderers going at large to-day, because the friends of the slain staked their all upon the State to prosecute, and vindicate the good name of many of its unimpeached citizens, when left alone to do so. In States where mob violence prevails, the governors delight to offer big rewards for that class of murderers, but can find no takers. In conclusion, we here state that those that have rushed ahead of the courts and rendered decision, of guilt in the case under consideration, favor crime, and approve of mob violence.

We hear say, is their court, and King Satan presides. I now appeal to your Christian manhood, to send at your earliest convenience, something to help in this needy cause. The suit is now pending, and will be tried at an early day.

Yours truly,
Mack Henson,
Agent and Solicitor.
No. 234 North Center Street, San Antonio, Texas.

AN APPEAL TO THE CENTRAL ALABAMA CONFERENCE.

Dear Brethren:—I have served as statistical secretary in three consecutive Annual Conferences and have noted the indefinite way that some of the brethren fill their reports, which makes them very untrustworthy, notwithstanding we know there is a constant growth; for at every session, presiding elders are reporting new churches and parsonages. Again, the very brethren who say, "No growth," say that the districts are getting too large for the presiding elders, while others still are not only calling for new districts, but for a new Conference.

I have, within the last few days, heard directly or indirectly from every presiding elder in the State.

The presiding elder of the Marion district tells me in person that his work is greatly increasing.

The presiding elder of Montgomery district tells me that his work is doing well, and that one brother has built a nice parsonage since he entered his work in February, two months ago.

The presiding elder of the Opelika district writes me that his work is very encouraging, and that one brother is building a church that will not be equaled by any other church in the city.

I have just made a call on the presiding elder of Huntsville district, but am sorry not to have found him at home. I was also in the bounds of Birmingham district, but did not see the presiding elder. I learned, however, that both of them are doing well.

Seeing these things, I wish to appeal to the brethren to quit preaching negatively and talking so despondently. Let us lay aside all envy and evil strivings, and go out with true Christian manhood to work for God. Let us have a right regard for Christian integrity, industry and ability, and success is ours.

C. L. Johnson.

THE AFRO-AMERICAN'S DISADVANTAGES.

This is a subject that should interest the entire Negro race, for with all the hardships and besetments of life and every privilege denied them as citizens, yet they progress. They can naturally endure more and labor on less than any of the laboring classes of this country. I have known several families of this race (in order to save their crops and secure something at the end of the harvest time), when meat was selling for twelve and-a-half to fifteen cents per pound; meal eighty cents to one dollar per bushel and flour from six dollars to seven dollars per barrel, to eat a little bread and drink water, and a little meat, occasionally.

To-day some of these families own good homes, containing from one hundred and sixty to three hundred acres, and are in pretty good circumstances for living. This I claim to be progressing by chance. Many own stores, among which are drug, grocery and dry good stores. Not only do the laboring classes progress by chance, but the professional classes do the same. The Afro-American race receives less for any kind of labor, professional or agriculture than any others by whose side he labors. Yet through all of this, we can see the Negro slowly but surely marching up the road of progress.

I need not say anything much about the many years of slavery which passed slowly over the heads of our ancestors, yet I can say truthfully that they were treated as chattel. They were not allowed the use of books, papers or pencils, and yet we have among us to-day experts in every profession, whose ability cannot be questioned. I could name several, but do not think it necessary, for every reading man and woman can truly witness the foregoing statement. Suppose our race was allowed only one-fourth the chance that the Anglo-Saxon race has, and would only treat each other as they treat theirs, we would progress more rapidly than we do, but some of the obstacles which stand in the way are these: 1. As a race, we do not stand together as we should. 2. If our fellow-man seems to be more successful in life than we are, instead of helping him on, we (the most of us) dig a pit for him to fall into. 3. As a general thing, the majority of our race seek to destroy those of the leading elements who would rise to fame in life and carry others if they would only accept, hence we do not progress as we would, were it not for these faults.

I do not think this piece of poetry is any out of place to be used here:

"Help us to help each other, Lord,
Each other's cross to bear;
Let each, his friendly aid afford,
And feel his brother's care."

Wm. A. Dobson.

Rev. Hugh Price Hughes gives the definition of a revival he heard from a half-witted man, who said it was a time when "God makes new Methodists and mends old ones." Evidently he rightly observed the results of a Methodist revival.—Ex.

EDUCATIONAL.

Meridan Academy, Meridian, Miss.

The Meridan Academy has had a most prosperous year. The enrollment of students to date is 288. Our Commencement Exercises will begin with the baccalaureate sermon preached by Rev. I. B. Scott, D.D., Editor Southwestern Christian Advocate, Sunday May 30, 3 o'clock, p. m., and the annual sermon, by Rev. J. C. Houston, P. E., Jackson District, 8 o'clock p. m. Most truly, J. L. Wilson, Prin.

WORLD'S CONGRESS OF RELIGIONS.

One of the most attractive events of Commencement Week at New Orleans University will be a reproduction of the World's Congress of Religions, held at Chicago, during the World's Fair. The congress will be composed of representatives from the following nations in their respective costumes: China, Japan, Turkestan, Norway, Switzerland, Scotland, India, America, and the North American Indian. Each delegate will speak for his nation, setting forth the religious faith of his people.

This promises to be an event of which the University may feel proud. The students have worked hard and no one interested in the cause of education or desiring an evening of entertainment can afford to miss it. The entertainment will be given on the evening of May 24th. Admission to cents.

The semi-annual meeting of the trustees of The American University was held in Washington, D. C., on Wednesday, May 5th. President John E. Andrus, of New York, was in the chair. Among others present were Bishop Thomas Bowman; Bishop Charles H. Fowler; Bishop Charles C. McCabe; Bishop John F. Hurst, Chancellor; Dr. A. J. Palmer and Dr. Charles H. Payne, of New York; Dr. Charles W. Broy, of Philadelphia; Dr. David H. Carroll, of Baltimore; Hon. William Connell, of Scranton, Pa.; Rev. Dr. William H. Milburn, Chaplain of the United States Senate; Hon. Matthew G. Emery, Treasurer; Mr. John E. Herrell, Mr. Benjamin F. Leighton, and Mr. Charles C. Glover, of Washington; Dr. Samuel L. Beiler, Vice-Chancellor; Rev. Charles W. Baldwin, Secretary, and Rev. Albert Osburn, Registrar.

The College of History was reported as almost ready to receive the roof, the cornice layers of marble being nearly all in position. Additional subscriptions for the building were made by two members of the Board, amounting to \$15,000. The College of History will be completed about January 1, 1898.

The total gifts of the past six months amount to \$98,650.

The Board took initial action for the opening of the De Peyster Sanitarium for Consumptives at Millbrook, Dutchess Co., N. Y., which has been deeded to the University.

A new code of bylaws was thoroughly discussed and adopted, clarifying and defining the work of the Board, and of its officers and committees, and also of the officers of the University. The meeting gave evidence of a deepening and spreading interest throughout the entire country in the movement for the establishment of The American University as a Protestant center of higher education.

Albert Osburn,
Registrar.

Gen. Maximo Gomez, of Cuba, says: "There is absolutely no distinction made in either the civil or military branches of our government. I have Negro generals, colonels, commandants and captains. They have all won their ranks and titles and are among my bravest and most trusted followers."—Standard.

If we do not share our blessings and our joys, the beautiful flower of unselfish love will dry up and die in our hearts.

A South Carolina man has forty acres of tea-plants. The shrubs are about three feet high and planted in rows six feet apart.—Ex.

LAST OF THE EASTER REPORTS.

B. L. Crump, P. C., Benton, Miss.: Easter service was observed on Benton Circuit and results are as follows: Mt. Pleasant, 6.10; Wesley Chapel, \$4.70; and Double Springs, \$2.00.

S. H. Jordon, P. C., Rocky Ford, Ga.: Our Easter program was grandly rendered. Our captain was on time. We made a rally for the Southwestern. Collection grand.

P. H. Jenkins, P. C., Bryan, Texas.: Our Easter celebration was a source of great blessing to the church. Little Mary Allen, age ten years, led in the collection. Our church is coming to the front. Collected for missions \$7.70.

S. D. Troupe, P. C., Elliot, Miss.: This charge is in a working condition. Easter was carried out to the letter. Collection during the day, \$20.81.

J. W. Burns, P. C., Dermott, Ark.: Such a time has never been witnessed in Brown chapel as on Easter Sunday. Four girls were rewarded Bibles for their diligence in collecting money for missions. Total collection, \$10.00.

R. McAlpine, P. C., Lauderdale, Miss.: We are moving along grandly, coming to the front. Easter was a grand success. Collection \$15.00.

J. J. Mayfield, Harmony Grove, Ga.: Easter day was a success with us. We had a grand time. Our pastor furnished us with a good sermon. Collection for missions, \$17.68; for pastor, \$6.32; total collection, \$24.00.

L. L. Shumpert, Byhalia Circuit.: We observed Easter and had an excellent program. It was well carried out. We raised \$2.85.

R. T. Thomas, P. C., Hamburg, Miss.: Easter was a day of delight with us. Our program excellently rendered. The pastor preached a short sermon on missions. Collection for missions, \$15.00; for pastor, \$5.00.

P. Bibbs, P. C., Bodcau, La.: Easter was observed at Asbury M. E. Church. The Lord was with us, both spiritually and financially. Collection for missions, \$2.55.

A. Williams, P. C., Marshall, Texas: We had a grand time at Mallalieu Chapel on Easter. Had an immense crowd, many were turned away for lack of room. We are few in number, but have a good Sunday-school. The pastor's wife is a great worker in the Sunday-school. We raised for missions \$14.40.

J. Jordon, P. C., Brookston Station, Texas: Our Easter services were grand and highly entertaining. Prof. R. S. Halbert rendered good services. The Southwestern was not forgotten. We raised \$12.90.

H. Adams, P. C., Center Charge, Birmingham District: We had a grand time on Easter Sunday. We raised \$2.00.

H. R. Smith, P. C., Honey Grove, Texas: Easter was well carried out. We raised \$4.00.

A. B. McQueen, P. C., Columbus, N. C.: We did not use the program, but had a good time on Easter. We collected \$2.50.

A. Alexander, P. C., Hearne, Texas.: Our Easter Program was well rendered. Collected for missions, \$5.25. We are doing our best for the Southwestern.

Thos. Cole, P. C., Brenham, Tex.: Easter was a grand success. Mrs. H. E. Cole prepared the scholars. Every piece was well rendered. Collected for missions, \$15.00.

Mrs. C. L. Brown, Waynesboro, Miss.: We observed Easter with much success. The church was beautifully decorated. Waynesboro was never known to raise more than \$1.50 on Easter. This year we raised \$9.00. The pastor could not be with us; but his wife took charge of the services and made a talk on Missions.

W. R. R. Duncan, P. C., Little Rock, Ark.: We had a grand time Easter and observed the day in good order. The people worked grandly. We collected \$106.50. (We regret that Bro. Duncan's regular report was misplaced.—Ed.)

W. M. Bumpass, Houston, Texas.: Our Easter program, "The Stone Rolled Away," was carried out nicely at St. James Methodist Episcopal church. Mrs. S. M. Murry, superintendent of the Sunday-school, was on time. Everything was arranged nicely. The church was over-crowded by 8 o'clock; the little folks did well on recitations. Prof. Todd presided at the organ. Misses Willie Harden and Chessie Maysan sang duets. W. M. Thompson and Wm. Bumpass furnished excellent vocal solos.

OUR BENEVOLENT CAUSES.

MISSIONS.

(Conducted by Rev. E. B. Burroughs, South Carolina Conference.)

"THY KINGDOM COME."

When shall it come—that glorious day
When over all the earth
The sons of men shall own His sway—
The King of heavenly birth?
When shall it come? When you and I
And all who know His name
As heralds of the cross shall fly,
His love wide to proclaim.

When shall it come, aye' where begin,
The Kingdom of the Lord?
The deaths of human souls within
Who own the Incarnate Word
It shall begin; and like a fire
Shall run from heart to heart,
Faith's sweet tranquility inspire,
And peace and love impart.

How shall it come? With clash of arms;
And pomp and pride and power,
And turbulence of war's alarms?
No man can know the hour,
But softly as the morning steals
Along the waiting sky,
So breaks the day when Christ reveals
His endless sovereignty.
—Heathen Woman's Friend.

He who gives quickly, gives twice.

Is it the Christ spirit to hear the heathen's cry for help, and yet refuse to give it?

The pleasure of benevolence is greater than the pleasure of fame.

Bishop Thoburn has expressed the opinion that the home Church needs not more information about Missions, but deeper conviction of responsibility.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

A letter to the London Baptist says: "Fifteen years ago the Jewish population of Palestine was believed not to exceed over 40,000, of which not more than 20,000 were thought to reside in Jerusalem. Now the population of Palestine is reckoned at from 80,000 to 100,000, and that of Jerusalem and its suburbs at 35,000.

An American professor in Peking University says of the Chinese Church, of which he is pastor, that it is rapidly coming up to self-support: "If the Methodist Church in the United States would do as liberally in proportion to its ability, it would give about \$15,000,000 annually for missions." Our converts are better than we are—more liberal, more self-denying, and more prompt in their gifts.

Li Hung Chang, before leaving Shanghai on his world-wide journey, was presented with a copy of the New Testament—a facsimile of the copy presented to the Empress Dowager. He received it "graciously and promised to read it daily on his voyage. He also expressed a kindly interest in the work of the missions, and said that on his return to China he would do more to facilitate the cause."

David Livingston, a Scotch boy, at ten years of age working in a cotton factory, by dint of preserving effort, self-helped, he prepared himself to become a missionary, and his life and labors will ever throw a burning light on the dark plains of Africa.

So, too, Wm. Carey, "the cobbler," by his individual exertions interested Christians in England and other nations to send missionaries to India to enlighten the darkness of idolatry, himself a bright light leading the way. Our lives can become as beams of sunshine in dark places and for ages to come. "So let your light shine

before men, that they may see your good works, and glorify your Father which is in heaven."—Herald and Presbyterian.

The anniversary of the departure of the first missionaries to China fifty years ago was celebrated on Thursday evening, the 15th, at Bronfield Street Church, this city, Bishop Foster presiding. Dr. C. M. White was present and spoke interestingly of his experiences. At the conclusion of his address, a Chinese convert made a short address in English, and presented Doctor White with a bouquet of roses. Rev. Dr. S. L. Baldwin said the whole missionary movement really started in 1835 in Wesleyan University, Middletown. He went to China later than Dr. White, but the voyage was 147 days long. In twenty years after the first missionaries went to China, there were only 421 converts. In 1877 there were more than 3,000. In 1887 there were between 4,000 and 5,000 converts. Now in the Foochow Conference there are 7,000 converts. Dr. A. B. Leonard made the closing address, showing the urgent demands of China upon the church, and the great opportunities now presented there for missionary work.—Zion's Herald.

A missionary in the following catalogue enumerates some of the various kinds of ill-treatment to which converts to Christianity are subjected in India, that they may resign their new faith: "Sometimes our people are turned out of employment, sometimes they are kept from getting water at a public well, sometimes troublesome lawsuits are brought against them, and they are involved in debt, sometimes they are compelled to do more than their share of work for government officers and that without pay, sometimes they are unjustly put upon the official lists of rogues, and are consequently exposed to arrest and much suffering, sometimes they are falsely accused of crime and thrown into prison, sometimes they are cruelly beaten, sometimes they are deprived of their property by force or fraud, and treated with the greatest indignity, sometimes they are kept from prosecuting their own trade, sometimes a private wrong is done them, and instead of their obtaining redress, they are punished as though this wrong had been done by themselves to the perpetrators."—Ex.

POLYNESIA.

Niue, or Savage Island, which is south of Mambou, has just celebrated its Jubilee. It seems that more than fifty years ago a native of the island escaped in time of war to Samoa, where he learned to read and write and made confession of Christ. Four distinct times he tried to return to his own island, but his countrymen would not permit him to land. In 1846, however, they suffered him to come ashore, but stole his goods and made his life uncomfortable. This native, strange to say, after telling faithfully the Gospel message, fell back into heathen habits, but the Word he had spoken was effectual in the conversion of some souls. Three years later, a Samoan teacher came to Niue, and still others in succeeding years, so that when the first English missionary came to the island in 1861, he "found five large chapels, family worship in almost every house, and 100 professing Christians; hundreds waiting to be admitted to the church, and out of a population of over 4,000, only eight avowed heathen remain." At the Jubilee, in June last, 2,000 or more were present, and the story of the past was reviewed. A feast of enormous proportions was provided, among the items to be mentioned being twenty arrowroot puddings, six feet in length, and a foot in diameter. Pigs and fowls were too numerous to count. It was a day to rejoice in, and the people did rejoice.—Missionary Herald.

Use me, God, in thy great harvest field,

Which stretcheth far and wide, like a wide sea.

The gatherers are so few, I fear the precious yield

Will suffer loss. Oh, find a place for me,—

A place where best the strength I have will tell.

It may be one the other toilers shun;

Be it a wide or narrow place, 'tis well,

So that the work it holds be only done.

—Christiana Rosetti.

WOMAN'S DOMINION.

Corn Muffins.—Break two eggs into a bowl add one tablespoonful of lard or butter, one-half teaspoonful of salt, one and one-half pints of sifted corn meal, one-half teaspoonful of flour, one-half teaspoonful of soda; mix well with butter-milk. Bake in well greased muffin-tins.

Chicken Salad.—Boil a full-grown fat chicken; when done and cold, remove the skin, and cut the meat in small pieces, set aside in a cold place; wash, and cut the white stalks of two bunches of celery fine; to every pint of chicken allow one and one-half cupful of mayonnaise dressing; mix the chicken and celery, dust with salt and a pinch of cayenne, put into a salad bowl, pour the mayonnaise over, mix, and serve very cold.—Woman's Home Companion.

We can but feel that New Orleans will be greatly benefited by the lectures of Mrs. Lucy Thurman, National Secretary of the Woman's Christian Temperance Union. No doubt, that many have been deeply impressed for the cause of temperance. To hear here is to be fully awakened to the sense of duty to God, to self, and humanity; and especially to children. She fully impresses one that all true goodness and greatness begins in the home, and the foundation for a Christian education and an upright life must begin in the very heart of the mother. Every one who has not heard Mrs. Thurman should avail himself of the opportunity. We hope her labors will result in the organization of the W. C. T. U. in every town and church where she may go.

The season for gaiety and pleasure is fully upon us when nature seems to put forth all her strength and beauty. At such a time human nature must also play its part, as this is the season for picnics, parties, excursions, church fairs and festivals. None of these places of amusement are harmful in themselves if rightly gotten up and carried out.

The picnic is a most delightful and healthful recreation in which all ages can and should engage. Nothing is so helpful to a tired mother after eight or nine months of incessant toil with the little ones, preparing them for school at half past eight and keeping their clothes in order, with the many other duties to be performed, as a day in the woods or park with friends. The young girl after having applied herself closely to her books or other work for nine months, needs outdoor recreation or a day of complete rest from toil and care. But, mothers look well to the charge committed to your care, your daughter; have her avoid the night picnic and excursions. There is nothing beneficial or elevating in them. She comes in contact with all classes of persons at these places; and while they meet some very good people, they are sure to meet also with some of the worst. The mother must be the judge as to the places of amusement for her daughter. She must say when and where and how often. Mother should not allow a daughter to attend places where she (the mother) was never before. She must be able to point out defects and thereby give the girl object lessons and will thus be more able to reason with her. Look well and study long for both girls and boys. Parents are just as responsible before the bar of God for the boys as for the girls.

THE CROSS OF LIGHT.

A few years ago a poor woman, with breaking heart, was sitting in her desolate rooms on the top floor of a tenement house. Comfort and happiness and a home which she once owned had all been destroyed through drink.

She said to her husband, "George, I hope I will be dead next Christmas, because when Christmas comes, and everybody is happy, you will make me doubly wretched by your drunken conduct."

He uttered a curse, slammed the door, and left her.

She said, "Why should I wait till next Christmas, I can be all out of trouble to-night, and I can bear it no longer."

She went to the window, raised the sash, and was about to throw herself on the stone pavement five stories below, when suddenly her eyes caught sight of a fiery cross, and she gave a shriek.

"What is that?" she said. "look, children, look."

The woman and her children gazed in wonder upon the cross of fire, and then called to their neighbors.

The neighbors said: "O, that is nothing, that is only the cross on the top of the City Mission Church. They are holding their Christmas festival and they have lighted the cross."

"O, no," said the woman; "that cross is the vision and voice of God to me. I was about to do an awful thing, and that cross stopped me."

Hope did not die out in the woman's heart. She was present at the church on the following Sunday. She began to pray for her husband, and he also was converted.

The saving power of the cross of Christ must be made known to all who are ready to perish in the dark places of our great city; in this blessed work the New York City Mission and Tract Society has been successfully engaged for seventy years.—Missionary Review.

TEMPERANCE AT THE WHITE HOUSE.

Some very remarkable women have illustrated Neal Dow's principles in the last thirty years. It is not as well known among temperance people as it ought to be that Mrs. General Grant made the first move, against intoxicating liquor at the White House, she having secured its banishment from the New Year reception of the President. Mrs. Grant was succeeded by Mrs. Hayes, who was an Ohio woman, and a warm sympathizer with the Woman's Crusade. A life-long teetotaler, she never offered wine while at the White House; next came Mrs. Garfield, Mrs. Harrison, and Mrs. Cleveland, all total abstainers, and none furnishing wine to their own guests, though, lacking the co-operation of their husbands, they could not prevent its use at State dinners, as could Mrs. Hayes, because the President's views and practice coincided with her own. Mrs. McKinley is well known to be a total abstainer, so that the six wives of Presidents (President Arthur was a widower) since 1868, have, perhaps, dealt more telling blows against the drinking habit—and per consequence, the liquor-traffic—than any other women who have lived. For "where McGregor sits is head of the table," and what is done at the White House, sets the keynote of social observances for millions, and sends its helpful influence out into the great and thoughtless world.

"It is not for kings, O Lancelot, it is not for kings to drink wine," says the best of all books, and yet no king ever lived who was not a wine-bibber! But when the people become the king, they must hold themselves steady of head and hand, or abdicate.—Union Signal.

Roscoe Conkling, in his early days, made it a habit to read at least an hour or two every morning from one of the best writers of English prose. He read Milton that he might gain a rhythmical and melodious flow of language. He studied Macaulay, committing many passages from Macaulay's most brilliant essays, and to that habit he attributed whatever gift he afterward revealed of fascinating narration.—St. Louis Advocate.

MEN WANTED.

To be bold like Peter.
To be prayerful like Elijah.
To be decisive like Moses.
To be Godlike like Enoch.
To be faith-acting like Abel.
To be courageous like Joshua.
To be self-reliant like Nehemiah.
To be obedient like Abraham.
To be persevering like Jacob.
To be long-suffering like Paul.
To be self-disciplined like David.
To be above reproach like Daniel.
To be self-surrendered like Noah.
To be administrative like Solomon.
To be master of passions like Joseph.

—Young Men's Era.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for May 30, 1897.

CHRISTIAN FAITH LEADS TO GOOD WORKS.

(James 2: 14-23.)

Golden Text: "I will show thee my faith by my works." (James 2: 18.)

The writer of this epistle was probably James the son of Alphaeus. He was our Lord's brother after the flesh, and became one of the apostles. He has been called James the Less, because he was smaller of stature than James the brother of John, and the son of Zebedee. And James the Just because of his great piety. He always wore the white garments of a priest, abode constantly in the temple, and was honored by all classes for his devotion. His knees were calloused from bowing in prayer. According to tradition he was thrown down from the temple by the Scribes and Pharisees, was stoned, and his brains dashed out with a fullers club. This letter is called general because it was not addressed to any church or individual, but to the saints in "the twelve tribes scattered about." It was likely written from Jerusalem about the year 60. It was not written to teach doctrine but to improve morals. Its style is more like that of a Jewish prophet than a Christian apostle. Our blessed Lord is only mentioned in it twice. It does not speak of miracles, teaching, death, or resurrection of Jesus. It begins without a salutation, and has no closing benediction. It may be considered as a connecting link between Judaism and Christianity. It has no plan or arrangement, yet it contains many valuable lessons which no serious person can read without profit.

Justification is the forgiveness of sin. (1) Little children, who are not sinners, but are sinful, stand forgiven through the benefits of the Atonement, and not because they believe. (2) Transgressors of law are forgiven through faith alone that works a godly sorrow for sin, and a reformation of life. (3) Believers remain in a saved state by faith that produces works of righteousness. Justification is conditional. God forgives according to a system. That plan is the scheme of redemption wrought out through the sufferings and death of our Savior. All who comply with its requirements are forgiven, and they remain in a saved state while they continue to abide by it. But when they cease to fulfill its requirements their salvation fails, and they return to their old ways. One condition is that we "work out our salvation with fear and trembling."

"Faith is the substance of things hoped for, the evidence of things not seen." Substance signifies "standing under," and is here used to show that faith is the bases of the gifts and graces of the Holy Spirit. In "things hoped for" we see immortality, and all the joys of heaven. Faith is not only the foundation of these, but through it we receive and enjoy these in this life. Evidence is testimony. When we receive the things hoped for they bear witness to their own existence and character. In "things not seen," by natural vision, we behold through faith, the invisible God and His universe that is beyond all material worlds.

The benefits of true faith are many. It secures justification, sanctification and glorification. But a man may be deceived, or he may endeavor to deceive others, and say he has faith when he has not. A mere declaration of faith is not sufficient. Works are necessary to convince others that we believe. Deeds are true witnesses to character. By them the person is known. A faith that does not produce holy living is dead. If a man says he has a thousand dollars, but no one has ever seen it, neither does he live as though he possessed it, others will soon say he has it not, or if he has it, it is doing him no good. So is faith without works.

To use the means of grace is well, but not sufficient. The believer must also show the spirit of charity, by feeding the hungry, and clothing

the naked. If we send them away saying: "Be ye clothed and filled," and give them nothing, what are they benefited? Yet they are profited as much as is the church, by those members who say they have faith and have not works. The Holy Spirit enthroned in the heart brings (1) The fruits of the Spirit—Love, joy, peace, gentleness, truth, temperance, and faith. (2) A regular and reverent use of the Instituted means of grace. And (3) deeds of kindness to those in distress.

The Gentiles believed in God's many, but the Jews prided themselves on their faith in one God only. But this faith alone is not sufficient. Devils believe as much. And this knowledge of the awful power and justice of God, makes them tremble, or shudder. Men may know as much about Jehovah and immortality as demons, and yet remain unmoved. A faith of assent, or a bold acknowledgement of truth, is essential, but not sufficient. Evil men and vicious spirits believe as much, yet they remain in the gall of bitterness. A faith that does not lead to a reformation of heart and life will not sustain "amid the war of elements, the wreck of matter, and the crush of worlds." (Addison.)

James asks the question—"Was not Abraham our father justified by works, when he offered Isaac upon the altar?" Paul, in speaking of Abraham, said, "A man is justified by faith with the deeds of the law." Again, "By faith Abraham, when he was tried, offered up Isaac." Do those who set Scripture against Scripture, see in these passages a contradiction? They need not. Did Paul write before James, or James before Paul? Likely both wrote about the same time. Did either labor to overthrow the writings of the other? Probably not. Is Paul of greater authority than James, or James than Paul? Both are of equal authority. We are justified, or counted righteous before God by faith (Paul) and our faith is justified, or counted righteous before men by our works (James). Abraham believed the promise of God, years before he offered his son upon the altar, and it was imputed, or counted, to him for righteousness. God tested his faith, years after this promise, when he commanded him to offer Isaac as a sacrifice unto himself. By his obedience, or works, his faith was made perfect. If Abraham had refused to obey God, it would have been positive proof that his faith had failed, but by his obedience, his faith was made complete, and the words of the Lord—"Abraham believed God, and it was counted to him for righteousness"—spoken years before, were fulfilled.

No higher honor can be conferred on any one, than to call him "the friend of God." Sinners are strangers to the Lord. They know him not, but are exhorted to become acquainted with him. Believers, when converted, know God, but their knowledge of him is greatly limited, therefore they cannot be trusted to any great extent. Those who love the Lord with all their heart, mind and strength, are his friends. To them, he reveals his plans, and commits his work, and stands by them in the discharge of their Christian duties. He goes before and opens the way. He goes with and gives wisdom and strength. He goes after and gives victory.

"A merry heart maketh a cheerful countenance," but when the heart is merry enough to sing literally, instead of figuratively, it becomes a source of inconvenience and anxiety to its owner. Mr. Joseph Mitkowski, a Siberian exile now in this country, is an unfortunate individual with a singing heart, being afflicted with a lesion of that organ, which causes a murmur audible at the distance of two or three feet from his body. When the ear is placed close to the chest, the sound emitted by the heart resembles that of an organ pipe low in the scale, rising and falling at intervals as though the sound were partly cut away by the opening and closing of a door. Mr. Mitkowski makes his living by exhibiting before medical societies, and similar instances are so rare that his case has excited much interest in the medical fraternity.—St. Louis Advocate.

Occupation is the scythe of time.—Napoleon.

EPWORTH LEAGUE

(Conducted by W. Scott Chinn.)

MONTHLY TOPIC: EVERY-DAY WISDOM.

May, 23: THE PATH OF THE JUST.

(Prov. 4:18.)

This entire chapter ought to be studied carefully by both son and father.

In it Solomon tells how he was instructed and persuaded by others to obey.

What a dear son he was. Read the 3rd verse.

What father or mother can truthfully say that the 11th verse is true in his or her case?

What a blessing to know that you are trying to train the child the way it should go!

How timely is the advice even in the 14th verse.

Yet how many stray souls never hear any wholesome advice! What a duty is imposed upon parents! The training and proper care is a deep-seated duty.

Can you see any great difference between the obedient and the disobedient child?

Can the child become just unless he is taught the importance of heeding the advice of mother and father?

In this chapter the pleasant side of life, with a loving father and mother is portrayed.

What a contrast between the path of the just and the way of the wicked!

How vivid is the command given to the son!

How he is urged to keep his heart, to put away a froward mouth, to let his eyes look in the right direction, and to turn not to the right nor left but keep straight.

This is indeed good doctrine: wholesome, easily digested, palatable.

Paths.

Rough path, thorny, rugged, stony, steep, narrow, broad and dangerous. Paths of the wicked. The ungodly rush heedlessly along, on to certain destruction. They care naught for the danger signal, the ruts and sloughs and sluices are sought out.

In traveling their paths they desire the darkness, they are light-headed, they go from side to side, never stable. Seeking whom may they devour.

There is no hospitality in their paths, they are cold and distant; dangerous and evil-hearted, you dare not remain alone along their path at night. They run into darkness in the day-time, and grope in the noon-day as in the night.

The path of the Christian is rough, yet smooth; stormy, yet calm; steep but easily travelled.

A happy, nay, a royal way, full of pleasant memories; ministering spirits accompany you. It is a path of flowers, that leads through green pastures, by the side of still waters. In this path like Elijah you can rest at any hour. God's angels watch over and guide you. They nourish and cheer the weary traveler. Their path is as a shining light, that shineth more and more unto the perfect day.

The angel of the Lord keeps the path; no lions nor venomous beast shall walk therein.

The fowls of the air knoweth not this pleasant path.

The crowning truth of this path is that it is a straight path. Which will you choose? Answer as you will, we judge by your action and tone of character—the path you are traveling. All Christians travel the one straight path, all evil doers the other crooked path.

The Just.

Pray daily.

Love Christ.

Are merciful.

Love the right.

Attend church.

Pray in public.

Their path shineth.

Fall and rise again.

Walk in their integrity.

Are devout, true and holy.

They are blessed of God.

Pray for the missionaries.

Seek the welfare of others.

They are obedient to the law.
They shall come out of trouble.
Give liberally to the church.

Shining Light.

Light gives life and strength, produces growth and protects.

Light is a synonym for all that's good, pure, holy and beautiful.

This world was dark until the great God said: "Let there be light," then what a change!

Happy is the man that can say, "The Lord is my light;" that God's word is as a light to my feet.

Are you holding a shining light?

Are you letting it shine in dark places?

The brightest light should be in the darkest corners!

"Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.

God lights up the path of the just.

Let your souls be illuminated with Christ.

Christ's love will dispel the darkness. Keep back the clouds of adversity and let the soul feast on Him.

"Walk in the light! Thy path shall be
Peaceful, serene and bright,
For God, by grace shall dwell in thee,
And God himself is light."

AN EPWORTH LEAGUE CONVENTION.

When the Convention of the League was held at Chattanooga, Tenn., in 1895, such was the spirit that characterized it, that when the time came to announce the place for the next Convention, not a dissenting voice was heard. But many were heard to say unanimously, "I'll be there." Where was North Carolina? Some how she did not show up in a representative. And it seems that everything is going to be the same with Methodism in North Carolina again. And we will not have a delegate at Toronto. And as I think over our condition, respecting our lost League in this State, our duty to it, and the work we have done, I am more solemnly impressed with the belief that we ought to have representation at Toronto. And since there has been nothing done on this line, we ought to meet, as a body of preachers, as many of us as can, with as many delegates from all the Leagues as we can obtain. We have one district already organized—the Western District—and they can send a delegate without trouble.

Somebody may object on the ground that we are not organized into a State League. And also that all the districts are not organized. This is why we want to meet in order to get some understanding.

In the name of the Church and all that is sacred, and the highest regard for our calling, let us bestir ourselves in this movement as never before.

The General Conference has rolled upon us a responsibility, and the question that engages us is what shall we do? The answer is upon our tongues' end: we will cheerfully address ourselves to the task, and as far as we are concerned, do something that will tell for God and humanity. We will not accept nor offer any compromise, nor be satisfied with anything short of victory. The Macedonian cry of the Almighty, from the hearts of the young is upon us. In brotherly spirit, let us heed.

The recent appointment of Bro. Irwin G. Penn to the secretaryship of this work ought to stimulate us to noble activity. And indeed it does. Every loyal, patriotic heart yearns to carry out the obligations of the Church. Let us, as loyal Methodists, hearken and promote this work. I suggest that we confer with all the organized chapters, and let us have a good understanding at a convention. Brother Penn expects to visit all the chapters he can, and can probably be with us.

With such a man, the League work is bound to succeed. His appointment is already being felt. Let us hear from each brother, and take hold cheerfully, that we may be in Toronto, July 15th to 18th next. Yours in all charity,

G. B. McLean.

Greensboro, N. C., No. 1029 Ashe Street.

OUR YOUNG FRIENDS

PLAIN TALKS TO BIG BOYS.

Conquering Difficulties.

Every youth would like to attain success, honor, and influence. But nearly everyone fails. Why? Because there are difficulties in the way. What are these difficulties? The things that prevent achievement—the hard things. What is the customary way of treating them? To dodge them or slur them. Why should that be the common way? Because it is the easy way, of course. Put down in a little book the hard things that you dodge or slur in twenty-four hours, and study them a little. You are in school, and the first thing that strikes you in the morning is a difficult problem in mathematics, science, or translation. There are a dozen different ways of getting around it, all easier than to conquer it. You are in an office, and a knotty question in accounts comes up. It will take an hour to master it, but only a minute to get an older head to help out. You are at home, and suddenly some trifle irritates the temper. Everyone knows it is easier to indulge it than to control it. A sudden temptation comes among a group of good fellows. To yield is easy; to resist is hard. So it follows that surrender to obstacles is the rule, successful resistance the exception.

But here and there a young man does overcome. He triumphs, and we recognize a master. He acquires the conquering habit, and presently we find him rejoicing in the strength that comes from repeated and easy victories. After that his course through the world, in whatever vocation he engages, is natural conquest, and the fellows who weakly yielded when difficulties arose are the material he builds on.

There seems to be two ways only of dealing with hard things. First, is to succumb. Yield to the tired feeling. Give up mathematics because it's tough. Drop history because it's dull. Give up the fight for the top in business because it takes so much effort. Abandon the desire of religious life because it is hard to resist sin. Follow this line of surrender two or three years; then examine your backbone. Test your mind, your moral capacity, your conscience. See how your whole capacity for achievement has been weakened until you are an incapable, perhaps forever, like most of the lunkheads around you.

But try first the other thing. Grapple the first difficulty that comes up. Wrestle till you down it, if it takes till break of day. Get on top of it with both feet. First the bear, then the lion, then Goliath. (David worked up by degrees to the giant.) Master the problem in mathematics, and know the joy of victory; the hard things in other studies, and see what tonic to the mind; the hardest thing in your day's work at office or shop, and see how strong you will be for the next day; the temptation that assails you, and feel the joy of deliverance. Master your lower nature, and know what it is to have God's approval.

Do all this faithfully until it becomes a habit. Then see how strong your mind has become, how secure your conscience, how you jump ahead in your work, how you grow to be a master of men. The world yields to such a spirit as that.

Commence to-morrow morning the obstacle-conquering habit. If it fails you in a year or two of honest effort, go back to the habit of surrender before difficulties, and take your place with the great mass of men who wearily hold aloft the banner of defeat—Archer Brown, in Christian Advocate.

GOOD THINGS TO LEARN.

Learn to laugh. A good laugh is better than medicine.

Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick-room.

Learn to stop croaking. The world is too busy to care for your ills and sorrows.

Learn to stop croaking. If you cannot see any good in this world, keep the bad to yourself.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache, or rheumatism.

Learn to attend to your own business. A very important point.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.—Epworth Herald.

WHY HE QUIT.

A professional gentleman, who was accustomed to take his morning glass, stepped into a saloon, and going up to the bar, called for whiskey. A seedy individual stepped up to him and said:

"I say, 'squire, can't you ask an unfortunate fellow to join you?"

He was annoyed by the man's familiarity, and roughly told him:

"I am not in the habit of drinking with tramps."

The tramp replied:

"You needn't be so cranky and high minded, my friend. I venture to say that I am of just as good a family as you are, have just as good an education, and before I took to drink was just as respectable as you are. What is more, I always knew how to act the gentleman. Take my word for it, you stick to John Barleycorn and he will bring you to just the same place I am."

Struck with his words, the gentleman set down his glass and turned to look at him. His eyes were bloodshot, his face bloated, his boots misshapen, his clothing filthy. "Then was it drinking that made you like this?"

"Yes it was, and it will bring you to the same if you stick to it."

Picking up his untouched glass, he poured the contents upon the floor and said:

"Then it's time I quit," and left the saloon never to enter it again.—Classmate.

INFORMATION ABOUT GREECE.

I has a population of 2,187,208.

It is called "Hellas" by its people.

The mean temperature of Greece is sixty-four degrees Fahrenheit.

No part of Greece is forty miles from the sea or ten from the hills.

About one-half of the population are agriculturalists and shepherds.

It has an area of 24,977 square miles.

It is the only country in the world whose armies are provided with the Gras guns and paper-covered cartridges.

The Greek flag is a white cross on a blue ground—the Bavarian colors and the Greek cross.

Greece is one of the most thickly populated countries in Europe.

It has few rivers and many hills. None of the former is navigable, and many of the latter are fortified.

Its present boundary limits were determined by an arrangement among Great Britain, France, Russia, and Turkey, concluded at Constantinople on July 21, 1832.

Only about seventy thousands of the inhabitants speak any language other than Greek, and only about twenty thousand profess any religion other than the orthodox.

The chief characteristics of the average Greek are his inquisitiveness, fondness for excitement, love of discussion, desire for knowledge, an aptitude for learning, and aggressive patriotism.

The climate has two striking peculiarities—the heat of summer and the cold of winter are far more intense than those of any other country in the world lying in the same latitude. Gell once remarked that in traveling through the Morea in March he found "summer in Messenia, spring in Laconia, and winter in Arcadia, without having moved beyond a radius of fifty miles."—New York Sun.

Edison has made an improvement on the X ray process, by the use of certain chemicals which are much more efficient than any that had before been tried. His experiments have been so successful that he can discount the revelations of the best X ray photograph made a couple of months ago, and probabilities are that the physician of the future, by the aid of the fluoroscope, will be able to tell at a glance whether or not a man is in good health and free from bone formations, cancers, tumors and the like.—Ex.

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2. In sending matters for publication write plainly on one side of the paper, and make your communication as short as the subject will allow.

3. When the Advocate does not arrive regularly, notify us promptly.

4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

WHAT DISQUALIFIES HIM?

Among the leading politicians of the State of Georgia, is the prominent and highly respected Afro American lawyer, J. A. Lyons, of Augusta, who is just at this time the innocent cause of quite a sensation in that State, and consequently has the eyes of the whole country upon him. And why? Simply because Mr. Lyons knew no better than to make application to President McKinley for appointment as postmaster of the city of Augusta, where he, in company with a good many other prominent people of his race, is unfortunate enough to live.

When it was first known that he had applied for the position, the thought was that one or two white women, who happen to be so fortunate as to hold good paying jobs in the office, would be compelled to resign because of their prejudices. After this, it looked so much as though the President was going to give them the opportunity to resign, that the opposition took a new tact, and got up a number of petitions against Lyon's appointment. Not satisfied with this, and fearing lest they might fail to touch the President in the right place, those interested have succeeded in having the white women get up a petition against the appointment.

This they sent in duplicate to the President and Mrs. McKinley. To us, their little petition was such interesting reading that we have clipped an extract from it; that part which gives their reason for coming to the rescue of their seriously threatened community. They say:

"The mortifying intelligence has been brought to our attention through the papers of the city that your excellency is considering the name of a colored man for postmaster at Augusta. We do not know anything about the fitness of the applicant; we only know that it would be peculiarly unpleasant to the white women of this city, whose business calls them to the postoffice, that a colored man should be in charge thereof."

Horrors! We fear some of the mischievous men of Augusta have told the ladies that the man is a lion instead of a Lyon. If not that, we cannot understand the case. "Humiliating information," and "peculiarly unpleasant," they say. Well, we wonder why! Surely not because of his color, for we are told, that that is pretty nearly the same as the white side of his ancestry!

And not because of his character or ignorance, for Ex-Gov. Bullock, who is supporting him for the position, says:

"The character of Lyons is admitted by all to be above reproach. As a lawyer, he has the confidence and respect of the bar, and his ability to perform the duties of the position and give the bond is unquestioned."

It cannot be that they are not accustomed to the Negro, and are afraid of him! No indeed; for if there is any one who is accustomed to the colored man, it is the Southern white man. About every other one you meet has had a "black mammy," and they have all had one when

they wish to influence us to vote for them for something or help in some undertaking. Yes indeed, we know each other, and no doubt each individual whose name was attached to the petition, has from one to three colored servants in her family.

We can understand why the Southern people objected to our ignorant men holding office during the reconstruction period, and think it would have been the same with us had conditions been reversed; we can understand why they object to what they call "social equality," and are fully reconciled to that; but why they can object to an intelligent man of character, occupying any public position, which his standing and ability may merit and to which his fellow citizens may choose to assign him, we are certainly not able to see.

Hence, we believe Mr. McKinley ought simply to hesitate long enough to satisfy himself as to Lyon's character and fitness, and make the appointment, notwithstanding this unreasonable opposition. We are the more convinced that this is the thing to do when we consider that Governor Bullock, after investigation last week, says: "I found that there is really no hostility to the appointment of Lyons, except from a few white men who are seeking the office for themselves or their friends." These, of course, have stirred up others.

WASHINGTON CONFERENCE AND ITS TWO GREAT CITIES.

We are sure there are many of our readers who have no legitimate idea as to the real strength and importance of our Methodism in the Washington Conference. This is our oldest Negro Conference and was organized in Sharp Street Church, Baltimore, in Oct. 1864, by Bishop Scott. It has work in parts of Maryland, Virginia and West Virginia, and takes in the whole of the District of Columbia. It held its thirty-fourth session in March at Annapolis, Md., and a great session it was. Its deliberations have during these years been presided over by eighteen different Bishops, but during the same time has had only four different secretaries. Brown served ten years; Key ten years; Holmes one year, and the present incumbent, the quiet and dignified E. W. S. Peck, thirteen years. At the last session he was re-elected without opposition, without a dissenting vote. He does his work well and the brethren know it. Few men can get up a better Journal and few, if any, can be of more service to his Conference, because of the prestige these oft-repeated elections give him with the railroads and business men in general. It pays to keep a good Secretary. Honors do not hurt E. W. S. Peck.

The Conference is composed of one hundred and forty-seven ministers and their membership numbers more than 31,000. The church property is valued at \$754,392, which embraces 309 churches; 69 parsonages are valued at \$72,860. There are eleven churches in the city of Baltimore and seven in Washington. Those in Baltimore embrace a membership of 6,806 and those in Washington, 2,556. Sharp Street, Metropolitan, and John Wesley churches, in Baltimore, have a combined membership of 4,731, each enrolling more than thirteen hundred; Metropolitan being little short of two thousand members and probationers. Besides these, there are a number of churches in these two cities that enroll four hundred to seven hundred members and think their membership small.

Sharp Street, the mother church, whose church property is valued at \$60,000, is planning to dispose of the old property and erect a commodious structure in a locality more convenient for the majority of its members.

This Conference has a number of strong young men, and it is really refreshing to find the old and middle-aged men so intelligent and vigorous.

The Washington Conference is doing much for our people in the territory where it is established and its influence, membership and church property are increasing year by year. We are proud of the Washington Conference.

HATS UP FOR CLARK!

In our recent visit to Atlanta, Ga., to deliver an address at Gammon Theological Seminary, we were glad to note, not only that Gammon is thoroughly alive to the importance of the work in hand, students loyal, and the faculty united and happy, but that Clark University is fully aroused and taking on new life. The feeling that seemed to possess teachers, students, the ministers of the Conference, and every one else concerned, is that Clark is entering upon a new era of prosperity! The attendance for the year just closing, has been larger than at any time since that gloomy year when internal disturbances scattered its students, paralyzed its friends and threatened to destroy its prospects for usefulness for years to come. At that time, every one had a grievance, every one was discontented and every one was grumbling.

But how different to-day! We know not whom to credit for the present happy condition of affairs, but we suppose the faculty, students, preachers and other friends of the institution all deserve some word of praise, for they, each and all, are full of enthusiasm and are hollering hurrah for Clark University! This in itself is worth much, for the institution had been complained against and its good name reproached even by some supposed to be its friends, to such an extent, that many young people felt they were making a sacrifice too great to attend there.

We are confident the influences just mentioned have done much to awaken a new interest in this most excellent institution, but in addition to these, we must not overlook what has been done by Dr. Thirkield, who has been serving as president since Dr. John resigned in the early part of last fall. This little energetic man assumed the duties connected with his dual position, that of president of Gammon and acting president of Clark, with his characteristic devotion, and has piloted both through with signal success and evident satisfaction to all. As to enthusiasm, all who know him must have noticed that it floats out on his voice, tingles from the tips of his fingers and oozes from every pore of his body. But not only is he enthusiastic, but he brings things to pass. Every thing centres in the work he is doing, and every body catches the same spirit, and finds himself contributing whatever he may for the purpose of enhancing the common cause. We are confident also that the Trustees will find, when they meet this week, that the business interests of the University have not suffered.

Clark is alright, and what is needed now is that the friends of the school be united, energetic and keep perfectly sweet. We learn that the Board of Managers will, in a few days, elect a president, and we must say we sincerely trust that he may be a man who shall not only possess strength and ability to do the work, but one who comes to it because he loves it, and believes in it, and will go at it with that devotion and energy that will give our cause in Georgia a tremendous move forward. Meanwhile, let every friend of the institution throw up his hat and hurrah for Clark University, and determine to put in five hundred students this ensuing school year! They can do it, if they will.

AN APPEAL FOR HELP.

The following note from Rev. Wm. McMorris, Presiding Elder of the Vicksburg District, Mississippi Conference, will explain itself. Certainly there is not a congregation in all our territory so poor but that at least a small contribution can be taken for our suffering brethren in Mississippi and Arkansas. Help now!

Vicksburg, Miss., May 11, 1897.

Dr. Scott—Please make notice of the following:

Revs. H. Heslop, pastor at Anguilla, Miss., and W. H. Mims, pastor at Carey, Miss., are greatly distressed on account of the overflow. Their entire work is in the overflowed district. They have not been able to meet their congregations for more than a month and a half. They are without means, with large families, and suffering for the necessities of life. They ask for help. Brethren help them please.

Wm. McMorris, P. E.

PERSONAL AND GENERAL.

Epworth League Secretary, I. Garland Penn, is in the city and hard at work in the interest of the League.

We were pleased to have calls from Rev. Hubbard Daniels, pastor at St. Marks, Baton Rouge, and Rev. G. A. Payne, pastor at Jackson, La. They are happy and hopeful in their work.

Presiding Elder Culbreath is keeping up his pledge of one subscriber per week. Stick to it for we can stand it.

Dr. M. C. B. Mason will be in the city next Sunday and will preach at 11 o'clock at Mt. Zion; at Wesley Chapel at 3 p. m., and First Street Church at 7:30 p. m. All interested in the cause he represents will do well to be present.

Rev. A. Moore, presiding elder of the Baton Rouge District, was in the city last week and reports his district in good condition. He is much pleased with his work thus far.

Mrs. P. M. Daily, the widow of the late Rev. Dr. Wm. M. Daily, of the Louisiana Conference, died some days ago in this city at the home of her daughter, Mrs. Lizzie E. Lawton. Doctor Daily was well known in some parts of our territory.

Rev. S. Davage, the Louisiana Conference evangelist, has spent several weeks here in the city, assisting the pastors in their revival meetings. In the meetings he has attended, there have been more than two hundred conversions and backsliders reclaimed. For a time, he was not so well, but he is now himself once more. Successful meetings were conducted at Mount Zion, First Street, Wesley Chapel and Simpson Chapel and the pastors seem well pleased with Bro. Davage's services.

We noticed at First Street Church, this city Rev. W. R. Butler pastor, that the officers take their collection before the sermon, and the pastor makes his announcements; also, that there is a large and enthusiastic League Chapter organized which holds its regular meetings, and that the baptized children are actually organized into a class which meets weekly. This class is in charge of Mrs. Porter, but is often met and instructed by the pastor. Bro. Butler has a large, fine-looking and intelligent congregation, and they think their pastor not only fine-looking, but hard to be excelled on any line.

The canvass in the city for subscribers to the Southwestern has resulted thus far in:
Union Chapel, Rev. H. Taylor, pastor 3
Simpson Chapel, Rev. J. F. Marshall, pastor. 3
Pleasant Plains, Rev. J. W. Turner, pastor. 2
First St. Church, Rev. W. R. Butler, pastor 11

Simpson Chapel, this city, had an all-day Epworth League Anniversary celebration last Sunday. The principal meeting was held at 3 p. m., and addresses were delivered by Hon. H. C. W. Casacalvo, of Baton Rouge, R. C. Metoyer, Esq., and Messrs. Geo. Jackson, H. R. Wilson, W. H. Williams and Mrs. E. B. Spears. The program was interspersed with appropriate music, and the pastor, Rev. J. F. Marshall, is much pleased with what he feels was accomplished for the young people.

The Greeks still hold on notwithstanding they have asked the powers to help them settle their difficulties with Turkey. It is thought that Turkey is so elated over her success that she will demand a heavy indemnity of Greece. The outcome of the whole affair will likely be known in time for our next issue.

Mrs. Dr. E. L. Parks, like the Editor and the majority of the preachers in our territory, believes that women should be admitted to the General Conference. She has received hundreds of communications from women in different parts of the church who ask that their names be attached to the petition to the Annual Conference, which we published for her, several weeks ago.

Curse words or harsh, unusual words in an article, do not constitute argument.

RELIGIOUS LIFE AMONG THE AMERICAN NEGROES.

Ex-Indian Commissioner Morgan writes what we consider a very intelligent article to the Pittsburg Advocate on the subject here indicated. He shows himself much better informed than some other men who discuss the same subject. We make the following clippings from his article:

The imported Africans, brought here in slave-ships, were heathen, grossly ignorant, full of superstition, and having only the crudest conceptions of religion. These poor creatures, emerging from African barbarism into American bondage, did not offer a very promising field for the development of a pure and intelligent Christianity, for, though the soil was rich enough, it hardly seemed adapted to such a harvest. African nature is simply human nature bound in black—"God's image carved in ebony;" but neither an African barbarian nor a Negro slave is the ideal of an enlightened Christian.

There are doubtless structural differences of character which differentiate the African from the Caucasian, and yet in essential elements they are alike. They are both human. Many of the differences are traceable to environment. The conditions of life which surrounded them in Africa were widely different from those which confront them in their new home in the United States. There, was unbroken heathenism of a very degraded type; here they were surrounded on all sides by a Christian civilization, with its schools, churches, and other fruits and agencies of progress, and the white men to whom slavery introduced them were easily recognized as vastly superior to the black men in Africa with whom they had formerly associated. In due course of time Christianity made very considerable progress among them. * * *

Religious life among them is still characterized by a predominance of the emotional element. They are passionately fond of music, and singing constitutes an important part of their worship. Those who have never heard the unrestrained outburst of song in a Negro congregation, singing under religious excitement, cannot understand the completeness with which a soul may empty itself into song. The preaching which affects them most strongly is that which deals in vivid description and appeals to their imagination. Strong statement, frequent repetition, apt illustration, are much more powerful than severely logical appeals to their understanding.

The divorcement between religion and morality is still painfully apparent among many Negro Christians, but several of my correspondents insist it does not exist to a greater degree than it does among the white people of a similar grade of culture. From a somewhat wide observation I am strongly inclined to the opinion that this judgment is just. When we reflect that lynching in the South and the suppression of the ballot by fraud, intimidation or violence are catalogued among the vices chargeable to the whites, and not to the Negroes; when we recall the fact that in most all cases the mixed bloods call the white man father; and we also remember that in the North large numbers of white saloon-keepers and multitudes of criminals in our prisons are church members, we are obliged to broaden our generalization when we attempt to characterize Negro religion as lacking in morality.

It is, I believe, the universal testimony of all well-informed persons, that the type of piety among the Negroes generally is slowly and steadily improving. It is becoming more intelligent, more moral; less superstitious, less emotional, and conforms more and more fully with the New Testament ideal.

The Standard, Lexington, Ky., says:

"The entire stock of the Glen Lincoln coal and coke company, of Norton, W. Va., is owned by Negroes. The company employs 200 hands, all Negroes."

We are glad they own the property, but they should be as generous as white mine owners in the employment of hands.

COLORED FACTORY LABOR.

Ever since the manufacture of cotton goods was begun in the South there has been discussion as to whether colored labor could be used in them satisfactorily. While some have contended that all the work in a cotton factory could be well done by the colored people, others have contended that they were unreliable and that the systematic work of a factory would be interfered with and destroyed by the irregular attendance of the colored employees. In some measure, the problem has been solved, but it yet remains to be seen if work on a large scale can be carried on systematically and profitably by the use of colored help. That they are quick to learn and wonderfully expert with their hands has been demonstrated to the satisfaction of all unprejudiced observers—but that they could be depended upon for constant attendance to work has been doubted. In a conversation on this subject two years ago, General Walker, of Charleston, S. C., who managed the Charleston Cotton Mill for some time, expressed his belief that the only way that mill could be made to pay would be by the use of colored labor. He urged the directors to make that change, but was overruled. When talking of the matter, he stated that he should depend on the Negro's love of home to insure attendance on work; the cotton mill owned a large number of tenement houses, and the General expressed his belief that the fear of being turned out of their homes would influence the Negroes most potently. It must be a matter of great satisfaction to him that the reorganized company has decided that in future the mills shall be operated by colored labor. There is an abundance of intelligent colored workers to be had in all parts of the South, and in those localities where, as in Charleston, it is difficult to obtain a sufficient number of good white operatives, there is sure to be a surplus of colored help, the steady employment of which cannot fail to be a benefit to the community. This superabundance of docile labor is but one of the many advantages we have neglected to take advantage of. With it, the South can become the manufacturing centre of the world. The decision of the Charleston Mills to make this departure, is therefore of more than ordinary importance, and the result of the trial will be watched with keen interest by all who have the future prosperity of the South at heart.—Dixie.

If our African Methodist brethren really mean business about supporting the Review, they have now a most excellent opportunity, to show it. Editor Kealing is certainly producing a periodical that is creditable alike to his church and the race.

Gen. Nelson A. Miles, commander of the United States Army, has been granted leave to visit Europe for the purpose of studying war during the Graeco-Turkish War. It looks now as though he had better hurry or else the school will be out before he leaves America.

GENERAL GRANT'S TOMB.

The dedication of General Grant's tomb on the 27th ult., in the city of New York, calls vividly to memory the visit of this great man to this city some years ago at which time he took occasion to call at the residences of Gov. Pinchback, Col. James Lewis and other prominent persons of the race; he was also the special guest of St. Paul M. E. Church of which Rev. P. Landry is the present pastor. Those who had the pleasure of seeing and hearing him on the occasion of this visit will never forget some of the scenes witnessed.

An old woman came rushing through the vast throng of people with tears in her eyes trying to reach the General, after much perplexing difficulty she succeeded; she then kissed the tail of his coat saying: "This is all I can give you for making me free." The General was very much impressed at this act of gratitude and showed sign of love and tenderness for those for whose manumission he had worked so heroically and earnestly. Grant was one of the most remarkable men of the age, and history will so record him. He was a great friend of our people and his greatness and goodness will live in our memories until time is no more.—Leader.

BEAUTIFUL SKIN

Soft, White Hands with Shapely Nails, Luxuriant Hair with Clean, Wholesome Scalp, produced by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest, for toilet, bath, and nursery. The only preventive of inflammation and clogging of the pores.

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"How to Purify and Beautify the Skin, Scalp, and Hair," mailed free.

BABY HUMORS itching and scaly, instantly relieved by CUTICURA REMEDIAL.

DOINGS OF THE WORKMEN.

N. B. Blackman, Kilmichael, Miss.: My Quarterly Conference was held at Columbus M. E. Church. Rev. B. H. S. Ferguson, P. E., was not with us, but he sent Rev. J. M. Walton. Good reports from pastor and Leaguers. We are advancing in all lines of church work. Rev. J. M. Walton conducted the Conference like a wise young man for God and the grand old Southwestern. Fifty took the communion. Paid the Presiding Elder, \$12; paid pastor \$23.10.

G. P. Moore, P. C., Gate City, Va.: Our Quarterly Conference was held April 10-11. The Presiding Elder, Rev. E. Provine, came on time and held the Quarterly Conference, and preached four very instructive sermons. Two joined the church during the quarterly meeting. Collection was \$12.08. Paid Presiding Elder his assessment and some over. The pastor was paid the second quarter, \$31.52. Seven joined the church the second quarter. I have the promise of some subscribers to the good old Southwestern Christian Advocate that is preaching in so many homes. Pray for our success.

A. T. Stephens, P. C., Center Point, Ark.: Sunday was a great day with us. Rev. J. E. Tomlin was with us and preached two good sermons. Administered the sacrament to fifty-eight and took in two members. In the midst of hard times, we are moving along nicely along all lines of the church, Sunday-school, Epworth League and the Literary Society work, and all are doing well. Raised this quarter for all purposes, \$14.51.

T. P. Norris, P. C., Conshatta, La.: We have just closed our first quarter which was held on April 10-11. Rev. H. J. Wright, P. E., who held the Quarterly Conference was with us, and I think his impressive sermons will do much good. Many acknowledged that they

were the best sermons they ever heard him preach. We raised the amount of ten dollars, and paid the Presiding Elder's quarterage in full, which was \$8. During the quarter we have received four on probation, and converted three. We joined together in matrimony Mr. Oscar Robertson and Mrs. Maria Smith. Sister Smith is one of the members. The writer officiated. We ask you to assist us in our prayer. The Epworth League is reviving. President Isaiah Nash, Secretary Frank A. Allen. The Presiding Elder spoke of the Southwestern, and I think it did a great deal of good. I shall try to do all I can to increase subscription to the paper.

F. T. Adams, P. C., Heidelberg Charge.: The second Quarterly Conference was held at Sandersville, April 17-18. Rev. J. M. Shumpert, P. E., was in the chair. After prayer A. T. Jones was elected Secretary. Rev. F. T. Adams, pastor, read his report, with delight to all that heard it. The Sunday-school report was grand; 14 members had been added to the church in full membership. Paid P. C., \$27.00; Paid P. E., \$14.10; The third Quarterly Conference will convene at Friendship Church. We think we will be able to send in some subscribers next week, according to promises.

S. D. Davis, P. C., Wiley Chapel, Mobile, Ala.: We are moving along nicely in our new work. Our church at this place is at a low ebb, and am praying and working to bring it up. On Tuesday night I was greatly surprised when I got to my room from class meeting to find it packed with a host of young ladies and gentlemen, who loaded my table to what it could hold with eatables of every description. When I came to my senses I addressed the party from the subject: "Come ye, blessed of my Father, inherit the kingdom prepared for you," etc., after which we had prayer, and the young people sang "God be with you till we meet again." I bid them come again. The band was led by Sisters Cora Chambers and Rachel Tate.

Tenola Edwards, P. C., Colmesneil Cirenit, Tex.: One hundred and sixty-eight members are shown in the statistics, but have not been able to find but eleven at Colmesneil, one at Woodville and ten at Town Bluff. We have money to erect a church building at Woodville, and have also planted Methodism in the town of Barnum, where I am told by the citizens that none of our preachers have preached before. After my second sermon there Mr. W. Carter, the owner one of the largest saw mills on that line of railroad, gave me a lot on which to build a church. Within the next 30 days a new building will be started in that town, and we expect to hold the second quarterly Conference at that place. I write this that those who expected my failure in this place may know that through the help of God I am succeeding. These people are not supporting me for they are not able, and there is no work to do for the money, but I am thankful to say I am getting on very well. We have paid the Presiding Elder this quarter 75 cents, and the pastor \$10.05. I am very sorry to inform you that I have not found a member here that can pay for the dear old Southwestern at present, but I never mean to rest until I shall have sent in a few new subscribers from the new field that I have just opened. Pray for us.

G. W. Reeves, P. C., Triana, Ala.: Our first Quarterly Conference was held in St. Paul M. E. Church in Triana, April 1-2, with Rev. J. Townsend, P. E., in

the chair. Paid the Presiding Elder the sum of \$12, and to the pastor the sum of \$25.50; and on building and repair of church property, \$30; on Missions, \$5; on church extension, 3; and Bishop claims, \$50. Total this quarter, \$74. I am glad that I am able to move in our new parsonage on Washington Street. This is the best charge on the District.

J. M. Nevils, P. C., Louisville, Miss.: Too much praise cannot be given to Mrs. Bell Hawthorne, the President of our Epworth League, Wesley Chapel and this place, and Bro. W. H. Hawthorn, the Sunday-school Superintendent, and friends, for their earnest and faithful work here this year. They have sent to Meridian, Miss., and bought first-class ceiling (matched and headed) and ceiling their church last week at a cost of about \$50. Oh! they are so proud of it. They had it ready for Easter. The first Easter service ever held here, was this year. This being our first year here, we are gladly received, and believe that this is the beginning of a grand year's work. Collection, \$10.50.

P. A. E. Dismuke, P. C., San Augustine, Texas.: We are moving along very well over here. Our work is on a boom and we are pushing the battle to the gates. Our Quarterly Conference went off nicely with W. A. Fortson. We raised \$8.40, after which we moved on and our Easter Sunday was carried on nicely and everybody was made happy. We raised for all purposes, \$7.55. The Epworth League is doing well.

D. P. Shaw, P. C., Shellmond Cirenit, Upper Mississippi Conference.: I take this means to return thanks to the pastors and their churches for help rendered me during my short stay among them, as a refuge from the overflow. The following are the churches, and the amounts given: Zion M. E. church, at Pickens, Miss., \$2.60; Mt. Moriah Baptist church, six miles from Pickens, Miss., \$2.15; the Baptist church in the town of Pickens, Miss., 50 cents; the M. E. church in Goodman, Miss., 50 cents. May God bless you, dear friends, for your help in time of need.

G. S. Helm, Spring, Texas.: At our second quarter Rev. A. C. Culbreath, P. E., was on time and everybody was proud to see him. Berthren's reports showed somewhat an advance over last year this time. Our collection for the quarter was \$35.70. The Presiding Elder was paid \$9.40; Pastor in Charge, \$25.25; and other causes, \$1.05.

W. H. Golden, P. C., Water Valley, Miss.: From the proceedings of the rally of April 25, shows that we must have a church in the above named place. We had with us on that day Presiding Elder McDonald and two of his able ministers, J. W. Winbush, of Oxford, who brought with him a mighty host, and W. C. Clay, of Holly Springs. Bro. Clay gave us two good heart-felt sermons—one at 11 o'clock and one at 3 p. m. Elder McDonald at night. The result was good. Collection, \$52.00. Quite a number of the pastors sent in their amount, but there are others yet to report. Mrs. P. O. Jamison, of Yazoo City, sent us \$1.00. Our next grand rally will be on the third Sunday in June, and we do earnestly hope that the others will talk and pray for our success, for we must, by the help of divine power, build this year.

J. C. Samuels, P. C., Dadeville, Ala., Central Alabama Conference.: Our first quarter was held at this church. A good number of the members were present. The Elder was on time. We had a large attendance. I and

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that God is here and that we have a good people that loves the church.

Brenham Cirenit, R. J. Campbell, Pastor: Our quarter was held May the 2nd, 1897. We had a grand time; such as has not been known in the cirenit for some time. The Sacrament was administered to 65. Collection for the day \$11.

L. W. Moseley, P. C., Donnaway, Miss.: The members and young people of this vicinity came in to see the pastor and family a few nights ago, and brought many good things. We have not space to mention them. The host was led by Brother Lee Mathas, and Sister E. Daily. We ask them to call again.

W. E. Smith, P. C., Gumbo, Ala.: I came to Chilton county four years ago; there was not a Methodist Episcopal church in the country; I went to work for God. Now we have two churches in this territory and a very good membership. I went to work at Lomax, Ala., last June, without a single member; now we have a very respectable church there, that will seat one hundred and fifty people. I met strong opposition. The enemy went to the white man, and tried to keep him from letting me have the land to build on. They said, "We don't want a Methodist church in this county," then told me if I tried to build an M. E. church, I would have hard work; but I went to the Lord in prayer. On the 18th, my first meeting was held; we had a grand time. I preached to a crowded house. Two members were enrolled. We are now looking for the Presiding Elder soon. The Southwestern was not forgotten.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

A THOUGHT THAT KILLED A MAN!

HE thought that he could trifle with disease. He was run down in health, felt tired and worn out, complained of dizziness, biliousness, backaches and headaches. His liver and kidneys were out of order. He thought to get well by dosing himself with cheap remedies. And then came the ending. He fell a victim to Bright's disease! The money he ought to have invested in a safe, reliable remedy went for a tombstone.

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Is the only standard remedy in the world for kidney and liver complaints. It is the only remedy which physicians universally prescribe. It is the only remedy that is backed by the testimony of thousands whom it has relieved and cured.

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CONFERENCE NOTICES.

FLORENCE DISTRICT, ALA. Second Round.

Florence	May 27
Mary Bluff, Mt. Zion	May 28
Salem and Wesley, Salem	May 29, 30
Bostick, Salem	May 29
Springville	May 31
Marion	June 1
Sellers, St. Philip	June 2
Little Rock, Pleasant Grove	June 3
Benlah	June 4
Olio, Asbury	June 5, 6
Tatum	June 7
Spears	June 8
Bennettsville, Level Green	June 9
Smryna, Galilee	June 10
North Marlboro, Ebenezer	June 11
Cheraw	June 12
Mt. Zion and Belhel, Mt. Zion	June 13, 14
Chesterfield, Salem	June 16
Jefferson, Hopewell	June 17
Kershaw, Hopewell	June 17
Ashland, New Hope	June 19
Alcot, Kelley Bell	June 20, 21
Hartsville, Kingville	June 22
Cypress, St. John	June 23
Lamar, Wesley	June 24
Syracuse, New Providence	June 25, 27
Darlington, St. James	June 25
Timmons, Cartersville	June 28
Lyra, St. Luke	June 29
Shiloh, Asbury	June 30
Lynchburg	July 1
Mayesville	July 2
Oswego, Mt. Moriah	July 3, 4
District Conference, Timmons	July 29, Aug. 1

Dear Brethren: Among other distinguished visitors we are expecting Dr. M. C. B. Mason, Secretary of the Freedman's Aid and Southern Educational Society. Let me urge you to make special rallies for the Freedman's Aid and Southern Educational Society, and to be in readiness to report for that and several other benevolent collections at our District Conference. May you continue to enjoy God's richest blessings.

Yours for Christ and an exalted humanity, A. G. Townsend, P. E.

WAYNESBORO DISTRICT. Second Round.

Sylvania	May 1, 2
Charlestown	May 8, 9

Asbury	May 15, 16
Bascom	May 22, 23
English Eddy	May 29, 30
Millen	June 5, 6
Waynesboro Station	June 12, 13
Mt. Vernon	June 19, 20
Statesboro	June 26, 27
Augusta Station and Miss.	July 2, 3
Waynesboro C. C. and Excelsior	July 10, 11

Dear Brethren: With but few exceptions I see each of you placed the East, or program in the hands of your workers for our missionary collection to be an abundant success. Stir your workers for the next two weeks to make this the best missionary collection ever taken by us for this cause is in a great financial strait.

This also brings us down to the second Sunday in June, 13th, Children's Educational Day throughout the church. Brethren, we that have kept pace with the requirements of the church and time, let us see that the program is put into the hands of the workers on time. Our children, church and people must be educated to the significance of the day. Our educational work has been greatly retarded for the want of means. I have an eye single to those few exceptions. Let us keep a vigilant eye and a prayerful heart.

R. R. O'Neal, P. E.

KNOXVILLE DISTRICT.

Third Round.

Russellville Ct.	May 15, 16
Newport	May 22, 23
Mossy Creek	May 30, 31
Knoxville	June 5, 6
Ebenezer	June 12, 13
Clinton and Center Creek	June 19, 20
Kingston Ct.	July 3, 4
Tazewell	July 10, 11
Knoxville Sta.	July 31, Aug. 1

Dear Brethren: Try to have all of your benevolent collections collected in by the 29th of July; then you will feel better and your charges will be better and will pay you better. Try it one time.

The District Conference will be held in the Mabery Street M. E. Church, Knoxville, Tenn., July 29, 30, 31 and Aug. 1. Dr. M. C. B. Mason will be with us. Brethren we want to do our best in these hard times. Remember that Dr. Mason wants us, the colored members in the M. E. Church, to give \$100,000 for the Freedmen's Aid and Southern Educational Society by the year of 1900 for a thank offering. We can do that if the preachers will encourage the people. Do all that you can for the Southwestern Christian Advocate. Read your church paper, then send it to some one of your members. I want us, when we meet the District Conference, to make the local preachers and exhorters realize that they cannot teach the polity of the church, neither can they tell of the good that the church is doing for the gospel, unless they read the literature of the church, especially the Discipline and the Southwestern Christian Advocate.

Owen Hypshar, P. E.

ALEXANDRIA DISTRICT.

Second Round.

Cottonport	May 12, 13
Morrows	May 13
Booneville	May 15, 16
Bunkie	May 17
Cheneyville	May 18, 19, 20
Alexandria and Pineville	May 21, 23
Jennings and Welch	June 5, 6, 9
Abbeville Mission	June 8
Rayne and Crowley	June 10
Cades	June 11
St. Martinsville	June 12, 13

New Iberia	June 15, 17
Abbeville	June 19, 20
Jeanerette	June 22
Hubertville	June 23
St. Peter, Sorrell and Vion	June 24
Lake Charles	June 24, 25
Patoutville	July 3, 4
Crawford and Glencoe	July 10, 11
Lafayette	July 14, 15
Opelousas and Washington	July 17, 19
Waxia	July 21, 22
Eola	July 23, 24
Sunflower	July 25, 26
Lecompte and Spring Creek	July 31
Avoca and Rigolets	July 31, Aug. 2

HUNTSVILLE DISTRICT.

Second Round.

Decatur	May 29, 30
Huntsville	June 5, 6
Huntsville Ct.	June 8, 9
Center Grove	June 12, 13
Scottsboro	June 19, 20
Line Rock	June 21, 22
Stevenson	June 26, 27
Cedar Grove	July 3, 4
Mt. Moriah	July 6, 7
Triana	July 10, 11
Oakland	July 17, 18
Athens	July 20, 21
Guntville	July 24, 25
Courtland	July 24, 25
Sheffield	July 26, 27
Blountsville	July 30, Aug. 1

Israel Townsend.

ROME DISTRICT, GA.

Second Round.

Tallapoosa	May 21, 23
Temple	May 22, 23
Adairsville	May 29, 30
Carrollton	June 4, 6
Carrollton Ct.	June 5, 6
Seney	June 12, 13
Cohutta	June 13, 14
Palmetto Ct.	June 19, 20
Anstell	June 25, 27
Doughlass	June 26, 27
Livingston	June 26, 27
Cavespring	July 3, 4
Rome, Second Church	July 9, 11
Rome, First Church	July 11, 12
Cedartown	July 17, 18
Chickamauga	July 18, 19
Summerville and Finley	July 24, 25
Floyd	July 24, 25
Heard	July 24, 25
Rome Mission	July 31 and Aug. 1

Dear Brethren:—Now that every man is at his post of duty, let each pastor give himself wholly to the work of the Master. Conduct every service with a view to saving souls. Our watchword should be a revival in every charge, and a thousand souls for Christ.

Order the Programs at once, and plan to make Children's Day, the second Sunday in June, a grand financial success.

The Sunday-school and Epworth League Convention meets at Adairsville, May 27th. The District Conference will convene at Tallapoosa, Thursday morning, August 12th, at 9 a. m.

All are invited to have written reports. We must do more for the Southwestern.

J. C. Hunt, P. C.

GREENVILLE DISTRICT.

Second Round.

Liberty Ct.	May 15, 16
Walhalla	May 18, 19
Seneca Sta.	May 21, 23
Seneca Ct.	May 22, 23
Pendleton	May 25, 26
Aimwell	May 29, 30
Rock Mill and Lowndsville Ct.	June 5, 6
Olio Ct.	June 12, 13
Belton	June 15, 16

Easley	June 19, 20
North Greenville Ct.	June 22, 23
Marietta Ct.	June 24, 25
South Greenville Ct.	June 26, 27
Anderson Sta.	July 2, 4
Williamston Ct.	July 7, 8
Greenville Sta.	July 9, 11
Greenville District and Sunday-school Institute, at Pendleton, August 4th to 9th.	

Dear Brethren:—Please notice the date, day and place of your Second Quarterly Conference for 1897. Give out the notice at each of your churches and see that your Local Preachers, Exhorters, Sunday School Superintendents, Presidents of Epworth Leagues, Class Leaders and Stewards have their reports written. Let each member of your charge be seen by his or her Leader, and urge that all pay their quarterly assessments. The Stewards must report under the 8th question, all monies collected during the quarter for all purposes except for ministerial support, and under the 12th question they must report the amounts paid on pastor's support. Be sure that you faithfully and plainly state to the people all the claims for benevolent purposes, and report to the quarterly Conference all that has been collected. Urge the members to subscribe to the Southwestern Christian Advocate. Each Local Preacher and Sunday-school Superintendent must take the paper, and all other officers must be urged to take it. Report number of conversions during 4th to 9th. J. A. Bowen, P. E.

My

Nerves are weak, many people say, and yet they do not seem to know that they are literally starving their nerves. Weak, pale, thin blood cannot give proper sustenance—that is why you are nervous, tired, exhausted. The cure for this condition is to purify, vitalize and enrich your blood. Take Hood's Sarsaparilla fairly and faithfully, and the rich, red blood, which it makes, will soon feed the nerves the elements of true strength they require; they will cease their agitation and will resume their proper place—being under the control instead of controlling the brain and body. Read Miss Bartley's letter:

"I want to express my gratitude for what Hood's Sarsaparilla has done for me. My health has been very poor for three years, due to trouble with my

Kidneys

I was nervous, had pains in my back. I cannot tell what I suffered. My eyesight became affected and I was so despondent I did not have any interest in life. I had two physicians, but my complaints became worse. I was told that I was affected with Bright's disease. A relative urged me to try Hood's Sarsaparilla. I did so and in a short time I began to notice a change in my condition. Things began to appear brighter, my eyes improved and

My Back

did not trouble me so severely. My appetite returned and I gained strength every day. I am now able to do my own work, and feel perfectly well. I cannot find words to express my gratitude for what Hood's Sarsaparilla has done for me and I gladly recommend it." Miss ELLA BARTLEY, 213 1/2 S. Grant Ave., Columbus, Ohio.

Hood's Sarsaparilla

Is the Only True Blood Purifier. All druggists sell. Prepared only by C. L. Hood & Co., Lowell, Mass.

Hood's Pills cure Liver and Bowel troubles. Take, every day, one or two.

BOOKMAKER'S CORNER

Stephen Crane's narrow escape from death after the shipwreck off the coast of Florida, of the "Commodore," last winter, was widely commented upon at the time. The literary fruit of that exciting experience is his personal narrative published in the June Scribner's under the title, "The Open Boat." It is unique in literature for an author of great imaginary power to depict such a life-and-death struggle from his own experience.

On Decoration Day there will be dedicated on Boston Common a memorial to Colonel Robert Shaw, who commanded the first colored regiment from Massachusetts, and was killed in the assault on Fort Wagner. A group of three papers suggested by this memorial will appear in the June Century. Edward Atkinson will give a sketch of the monument; Col. T. W. Higginson, himself a commander of a Negro regiment in the war, will write of "Colored Troops Under Fire," and William A. Coffin will contribute an article on the sculptor St. Gaudens, who executed the memorial.

Some people don't know that John Wesley was ever in America. Few know that it was he, and not Robert Raikers, who established the first Sunday-school in the world. It was John Wesley who preached the first Methodist sermon delivered in the United States. In 'The Ladies' Home Journal' for June Rev. W. J. Scott will tell in the "Great Events" series the story of "When John Wesley Preached in Georgia," which is said to be one of the most interesting narratives in this most successful series.

Harper's Weekly of May 22 contains elaborately illustrated articles on "The Historic Churches of America," by T. M. Prentice.

Harper's Bazar for May 22 contains the first of Helen Jay's papers on "Societies for Children."

The Manual of the Southern Teachers' Bureau, explains several plans of registering and locating teachers, and contains a complete \$500 story. The story is written by a Southern woman. The book will be sent for ten cents. Address Rev. O. M. Sutton, Manager, Southern Teachers' Bureau, Louisville, Ky.

William A. Eddy, the expert kite-flyer, in the May Century describes the process of photographing from kites. He is preparing to photograph the route of the Grant Parade and the tomb, sending up his kites from the New York side of the Hudson and from New Jersey.

Korea, that bone of contention between China and Japan, is a land of strange customs, some of which Prof. Edward S. Morse describes in the May number of Appleton's Popular Science Monthly. Prof. Morse gained his information by questioning Koreans in official station. "Social Needs in the Editor's Table" is an inquiry into What the Higher Education is doing for Society, particularly in the field of political action. Numerous minor matters find a place in the other departments. New York: D. Appleton and Company. Fifty cents a number, \$5 a year.

Over-Exertion of Brain or Body

Take Horation's Acid Phosphate.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

Senator M. S. Quay and his fishing party had a fight with a big panther in Florida the other day.—Ex.

ADDITIONAL NEWS FROM THE WORKMEN.

W. M. Rumpus, R. S., Houston, Tex.: I am pleased to inform you of our second Quarterly Conference which was held at St. James M. E. Church, May 1, with Rev. Wm. Bartley, P. E., in the chair. The Rev. L. Barton and officers were present with fair reports. Total collection \$8.35; 44 partook of the Lord's Supper. Rev. Wm. Bartley preached a soul-stirring sermon Sunday night.

E. F. Carter, Livingston, Texas: Sunday was my second quarter. We had a grand time. Rev. T. Ralston preached for me as Rev. E. M. Moore could not be here. We raised for the Presiding Elder \$7.10; and for the pastor \$2.00.

L. J. S. Bell, P. C., Shubuta, Miss.: Since I wrote my last letter my meeting ran another week and 14 more souls were saved and added to the Church; this makes 35 in this meeting, five before this gives it this the fourth month since I arrived here. God be praised. The people in this charge are alive spiritually and I think this is the greatest meeting for years. Look for a good number of subscribers to the Southwestern. Also we collected our benevolent collections.

Mertie M. Moore, Helena, Texas: Our second Quarterly Conference of the Floresville Circuit convened at Mettunnel, April 24-25, with Elder E. Henderson in the chair. A good number of officers were present, with well written reports. The Presiding Elder preached a noble sermon Sunday evening and administered the sacrament to a large crowd. Collection during the day, \$10.00. Raised for Missions, \$6.30. Work seems to be progressing nicely under the pastorate of Rev. J. W. Stone. I have been a reader of the dear old Southwestern for nearly ten years and have learned to love it. I always look forward to its coming with pleasure; because it contains so much interesting reading matter, written by some of the ablest writers and speakers of our country. I hope that the day will come when it may find its way into every Methodist home. Pray for our success.

(You are on the right road. God bless you!—Ed.) J. R. Scott, P. C., Rosedale, La.: My first Quarterly Conference was held April 28-29, at Hartzell Chapel M. E. Church, with our worthy and efficient Presiding Elder, Rev. A. Moore, in the chair. The session was very pleasant and every one seemed to be much benefited by the instructive and able manner in which the Conference was held. The Elder also spoke of the Southwestern Christian Advocate, and advised the people to subscribe for the paper, which many agreed to do just as soon as they could secure the means. Also on the 29th of the above date the Elder preached a sermon to the edification of all who heard him. Collections this quarter, \$65. The church is alive both spiritually and financially.

N. Burton, P. C., Asbury Chapel, North New Orleans District: Our second Quarterly Conference was held April 29, with Rev. S. Duncan in the chair. He preached us one very able sermon, which was full of thought and it seemed that all were benefited who heard it. Paid Presiding Elder \$6.25; pastor, \$10.15; raised \$15.60 for repairing our church, and \$1.50 for Missions; other expenses, \$2.05. We expect to come to the front by the help of God. Remember us in your prayers.

C. W. Butler, P. C., West Point, Miss.: My first Quarterly Conference was held April 23, Dr. H. R. Revels, Presiding Elder, in the chair. The members of the Conference were all present, with their reports, which showed that the work is in good condition, and every interest of the church had been looked after. Our people are doing all they can for our comfort. We have 90 members in the church. Raised this quarter for all purposes, \$149.40. Easter was observed; had a recitation; raised \$10 for Missions. We have 4 subscribers in the charge and we have the promise of several more in the near future. Pray for our success.

Philip Owens, Dallas, Ark.: Our Quarterly Conference was held on the first Sunday in May. All the brethren made their reports. The Presiding Elder, Rev. J. R. Toombs in the chair. He also preached at 11 a. m., Sunday a most stirring sermon. Fifty-two persons communed. Collections, \$7.80. Rev. Toombs preached again at night, which had the result of two conversions. We raised for Missions \$8.00.

S. M. Harris, P. C., Lizella, Miss.: My second Quarterly Conference was held May 7 and Rev. A. M. Trotter was at his post and the brethren met with reports on Sunday. Rev. A. M. Trotter preached a good sermon to a crowded house, after which 32 person partook of the Lord's Supper. Raised for Presiding Elder, \$7.25; pastor, \$23.25; total, \$30.50; and we are still keeping the Southwestern before the people.

T. S. Moore, P. C., Denison, Tex.: We are moving along nicely with our work. Rev. D. C. Lacy, our worthy and able Presiding Elder was with us on May 2 and 3. Sunday was a high day with us. The Presiding Elder preached two able sermons and lectured to the Sabbath-school on the subject. The kind of men and women wanted for the twentieth century. Eighty partook of the Lord's Supper. Collected for P. E., \$18.00; paid pastor, \$63.00; raised for missions, \$23.00; for church building, \$55.00; and incidentals, \$17; total \$176.00 during the quarter. We are doing our best along all lines; our recent revival resulted in twenty-two conversions and accessions to the church. The Epworth League and Sunday-schools are doing well. Mrs. Lucy Hamilton, president of the Epworth League, and Mr. Ed. Lott, Supt. of the Sunday-school, are doing what they can for their departments. Mrs. Virginia Lott, president of the Woman's Home Missionary, is doing a grand work. She has organized a new Sunday-school at Southeast Denison, with five scholars. We hope to have a second church soon. We are determined to do our best this year to have full reports. The P. E. made quite a talk on the importance of all leaders and heads of families subscribing and paying for the Southwestern Christian Advocate.

R. C. Rucker, Union Church, Miss.: Our second quarterly Conference was held on the 1st and 2nd inst. Elder McMorris was on time. Nearly all the officers were present with written reports, which showed progress on all lines. Raised for Benevolents during the year, \$20; paid Elder, \$17.10; total collection during the quarter, \$80.65. The P. E. preached two good sermons on Sunday, and administered the Sacrament to one hundred and ten persons; quite a number came to the altar for prayer, and one professed forgiveness of sin. The cause of the Southwestern was highly represented by the Elder, after which three subscribers were taken. Pray for our success.

Royal Williams, Centerville, La.: Our quarterly Conference was held on May 1st at this place. The Lord's Sup-

per was conducted by the Presiding Elder, assisted by our P. C., Rev. John D. Wilson, after which the P. E. spoke of the Southwestern and said if we are Methodists, we can not do without the Southwestern; and the pastors had no trouble in getting two subscribers.

S. Tilman, P. C., Lafayette, La.: Our Presiding Elder held his first Quarterly Conference. May the Lord bless him and give him success all along the lines, for he is the right man in the right place. He looks after all the interests of the church; when he comes he does not leave the preacher without looking after all the work. We are not forgetting our paper. I hope to have this paper in every home. Quarterly collection, \$6.40.

A. G. Davis, P. C., Musson, La.: The first quarterly Conference convened at Wiley chapel, M. E. Church. The church was filled with willing hearers to hear and see the new P. E., who acquitted himself acceptably to the delight of all, in presenting the Divine message to the weary and heavy-laden. After preaching, the quarterly Conference business was resumed with most of the officers present. Reports indicated an advance along all lines of church work. The circuit was found to be in better condition than was expected by the new P. E. Whilst we are compelled to bid adieu to the Rev. J. P. Marshall, ex-P. E., and beloved brother of the Baton Rouge District, we welcome Rev. A. Moore, our new P. E., and pledge him our undivided assistance in planning to make this the banner district of the Louisiana Conference.

Hood's Sarsaparilla is known to be an honest medicine, and it actually cures when all others fail. Take it now.

CURED OF CHOREA.

How a Well-known Young Lady of Du Page was Freed from St. Vitus Dance.

From the American, Newark, Ohio.

Miss Francis E. Barber, daughter of Mr. Franklin C. Barber, of Du Page, Ill., who is one of the best-known citizens of Du Page, for the past year has been in a pitiful condition from chorea, commonly called St. Vitus' Dance. Miss Barber is a music teacher, and over-work and a highly nervous temperament brought on the disease. The best physicians were called, but they could do nothing for the young lady, and she got so bad and the spasms became so fierce at times that it often required three or four persons to hold her. The contortions of her face at such times were fearful to behold, and filled those who saw her with horror. While Miss Barber was thus suffering with no seeming prospect of relief, the distracted father and mother heard of Dr. Williams' Pink Pills, and as a last resort, they determined to try them on their daughter.

After taking less than one box of the pills the spasms ceased, and the twitching of the face became less and less violent. Before four boxes had been used all signs of St. Vitus' dance had gone, her health was restored, and to-day she is one of the healthiest and rosiest girls in Du Page.

In six months from the time Miss Barber began to take the pills, she was able to resume her occupation as music teacher, and never has felt the slightest symptoms of the old malady. The young lady is the niece of R. E. Barber, Esquire, the well-known lawyer of Joliet.

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y., for 50 cents per box, or six boxes for \$2.50.

TO THE METHODIST PREACHERS.

Dear Brethren: Rev. Longmire, a preacher of the Mississippi Conference, died at Forest, Miss. He was a very hard-working man for God and his people. He had a very poor work out in the country and could not provide for his family as he wanted, but he would look at his poor wife, who had given the best part of her life in helping him to continue in the work, and weep. Bro. Longmire took his wife on one of his charges some years ago, where there was no church, and she helped him to saw the blocks and hauled up boards while he nailed them on, and built a church. From all reports she has been a heroine in the work of our blessed Saviour, but today she needs the help of all the brothers, if it is only a dime. Put it in an envelope and send it to her because she needs your aid. Her husband left her without five cents in the world. She is now stopping with Rev. White until God sends her aid, comfort and a mind to leave off grieving. Every person who reads this should send Mrs. G. W. Longmire at Forrest, Miss., something. We are doing all we can for her, but we know if the preachers and other members of the Methodist Church knew of her condition they would help her. Please help her soon.

M. Jamison Ross.

LOCK THE DOOR

Before the horse is stolen. Purify, enrich and vitalize your blood and build up your physical system before disease attacks you and serious sickness comes. Hood's Sarsaparilla will make you strong and vigorous and will expel from your blood all impurities and germs of disease. Take Hood's Sarsaparilla now.

HOOD'S PILLS are the favorite family cathartic. Easy to take, gentle, mild. 25 cents.

BEAUTIFUL SEA SHELLS.

Since coming south I have received numerous inquiries for sea shells, and I have made quite a collection, both from our own coast, the coral reefs and some lovely ones from the West India Islands. I will mail a dozen or more different kinds, on two alike, to any one who sends a stamp for postage. Mrs. F. A. Warner, Jacksonville, Fla.

"The Young People's Republic" is the best Children's Day Program. It is complete and requires no supplement. Published by the Book Concern especially for the occasion. Can be had in any quantity for \$1.00 per 100 postpaid, at this office. Give us your orders.

W. M. Lester, Maben, Miss.: My first Quarterly Conference was held May 1 and 2. Rev. B. H. S. Ferguson, P. E., was on time. The report of the pastor showed that the work is in advance of last year. At eleven o'clock the Elder preached a good sermon. At four in the evening he lectured to the League. At 7 p. m., he preached again, our hearts did burn while he preached. Collection, \$14. Total for the quarter, \$47.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

RAILROAD TIME TABLE.

Illinois Central.			
ARRIVE—		LEAVE—	
Local mail.....	9:00 pm	Local mail.....	6:55 am
Chicago limited.....	8:30 pm	Chicago limited.....	9:00 am
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati.			
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.			
No. 3.....	6:30 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis Express.....			
No. 5, Memphis Express.....	10:35 am	No. 6, Memphis Express.....	4:20 pm
No. 31, Vicksburg express.....	5:30 pm	No. 32, Vicksburg express.....	8:05 am
No. 33, Baton Rouge express.....	9:40 am	No. 34, Baton Rouge express.....	4:30 pm
Louisville and Nashville.			
No. 8, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	6:50 pm	No. 8, coast acc.....	3:30 pm
No. 5, fast mail.....	2:30 pm	No. 2, lim. ex.....	7:50 pm
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 am
Texas and Pacific.			
No. 55, Ft. Worth and Cal. ex.....	6:55 pm	No. 51, Hot Sp'gs express.....	7:20 pm
No. 51, Hot Sp'gs express.....	9:15 am		
Queen & Crescent Route.			
Cincinnati and New York.....	11:55 am	Cincinnati and New York.....	3:20 pm
No. 3, local.....	6:20 am	Local.....	7:30 am
Southern Pacific Company.			
Texas and Mexico.			
fast mail.....	4:45 pm	California ex.....	9:15 am
California ex.....	4:55 am	Texas & Mexico fast mail.....	8:35 pm

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No.	Departs.	No.	Arrives.
6 Fast Mail.....	7:10 a.m.	3 Fast Ex.....	7:25 a.m.
4 Fast Ex.....	9:45 a.m.	7 Coast acc'm.....	8:55 a.m.
8 Coast acc'm.....	3:30 p.m.	1 Lim. Ex.....	5:00 p.m.
2 Lim. Ex.....	7:50 p.m.	5 Fast Mail.....	10:25 p.m.
Sunday Ex.....	7:50 a.m.	Sunday Ex.....	9:30 p.m.

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A Texas hog raiser in 1895 purchased 140 shoats for \$140 in the fall. He gave them the run of the farm. Early in the winter he turned them into a field of early sown oats, and towards spring into a field of wheat. Later he turned them into a field of sorghum and finished them with a little corn. He sold them for \$1,100, a gain of \$960.

Healthy and diseased hogs should be separated as soon as disease is recognized. Their diseases are due to germs, and can not exist without the germs being present. They are taken into the body with food, water and air, and the closer hogs come in contact, the greater the danger of spreading. Healthy hogs should be taken from the sick, and not the sick from the well, as in the latter place, the excrement and secretions containing the contagious principles are left in the pen on the ground, straw and troughs. It is further safety, during an outbreak, to have the swine in small herds and in small pastures.

Hogs need a variety of feed—ground wheat, oats, corn and rye. Feed grain ground. Soak it from six to fifteen hours, but never allow it to sour. Keep the feed barrel clean and sweet, and feed two or three times a day. Young hogs should be fed but very little corn. Make bone and muscle first with oats, wheat, shorts and rye. No one can raise hogs at a profit without giving them good care and good quarters. To be successful, have good grass, good shelter and plenty of good, clean water, where they have free access to it at all times. Salt, charcoal and good ashes should be kept within reach at all times of the year.—S. Cul.

THE SHEEPFOLD.

The ram should be changed every two years. At every change a better one should be procured. It is half the flock.

On any good farm, and under good management, a flock of sheep will pay their winter feeding in the manure they will make. Give them lots of straw, and they will convert it into the richest kind of food for crops.

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No animal upon the farm requires so long a time to overcome the effects of over feeding as does the sheep, and when a steady gain is necessary in fattening, special care must be taken in regard to this point. There is the same risk in feeding growing lambs.

Probably the sheep was the first domesticated animal, because in the earliest written history of man, we learn of his being a keeper of sheep. With many of the remains of men found in ancient caves and mounds, the bones of sheep are also found. Doubtless their woolly skins were then used for clothing.

A sheep which starts to go down, does so rapidly. Dry feed is not good for sheep, as their digestion is not strong enough for it. They need green,

succulent food to keep the bowels and other organs in good working condition. Roots are excellent; so with ensilage, in moderation.—So, Cultivator.

AUSTIN DISTRICT.

The Austin District Conference will convene at Temple, Texas, July 21st, 1897, Wednesday morning, at 9:30 o'clock. Brethren, begin now to get ready, so you can be at the Conference on time. Remember, we must put our Church and its work plainly before the people of Temple. We will need to bring the Lord with us, and leave the other man behind. Remember, we promised to raise all of the benevolent money by this time. Let us try it, so we can send all monies to the office from this place, receipts will be given to each pastor that brings him money; also vouchers will be sent to them from the office for the same. Let us do our best for the Church. It is possible that we will have with us some of the presiding elders of West Texas Conference, also, Dr. I. B. Scott, the Editor of the Southwestern Christian Advocate, one of the Corresponding Secretaries of the Freedman's Aid and Southern Education Society, Prof. J. W. E. Bowen, of Gammon Institute, Atlanta, Ga. Rev. O. I. Jones, S. S. Agent of Texas, and one of the bishops of our Church. Let us arrange to meet them.

I will organize a district army for the Southwestern Christian Advocate, in this district. Come prepared to help me. Also we will have Southwestern Rally Day. Look out, Mr. Editor. Yours for success,

Moses Smith, P. E.

NOTICE, CENTRAL ALABAMA CONFERENCE.

Dear Brothers: Our good bishops have granted our request. We asked for a fall Conference, now we have it. The bishops ask that we be faithful and true as ministers, and that we take all the collection. We stated, when we asked for a chance, that some of the pastors had to supplement their support by farming, and owing to the lateness of the Conference, they could not well do that. Now we have the Conference about land renting time, and we that are a failure in preaching Christ, can get an appointment to plow corn. Let us be up and doing, for a hint to the wise is sufficient. Conference meets December 8th, 1897.

F. L. Teague,

Presiding Elder of Marion Dist.

NOTICE!

Houston, Tex., May 10th, 1897.—To the pastors, Sunday-school Superintendents and Epworth League presidents, of the Houston District:

Dear Brethren: The annual meeting of the district, in the interest of the League and Sunday-school work, will be held at Trinity church, city of Houston, State of Texas, on June 3rd, to 6th, inclusive. Pastors in charge are hereby earnestly requested to see that each school sends up one dollar, and that each chapter sends up 50 cents, to help defray the expenses. Brethren, do your best; let each person come prepared to say something. The program, as prepared by the committee, has been mailed to each charge. Notify your members. Yours truly,

William Bartley, P. E.

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UNITED FOR LIFE

.....Give Name and Place Distinctly.....

Hickory, Miss.: Mr. Robert Doss and Miss Parlee Turner were united in the holy bonds of matrimony, on May 3, at this place. May peace and prosperity follow them. P. R. Crump, P. C., officiated.

Mr. Claiborne Ross and Miss Claratine Davis were united in holy wedlock on Thursday evening, April 22nd, 1897, at 8 o'clock p. m., at Wesley Chapel M. E. Church. The Rev. Pierre Landry officiated, in the presence of a host of friends, who bade the happy couple much joy and success through their life's journey.

Brenham Circuit.: Mr. John Petty, and Miss Matilda Damon, were joined in the bonds of holy matrimony on May 2nd, 1897, Rev. R. J. Campbell, officiating.

Prof. James Childress and Miss Margaret Toney were married on December 30th. The young man is a member of the Missionary Baptist Church and the lady is a member of the M. E. Church. The church hates to give her up. G. W. Rienes, P. C., officiated.

(This report was mislaid in some way.—Ed.)

Napoleonville, La.: Mr. John Edwards and Miss Nancy Southall, in the midst of many relatives and a host of friends and spectators, were united in the bond of holy matrimony on April 28th. A pleasant voyage is wished them over their matrimonial sea.

Also at the residence of the bride's father, in the presence of many friends, Mr. Frank Jamison and Miss Lillie Bes-ermer were united in the bond of holy matrimony on May 6th. The Rev. Prof. B. M. Hubbard officiated. A pleasant voyage is wished the young couple.



Father Time has to halt when he meets a woman who knows how to take care of her health. Time can't make her seem old.

She may be the mother of a family; that makes no difference. She is bound to be young because her heart is young and there is rich, young blood circulating in her veins. She doesn't need cosmetics and face-powders and skin-preservers. Pure blood is the only true skin-preserver.

But when a woman's blood is full of bilious impurities, she can neither look young nor feel young. Her whole constitution is poisoned with bad blood. It permeates every part. It paralyzes the nerve-centres; weakens the stomach; irritates the heart; preys upon the lungs and bronchial tubes.

It reduces a woman to a state of weakness, nervousness, irritability, dejection and melancholy. Such a woman can't possibly be youthful, no matter what her age may be. She needs the youthfulness of highly vitalized blood. Dr. Pierce's Golden Medical Discovery will give it to her. It will help any woman to get back her youth and freshness again.

It gives the digestive and blood-making organs and the liver power to produce good, pure, healthy blood. It gives color to the cheeks, and sparkle to the eyes; drives away pimples and blotches; wipes away wrinkles; rounds out emaciated forms, and creates firm, natural, healthy flesh.

Mrs. Rebecca F. Gardner, of Grafton, York Co., Va., writes: "When I was married I weighed 125 pounds. I was taken sick and reduced in health and broke out with a disease which my doctor said was eczema. He treated my disease but failed to do me any good, and I fell away to 90 pounds. I began using Dr. Pierce's Golden Medical Discovery, and thank God and you, I began to improve. Now I weigh 140 pounds and have only taken two bottles. I cannot say too much about the medicine. My husband says I look younger than I did the first time he saw me 15 years ago."

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THEY LIVE IN OUR MEMORY.

..... Give Name and Place Distinctly.....

Forest, Miss.—Rev. G. W. Longmire, who was appointed to Coushatta by the last Annual Conference of 1897, died here on April 20. He died in the faith of our Lord Jesus Christ. He was 43 years old. Rev. P. R. Crump and the writer preached his funeral. Peace to his ashes. He leaves a wife and three brothers and two sisters to mourn his loss.

Also Bro. Trilby Graham departed this life April 21, 1897. He lived a true Methodist for 40 years. He died in full triumph of faith, aged, 63 years. He leaves a wife and daughter to mourn his loss.

M. White, P. C.

Meridian, Miss.—Sister California Dale, a faithful member of the M. E. Church, departed this life April 15. We trust our loss is heaven's gain. She leaves three children with a host of friends to mourn, after an illness of twelve months.

A. Butler.

Shellmound, Miss.—Sister Emeline McCray, April 9, 1897. Age 73 years. After doing a hard day's work she was found dead the next morning. She was a member of the M. E. Church for 40 years. She leaves three children to mourn their loss.

D. P. Shaw, Pastor.

Clarksville, Tex.—Sister Eliza Dyer, after a long illness, departed this life on the 24th ult. She was the widow of Rev. Jacob Dyer, who died at Lodi, Tex., seven years ago. She was a faithful worker of the Lord and a worker in the church. She leaves 3 children, a brother and many friends and relatives to mourn.

A. Taylor, P. C.

Scottsboro, Ala.—After several months' illness, Sister Mollie Rorex, one of our members, departed this life in full triumph of faith, April 17th. The funeral was largely attended.

A. G. Glenn, P. C.

Lawtey, Fla.—Bro. Sims Hogan, died in peace after he had joined the church. He said he was going home to live with Jesus, and said he saw a band of angels. He was 55 years of age and leaves a wife and 7 children to mourn.

A. DeRose, P. C.

Dennis Mills, La.—Miles Morgan, a local preacher of the M. E. Church and a faithful member of the same, lived and died a Christian. His wife asked him, "Are you ready to go?" "Yes, I am going in the triumph of faith in Jesus Christ." He leaves a splendid farm well furnished and a wife and six children. Sleep on, sleep on! Peace to his ashes.

C. M. Angram, P. C.

Darrow, La.—It is ours to mourn the loss of Bro. Thomas Mitchell, Sr., of New River, in his 65th year; just before the messenger summoned him, he found peace in the Lord, and on April 17 he ceased to live.

Bro. Tom Baccus, of Haven Chapel, full of years and usefulness, and for fifty years a child of Methodism, crossed the river and entered into the land bright and fair, on April 21. Peace be to his ashes.

J. M. Bryan.

Memphis, Tenn.—Died on April 24, infant of Sarah Coffman. On April 27, Mrs. Belle Sommers. She was a dear Christian; was always cheerful, happy and conscious to the last and rejoiced at the end.

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PRESIDENT W. P. THIRKIELD.

On the 28th of April, Frank Gregory dropped dead in the street. Poor man! He did not attend the church, but, like too many old men, he loved his eup and staid around the saloon, though a good neighbor, son and husband. I fear he is lost.

C. E. Alexander,
Pastor of Centenary.

Como, Miss.—Bro. Peter Matley was born 1808 and died April the 9th, 1897, age 89. He was a member of Spring Hill M. E. Church; just joined March the 1st, 1897. Before he died he said he was just waiting and depending upon the Lord. He leaves two daughters and a host of friends to mourn his loss.

P. S. Bowil, P. E.

NOTICE.

Huntsville, Texas: Please give notice through your paper, that Rev. G. M. Steward, who was appointed to Crockett Circuit, has been suspended from all ministerial duties, until the Annual Conference.

(Signed) A. C. Culbreath.

The crop of the School Catalogues is now ripening fast. The first to fall on our table is that of Rust University, Holly Springs, Miss. It shows large attendance in all departments. Sorry that it has the last year's officers of the Freedmen's Aid and Southern Educational Society instead of the present.

Bro. J. W. Thompson, P. C., at Ouchita, in the drouth section of Louisiana, recently held a Southwestern rally service and got 5 subscribers. See Luke xxiii:31.

NOTICE.

Lexington Conference Candidates: Please prepare to pass examination on first half of year's studies at least, at next session of your District. No written or printed questions will be sent you beforehand. Examinations all in writing. Hope to publish schedule of examinations soon. Suggestions from members of the Faculty will be gladly received by undersigned.

L. M. Hagood, President.

W. H. Riley, Registrar.

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ALEXANDRIA DISTRICT.

The Alexandria District Conference will convene Aug. 12th at Boonville. There will be conveyance at Bunkie to all out to Boonville. All of the Ex-Presiding Elders are invited to attend with the other Presiding Elders, Dr. M. C. B. Mason, Bishop McCabe, our Resident Bishop, Bishop Walden, Dr. L. G. Adkinson, Dr. A. E. P. Albert, and all city pastors and friends are cordially invited to attend. Take the T. & P. R. R. and get off at Bunkie.

F. Walker, P. E.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, MAY 27, 1897.—Vol. 32 No. 21

EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

What is the matter with Texas? Is she determined to lead in lynching?

Hon. S. R. Mallory has been elected United States Senator from Florida.

Be sure to read the explanation on the Sunday-school lesson as prepared by Rev. G. N. Jolly.

There are two ways in which the world will know you are a Christian; one is by your words and the other is by your walks; which do you use? You may get on without the first and yet be a Christian, but if it is not shown in your daily life, surely you cannot be.

President McKinley's Cuban Message to Congress recommended the appropriation of \$50,000 to relieve destitute American citizens and to provide transportation for such Americans as wish to leave the island.

The new President of Clark University, South Atlanta, Ga., is Rev. Charles M. Meldon, Brockton, Mass. The authorities of the church have spoken let every friend of the institution go to work.

Toronto, Canada, has never had street cars to run on Sunday, but has just decided by a vote of 16,433 to 15,954 to allow them to run. Roman Catholics and Episcopalians favored Sunday cars, while Methodists, Baptists and Presbyterians opposed them. The majority was only 479, and another vote cannot be taken for three years.

The Christian Educator, in its last issue, has as a frontispiece, an excellent cut of Prof. M. W. Dogan, A. M., President of Wiley University; also a brief sketch of himself and Mrs. D., which we clip. The Educator teems with facts and figures that are of very great interest to every friend of Education.

The class of eight Bishops elected and consecrated in 1872 was the largest ever so honored by the church at one time. They were: Thos. Bowman, W. L. Harris, R. S. Foster, I. W. Wiley, S. M. Merrill, E. G. Andrews, Gilbert Haven and J. T. Peck; four are gone and four remain. It has been twenty-five years this month since their election. This was a remarkable class, each one being specially adapted to some particular line of work. There would have to arise extraordinary circumstances to cause the election of so many at one time again.

Rev. Frank Harvey, of Thompson Chapel, this city, rejoices in what he has been enabled to accomplish since Conference. He has added 40 to the church and had twenty-five conversions; paid off old debts and celebrated Easter Sunday successfully.

The twenty-second General Conference of the Church of the United Brethren in Christ convened in Toledo, Iowa, May 13. They have a total membership of 240,000. The General Conference contains 207 delegates, 145 ministers and sixty-two laymen, of these sixty-two are women. They have five Bishops or Superintendents. Their membership has increased about thirty-six thousand during the last quadrennium.

THE HOME MISSION SOCIETIES' TROUBLES.

The Guadalupe College Recorder gives brief mention of the difficulties that have arisen in Georgia with the Baptist Home Mission Society. It seems that Negro Baptists are establishing their own schools there independent of the Society and Dr. McVicar, the Secretary in charge of the Society's interests, is trying to dissuade them from such a course.

The Recorder says: "He (Dr. McVicar) is not willing to recommend a single teacher of color;" and we suppose this is one of the principal sources of discord.

While we may not understand fully the difficulty as it exists between these brethren, we nevertheless desire to say in a general way, a few things touching this case as it appears to us. We must say the Doctor's plea to his colored brethren seems as appropriate as it is pathetic. There is no question about the principle he urges being a sound one, when he advocates the united support of the schools already established. That is the only wise thing to do, and it seems a pity to have their forces split up if it means the weakening to any extent, of the schools already established.

However, we dare say, the Doctor can learn a thing or two about such matters either by consulting the Methodist Episcopal Church or by going in to handle human nature, as it is, and not simply as he wants it to be.

The Methodist Church came into this Southern field because she believed it possible to make men of those who had just emerged from slavery, and has conducted its whole work along that line, and with that end in view. When she discovered that education waked up aspirations, ambition and manhood, she was neither surprised nor disgusted, but simply said, that is what we are here for. She has gone on the principle of feeding the intellect to give strength, and teaching to walk alone in order to bring to a race the proper development to make men. Hence, we take pride in the work accomplished and assert without fear of successful contradiction, that when measured by actual results for the whole race, it is superior by far to that done by any other agency at work in the South. She has proceeded on common sense lines.

When it was thought best, a Negro teacher here and there was put into the work, not because they were equal to the best the church could command, but because in her work she has always stood for a principle and thus she exemplified it; not only so but thus she put before the young people of her schools an object lesson more potent than volumes of wordy profession. At first, like the Home Mission Society, she was wholly supporting and doing the work, now she and we are supporting and doing the work together. To our mind, this is the only proper course to pursue in order to make and deal with men. We have never asked to have these schools turned over to our management, though in some cases it has been done; it simply shows the church desires both to help and develop us.

We desire to say in conclusion, we trust the Home Mission Society and the brethren, may, for the good of the race, come to such an understanding as will not impair the highest usefulness of the schools in question, and yet since they have taught them to think and aspire, they must not blame them for doing so.

FOR NEWS AMONG NEGROES, READ THEIR PAPERS.

"Miss Emma Wakefield enjoys the rare distinction of being the first and only colored woman in the United States, if not in the world, to be a regular graduated and officially recognized doctor of medicine. She is a graduate of the Medical Department of the New Orleans Afro-American University and passed her examinations with high honor, receiving her diploma from the Louisiana State Board of Medical Examiners on May 3.

We take the foregoing from the Michigan Christian Advocate, but noticed that the Northwestern Christian Advocate and even Harper's Bazar fell into a similar error. Their information must have come directly or indirectly from some one of their white exchanges, for we noticed that one or two in this city made the same mistake.

Dr. Wakefield is not the first colored woman to graduate in Medicine even in connection with our church schools. Dr. Sarah Patton graduated from our Meharry Medical College some years ago and went as a missionary to Africa. Because of fever she could not remain and is now practicing her profession in Memphis, Tenn.

Dr. Wakefield finished in the Medical Department of our New Orleans University Feb. 26th last, as reported in our issue of March 4, and received her diploma. Her examination before the State Board last April, when she excelled sixty-six young white men and three colored, was simply for authority to practice in this State. We reported this examination in our issue of April 30.

Our Editorial brethren who have thus tripped, will please allow us to suggest that when they desire to know what is going on among the better class of Negroes down South, they consult their Afro-American exchanges, they keep up with the doings of this class; but when they desire to know what is going on among the criminal classes, in the Recorders' Courts, etc., (We admit there are exceptions,) consult their white exchanges, they keep up with the doings of that class especially, even though their reports are often highly colored. While as journalists, we try to chronicle the "news," even though it is against us, we are really anxious to have you tell your readers correctly just what the better class of Negroes are doing and for this class of matter beg that you read your Afro-American exchanges faithfully.

Nellie Moore, an inmate of the Convent of the Good Shepherd, in Indianapolis, Ind., in attempting to escape from that institution, fell and received injuries from which she has since died. She and some other girls had planned to make their escape, which attempt resulted in her death.

We believe in religious liberty, but not that kind that denies liberty to its devotees. This may be the liberty of Catholicism but it not American liberty.

The Chicago Social Union gave Bishop Merrill a special banquet and reception last Monday night. Bishop Ninde spoke on "The Episcopacy," Dr. J. F. Berry, "The Methodist Press," Rev. W. H. Holmes, "The Ministry," Dr. C. J. Little, "Methodist Education," Mr. E. P. Crandon, "The Laymen." He is more deserving of honor than Bishop Ninde. He has been twenty-five years a Bishop.

OUR CONTRIBUTORS.

HOW TO CONDUCT REVIVALS.

By A. G. Townsend, A. B., A. M., Presiding Elder Florence District, South Carolina Conference.

The subject of this article calls for careful thinking and judicious expressions. It relates to a work of vital importance in the healthful growth and continued prosperity of the Christian Church.

Revivals are seasons of keen conviction, contrition, repentance, reclamation, reformation, consecration, and sanctification. They are seasons wherein angels specially rejoice; Christ is more than ordinarily exalted; the quickening and renewing power of the Holy Spirit is more generally exercised, and God is more largely glorified. They are seasons when the thoughts and affections of the people are more sublimated and concentrated on things heavenly and divine.

A belief in their efficacy is an indispensably prerequisite condition of success in the management of revivals.

A scrutiny of ecclesiastical history will convince most persons that God has made use of revivals for the advancement of his cause in the darkest periods of the church's history.

It will be observed that the leading characters in the most beneficial revivals of the church have been divinely influenced men of inflexible will power, invincible moral courage, noble daring and boundless enthusiasm, "men full of faith and the Holy Ghost."

May the Lord largely increase the number of such men in this age of prevalent and unblushing wickedness.

In addition to the above mentioned characteristics, the conductor of revivals should, like Apollos, be "an eloquent man and mighty in the Scriptures;" he should be one who can mightily convince the Jews and Gentiles, and that publicly, showing by the Scriptures that Jesus is the Christ. He should have the baptism by the Mightier than John the Baptist, who baptizeth with the Holy Ghost and with fire, and whose baptism is accompanied with a peculiarly transforming and vitalizing power.

The conductor of revivals is a winner of souls, and should therefore conduct them in the manner best calculated to bring about that end. "He that winneth souls," says Solomon, "is wise." To this Daniel adds, "They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Hear also the word of James: "My brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

The conductor of revivals should be a person of knowing and untiring zeal, tact, adaptability, and possessed of a soul eager for the evangelization and salvation of men.

The people, as well as the conductor, must have a burning zeal for the salvation of souls, and must follow the direction found in 2 Chron. 7:14: "If my people which are called by my name shall humble themselves and pray and seek my face, and turn from their wicked way, then will I hear from heaven, and will forgive their sin and heal their land."

There must be faithful gospel preaching, a plain, earnest, and fearless presentation of the truths of God's word.

The conductor must be imbued with the spirit that led Paul to exclaim, "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified;" also, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

His soul must be thrilled with the sentiment that inspired the poet to sing:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime," etc.

The conductor must give close attention to the hymns sung as well as the sermons preached, and prayers made. The hymnals should be inspiring in sentiment and music; the sermon brief, earnest, and pointed; the prayers, simple, and sincere.

The conductor's power will be greater in proportion to his ability to sing well in addition to his eloquent preaching. Senseless doggerels should be discreetly discarded. The following will present a sample of the kind referred to:

"Going to take a ride on the chariot wheel,
Yea, my Lord, on the chariot wheel," etc.

"Johnny, say you must believe,
Yea, John, you must believe before you feel," etc.

"Somebody stole my cuckoo eggs," etc.

"Ah, old John walked the Red Sea over,
Old John, old John walked de Red Sea over,
And the angel hist de diamond windar."

"Sinner you in my way, Daniel."

"Old Satan tossed his ball at me,
And he tossed it for to hit me.
The ball missed my soul and glanced,
And I hear it ringing in hell."

"Tuckle dove a done droop her wing,
And gone on Zion's hill to sing."

I would not advise abruptness in the treatment of this subject; but do advise that you show the people how unprofitable such singing is, and teach them the use of the excellent hymns contained in our Church and Epworth Hymnals, the Gospel Songs, and other books of their order.

There are some doggerels full of pathos and sense, against the singing of which I would not lift up my voice.

Animated singing contributes a very important element of success in the management of revivals.

It will contribute largely to the success of revivals should pastors hold inquiry meetings at stated times and places other than the regular services when and where seekers may resort and have their doubts removed, their minds instructed, and their souls blessed.

One cannot attach too great importance to the holding of these inquiry meetings. Great good has resulted from such meetings in the past. Many precious souls have been saved and strengthened by means of them.

Someone might ask when to begin a revival. To him, I reply by saying, Begin whenever your church seems somewhat cold and inactive. Luke-warmness is nauseating to God as one would infer from his language to the church at Laodicea: "I know thy works, that thou art neither hot nor cold; would that thou wert hot or cold; because thou art lukewarm and not hot or cold. I will spew thee out of my mouth." God, the author of life, does not like a cold and lifeless church; but does like one full of life and ardor.

You may next ask how to begin. If so, I suggest that you begin by reconsecrating yourself to God by fasting or abstinence, prayer, and a closer study of the Word of God in obedience to the injunction of our blessed Saviour, who said: "Search the Scriptures, for in them ye think that ye have eternal life and they are they which testify of me." Concerning this subject Paul also says: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

In addition to personal consecration, solicit the co-operation of your members. Hold prayer and praise meetings, and encourage every professor to take part in them. Get the children together for religious talks and singing. Join in this work heartily and you will unconsciously find yourself in the midst of a sweeping revival. You must work as though success depended entirely on your efforts and trust as though it depended wholly upon the Lord. The most eminent and successful revivalists have largely devoted themselves to prayer and trust in God.

I heartily commend the adoption of the available methods herein offered.

RESCUE THE PERISHING.

By James A. Saunders.

How few really comprehend the meaning contained in these words. A great many sing "Rescue the Perishing," but little do they realize what it means, nor do they put it into practice, and show to the perishing, by their godly life and manner, that they really desire to see them rescued. Others seem to be satisfied if they can see their friends and just a few who are near to them by the tie of nature, rescued. Their love for souls don't reach very far, they forget that others loved ones are just as precious in God's sight as theirs. Oh, the selfishness of the religion of today. So few that really yearn after lost souls and can sing, "The love of Christ doth, me constrain to seek the wandering souls of men."

If we get the melting love of Jesus Christ within us, our hearts will reach out in love and pity for all, and we will feel as one did who had just found pardon. She prayed, O Lord save everybody, and this blessed invitation is extended to all, rich or poor, high or low, black or white—all may come to the living waters and drink till their souls are filled. It is a sad sight, however, to see professed followers of Christ so heartless toward those who are fallen in sin as if there thinking there is no hope for him. Yet some fallen one becomes more reckless than before, thinking there is no hope for them. Yet some think these ought to be reached and appear glad to see some one else laboring to that end, but they do not think God wants them to help to do it. They fear for their reputation or standing in society.

Oh, God wants to help everybody get where they will feel they have something more noble to live for than the applause of men, to where they will endeavor to live worthy of the praise of Jesus: "Well done, thou good and faithful servant." That will be worth everything.

Praise the Lord!

"From the rising of the sun unto the going down of the same the Lord's is to be praised." Psa. 113:3.

"SOCIAL REFORMS."

By Miss Angie L. Gilbert.

Society in its broadest sense is the intermingling of the entire human race. In a more restricted sense it is divided into tribes, communities, States and nationalities, out of which have developed the various forms of government.

It exists of the very constitution of things, God has ordained that man should be the Lord of Creation; hence he has endowed him as a social being of the highest order.

Thus fitted for society, man very naturally adopts various manners and customs according to the age in which he lives and the circumstances by which he is surrounded.

These customs must harmonize with the highest good of the race of mankind, or defeat the very ends for which humanity is destined.

Every age has its many fashions and foibles together with the many ills to be rectified.

"Although we boast of our Christian civilization, and talk with pride of our foreign missionaries and conversion of the heathen; although we imagine that the glorious millenium is just beginning to dawn, yet a malignant ulcer is eating out the vitals of our society, and what we want now, not to-morrow, next week, or next year; but to-day is "Social Reforms."

The vile monster unchastity peeps out of every stratum of society and is present among the finest outputs of our Universities and Colleges.

So let us pull back the veil which hides so much impurity and immorality in our social circles and show to the world and those about us the many ills to be rectified in order to accomplish a needed reform.

Society is most polluted in the city as the materials of its growth are multiplied with the growth of the city. Here is heaped up the social dynamite; here roughs, gamblers, thieves, robbers, lawless and desperate men of all sorts congregate and in all ranks of society the element which threatens its destruction is present.

This is especially true of New York, Brooklyn and Chicago, the future London of America, much of the unchastity in such places is brought about by there being every luxury on the face of the globe that dazzles the eyes or tempts the appetite, here Dives and Lazars are brought face to face and in sharp contrast.

Among the first great evils in society is that of dress. "It has been well said that dress is one of the prominent indications of character."

In the early history of this government there was a marked distinction between the grades of society in this respect.

But through the influence of such men as Dr. Franklin and President Jefferson, republican equality was at last indicated by a uniformity of dress. Mr. Gow says that "There are two primary ideas connected with dress: (1.) The preservation of health. (2.) The preservation of immodest exposure; the former adapted to our physical comfort, the latter to our moral influence."

And these principles apply especially to the young ladies who are living in the Christian era of the 19th century, we are living at a time when natural beauty is more admired than false beauty. When we reach this conclusion then that will be the first step in social reform. Many dress above their means; many of our people care for nothing but fine and costly apparel, as a result of this, to say the least, unwise action, the seeds of vice, dishonesty and other impurities are sown.

The craze for fine dress to-day is one of the causes of so much social impurity and it is doing much to pull woman from the exalted station nature intended she should occupy.

It is now that we are in special need of the new woman, the woman of intelligence coupled with high moral ideas, the woman who is not afraid to attack wrong in high places and who is willing to lead in reforms though she meet the ridicule and frowns of the times.

Such women are to free us from the slavery of fashion which has so long held us within its grasp. We obey the sayings of the leaders of fashion as submissively as does a most obedient child his parents. If the leaders in Paris adopt a certain line of dress for this season, it matters not how immodest or how it may interfere with health or morals, it is immediately adopted in every social scale the world over. This new woman will place a greater premium upon her needs and requirements and to this end she will make all her habits bend. The fashions which so seriously interfere with her as a mother will cease to be and strong healthy children will supplant the tender weaklings that are found in so many homes. Cowper has well said that "Dress drains our cellars dry and keeps our larder clean."

The habit must be rectified, by those who are being properly trained in home and school and they must be living examples.

The second great ill in society is the matter of conversation, a disregard of this matter has brought disgrace, grief and death into many homes. It seems as though impure language by old and young is an evil which is of the very greatest moment. Too many of our boys and girls indulge in foul jokes. Such habits are especially true on the streets of our cities where boys and girls from 10 to 18 congregate. Many young men who were brought up in pure homes have drifted in this way by associating with such company. It is injurious to listen to impure conversation even though one does not take a part. It crushes pure thoughts and leaves an impression on the whole being that is destructive. Our future depends greatly upon our association, therefore, we must cultivate within our minds pure thoughts.

Another important feature in conversation is the matter of confidants. One must be careful in his selection of these. As a rule the truest and the best confidant is mother, father or teacher, for the reason that they, above all others, are able and better qualified to impart true sympathy and wise counsel; but the best way is not to have so many secrets.

Alexander Pope's statement for a true conversational guide, was: "There is but one way in conversing safely with all men: that is not by concealing what we do or say, but saying, or doing nothing that deserves to be concealed." And

when we shall have arrived at that point we shall have obtained the required reform in the matter of conversation.

The third great ill in society is in the matter of amusements. The Lord in his wise providence has created everything for the pleasure of man, provided that he does not injure others in amusing himself.

In the selection of any amusement it is wise to inquire whether or not it may lead to the acquisition of injurious habits; it is not safe to follow the road that may lead one to ruin, but seek things which are in a high atmosphere. It is such a common thing for people to sacrifice self-respect for a few hours of temporary gratification. Take the great ball rooms that tempt so many young people. Numbers of young men and women who were brought up in pure homes have sacrificed good name and good surroundings for the sake of a few hours pleasure along this line of amusements which is destructive to the human family.

Again, take the great inaugural balls given at the inauguration of the President of the United States, and in most of the States, they are given to the governors, some of them costing thousands of dollars for the pleasure of a few people, while thousands of the poor people in different parts of the country are starving.

It is injurious to the public morals of the nation, for wine and card parties to hold high carnival. The parlor games and the social cup, have done much to bring sorrow to our homes.

The first step downward begins here, and here in the parlor is where so much reform is needed.

The fourth, and last, general social evil is that of reading. Bad books play not a small part in the corruption of youth; they are worse than a bad companion, because after reading them the thoughts stick to you all through life.

Few people can estimate the danger that is being done among the young people everywhere through the medium of vile books. It is the wretched volume of obscenity, by which so many thousands have been seized and have been destroyed. They corrupt the morals of the young who seem to have an intense relish for works which here and there give hints of dark intrigues, which have been printed to render their productions palatable to the depraved taste of a larger proportion of the novel reading public of the present day.

Nothing else than a vacuum can begin to approach in emptiness and diluted nothingness the average novel. Bear this in mind, that a novelist seldom writes with a view in mind of making men and women better.

Bacon very wisely said: "Reading maketh a wise man." And in offering to you a plan for reform in this connection, we say, read the Bible, which is the book of all good books. Read biographies of great men and thereby become wise, and read philosophy and become inventive.

And when our young people have grasped these things, we shall have accomplished the required reform which is so much needed. That soil where weeds grow rankest is ever a fertile soil capable of yielding great harvest of grain.

If cities, if towns, if hamlets are infected with these ills, then how great must be the opportunities afforded each one for the triumphs of reform.

Our opportunities are greater to-day than in any other age for the redemption of mankind.

Reform, reform, social, moral and political, is the cry from pole to pole from center to circumference.

Mansfield, La.

A certain minister, who is not always so careful as he ought to be in making his teaching and his practice correspond, was lately telling some friends a story of adventure. It was a pretty "tall" story, and the minister's ten-year-old little girl was observed to be listening to it very intently. When he finished, she fastened her wide-open eyes upon her father's face and said, very gravely, "Is that true, or are you preaching now, papa?"—Household Words.

COURSES OF STUDY—EXAMINATIONS.

Action of the Bishops.

(The following items, with one exception, have been already published. Many Examiners and Undergraduates have overlooked or forgotten them. Let everyone concerned cut these statements and insert them at once in his copy of the Discipline for 1896.)

Courses of Study—Addenda and Changes.

I. The following items pertaining to the Course of Study were inadvertently omitted from the copy furnished to the editor. They are from the Discipline of 1892.

1. Insert footnote to page 369, as follows:

"On all books 'To be Read' for the entire course the Candidate is required to present a syllabus in writing."

2. On page 371, immediately after the title, "Paragraph 59. For local Preachers," insert the following:

"(Or, for traveling preachers at the option of the Annual Conference, as indicated in the subjoined note)"

"Note.—Any Conference, with the concurrence of the Bishop presiding, may adopt this Course for its Traveling Preachers instead of the foregoing four years' Course; provided, however, that any Class for which this Course is adopted shall continue in the same until the completion of the four years' Course."

For License to Preach.

"Candidates for License to Preach are to be examined in the common branches of an English education, and on their general knowledge of the Bible, and of the Doctrines and Usages of the Methodist Episcopal Church."

II. The following changes in the Course for Traveling Preachers have been made:

"1. For 'English and American Literature,—Wheeler,' substitute 'English and American Literature.—Beers.'"

"2. Examination in 'Theory and Practice of Extemporaneous Preaching.—Buckley,' and in 'Protestant Foreign Missions.—Baldwin,' will not be required until after May 1, 1898."

Conference Examinations.

The Bishops, having received numerous inquiries concerning the interpretation and working of the new plan for examination on the Course of Study for Preachers (see Discipline of 1896, Appendix, paragraphs 56 and 57, agreed at their recent conference in Pittsburg, Pa., on the following statements and recommendations:

1. The Annual Conference, and not the Board of Examiners, must determine all questions concerning the admissibility of certificates from our literary and theological institutions by its own Board of Examiners. These questions may relate to the grade of the institution concerned, the date of the certificate and of the study and examination to which it refers, the authority and competency of those whose names are appended to issue such certificates, etc.

2. The Bishops recommend that the Annual Conferences decide with great care and caution as to the grade of the institutions from which they will receive certificates, giving decided preference to our regular theological seminaries and to the universities and colleges approved by the University Senate (see Discipline, par. 336).

3. The Annual Conferences are reminded that no certificates can be received from any institution except those of our own Church, and that all examinations must be "graded upon a scale of 100, and none below 70 shall pass."

4. It is recommended that the Annual Conferences require clear evidence that the subjects on which examinations are certified from our literary and theological institutions have been studied in books or in courses of lectures which are full equivalents of the corresponding books in the Course of Study presented in the Discipline.

5. The Annual Conferences being required "to continue to examine all candidates in the doctrines and Discipline of the Church," it is therefore recommended that Boards of Examiners be instructed (1) To scrutinize with special care the certificates of our literary and theological institutions so far as they relate to "doctrines and Discipline;" (2) To diligently examine all can-

didates as to the thoroughness of their knowledge of the "doctrines and Discipline of the Church," and as to their soundness of belief and their loyalty to our polity.

In behalf of the Board of Bishops,
Edward G. Andrews, Secretary.
New York, May 6, 1897.

OUR BENEVOLENT CAUSES.

MISSIONS.

(Conducted by Rev. E. B. Burroughs, South Carolina Conference.)

IT IS ALL TO ME.

Is it nothing to me, do you ask me,
That millions of beings to-day
In the wilds of sin and darkness
Are rapidly passing away?
No matter if souls may languish,
And millions of souls may die?
Nothing to me if a brother
In the bondage of sin may lie?

Nothing to me if they suffer
For the needed Bread of Life;
If they perish while I have plenty,
While blessings of heaven are rife?
Nothing to me if they ask me
To send them the message of peace,
That they may find joy in the Savior
Who secured my soul's release?

Nothing to me? Like an arrow
These words have pierced my soul,
Till I feel regret and conviction
Like ocean-waves over me roll.
Ah, yes! In response to that query
I must say it is all to me,
For my own fond hopes of salvation
Depend on my loyalty.

I am ready to give of the blessings
That Jesus has shared with me;
Though gold and silver are lacking,
Yet my heart and its service are free.
I give my life and my talents,
Myself, my service, my all,
That I may lead lost ones to Jesus—
Thus honor the gospel call.

Like an army we march to the rescue,
Young and old, who know of his love
Giving prayers or service or riches
To point them to Jesus above.
For no one who honors the Master
And lives in his love so free,
Who trusts to share in his glory,
Can say, "It is nothing to me."

—Claude M. Ferrin.

Bishop Joyce and wife reached Chungking, on February 1st. While there, he spoke five times. It was a time of refreshing from the presence of the Lord.

The famine in India beggars description. Mrs. T. J. Scott writes from Bareilly, India, that the Girls' Orphanage, at that place, recently took in over a hundred poor, neglected and starving little girls. Many are not expected to live, as they are too weak and emaciated to rally.

Bishop Hartzell is, as usual, abundant in labors. He recently held the Liberian Conference, and has now gone to the Congo and Angalo to visit the missions and organize the Congo Mission Conference. Let us pray that great success may be his.

A missionary in Fuhkien, China, of the English Church Missionary Society, writes that the Chinese authorities are showing more opposition to Christianity than formerly, and the native Christians are in great alarm and distress. He says: "The magistrates refuse to hear ordinary complaints from the native Christians, or should they receive a case in which a native Christian is concerned, they always give sentence against the Christian. There are wicked men who take advantage of this, and openly plunder the converts of their property, and when appealed to the mag-

istrate declares he does not believe the charges brought against the offenders by the Christians."

Bishop Thoburn believes the Methodist Episcopal Church could raise much more missionary money if each presiding elder's district and each pastoral charge were organized so that the givers are all enrolled as members. He thinks it useless to lay upon presiding elders and pastors the whole burden of collecting our annual contributions, and says: "Canadian Methodists have nearly 50,000 enrolled members of the Missionary Society, every one a regular giver, and all are organized for the practical support of the cause. If the members of our Church were to give in the same proportion as their Canadian brethren do, our missionary income would be increased more than a million a year, and this increase would not involve the slightest pressure upon any individual, church, or Annual Conference." We should be glad to see this organization undertaken in some one Conference by an efficient man, believing that the results would prompt other Conferences to imitate the example.—Gospel in All Lands.

HINDU.

The word Hindu has an interesting history. In the fifth century before Christ the Persian king Xerxes ruled as far as the river Sindhu (Indus). The Persians called the people of India after the name of the river Sindhu, but in their pronunciation of the word, changed the S into an H, and called the river the Hindu. This name was used by the Mohammedan conquerors also, and they called India Hindustan, and the language Hindi, or Hindustani.

On the other hand, the Greeks who came as far as the Sindhu River, under Alexander the Great, in 327 B. C., had become familiar with its name as Hindu, from the Persians, but again pronounced it by dropping the H, like a London cockney, and the Hindu thus became the Indus River, and the country Indica. Western nations getting the pronunciation from the Greeks, have called it India. So that Hindustan and India are the same words under different pronunciations, both derived from the name of the river Sindhu, a part of the country along its banks still retaining the name of Sindhu.

It would be interesting to know when the people of India appropriated to themselves the name of Hindu from their conquerors, and when that word with that pronunciation first appeared in Hindu literature. The pronunciation only of the word Hindu is thus of foreign origin, the word itself, as we have seen, belongs to India, from one of its noble rivers. It is interesting also in this connection to notice that the Hebrew pronunciation of the word in the time of Ahasuerus (Xerxes), mentioned in Esth. 1:1, is Hoddu, which is only a different pronunciation of the Sindhu. It is interesting also to trace back still further the derivation of the word Sindhu, which was also the old Sanskrit name for the ocean, and also for aruna, the god of the ocean. According to the dictionaries, it is from the root Syand, to

IDOLS OF INDIA.

There are 30,000,000 Hindu gods, and each one has its own special form and its own peculiar power. The chief gods are Brahma, the Creator; Vishnu, the Preserver; Siva, the Destroyer. Vishnu, and Siva are found in the temples of India. Rich people have idols in their houses for daily worship, and they pay a priest to come every morning to wake up the idols, wash and dress them, and offer them food.

If you want Christ to be a perpetual guest, give him free welcome to all your heart. It will never do to keep one chamber locked from his entrance and holding secrets not submitted to him. Give him the range of all rooms and welcome everywhere. So will he ever abide with you and bless you with his grace your whole life.—Ex.

Experience joined with common sense, to mortals is a providence.—Green.

THE BOARD OF MANAGERS OF THE FREEDMEN'S AID AND SOUTHERN EDUCATION SOCIETY

The Board of Managers of the Freedmen's Aid and Southern Education Society held its regular quarterly meeting in the Methodist Book Concern, in Cincinnati, Ohio, Wednesday, May 12th. There was a very large attendance of the members at both sessions during the day.

The report of the treasurer shows receipts for the present fiscal year as follows: From Conferences, \$82,068.98; bequests, \$7,660.14; interest, \$4,042.26; miscellaneous sources, \$886.40; making a total of \$94,639.78. There has been received on the Thank-offering Fund for the debt, \$9,500.66; from the New Century Fund, Dr. Mason's special effort among the colored people, \$634.33.

The report of the corresponding and recording secretaries revealed the fact that they were very busy men, and have done a great amount of work during the past quarter.

The Grandview Hotel property, located at North Athens, Tenn., which has been unoccupied by our school for some time, is now being finished by a Mr. James Parker, of Chicago, and is to be named hereafter "Parker College," in connection with the U. S. Grant University. The completion of this building will cost anywhere from \$10,000 to \$20,000, and the whole expense is to be borne by Mr. Parker, whose son-in-law, Mr. F. E. Fuller, graduates from our U. S. Grant University during the present month. The citizens of Athens have secured for the Parker College a campus embracing twenty-one acres of ground, in view of the completion of this building. This will make a very desirable property, and will facilitate the work of our U. S. Grant University, at Athens. The Society puts an additional insurance of \$15,000 on this property.

The Board authorized the payment of such indebtedness as now exists in connection with the building of Rust University; and ordered, also, the placing of a good roof on the chapel of Cookman Institute, at Jacksonville, Fla.

The question of the erection of a Medical building on the campus of the U. S. Grant University, at Chattanooga, was referred to a committee consisting of the members of this Board who are members of the Board of Trustees of U. S. Grant University, at Chattanooga, who were to secure all the facts in the case, and report.

The Rev. Charles M. Melden, of Brockton, was elected president of Clark University.

The school-building at Waynesboro, Ga., recently destroyed by fire, was well insured, and the question of re-building came before the Board for action, and the following resolution was adopted:

"Resolved, That the corresponding secretaries be directed to report to the Finance Committee the conditions under which the school property at Waynesboro, Ga., was acquired, and report the same to this Board."

The treasurer was ordered to retain the insurance money until further action by the Board.

The question of additional appropriations to be made immediately available for Morristown Academy and Bennett College was referred to the Finance Committee, with power.

There came before the Board a request touching the re-building of the Ellijay Academy, in Ellijay, Ga., which was recently destroyed by fire. On motion, the report was referred to the Joint Committee on Finance and Schools and School Property, as was also the request for authority to erect a building for the Meridian Academy, at Meridian, Miss., and the request of the Woodland Academy to build a dormitory at Clarkson, Miss.

A very valuable school property, about to be sold, at Paris, Ky., the purchase of which would have been very timely for the establishment of a school for our colored people in the bounds of the Lexington Conference, was presented to the Board for action. The Board expressed sympathy with the enterprise, but felt its inability, owing to the condition of its finances, to take any favorable action in the matter. If some gener-

ous layman could be found who would give \$5,000 toward this enterprise, it would be a stroke in the right direction, and would greatly benefit the work of our Church in the State of Kentucky.

The following division of schools for the purposes of supervision and administration was made by the secretaries, and approval by the Board:

Dr. Hamilton's Schools.—Central Tennessee College, Nashville, Tenn.; Clark University, South Atlanta, Ga.; Rust University, Holly Springs, Miss.; Claflin University, Orangeburg, S. C.; Philander Smith College, Little Rock, Ark.; Cookman Institute, Jacksonville, Fla.; Samuel Huston College, Austin, Tex.; Morristown Academy, Morristown, Tenn.; Powell's Valley Academy, Well Spring, Tenn.; Ellijay Academy, Ellijay, Ga.; Graham Academy, Marshallberg, N. C.; Demorest Academy, Demorest, Ga.; Leicester Academy, Leicester, N. C.; Baldwin Academy, Baldwin, La.; Summertown Academy, Summertown, Tenn.

Dr. Mason's Schools.—New Orleans University, New Orleans, La.; Bennett College, Greensboro, N. C.; Wiley University, Marshall, Tex.; George R. Smith College, Sedalia, Mo.; Central Alabama Academy, Huntsville, Ala.; La Grange Academy, La Grange, Ga.; Gilbert Academy, Winsted, La.; Meridian Academy, Meridian, Miss.; Du Pont Academy, Du Pont, Ga.; Mt. Zion Academy, Mt. Zion, Ga.; Parrottsville Academy, Parrottsville, Tenn.; Mallalieu Academy, Kinsey, Ala.; Fairview Academy, Trapp Hill, N. C.; Greenville Academy, Greenville, Tenn.; Kingsley Academy, Bloomingdale, Tenn.; Bloomington College, Bloomington, Tenn.; McLemoresville Academy, McLemoresville, Tenn.; Murphy College, Sevierville, Tenn.

The adjustment of the indebtedness of the Gammon School of Theology to the Freedmen's Aid Society was referred to the secretaries and treasurer, who are authorized to secure from the legal representatives of the school certificates of indebtedness covering the same.

The Joint Committee were constituted a Committee on Budget, to report a schedule for the current expense bill, so that the same shall come within the appropriation made for that purpose, and to present their report to the next meeting of the Board. The Board adjourned to meet the first Wednesday in July.

The meeting was harmonious throughout; the only discouraging feature presenting itself was the fact that so many of the pastors in Methodism failed to take collections last year for our cause. If the churches could know the facts touching the work of this Society, there would be no lack of interest or money to carry forward its splendid enterprises.—Western.

We have often thought it useless for anyone to say "I am educated," "I am dignified." Whatever a man is, generally speaking, leave him alone for a while and his outward behavior will evidence it. In whatever else a man or woman may be lacking, there is no reason why they should be wanting in good breeding. It is heart-rending to observe vulgarity and low breeding in any public leader. The exterior of an individual is not lovely or attractive if dignity is absent. Due respect to superiors; the respect of the rights of the inferiors by the superiors and politeness to all are some evidences of a well-bred person. There is no danger of any man becoming too dignified. Dignity inspires respect; and the trained eye and cultivated ear never delight to see coarseness, rudeness and frivolity in leaders.—Christian Index.

EGGS.

A mustard plaster made with the white of an egg will not leave a blister.

A raw egg, taken immediately, will carry down a fishbone that cannot be gotten up from the throat.

The white skin that lines the shell of an egg is a useful application for a boil.

White of egg beaten with loaf sugar and lemon relieves hoarseness—a teaspoonful taken every hour.

An egg added to the morning cup of coffee makes a good tonic.—Medical Record.

EDUCATIONAL.

GRADUATING EXERCISES AT GAMMON.

The programme for the week at Gammon Theological Seminary closed Thursday afternoon with the ending of the commencement exercises and those who have graduated will enter into the field of the ministry and those who have years of study yet before them will take a vacation until the seminary re-opens in the fall.

The exercises Thursday were full of interest and many visitors from the city were present to hear the speeches of the graduates. Several meetings of the alumni of the seminary and the Board of Trustees were held during the day and everyone about the college was on tiptoe with expectation.

At 2:30 o'clock all of the graduates and visitors assembled in Christian Hall, where the commencement exercises were held. The hall had been previously decorated with flowers and evergreens and presented a very attractive appearance.

The hall was so crowded with visitors that it was necessary to bring chairs from other buildings in order that all might be provided with seats. There were a good many white people in the audience and the seemed to be much pleased with the exercises, as well they might have been, for all of the speakers showed that they had been trained to much advantage in oratory and some of them grew eloquent in their remarks.

On the platform was grouped the faculty and a large number of the alumni and other ministers. The speakers were introduced by President Thirkield and he paid to each one some tribute. The opening prayer was offered by Rev. H. N. Brown, the first alumnus of the seminary. His prayer was short, but was fervent and impressed his hearers.

E. S. Williams was excused from delivering his oration on "Christianity and Civil Liberty" on account of sickness. All of the following orations are original and were received with much applause by the audience:

Prayer.

"Conflicts and Triumphs of Christianity"—Clement Peters, Madisonville, O.

"The Epworth League Movement"—Peter T. Gorham, College Hill, O.

"Reasons Why the American Negro Should Engage in Missionary Work in Africa"—Jeremiah M. Marsh, Quincy, Mass.

"Music in Christian Worship"—John H. Shilling, Ph. D., Burket, Ind.

"The Preacher of To-day"—John M. Johnson, Greenville, Miss.

"The Place of Christ in Theology"—Robert E. Jones, A. B., Greensboro, N. C.

"The Negro in the Methodist Episcopal Church"—Naas R. Bradford, Little Rock, Ark.

"Martin Luther"—Frank H. Rogers, Centerville, Tenn.

"The Modern Missionary Movement"—Jos. C. Sherrill, A. B., Pine Bluff, Ark.

Address to the class, presentation of diplomas and conferring of degrees by President Thirkield.

Benediction.

The President's Address.

It was an impressive scene when the class of ten young ministers arose to receive the address of the president. They are stalwart men physically, and give evidence of intelligence, culture, and earnest moral purposes, which promise much for their leadership among their people.

President Thirkield delivered one of the impressive and eloquent addresses for which he is noted. His parting counsel was in the thought that the graduates should be men and messengers of God. This, he said, required that they should be men whose very life is faith in God, and they should deliver the living message of God to the soul-famishing people.

The diplomas were then delivered, and the fourteenth and one of the most prosperous years in the history of the seminary, had been ended. At the close of his address Dr. Thirkield, under whose masterly guidance the seminary has attained its large proportions and influence, announced that next year, which will be the close of the fifteenth year of the seminary, will be celebrated by a gathering of over one hundred alumni and its former students and friends in a great preachers' assembly and congress on Africa.

Types of Thought in Addresses.

The following are a few utterances from the original orations, which are representative of their thought and spirit:

C. Peters—"Christianity's star is waxing brighter as the years go on. All other religions are living on the prestige of a historic past. For Christianity alone the golden age is in the years which are to be. Its God is no longer the God of a chosen people, but the God of humanity wherever man is found."

J. M. Marsh—"Because God has endowed the American Negro with a strong arm, the feeble brother in Africa claims his help; because the American Negro is richer, God holds him to account for the supply of his needs; since we possess the Christian faith and the highest truth, we are under supreme obligations to enlighten, to befriend and to redeem our brothers who sit in the region of darkness and the shadow of death."

J. H. Shilling—"Music is one of the most powerful means of expression. It has well been called 'the universal language of mankind.' By it we can express nearly every human feeling. In it are combined strength and persuasion, calmness and sweetness, majesty and sublimity, all blended in perfect harmony. True music, wedded to suitable words and poured forth with a union of heart and voice, should have a large place in our worship."

R. E. Jones—"We live in an age in which the despised Nazarine stands forth as the ideal of all literature, the life of the Scriptures, the basis of theology, the model for man and the interpreter of God. Blot Christ from our life and thinking, and you remove the sun from heaven and humanity becomes a frozen mass."

N. B. Bradford—"Realizing that the only way to elevate a people from ignorance and vice is to bring it into personal association with itself, the Methodist Episcopal church has made the Negro to feel its presence and interest by coming to his rescue, supplying his needs and urging him to a higher and nobler life. With this moral and spiritual environment, she has brought him to a knowledge of his condition and to a recognition of his own responsibility in the redemption of the world."

F. H. Rogers—"Luther stood against Rome when her power was well-nigh absolute, defied the papacy on questions of Bible interpretation when the Pope was considered infallible and defiance meant death. Yet there he stood, unshaken and unscathed, like a mountain peak amidst the storm while the thunder and the lightning of that hydra-headed monster of the ages roared and flashed around him."

J. C. Sherrill—"When Africa's dusky sons of America shall have aided in redeeming their fatherland and that once noble but now fallen empire shall again be resurrected with an Ethiopian prince upon the throne, and with Christianity as the foundation of that throne and the inspiration of every law, then may it not only be said that Ethiopia hath stretched forth her hand unto God, but that God hath stretched for His hand to Ethiopia.—Atlanta Constitution.

The battle field of Appomattox is to be turned into a sheep farm. Some years ago it was purchased by a syndicate with the expectation that the government would buy the land and convert the famous field into a military park and cemetery. The scheme miscarried and the property has passed into the hand of a gentleman who proposes to utilize it as a sheep ranch.—Ex.

It has often been said that a man has a right to believe what he pleases. We doubt it. Men believe sometimes what there is no just reason to believe and are accordingly led into error. Belief should be established upon evidence and no man has a right to believe without evidence. In the absence of evidence, a man should no longer believe that which he thought he believed at some previous time. We are justified in believing that only which we believe and know upon the best evidence is true.—Christian Index.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, June 6, 1897.

SINS OF THE TONGUE.

(James 3:1-13.)

Golden Text.—"Keep thy tongue from evil and thy lips from speaking guile." (Psa. 34:13.)

In our last lesson we learned the possibility of faith without works. To-day we study one result of an empty dead faith. The ability to talk is a gift from God, but speaking is an act of our own. Not to talk is to abuse a God-given gift. It is wrong talking that James condemns. He does not say there should be no masters or teachers. There should be God's whole plan of salvation demands them. He is constantly raising them up, and qualifying them for his work. But it is the class of unqualified teachers that he condemns. Those who have faith without works, who seek for places they are not suited to fill. There are, no doubt, many in the ministry whom God has not called to that work. They have not the gifts, grace or usefulness, of a herald of the cross. Yet ministers of the same class of those they serve can be most successful. The reformed drunkard can reach more of his class than can any other person. Sunday-school teachers should be persons of pure morals, holy thoughts, and consecrated lives. They should know when to speak, what to say, and how to say it.

With every higher step we take there is an increase of responsibility. To assume to be teachers when we are unsuited for that work, will add to our mistakes. We become blind leaders of the blind. By us they are led into the wrong way, and may perish. Their lives will be required at our hands. Hence, we, who lead them astray will receive the greater condemnation. It is far better not to teach, than to impart the wrong thought. If the trumpet gives an uncertain sound, the people will not be warned of danger, and when the sword overtakes them they will perish. Their blood will be required at the hand of the watchman. To teach a wrong doctrine is to make a fearful mistake.

"In many things we all offend," or stumble. Our course in life is often called away. Our deeds are steps in this way. Our sins are offences. It is possible to walk so close with God that we never stumble. If it were not so, exhortations along this line would be useless. There may be but few who live so close to God they never sin, but these prove the possibility of doing so. Some use this passage to prove the impossibility of living without sin. They say: "If so holy a man as James was forced to write, 'In many things we all offend,' no one to-day lives without stumbling." James does not teach that he, and all the apostles, were offenders. The word "we" was not designated to show that he, along with many others, would receive greater condemnation, or was an offender, or horse tamer, or one of those who blessed and cursed God, but to express love and sympathy for those who did that way. To teach that all through life we are compelled to sin is a very dangerous doctrine. It licenses men to do that which is wrong. While on the other hand to proclaim that it is possible to live without sinning can only result in good.

The tongue is the hardest member of the body to control. The eyes, hands, feet, and whole body, save the tongue, are more easily governed than that member. If any man offend not in word the same is a perfect man. The tongue is the last member to bring into subjection, and when we learn to govern it, we are then able to bridle the whole body. With the bit the horse is governed, with the rudder the ship is controlled, and with the tongue the members of the body are ruled. The mind, the horse tamer, and the pilot, are the agents that use these instruments. Fierce winds, strong muscles, and raging passions, are the powers with which they have to contend. The tongue of an eloquent

speaker can shape the thought of an entire audience. In the church, or home, an unruly tongue can cause much mischief. The man who cannot control his tongue is like the one who was lashed to the back of Mazeppa's steed. When the animal was set free, he rushed wildly and swiftly forward, through forests and over rough ways, till his rider was dashed to death.

"The tongue is a little member," but let no one be deceived by it. Little matters may produce great results. The tongue when set on fire of hell, or when it becomes the devil's agent, can produce much mischief. (1.) It "boasteth great things." The braggart is usually one who does but little, and aims to supply the deficiency by boasting. He always shows a want of knowledge and of piety. (2.) It will set on fire a great deal of matter. There are often great results from little beginnings. On a fourth of July, Portland, Me., was laid in ashes from a smoldering fire-cracker. In 1872, Chicago was destroyed by a fire, kindled by a kerosene lamp, kicked over by a cow. An unruly tongue may inflame every passion, alienate the affections of a family, cause strife in a church, and destroy the peace of a community. (3.) It is "a world of iniquity." Slanders are very dangerous, and news-carriers are but little better. Gossiping betrays ignorance, dissatisfaction, and wickedness. (4.) It sets "on fire the wheel of nature." It inflames the instincts, appetites, and passions. It sets on fire and consumes the whole course of life from youth to old age.

The tongue is hard to tame. Beasts, birds, fishes, and creeping things have become accustomed to man. But the tongue no man can gentle. This verse need not be taken in an absolute sense. There may be animals that cannot be tamed, but as a class they become familiar with the face of man. The tongue is "full of deadly poison" when in the mouth of the slanderer, but with the saint it may prove a balm for every wound. It is only an instrument like the hand or foot, and not responsible for what it says. The mind is the agent that controls it. The soul may constrain it to bless God and curse man, or to send forth both bitter and sweet words. Such things ought not to be. A man is either good or bad, saved or unsaved. He is wanting in the one or the other balance. No tree or vine bears two kinds of fruit, neither does any fountain send forth both salt and fresh water. The fountain cannot be made sweet by cleansing the stream, nor the tree pure by lopping off the boughs. The source of the one and the roots of the other must be changed. The soul cannot be made pure by giving up evil habits, or by washing the body in clean water, but by grace divine, grafting into it a new nature.

ONE FLAG AND ONE COUNTRY.

The Centennial Flag Pole, from which will float in the balmy Southern air the Stars and Stripes, is three hundred feet high. It is built of Southern pine, and is held together by bands of Northern steel, rendering it not unlike our Union, which is "one and inseparable, now and forever." The Flag Pole, one of the highest in the world, will be crowned with twelve arc lights, and, as it is in a direct line with Church street, and far above it, a strong light will be thrown straight through the main highway of the city.

THE TENNESSEE CENTENNIAL

A structure to be known as the Negro Building will be one of the most attractive in the Exposition, and will occupy a delightful and commanding position on the east bank of Lake Watauga. It will accommodate the vast variety of exhibits which the Negro race of America has decided to display to the world. The purpose of this department is to show the progress of the Negro race in America, from the old plantation days to the present. The collection of and preparation for exhibits of work done by Negroes in all walks of life have been going on systematically for months, and by far the most complete display of this character ever made is assured.

When a policeman marries, he soon begins to wonder where he can hide his club, so that his wife can't find it.—Ex.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

MONTHLY TOPIC:—EVERY-DAY WISDOM.

May 30: A hint to the Social Department. (Prov. 21:17.)

Hints are always wholesome. Many a bright life has been blasted because of the want of a friendly hint or timely suggestion.

This topic affords a little recreation from the general trend of our topics.

A change does good. Life needs a change often.

New scenes, new faces and new conditions, help us to bear the great strain imposed upon us as social beings.

Man is at a loss without any pleasant social surroundings. He needs them. Without them, he drifts into a state of semi-barbarism.

Exclude the most refined and cultured from society and the cheering comforts of a beautiful home and watch the results.

This social side of our lives must be carefully and diligently looked after.

Mothers and fathers should see after the kind and grade of company the boys and girls keep.

Too many parents are a little too careless along this particular line.

Don't console yourself by the thought that your boy or girl, or even you yourself, can take care of yourselves all the time. It's a mistake.

Oftimes we hear parents say: "O, well, they have the books, let them, tell them how to do." "I never had any book. I pulled through."

Many did "pull through," and it was mighty hard pulling, at that!

You are not worthy of the rich charge entrusted to your keeping as parents, if you reason thus.

See after, not only the girls, but the boys and yourself likewise.

If you are at a loss as to how to act and when to act, let the social department of the League use your boys and girls and, when once that noble department gets its hands on them, they will be all you desire.

Let us cultivate and foster, among ourselves, as a race, as a Church, as an individual, that pure and noble side of our being—the social side.

Who needs it more? Who neglects it more than we?

Volumes might be written about the social side of ourselves!

Will we make it better?

Shall we allow the young lives of our boys and girls to be blasted by failing to give the proper care to this all-important duty. God forbid!

We plead for sociality among ourselves.

The topic of to-day shows the result of being social to excess. We oppose "excess." Temperate and discrete in all things is our motto.

We are not advocates of great Bacchannalian feasts, nor the brilliantly-lighted halls where music and mirth reign, where the lustful dance is executed. Nay! We oppose such. The pleasures of such prove fatal; putrefaction, shame and an untimely end are the results. The bad may find delight in these, but in the end they will be poor, worthless men.

Pleasure Lovers.

Worldly pleasure affords no permanent joy. It fosters a spirit of selfishness, cultivates intoxication, a desire for the pernicious.

There are many of this class, who find great pleasure in this kind of enjoyment, but what about their house?

Is he on the safe side?

God has no pleasure in the wicked, nor his ways.

Why not return, and come unto God, and live?

Your worldly pleasures will soon drown you; let them alone and consider the pleasure of the Christian.

What are they? Read Psalm 1:2-3. Because a Christian, he is not shut out from all enjoyment.

Why work even becomes a pleasure. He loves to do good; he loves the Church, gives to all of her demands; he loves to study God's Word,

loves to be sociable, loves to ignore the things of the wicked.

Sports or Pleasures.

Read the daily newspapers; see how much space is allowed to sport and amusement.

See how fascinating it appears.

When a big prize-fight, or baseball game, or horse race is on hand, how eager are thousands to hear the "latest."

Many wealthy papers have a "sporting editor" to devote all of his time to this feature.

How many valuable and useful hours are spent daily by our young people in these sports.

We are not opposed to such sports or exercise as tend to develop and make us better men and women physically, but as the Discipline says: "Games of chance, attending theatres, horse races, circuses, or engaging in such other amusements as are obviously misleading or to questionable moral tendency."

Many say of games: "If you don't play for money, it's alright;" there's just where the danger lies.

Not playing for money, you may say, "To cheat is no harm." No harm to lie? No harm to act a lie? impossible!

Every one knows the condition of the wine-bibber.

He's not rich. His home is not a model one. The love of wine and evil takes all of his money. He is left a poor man.

"For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

The Conventions are coming off nicely. Give us more of them. The presiding elders are taking right to the League.

Good, dear brothers; push the League along. Use your best material. Give the people rich and digestible food.

Make your program worthy of hearing. Discuss topics that are helpful and that will teach the people something. Let second-hand persons alone; you can do without them.

Many a gem of purest ray is buried right around you. Use the unused.

Assist Secretary Penn in favoring the Leagues of New Orleans with quite a treat, by spending a few weeks with them and talking Leagueology.

On to Toronto!

Columbus, Miss.: Columbus charge, Upper Mississippi Conference, is glad to be able to say that we were favored with the presence of Rev. I. Garland Penn, the worthy and able Assistant Secretary of the Epworth League Society. I want to say that our Church has made no mistake in the appointment of Rev. I. G. Penn to this position, for he knows the work of the Epworth League. Brother Penn was with us on the 8th and 9th of May, and we shall soon forget his grand lecture to us on how to make the wheel go. Every League in the South would do well to have Professor Penn to visit them, for he will put new life into them.

R. Sewell, P. C.

GROWTH OF CONSCIOUSNESS.

If young people could be as fully conscious of their intellectual and moral poverty as they are pretty sure to be should they live to be old, it would doubtless have the effect of making them less assertive of their capability of rightly doing some things. But a consciousness of one's limitations and weaknesses is a matter of growth, and in many instances this is slow and requires a long experience of trial and failure. A very learned man, possessing a mind of profound acuteness, said: "If I had been as fully conscious in my younger years, as I am now in my old age, of my incredible intellectual poverty, I could not have endured the prospect of my life as a university professor." Coming from such a source, this is very significant. And are not some Christians capable of seeing a lesson here?—*Zion's Herald*.

WOMAN'S DOMINION.

HOME MISSION NOTES.

By the Recording Secretary, Mrs. F. A. Aiken.

(Concluded from issue of May 13).

Mrs. J. L. Whetstone represented the interests of the Bureau for the Eastern States, and reported the usual successful work, physical, mental, moral and spiritual, carried on in Emerson, Boylan, Haven and Mary Haven schools. The desire of Miss Herron to continue her efforts for the uplift of the colored people during the summer enlisted the sympathy of the Board, but its judgment decided that this devoted worker could best serve the Society after a vacation for rest and recuperation, when it is hoped that a much needed horse and buggy may be provided to aid Miss Herron in the prosecution of her noble endeavor.

The division of the Bureau for East Southern States was recommended for the consideration of the next Annual Meeting of the Board of Managers.

In reporting for the New Jersey Home, Morristown, Tenn., Mrs. Kent stated that all the girls were Christians, and that the exemplary Christian lives of the teachers had a most excellent influence over the girls in the Home.

Mrs. L. C. Murphy, Secretary of the Bureau for Texas, reported by letter that King Home, Marshall, Texas, was in a flourishing condition through the devotion and executive ability of Misses Elliott and King. The day school has had an average attendance of 110 pupils; the number of pupils in the Home is 75, with an average daily attendance of 25. A group photograph of these girls exhibited bright, thoughtful faces. The great need of the Home is a heating plant, and the completion of third story.

An earnest appeal was presented for the opening of the work in Key West, and a special committee was appointed to confer with the Freedmen's Aid and Southern Educational Society, the Church Extension Society and others interested for information.

Mrs. Fisk and Mrs. Kent gave most interesting accounts of their recent visit to our missions in the South. The faithful work of our missionaries, their heroic endurance and self-sacrifices, were so presented as to tenderly touch all hearts; and evidence anew that their work is for "the love of Christ and in His name."

A vote of thanks was tendered these ladies for their valuable services to our missions, visited without expense to the treasury by Mrs. Fisk except the sum of \$14.70, Mrs. Kent bearing her entire expense of the journey.

A statistical report of the Bureau for Immigrants was forwarded by the Secretary, Mrs. J. D. Slayback, showing that 205 steamers were met during the quarter, 938 persons were sheltered, and 4514 meals given. A most interesting letter from Miss Matthews, our missionary at New York Immigrant Home, gave incidents showing the influence of the Society in helping "the strangers within our gates."

The report of the Bureau for Indian and Frontier Work was verbally given by Mrs. H. C. McCabe, the Secretary. At Pawhuska the school has had an attendance ranging from 70 to 100, many of these children coming from white families which were exceedingly destitute. At Stickney 15 pupils are enjoying instructions in a beautifully kept Home. At Ukiah Rev. Burchard has the co-operation of three government teachers, and excellent work is done for the Indians.

The report of the Bureau for Supplies revealed the information and inspiration gathered by the Secretary, Mrs. James Dale, who had just returned from visiting four Conferences in Kansas and one in Missouri, where she greeted a large number of ministers and their wives—courageous and unselfish—who bore grateful testimony to the homes brightened, hearts lightened, and churches strengthened by the timely help of the Women's Home Missionary Society.

Mrs. Dale has 50 appeals to enlist for the further aid of the auxiliaries.

The Mothers' Jewel Home was represented by letter by Mrs. J. P. Negus, Chairman, who ac-

knowledge a valuable donation of shrubs, forest and fruit trees set out in the yard, and growing finely. There are 52 children in the Home, and more children have been placed in permanent homes than ever before in the same length of time.

Mrs. M. T. Carey presented a very large and beautiful United States flag to be raised over the Mothers' Jewel Home.

A sample Mothers' Jewel mite box was exhibited by Mrs. W. M. Ampt, who successfully urged its adoption for the use among the children, to the extent that 5,000 be ordered at once for distribution from the New York office, 150 Fifth Avenue.

The beautiful Watts de Peyster Home, on the Hudson, a noble gift to the Society, with no encumbrance, is rejoicing, writes Mrs. James M. King, Chairman, over the new school room and kitchen, most satisfactory in the educational and industrial departments. With these increased facilities comes a desire for the enlargement of the work, prevented only by a restricted income.

The Alpha and Omega of this meeting was the Emergency Fund—the raising of \$20,000 by five dollar subscriptions for the relief of the Society—for which continual effort and prayer are to be made, with faith in the generosity and self-denial of Methodist women under the blessing of God for its realization.

Mrs. F. A. Aiken.

Recording Secretary.

APPLES OF GOLD.

A young girl was passing her aged great-aunt one day, when she suddenly stopped, laid her hand gently on the white head beside her, and said, "How pretty and curly your hair is, Aunt Mary! I wish I had such pretty hair!"

The simple words brought a quick flush of pleasure to the wrinkled face, and there was a joyous quaver in the brief acknowledgement of the spontaneous little courtesy.

Few of us realize the dearth of such attentions which the old suffer. Many of them have been persons of consequence in their prime. As illness and sorrow gradually weaken their spirits, they retire into the background. They are no longer pursued by the honeyed words which interest or affection once heaped upon them. Too often they linger on in more or less cheerless obscurity until they die. Even if they are surrounded with what are called "the comforts" of life, they lack the sweet stimulus which comes from social appreciation.

"I was astonished to find what an interesting person that old lady is who lives at Mrs. D's," remarked one lady to another. "She seems to be an aunt or a great-aunt of Mr. D's, but she has always sat back in a corner when I have been there, and I never knew she knew anything in particular. Yesterday Mrs. D. appealed to her several times. It seemed to draw her out. She is remarkably intelligent, and has had wonderful experiences of life."

"Did you think to tell her how much you had enjoyed talking to her?"

"No, that didn't occur to me."

The knowledge that her words and personality had so favorably impressed her visitor might have given the quiet old lady a pleasure which would lighten many weary hours. "There is no tonic like happiness."

A young man said to his mother: "You ought to have seen Aunt Esther to-day when I remarked casually, 'What a pretty gown you have on to-day, and how nice you look in it.' She almost cried, she was so pleased. I hadn't thought before that such a little thing as that would be likely to please her."

"I never expect to eat cookies so good as those you used to make, mother," said a bearded man one day, and he was shocked when he saw her evident delight in his words, for he remembered that he had not thought to speak before for years of any of the thousand comforts and pleasures with which her skill and love had filled his boyhood.—*Congregationalist*.

To rule one's anger is well; to prevent it is still better.—*Edwards*.

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1. All business letters should be addressed to Eaton and Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

A TEXAS MOB GROWS PHILOSOPHIC.

The Texan is constantly turning up at some new and unexpected point. He seems to believe in new departures—either good or bad—he must hold the attention of the outside world.

In Tyler, Texas, last Sunday, where a few months ago a Negro was burned on the public square, a mob refused to lynch one accused of murdering a white man for which the following reason is given:

"They refused to kill Effie Jones, the Negro who killed Stewart, saying, as he did not have the means and influence to escape punishment they would let the law take its course." At the same time, they shot to death Will Jones, a white man whom Effie Jones implicated, proof of whose guilt, the leaders said they had. While we give them no credit for murdering Jones, we do credit them with taking the common sense view of the situation, as it really exists in this country, especially at the South. They know, as does everybody in this country that nothing short of a miracle can save Effie Jones' life, under what are announced as the circumstances in the case. Hence they can well afford to commit his case to the tender (?) mercies of the court. In other words, in such cases, whites are seldom ever punished, while Negroes seldom or never escape.

Wiley University's report will appear next week.

Sunday, May 30th, is a decoration day; that is to say, on that day the friends and admirers of Union Soldiers, who went down in battle during the war, will go to the cemeteries, where their bones have been deposited, and decorate their graves with garlands and flowers. We trust our people, who live where they can conveniently get to these sacred spots, will not fail to do honor to the Nation's dead. We owe them much. The Grand Army of the Republic of this city will celebrate at Chalmette, Saturday, 29th inst., and will be pleased to have all friends accompany them. Round trip 25 cents.

This month is a great month for religious gatherings: The Southern Presbyterians, at Charlotte, N. C.; the Northern Presbyterians, at Eagle Lake, Pa., and the Reformed Presbyterians, at Pittsburg, Pa.

According to latest reports, the rights of women in the pulpit enlivened matters considerably in the Assembly at Charlotte. The Committee reported in favor of forbidding the use of the pulpits to women to address mixed audiences, and before any action was taken, the discussion was cut short by a special order intervening.

Consul General Lee thinks there are at least twelve hundred destitute and suffering Americans in Cuba. He has been authorized to draw on the United States' Treasury to the amount of \$10,000 for their benefit.

COMMENCEMENT WEEK AT GILBERT ACADEMY AND INDUSTRIAL COLLEGE, BALDWIN, LA.

The commencement exercises at Gilbert Academy, which ended last Tuesday night, marked the closing of one of the best services that that excellent Institution has enjoyed in several years. The exercises, which were very largely attended, were all of a high order, and reflected much credit upon both instructors and students.

In consequence of the failing health of the President, the Rev. W. D. Godman, D. D., and his necessary retirement from the active management, the Institution had suffered much, and its attendance cut down considerably; but under the wise and energetic administration of the Rev. A. E. P. Albert, D. D., who was so providentially called to this work, it has been strengthened immensely and its attendance has been more than doubled. The session before Dr. Albert took charge, enrolled 117 students. Last year the Doctor succeeded in enrolling 171; and this year the enrollment has been over two hundred and fifty. New life and inspiration has been instilled in every department, and the Institution now looks forward to a most promising future. Bringing to this work his ripe scholarship, discriminating judgment, large experience and commanding influence, the Church had good reason to expect much at his hands, but Dr. Albert's marvelous success has surprised even his warmest friends and admirers. We have here such a magnificent plant as can scarcely be duplicated among any of our schools in the whole South. The campus, consisting of thirteen acres, is one of the most beautiful in all this land of sunshine and of flowers. On this, are located seven splendid buildings.

Beside these, there are the large barn, and commodious church, which, when completed, will be an object of the greatest beauty as well as convenience to the school; the laundry, and the blacksmith and a wheel-wright shop. The latter was built and furnished during the session just closed. Adjoining the campus, is the great plantation, of 1200 acres, held jointly by the Freedman's Aid and Southern Education Society and the Orphans' Home Board of the M. E. Church, five hundred acres belonging to the one, and seven hundred to the other; and a swamp full of the most valuable timber, that stretches out in indefinite proportion to the Gulf. On the plantation, is a splendid sugar mill, which reverts to the place at the expiration of the term of the contract under which it is leased; while in the swamp, there stands a shingle factory of forty or fifty thousand capacity a day. Outside of Gammon Theological Seminary, it is the only self-supporting institution of all the Freedman's Aid schools among our people. It is supported by the rent of the plantation, the income from the shingle factory and interest from the endowment of \$40,000 given it by Mr. Gilbert, its benefactor.

No Institution in this country is better located, and promises larger results in the practical Christian education of our young people. It enjoys a delightful climate, and perfect health; has ample grounds, substantial buildings, inviting surroundings, liberal courses of study, excellent teachers, moral and religious influences; and expenses that are exceptionally reasonable.

We had the pleasure of preaching the Annual Sermon there last Sunday, and enjoyed our stay and labor very greatly indeed.

To see the specimens of the work done by these several departments during the session just closing is to be inspired to thank God and take courage. With such a plant and such excellent management, we may confidently look forward to the day, in the not distant future, when the Gilbert Academy and Industrial College will enroll five hundred students. During the past year, Dr. Albert has had associated with him a faculty which the Doctor informs us is thoroughly loyal and efficient.

The following, having completed the studies in their courses, were granted certificates as follows:

English Branches—Angelina M. Albert, Henry H. Briggs, Rainie F. Butler, Virginia M. Flem-

ing, Philip Kingstott, Dora L. Moss, Isaiah Phillips, Thomas Simon, Major Ross.

College Preparatory—Classical, F. D. Bowers, Effie M. Posey; Philosophical, Theophilus J. Smith.

Industrial Classes—Baking, Henry H. Hardy; Cooking, Euphemie James.

The Cuban question, which for a time was crowded into the background by the Gracco-Turkish war, claimed the attention of the world last week. This was caused by the action of the Senate of the United States in passing the Morgan resolution, recognizing the belligerency of the Cubans. The resolution is as follows:

"Resolved, That a condition of public war exists between the Government of Spain and the Government proclaimed and for some time maintained by force of arms by the people of Cuba, and that the United States of America shall maintain a strict neutrality between the contending parties, according to each, all the rights of the belligerents in the ports and territory of the United States."

There is some question about its passing the House, and if so, when. Some are disposed to delay its passage in that body till President McKinley has tried fully some plans he is said to have, to bring about the end of the war and Cuban independence. Col. W. J. Calhoun has been sent as Special Commissioner to Cuba.

In Colorado capital punishment has been abolished. Wonder if that is because women have become so desperate in political meetings.

They say it is the two lady clerks in the post office at Augusta, Ga., in whose behalf the effort is made to prevent the appointment of a colored postmaster, as they could not work under a colored postmaster. Then they would certainly have the right to resign. There would probably be candidates enough to fill the vacancies.—Independent.

Just at this season, no doubt many a faithful pastor is asking, "How shall I get up a revival." To this end, some exhort their people to pray and others urge them to fast and pray. We believe both of these are necessary, and yet we think it also necessary to add to them somewhat. The most beneficial effect of prayer under such circumstances is what it does for him who prays. It helps him to get in the proper frame for such work, and he prays that others may become like minded. But we feel that in the preparation for such meetings, the pastor must not forget the working element. The most successful revivalists are those who succeed in getting the largest number of his congregation to become active and earnest workers for the salvation of souls. Get the people to work as well as to pray.

Christ's Church (Episcopalian), Savannah, Ga., founded in 1743, in which Mr. Wesley, so it is said, preached when he first came to America, was burned last Saturday night. It contained the records of the city since 1825, most of which are a total loss. It has been twice destroyed before, once by fire, and once by hurricane. Its founder was Rev. Henry Herbert, who came over from England with Oglethorpe.

The New York Legislature has again passed the Raines License Law. In its present form, a license to sell liquor will cost from \$100 to \$800; and this is imposed upon saloons, groceries, hotels, restaurants, boarding-houses, clubs and all other places where liquors are consumed. Balls, picnics, banquets, etc., where such drinks are to be served, will be taxed \$10.00 for a single day. If properly enforced, it will show whether any good to the cause of temperance need be expected of high license.

The Mississippi River is falling day by day; slowly, 'tis true, but nevertheless it's falling.

"Be slow to promise, quick to perform."

PERSONAL AND GENERAL.

Rev. J. K. Comfort's address is Pelehatchie, Miss.

Dr. L. R. Fiske has resigned the presidency of Albion (Mich.) College. He served twenty years.

Dr. Bashford and wife have returned from their European trip.

Rev. Dr. J. N. Tradenburg, of Erie, Pa., preached the baccalaureate sermon for the high school at Buhois, Pa., May 9th.

Rev. F. N. Upham, of Boston, has been quite sick, but we are glad to learn he is improving.

Rev. Mack Henson, San Antonio, Texas, writes us that the trial of the murderer of Rev. J. T. Gibbons is set for June 2nd, and he desires that brethren hasten their contributions.

Dr. J. F. Berry, Editor of the Epworth Herald, has returned from his trip to the Pacific coast, and according to the Chicago correspondent of Zion's Herald, tips the scale at a point well within Episcopal limits.

Rev. Dr. Geo. Whitaker, formerly president of Wiley University, has been transferred from Lincoln Ave. M. E. Church, Detroit, to the New England Conference, and stationed at Beverly. Rev. W. F. Stewart, of the New England Conference is transferred to the Detroit Conference and stationed at Lincoln Avenue Church.

Prof. W. R. A. Palmer, A. M., informs us in a private letter, that the Rev. A. G. Townsend, A. M., Presiding Elder Florence District, South Carolina Conference, has just been elected Professor of Mathematics in the Colored State College of South Carolina. While we congratulate Brother Townsend on the honor thus bestowed, we realize, nevertheless, that should he accept, the Southwestern will lose from the active ministerial ranks, one of its strongest supporters.

The Christian Advocate says:

Dr. S. L. Baldwin, Recording Secretary of the Missionary Society, is granted six months' leave of absence from August 1, to attend the sessions of the Conferences and Missions in China at the request of Bishop Joyce, and the semi-centennial celebrations of Foo-Chow Mission at the request of the Conference. He spent over twenty years as a missionary in that field. He is also commissioned by the board to visit the Missions in Japan and Korea, and to bring to the board from personal investigation such information as will be of permanent value. It is believed that his long experience on the field, in connection with his nine years' experience in the Missionary Office, gives him peculiar qualifications for this work.

John Vance Lewis, a negro youth of Chicago, will graduate from the college of law this summer. He is an extraordinary linguist. He could barely read six years ago, and now he is a good English scholar and reads and speaks German, French and Spanish, and intends to study Hungarian and Russian this year in connection with international law, and other oriental languages afterward.—Northwestern.

According to the New York Sun, Blind Tom, who has been so often reported dead, is living in New Jersey with Mrs. Eliza Lerche, who was formerly a Mrs. Bethune. It says further, that after a law suit to secure him, Tom was handed over to this lady without any property, personal or otherwise, of all the thousands he had made, and very much broken in health besides. He has travelled constantly from his boyhood days to old age and has seen his mother, who is about eighty, only once since a boy.

A Peabody Summer Normal School for Colored teachers will be conducted in Alexandria, La., July 5th to 30th.

The Texas Deaf, Dumb and Blind Institute, for colored youth, will hold its annual Commencement at the A. M. E. Church, Austin, Texas, June 2nd. There will be five blind pupils to graduate, and one deaf.

Why would it not be well, in view of the embarrassed condition of our school work at the South, for all our Southern Conferences to agree on a day in the fall of the year to take a special collection for the Freedmen's Aid and Southern Educational Society, just as is done for the Missionary Society on Easter Sunday? If other Conferences wish to join us in such an effort, alright, but even though they should not it seems specially fitting that we should do so any way. If not why not?

The Boston Social Union entertained Dr. Duntton and Prof. Bulkley, of Claflin University last week and listened with pleasure to the young men who are singing in the interest of the school.

The Barber Memorial School, an institution for Afro-American girls, at Anniston, Ala., was burned last Sunday. No lives were lost, but the property loss is about \$45,000. The school had been established only about eight months.

According to the reports, our population of seventy millions consumed no more strong drink last year than fifty-eight millions did in 1881. The falling off is said to have been so marked, that the government lost fourteen million dollars as compared with the year previous—that is, 1895. If this is true, the hard times are good for something.

It is said that Bishop Foster's fifth volume in Theology will soon appear.

PRESIDENT DOGAN.

When the Rev. I. B. Scott, D.D., President of Wiley University, Marshall, Texas, was elected Editor of the Southwestern Christian Advocate by the last General Conference, the Rev. M. W. Dogan, A. M., Professor of Mathematics in Central Tennessee College, Nashville, Tenn., was elected by the Board of Managers of the Freedmen's Aid and Southern Educational Society to succeed him.

Professor Dogan was born in Pontotoc, Miss., December 21, 1863. He was graduated from Rust University, June 8, 1886. In the fall of the same year he was given the charge of the English Department of his Alma Mater. The next year he was given the Department of Mathematics, in which he was continued three years. In 1890 he was elected Professor of Latin and Greek in Central Tennessee College, but the following year he became the Professor of Mathematics. This position he held until he was elected President of Wiley University.

He was converted April 7, 1880, and during the same month united with the Methodist Episcopal Church. He was a layman during all his connection as teacher with both the Rust University and Central Tennessee College, but he was licensed to preach about a year ago, and at the recent session of the Texas Conference he was admitted to its membership on trial, and ordained a deacon under the missionary rule.

He was married, June 21, 1888, to Miss Fannie Faulkner, of Ripley, Miss. Mrs. Dogan had the advantages of excellent training in primary work, and was graduated from the Academic Department of Rust University in 1888. She taught in the public schools of Mississippi, one year in the English Department of Rust University, and three years in the Medical Department of Central Tennessee College.

President Dogan belongs to the generation which has come on "since the war." He is a product of the Freedmen's schools and the Methodist Episcopal Church in the South. He is an honorable representative of the race for which the Southern Methodist schools were founded.—Christian Ednactor.

LEAGUE FORCES.

Of the 24,000 congregations in the Methodist Episcopal Church, in 17,500 of them there are Epworth Leagues, or a trifle of three Leagues in every four churches. Considerably more than half the membership of the Church is in the League, viz: 1,600,000. What a great army of sturdy, enthusiastic people are at the front. May

they never lose sight of the fact that they are under vows to work for the religious edification and salvation of the communities where they live, and not to think that the Epworth League is a Lyceum or playhouse, or a mere church club for social enjoyment.—Peninsula Methodist.

RUST UNIVERSITY.

Review.

The present issue is the last before the commencement. The past year has been an eventful one. Many changes have taken place, more especially in the Faculty.

The number of students has been but little less than that of last year. Two have died, Elizabeth Crump and James Shaw. Quite a number have been sick, several with measles.

The Mississippi river floods have affected the homes of many of the students, which will also seriously affect the receipts of the University.

As stated, the changes in the Faculty have been more marked. The first was in the death of Miss Hattie Rees, who worked as teacher only about three weeks before she was taken sick, and in three weeks more passed into the beyond.

The president, Dr. Libby, began the year, doubtless thinking that he would be able to do the work devolving upon him, but before two months had elapsed it became evident that a change must be made, and on November 30, 1896, both he and his wife took the train for Boston.

The school year began with one less teacher than usual, so that with the death of Miss Rees, and Dr. and Mrs. Libby's departure, we were four teachers short. Two new teachers, Prof. A. L. Petty, A. B., and Miss Annie M. Bankerd, were sent by Dr. Hamilton, who have done excellent work since they came, and with them we have been carrying on the work of the school very successfully.

As soon as Dr. Libby left, the school was without a head. But the Faculty met the next morning and at once and unanimously selected Prof. Sawyer to act as president until such time as the Executive Board at Cincinnati should duly elect a president. Up to the present time no president has been elected but the management of affairs has been in the hands of the acting president.

So far but little friction has occurred and no insubordination has appeared. The school year is closing very smoothly and the prospect for a brilliant commencement is good. There will be an unusual number of graduates, which will represent all the departments of the school. The prospect, also, for an increased number of students for another year is better than it has been for a long time.

Let the friends speak well of old Rust University, for she is in the ascendancy. We trust that the hard times, which have prevented many from coming to this school, is a thing of the past and students will be flocking to this dear spot in Upper Mississippi for intellectual improvement and moral culture.

The new catalogues for 1896-97 are out and ready for distribution.—Rust Enterprise.

SALARIES OF CONSULS.

The highest salary paid in the United States Consular service is received by the consul-general at Havana, Cuba, and is \$6,000 a year. The consuls at London, Paris, Rio de Janeiro, Liverpool, Shanghai, Calcutta and Hong Kong receive \$5,000; at Melbourne, \$5,500; at Berlin, Montreal, Yokohama, Panama, and Mexico City, \$4,000; at Halifax, Vienna, Amoy, Canton, Tientsin, Harve, and Callao, \$3,500; at Samoan Islands, Constantinople, Dresden, Guayaquil, Frankfurt, Ottawa, Rome, St. Petersburg, Singapore, Cape Town, St. Gall, Switzerland, Prague, Antwerp, Valparaiso, Hangkow, Chungking, Bordeaux, Barmen, Belfast, Memarara, Glasgow, Osaka, Kobe, Vera Cruz, Mantanzas, Basle, and Montevideo, \$3,000. Thirty-one consulates in different parts of the world pay \$2,500, and sixty-two pay \$2,000 each. The remainder pay \$1,500 and \$1,000.—Religious Telescope.

BABY HUMORS

Instant relief for skin-tormented babies and rest for tired mothers in a warm bath with CUTICURA SOAP, and a single application of CUTICURA (ointment), the great skin cure. The only speedy and economical treatment for itching, burning, bleeding, scaly, and pimply humors of the skin, scalp, and blood.

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How to Cure Every Baby Humors, mailed free.

BABY BLEMISHES Prevented and Cured by CUTICURA SOAP.

DOINGS OF THE WORKMEN.

R. A. Swann, P. C., Cleveland, Tenn.: Third Quarterly Conference was held, May 8th and 9th. Rev. G. Staples, P. E., was with us. The reports from various officers showed that there is great improvement in the work. The Elder preached three able sermons, and on Sunday 67 communion. Accessions to the church during the quarter, 25. Paid pastor in charge during the quarter, \$57.74. Collection on Sunday, \$23.54. On Friday night the sisters and friends gave the Presiding Elder a reception. The Elder was much delighted with the movement of the church. I am still working hard to get the Southwestern in the homes of the members; several have promised to subscribe soon. May the Lord bless the Editor and give him many days to live.

W. H. Smith, P. C., Pearlinton, Miss.: We have just closed a glorious revival of two weeks, which resulted in the conversion of 35 precious souls. All of these were added to the church. This charge is truly alive spiritually. Rev. R. N. Jones rendered valuable help. The good members of the church and friends want to make their pastor feel that they do truly love him and his family, and the last month's storm did not leave them satisfied so they came again. On last Saturday night some of the members and friends came with everything that one could wish, from eatables to silver, led by the officers and young men that just joined on Friday and Saturday nights. God bless you. Come again! We will send some subscribers soon.

B. J. Reddix, P. C., Mt. Carmel: Sunday was a great and grand day here. We received for all purposes \$101.40; of course the Southwestern was included; it was given to Bro. Silliman for raising the highest col-

lection. We will put the lumber on the ground this week to remodel the church. I send with this communication one subscriber for 12 months.

A. Dickerson, P. C., Fayetteville, Texas: My second Quarterly Conference was held May 1-2, and we had a grand love feast on Saturday night. On Sunday the Elder, B. F. Smith, preached two good sermons to a large congregation. Fifty communion. Nearly all of the Conference brethren presented their reports. Paid Presiding Elder \$28.15. Our revival will begin on the 13th inst., at Sweet Home church.

W. H. Smith, Kansas City, Kan.: The newly appointed pastor of St. James M. E. Church has been engaged in a revival meeting since April 12. The church has been wonderfully revived and there has been thirty-six souls converted and added to the church. The meeting is still in progress and the present outlook is bright for many more conversions.

O. Gillespie, Pickens, Miss.: I am glad to say we are on the upward march here at Pickens. We raised on May 22 for the building of our new church, the sum of \$50. We raised the money by classes: Class No. 1—J. Dennis, \$2.25; Class No. 2—J. Young, \$4.60; Class No. 3—J. B. Scott, \$3.20; Class No. 4—A. Dennis, \$2.60; Class No. 5—N. Moore, \$4.15; Class No. 6—M. Brown, \$7.25; Class No. 7—D. Young, \$2.95; Class No. 8—E. Scarbrough, \$3.40; Class No. 9—I. Byrd, \$6.35; Class No. 10—S. Brown, \$2.85; Class No. 11—T. Young, \$2.35; Class No. 12—O. Gillespie, \$8.55. Total, \$50.50.

Thos. Cole, P. C., Brenham Charge, Texas Conference: The Quarterly Conference, May 2, 1897, found us in the midst of an important work, with all officers ready to report. These showed that the church is now in better condition than at the same period two years previous. Our congregation and members still grow; the Sunday-school was never better, and the Leagues are doing splendid work. Rev. I. J. Jones visited us on the 23rd of April, and lectured to the junior League, which he pronounced second to none in his District. The Southwestern Christian Advocate is not forgotten. Brenham will be in the line on all duties. Love feast was the Buckley method (so called by the Presiding Elder) but the fire and the Holy Ghost attended it. Sunday followed with a high day in Methodist circles. The Odd Fellows' sermon, at 3 p. m., and Rev. W. L. Duncan, P. E., at 8 p. m. Quarterly Collection, \$112.84 took the sacrament and 6 young men came to the altar for prayer.

H. R. Smith, P. C., Honey Grove, Tex.: Have just had a grand revival that everyone says is the best. Many old persons were converted. Most of those converted and reclaimed joined our church. Total of those who joined us, 23. A number of others converted. Rev. C. C. Minegan held our second quarter, April 25-26, and preached us three good sermons. Paid \$7.05 to the Elder; he spoke of the Southwestern and I will send in some subscribers soon.

R. T. Thomas, P. C., Hannburg, Miss.: On Easter two children were baptized and four members united with the church. We secured one subscriber for the Southwestern Christian Advocate. I can repeatedly say my people are wide awake spiritually and financially. Pray for our continued success.

Wm. Bell, Belle, Miss.: I am glad to say to the readers of the good old Southwestern that Belle Circuit is spiritually alive. It has been said that Belle Circuit is least, but I can say she

is not last. My second Quarterly Conference was held May 1-2 by Elder P. O. Jamison. A goodly number of the Quarterly Conference was present with well written reports. The reports of the pastor and members showed marked progress, and every interest of the church is carefully looked after. The Elder preached two sermons on Sunday. They were preached with power and instruction. Elder Jamison knows from experience how to treat those over whom he has oversight. He is a broad man. Paid pastor \$11.45; Elder \$11.16; other purposes, \$18.45. Total, \$41.06.

J. A. Rush, P. C., Winston, N. C.: Fifty-seven persons received Christian baptism on Sunday, May 9; 41 by immersion, 13 by sprinkling, in St. Paul M. E. Church.

Wm. Johnson, P. C., Thompson Valley, Wytheville District: Our third quarter was held at Liberty Hill the 9th of May. The Presiding Elder, Rev. W. H. Pleasants, being absent, Rev. J. P. Prigmore came on Sunday and preached for us, and a large number of the people from Tazewell were present. The people of Tazewell love their shepherd from the way they follow him. Bro. Prigmore's people helped us greatly in our collection. Raised for Missions, \$14.32. Miss Florence P. Thompson, of Thompson, received the prize for raising the largest amount of mission money.

S. H. Cannon, P. C., Chumkey, Ct., Miss.: Our revival meeting closed last night, the 8th inst., with 13 conversions and admissions, and many souls made happy. This was at Mt. Salem, where we had but twelve members; now we have 25. Pray for us.

S. C. Upshaw, P. C., La Grange, Ga.: We have just closed our glorious revival, which resulted in 32 conversions, 42 additions. The pastor was assisted by Rev. David Gray.

James W. Gilmore, P. C., Weimar, Texas: Our second Quarterly Conference of Weimar Charge was held May 8-9, by Rev. M. S. Jordan, pastor of Columbus Station. The reports were good. Sunday morning, at 9:30, he lectured to the Sunday-school. At 11 o'clock he preached a short sermon and lectured to the Woman's Home Missionary Society and at 2:30 he preached a good sermon and administered the Lord's Supper to a goodly number of members, and lectured to the church on "Morals." And at eight o'clock at night, he preached a sermon that will long be remembered. Rev. M. S. Jordan's visit here to hold the quarter has done much good for the church. He lectured on the Epworth League, and other things, and the Southwestern Christian Advocate. I think it will be the means of getting some subscribers for the paper. Collection for Elder, \$9.90. The work is prospering; the members are encouraged on all lines. Smithpoint is spiritually alive and there can be much good done there. You will hear something more about the paper soon.

G. J. Johnson, Trustee, Corsicana, Texas: Please let me say for Corsicana that which never could have been said before. Bishop Nide made no mistake when he sent to us Rev. J. W. Wormly as pastor of this charge. He is the man for this place; he is a man of strong mind and will, and he understands his business and keeps things in line. He framed the church and the storm came and blew it down. It did not change him the least. The next morning he was out of his coat cleaning off the ground and the work began. This time he dug down two or three feet in the ground and set the

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foundation and the work moved on as he led in everything. He is a worker for the Lord and his cause. To-day we have the best colored church in town. Rev. Wormly took his members and did the work. He led the way and superintended the work himself, and did the most of the work on the church himself. We pray that the church may have him in this good cause a long time. We have had added to the church six since the church has been up.

Mary Barrow, Woodlawn, Woodlawn M. E. Church: We just closed a glorious revival meeting which lasted 28 days and resulted in the salvation of 40 souls. We closed leaving 12 penitents at the altar. God is blessing this church. We desire through your columns to thank our members and friends of the three plantations, namely: Woodlawn, Rosedale and MadeGood for the many pounds. Call again ladies and gentlemen; there is room for more such calls.

N. Cannon, Edwards Charge, Miss.: Our second Quarterly Conference was held May 8-9. The Elder, Wm. McMorris, was on time and all the officers were present but two. We had a good session. The Elder met the Sunday-school and aided in our lesson, after which he spoke some encouraging words to the Sunday-school, telling them to study the lesson well during the week; at 11 a. m., love feast. God met us with the Spirit at 3 p. m. Elder preached a reviving sermon and administered the Lord's Supper, and 91 came to the altar and communion. At 8 p. m. he preached again, another good sermon. Paid the Elder \$11.50. Total amount raised during the quarter, \$20.-

FUN
MAKING

and health making are included in the making of HIRES Rootbeer. The preparation of this great temperance drink is an event of importance in a million well regulated homes.

HIRES
Rootbeer

is full of good health. Invigorating, appetizing, satisfying. Put some up to-day and have it ready to put down whenever you're thirsty.

Made only by The Charles E. Hires Co., Philadelphia. A package makes 5 gallons. Sold everywhere.

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PRICE'S
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MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.



GREAT deal of nonsense has been written and believed, about blood purifiers. What purifies the blood?

THE KIDNEYS PURIFY THE BLOOD

AND THEY ALONE.

If diseased, however, they cannot, and the blood continually becomes more impure. Every drop of blood in the body goes through the kidneys, the sewers of the system, every three minutes, night and day, while life endures.



puts the kidneys in perfect health, and nature does the rest.

The heavy, dragged out feeling, the bilious attacks, headaches, nervous unrest, fickle appetite, all caused by poisoned blood, will disappear when the kidneys properly perform their functions.

There is no doubt about this. Thousands have so testified. The theory is right, the cure is right and health follows as a natural sequence.

Be self-convinced through personal proof.

60. He did not forget the Southwestern. Look out for some subscribers to the Southwestern Christian Advocate.

A. Reid, P. C., Bowerton, Miss.: My second year on the Bowerton work. We are enjoying a pleasant year together. Elder Prall was with us April 24-25 and held the quarter and preached three sermons, which brought joy and gladness to the hearts of the people. Two were happily converted and joined the church. We are looking to the benevolence of the church and the old Southwestern. \$7 took the sacrament. Collection this quarter for all purposes, \$70.

Aberdeen, Miss.: May 8 was a gala day in the Aberdeen Circuit, at Mt. Zion M. E. Church, at our second Quarterly Conference. We had our most highly esteemed Presiding Elder with us, (Rev. H. R. Revels, D. D.) and seeming to be as strong as a young man ready to run a race, notwithstanding he has just recovered from a severe attack of La Grippe. The good Samaritans were celebrating the emancipation of the race at Mt. Zion Church. A great crowd was present, a big feast was partaken of by all, after which speakers were listened to. The Doctor was the principal orator of the day and gave us one of his best. Several other speakers followed. Bro. Henry Whitfield, the President of the Society, presented a purse of \$4.25 to the Doctor as a token of their esteem. On Sunday, the 9th, we were all edified by the most eloquent and spiritual sermon of the Elder. Total collection, \$13, and one subscriber to the Southwestern.

J. L. Henderson, P. E., Walterboro Charge, Beaufort District, S. C.: To the many readers of the Southwestern, we wish to call attention to the revival that we held a few days ago in Wesley M. E. Church, but before I can tell you so as to have you understand what we have done I will tell you where we commenced. Two years ago I came here, and I found not more than twelve standing members, and these 12 members were undecided as to whether they would remain in the church. When I came I found that we were surrounded by so many professions until they had become imbecile, but the thing that gave us courage was when we contemplated the passage of scrip-

ture which says all things work together for good to them that love the Lord. I failed to find a church building here, but a something like unto a building. We went to work and remodeled our church and our District Conference was held here last year, which caused our people to learn what our church was doing. Our revival commenced on the 19th of April and continued for three weeks. During this meeting we had with us the Revs. J. L. Chestnut, P. D. Harris, J. S. Tyler, of the M. E. Church, Rev. J. P. Woodbridge, of the Presbyterian, and Rev. Duncan, of the M. E. Church, South. These brethren preached good sermons. The earthquake of 1886 did not interest the people concerning their soul-salvation as did this revival. The card-players forsook their cards, the gamblers, their games, and the drunkards, their flasks. Many that came to the meeting from other churches, and out of the streets to see and to be seen, the hands of the Lord were laid happily upon them and they were happily converted to God. Forty persons joined the church on probation, thirty-five converted, 19 received in full membership, and 6 adults baptized. Praise to God, bounteous source of every joy.

A. W. Cook, Monroe, La.: There was a surprise party given last night, by Misses Cassie Williams, Diley Anderson, Mattie Creacy, Mattie Williams and Minnie Frost, for Rev. F. T. Chinn. It was quite a swell affair. A. W. Cook was their spokesman, responded to by Miss Minnie Frost. Rev. Chinn then addressed his guests, his remarks were witty and instructive. We feel that Rev. Chinn has the young people's progress at heart and is not one of the bias and pusillanimous leaders, who would dwarf their progress on the would-be grounds of too fast. We pray for more such men. Long live Rev. F. T. Chinn.

L. Tate, Biloxi, Miss.: Monday night, May 10, there was a surprise to both pastor and people. The people were surprised to find that the pastor's wife had taken suddenly sick, but that she soon got better; and the pastor was surprised when he saw a great crowd at a distance making their way to the parsonage bringing each of them a pound. But when they heard of the pastor's wife being sick they returned. But to assure the pastor of the things brought they sent them in. And there was found to be over seventy-five pounds. This is the third surprise this year. Many thanks.

Winnie Johnson, Palestine, Texas: Our second Quarterly Conference was held on the 7th and 9th of May by the Presiding Elder, Rev. W. A. Forlson. All of the members were present save one, and most of them had written reports which showed that they had not been idle. The committee's reports were good. Over half of our benevolent appropriation has been raised. Raised for all purposes this quarter, \$135. The Presiding Elder preached one of his best sermons at 3 p. m., to an attentive congregation. Rev. O. I. Jones, the Sunday-school Agent for Texas, was with us and preached a good sermon at night and spoke of the work he is engaged in. Everything was pleasant, only the pastor's wife and Little Luther, his son, were quite ill, and his wife is until now. Our pastor will speak of the Southwestern and says no one ought to be a leader in the M. E. Church who does not take the paper. We are going to take it soon. I am leader of Class No. 4 and if it will help me as a leader I am going to take the paper soon.

A. B. Logan, P. C., Hattiesburg,

Miss.: The second Quarterly Conference of the Hattiesburg Charge convened May 3-4. All of the officers present with written reports, all of which showed an advance over that of the first quarter. One revival had been held, which resulted in 19 conversions and accessions. Total conversions and accessions up to date, 30. Pastor's collection for the quarter, \$145. Presiding Elder, \$13.40. Church improvement, \$30. Benevolent collections, \$12. Total collections raised during the quarter, \$200.40.

S. C. Coleman, P. C., Purcell, I. T.: The Lord has blessed us. The winter has passed off and spring is here with her smiling face. The Cotton River is just getting back in her banks. About ten days ago it over-flowed all of West Guthrie, drowning four persons and washing away about \$8,000 worth of property, and the most of it belonged to colored people, and they are suffering for the want of means and would be glad to get aid from any State. We are in the Oklahoma Conference. We need more preachers of color, and it would be much better for colored part of the work in Oklahoma.

SHUBUTA DISTRICT, MISSISSIPPI CONFERENCE.

The following are the topics for discussion at the first District Conference, which will be held at Biloxi, Miss., June 23, 1897:

1. How are we benefited in the death and resurrection of Christ—L. Tate.
2. Can one be holy without going into sanctification—C. Washington and A. C. Lacy.
3. What is the Holy Ghost—D. F. Dudley.
4. Intercession of Christ—A. Davis.
5. Holiness of God—H. T. Hampton.
6. Humiliation of Christ—A. B. Logan.
7. Are class meetings beneficial—J. Jordoa.
8. Church pride—L. W. Price and D. F. Dudley.
9. Leaders' and stewards' meeting—F. T. Adams.
10. How to conduct a successful revival—R. L. Carpenter and A. C. Lacy.
11. Division of homelitics—C. H. Brown.
12. Baptism—L. J. S. Bell and D. F. Dudley.
13. Christian worship developed from the Jewish—R. N. Joaes.
14. Shall we expect a new body in the resurrection—G. W. Braim.
15. Can a man possess the Holy Spirit without being holy—O. H. Flowers.
16. The need of District Conferences—W. McNeil and V. Trotter.
17. Prayer-meeting—C. Frierson and L. W. Price.
18. Hope—E. E. Rosseau.

19. The Annual Conference—O. H. Flowers and W. H. Smith.

20. How to conduct a church trial—R. Roberts.

21. The need of the Southwestern—W. H. Smith and others.

22. To preach the opening sermon—G. W. Braim.

All the local preachers and exhorters are expected to select their topics and discuss them at the Conference.

Committee on Program.—D. F. Dudley, Chairman; R. N. Joaes, Secretary; A. B. Logan; and L. W. Price.

CUMBERLAND RIVER DISTRICT.

Program of the Literary Exercises of the District Epworth League Convention, Cumberland River District of the Tennessee Conference, which will be conveyed at Hartsville, Tenn., Thursday, June 17, 1897:

The local chapter of Hartsville will conduct the opening exercises.

The opening sermon by Rev. J. A. W. Moore.

Introductory Address.—Rev. J. P. Price.

Address of Welcome.—R. Burnley.

Response.—H. W. Peaks.

1st. Department of spiritual work.—Rev. R. A. Dowell, J. M. Lyte.

2nd. Department of Mercy and Help.—Thos. Belcher, S. Knight.

3rd. Department of Literary Work.—Rev. T. W. Stephens, Miss Josie Price.

4th. Department of Social Work.—H. W. Peaks, Miss Ida Harper.

5th. Department of Correspondence.—E. J. Guthrie, R. H. Johnson.

6th. Department of Finance.—R. Bowley.

Each local chapter will furnish short papers on some phase of the League work.

The general work of the Epworth League will be discussed each day. We are expecting Secretary Penn with us and other able divines.

J. P. Price, Pres.
E. J. Guthrie, Sec.

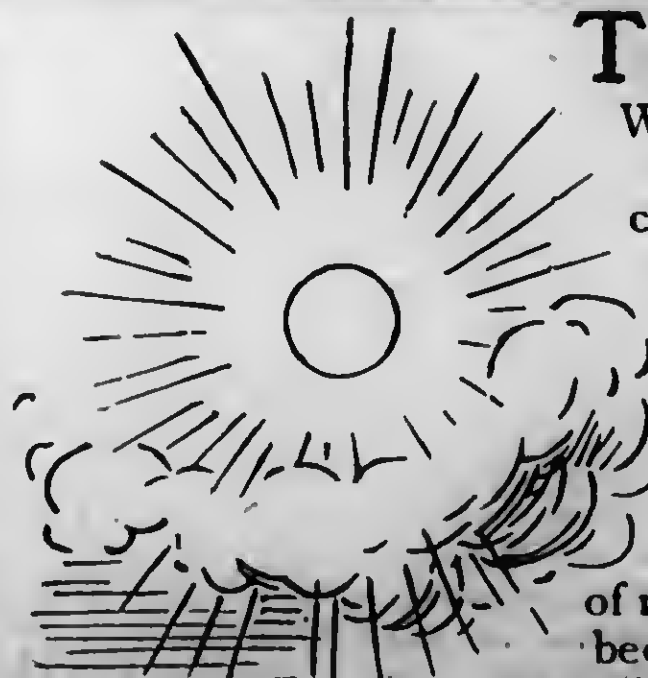
New Orleans, La., April 15, 1897.—I was greatly troubled with sick and nervous headaches and tried many medicines without benefit. I read about Hood's Sarsaparilla, and concluded to try this medicine. It helped me wonderfully and I continued its use until I was cured. I have not been troubled with headaches since taking it, and feel several years younger. John J. Laseh, 717 Congress St.

Hood's Sarsaparilla are the favorite cathartic.

NOTICE.

The Birmingham District Conference will meet in Attalla, at 9 o'clock, a. m., Thursday, August 28th.

Wesley Prettyman, P. E.



The sun shines.

We all know that. And there's another thing that's just as certain, viz.: that with Pearl-line you have the easiest, the safest, the quickest, the most economical washing and cleaning.

Look at the millions of women who are using Pearl-line. Look at the hundreds

of millions of packages that have been used. What more do you

want in the way of evidence?—If

Pearl-line were not just what we say it is, don't you suppose that the air would be filled with complaints?

BOOKMAKER'S CORNER

A. McDowell & Co., 4 West 14th Street, New York, publish "La Mode de Paris," \$3.50 a year, 35 cents a copy, and "French Dressmaker," is 3.00 a year, 30 cents a copy. These journals make a special feature of lessons on practical dressmaking each month. If you cannot secure these books at your newsdealers, send direct to the publishers.

The Minutes of the Tennessee Annual Conference, held at Memphis, in October last, were recently received from the Secretary, J. A. W. Moore. The work is very creditably done, and bears the imprint of the Printing Department Philander Smith College, Little Rock, Ark.

The complete novel in the June issue of Lippincott's, "As Any Gentleman Might," is a rattling tale of adventure, by William T. Nichols. The other stories, "To Him that Hath," by Annie Nathan Meyer, and "From the Grand Stand," by Jean Wright, are very brief. The former shows how subscriptions may be won for charitable work. R. G. Robinson writes of "A Yankee Farmer in Florida."

Harper's Magazine for June will contain "An Elder Brother to the Cliff-dwellers," by T. Mitchell Prudden, which will be an account of the Indian's experiment in civilization thwarted by the advent of the white man. The article will have special reference to a recent discovery of the remains of a hitherto unknown race. "Henry Gladwin and the Siege of Pontiac," by Charles Moore, will be an historical account of a hitherto obscure episode in American history compiled from original sources. "White Man's Africa," by Poultney Bigelow, will treat of the early wars between the Boers and the natives.

Harper's Weekly of May 29 will be a Memorial Day Number. Among the contributions there will be a Memorial Day poem by Richard Burton, illustrated by Kenyon Cox; a New National Hymn, by Col. Thomas Wentworth Higginson. The illustrations will include scenes from the Tennessee Centennial by W. A. Rogers, who was sent to the Exposition by Harper's Weekly for the purpose of making the drawings.

CONFERENCE NOTICES

NAVASOTA DISTRICT, TEXAS.

Third Round.

Navasota	June 18 20
Navasota Ct.	June 19 20
Yarborough	June 26 27
Anderson	July 3 4
Hempstead	July 7 11
Courtney	July 10 11
Hockley and Waller	July 17 18
Brenham	July 23 25
Brenham Ct.	July 24 25
Bellville	July 31, Aug. 1
Millican	August 7 8
Sealy	August 14 15
San Felipe Ct.	August 14 15
Caldwell Ct.	August 21 22
Caldwell and Lyons	August 28 29

Let each pastor plan well to meet every obligation.

W. L. Dunnean, P. E.

WACO DISTRICT.

Third Round.

Mexia Ct.	June 12 13
Groesbeck	June 19 20
Bremont	June 26 27
Maysfield	July 3 4
Calvert	July 6 11
Lampasses	July 17 18
Marlin	July 24 25
Mooreville	July 21, August 1

Waco, New Zion	August 7 8
Waco, Mt Zion	August 14 15
Waco, St. James	August 21 22
Aquilla	August 28 29
Springhill	September 4 5

Harry Swann, P. E.

BATON ROUGE DISTRICT.

Second Round.

Slaughter	June 1 2
Rylander Chapel	June 3
St. Peter	June 4 6
St. Paul and Vincent	June 7 8
Asbury	June 9 10
Mt. Carmel	June 12 13
Macedonia	June 18 20
Clinton	June 26 27
Baker and Plank Road	June 29 30
Jackson and Argrodine	July 1 4
Albert Chapel	July 10 11
Presilly and Jones Creek	July 13 14
St. Luke and Plain View	July 15 16
Stoney Point Ct.	July 17 18
Island	July 22
Lettsworth and Union	July 27 28
Mellville and Summer Chapel	July 27 28

Musson Ct.	July 31, Aug. 1
Hartzell Chapel	Aug. 7 8
Merrill and Mt. Zion	Aug. 12 13 14 15
New Roads	Aug. 16 17
Conrad	Aug. 19
Plaquemine	Aug. 21 22
Bayou Gouln	Aug. 23 24
Port Allen	Aug. 28 29
Wilson Ct.	Aug. 30 31
Wesley Chapel	Sept. 10 12
St. Mark	Sept. 11 12

Dear Brethren: Please bear in mind that the District Conference will take place at Jackson, La., July 21. Try to raise all of your benevolent money or as much of it as you can. Rev. Dr. Mason, of the Freedmen's Aid and Southern Educational Society, and Rev. Dr. I. B. Scott, Editor of the Southwestern Christian Advocate, have promised to be with us at the District Conference. Try to have as much of your Freedmen's Aid Collection as you can—even all. Fraternally yours,

A. Moore, P. E.

LITTLE ROCK CONFERENCE.

To the members pursuing the exegetical course, including the four years' course of study in the Annual Conference, you will please send to me at once a syllabus of the books bearing upon this course, and also a stamped envelope, addressed to yourself for correspondence.

By order of the Board of Examiners, as elected at Conference, I have charge of the exegetical work, associated with the Rev. B. H. Johnson. Address me please, at 208 State Street, Little Rock, Ark., and oblige yours,

W. P. P. Dunnean.

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MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

NOTICE.

The third session of the St. Joseph Sunday School and Epworth League Convention will be held at Armstrong, Mo., June 17, 18, 19, 20, 1897.

All pastors and delegates of Sunday-school and Epworth Leagues are respectfully requested to be present.

Delegates will please bring reports, and papers also. Come prepared to remain during the entire session. Programs are now being distributed.

For information concerning stopping places, address Rev. G. W. Patton, Armstrong, Mo. For other informa-

tion, address P. M. Cason, Pres., Glasgow, Mo.

Please be present at first day's session.

Rev. J. J. Clark, P. E.,
P. M. Cason, Pres.,
Miss A. J. H. Watts, Sec.

NOTICE.

By request of the Presiding Elder, all candidates in the Aberdeen District for examination will be in Shuqualak, Miss., July the 7th, at 9 o'clock, a. m., to be examined. Should you fail to be present at the time designated, you will miss your examination. Please take notice, and govern yourselves accordingly. Yours in Christ,

H. R. Revels, P. E.

J. W. Terrell, Assistant Secretary of Aberdeen District, Columbus, Miss., May 20, 1897.

NOTICE.

The Greenwood District Conference will convene June 24th, at Carrollton, Miss. Dr. Mason will be with us; let every pastor and visitor come prepared to help him. Every pastor is kindly asked to bring his vouchers for his missionary money raised since Conference. Send the money to the Missionary Secretaries, and bring your receipt. Every pastor please do this; they will be called for. Yours sincerely,

W. E. Mask, P. E.

NOTICE.

To the ministers, Sunday-school Superintendents, Presidents of the Epworth League Chapters, and members of the Navasota District, Texas Conference:

The Sunday School Institute and Epworth League Convention of the above named district for 1897, will convene in Hempstead, beginning the 7th of July to the 11th.

From 9 a. m. to noon, will be devoted to the Sunday-school work; the afternoon to the work of the League. Let each pastor see to it that every Sunday-school Superintendent and President be present, and be there himself. Each Epworth League and Sunday-school on the district shall be entitled to send five delegates to the convention, one of whom shall be the pastor.

Twenty-five cents from each department to defray expenses, etc.

Written reports will be required from each chapter and Sunday-school by the Presidents and Superintendents.

Drs. I. B. Scott, D. D., Editor of the Southwestern Christian Advocate, M. C. B. Mason, one of the Corresponding Secretaries of the Freedmen's Aid Society, Prof. I. Garland Penn, one of the Secretaries of the Epworth League, will be present with us, and other prominent men, presiding elders and pastors.

Pastors are as responsible for the success of their League Chapters as for the success of their charges.

The last, but not least: Let each pastor do his part the fifth Sunday in May, as you well know it is the Southwestern Day. Let each one of you get at least three cash subscribers, and as many over as possible. Let the Editor hear from you the following week. Yours for Christ and humanity,

W. L. Dunnean, P. E.

HEISKELL'S Medicinal Soap does double work; while cleansing the skin it also heals and whitens it. It's the soap your skin needs.

If you have eruptions on the face, hands or body due to impure blood, use HEISKELL'S Pills. They do not gripe or nauseate. At druggists or by mail, 25 cents.

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A PERILOUS LIFE.

A Railroad Teller of Hardship and Danger—An Occupation of Constant Exposure and Peril.

From the Gazette, Champaign, Ill.

C. H. Gilmore, of Champaign, Ill., told the following interesting story to our reporter:

"I was conductor in the freight service of the Chicago and Eastern Illinois Railroad, with headquarters at Danville, Ill. I had been working hard and had been much exposed to the weather. I was feeling ill for several weeks and when I reached Danville at the end of my run, one night, I was in such a condition that I could hardly walk. I suffered the most excruciating pain in the small of my back. It appeared that my back would break and I could get no relief in any position.

"As soon as I reached my boarding house I went to bed, and one of the most expert physicians in Danville was called to see me. He diagnosed my case and said that I was a sufferer from the most violent form of lumbago. I readily agreed with him that I was suffering from a most violent form of something and begged him to give me relief. He began to give me medicine at once and continued to load me up with it, but I could not see that I was getting relief.

"I was discouraged and so was my physician. One day, when I was suffering my worst, a friend, a fellow railroadman, came to my room to see me. I told him how I felt. He said that his mother, who is a lady nearly seventy years of age, had been a sufferer from the same ailment, and that the family physician had been unable to give her any relief. She saw an article about Dr. Williams' Pink Pills for Pale People, and concluded to try them, with the result that she was soon a well and happy woman.

"I laughed as my friend sat on the edge of the bed and told me the story. I never had had much faith in such remedies, but I had reached the point of desperation and was ready to try anything which would restore me to good health. I thought that if an old lady could be cured by this remedy that it might perhaps do me some good and I procured a box of the pills.

"I stopped taking the doctor's medicine and in a week I was back performing my duties as conductor on the Chicago and Eastern Illinois Railroad. I was not entirely well by that time, but I took my work with moderation, continuing the pills according to instructions, and in a short time I felt as well as I had ever felt in my life. As I have told you, this attack came on me more than a year ago, and I have not had the least sign of a return of the trouble. I have gained steadily in flesh.

"In the treatment of my case I went exactly according to the directions, taking from six to eight pills each day until six boxes were consumed, which entirely cured me. I cannot say too much in praise of Dr. Williams' Pink Pills for Pale People for I know what they did for me and am only too glad to recommend them to persons suffering as I was."

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

"The Young People's Republic" is the best Children's Day Program. It is complete and requires no supplement. Published by the Book Concern especially for the occasion. Can be had in any quantity for \$1.00 per 100, postpaid, at this office. Give us your orders.

UNITED FOR LIFE

.....Give Name and Place Distinctly.....

Lake Charles, La.—Joseph Bowlers to Miss Cornelia Quincy, May 6, at the bride's residence, by Rev. T. Larkins.

Dodge, Walker County, Texas: On March 24th, 1897, Mr. Dan Sells and Miss Lemar Morton were united in marriage at the residence of the bride's parents. May their future life be bright.

Mr. John Y. Johnson and Miss Sarah Stonham were united in marriage at the residence of the bride's parents, on March 24th. May their future life be bright. Rev. C. Davenport officiated.

A bronze statue of the late Cornelius Vanderbilt is to be placed on the campus of the Vanderbilt University.—Ex.

"The Young People's Republic" is the best Children's Day Program. It is complete and requires no supplement. Published by the Book Concern especially for the occasion. Can be had in any quantity for \$1.00 per 100, postpaid, at this office. Give us your orders.

The British Ambassador at Paris receives \$45,000 salary and \$100,000 more for expenses; all this, in a year, making nearly three times the salary of the President of the United States.—Ex.

Reports have been received of the death of the Crown Prince of Japan. He was eighteen years of age.—Ex.

The devil has no old fogies. The wicked never live long enough to be old fogies.—Ex.

There is no message which brings more gladness to a true woman's heart than the sweet assurance that a little one is coming to bless her life and call her "Mother."

But in all her loving preparations for the expected little guest, a mother is liable to forget that her own health and physical condition is the most important provision which can possibly be made for the baby's happiness.

If the prospective mother is weak, nervous and anxious, this condition is bound to react on the baby's constitution. No daintiness of wardrobe will compensate for the loss of the natural, healthy vigor which a mother should bestow upon her baby.

As early as possible during gestation, the expectant mother should reinforce her bodily powers with the sustaining, health-bringing influence of Dr. Pierce's Favorite Prescription.

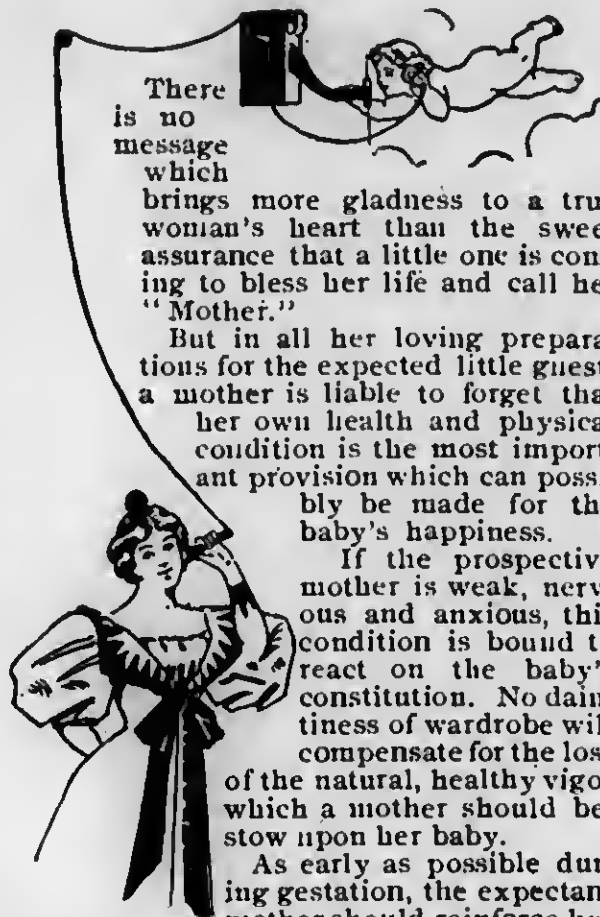
It gives natural, healthy vigor and elastic endurance to the organs specially concerned in motherhood. It makes the coming of baby perfectly safe and almost painless. It gives nerve-strength to the mother and vital hardihood to the child.

It is the only medicine devised by an educated physician specially to overcome all weaknesses and diseases of the feminine organs.

Mrs. Roscoe Vanover, of Robinson Creek, Pike Co., Ky., writes: "I wish to express my thanks to you for the good I have received from your 'Favorite Prescription.' I have used it at different times for the last five years, and always with the most gratifying results. But the greatest good received from the 'Favorite Prescription' was about four months ago when my last baby was born. I was afflicted with 'child-bed fever.' Instead of sending after a doctor I used the 'Prescription' and was cured. A lady friend of mine was similarly afflicted and sent after the doctor and took his remedies and died. I am 27 years old, weigh 147 pounds, the mother of five children, and am enjoying the best of health."

Dr. Pierce's Pleasant Pellets cure constipation, promptly and permanently.

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The Young People's Republic.

Program for Children's Day,
June 13th, 1897.

Prepared for the Book of Education by the Corresponding Secretary,
C. H. PAYNE, LL.D.

Published by EATON & MAINS, 408 Carondelet Street,
NEW ORLEANS, LA.

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N. B.—Send all orders for Programs and Supplements to the Book Agents, and NOT to the Board of Education.

The exercises this year are all very simple, as well as the design, and it is believed there is no school in Methodism that cannot successfully carry out this program. Each school can make its own letters, if preferred, or an entire set of Wilson's Paper Letters, gummed, both large and small, eighty-six in number, black, white and red, together with a star twenty-one and one half inches from point to point, folded, to serve as a guide in making the stars, can be had for 50 cents. Order the letters direct from EATON & MAINS, and NOT from the Board of Education.

Don't fail to use the beautiful COLLECTION ENVELOPES provided by the Board of Education. These envelopes will be sent free to any school on application to the Board of Education. See Supplement for further directions.

FARM AND FIRESIDE.

RAISING GEESE.

To raise geese profitably, two things are indispensable: A grass range and plenty of clean water handy at all time for drinking, and if a pond can be had for washing in, all the better.

The principal food of a goose is grass, and without it, geese cannot be made profitable. The stock geese will live on grass through the summer, and hay through the winter until near spring, when they should have a liberal allowance of grain through the laying season. In addition to grass, the goslings should have about all the grain they can eat until they are feathered, when they will do on grass with very little grain, until time to fatten them for market. Corn and outs ground together and moistened with water is perhaps as good as anything you can get for feeding goslings. Their food should be seasoned with a little salt, as without salt they are apt to get weak in the legs or what is known as "straddles."

A shelter of some kind should be provided for them at night; if nothing better is at hand, some old boards leaned against the fence will answer. If you wish to get the most out of a little, you had better set the first laying of eggs under hens, or in an incubator, and then set the old goose after laying the second time. They should be made very fat before being marketed. If handy to market, it is well to take in a few at a time, as early in the fall as demand requires. When full grown and made fat, they will weigh from 8 to 16 pounds, and can be picked for the feathers about the first of September, and they will be well feathered again when killed. The first picking will produce about a pound of feathers to every five geese, and when killed, three will produce a pound.

For breeding, keep the old geese, as they lay more eggs and eggs which hatch stronger goslings. Just how long a goose will live, lay eggs and be profitable is hard to say, anyhow twenty years, and some say much longer.—Southern Cultivator.

PEKIN DUCKS.

All things considered, there is no greater source of profit than the raising of Pekin ducks. As egg producers, these ducks have no equal; they commence laying in January and often continue until late in the fall. After a young duckling is a few days old, it requires very little attention except feed.

If you have not convenient water, a pace may be scooped out in the lot where they run, and paved with broken stone and cemented, which will answer every purpose. The basin should hold about twenty gallons of water, and it can be swept out and fresh water put in. As a rule, the ducks do not show a disposition to sit until very late, and are easily broken up, and the eggs should be set under other fowls.

After the ducks begin laying, they should be housed over night and until they are through laying in the morning, as eggs scattered over the ground or laid in water are often lost, and are liable to chill so they will not hatch. They are ready to pick by the time they are full feathered, and every six weeks thereafter. Care should be taken not to pick the females from the first of January until they are through laying. Some ducks have yielded a pound of feathers to five ducks at a single picking, but about seven to the pound is a good yield. The feathers

alone are a source of profit, and as a table fowl, roast duck has few equals.

Warm running water seems to make their feathers very dense and of the purest creamy white. Avoid extra early hatching, as the early ducklings require much care and are liable to get stunted. June and even July often make the best ducks. They are easily raised, quick growth, great feather producers, excellent for the table; therefore raise ducks.—Southern Cultivator.

THEY LIVE IN OUR MEMORY.

.....Give Names and Place Distinctly.....

Island, P. O.—Peter Dave died on the 6th of December, 1896, at the age of 86 years. He was buried on the 7th, at 11 o'clock, in the Burying Ground at the Baptist grave-yard; cost us six dollars and besides lots of trouble to obtain same. We are now striving to get a Methodist grave-yard, and would humbly ask your assistance in this matter. Respectfully yours,

John Davis.

Canton, Cir., Canton, Miss.—This Circuit suffers the loss of two of its best members, Bros. Sebram Simms and George Simms, our brothers and both Class Leaders. One was 55 and the other was 60 years of age, and both of them were as faithful men, as the church has, and indeed I can't imagine how the church is going to get along without them. They were both taken from us almost at the same time, Sebram dying on the 15th and George on the 21st. One went to the funeral of the other and returned home and took his bed and we were called upon the next week to attend his funeral. But thank God they died in full triumph of faith. They leave behind them their families and friends to mourn their loss. May God give us more such men.

P. H. Davis, P. C.

Oxford, Miss.—Mrs. Mary Amarilla Payne, was born in the year 1865, and died April 9th, 1897. Age 32 years. She was reared at Batesville, Panola Co., Miss., professed religion in 1882 and joined the church at Batesville, Miss. She married the Rev. Wm. Payne of the Mississippi Conference, Nov. 1, 1883, and she travelled faithfully with her husband on all his charges. At Summit she was stricken last June with the dreaded disease of consumption, which carried her to her "heavenly home." Sister Payne bore her sickness without any complaint. She was an affectionate mother, a good wife, and an earnest Christian. She told her sister: "Whenever the Lord is ready, I am," and to others she said she was trusting in the Lord. She leaves a husband and seven children to mourn. A number of ministers were present and witnessed the services. The writer preached her funeral service to an overflowing audience.

"Soon we'll cross the rapid river,
Soon we'll near our heavenly home,
Soon we'll hear the hearty welcome,
Come, ye blessed children, come."

J. W. Winbush, P. C.

Durant, Miss.—The cruel hand of death took from our midst the beloved wife of Rev. D. Green, pastor of Valden Circuit, Mrs. Susie Green, Mar. 17, at Nodena, Ark. She was brought to this place notwithstanding the high waters. She was carried in a skiff for 6 miles by her sister, Mrs. F. A. Crump, before she could reach a boat. Mrs. Green was also a member of the household of Ruth of G. N. O. of O. F. in U. S. A., and was buried with honors by

the sisters and brothers of her lodge here. She was loved by all who knew her. Her funeral was preached by the Rev. Thos. W. Davis, P. C., of Durant Charge. She was a student of Rust University at Holly Springs, Miss., and a consistent Christian of the M. E. Church for 13 years; a good wife and a good mother. She leaves one child and husband, sister and a host of friends to mourn their loss.

Grayson, Va.—Bro. Daniel Bailey departed this life April 22, in full triumph of faith. His age is about 60 years, and has been a member of the church for nearly 40 years. He has been one that fostered the church in her infancy at this place. We mourn the loss of our departed brother, but while it is our loss it is heaven's gain.

"Asleep in Jesus! blessed sleep,

From which none ever wake to weep!

H. Harris, P. C.

Bethlehem.—Sister Beedie Franklin departed this life the 22nd of April; joined the M. E. Church in 1884 under A. W. Parker, and lived a consistent Christian until the Lord called her to rest. She married Dec. 20, 1894, Mr. Fred Franklin. She proved to be a Christian in every respect. She called her brothers and told them to meet her in heaven. She told her sisters all to meet her. She leaves 5 brothers, a husband, mother, father and 1 child. The funeral was conducted by M. C. Gillespie, P. C.

Sturges, Miss., Upper Mississippi Conference.—Mrs. China (Davis), of Sturges, Miss., wife of Joe Davis, who died more than a quarter of a century ago, died April the 6th at the age of 115 years. She is the mother of Dr. Z. K. Davis, of Pine Bluff, Ark., grandmother of the Rev. Thos. W. Davis, P. C., of Durant Church, graduate of Gannon Theological Seminary, Atlanta, Ga., and great-grandmother of Dr. I. O. Davis, of Calvert, Texas. She was of German blood, raised in Tennessee. She had only two severe attacks of sickness. She had the measles at 90 years old and LaGrippe at her death. She walked almost erect at her death, never became blind, had a strong mind and a good memory. She had only one-eighth Negro blood in her. She was a faithful member of the M. E. Church for 80 years. Her last words were: "I am going home to die no more."

"Asleep in Jesus, sleep,

From whence none ever wakes to weep."

A calm and undisturbed repose,
Unbroken by the last of foes."

NOTICE.

For the benefit of those who are expecting to attend the Epworth League Convention at Houston, Tex., June 3, we have secured reduced rates on the distance plan. Tickets on sale June 2, limited to June 7, for return. Ask your agent for rates.

Wm. Bartley P. E.

HALL'S Vegetable Sicilian HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

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Sarsaparilla as a blood purifier and building up medicine leads everything ever produced. It is positively the best. Others may make the same claim. But there's this difference: We prove it. Not by antiquity, but by Merit. Not by what we say, but by what Hood's Sarsaparilla does. It has a record of Cures unequalled in medical history. It positively, perfectly and permanently cures when all other medicines fail. That the keen discrimination of the people recognizes its merit and the cures by Hood's Sarsaparilla, is shown by the fact that they buy Hood's Sarsaparilla in preference to the exclusion of all others.

Hood's Sarsaparilla has a larger sale than all other blood purifiers. It wins confidence everywhere because the statements in its advertising and testimonials are verified by all who take it. No other medicine has ever received such praise, or so many voluntary testimonials of wonderful cures. No other medicine possesses

parilla

the peculiar combination, proportion and process used in preparing Hood's Sarsaparilla, and which give it merit peculiar to itself. This is the secret of its wonderful power, of its wonderful sales, of its wonderful hold upon the confidence of the people. This is why it cures Scrofula, Salt Rheum, Catarrh, Rheumatism, all Humors, Kidney and Liver troubles, Dyspepsia, That Tired Feeling, builds up the nerves, creates an appetite and strengthens the whole system. Its merit, its sales, its

Cures

Make Hood's Sarsaparilla the One True Blood Purifier. Sold by all druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

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EPWORTH LEAGUE BIBLE STUDIES

JANUARY TO JUNE, 1897.

Prepared by

EDWIN A. SCHELL, D. D.

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LOST RELATIVES.

Timmons, S. C.: My son Lawrence Byrd is somewhere in the State of Mississippi. I most kindly ask every minister in Mississippi to ask in his church from the pulpit if such a man is living in Mississippi anywhere. Brothers, you know what a mother's love is.

Yours truly,

Eliza Bryd.

After using a ten cent trial size of Ely's Cream Balm you will be sure to buy the 50 cent size. Cream Balm has no equal in curing catarrh and cold in the head. Ask your druggist for it or send 10 cents to us.

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However deep the stain of sin, Christ's blood can cleanse.—Ex.

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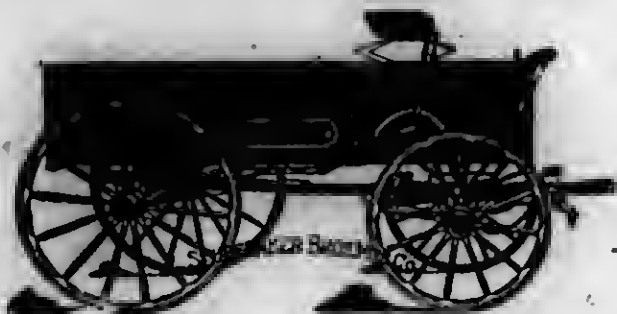
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Illinois Central.			
ARRIVE—		LEAVE—	
Local mail.....	9:00 pm	Local mail.....	6:55 am
Chicago limited.....	6:30 pm	Chicago limited.....	9:00 am
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati.			
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.			
No. 3.....	6:30 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis	Express.....	No. 6, Memphis	Express.....
No. 21, Vicksburg	Express.....	Vicksburg	Express.....
No. 33, Baton	Rouge acc.....	No. 34, Baton	Rouge acc.....
Express.....	10:35 am	Express.....	4:20 p.m.
Express.....	5:30 p.m.	Express.....	8:05 a.m.
Express.....	9:40 a.m.	Express.....	4:30 p.m.
Louisville and Nashville.			
No. 3, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	6:50 pm	No. 8, coast acc.....	3:30 p.m.
No. 5, fast mail.....	8:30 pm	No. 2, lim. ex.....	7:50 am
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 am
Texas and Pacific.			
No. 52, Ft. Worth	and Cal. ex.....	No. 53, Cal. ex.....	8:15 am
No. 51, Hot Spgs	express.....	No. 51, Hot Spgs	express.....
Express.....	9:15 am	Express.....	7:20 p.m.
Queen & Crescent Route.			
Cincinnati and	New York.....	Cincinnati and New	York.....
No. 3, local.....	11:55 am	No. 3, local.....	3:20 pm
No. 3, local.....	6:20 am	No. 3, local.....	7:30 am
Southern Pacific Company.			
Texas and Mexico	fast mail.....	California ex.....	9:15 am
California ex.....	6:55 am	Texas & Mexico	fast mail.....
California ex.....	6:55 am	Texas & Mexico	fast mail.....

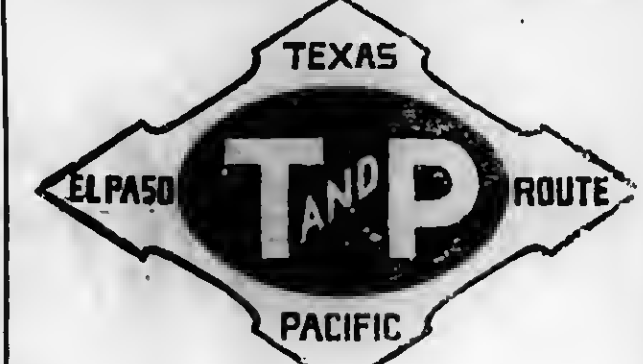
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THROUGH WITHOUT CHANGE.			
No.	Departs.	No.	Arrives.
0 Fast Mail.....	7:10 a.m.	3 Fast Ex.....	7:35 a.m.
4 Fast Ex.....	9:45 a.m.	7 Coast acc.....	8:55 a.m.
8 Coast acc.....	3:30 p.m.	1 Lim. Ex.....	5:00 p.m.
2 Lim. Ex.....	7:50 p.m.	5 Fast Mail.....	10:25 p.m.
Sunday Ex.....	7:50 a.m.	Sunday Ex.....	9:30 p.m.

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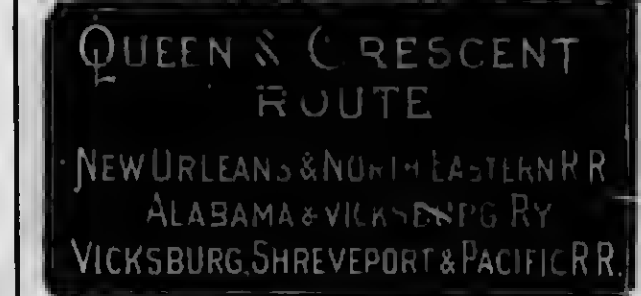
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PUBLISHER'S NOTICES.

Cash Remittances.

May 17 to 24.

S. Qualls	J. L. E. Board
J. W. Turner, 1	W. R. Butler, 1
E. Riley	Jennie Walker
P. W. Clark	R. Anderson
C. I. Hood & Co	E. Cogswell, 1
E. Knight	J. E. Marshall
C. Monroe	B. O. Tramwell
Wm. Peeble	P. V. Crawford, 1
S. C. Crandall	A. Carter
W. G. Deas, 1	T. C. Levert
J. C. Chutman	R. N. Jones
L. L. Green	S. Tillman
J. M. Thompson, 2	J. H. Austin
T. Larkins	E. D. Smith
B. F. Woolfolk, *1	T. L. Ingraham, *1
B. G. Johns	J. I. Garrett
Wm. Leffridge	J. K. Comfort
W. T. Wright, 2	E. B. McCauley
McK. Wilkins	E. Holliday
S. H. Grant	Thos. McCary, 5
L. Drake	A. M. Trotter, 1
G. H. Bowen, 1	J. A. Rush
N. L. Lackey	C. W. Whitehead, *
W. E. Mask, 2	A. C. Nimrod
M. A. J. Foy	D. W. Wynn
J. T. Willis, 2	C. H. Brown
T. P. Page	W. M. Lester
E. P. Harris, 1	Mattie B. Ford
M. J. Dyer	M. S. Goins
H. C. Gair	W. H. Holland
W. H. Hundley, 1	Geo. O. Freeman
No name, Memphis	M. T. Fairfax
Sampson Pate	C. C. Robertson
W. H. Jones	E. Frazier
N. Toole	M. S. Jordan
E. L. Gary	Leanna Page
H. Taylor	A. D. Harris
E. Harrison	W. H. James
E. A. Harrison	D. C. Hailey
F. T. Chinn, *19	
H. Motem	A. N. Jackson
P. A. F. Dismake	T. A. South
S. Mitchell	J. H. Thompson
B. F. Sneel, *1	Pleasant Beal
L. L. Allen, *1	Frank Harvey, *1
Della Moseley	J. E. Ogilvie
D. S. Smallwood	J. E. Morrison
A. Jackson	F. Roberts
C. H. McCoomers	P. D. Kennedy

* Yearly

If your system is fortified by Hood's Sarsaparilla, which makes rich, red blood, there is little danger of sickness.

A SURPRISE PARTY.

On Wednesday night, May 19th, in the midst of the stillness and peaceful calm which succeeds the hurry and bustle of the day, a delegation of good sisters and brethren, representing the Union and Missionary Stewardesses of Wesley Chapel, New Orleans, gave to their pastor, Rev. Pierre Landry, a very nicely arranged and conducted surprise party. After having obtained entrance into the pastor's cozy little home, they repaired to the dining-room, and there both guests and household joined in singing one of those grand old Methodist airs, which stir the veteran's soul like a bugle call to arms. Then, in a few neat, appropriate and well chosen remarks, Miss Ellenora Johnson and Mr. Robert Amstead, their spokesmen, performed the honors of the evening by presenting to Rev. and Mrs. Pierre Landry, in behalf of the two organizations represented, a large and beautiful complete dinner set. In his characteristic and dignified manner, Rev. Landry made a brief, pointed and hearty response, in which he spoke warmly of his increasing devotion to his work and congregation, of his and Mrs. Landry's deep appreciation of their handsome gift, and most especially of the motive which prompted its bestowal. He then tendered to his guests the freedom of his home; and his excellent wife exerted herself in entertaining them. The table groaned beneath its burden of good things, and music, laughter and good cheer was the order of the evening. The surprise was a grand success, and spoke eloquently of the Christian devotion and excellent taste of its promoters.

Mrs. Jane Rodolph,
Pres. Stewardess Board.

A Nerve Tonic.

Horsford's Acid Phosphate.

Dr. A. Monteiro, Richmond, Va., says: "I consider it one of the best tonics we have, where nerve tone is needed."

Among the luxuries of this season and climate are tents and awnings. Our office windows have just been equipped with some line awnings by E. C. Cook & Bro., of Chicago, whose advertisement appears in another column. The camp meeting season will soon be on, and our people will find it both profitable and pleasant to dwell in a tent of their own while worshipping in leafy temples. The tents made by Cook and Bro., are first-class and cheap, and we heartily commend them. In ordering tents or corresponding with this firm, be sure and clip the coupon and send it with the order.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, JUNE 3, 1897.—Vol. 32 No. 22

EATON & MAINS, Publishers.

THE RESTFUL HUSH OF EVE.

Men talk of death as though a tyrant cruel
A jailor filling dungeons with his nod,
Yet in the heaven of joy he wears the jewel
Denoting him the favorite of God;
His mandate stills the heart-ache and the hatings,
The pains and penalties all here must know,
The undeserved abuse and soulless pratings
Which wound and poison millions here below.

His touch is peace, rest comes with his caressing,
Beneath the flowers his children smile and sleep,
Surrender from care and countless evils blessing
His chosen ones who no more bleed nor weep;
Perhaps their dreamless rest shall not be broken,
Until 'tis glorified by that glad morn
When God's "well done" by angel lips is spoken;
And peace eternal greets the soul new born.

—I Edgar Jones.

EDITORIAL COMMENTS.

Of 24,000 Methodist Episcopal churches, 17,500 of them have organized an Epworth League Chapter.

The Commencement Exercises of Prairie View State Normal of Texas, will take place tomorrow, June 4. The Rev. N. J. Johnson, of Victoria, Tex., preached the Annual Sermon last Sunday. The school has had a prosperous and pleasant year.

Cards are out announcing the marriage of Miss Bessie Mae Brantley of Ruston, La., and Mr. William Drake of Hempstead, Texas, Thursday June 10th. at Ruston, La. They will be at home in Hempstead, Texas after June 12th.

And now it is Geo. R. Smith College; advancement reported in its enrollment. Prof. and Mrs. H. L. Billups rejoice in the arrival of a new student. The boy is the finest in Sedalia, Mo.

A reception was tendered Bishop Bowman, at Union Church, on his recent visit to St. Louis, Mo. According to the Central, of that city, hundreds paid him their respects.

The Twenty-sixth Annual Commencement of the Alcorn A. and M. College, of Mississippi, occurred Wednesday of last week, May 26th. The Associated Press dispatches state that the authorities are greatly pleased with the success of the school during the session just closed.

At the recent Commencement of Wiley University the Degree of Doctor of Divinity was conferred upon the Rev. W. H. Brooks, B. D., Pastor of St. Mark's M. E. Church, New York, and the Rev. J. D. Chavis, B. D., President of Bennett College, Greensboro, N. C. New Orleans University conferred the same degree on the Rev. J. E. Richards, of Africa, and the Rev. Hicks, of China.

At 3:30 in the afternoon of May 23rd, the Methodists of New York City and vicinity met to commemorate the 25th anniversary of the consecration of Edward Gayer Andrews as Bishop of the Methodist Episcopal Church. Dr. J. M. Buckley delivered the "Address of Introduction," after which the Bishop preached a sermon suitable to the occasion.

A human heart filled to overflowing with Divine love is in the sweetest condition to mortals known.—Ex.

A LOCAL PREACHER'S DUTY AND RESPONSIBILITIES.

Our Methodist polity is so arranged that the greatest and most noted preachers among us, whether Pastors, Presiding Elders or Bishops, had to begin in the local ranks and work themselves up to whatever position they may have afterward occupied. And strange to say, though many local preachers scorn their lowly title and seem to forget the scriptural injunction, which says, "despise not the day of small things;" there are thousands of elders in the church to-day who point with as much pride to their local license as to that which gives them the authority to perform the functions of an ordained Elder in the church. Thus the high and the low in our Methodist Ministry have been compelled to have their beginning in the local ranks, and no grade or workers has been more servicable in laboring for the upbuilding of the church. In fact, the regular ordained traveling preacher has as a rule simply entered into the labors of his local brother, and built on the foundation he has so successfully laid. And just here we may very appropriately ask who is the traveling preacher, who thus enters into the labors of men who have gone before and gathered the people and founded the churches? We reply; but yesterday, they were themselves the local preachers and served their turn at that same kind of work. Thus one has no reason whatever to boast or lord it over the other; their relations should be most cordial and brotherly. And yet strange to say this is not always the case, for we have seen instances in which our sympathies went out toward the local preachers, and others in which they could be just as fittingly bestowed on the pastor. In one case we would be led to pity the pastors and in others the local preachers. In some cases the pastors would have the local preachers down and in others the persecuted would be the pastors. But these things ought not to be. Each should respect the other in the position he occupies. If this is done and each one does his duty according to the law, there will be no reason whatever for a clash of interests.

There are times when the local preacher insists on serving his home church when the people do not like to hear him, and if they know he is to officiate will be sure to be absent. Notwithstanding this he feels that the pastor does not want to give him a chance—"is jealous of him, trying to hold him back." While we do not hesitate to say there are instances in which pastors are weak enough to fear the influence and powers of their local brethren, we are equally positive, it is not always the case. There is no denying the fact that many local preachers live such listless and negative lives as Christians, that the people do not think them worthy to administer the truth, but much more often is it the case that the local preachers will not study, that they may be able both to entertain and instruct the people. We acknowledge they are often very busy men and do not have a great deal of leisure for study, and yet we say to our local brethren their responsibilities are so great they must find time to read and thus develop. Not only do they owe this to the congregations to whom they are to preach to-day, but they must not forget that they are to be the traveling preachers, the pastors and bishops of to-morrow. They should not be in such a hurry to become deacons or elders in the church, that the duties and responsibilities connected with their present position will be overlooked. They should do the duties of a local preacher faithfully that they may be the better

prepared to become deacons and elders. The rank of local preacher is not a useless, dead one by any means; it is to the preachers what childhood is to the man, the time for preparation for the larger duties that must come—the time for thought, for growth, for laying a broader foundation for the future. Study, work and pray!



REV. C. M. MELDEN, PH. D.

We taken pleasure in presenting our readers, and especially the friends and patrons of Clark University, Atlanta, Ga., a cut of the Rev. C. M. Meldén, of Brockton, Mass., who has just been appointed president of that institution. Desiring to have you become acquainted with him we append a brief sketch of his life.

He was born in Salem, Mass., July 18, 1853, and was educated in the public schools of that city. For some years he found employment in the shoe business in Lynn, a neighboring city. At the age of nineteen he was converted and joined the M. E. Church. As he soon felt convinced of his call to the Ministry he made suitable preparation and entered the College of Liberal Arts, Boston University, from which he graduated in 1880, and was a member of the class of 1883, in the Theological School. After taking the degree of Ph. D., in the School of All Sciences, Boston University, he spent some months in foreign travel.

He has been an occasional contributor to the press of the church and other newspapers. He has also lectured some at Chatanqua Assemblies, on Biblical and other subjects. Dr. Meldén is a successful pastor and has served Byfield, Lawrence, North Hampton, Somerville and Brockton, his present charge, which he will resign to take up his work at Clark University.

His address till September will be Brockton, Mass., as he will not move his family till about that time.

We bespeak for him a most hearty reception and wish for him and the school success far beyond his most sanguine expectations.

The Emancipation Fair and Park Association of Victoria, Texas, will hold a state Fair in that city June 17, 18 and 19. It is under the management of a Board of Directors, some of whom we know personally as among the most reliable men of the Lone Star State. They publish these significant words: "We rejoice to announce that the Fair is neither an 'Annex' nor a 'Colored Department', but a full fledged Association doing business on its own account, with the assistance of all nationalities on absolute equality."

That sounds like business and we wish them success. We trust our people may properly appreciate the enterprise.

OUR CONTRIBUTORS.

FRIENDS OF AFRICA.

By Rev. A. E. P. Albert, D.D.

Friendship is grounded, in and is the most consummate flower of love. No more sacred breath emanates from the Latin "amo," (to love,) than the word "Amicitia" (friendship).

It is the very essence of its perfection.

Love may exist independently of friendship, because it is elemental in its character, but friendship, its choicest fruitage, can only exist as it germinates, and develops from love. Love is celestial and impartial. It is balanced upon its level of impartiality by the sense of justice and truth.

But friendship is always biased. Indeed it often forgets both justice and truth in favor of the object of its devotion. The beautiful thought about it, however, is that it is not necessarily thus influenced by any motives of unkindness toward anybody else; but it acts thus because it is really blind to the blemishes of the objects of its affection; and it imagines that it is actually being led and inspired by the purest lights of both justice and truth. How sacred and pure are the scarlet ties of friendship! It is that strand in the cord of love that is stronger than death. Cicero reared a monument to it, in his powerful essay concerning old age and friendship. Damon and Pythias, faithfully maintaining their integrity, and offering their lives in behalf of each other, have symbolized it for all time. Apostles, disciples and Christian martyrs, of both sexes, that paid the penalty of their devotion to the course that they pursued, with their lives, are the silent but eloquent witnesses of the divinity of true and enduring friendship. Our Lord and Saviour Jesus Christ immortalized it, when He gave His life for us, poor miserable sinners. "Greater love," says He, "hath no man than this, that a man lay down his life for his friends."

What a multitude of almost superhuman characters adorn its imperishable roll of honor! There was Moses, that preferred to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, even though it was in the royal house of Pharaoh. There was Peter crucified; Paul beheaded; John in the kettle of boiling oil; Wickliffe, Latimer, Ridley and others, burned at the stake, "stoned," sawn asunder, slain with the sword, wandering in sheepskins and goatskins, destitute, afflicted, tormented, wandering in deserts, in mountains, and in dens and caves of the earth; all on account of their devotion to the cause that they loved. How sublimely exalted is the character of a friend, a tried and faithful friend! The most distinguished honor ever conferred upon the preeminently faithful Abraham, was when God mentioned him, as "Abraham my friend;" and the highest mead of honor paid to the Christian Church, was when our blessed Saviour told his apostles: "Henceforth I call you not servants; for a servant knoweth not what his lord doeth, but I have called you friends, for all things that I have heard of my Father, I have made known unto you." This is the character in which we present ourselves to those who read this. We introduce ourselves to you as friends, the Friends of Africa.

One of the most significant characteristics of friendship is that its interest is aroused, not so much by the prosperity and by the adversity and desperate condition of the friend in distress.

Africa is in distress! She bleeds at a thousand wounds! For probably over forty centuries she has lain prostrate and left for dead, under the heels of her enemies.

She that conceived, brought forth and cradled our civilization, and that sheltered the world's Redeemer, is even at this moment, bound in the fetters of ignorance and superstition. No continent, and indeed no land, on God's footstool, is to-day so completely under the dominion of heathenism, and of Satan. And yet, no land is so highly favored in natural resources, no soil is so fertile, no forest so majestic, no land so rich in silver, gold and precious stones as in the great Continent of Africa.

"There every prospect pleases,
And only man is vile."

So vile is he, that it sickens the hearts of our missionaries to look upon his condition. Not satisfied with the deadly malaria that enshrouds her as a mantle, the devil has introduced there the liquor traffic, as one of his most efficient agents to neutralize and destroy the best efforts of Christian Missions, in behalf of the land of darkness and reign of the shadow of death.

That land the Society has taken on its heart, as the object of this special care and affection. The Friends of Africa Society, was organized by Bishop Mallalien, Dr. Adkinson, the writer and others, at New Orleans University about eight or nine years ago. It is in successful operation in nearly all of the Academies, Colleges and Universities. Its mission is the civilization and evangelization of Africa. Its motto is that of the sainted Melville Cox, our first missionary to Africa, whose dust enriches the soil of that continent, and who upon his death-bed exhorted the Church, to "let a thousand fall, but let not Africa be given up."

The friends of Africa are pledged to pray for her redemption, to interest themselves in her behalf; and to hold themselves in readiness, at the call of God and the Church to offer themselves as missionaries to her teeming, benighted millions. One of the most efficient helpers that the Society has in the prosecution of its holy purpose, is the Stewart Missionary Foundation for Africa. This was projected by the Rev. Dr. Stewart, of Illinois, who, becoming interested in the salvation of Africa, gave to Gammon Theological Seminary, Atlanta, Ga., \$50,000, for its establishment. The annual interest from this fund, amounting to about \$3,000, is spent in instituting prize contests, in all our schools and throughout the Church, for the best essays, orations and hymns upon the evangelization of Africa; and the best of these are published in book form, and circulated among the people, all for the purpose of enlightening the minds, and moving the hearts of this nation, and especially of this race to join the mighty crusade that is now on for the redemption of Africa. In this connection, I am sure you will be greatly pleased to know that among the prizes won this year were two by the Friends of Africa, connected with Gilbert Academy. Miss Virginia M. Fleming secured the prize of \$10 worth of books of her own selection for the production of the best essay, while Miss Mary Gayden secured a most beautifully inscribed hymn book for the best hymn on Africa, written in our Academy. White men, in the past, have almost entirely monopolized the honor of doing all or nearly all that has been done in the behalf of Africa; but the time will soon come, and now is, when we, the descendants of the Dark Continent, must break the bread of life to our brethren over there, as did Joseph to his brethren after his delivery from slavery in Egypt in Africa.

The first fruits of this rich harvest that is yet to come from this great movement in behalf of Africa is represented by Prof. and Mrs. Camphor, who, thoroughly prepared in heart and intellect, have already entered that field with a heroic purpose of living, working, praying, and, if need be, dying for Africa. But a brighter day is just on ahead for Africa. Nearly every church in Christendom is now maintaining progressive missionary enterprises in Africa. And under these regenerative influences, we are assured by reason as well as by revelation, that her waste places will soon blossom as the rose; and that her ancient greatness, revived and animated by Christian civilization, will shine forth, with the most resplendent glory, as the brightest diadem, in the crown of our ever blessed and conquering Emanuel.

"LET HER ALONE, FOR SHE HATH DONE WHAT SHE COULD."

By Sarah Knox.

As the Lord Jesus is the author of the words of my subject, and since it is true the world should obey; still ever since creation man has been in some way or other hindering or trying to stop woman's onward march. But the Lord has ????????? her cause and tells everybody now to let her alone if she desires to engage in any kind of work, even to preach, let her alone.

She may not do what you can, my brothers, still what she does is the best; then you let her alone, for she is coming out of the field to the school of learning, which gives power to come in every station of life. She is there doing her duty; to do, has always been her highest aim. Moses', Samuel's and Ishmael's mothers demonstrated what they could do; then, look at Ruth and the New Testament women, though hindered by the men, they did what they could. Paul went so far as to command that they should not even speak in the church, but if the brethren of today obey Paul, there will be silence and vacant seats all over our churches. Hence, do what Jesus says; "Let her alone for she hath done what she could." Now sisters of the Woman's Mome Mission Society, we are glad to tell you, that the women of the Monroe District have done what they could and if we are let alone, ere another Annual Conference session, those that oppose us now will say as Christ said: "Let her alone, for she hath done what she could." Truly, we have done what we could and if we could get all of those who claim to be over us as pastors or leaders, and our husbands, would let us alone, it would not be long before everybody would join with the words of my subject and say: "Let her alone, for she hath done what she could." I assure you, we will not neglect your homes, but be truer and better prepared to help you in all your work. I admit, we are on a level, but let us alone and we will go up higher, and if we go up, you will too, for where we are, you are going to come; so let us alone and we will help you up.

Lake Providence, La.

THE CLOSING CENTURY.

By Miss Ida M. Hall.

Though we are tempted at the end of a year to look back over past events that we may find how we have gained or lost, those who live during the closing years of a century are much more tempted to look back and see what the whole world has gained or lost.

When we recall what we have read of the condition of the world at the close of the last century and think of the great improvements in every country made in so short a time, the probabilities of the future almost overpower us.

In order to gain a clearer idea of our advance over the last century, we should consider the progress made, under different divisions.

First and most apparent, is that which has been accomplished for the material welfare of the world. In this century, several of the great inventions that have marked human progress were first brought to practical perfection. Prominent among these, are the steam engine, used as a means of locomotion; the telegraph, and the electric cable, carrying messages from continent to continent.

These inventions have brought the most remote parts of the earth into closer relationship. The invention of the sewing machine, the improved farming implements and other mechanical contrivances of the 19th century, have done much for the working classes.

One hundred years ago, people walked or rode horseback for pleasure; we use the bicycle which is the quickest mode of locomotion as yet known.

The electric cars and horseless carriages are greatly lessening the use of beasts of burden.

These are only a few of the wonderful improvements peculiar to this century.

But we must now turn our attention to the progress made by the political world.

There have been fewer wars and much more arbitration. The great kingdoms and powers of the earth are feeling more and more their brotherly relation and this century has marked especial advance of civilization on that line.

Political liberty is the glory of the 19th century. In America, slavery has been abolished and the progress of this once enslaved people has done much in building up the nation.

Now to America's hospitable shores, men throng from every quarter of the globe. In Germany, we find for a long time previous to the downfall of the tyrant Napoleon, a double sen-

timent, a longing for freedom and unity. Freedom has come to them during this century, and also a union, whose greatest good was that it taught the people to desire a more and more perfect national union.

England has seen many struggles and much advancement, especially in political freedom for the people.

During this century, also, the French republic has been firmly established, and Italy has been liberated and united into a great kingdom. Australia, and the South American Republics have become important factors in civilization.

Turning from the political world to the field of mental development, we find this century's work both broad and universal. The world has learned that it is impossible to raise and educate a nation in the mass, and that all revolutions and improvements must start with individuals. Therefore the means of education is provided by the different nations for their members. The schools thus established are developing the moral as well as the intellectual side of the scholars. Nor have we lacked great men, broad minded and useful, who have lived and worked entirely in this century, leaving behind them that which will refine and elevate the nations.

Among the great writers, characteristic of our own country, are Emerson, Longfellow and Hawthorne; of England, Tennyson, and Chas. Dickens; of France, Victor Hugo; and of Germany, Ebers and Auerbach.

The advance in the spirit of human brotherhood everywhere, is seen in the more helpful treatment of criminals and unfortunates, in the more tender care of the insane, in societies for prevention of cruelty to children and animals, and in the growing disposition to live not merely for self, but for some eternal good.

This century shows also a great advance in the growing desire for purity and high morals in the individual and in the family. It is a common saying that "Manners makes the man," or that "Mind makes the man," but truer than either is it that "Home makes the man." This desire for true home life is no better shown than by the recent conference of mothers, held in Washington.

The advance in the strictly spiritual welfare of the world has kept pace with all other progress. The teachings of Christ in the 19th century, as in the first, still lead to the moral heights toward which we strive. His seal is more and more stamped on the laws, the literature, fine arts and the very life of the civilized world. There is as a result at the close of this century, more allowance for differences in religious opinions and modes of worship. The young people are given a part in the work, and this is well.

Observe the good done by the Young People's Society of Christian Endeavor, the Epworth League and the young men's and young women's Christian Associations.

Yet only the bright side, of this century has been spoken of, though we know there are two sides to every subject. Much more remains to be done and looking forward, we may still cry with Tennyson:

"Ring out, false pride, in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

"Ring out old shape of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

"Ring in the valiant man and free,
The large heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."
New Orleans, La.

True religion is the same the world around.
The same Jesus whom we worship here is the
Saviour of trusting souls in far off Malaysia and
in the isles of the sea.—Mich. Adv.

OUR BENEVOLENT CAUSES.

MISSIONS.

(Conducted by Rev. E. B. Burroughs, South Carolina Conference.)

GIVE.

Give as you would if an angel
Awaited your gift at the door;
Give as you would if to-morrow
Found you where waiting was o'er;
Give as you would to the Master.
If you meet His searching look;
Give as you would of your substance
If His hand your offering took.

As the question "what must we do in order to interest our people in Missions?" is oft-times asked, we are pleased to be able to present the following Missionary Synopsis with a few alterations, as prepared by Mr. Wm. M. Benham, of Pennsylvania, as an answer. We believe that a careful study and application of its recommendations, will produce the effect desired. I make a change or two to adapt plan to our territory:

To the Society Missionary Committee.

First—Learn about missions:

- By reading your denominational periodicals.
- By using leaflets.
- By studying the lives of missionaries.
- By becoming familiar with the different fields.
- By memorizing statistics showing the number and needs of the heathen.

Second—Impart missionary knowledge to others:

- By the monthly missionary conferences of the society.
- By personal talks.
- By the distribution of literature.

Third—Have interesting missionary meetings:

- By varying the programme.
- By considering the subject in its various phases.
- By securing a returned missionary to deliver an address.
- By reading a letter from a missionary on the foreign or home field.
- By having all the members take part.

Fourth—Raise money for missions:

- By adopting the plan of one cent a week from each member.
- By taking subscriptions payable weekly, monthly, quarterly or annually.
- By collections.

Fifth—Give to missions:

- Through your own denominational boards.
- Through agencies approved by your pastor and the society of the church.

Sixth—Engage in missionary enterprises:

- By holding cottage prayer meetings.
- By conducting mission schools.
- By inviting the unsaved to religious services.

Seventh—Pray for missions:

- With faith.
- With fervor.
- Without ceasing.

To the County Missionary Committee.

First—Organize a missionary committee in every society.

Second—Keep the names of chairmen of missionary committees.

Third—Visit a missionary meeting of each society.

Fourth—Select local speakers to send to the various societies.

Fifth—Recommend literature to missionary committees.

Sixth—Answer promptly all requests for information.

Seventh—Send blanks to committees on which reports can be returned.

Eighth—Ascertain exactly what every committee is doing.

Ninth—Arrange mass-meetings in different portions of the country.

Tenth—Hold simultaneous missionary rallies.

Eleventh—Use printer's ink extensively.

Twelfth—Boon all gatherings.

Thirteenth—Be enthusiastic and industrious.

When a friend spoke to a man in New York, who was noted for his liberality, concerning his generosity, he said: "I am not generous. I am by nature extremely avaricious. But when I was a young man I had sense enough to see how mean and belittling such a position was, and I forced myself to give. At first, I declare to you, it was a torture to part with a penny, but I persisted until the habit of liberality was formed. There is no yoke like that of a habit. Now I like to give."

The Spirit of Prayer.—The Chinese of the Province of Hunan are more bitterly anti-foreign than those of any other province. There are very few missionaries in the province, as some who entered were driven out with violence, and even native evangelists have not been tolerated. Here is a striking prayer of one of the Hunan Christians: "O, Lord, thou knowest that Hunan means south of the lake, and Huph is north of the lake; the lake is Tung-Ting. Thou knowest, Lord, that there are more people in these two provinces than there are fish in the lake; and thou hast sent us to be fishers of men. In many places the gospel net has not been let down, and there is no means of catching fish, nor is there any fishermen. We pray thee, O Lord, to grant that in every place there may be a gospel net and skillful fishermen."—Spirit of Missions.

One of the worst Chinese customs is foot-binding. We talk and coax and do everything we can to make them give up this awful habit, but very few of them will. Last year I spent most of my evenings for three months massaging a woman's feet that had been bound. They came out of their wrinkled quite nicely, and I told her to keep on as I had done until they got more human like, which she said she would do, and being a Christian, I believed her, but not very long after we noticed she was binding them up tighter than ever and wore smaller shoes. When spoken to about it, she said her brothers and other people made fun of her for having large feet and said she was a slave. Only slaves here have unbound feet, except our boarding-school girls, who are compelled to unbind when they come in. However, lately I have seen several women together unbinding, and they seem more willing to carry forward my wishes, and in place of bandages they have made themselves large stockings and shoes, which rejoices my heart very much. We are also having a series of meetings at the different missions on foot-binding, and at the final meeting they are going to give a prize for the best made shoe for an unbound foot.—Letter from China in Michigan Christian Advocate.

Malay Moslems.

One-eighth of the inhabitants of the earth are Moslems. These are chiefly to be found in Western and Southwestern Asia, and in Northern Africa; in all of which places work among them is found to be very difficult, if not impossible, from the governmental and popular opposition to, and persecution of, any other religion. Even where nominal liberty of worship is allowed, the persecution of converts is so fierce, that few dare to brave the anger of their countrymen by coming under Christian influence and professing Christian beliefs. Medical missions, and tract and Bible distribution are almost the only means of work among them.

One of the few lands where progress has been made in the work of Christians among the followers of Mohammed is in Malaysia, where thirty thousands have renounced their old religion for the faith as it is in Christ Jesus. American Methodist, German and Rhenish missionaries, and the Bible societies have been carrying on a glorious work in Java, Sumatra, and the Malay Peninsula, and it is believed that these converts will not only help in the Christianization of the Malay peoples, but that they may also be the means of converting their bigoted fellow-religionists in other Mohammedan lands.—Missionary Review of the World.

EDUCATIONAL.

Corinth, Miss, May 21, 1897.

I wish to speak through your columns of the Corinth High Grade School, that is under the management of Prof. James B. Coombs, Rev. Prof. F. W. Graham and Miss Minnie L. Williams. They have spared no pains to make this school second to none in the State.

The examination was grand indeed. The classes in the higher branches were excellent—Latin, algebra, philosophy and higher arithmetic. The examination was witnessed by the best teachers in the city.

The exhibition was two nights. It was real grand. The white citizens of the town were pleased with the program. The songs that were sung by Misses Eralina E. Baker, L. V. Ingraham and L. A. Combs, cannot be surpassed by any one who has not had college training.

This town is blessed with a corps of good teachers who were trained in our grand old school at Holly Springs, Rust University. This is Prof. James B. Coombs eighth year here, and Miss Williams' seventh year.

The many patrons of the school are well pleased with these good teachers, and too much praise cannot be given them.

G. W. Baker.

MY VISIT TO GAMMON.

Summerville, Ga.

Our visit to the Commencement Exercises of Gammon School of Theology was much enjoyed. It was cheering and refreshing to our minds. There were many ministers present, and several early enough to take in the examination of all the branches taught. I, for one, can hardly find words sufficient to express my high appreciation for the work that is being done in this department, in the way of preparing and shaping the minds of young men to meet the great emergency of this age.

We note, with special interest, the accuracy that was manifested by the Faculty during the examinations.

Our attention was especially called to the remarkable advancement of the Junior Greek Class. This class is under the management of Dr. Murry. The Doctor speaks of this class as being almost an exceptional one in this study. We were favored with inspiring addresses delivered by Dr. I. B. Scott, Editor Southwestern Christian Advocate, and others.

H. H. Mouzon.

SUNDAY SCHOOL INSTITUTE OF CENTRAL ALABAMA ACADEMY.

The Sunday-school Institute of Central Alabama Academy met in annual session at Central Alabama Academy, April 28-29.

Rev. N. H. Speight, President; Mr. L. R. Fearn, Secretary; with regular members being representatives of the different Sunday-schools. After singing, Scripture-reading and prayer, we proceeded to carry out the program for the morning session. A timely welcome address was delivered by Prof. A. W. McKinney.

The subject, "Life," was presented by Prof. A. B. Moore, being discussed by members of the institute. Subject, "The Evils of Sunday Excursions," was given by Prof. P. M. Lowe. A lively discussion followed. Resolutions condemning Sunday excursions were passed. The subject, "Model Sunday School Teacher," was discussed by Mr. A. W. Penny. Excellent music was rendered by the school.

The subject, "How to Organize and Conduct a Mission Sunday School," was opened for discussion by Prof. A. W. McKinney.

An excellent solo was rendered by Prof. W. L. Riley.

Thursday, April 29th.

Morning session began in regular order by singing, Scripture-reading and prayer. Following officers were elected for the ensuing session: Rev. N. H. Speight, President; Wm. H. Gaston, Secretary; Rev. E. W. Williams, Sr., Treasurer.

The President and Secretary were appointed a committee on program.

Subject, "Tracts and How to Use Them," was opened for discussion by Prof. A. W. McKinney. "Why a Sunday School Teacher Should be a Christian," presented by Miss B. R. Matthews, was duely discussed.

"Why Sunday School Teachers Should Prepare the Lesson before Going to the Class," by Miss Carrie E. Gary; Miss Laura Robinson discussed it. Subject, "Evils of Saloons," by Mr. A. G. Petty, was warmly discussed.

The evening session was opened in regular order by singing, Scripture-reading and prayer. "Why Children Should be Admitted to Membership in the Church," by Miss Mattie A. Carr, was timely discussed. "The Christian Sabbath is the True Sabbath," by Rev. E. W. Williams, Sr., was freely discussed.

N. H. Speight, President.

Wm. H. Gaston, Secretary.

COMMENCEMENT AT WILEY UNIVERSITY, MARSHALL, TEXAS.

The writer visited every exercise, giving close attention, and can say that the Commencement, May 12-19, was remarkably successful.

He has also been observing the school closely for four years, since the first year of Doctor Scott's administration.

There has been a continual growth, solid and healthful.

A study of the work of the school for the past year takes President M. W. Dogan out of the list of experiments, whether he stands for the race or as an individual. It shows him to be a successful financier; an excellent disciplinarian, an educator of marked ability.

As before intimated, the exercises were of a high grade throughout.

On Friday, the Alumni gave a creditable exercise, all pledging themselves to work for the school as never before. The following spoke: Misses Effie Lewis and M. L. Jones; Professors S. S. Reid, A. B., and H. B. Pemberton, A. M.; Revs. J. O. Williams, J. W. H. Moore, and W. H. Logan.

Prof. J. H. Reed preached the baccalaureate sermon, which was able and effective, and highly commended by all.

President Dogan preached the Alumni sermon, which was scholarly, thoughtful and much appreciated.

The oral examinations on Monday, the 17th, were of a high order. The work in the various departments was thorough; the teachers efficient.

Prof. J. H. Reed has charge of higher mathematics and science.

Prof. R. S. Lovinggood, Greek and Latin; Miss Bessie Hill, German and Normal work; Misses M. G. Key and L. M. Vinet, Prof. S. S. Reid and several assistants, English department; Prof. J. I. Lane, commercial department; Prof. J. W. Jones, music.

The oratorical contest on Monday night, the 17th, was strong and spirited. The prize was a scholarship, which Miss C. I. King has secured from the Y. L. F. M. S. of Fairfield, Iowa. Mr. L. H. Henegan won the prize.

Commencement day was a brilliant success. The throng of people would have filled the chapel twice. On the stage, were many distinguished visitors. Among them were Drs. J. H. Wilkins, T. W. Sparks, M. J. Snowden, and R. J. Jermany; Professors Gillum, W. E. Day, W. L. Blake and McFarland; Revs. Wade Hamilton, W. H. Logan, W. A. Fortson, C. C. Minnegan and others.

There were five graduates, one from the Classical course and four from the Normal, with subjects as follows:

"Whither Drift the Tides," Miss May Belle Whitby, Sherman, Tex.; "Social Reforms," Miss Angie Lizzie Gilbert, Mansfield, La.; "True Heroism," Mrs. Carrie C. Calvin, Marshall, Tex.; "The Shadows are Lifting," Miss V. Robert Brantley, San Antonio, Tex.; "Bursting the Demon's Chains," Mr. Wm. H. Jermany, Atlanta, Ark.

All the graduates did well in their speeches. The oration of Mr. Wm. H. Jermany deserves special mention. In his valedictory remarks, he spoke eloquently and feelingly, and so delighted

his friends that they rushed upon the stage and showered money upon him to the amount of twenty-five dollars. Mr. Jermany spent ten years at Wiley University, taking a complete college course, and goes out well prepared for life's battles.

Dr. I. B. Scott, ex-President of the school, received an ovation when he arose to address the class. Inspired by his warm reception, the Doctor delivered a practical, thoughtful, eloquent and powerful address.

Besides the regular graduates, certificates were issued to the following: English Course, S. M. Cook, Frank English, Lillie Johnson, E. W. Kelly, J. D. Lee, Matilda Murphy and Sarah Watson. College Preparatory, T. J. Douglas, P. T. Drizzle, C. M. Lewis and J. H. Roberts.

The degree of "D. D." was conferred upon Rev. J. D. Chavis, A. M., B. D., of Bennett College, North Carolina; and Rev. W. H. Brooks, A. M., B. D., of New York. The degree of "M. S." in cursu, was conferred upon Prof. H. L. Billups, of George R. Smith College, Sedalia, Mo.

The magnificent work being done for our girls at the King Industrial Home, by Misses E. D. Elliot and C. I. King, deserves more than a passing notice. Their sacrifices for our boys and girls, their work in teaching the girls cooking and sewing, etc., cannot be too highly commended.

The President, in his closing remarks, referred to the loyalty of the students, the harmony and devotion of the teachers, and the remarkable Christian spirit of the school. Only two students, at the age of accountability, went away, not having confessed the name of Christ.

He also referred to the proposed new "Central Building." The present capacity of the school has been taxed to its utmost. Room for growth is needed. A considerable sum of money has been collected, and the Texas Conference has pledged itself to raise \$1,500.00 the present year. The "Willing Workers," a voluntary band of students, who collected quite a sum last summer, go out to do more the present vacation for this building.

And, too, a troupe of singers, under the direction of Prof. J. W. Jones, the able musical instructor of the school, will travel this summer to raise funds for the building, and all the ministers heard from promise to give the troupe a rousing reception, and see to it that they shall have no expenses while in their respective cities. In consideration of these facts, the trustees have appointed a committee to confer with the President and the Secretaries at Cincinnati, with reference to beginning work on the building at an early date.

Wiley University faces the rising sun!

Henry Jackson.

Logansport, La.

PHILANDER SMITH COLLEGE; SIXTEENTH COMMENCEMENT.

Wednesday, May the 19th, was a gala day for Philander Smith College, and marked an epoch in the history of this noble Institution. Early in the morning, the citizens of the city of Roses and of the State assembled to witness the sixteenth Commencement, and the graduation of a class of six young gentlemen and one young lady in the academic and collegiate course. Every year the Commencement grows better and is in higher repute.

Miss Mattie Imogene Jackson was salutatorian for the academic section and Mr. Eugene R. Gavelly, validictorian.

Mr. Waters McIntosh, Ph. B., salutatorian, and Mr. Henry Harold Sutton, A. B., validictorian for the collegiate section.

Messrs. John Henry Jackson and Samuel David Lee Graduating in the academic and Mr. Thomas Jerry Thompson, Ph. B., in the collegiate.

Presentation of certificates and conferring of degrees by W. B. Derrick, D. D., LL. D., of New York, one of the Bishops of the A. M. E. Church, who gave to each recipient wholesome and impressive advice.

Bishop Derrick took occasion to pay high encomiums to the greatness and and philanthropic efforts of the grand old mother Church to ob-

literate ignorance, dispel superstition and prejudice, and break down caste.

Dr. Thomas Mason, President, Prof. J. M. Cox and other members of the Faculty, deserve unstinted praise for their faithfulness, painstaking care, and true devotion in bringing the school up to its present high standing.

The students of room 12, Prof. J. M. Cox tutor, gave the graduates a reception Wednesday night.

Mrs. E. H. Na Smyth, Supt. of Adaline Smith Home, tendered the use of the Home. The elite of the city and state assembled to do honor to the class of 1897. The menu was of the best that the city afforded.

The Home is far in advance of any year. We know that Mrs. Na Smyth is doing a grand and noble work—a work that is being appreciated throughout the State. We must have her returned, for we have the right woman in the right place.

Dr. J. W. E. Bowen preached the baccalaureate sermon, Sunday, May 16th. The spacious auditorium of Wesley Chapel was filled to overflowing with the elite of the city. It was a masterly effort, delivered to an appreciative audience. At seven-thirty, he gave his famous lecture, the manhood problem, to a like audience.

Dr. W. O. Emory preached the annual sermon at 3 p. m. "Ne plus ultra."

J. W. Jackson.

Marianna, Ark.

THE METHODIST PRESS.

[Address delivered by Dr. Jos. F. Berry at the banquet given by the Chicago Methodist Social Union in honor of the twenty-fifth anniversary of the consecration of Bishop S. M. Merrill, in response to the toast, "The Methodist Press."]

It is not easy to overestimate the influence of environment. The home, the school, the college, early social and business associations—what impressions they leave upon our lives!

The distinguished guest of the evening had a choice environment during at least one period of his life. Bishop Merrill was an editor. For several years he knew the hard, ceaseless grind of the sanctum, and graduated therefrom into the episcopacy. Will anyone here affirm that this fact is not closely related to the other fact, that he subsequently became a very great man?

During his long career Bishop Merrill has been distinguished for his intellectual alertness. Did he not acquire this while an editor?

He has become widely known for the breadth of his vision. Is not this also a characteristic of the editor?

Then our friend has excited the admiration of the whole church because of his modesty. There again you behold the mark of the editor.

Have you known the good bishop intimately? Then you have been impressed with the uniform patience which has characterized him even amid the most vexatious circumstances. Could he be anything else? A man who for years was compelled to edit spring poetry, crush the hopes of budding geniuses, put fifteen columns of matter into five columns of space, wrestle with the advertising manager who insisted on crowding him out of the paper, suffer from the literary contortions forced upon him by the stupid compositor and the careless proof-reader, and live amid the convulsions produced by an army of reformers who insisted upon ventilating their views upon political, industrial, moral, and ecclesiastical questions—I say, a man who could go through such a daily routine for even four years, could not be otherwise than a very patient man.

See how well those experiences prepared the bishop for the tribulations of to-day. He now has to preside over annual conferences with many petty controversies, listen to the brand-new speeches of the official secretaries delivered for the sixty-fourth time, select one presiding elder out of one hundred eligible candidates, appoint preachers where they do not wish to go, and to churches which do not want them, always preach great sermons, be a faultless expounder of church law, and ever appear as the representative of the best life of the denomination.

The way in which you have distinguished yourself as a bishop, sir, should convince the church

that if she really desires great men for the episcopacy, she should elect—editors!

I think it was Mr. Colfax who said that, if a man once got printer's ink on his fingers he could never wash it quite off. That saying was true in the case of Bishop Merrill. When he left the editorial chair, he did not cease to inspire the church with his pen. To our various periodicals he has contributed voluminously. And when he has occasionally been induced to furnish editorial matter, it was not difficult to detect the fact, because of the grasp which the writer took upon his subject, and the irresistible logic of his conclusions.

Besides, our friend has written books—good books—most of which have become standard publications of our denomination. It is not too much to say that no man of our times has done more with his pen to instruct, conserve, and guard the church against insinuating error than the unassuming man whom we honor to-night.

But in speaking these words of greeting I voice not my own feelings alone, but those of the editors of the Methodist Episcopal Church.

I speak for the scholarly and graceful Kelley, the alert and peerless Buckley, the brilliant, dashing Moore, the unique and versatile Edwards—honored veteran of our editorial guild.

I speak for the even-tempered, poetic Young, the methodical Hurlbut, the sunny-souled Nast, the painstaking Nagler, the true-hearted Scott, the consecrated, evangelistic Potts, the well-rounded Smith, the polished Sawyer, and for Parkhurst, the man who writes with a stylus of steel.

I speak also for the level-headed Matthew, the genial Fisher, the trenchant McGerald, the vigorous Thomas, the handsome Hanna, the watchful Thirkield, the classical Spencer, the cultured Cooke, the optimistic Shank, the plucky Swallow, the Swedish journalist Henschen, and for our two enterprising lay editors, Young and Stay.

I do not forget, too, that we have editors in foreign land, such as Robinson in India, and Butler in Mexico, who, if they could be here to-night, would extend congratulations that would lack nothing in sincerity and fervor.

Nor do I forget that in these editorial offices we have assistant editors upon whose alertness and fidelity much of the success of our publications depend.

Nor must the publishers at New York, Cincinnati, and Chicago be omitted. They are related to all our literature in most vital and substantial ways.

I count it no small honor, Mr. Chairman, that it is my privilege to stand here in this representative capacity, and convey through you to Bishop Merrill, our brilliant editor of former days, the sincere and enthusiastic greetings of the present editors and publishers of the Methodist Episcopal Church.

The sermon preached recently in Asbury M. E. Church, Washington, D. C., by the Rev. Dr. I. L. Thomas, the pastor, and published in the daily Washington Post, was practical, able and instructive. His subject was, "Divorce or Separation." We clip a single paragraph, which we commend most heartily to those contemplating marriage. In accounting for the increasing number of divorces, the Doctor says:

"We would say in the first place, because many fail to comprehend what marriage really means. They have never given the subject a serious consideration. The test of love is to come after the ceremony. The legal and religious hearing of the institution should be thoroughly considered. All persons who contemplate marrying should bear in mind that marriage is not a human invention, nor a mere social or conventional arrangement, but an institution of God. None, therefore, should enter into the contract till they have satisfied themselves that they can keep their part and that they have studied the other party so thoroughly until they have every reason to believe they will keep theirs."

It has been computed that between 36,000,000 and 37,000,000 babies arrive each year.—Ex.

WOMAN'S DOMINION.

MOTHERHOOD AND EDUCATION.

Mrs. Wilbur Craft presented the subject of "Mothers and Schools," at the National Congress of Mothers, Washington, D. C.

She said in part: A young wife chose for a motto to place in her private room the words of Jesus, when he said, "Suffer little children to come unto me." She subsequently became the mother of ten sons and one daughter. Through a long life her words and deeds ennobled motherhood, and taught people with whom she came in contact that motherhood is woman's noblest condition.

Among the many tributes which the world pays to motherhood, the kindergarten is perhaps the greatest. Frederick Froebel tells us that his system is "The science of motherhood." He went about among the peasant mothers, observing the sweet ways which they had instinctively with their little ones; these he caught, and fixed forever in picture and song and motto in his so-called "Mutterbuch."

True motherhood is the right standard in education. I have long felt that the school should not be an institution separate and apart from the home, and peculiar to itself, but should rather be the broadening out of the home life. Just as we now have "Greater Chicago," and "Greater New York," let the school be looked upon as a part of a Greater Family.

As with the ancients, Magna Grecia includes not the peninsula alone, but the outlying islands and colonies as well. In reality there is a lack of unity between the home and the school. When I was a little school girl the children were taught to sing about the parents:

"They visit their cows, they visit their farms,
But why don't they visit the school?"

Even this did not have the desired effect of bringing parents to the school. Let us discover, if we can, how the home and the school are so far apart. When civilization was young, and homes were few, the children were taught by their parents. As wealth increased, social duties made it necessary that tutors should be employed. As the population increased and homes became closer together, the idea grew apace that one tutor might do for all the children of the neighborhood, and the school house was erected.

The teacher boarded around, and so in a certain sense the school was a family matter. As the number of children increased, it became necessary to build larger school houses and more of them, and to place the children in departments, and hence the school system was established. It was then that parents took upon themselves the attitude of *laissez faire*. They Americanized the French motto, "Laissez faire et passer, le monde va de lui meme," to read: "Let the school alone; it revolves of itself." The result has been that our schools have become almost devoid of practical training or religious teaching; something very unlike the true home. Parents, particularly mothers, should put in the list of their solemn obligations: (1) Frequent visitation of the schools attended by their children; (2) Thorough acquaintance with the teachers of their children; (3) Co-operation with the school plans.

As mothers have given a science to education, it would be well to give mothers places upon school boards as is done in London, and some other large cities. What mothers might be able to accomplish, may be shown by a reminder of what one mother has been able to do, Mrs. Mary H. Hunt, of Boston, through whose efforts Scientific Temperance Instruction concerning the effect of alcohol and narcotics upon the human system has been secured to sixteen millions of children in the public schools of forty-two states, and all the territories. If one mother could do so much, what might not the whole glorious company of mothers do. Surely, they might get the Bible back into our schools, which is one of the greatest needs of the home.—Methodist Times.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, June 13, 1897

PAUL'S ADVICE TO TIMOTHY.

(2 Tim. 1:1-7; 3:14-17.)

Golden Text.—"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." (2 Tim. 3:15.)

This epistle was written about the year sixty-seven, during Paul's second confinement in Rome. It was, no doubt the last letter the apostle wrote and has been called by Mr. Wesley "the swan's dying song." It has less of the office of an evangelist, and more of personal character in it, than has his former letter to Timothy. It is designed to encourage him to endure persecution, and to warn him against false teachers, and corrupt professors. Paul was at this time in prison, deserted by his friends, at the mercy of a tyrannical ruler, with the sentence of death upon him, and the hour of execution drawing near. Yet in this letter we see no regret over a life spent in the service of God; no secret consciousness of guilt; no suspicion of the weakness of his cause; no mark of fear; no discomposure of mind; and no doubt as to the truthfulness of every doctrine he taught. But on the other hand he does say: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness!"

1. Paul (1-7) was well born, highly educated, and soundly converted. He became an apostle according to "the will of God." His commission was not received of men but of God. He was chosen that he might make known the "promise of life" to the people. That he might proclaim that eternal life, which God had in view for mankind, when He gave His Son to redeem them.

Paul, before his conversion, even while he persecuted, imprisoned, scourged, and put to death, the saints, served God with a pure conscience. He thought he was doing right. He belonged to a worshipping race. His forefathers consecrated their lives to God. His disposition to devotion was inherited. The roots of religion were in his very nature. He prayed much. Day and night he supplicated a throne of grace. He not only prayed for himself but for others. Timothy was a special subject of his prayers. He greatly desired to see him. He remembered his tears likely when they parted with the elders of the church of Ephesus, when "they all wept sore, and fell on Paul's neck and kissed him." The pleasure found in the communion of saints cannot be expressed in words.

The Holy Spirit is here called "the gift of God." It seems to have been imparted by the laying on of Paul's hands. It could be received only by earnest prayer and diligent service. Some of its effects are named. (1.) Courage. God never gave "the spirit of fear." He has no use for bullies, or moral cowards. He wants men who can speak the truth, and do the right, regardless of what others may say or do. Men who can die for right convictions. (2.) Power. It will enable them to resist temptation, endure persecution, and preach a bold fearless gospel. (3.) Love. This would cause them to hear patiently, put the best possible construction on everything, hope for the noblest results in all, and endure persecutions and trials without malice or revenge. (4.) A sound mind. A clear understanding, profound judgment, rectified will, holy passions, and heavenly tempers. It is the whole soul harmonized in all its faculties, and regulated by the Divine will.

2. Timothy (1-7) was the son of a Greek and a Jewess. His father likely died while he was young. His early training devolved upon his mother and grandmother. He was early taught the holy Scriptures. He grew up in Derbe or Lystra. He was led to a saving knowledge of the truth by the preaching of Paul. For seven years he remained at Lystra, and manifested much wisdom, zeal and piety. Paul on his second missionary journey chose him as a trav-

eling companion. He was his only coadjutor during his long ministry at Ephesus. He was with him also when he founded the church at Corinth. He stood by Paul during his first imprisonment at Rome. He was ordained by him as Presbyter of the Church at Ephesus. Two of Paul's letters were addressed to him, and the epistle of John dedicated to "the angel of the Church of Ephesus" was likely sent to him. We know but little of him after the death of Paul. He likely spent the remainder of his life at Ephesus. He seems to have felt his need of a leader. During Paul's life he occupied the place of a subordinate. He was a "first rate, second rate man." From the letters addressed to him we learn that he was weakly, timid, sensitive, and severe in self government. He likely suffered martyrdom during the reign of Domitian.

Grace is the approbation of God, mercy springs from the Lord's favor and cleansing, peace is the result of sins forgiven, producing internal quietness, assurance and happiness. All these proceed from God, the Father and Christ Jesus our Lord. Paul thanked God when he called to remembrance the unfeigned faith of Timothy. It dwelt first in his grandmother Lois, and then in his mother Eunice, and he was persuaded that it existed also in him. The power to believe is a gift from the Creator, the act of exercising faith is a work of the creature. Faith is unfeigned when it is real and sincere. Timothy by his past life had convinced Paul that there was no deceit or hypocrisy in his belief. Faith is a faculty of the mind, and like other mental powers, may be inherited. Timothy's faith existed first in his ancestors and then in himself. Children inherit the disposition of their parents, and then acquire many habits their father and mother were strangers to. The Jews and the Christians worshipped the same God, and studied the same Holy Scriptures. The Christ was the rock on which they split. Paul was persuaded that this faith, though given up by many, still existed in Timothy.

3. The Holy Scriptures. (14-17.) The sacred writings of the Jews contained only the Old Testament. But when this lesson was penned nearly all of the books of the New Testament were written. For us the Scriptures include the 66 books of the Bible. All Scripture given by inspiration of God is profitable. The word inspired means to "breathe into." God so filled the minds of those who wrote the Bible, with His Holy Spirit, that they wrote nothing but truth or fact. This freed them from all error or mistake. He inspired the thoughts of His written word, and constrained its writers to make choice of suitable language to express them. This is clear from the majesty of its style; the truth, purity, and sublimity, of its doctrines; the harmony of its parts; the power it wields over those who converse with it: the fulfillment of many of its prophecies; and the force of its miracles. The Bible should be taught. Its thoughts had been instilled into the mind of Timothy from his very infancy. A correct knowledge of it, will through faith, make one "wise unto salvation." The Bible is profitable, positively, for doctrine, or teaching; negatively for reproof, or refutation of error; disciplinary, for correction of conduct; and formatively, for instruction in righteousness, or rectitude of character; that the "man of God," or minister of the gospel, may be perfect, or completely armed for the conflict; thoroughly furnished with all needed weapons for every good work.

Cardinal Gibbons writes in "The Ambassador of Christ." "There is no doubt that the strong hold which Methodism took in the eighteenth century, and still retains on the lower and middle classes of England and America, is largely due to its soul-stirring hymnody, which appeal so forcibly to the religious emotions. It is said that Charles Wesley accomplished as much in the cause of Methodism by his hymns as John Wesley effected by his preaching. It behooves us to profit by the example of our adversaries."

Jesus intends to so abide in every breast that when the devil is pitted against it, it shall not be overthrown but be led on to victory.—Ex.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

MONTHLY TOPIC:—EVERYDAY WARNINGS.

June 6:—PLAIN WORDS TO EVERYBODY.

(Prov. 26:20.)

In the lesson for this month we study Every Day Warnings.

Every Day Wisdom for last month proved quite helpful we trust.

The object of this column is to help you make your meetings a success by allowing our thoughts and suggestions a prominent part in your weekly program, hence we aim to say enough to stimulate you. While musing over the short comings of the conductor of this department and his failure to "clinch" a point you may be able to draw out yourself, and with greater profit than otherwise. Just how far we have succeeded in accomplishing this object, we can't say, you are to say.

The notes and study will be helpful only in proportion to the time and general interest you manifest in them, as with everything else.

Our topic for to-day is "Plain Words to Everybody." We shall aim to speak plainly and frankly.

"Where no wood is, the fire goeth out."

When your League President is self-conceited and arrogant, trying to do everything himself, ignores the other officers, makes small of his pastor and tries to gauge the League according to his own little oyster-shell of a world, you may expect an early death to your League.

The wood's gone. Nothing to ignite. Nothing to attract.

You are puzzled. "Why don't the League grow?" you ask.

Where are the members? Let me ask you. Can water-soaked wood make a good, cheering and comfortable fire?

Then, can a President of the League, water-soaked as to the evil characteristics, and traits, kindle that bright, prosperous and vigorous fire that ought to exist in the League?

Without Wood.

Were you ever compelled to get up on a December morning, with mercury registering 10 or 20 degrees, and find no kindling wood in the wood bin and not even a shovelful of coal?

Why, how you shivered! There was more noise around your house that morning than all the other mornings in that year.

You didn't know how much service the wood was to you before. Did you?

You never thought of the fuel being needed so soon. Went to bed thinking and planning for something else.

Alas, how many of the useful and necessary things of life we are ignoring!

Get wood! You will need the fire.

Wood is useful, it is valuable.

Man is still more valuable.

Let us construe this lesson to mean that unless man keep in store a supply of wood—grace of God, love to his neighbor, a good education, and heavenly virtues—that his fire—lamp of life—will soon go out.

Tale-bearers.

Talebearers! Are you one? If so nobody loves you! You don't love yourself. Are you happy? I need not ask that question. How can you be so, when you have caused so poor, helpless mother's heart to ache because of your talebearing? You did it!

What about that yawn on the preacher? Who stated it? O, talebearer, your end is nigh. When you are not there there is peace. Strife ceaseth. Then leave the community! Go where your companions are.

Trouble not God's chosen ones. "Blessed are the peacemakers, for they shall be called the children of God."

We love your soul, but your evil and wicked ways we despise; God hates them. Repent, turn and be wise.

How's your supply of wood?
What kind of wood have you?
Is the fire always bright and comfortable?
What about those ashes?
Are you letting others enjoy the comforts of your fire?

What kind of tales are you bearing. Good or bad?

Are you causing strife in your church, community, League or Society?

How many have you harmed by your tale-bearing?

OUR YOUNG FRIENDS

MABELLE'S BIRTHDAY.

Mabelle was a bright little girl who was eagerly watching for her fourth birthday to wheel around. She wondered how a birthday looked, and was very anxious to see hers; but when it finally appeared she was greatly disappointed.

"Why, it's just like any uzzer day," she said to mamma mournfully, as she looked out of the window in the morning.

But the nice gifts she received restored her happiness, and when the little party that mamma had planned as a surprise for her gathered in the afternoon, Mabelle decided that it was quite different from other days, after all.

The weather was very warm; so the little folks played on the lawn, under the big trees. They ate ice cream out of the daintiest of china saucers, and drank lemonade out of little glass sips, while the sponge drops and jelly cakes that mamma had made rapidly disappeared.

The children were merrily donning the gay paper caps they found in their bonbons, when Mabelle's aunt arrived, although she hadn't been invited, and did not know there was to be a party. She was warmly welcomed; for Mabelle loved her dearly. She brought with her a pretty gilt cage containing a pretty canary bird. She said it was her birthday gift to Mabelle, who was filled with delight to have a bird of her own.

Mamma hung the cage on the veranda, and the bird broke out in a joyous song. "Tweet, tweet, tweet, tweet, tweet!" it sung over and over again.

Mabelle sat down on the grass and gazed up at the bird with a puzzled look in her great, serious eyes. Birdie, perching himself on his swing, turned his head to one side, as he blinked roguishly at her, all the time pouring forth his sweet song, "Tweet, tweet, tweet, tweet, tweet, tweet!"

At last Mabelle jumped up, clapping her hands.

"Auntie! auntie!" she cried: "do you hear what the birdie says?"

"What, dear?" asked auntie, with a smile.

"It says, 'Sweet, sweet, sweet!' and I b'lieve it wants to say, 'Sweet Mabelle!'"

"It couldn't say anything prettier," asserted her auntie, positively.

"Sweet Mabelle!" cried the children, joyously. And from that day forth the little girl was always called "Sweet Mabelle."—Every Other Sunday.

THE RELIGIOUS NEWSBOY.

A newsboy on a street in New York saw a gentleman drop his purse, while getting something out of his pocket. The newsboy immediately ran and picked up the pocketbook and ran after the man and gave it to him.

Some of his companions who were standing by and saw him pick up the purse asked him why didn't he keep the money.

He said: 'Cause 't would have been stealin', and my teacher in Sunday-school says that Christ sees all we do."

A HERO.

The act of heroism that is worthy of being chronicled is reported from the British Columbia mining town of Rossland. Two miners, working in a hundred-foot shaft of the Young American mine, had filled an iron bucket with ore, and it was being raised to the surface by a

man named Jim Hemsworth. The crank which he was turning broke at the elbow and he was knocked down. The cogs failed to hold the loads and the bucket was rapidly descending upon the heads of the miners below, when Hemsworth threw himself on the reel and blocked the machine by thrusting his arm into the wheel. His arm was so lacerated that amputation may be necessary. He was released after a few moments, and when asked whether he was much hurt, replied: "What is the difference, so long as I saved the boys."—Messenger and Visitor.

HAPPIEST BOY IN THE KINGDOM.

Once there was a king who had a little boy whom he loved. He gave him beautiful rooms to live in, and pictures, and toys, and books. He gave him a pony to ride, and a row-boat on the lake, and servants. He provided teachers who were to give him knowledge that would make him good and great.

But for all this the young prince was not happy. He wore a frown wherever he went, and was always wishing for something he did not have.

At length, one day, a magician came to court. He saw the boy and said to the king: "I can make your son happy, but you must pay me a great price for the secret."

"Well," said the king, "what you ask I will give."

So the price was paid. Then the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle and told him to light it, and hold it under the paper, and then see what he could read. Then he went away.

The boy did as he had been told, and the white letters turned into a beautiful blue. They formed these words: "Do a kindness to some one every day."

The prince made use of the secret, and became the happiest boy in the kingdom.—Sunday-School Gem.

FILLED THE BILL EXACTLY.

An amusing story is told of a rebuke administered to a hard bargainer, who sent the following advertisement to a paper:

"A lady in delicate health wishes to meet with a useful companion. She must be domestic, musical, an early riser, amiable, of good appearance, and have some experience in nursing. A total abstainer preferred. Comfortable home. No salary."

A few days afterward the advertiser received by express a basket, labeled: "This side up, with care; perishable." On opening it, she found a tabby-cat with a letter tied to its tail. It ran thus:

Madam, in response of your advertisement, I am happy to furnish you with a very useful companion, which you will find exactly suited to your requirements. She is domestic, a good vocalist, an early riser, possesses an amiable disposition, and is considered handsome. She has had great experience as a nurse, having brought up a large family. I need scarcely add that she is a total abstainer. As salary is no object to her, she will serve you faithfully in return for a comfortable home."—Selected.

THE ONLY SAFE WAY.

Two boys stopped in front of a saloon, and an old man standing near, listened to what they said.

"Let's go in and take a drink," said one of them.

"I—I don't think we'd better," said his companion; "my father's terribly opposed to saloons. I don't know what he'd say if he knew I had been in one, and drank liquor there."

"Just for the fun of the thing, you know," urged his friend; "of course we'll stop with one drink. There can't be any harm in that."

"My boys," said the old man, coming up to them, "you don't know what you're talking about. If you go in and take one drink, you're not sure of stopping there. The chances are

that you won't, for I tell you—and I know what I'm talking about by a bitter experience—there's a fascination about liquor that it takes a strong will to resist after the first taste of it, sometimes. Take the first drink, and the way of the drunkard is open before you. Only those who let liquor entirely alone are safe. I know, for I've been a drunkard a good many years. I expect to be one till I die. I began by taking a drink just as you propose to 'for him'—but I didn't stop there, you see. Take the advice of a poor old wreck—and this is, never take the first drink."

A "SOFT ANSWER."

Two little girls were playing together. The older one had a beautiful new doll in her arms, which she was tenderly caressing.

The younger crept up softly behind her, and gave her a sharp slap upon her cheek.

A visitor, unseen and unheard, was sitting in the adjoining room, and saw it all. She expected to see and hear another slap, a harder one, in retaliation. But no. The victim's face flushed and her eyes had a momentary flash of indignation. She rubbed her hurt cheek with one hand, while she held the doll closer with other. Then, in a tone of gentle reproval, she said:

"O Sallie, I didn't think you'd do that!"

Sallie looked ashamed, as well she might, but made no reply.

"Here, Sallie," continued the elder girl, "sit down here in sister's chair. I'll let you hold dolly awhile if you'll be very careful."

Sallie's face looked just then as if there were some "coals of fire" somewhere around, but she sat down with the doll on her lap, giving her sister a glance of real appreciation, although it was mingled with shame.

The hidden looker on was deeply touched by the scene. It was unusual, she thought, to see a mere child show such calm dignity and forgiveness under persecution. Presently she called the child and questioned her.

"How can you be so patient with Sallie, my dear?"

"O," was the laughing answer, "I guess it's 'cause I love Sallie so much. You see Sallie's a dear little girl," exclaiming, "but she's got a quick temper, and—Sallie forgets herself sometimes. Mamma said if Sallie would do angry things to me and I should do angry things to her, we'd have a dreadful time, and I think we would. Mamma said I should learn to give the 'soft answer,' and I'm trying to."

The lady took her in her arms and kissed her.

"My little dear," she said, fondly and earnestly, "I think you have already learned the lesson."—Northern Christian Advocate.

FRED'S SURGICAL HINT.

"Fred, I think I left my spectacles upstairs," said grandpa, after he had searched the sitting-room for his accustomed helpers.

"O, dear!" began Fred, who always thought it a great nuisance to go up and down stairs unless he wanted something for himself and couldn't get any one to go; but before he had finished his grumbling sentence little Lillie had deposited her lapful of patchwork on the sofa, and with a cheery, "I'll get them, grandpa," was on her way upstairs.—Ex.

The most beautiful flowers, unless rooted in the earth, will fade and die, as will the fairest human spirit unless "rooted and grounded in love."—Ex.

Were all professed Christians perfectly consistent and firm, the death-knell of Satan's reign on earth would soon be sounded. What a blessing it would be if the arch-destroyer could be made to quit this mortal sphere.—Mich. Adv.

I sometimes feel the thread of life is slender, And soon with me the labor will be wrought; Then grows my heart to other hearts more tender,

The time is short.

—D. M. Craik.

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2. In sending matters for publication write plainly on one side of the paper, and make your communication as short as the subject will allow.

3. When the Advocate does not arrive regularly, notify us promptly.

4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

THIS IS TO YOU; LET NO ONE ELSE
 READ IT!

The last issue of the Southwestern Christian Advocate marked the close of my first year as its Editor. I do not at this time propose to write either a valedictory for the year just closed or a salutatory for the year just opening, but simply to report progress. The past has been a stirring and eventful year for me and I have kept so busy I hardly realized how rapidly the time was flying; but one year has gone. I have worked at all times and in all places; night and day, early and late, on trains and at stations, at home and in the office. I had no thought I could long endure such constant strain, but felt compelled to visit the conferences and place the work on the hearts of the brethren, and as far as ability and strength would permit, keep the paper in such shape as to secure their cooperation and assistance. In these I have succeeded to the extent that many write telling how well pleased they are with the tone, matter and general make up of the paper, and scores of the brethren of the conferences are working faithfully and successfully to help swell the list of subscribers. How well they are succeeding is shown in the fact that we have not had to send a bill to Messrs. Eaton & Mains for settlement since sometime last fall. This means simply that the patronizing territory together with advertisements secured by the Business Manager, for he has worked faithfully, have kept up the local running expenses longer than ever before, after the assembling of our patronizing Conferences. I claim no credit for this myself; the credit belongs to you. What you have done during these few months, goes to show what might be done right through the year, if the brethren of the Conferences will faithfully and unselfishly, place this matter upon the heart of our people. This, I am thoroughly convinced, is all that is needed.

I succeeded in reaching every one of our Conferences, except Florida, Savannah, Central Missouri, Delaware and Lexington, and I am pleased to say the interest manifested in the success of the Southwestern Christian Advocate was very great indeed; the brethren responded nobly. And though we did not reach the Delaware and Lexington, the interests of the paper were looked after by Drs. Brooks and Hagood, respectively, and those Conferences sent us cash subscriptions and amounts due on the past year, far beyond what we had hoped to realize. From some of our Conferences, subscriptions have come in a constant stream. I do not make these statements boastfully, but to give you credit for what you have accomplished.

Having thus stated the case as it is, let me tell you just what we need now, and how you can help us. First, send us what you owe, if possible. Second, let every pastor and friend who reads this, go to work at once, and send in any number from one to ten cash subscribers, and help us pull through the summer.

I do not ask this for my sake, but for the sake

of the Church, for your sake and the Negro in the Methodist Episcopal Church. I have no ambition to appease, except to do faithfully and well the work committed to my hands, and to secure for our people a standing in the Church equal to that of any other nationality of which our immense membership is composed. Theoretically this is true now; but can never be fully realized till we stand as near the line of self-support as any one else in our beloved Zion.

In conclusion, I desire to remind you that the Publishers stand ready to help us make other improvements in the paper; they are simply waiting on you. Because I have confidence in you, backed by one or two strong friends, I have constantly assured them that you will meet every advance step made by them, by a corresponding advance in support of the paper; this, I steadfastly believe, and look to you to verify the same.

Yours truly,

I. B. Scott.

WILEY UNIVERSITY'S STUDENT
 SINGERS.

A double quartette composed of the students of Wiley University have arranged to tour the state of Texas this summer, accompanied by one or two of their teachers, for the purpose of raising funds, by giving concerts, to increase the building fund of the school. This very useful institution is sadly in need of a central building, and President Dogan, his teachers and students are working hard to secure one as soon as possible.

They deserve and need the help and encouragement of good people everywhere. The pastors of our churches should see to it that they have no expense, either for entertainment or for the use of the churches, any where they appear. They get no remuneration for their services and every loyal Methodist should be willing to help the cause they will so creditably present.

SECRETARY PENN'S VISIT.

Whatever public official comes to this city with the understanding that he is willing to work for the public good, will certainly get to do all he has the strength and disposition to perform. There are ten or a dozen Methodist pastors who will most gladly see to that. A number of the servants of the church have found that out, and Brother Penn is no exception. He was kept busy in public and cabinet meetings every night and day while here, and could have had appointments for two weeks more, had he not felt compelled to leave.

Aside from the meetings held at each church, he conducted also a union meeting for all the chapters of the city, and just before leaving, a union meeting of all the cabinets. At the former, the intricacies of the wheel were fully explained by means of a large chart, evidently designed for that purpose; at the latter, a city union League was formed, with the purpose of bringing the Leaguers of the city in closer touch and sympathy with each other. The officers elected were: Walter J. Chapman, president; Geo. W. Jackson, first vice-president; Mrs. Louise E. Alton, second vice-president; Victor Joichin, third vice-president; Mrs. Mary E. Stone, fourth vice-president; Ernest Damon, secretary; Wm. Robinson, treasurer; Miss Elenora Johnson, superintendent Junior League; Ben. H. Fobbs, superintendent Epworth Guards.

We sincerely trust much good may result from such a union.

As to how beneficial what Brother Penn has done here for our chapters, will finally prove, depends wholly on the officers and members of the several League Chapters. And yet, we feel it due him to say, he went at the work as though his life depended on it, and, as a result, if the work among our young people is not greatly quickened in this city, it certainly will not be his fault.

Bishop Foss will not visit India, as was planned, this year. He thinks the famine and plague in that country would prevent the highest success of such a visit.

PERSONAL AND GENERAL.

Rev. C. W. Blaylock's address is Riedsville, N. C.

Revs. C. D. Shallowhorn and E. B. Richards were in the city last week to attend the New Orleans University Commencement.

Mr. James A. Hulse, well known in Galveston, Texas, and at one time traveling agent for the "Texas Freeman," graduated last week from Straight University, this city.

Miss Virginia M. Duncan, the daughter of Rev. Stephen Duncan who came home sick from Gilbert Academy where she had been teaching, is still quite ill. Her friends are still hopeful that she may eventually recover.

Mr. E. H. Anderson of First Street Church, this city, dropped in to see us, to throw an item of business in our way, because he believes in his church and the Southwestern.

Mr. Weaver, of Mt. Zion Church, this city, came in last week to bring some little traps to decorate the Southwestern office. Thanks! Who'll be the next?

Dr. M. C. B. Mason was in the city last week. While here, he attended the Commencement of New Orleans University and preached at a number of the churches in the interest of the Freedman's Aid Society.

Rev. Frank Walker, Presiding Elder of the Alexandria District, Louisiana Conference, came in from his work last week and reports his district in a prosperous and hopeful condition. He says Alexandria District is going to stand by the Southwestern.

Rev. A. H. Banks, pastor of St. Matthew Church, Algiers, just across the river, came in to divide fruit with us as he does every time he shakes the tree in his church. This time his members and friends led by Bro. Frank Burtis gave him a surprise resulting in matting etc. for the parsonage, so he thought about the paper and brought us five cash subscribers. His rally resulted in \$75.

Prof. J. H. Brown, B. S., of New Orleans University, and our Editor left the city last Tuesday evening via the Q. & C. Railway, to attend the Commencement at the Central Tennessee College, their Alma Mater. Editor Scott will deliver the Alumni Address; Prof. Brown goes from Nashville to Chicago University to take special studies during the vacation.

Rev. E. W. Osburn, pastor of the St. Charles Avenue M. E. Church, this city, has been conducting a series of successful meetings at Hammond, La. There have been six conversions, and the same number of additions to the church, and the meeting is still going on. Most of the citizens in and about Hammond are from the North.

Mrs. R. S. Rust and Mrs. Hedges of Cincinnati who spent last week in the city looking after the interests of the Woman's Home Missionary Society, left in time to attend the Commencement at Rust University, Holly Springs, Miss. The Peck Home which was destroyed by fire last January will not be rebuilt immediately. The fact is the Board is somewhat undecided as to what disposition will finally be made of it. We believe however should it be rebuilt, it will be far more successful than ever before. The ladies delivered several addresses while in the city and seemed to enjoy their visit very much indeed.

Miss Anna M. Poppino and Miss Hickman, the ladies in charge of the Peck Home, and Miss Gibson the city missionary to the Italians all left for their homes last week.

After the burning of the Home, the ladies did a great deal of city missionary work. They organized classes in various parts of the city for sewing and other purposes and thus reached scores who would not otherwise have been reached.

Rev. Sia Sek Ong, a member of the Foochow (China) Conference, a devoted Christian Chinaman, who was in this country as a delegate to the General Conference of 1888, which assembled in New York, is dead.

NEW ORLEANS UNIVERSITY COMMENCEMENT.

Last week, May 25th, New Orleans University closed its twenty-fourth session with every evidence of a profitable and prosperous year's work, and abundant indications of the increasing usefulness of this rapidly developing institution. The Commencement Exercises were held in the First Street M. E. Church and that magnificent auditorium which can be so arranged, as to accommodate more than a thousand people, was on this occasion literally packed with an intelligent and highly expectant audience. In addition to the regular provision for seating the people, chairs were brought in and placed in the aisles, and those who could not secure chairs stood rather than miss the exercises.

On the rostrum were seated Dr. M. C. B. Mason, Corresponding Secretary of the Freedman's Aid and Southern Educational Society; Secretary I. G. Penn, Revs. Stephen Duncan and J. F. Marshall, President and Secretary respectively of the Board of Trustees, and Revs. Valcour Chapman, C. D. Shallowhorn, W. R. Butler, H. Taylor, Frank Walker, Prof. J. H. Brown and members of the Faculty.

Promptly at 2 p. m. President Adkinson signalled for silence, and Mr. I. Garland Penn, Assistant General Secretary of the Epworth League Society, lead in a fervent and appropriate prayer. Then followed a musical selection, "Camp of Glory," on two pianos, by Marie C. Harris, Nellie V. Landry, Ellen Guesnon, J. R. Morgan and Prof. Weber, which was well received by the audience.

After appropriate remarks by the President, he introduced those who were passed from the College preparatory to the regular college classes as follows:

- Oration Universal Peace.
Adolph Davis Augustine.
- Oration The Herald of a New Civilization.
Jerome Sumner Davis.
- Oration Echo and Silence.
Ellen Gardiner Guesnon.
- Two Pianos—Tyrolienne Raff.
Marie C. Harris, James R. Morgan.
- Oration .. Man, The Architect of His Fortune.
Wilson Frederick Jase.
- Oration The Optimism of History.
Walter James Rose.
- Oration Ideal Womanhood.
Maria Alice Smith.
- Oration The Tide of Civilization.
Jesse Cornelius Wilson.
- Piano Solo—Recollections of Home. Mills.
James Ridgely Rose.

President Adkinson delivered an address and presented their certificates and then announced the graduates from the Normal Department. These were four intelligent and polished young women, who have taken their course with special reference to becoming teachers.

Miss Elmira Amanda Barnes, discussed the subject, "The Dawn of the Twentieth Century." She made a good impression on the audience, who gave her quite an ovation as she retired to her seat.

Miss Marie Celeste Harris' subject was, "The Soul's True Interpreter." This, she said, is music as it bursts forth spontaneously, proclaiming the joys or burdens of the soul. Hers was a thoughtful production.

Next came a three part song, by Misses Landry, Marshall and Harris.

Miss Mary Leah McGhee's remarks on, "Knowledge, The Wing of the Soul," were delivered in a happy and spirited manner and were well received.

Miss Alfretta D'Ferral discussed "True Womanhood," and impressed her audience with the fact that her ideal is a lofty and creditable one. She presented woman in society, in the home, and out in life supporting herself and contributing to the wellbeing and elevation of mankind, in such manner as was, no doubt, both inspiring and helpful to the ladies present.

A Piano Solo, "Alice," By Ascher was well rendered by Miss Harris.

President Adkinson delivered an address and

presented diplomas to the young ladies of the Normal Department, and after they had sung their class song, the program for the College of Liberal Arts was executed as follows:

- Oration The Ultimate Triumph of Right.
Daniel Webster Boatner.
- Oration .. Demonstrations of Human Development.
Stephen Paul Richards.
- Oration—Science, Its Great Past and Possible Future.
Zachary Alpheus Smith.
- Vocal Solo—Love's Sorrow Shelby.
Morgan Montgomery.
- Conferring Degrees, Pres. L. G. Adkinson, D.D.
- Two Part Song Mendelssohn.
Nellie V. Landry, Viola Hurst.

Mr. Boatner had a strong and manly address, which was well delivered.

Mr. Richards amused the audience no little by his style of oratory, which is, no doubt, peculiarly his own. His references to Cuba and Crete were heartily applauded.

Mr. Smith showed careful preparation and considerable polish. He handled his subject well and his delivery was good.

After Dr. Adkinson's address, he conferred on behalf of the Trustees the honorary Degree of Doctor of Divinity on the Rev. Mr. Richards, of Africa, and Rev. Mr. Hicks, of China, both of whom are serving as missionaries in those countries; the Degree of Master of Arts, in Cursu, on the Rev. J. C. Clemons, A. B., of Natchitoches, L.; and Miss Leontine M. Vignes, A. B., of this city.

Dr. Mason, the Secretary in charge of this school, was then introduced, and delivered one of his inimitable addresses.

Dr. Adkinson then announced that the next session will open Oct. 4th, and the benediction was pronounced by Rev. Stephen Duncan.

Aside from the fact that two or three of the productions were entirely too long when there were so many to speak, nothing occurred during the whole exercise of about four hours to mar it one way or another; the young people were well prepared and acquitted themselves creditably.

The musical feature of the program, as conducted by Prof. Harry Weber, is deserving of special mention. Miss Marie C. Harris and Mr. John R. Morgan, who received certificates of graduation from this department of the University, displayed both grace and skill at the piano.

Dr. C. H. Payne is to preach the Baccalaureate Sermon at Folts Mission Institute, Herkimer, N. Y., June 8th; lecture before the Epworth League District Convention, Utica, N. Y., June 9th; preach the Baccalaureate Sermon at Illinois Wesleyan University, Bloomington, Ill., June 13th; and deliver the Annual Commencement Address at Hedding College, Abingdon, Ill., June 16th.

The Rev. Dr. C. C. Lasby, of Indianapolis, Ind., is in the city for a few days rest and recreation. He is one of the most able and successful pastors in the North, and many of our readers will remember him as taking a very prominent part in the proceedings of our last General Conference.

The Rev. John A. Faulkner, D.D., Pastor of Chenango Street Church, Binghamton, N. Y., has been elected to succeed Dr. Geo. R. Crooks deceased as Professor of Historical Theology in Drew Theological Seminary.

The Rev. Dr. Wm. Nast, the father of German Methodism, will celebrate his 90th birthday, should he live to see June 15th.

Among the students of New Orleans University during the session just closed, was Mrs. C. D. Shallowhorn, whose husband is pastor at Schriever, La. She has gone home to work and sacrifice preparatory to entering again next session. Mrs. S. is not as young as some people, but she is determined to complete the normal course. This certainly is commendable in her and a goodly example to other married ladies, who can be spared from their home duties.

COMMENCEMENT OF STRAIGHT UNIVERSITY.

The city of New Orleans is singularly blessed in having within its limits so many such excellent schools that stand for the higher education of the Afro-American. Among these is Straight University, which had its 27th Annual Commencement at the Central Congregational Church last Wednesday evening at 8 o'clock.

The building, though a large one, was densely packed long before the hour for the exercises to begin, and hundreds were forced to stand during the whole of the service.

The rostrum was occupied by the Faculty of the institution, the candidates for graduation, Drs. L. H. Reynolds, of St. James A. M. E. Church, A.S. Jackson, of Tulane Avenue Baptist Church, one or two Trustees of the school and the Editor of the Southwestern Christian Advocate. President Atwood presided and announced the numbers. The exercises began promptly at the hour published, and the following program was rendered:

- Music—Le Tourbillon Gutmann.
- Prayer.
- Essay—An Adaptation of Longfellow's "Keramos," Martha G. Houston.
- Oration—Our Dangerous Classes ...
James A. Hulse.
- Essay—The Value of History ... Jessie Wright.
- Essay—The Close of the Century ...
Ida M. Hall.
- Music—Angel Trio, from "Elijah," ...
Mendelssohn.
- Oration—The Mission of Man, Benj. F. Johnson.
- Essay—Fragments Henrietta Weeks.
- Essay—Self Reliance Fannie M. LeConte.
- Essay—Gifts Rachel A. Hayes.
- Music—"Inflamatus" from "Stabat Mater,"
..... Rossini.
- James Mc Neal, Julia E. Lewis.
- Oration—Woman in Literature, Annie P. Feger.
Department of Theology.
- Oration—Changes in the Condition of Society
require corresponding Changes in the Ministry
..... Laforest A. Planving.
- Music—Sonata for Piano and Violin,
Henrietta Weeks, Julia E. Lewis.

We are glad to say all the young people did well, but Miss Hall, Mr. Johnson and Miss Feger were specially fortunate in captivating the audience. All the productions evinced painstaking preparation and some originality of thought as well.

Mr. Planving was the sole graduate from the Theological Department and discussed a timely and practical subject in a thoughtful and interesting manner.

At the close of the essays and orations, President Atwood called the class before him and after a brief but exceedingly appropriate address, presented the graduates their diplomas, and those passing a grade their certificates.

Miss Weeks, who completed the course in Music, was given a diploma certifying the same. Her skilful manipulation of the keys seemed in perfect accord with the ease and grace of her carriage.

Those who furnished the music for the occasion displayed as much skill in their performances as they did good taste in the selections made. "Inflamatus" from "Stabat Mater," by Miss Julia E. Lewis at the piano and Mr. James Mc Neal at the cornet, made a fine impression.

Equally worthy of mention was the "Angel Trio," by Misses Weeks, Hall and Wright.

Taken all in all the whole exercise reflected credit on students and teachers alike.

Mr. H. B. Chamberlain, who in the days of his business prosperity in Colorado, gave so liberally to Methodist enterprises, died suddenly while riding a bicycle in England, May 16th.

Our much esteemed old friend, Prof. S. H. Smothers, of Brazoria, Texas, who has taught school for more than forty years, sends out an appeal to his old pupils in various parts of the United States, to help him endow the Colored Institute, which he has taught for the benefit of raise for twenty-five years!

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DOINGS OF THE WORKMEN.

Donahsonville, La.: The parsonage of St. Peter M. E. Church was struck last Monday night, about 11 o'clock by a storm party of one hundred members and friends of the St. Peter Church, led by the St. Joseph Band, which played selections, and "Nearer, my God, to thee." Bro. W. H. Long made the presentation and welcome address. Mrs. Amelia Turner, wife of Rev. J. W. Turner, of New Orleans responded. She was visiting Mrs. Laura Price and the good people of Donahsonville, gave this surprise and social feast as a token of their appreciation of Mrs. Turner's visit and respect to their pastor. The affair was generated by the King's Daughters. The Southwestern Christian Advocate was remembered and one subscriber was taken. Mrs. Turner returned home on the 18th.

H. Heshup, Anguilla, Miss.: We are surrounded by high water and we are in a suffering condition. The property of my members is submerged; with a few exceptions. Harrison Chapel on Sunflower River, is from 35 to 40 feet deep on back land. The water is falling very slowly. The people in that section of the county moved into the church. Not only my members, but two-thirds of our people are suffering to-day; they cannot do anything. We are having preaching at Mt. Goliad M. E. Church every Sabbath. Now I wish to say a word to the Vicksburg District, as I am without money. Please help me, for I am in need. The relief Committee is doing a little something for the people, but not much. I am hoping to build this fall if nothing happens to me and the Lord helps me. I am yours for God and humanity.

P. A. F. Dismukes, P. C., San-Augustine, Texas: The work is good

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spiritually and tolerably good financially. We are preparing to build a new church at Hemphill. We are getting along nicely. We have some of the lumber on the ground and will soon have it up. Bro. John Bennett, while lying in his bed asleep was seriously scalded by his wife last Friday, May 7, and died May 12 in full triumph of faith. The last song he sang was this: "Must Jesus bear the cross alone and all the world go free." He left two sons and two daughters. His funeral was largely attended. He was a class leader of our church. His wife is now in jail expecting to be hung. Bro. W. M. White, of the A. M. E. Church, while in a combat with some white men, was mortally wounded and one of the white men was killed and the other expecting to die. After the funeral of the white man, two other white men went to White's house and murdered him, shooting him nine times. He left a wife, two children and a host of friends to mourn his loss.

C. W. Blaylock, P. C., Benaja and Thompsonville Circuit, N. C.: Our third Quarterly Conference was held in Garrett Grove M. E. Church, May 8-9, 1897, with Rev. Isaac Wells, P. E., in the chair. Bro. J. H. Garrett was chosen secretary. Fourteen leaders reported 108 members, and raised for P. E., \$13.32, notwithstanding the bad health of the pastor for 8 months past. His report showed but one appointment missed during the Quarter, and that the work had raised for pastor, \$21.77. Sunday being a lovely day, the people gathered from all quarters to hear the Elder preach. At 11 a. m., he preached a glorious sermon; and at 7:30 p. m., at Wesley Chapel, he preached a Holy Ghost sermon. The Epworth League, Society meets every Sunday evening at Wesley's, presided over by Bro. John Moore, and is doing well. We are moving on nicely, as I am trying to close up my third year's work on this circuit, and trying not to leave a stone unturned, the financial interest of the church along all lines is being looked after. We have three pledges to subscribe for the Southwestern Christian Advocate.

G. J. Garret, P. C., Bolton Circuit: Our second Quarterly Conference was held at Wesley Chapel, May 15-16, Rev. Wm. Moore, P. E., in the chair. Reports show progress on all lines. The Elder preached two grand sermons at Wesley Chapel, and one at Asbury Chapel, Sunday night; many souls were made happy; one joined the church; and a good many gave the Elder their hands and asked the church to pray for them. Received in full membership 3, on probation this quarter 5, excluded 1. Easter collection, \$5.95. Paid Elder, \$17.25. Paid Pastor, \$60.64. Raised for flood sufferers a box of clothing and \$7.25. The Elder presented the Southwestern to the brethren, and a good many promise to renew their subscriptions. The Elder does not only work for himself, but he works for the pastor and every interest of the church. We have three good League chapters on our work now, which promise to do grand things next quarter.

F. J. Jacobs, Fowlkes, Tenn.: Our third Quarterly Conference was held the 15th inst. Sunday was a high day and we had a glorious time. H. W. Key, the Presiding Elder, preached a noble sermon. He held everybody spell bound for ninety minutes. Collection for the day, \$10.40. We are coming to the front.

H. C. Gair, Bunkie, La.: We had a good revival meeting here. Two converts and five reclaimed, and also a rally meeting on the fourth Sunday in April. Raised \$51.50. The Presiding Elder was with us in his second quarter, May 15. We had a grand time; collected for the Presiding Elder \$18.

P. L. Kirkpatrick, P. C., Sherman, Texas: I closed a three weeks' revival to-night and the results were 12 conversions and six reclaimed. I have added to the church since Conference twenty-two souls. My Presiding Elder, D. C. Lacy, held my second Quarterly Conference on May 7-8. The evening of the 8th inst., we paid the Presiding Elder, \$4.40. Pray for our success in Sherman. We are preparing for Children's Day.

A. J. Pickett, Washington, La.: Please allow me to say through your paper that on Sunday, May 2, we opened our revival and we are having grand success. Revs. Hughes and Mandalin, of the White Methodist Church, came and preached for us, and seemed to enjoy the services very much. Eighteen have been added to the church and twenty-one are still at the anxious seat. The meeting is still going on. Pray for our success.

T. P. Phillips, P. C., Lafayette, Ala.: I entered upon this work just after Conference and found the people very much dissatisfied in the change of pastors. So I took hold of them in their dissatisfaction and had them to know it was not the preacher or the P. E., but the law of the church that made these changes; so we are moving on in the King's high way. We are building a new church by the plan A and B. We will be ready to go in by the first of September, if the Lord is willing. We have raised up to date, \$300 since our Annual Conference. We are working up all the departments of the church. We have a Presiding Elder who is a man of power and who is trying to bring the Opelika District to the front. Elder Brown does not leave out anything in working up the church. If you have no subscribers from the Opelika District for the Southwestern, the Presiding Elder is not to blame, for he is working hard for that paper. We are going to send you some subscribers in a few weeks. The lamb and lion are about to lie down together. The pastor of the white Methodist Church, South, raised for us last Sunday in his church, \$150, in the way of helping us on our building. God bless them.

L. Burton, P. C., Houston, Texas: The good people of St. James Church surprised us with 30 pounds of good things to suit the taste, which was gladly received. Our church is doing quite well.

W. F. Smith, P. C., Warren Street M. E. Church, Mobile, Ala.: My Quarterly Conference was held May 14-15 and was well attended. Rev. E. M. Jones, P. E., expressed himself as being well pleased with the work done this quarter. Paid the pastor this quarter, \$67. Presiding Elder was paid \$15.20. Other collections, \$55. The Presiding Elder preached and lectured; which was of great satisfaction to all. He presented the claims of the church which we hope will have its desired effects. Our church is \$4,000 in debt, and the pastors, Revs. G. T. Persall, W. H. Nelson, D.D., and T. C. Leirte left no record of church work nor membership. I have had to call for members one month; 75 have reported. My Sunday-school has grown from 23 to 89. Only one member in all Mobile was taking the church paper, now we have eight and will double this number.

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ber for the Southwestern this month. Our beloved Bishop M. F. Malalian writes me to begin for 500 conversions.

Phillip Paterson, White Hall, Central, La.: On Sunday, May 16th, the local preachers and stewards gave a financial rally for the purpose of re-seating the church and making necessary repairs about the parsonage; the sum of \$50.35 was collected. The following ministers were present: Rev. J. M. Bryant, of Darrowville; and Rev. Patterson, of Luteher. We are now holding a revival. Pray that the Lord may crown our efforts with great success. Rev. E. H. Clark, our pastor, seems to be the right man in the right place. Our Sabbath-school numbers fifty-five scholars; the Epworth League under the President, Miss M. O. Simms, although just organized is becoming interesting.

Wm. Campbell, P. C., Okolona, Miss.: My second Quarterly Conference convened at Prairie Mt. Church, May 8-9. A large number answered the roll call. Elder P. O. Jamison was in the chair, and full of life as he always is. He spoke words of encouragement on church work and the Southwestern. The Lord's Supper was administered to 16. At 8 p. m., the Elder preached to a full church and our minds were filled with good things. Collection, \$18.70. Total since the first Quarterly Conference, \$60.25. We are alive on the Okolona Circuit.

F. R. Morton, P. C., Madisonville, Texas: I was surprised by a party led by Sisters Mary Burrell, E. L. Atkins, Adeline Ludd and Amos McQuater and others of the Baptist Church, and O.

Who opened that bottle of HIRES Rootbeer?

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how glad I was when they filled my table with nice things. We are poor but we are doing all we can for the Master.

A. E. Gibbs, San Felipe, Texas: Rev. W. E. Hutcherson held our second Quarterly Conference at Harper's Chapel, May 22. Our beloved Presiding Elder, W. L. Duncan, was called away on business and could not hold the quarter. All the brethren, with few exceptions, were on hand with good reports, which showed the work to be in a prosperous condition. Bro. Hutchinson preached two soul-stirring sermons Sunday, and administered the Sacrament to 135 souls. The collection was \$50. Our worthy pastor, Rev. H. C. Watson is the right man in the right place. Our new church, Wesley-Chapel, will be completed in the near future. The churches, Sunday-schools and Epworth Leagues were never in better condition. Rally day we expect to raise \$150.

M. P. Franklin, P. C., New Iberia, La.: Rev. Edward Fields, Rev. Robert Anderson, Rev. Jas. S. Jones, Rev. C. W. Kirshaw and Rev. A. J. Horton, of the Baptist Church rendered valuable service in our rally meeting the third Sunday in May; raised \$104.40. Every department is at work. Pray for us.

J. H. Swann, P. C., Oakland, Texas: My second Quarterly Conference was held May 15-16, with Rev. B. F. Smith, P. E., in the chair. Our Quarterly Conference was largely attended. Nearly all the brethren were present with written reports. The pastor's and Leaders' reports demonstrated the fact that the work was in a better condition than it has been for many years. We have had seven converts and seven accessions this quarter. Raised for Missions, \$11. Paid Pastor, \$85.50. The Presiding Elder's visit was a benediction to us all. He is thought to be the right man in the right place. The Presiding Elder preached two wonderful sermons. The Lord's Supper was administered to 72. Collection, \$27.00. Subscribers to the Southwestern Christian Advocate this quarter, 5. And I believe that I will be able to get us munny by the 31st of July, the date of my third quarter. I am working harder than ever for the Southwestern. Pray for our continued success. (Many thanks!—Ed.)

P. W. Baldwin, Meridian, Haven: I have just closed a two weeks' meeting at Rose Hill, with 17 conversions and 12 additions to the church. The church was revived both spiritually and financially. Rev. I. Garland Penn lectured at Haven and Rose Hill the 13th and 14th inst. He put new life in the Epworth Leagues of this charge. He left words of cheer and literature with the League that will not be forgotten soon.

H. Cooper, P. C., Waco, Texas: Our Quarterly Meeting convened on the 8th and 9th inst, with Rev. H. Swann presiding. He preached at 11 o'clock a. m., and at 3 o'clock p. m. We were blessed both hours with soul-reviving sermons. After the sermon your humble servant made it impressive that each and every-one should subscribe to our grand old church paper—the Southwestern.

James Hawkins, P. C., Midway, Tenn.: Our third Quarterly Conference was held May 15 and 16, with our beloved Presiding Elder, Rev. E. Province, in the chair. On Sunday he preached a good sermon. Paid to the pastor, \$31.80; paid Presiding Elder \$7.00. Forty took the Sacrament, 56 conversions and 54 joined the church. Our benevolent causes are tolerably

good. God has been with us this quarter.

S. M. McDonald, P. C., Altheimer, Ark.: My first Quarterly Conference was held the 15th and 16th inst., with Presiding Elder Spencer on time. Presiding Elder Spencer is a good Presiding Elder. We raised for all purposes this quarter, \$62.50, and this is my first year hear and the people are doing all they can for their pastor. The pastor closes a protracted meeting with 3 converts and 3 accessions to the church. We have a good Sunday-school and Epworth League. I am working to reach the young people and I hope to add to the church 100 souls for the Lord. May God in his goodness bless you in your work.

C. H. Brown, Waynesboro, Miss.: Elder Shumpert held my second Quarterly Conference May 22. The brethren brought well written reports, showing that the Circuit was up with the times. J. M. Shumpert carries business through like a man. We paid the Elder off in the Conference on Saturday, \$15.00; and \$7.00 over to the pastor. Paid the pastor this quarter, \$64.64; Presiding Elder, \$15.00, making a total of \$79.64. We are moving along. The committee of ladies, headed by my wife, has just bought a carpet for the church. I am not forgetting the Southwestern. Here is one subscriber. I hope to send in some more in short. We are getting on nicely in raising our benevolent collections.

H. James, Shreveport Dist., Shreveport, La.: Rev. P. Bibb, at Bodeau, is holding up well. His people are spiritually alive. Our work at Minden and Odum, in charge of Rev. C. D. C. Bryan, is doing splendidly. Bro. E. M. Hall will do all he can for our cause, at Homer and Bibbs. Bro. S. Mitchell and his dear wife, are carrying things at Brownlee and Curtis, for Christ. Rocky Mount is alright. Bro. J. D. Brightop is the pastor. Bro. H. Gray is leading to victory at Vanceville.

Bro. J. O. Brown is the successful leader of our people at Mansfield. The new church completed and the head of Satan banished. Shady Grove: Bro. P. C. Colton is wide awake; and things are moving in the right direction. Rev. James Robinson is at Grand Cant to stay, in behalf of Christ and our Methodism. Bro. John McKee is doing well, at Flournoy. Bro. J. W. Pierce at Round Grive, advances the good work. Bro. S. A. Mason, holding his own at Fairfield. S. R. Hason at Longstreet, is pushing forward. Bro. Hason and his people, entertain the District Conference this year. Shreveport: Bro. S. E. Morant, at St. James, is in the midst of a protracted meeting; nineteen souls converted and the meeting goes on. Bro. J. A. Tireuit, at St. Paul's Church is in the midst of a wonderful revival. It is said to be the best known in the history of the congregation. Eighty or more persons converted. We praise the Lord—our work is reviving in the city of Shreveport. Now, if time is redeemed, the Southwestern Christian Advocate will go into a hundred or more homes. Our church debts will be paid and all necessary repairs made.

J. M. Watson, Mountain City: The class leaders are trying to discipline their members and make themselves useful as leaders. Report of May 16th is as follows: Class No. 1, L. A. Bally, \$25; Class No. 2, C. Ruslen, \$25; Class No. 1, Lottle Jenkins, \$25; Class No. 2, Louis Rusten, \$25; Class No. 3, —. Other members of the classes gave

smaller amounts. The leaders are making efforts to pay up their pastor by the Annual Conference. Total amount of collections, \$1.72. May the Lord bless them in this effort.

THEY LIVE IN OUR MEMORY

..... Give Names and Places Distinctly.....

Edwards, Miss.—Sister Minerva Wilmore departed this life Feb. 13th. She died as she lived, a good, faithful Christian. Age 100 years. She leaves a son and daughter and grandchildren and a host of friends to mourn.

Also, Sister Lucie Zolton departed this life May 2, at 12 p. m., age 70 years. She was a faithful member of the church for 20 years. Her illness lasted for 2 years. She said that she was ready to go; she was going to Jesus on the clouds. She wanted two short hymns sung and two short prayers. She was always trusting in the Lord. She leaves a son and daughter and grandchildren and a host of friends.

N. Cannon, P. C.

Wharton, Texas.—Mrs. Isabella Thompson departed this life about 8:30 o'clock to-night, (May 6th) after an illness of about three months. Sister Thompson was a true Christian woman, and has been a member of the Mt. Zion M. E. Church for about eighteen years. She was the leader in the church. Oh! how we shall miss her. Sister Thompson left a host of friends to mourn her loss. She is not mourned for, only by her husband and children, but the whole county is affected. She left thirteen children and a dear husband.

L. C. Reid.

Center Point, Ark.—Teller Whitmore departed this life on April 28; age two years and six months. His sisters, Misses Kate and Isabelle Whitmore, was attending Philander Smith College. He leaves a host of friends to mourn his loss.

A. T. Stephens, P. C.

Shubuta, Miss.—Bro. Richard Duncan, age 76 years, departed this life April 26th. He was willing and ready to go. He was a faithful member of Shubuta Charge for a number of years. He leaves a wife, several children and grandchildren to mourn his loss. Asleep in Jesus, blessed sleep; we shall see you again in that fair land where all is joy.

L. J. S. Bell, P. C.

Yazoo City, Miss.—Mrs. Rebecca Brown, wife of Mr. Collins Brown, a highly esteemed citizen of our city, and a faithful member of St. Stephens M. E. Church, closed her earthly career on April 10, 1897. She gave her heart to Christ in June, 1895, and continued in the faith to the end of life. Her soul seemed to catch on heavenly fire while visiting her, and especially while on her sick bed when her pastor visited her, and especially so when he sang, "How firm a foundation, ye saints of the Lord," etc. She was ready and willing to go, and when death came upon her, she exclaimed: "I am dying! I am dying! Mamma! Mamma! I am going to heaven!" She leaves a large host of friends and relations to mourn their loss. The funeral services were conducted at her church by the pastor in the presence of a large congregation.

Also, on the night of April 10th, Bro. Floyd Hemphill passed to his reward. Death came upon him while on

his dray, and in four hours from that time his spirit took its flight into the other world. Bro. Hemphill joined the church many years ago, although he died unable to speak. We trust he is with our blessed Saviour.

S. A. Cowan.

Montgomery, Texas.—Bro. George Galveston, was born in Montgomery, in April, 1834, and died April 23rd, 1897. He was 63 years old at his death. Bro. Galveston moved to Texas in the year 1856, and in 1859 was married to Miss Sarah Robinson. Eight children were born to them, four of whom preceded him. He united with the M. E. Church at the age of 32 years. He was licensed to exhort in 1867 and in 1868, two years after his connection with the M. E. Church, was licensed a local preacher, in which relation he served until the day of his call from labor to reward; he fell at his post, and passed away in full triumph of faith. He was known as an affectionate husband, a kind and loving father, a good citizen and a faithful church member. He was well respected by all who knew him, and a concourse of friends attended his funeral. He left a wife, four children, grandchildren and a church to mourn.

B. M. Taylor, P. C.

Conroe, Texas.

Travis County, Texas.—Mrs. Amanda Hodges, was born in Petersburg, Va., in the spring of 1815, and died in the 82nd year of her age at her son's home, Little, Travis Co., Tex., at 12:27 p. m., May 4, 1897. She was carried to the State of Alabama, in early life, where she remained until December, 1891, when, after a long separation, she was brought to spend the remainder of a long and eventful life, with her son, Rev. Mack Henson. He brought his aged parents to live with his family. His father died one week after he arrived in Austin, Texas, from Troy, Pike Co., Ala. She was the mother of twelve, four of that number survive her, with twenty-four grandchildren. She was a consistent Christian woman of many virtues. She was kind-hearted and true, a friend to all and full of sympathy for the needy and the distressed. By her good examples all of her children came to know the Lord as a Saviour. Three of her sons are ministers of the Gospel. She leaves a host of friends here in Texas, and at Troy, Ala., with her children and grandchildren, to mourn their great loss, which we believe is her eternal gain.

O, to be with the Lord

Is the saints great reward,

Now with yond angelic host above!

She lives to die no more!

Pleasant Hill, La.—Sister Betsey Moore departed this life — 14, in full triumph of faith, being a faithful soldier, a good worker and a devoted member of James Chapel M. E. Church, age 75. Thirty years of her life was spent in the cause of Christ. She leaves one son, three daughters and a host of friends to mourn. Her funeral was conducted by her pastor. Peace to her ashes.

William Harrison.

Paulding, Miss.—Bro. John Grant and Sister Clara Clayton, both members of the Methodist Episcopal Church, departed this life in peace, on May 11. Bro. Grant was 90 years old. They leave a host of relatives to mourn.

Butler

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Hood's Pills are the best after dinner pills, aid digestion. 25c.

BOOKMAKER'S CORNER

Some interesting facts regarding the early use of alcoholic beverages are given by Dr. C. E. Fellew in Appleton's Popular Science Monthly for June. Prof. Riley in "The Racial Geography of Europe," points out that the usual teachings in geographies and histories regarding the unity of the European or white race are quite at variance with the facts, and that instead of a single European type, there are unmistakable evidences of at least three distinct races.

The Overland Monthly announces the radical step of a reduction in price from \$3.00 to \$1.00 a year. The Overland, published in San Francisco, has long been the recognized exponent of the West Coast and its arbiter on matters of history, literature and general interest. Eastern people have learned to love the literature of the Far West, and to look to the Overland for stories of the adventurous and picturesque life of the Land of Gold.

The June Ladies' Home Journal presents an infinite variety of striking interesting, timely and practical features. The establishment of Methodism in America is told in an interesting article, by Rev. W. J. Scott, D.D. Along the more practical lines are Mrs. S. T. Rorer's "Cooking Lessons" on vegetables and their preparation; "A Simple Way to Swim," etc. By The Curtis Publishing Company, Philadelphia. Ten cents per copy; one dollar per year.

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MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

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The experienced Christian feeds on the strong meat of the Kingdom. Milk is for babes.—Ex.

CONFERENCE NOTICES

BROOKHAVEN DISTRICT. Third Round.

Brookhaven July 3, 4
Hazelhurst July 10, 11
Bowerman July 17, 19
Crystal Springs Ct. July 24, 25
Crystal Springs Sta. July 31 & Aug. 1
Columbia August 7, 8
Spring Cottage August 14, 15
Buford August 14, 15
Chinagrove August 21, 22
Tylertown August 18, 19
Kennolia August 28, 29
Summit and May September 4, 5
Georgetown September 11, 12
Terry September 18, 19
King September 22, 23
Steen Creek September 25, 26

District Conference at White Oak M. E. Church. July 22-25. Program will be sent out soon.

I. L. Pratt, P. E.

PALESTINE DISTRICT.

Third Round.

Hearne and Sutton June 26 27
East Calvert July 3 4
East Mexia July 10 11
Winkler July 17 18
Fairfield July 16 18
Palestine July 23 25
San Augustine, July 31, Aug. 1
Jacksonville Aug. 7 8
Buffalo Aug. 14 15
Oakwoods Aug. 21 22
Bryan Aug. 27 29
Bryan Ct. Aug. 28 29
Leona Aug. 14 15
Madisonville Aug. 21 22

Dear Brethren: The District Conference, Epworth League and Sunday-school Convention will meet jointly in Bryan, Texas, Tuesday, August 24, at 9 a. m., 1897. Let all concerned be present the first day, and on time. Be prepared to pay your Wiley Central Building Collection and Sunday-School Union and any other benevolent money not sent off. Special invitations are extended to Drs. Mason, Scott, Prof. Dogan, Rev. O. I. Jones and the Presiding Elders, and other members of Texas Conference. Push your collections and revivals, and be ready to make a good report. Yours truly,

W. A. Fortson, P. E.

HOT SPRINGS DISTRICT.

Second Round.

Bearden May 29 30
Camden June 1
Magnolia June 5 6
Louisville and Canfield June 12 13
Texarkana June 19 20
Texarkana Ct. June 19 20
Wilton June 22
Horatio June 24
Locksburg June 26 27
Fulton July 3 4
Clow July 10 11
Nashville July 10 11
Center Point July 17 18
Biagen July 24 25
Cadda Gap July 31, Aug. 1
Hot Springs Aug. 7 8
Gurdon August 14, 15

P. S.—Notice of changes will be given in due time.

Dear Brethren: We have closed up the first round with much satisfaction and realize that we are far in advance of what we expected this round.

Our plans are well laid for the year. The question now confronts us, "Shall we come up to them?" We can if we will. Let every pastor do his best to lay the work upon the heart of every member and urge them to earnest work as individuals, that by the many little things done and the small

amounts given, we may reach the end which we so much desire.

All the brethren have done well and the prospects for a year of much earnest work are flattering.

The Epworth League and Sunday-school Convention will convene at Saratoga, Ark., July 1. All the League chapters and Sunday-schools are required to send a delegate.

I. Garland Penna, Secretary of the Epworth League has been invited, and is expected to be present. The program will be given later.

District Conference will convene at Little Bay, Aug. 18. Rev. M. C. B. Mason will be in attendance. Let the pastors rally to the front.

J. E. Toombs, P. E.

MARSHALL DISTRICT, TEXAS.

Third Round.

Mallalien June 19 20
Marshall Ct. July 26 27
Woodlawn June 26 27
Ebenezer July 2 4
Jefferson July 10 11
Lasater July 17 18
Lodi July 24 25
Queen City Aug. 1
Texarkana Aug. 7 8
Pittsburg Aug. 21 22
Daingerfield Aug. 21 22
Harleton Aug. 14 15
Hawkins Aug. 21 22
Mincola Aug. 28 29
Tyler Sept. 4 5

The First District Conference will meet at Tyler, Sept. 1. Let all be present at roll call.

W. H. Logan, P. E.

HOLLY SPRINGS DISTRICT.

The first session of the Holly Springs District, Upper Mississippi Conference, will convene at Oxford, Miss., in Sewell's Chapel M. E. Church.

Wednesday, First Day—9 A. M., Organization of the Conference; 11 A. M., Sermon; 12 M., Adjournment; 2 P. M., Devotional Exercise; 2:30 P. M., Topic: "The Good of the M. E. Church to the Races," Oxford and College Hill; 3 P. M., "The Difference between the M. E. Church and all other Methodist Churches," Elliott and Oxford Circuit; 4 P. M., Adjournment; 8 P. M., Sermon.

Thursday, Second Day—8:30 A. M., Devotional Exercise; 9 A. M., Conference Business; 11 A. M., Sermon; 12 M., Adjournment; 2 P. M., Devotional Exercise; 2:30 P. M., Topic, "What is Theology?" Greanda Circuit and Potts Camp; 3 P. M., "Infant Baptism," Abbeville and Hernando; 3:30 P. M., "Duty of Class Leaders," Orwood and Holly Springs Circuit; 4 P. M., Adjournment; 8 P. M., Sermon.

Friday, Third Day—8:30 A. M., Devotional Exercise; 9 A. M., Conference Business; 11 A. M., Sermon; 12 M., Adjournment; 2 P. M., Devotional Exercise; 2:30 P. M., Topic, "The Colored Man a Factor in the M. E. Church," Grenada and Holly Springs Stations; 3 P. M., "What is the Epworth League, and its Work?" Como and Byhalia; 4 P. M., Adjournment; 8 P. M., Sermon.

Saturday, Fourth Day—8:30 A. M., Devotional Exercise; 9 A. M., Conference Business; 11 A. M., Sermon; 12 M., Adjournment; 2 P. M., Devotional Exercise; 2:30 P. M., Topic, "Good of Missions," by Batesville and Senatobia; 3 P. M., "Freedman's Aid Anniversary," by President of Rust University; 4 P. M., Adjournment; 8 P. M., Sermon.

Sunday, Fifth Day—9 A. M., Love Feast; 10:30 A. M., Sermon, by Presiding Elder; 3 P. M., Sermon; 8 P. M., Sermon.

Committee—P. S. Bowie, J. J. Johnson, W. H. Golden.

G. J. Dobson, Secy.

SHATTERED.

THE PRECARIOUS CONDITION OF PROF. A. H. NYE.

A Prominent Iowa Educator's Painful Experience as Related by Him to a Newspaper Man.

From the Gazette, Cedar Falls, Iowa.

The la grippe, that dreaded disease that had such a run throughout this country three and four years since, left many who were previously in robust health with shattered constitutions and seemingly confirmed invalids.

Prof. A. H. Nye, living at No. 2500 Olive Street, Cedar Falls, Iowa, was among the number left by the disease in a precarious condition, his nervous system shattered, and with a general debility of his entire system; no strength, feet and limbs badly swollen, in fact, he was almost helpless. Prof. Nye is a native of New York State, having come West in 1886—a healthy, robust man. He is a school teacher by profession, having served as county superintendent of schools of this (Black Hawk) county, several terms, and he has the respect of all with whom he comes in contact. His helpless condition called forth the sympathy of the entire community. He tried the best medical skill procurable, and spent most of his ready means in the vain endeavor to recover his health, and had about given up completely discouraged. He had stopped taking treatment, being fully convinced in his own mind that there was no help for him, and that he would have to spend the balance of his days as an invalid, a burden to family and friends. Some one who had heard of Dr. Williams' Pink Pills, spoke to him about them and urged his giving them a trial. His poor success with eminent physicians made him skeptical and he had no faith in what was called proprietary medicine, and would not listen to this advice for some days. The friend being persistent, however, and having faith in the Pink Pills, would not let up, until he had finally prevailed upon the sufferer to send for a box, which he reluctantly did, and after receiving them decided to give them a fair trial. The first box relieved him in a surprising manner; yet he was not convinced that it was the medicine that helped him, but the weather which had turned pleasant, and did not send for a further supply until he was about as bad as before taking the pills. Then he concluded he would make another trial, and took three boxes, and to-day is nearly, if not quite, as well as before the attack of la grippe. It is needless to state he cannot say too much for Dr. Williams' Pink Pills for Pale People, for people who have been left in poor health from la grippe or any other cause. Any one wishing to test the validity of this letter can write Mr. Nye, No. 2500 Olive Street, Cedar Falls, Iowa, and he will cheerfully recommend the medicine, and state his condition before and after using.

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

"The Young People's Republic" is the best Children's Day Program. It is complete and requires no supplement. Published by the Book Concern especially for the occasion. Can be had in any quantity for \$1.00 per 100, postpaid, at this office. Give us your orders.

NOTICE.

Calvert, Texas.—To the Pastors of the Waco District, West Texas Conference:

Dear Brethren: Please inform me as to the number of members that will attend the District Conference from your work, and oblige your brother.

M. C. Cavines.

The poorest person that lives may be rich in faith and an heir to the Kingdom.—Ex.

The next issue of The College News, published by the American Business College, Omaha, Neb., will contain a large number of testimonials from students and graduates of the A. B. C.

BEAUTIFUL SEA SHELLS.

Since coming south I have received numerous inquiries for sea shells, and I have made quite a collection, both from our own coast, the coral reefs and some lovely ones from the West India Islands. I will mail a dozen or more different kinds, on two alike, to any one who sends a stamp for postage.

Mrs. F. A. Warner, Jacksonville, Fla.

"The Young People's Republic" is the best Children's Day Program. It is complete and requires no supplement. Published by the Book Concern especially for the occasion. Can be had in any quantity for \$1.00 per 100 postpaid, at this office. Give us

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. This proprietary have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

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RAILROAD TIME TABLE.

Illinois Central.			
ARRIVE—		LEAVE—	
Local mail.....	9:00 pm	Local mail.....	6:55 am
Chicago limited.....	6:30 pm	Chicago limited.....	9:00 am
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Loulville and Cincinnati			
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.			
No. 3.....	6:30 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis		No. 6, Memphis	
Express.....	10:35 am	Express.....	4:20 p.m.
No. 41, Vicksburg ex-		Vicksburg ex-	
press.....	6:30 p.m.	press.....	8:05 a.m.
No. 33, Baton		No. 34, Baton	
Rouge acc.....	9:40 a.m.	Rouge acc.....	4:30 p.m.
Louisville and Nashville.			
No. 2, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	6:50 pm	No. 8, coast acc.....	3:30 p.m.
No. 5, fast mail.....	8:30 pm	No. 2, lim. ex.....	7:50 pm
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 pm
Texas and Pacific.			
No. 52, Ft. Worth		No. 53, Cal. ex.....	8:15 am
and Cal. ex.....	6:55 pm	No. 51, Hot Sp'gs	
No. 51, Hot Sp'gs		express.....	7:20 pm
express.....	9:15 am		
Queen & Crescent Route.			
Cincinnati and		Cincinnati and New	
New York.....	11:55 am	York.....	3:20 pm
No. 3, local.....	8:20 am	Local.....	7:30 am
Southern Pacific Company.			
Texas and Mexico		California ex.....	9:15 am
fast mail.....	8:45 pm	Texas & Mexico	
California ex.....	6:55 am	fast mail.....	8:35 pm

Louisville and Nashville

RAILROAD

To Montgomery, Birmingham, Nashville, Louisville, Cincinnati, Atlanta, Jacksonville, Washington and

NEW YORK

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No.	Departs.	No.	Arrives.
6 Fast Mail.....	7:10 a.m.	3 Fast Ex.....	7:35 a.m.
4 Fast Ex.....	9:45 a.m.	7 Coast acc.....	8:55 a.m.
8 Coast acc.....	3:30 p.m.	1 Lim. Ex.....	5:00 p.m.
2 Lim. Ex.....	7:50 p.m.	5 Fast Mail.....	10:25 p.m.
Sunday Ex.....	7:50 p.m.	Sunday Ex.....	9:30 p.m.

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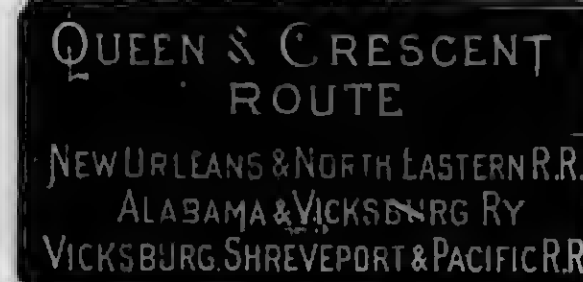
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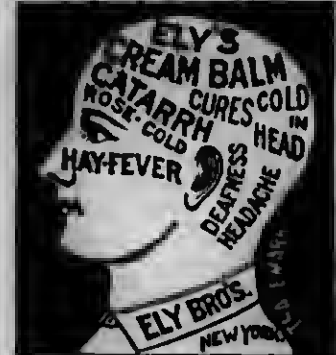
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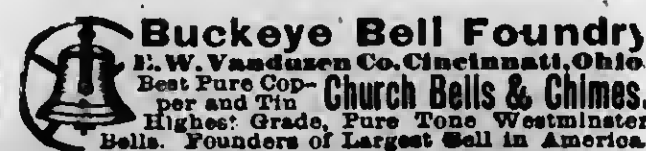
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S. L. Wade, 1	W. Carothers
J. O. Richards, 1	Fanny Shepard
M. P. Franklin, *1	E. H. Scott
G. W. Wynn	H. Adams
A. H. Banks, 5	J. H. Roberts
Mrs. S. Lawson	C. H. Singleton
F. M. Lashington	R. P. Threlkeld
B. G. Smith	S. Carroll
W. G. Valentine, 1	H. Moturn
M. A. J. Foy	R. H. Duncan, *2
W. F. Hixon	Laura Evans
W. A. Fortson	Thos. McCary
A. Jackson	W. R. Butler
E. S. Williams	R. T. Thomas, 2, *
H. Cooper, 1	W. M. Young
Willis Sagoes	A. J. Lynch, 2
Win. Emmett	J. T. Willis
W. M. H. Tatum	unaZuy (K) O
Joe Shanks	J. H. Thompson, 1
J. B. Starkey, 1	H. C. Watson, 2
Eli Brown	E. P. Chapman
Lewis Robinson	E. E. Rossean
D. M. Seals	J. A. Tircuit
I. T. Sanford	Miss C. M. Buckie,
I. C. Clemons, 2	I. R. Hill

* Yearly

** Part Yearly.

That Hood's Sarsaparilla purifies the blood and relieves a vast amount of suffering is not a theory but a well known fact.

While the American Business College, Omaha, Neb., now offers to give a complete course of instruction in Bookkeeping and business methods by mail free of tuition, we would advise our young people to secure enrollment as free students in their mail department. It is a rare chance. The A. B. C. is one of the most successful business colleges in the United States and to take a course with them means success.

Every Christian can do something towards saving lost souls.—Ex.

WANTED TO BE KNOWN

NOTICE.

Religious and Literary Program of the Austin District, West Texas Conference. To be held at Temple, Tex., July 21st, to the 25th, 1897:

Rev. C. L. Madison is to preach the introductory sermon.

Missionary Sermon, T. S. McMorris; "The Negro in the M. E. Church," Andrew Foster; "Original Sin," Samuel Gates; "Will man receive his Final Reward at Death?" W. H. Moseby; "Church Order," A. S. Bethany; "Duties We Owe to God," Jas. Hutchinson; "The Value of the Bible," Lea Harvey; "Is it Possible for a Christian to Fall from Grace?" Arthur Jackson; "Christian Citizenship," B. I. Adams; "Capital and Labor," A. M. Mason; "What is the M. E. Church doing in Africa?" T. D. Huff; "Church Amusements," A. M. Roach; "The Evils of Intemperance," R. H. Duncan; "The Financial Growth of the M. E. Church in Twenty Years," A. Merida; "An Educated Ministry," M. A. Kembel; "Observing the Sabbath," John Neal; The Southwestern Anniversary, on the 24th.

The literary program will be conducted by the Epworth League. Local preachers and exhorters will prepare their own subjects. And the W. H. M. Society will be in session at the same time.

Committee—Jas. Hutchinson, A. M. Mason.

Moses Smith, P. E. Chairman.
Gallatin, Tenn.

Our Epworth League Anniversary, which was celebrated by the Senior and Junior Leagues Sunday, was grand. Subject, "A Good Name." The pictures of the Leagues were taken. Installation of officers on Monday night. Collection 57 cents.

Fannie L. Harrison,
Secty. Sr. League and Reporter.

NOTICE.

The Board of Church Extension of the Louisiana Conference is hereby called to assemble at Methodist Headquarters, No. 408 Carondelet Street, the Southwestern Christian Advocate office, Thursday, June 3rd, at 1 p. m.

Pierre Landry, President.
J. F. Marshall, Secretary.

NOTICE.

To the Members of the Cumberland River District, Tennessee Conference: Brothers—This session of the District Conference will convene at Springfield, Roberson Co., Tenn., July 22nd, 1897, and continue until the 25th of July. The District Epworth League Convention will convene on the 21st of July, 1897, at the same place. You will get the programs in due time. We want to make this a grand session; so come on time. Drs. Mason, Penn. Scott, Braden and others are expected to be with us.

Please come praying for the conversion of souls. Please send the Children's Day money in at once. See that all take the Southwestern. If you have not sent in the Easter Day and the money for the C. T. College, please do so now; the C. T. College money to Dr. J. Braden, and the Easter Day money to Homer Eaton, 150 Fifth Ave., New York, and Children's Day money to Dr. C. H. Payne, 150 Fifth Ave., New York. Please push the battle, as the Conference is near. I am yours for the cause,
L. M. Moore, P. E.

COMMON THEOLOGICAL SEMINARY, South Atlanta, Georgia.

A thoroughly equipped institution for the TRAINING of CHRISTIAN MINISTERS of all Evangelical Denominations. FOUR PROFESSORS giving their entire time to this one work. LIBRARY of 11,000 volumes. FREE ROOMS. FREE TUITION. No man of gifts, grace and energy ever fails to make his way through this school.
For catalogue and full information address
PRESIDENT W. P. THIRKIELD.

Your attention is directed to the advertisement of the American Business College, Omaha, Neb., which appears in this issue. They offer to give thorough course of instruction in Bookkeeping and Business Arithmetic by mail free. This shows that they have faith in their ability. Young people wishing to obtain a good business education will do well to investigate the matter and profit by it.

NOTICE.

The St. Joseph District Sunday-school and Epworth League Convention of the Central Missouri Conference will be held at Armstrong, Mo., June 17, 18, 19 and 20. All delegates expecting to attend please notify me at once.
G. W. Patton, P. C.
Box 62, Armstrong, Mo.

THE WOMAN'S HOME MISSIONARY SOCIETY OF THE STATE OF LOUISIANA.

The Auxilliary of Alexandria is making preparation for the Convention to be held July 18, 19, 20. We are praying for a blessing of the Lord upon this convention.

Mrs. D. M. Walker, Cor. Sec.

THE PEOPLE ARE CONVINCED

When they read the testimonials of cures by Hood's Sarsaparilla. They are written by honest men and women and are plain, straightforward statements of the fact. The people have confidence in Hood's Sarsaparilla because they know it actually and permanently cures, even when other medicines fail.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Easy and yet efficient.

A FISH STORY.

In the depths of a pond a couple of fish

Set forth on a summer day;
O'er sandy bottoms they glided along,
Through reeds they made their way.

And after they'd traveled quite a space,

One made this remark to the other:
"It strikes me, in swimming you might improve

By observing my style, my brother.

"Now you see, whenever you wish to turn,

You wiggle your tail just so;
The proper thing is a waggle like that,
That's the way the big fishes go."

With a very wise look on his youthful brow,

The other fish made reply:
"Why, I was thinking you'd get some points.

If on me you kept your eye.

"Now in making a turn through those lily stems,

Or in any such difficult place,
Your waggle, indeed, is awkward and slow,
My wiggle's the ideal of grace."

And thus they talked till the words ran high,

And their mother came that way;
She punished them both and sent them to bed,

And here's what she said next day:

"In the matter of turning you're both right and wrong;

When you wish to change your course,

Put a great deal of strength in the outer fin,

And wig-waggle with all your force."

—A. R. Lawton.

The American Business College, Omaha, Neb., has a notice in the local columns of this paper offering a complete course of instruction in Bookkeeping and business methods by mail free of charge. To avail yourself of this liberal offer is the same as accepting a present of \$50.

"The Young People's Republic" is the best Children's Day Program. It is complete and requires no supplement. Published by the Book Concern especially for the occasion. Can be had in any quantity for \$1.00 per 100, postpaid, at this office. Give us your orders.

A Nerve Tonic.

Horsford's Acid Phosphate.

Dr. A. Monteiro, Richmond, Va., says: "I consider it one of the best tonics we have, where nerve tone is needed."

Our method of instruction by mail is recommended by our patrons. Send for testimonial and list of names and addresses of students. It is free. The American Business College, Omaha, Neb.

"The Young People's Republic" is the best Children's Day Program. It is complete and requires no supplement. Published by the Book Concern especially for the occasion. Can be had in any quantity for \$1.00 per 100, postpaid, at this office. Give us your orders.

Have you had a fresh religious experience within a day or two?—Ex.

HALL'S Vegetable Sicilian HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer-made.

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Sold by all Druggists.

GET READY TO ENTER.

Philander Smith College,

Little Rock, Ark.

Fall term opens Sept. 20, 1897.

Winter term opens Dec. 29, 1897.

The very school for young men and women seeking a thorough education. Fifteen Professors and Instructors. College, College Preparatory, Academic, Normal, English, Industrial and Commercial Courses open to students. Expenses the lowest. Students with energy can pay their board with their services outside of school hours. Remember next session opens in September.

For catalogue address the President of the College, Little Rock, Ark.

Shorthand, Typewriting, Penmanship, Bookkeeping and Spanish Taught BY MAIL and Personally. Good positions secured all pupils when competent. All branches taught by mail. First lesson in Shorthand free. Write W. G. CHAFFIN, Oswego, N. Y.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, JUNE 10, 1897.—Vol. 32, No. 23.

EATON & MAINS, Publishers.

FREEDOM'S FLOWER.

Thy sacred leaves, yon Freedom's flower,
Shall ever float on dome and tower,
To all their heavenly colors true,
To blackening frost or crimson dew,
And God loves us as we love thee,
Thrice holy Flower of Liberty;
Then hail the banner of the free,
The starry Flower of Liberty!

—Oliver Wendell Holmes.

AN EXPENSIVE MARRIAGE.

When Samson fell in love with "a woman in Timnath, of the daughters of the Philistines," he went and told his mother and father, and asked that they get her for his wife. The father said: "Is there never a woman among the daughters of thy brethren, or among all thy people, that thou goest to take a wife of the uncircumcised Philistines?" And Samson said unto his father: "Get her for me, for she pleaseth me well." They evidently say he was determined to have her, so they made the arrangements for her, according to the custom of the country, and at the appointed time attended the wedding. But it seems to have been a fatal wedding from the very beginning. During the festivities, Samson put forth a riddle, and a difficulty grew out of the solving of that riddle that caused the death of thousands of individuals, and finally resulted in the death of Samson himself.

In order to pay the wager which Samson had lost by his riddle being solved, he slew thirty men, and then got so angry he went back to his father's and staid so long that his silly old father-in-law gave the pretty Mrs. Samson to another, because he said he thought her husband had deserted her. For this, Samson tried to destroy all the Philistines' corn, vineyards and olive yards.

The Philistines in turn, burned Samson's wife and her father, because they were charged with kindling Samson's anger. To even up again, Samson smote them hip and thigh with a great slaughter; we are not told how many he slew. Now it was the Philistine's turn again; so they gathered an army and went after him; to appease them, the men of Judah bound Samson, and conveyed him to them. But just as they were about ready to turn him over to them, he broke the cords with which he was bound and slew a thousand Philistines. But at last, after many efforts and failures, they succeeded in securing Samson, after he had been shorn of his strength.

They took him and put out his eyes, but their pride would not allow them to kill him; they preferred to hold him as a prisoner and a slave, that they might enjoy the fruits of their conquest. The last act in this remarkable drama, was that in which Samson pulled down the house, in and upon which were three thousand souls.

Hence, as a result of this marriage which Samson insisted upon in opposition to the wishes of his parents, we have an account of the destructiveness of much property and of four thousand and thirty-three souls, not to mention those who were slain where Samson "smote them hip and thigh with a great slaughter."

It is impossible to calculate the total waste of lives and property as the result of this unfortunate marriage. True, the Lord used Samson's great strength and anger to punish the wicked Philistines, but he could have and would have found some other way to do this, had not Sam-

son determined to marry this woman simply because she pleased him.

Think of how many heartaches and crimes result from unwise and unfortunate marriages.

ONE WRONG BRINGS ANOTHER.

"Atkins, Ark.—This section is in the throes of a race war, which is in progress in Lee Township, Pope county, near this place. Several men are already reported killed and wounded, and more bloodshed is expected to occur at any moment.

The killed and fatally injured so far reported are: Will Gaylord, colored, whipped to death by a mob of whites. Jesse Nickels, terribly cut with knives by Negroes; will probably die. White man, name unknown, fatally shot by a gang of Negroes. Reason Edgege, white, shot by Deputy Constable; extent of injuries not known. Constable C. E. Edgege, badly cut.

The trouble began Sunday night, when a gang of three or four Negroes attacked two white men, Jesse Nickels and J. R. Hodges, with knives and pistols. A terrible fight took place, in which young Nickels was cut by the Negroes. Nickels attempted to cut one of the Negroes, and the white men defended themselves with fence rails. The Negroes then began firing, and after one of the white men had been shot, the Negroes fled.

Warrants were issued for the Negroes on Monday, but they declared that they would not be arrested. Reason Edgege, white, joined in with the Negroes to help them resist arrest, and when officers went to the scene, Reason Edgege attacked Constable Edgege with a knife, and inflicted dangerous injuries. George Edgege, a Deputy Constable, succeeded in arresting Reason Edgege after he shot him in the arm.

Last night one of the Negroes, Wm. Gaylord, who had participated in the riots, was taken from his home by a mob, supposed to be composed of white men, and, after being stripped, was tied to a post and beaten into insensibility. He was still alive, but unconscious, when found, and has since died."

We clip the foregoing from the current news given by the daily papers last week and have, we are sorry to say, no other information. That is one of Arkansas' usual diversions. To be coupled with this, is the following, taken from the same source, which shows that Alabama is still seeking fame on criminal lines:

"Birmingham, Ala.—A band of White cappers near Kennedy, Lamar county, took two Negro women, supposed to be bad characters, from their home Sunday night, whipped them almost to death, and drove them from the settlement. Monday night, the same band went to the house of Isaac Bonner, colored, in search of his son-in-law, James Denton, who had broken a labor contract with James McCullough, a farmer. Bonner assured them that Denton was not at home. The Whitecappers then broke down the door, entered the house, and, finding a Negro inside named John Hayden, who happened to be spending the night there, dragged him out and shot him to death. It is thought they mistook Hayden for Denton. The Negroes are very badly stirred up over the troubles."

Of course, nothing will be done about such offences, that is, so far as the whites involved are concerned, and thus the country goes on lowering its standard of right and impressing the youth of the country that it is alright for the strong to oppress the weak.

ANNIVERSARY OF THE BAPTIST HOME MISSION SOCIETY.

Our Missionary Society and Freedman's Aid and Southern Educational Society are both struggling along with their debts, and so is the American Baptist Home Mission Society, as the following, from the Corresponding Secretary's report, will show:

"The fiscal year ending March 31st, 1897, has been one of the most perplexing in the history of the society. The year began with a debt of \$86,245.41, and with a scale of expenditures considerably in advance of the anticipated receipts for the year to come. During the year no new work of any importance has been undertaken; retrenchment has been made wherever it was deemed advisable, and special economy has been practiced so as to keep the expenditures down to the lowest practicable point consistent with the continued efficiency of the work. Our debt, at the close of the year, was \$181,761.59, exclusive of a gift of \$30,000 from Mr. John D. Rockefeller and a few other smaller sums, an increase during the year of \$95,516.18. Deducting Mr. Rockefeller's gift of \$30,000, the net increase of the debt is \$62,583.18. This increase in the debt is partly due to diminished receipts from legacies. The average annual income from legacies available for missionary and educational purposes for twelve years, from 1885 to 1896, inclusive, was \$97,904.95, whereas the receipts from legacies during the past year for educational and missionary purposes was only \$30,192.05.

The total receipts of the year, including annuity, conditional and permanent trust funds, have been \$422,428.62, of which \$207,328.80 was from the contributions of churches, Sunday-schools and individuals, the balance from legacies, income from invested funds, etc. The total expenditures were \$450,692.76. This sum includes \$202,398.04 for missionaries' salaries, \$84,468.88 for teachers' salaries; expenses of administration, including general superintendents, district secretaries, and expense of administration at the rooms, \$50,377.11."

The Society has just held its Anniversary in Pittsburg, Pa., and judging from the reports given by the Standard, had a great meeting.

The churches throughout the country, spurred on by Mr. Rockefeller's liberal offer, are making a great effort to wipe out the debt now standing against the Society. The conditions imposed by him require that they raise \$236,000, of which they have already in cash and subscriptions \$205,000, leaving only \$31,000 yet to be raised within the next thirty days. For the accomplishment of this they certainly have our best wishes.

The Society is making an effort to enlist the co-operation of Southern white Baptists, and is succeeding fairly well in North Carolina. If they succeed in getting the Southern whites at work on this line, they will have gone a long way toward solving what is ordinarily called the Negro problem. At present, none but the lower classes of the two races touch, and their association is equally degrading to both. This association is the very hot-bed of the vast majority of our crimes, and the chief cause of the Negro's having such a great reputation for immorality and crime. Could the better class of Southern whites be so interested in our education and elevation that they would take hold with the better class of Negroes and their friends, many of the evil practices that are ruining the Negro, and doing the white race no good, could be broken up. It is not necessary to discuss this matter further at this time, but we hope the plan of our Baptist brethren may succeed far beyond their most sanguine expectations.

OUR CONTRIBUTORS.

WE NEED EDUCATED CHURCH OFFICERS.

By Wm. Perry, Clinton Circuit.

The Church is in great need of stewards, and leaders, and trustees, who know the law of the Methodist Church. To have a set of ignorant men to run the church, is like putting a set of ignorant men to run a machine, which would cause an explosion and destroy lives and property.

Now we need stewards who read their Disciplines and read the Church papers, so that when they get up before the people, they will have something to talk about. A good many of our stewards these days never think about the preacher's living, until they are called upon in the congregation to lift a collection for him. And then they say to the people, "Now friends, you know what I am up here for; come on with your money."

That is not the steward we want. We need the steward who, when the opportunity is made, will see that each leader collects the amount from each member of his class, and report same in the leaders' and stewards' meeting, as the Discipline requires.

We don't need stewards who tell the people they are paying the preachers too much money, for they never will do that, they are too much afraid they will over-pay the salary.

We need stewards who are pious men, and love the church. Now how are we to get them? I answer, we are to get them out of the school-room; men that keep abreast of the times. We don't need these old-slavery-time stewards with slavery-time ideas. The people are moving on, and the steward must move, or else the preacher and his family must suffer.

There are a good many of our churches calling for educated preachers, and the preacher must call for educated stewards. We need them to help us, or else the preacher cannot do effective work in the ministry.

The work of the trustees is not so important as that of the stewards, as they only have to hold or convey church property.

The class leaders ought to be men who are apt, and love books; who read and pray, apt to teach, for they are in the very place where they are needed to teach—they have members who come into their classes who are ignorant of the real duties they owe the great church to which they belong, and ought to be taught along that line by the leader.

Now how can he teach, unless he knows? What are we to do? We are to get them out of the school-room, and if they are not there, we must send them there, and have them prepared, then our Methodism will grow.

THE PRAYER-MEETING.

By Rev. W. T. S. Deavor.

For a decade, the prayer-meeting and the class-meeting have declined in many places. Not only has the number decreased, but the men are conspicuously absent. In churches affected by this blight, we find few revivals; and the whole church life shows a lack of positiveness for God.

This state of affairs has called forth the most animated discussions in conventions, preachers' meetings, and the press. Suspecting a decline in the pastorate, the preacher was put upon the witness stand, then upon the dissecting table, until every critic could give him a sharp thrust.

It is wonderful how preachers have criticized each other. Each blamed the other for the decline in the prayer-meeting.

The preacher stood his trial nobly, and greatly stimulated, has gone forth to do his best. In his behalf, I want to say, away with the idea that a small prayer-meeting means a slow and unpopular pastor. I am satisfied that in a large majority of cases, such criticism is both unjust and untrue. Some of the best preachers and most careful pastors have small prayer-meetings. The cause of this decline is not in the pastor. He has not deserted his post. His attendance has been regular, and his interest has not declined. He speaks of it in the pulpit, and prays for it in his

pastoral visits. He has been in the vanguard all the time.

In the mean time, the press has done nothing but criticize the pastor and magnify his faults, and suggest new methods. He has been urged to prepare for the mid-week prayer service as he would for the Sunday sermon, and at all events, to have good music. This is wholesome advice; but many preachers have carried the suggestions too far. They have two prayers (one of which the pastor makes), and the rest of the time is devoted to song, sermon, or lecture. To gain variety, methods have been worked to death. We have short prayers, sentence prayers, consecrative prayers, volunteer prayers, silent prayers, concert prayers, verses quoted, and three-word testimonies. And who can say what will come next? Men have tried all these plans, and their answer is, "Failure." It is machinery without power, form without life.

To say the people are disloyal, is a harsh criticism; but if it be true, it cannot be said too soon. They attend service on Sunday, and pay liberally to all claims, but desert the pastor in the prayer-meeting.

Since the young people have taken a forward step, parents are quite willing that their children do all that is to be done.

For nearly a decade, we have been facing a panic, not paralleled in history. To make a living, and save enterprises from dissolution, men have been tied to their business.

Lodges, secret orders, and other organizations outside of the church, have rapidly multiplied and take many people away from the prayer-meeting.

In every church, there are some who try to meet their obligations with their money. They will pay the pastor and give to all benevolent causes, if the church will only let them alone, and not care for personal service. They will give anything but themselves.

In many places, the prayer-meeting has drifted into an entertainment. The worldly and spiritually weak will forego this pleasure, if it will only atone for their absence and lack of personal help.

What we need, is a powerfully awakened sense of personal duty. Men too often measure their duties by their feelings, rather than by their relations. If in business we should consult our feelings, often we would not go to the plow, the shop, the desk, or the forge. But duty calls, and we go, and the reward follows. So in spiritual things. No man can tread the path of duty without walking with his God.

During this financial distress, men lose confidence in each other, and many are torn away from God. Oh, for a revival that will reach the conscience of men and teach them that their first duty is toward God and his Church!

Not one-fourth of our people will pray in public. How can God use us when we are so ill prepared?

Every member of the church ought to attend prayer-meeting, and be used when he comes. So many people are never called upon to pray. The prayer-meeting is the church's drill-ground where we are trained for conflict.

May the Holy Ghost teach us that our relations to God obligate us to attend the means of grace, that we may be fitted for the work of soul-saving.

St. John's College, Annapolis, Md.

SCIENCE—ITS GREAT PAST AND POSSIBLE FUTURE.

By Z. A. Smith, A. B.

Since the dawn of history, there has been a constant accumulation and classification of various facts.

As mankind has emerged from barbarism, and has taken an upward stride in civilization, his mental wants have gradually exceeded his physical. It is obvious to the intelligent mind, that the condition of the human race mentally, morally and socially is constantly changing. There is no civilized nation at present on the globe which does not present an entirely different aspect in manners, customs, science and art, from any nation existing upon the earth four thousand years ago.

Each successive period of human history shows an entirely different aspect and a marked improvement in the various branches of science. The human race is passing from the uncouth condition of the early ages to the intellectual and artistic attainments of the nineteenth century, has evidently passed through every intermediate stage of human development. Individuals, during these ages, appeared upon these various stages as Sages, Scientists and Philosophers. They were moved and actuated by one desire common to all; the discovery of truth. Each put forth his entire strength to receive in return a rich reward in knowledge of the different laws of nature. Notwithstanding the great achievements of these investigators, they could not furnish scientific knowledge to supply the minds of the succeeding periods. The man has not yet lived who was capable of feeding us forever. No one has yet been able to set a barrier to any side of the empire of thought. The progress of light and knowledge, in the field of science, has been onward throughout the successive ages of the history of man. Truth is like a great ocean, whose tide is constantly rising, but unlike the waters of the earth, it will not ebb again. Like a vast mountain, it lifts its head with exalted dignity. The caprice of man will not move it. Yet man will strive onward until he reaches its loftiest heights. Social advancement in the material world is the cry of thousands of individuals. The task of scrutinizing nature, bringing to light unknown resources, mastering and utilizing the various laws of force and applying them in more effective ways, are the prime functions of the scientists of to-day. The amount of accumulated scientific stock, which we can boast of now, is not the sole product of living individuals or of individuals that lived in any single previous age, but it is the result of small accumulations gathered by individuals of various generations. And every supply added to the amount already gotten, affords a better facility for future investigations.

The influences of scientific discoveries are so great that the contrast between the old and new is almost startling. Through the knowledge of science, man has been made to apprehend more fully the mysteries of creation. He is made to see clearly the relation that exists between nature and science, and science and man. There has been no period in the world's history during which the mental and social conditions of mankind underwent such marked and conspicuous changes as during the past century.

The unfolding of all branches of science has been immense. The seven seals of geographical science have been loosed, and their rocky leaves have revealed the physical history of the earth for thousands of years in the remote past. Telescopes of great power have penetrated the abyss of space, and the grandeur and harmony of the universe have been revealed to man to an extent that stands paramount in science to all previous achievements.

The researches that are being made in philosophy, chemistry and comparative anatomy, are now proving more and more conspicuously, that the various things of nature are but separable parts which constitute one great system.

The scientific accomplishments broaden the mind of man beyond that narrow circle of which self is the centre, and unite the soul with those things which it contemplates and admires.

Then, man is made to realize that he is only a small aggregate of atoms in infinite space, encompassed by beings and relations just as important as himself. As he comprehends the hidden facts of science, a philanthropic flame is kindled within his soul, and he is made to sympathize with all men as being a part of one human family.

The interest and resources of every clime are being perfected through the influences of scientific discoveries.

Little was it thought of by ancient wise men that the combining forces of matter which we now call attraction, existed.

Least did they think that the electric fluid which occasionally illuminates the etherial regions, would be harnessed and made to serve as the most speedy messenger for man.

Yet the task is not completed. Expeditions of explorers, chemical and physical laboratories,

and countless individuals are constantly engaged in finding out more of the secrets of nature that they may be offered as servants for humanity.

If there is any age in which one should be desirous to live, it should be the age of revolution.

When the mind of man is lined with eyes, when the old and new are put side by side, and admit of a comparison. Nature's mysteries have never been displayed with more happiness. He who is acquainted with the scientific pages of to-day, can read with joy the auspicious signs of the coming century, as they are perceived through the various branches of science.

How wide and rich is this field of science. Every faculty of man can be engaged in its various departments.

Her storehouse yet has a bounteous supply. The wisest man cannot exhaust her secrets, and satisfy his curiosity by finding out all of her perfections. She will never become a toy to the mind of man.

But the thoughts of the scientists of to-day must be far more penetrating than those of their predecessors.

The fruits plucked from nature now, immortalize the scientist's name, and revolutionize the various branches of industry and thought. A single advancement on a scientific problem, produces an equal effect in the various branches of civilization. Every stride made in the field of science puts man one step nearer to his Creator.

Let us remember, that he who kneels at the shrine of nature with an humble and patient searching spirit, will receive bounteous rewards. If there is a forgetfulness of self, and an unswerving love for truth, which ensures a success in all researches, this shrine will be a safe passport into a holier field, where God reigns in love and purity.

OUR DANGEROUS CLASSES.

By J. A. Hulse.

"The progress and prosperity of the great American republic for one hundred and twenty-one years have won the admiration of even those who doubted her final success.

But notwithstanding her great achievements, she is confronted with many grave dangers, which threaten to undermine her bulwarks, and which demand serious attention. Among our dangerous classes, are the ignorant and idle, the pauper and criminal, the emigrant, socialist and anarchist.

Political corruption is an example of the danger of ignorance. How readily the illiterate masses believe the unscrupulous politician. Without being able to reason from cause to effect, they accept the theory of any leader who knows how to successfully approach them and who finally secures their support to measures that are decidedly to their detriment, as well as to that of the government. They are unable to understand and appreciate the broad and liberal principles upon which the government is based. Their minds being untrained, are void of wholesome thoughts, and are the lodging places for those, which finally culminates in the wholesale breaking of both the civil and the moral laws. The future greatness of the republic is dependent upon an intelligent and thoughtful consideration of every issue in which the government is involved.

No one will doubt the demoralizing influences and dangers that arise from the great army of paupers in our country. The condition of the poorer classes makes them desperate. It is a hard lot for men to live for months, yes, years without knowing whence the food for each day will come. Yet there are thousands of this class in the large cities. It was not an unusual occurrence during the great money stringency of the last four years for one to read in the newspapers of the bold and desperate part played by members of this class. Pauperism, in its worse form, is seen in the mendicants, and able-bodied tramps that go from house to house with the plea of hunger.

The idle class, whether rich or poor, is an element from which hardly anything but danger can be expected. The poor may be forced to be idle from want of work. A condition from which, in a good many instances, they are able

to relieve themselves. But it is a fact that there are those of this class who would not work, if labor was forced upon them. They are not only idle as far as honest and honorable labor is concerned, but are actually vicious, and their only inclination is to indulge in the most debasing occupations. They constitute the greater portion of our criminal classes, which are so dangerous to the country.

Until fully educated, the principles of this government, the immigrants who flock to the shores of our country by the hundreds each year, must be considered a constant source of danger. The intelligent and well to do citizens rarely emigrate. It is the uneducated poor, whose liberty is abridged and who suffer from the caste system of Europe and Asia, along with the criminal, of those countries that make up the aggregate of our immigrants. They speak a different language, and their customs are entirely distinct from those of this country. They are invariably men of middle age, who do not readily assimilate new ideas. Men have a natural love for the land of their birth. Hence very few immigrants ever become American citizens in fact. But notwithstanding these facts, they are given the full rights of American citizenship, and very often, not long after they are landed. An instance is given of a hundred Italians who were taken immediately from the ship to the Naturalization Bureau in New York, and made citizens, in order that they would be able to vote in the approaching election. These men knew nothing of the men for whom they were expected to vote, nor of the system of voting. It is to be inferred that they cared less.

The tendency of the business men of this country to form trusts and monopolies, is a dangerous one. Trusts aim to destroy competition, which is the life of trade, and are thus enabled to ask any price for goods, and accumulate with great rapidity, vast fortunes, which make tyrants. Labor organizations, which may be considered another form of monopoly, often are dangerous also. The greater portion of the members of these organizations are illiterate, also in a good many instances, reckless, and the immense power of this organized force in their hands can, and sometimes do, reduce different parts of the country to a state of anarchy.

Modern socialism which had its birth in Germany, and where too, is its present stronghold, is gaining a dangerous footing in America. The result of the bomb throwing in the Haymarket in Chicago some years ago, suggests forcibly the dangers involved in anarchism.

It is a reassuring fact that statistics show that of the native American citizens, there are practically none who are either really socialists or anarchists. Unless these elements of danger are successfully dealt with now, they will diminish greatly the chances of a long existence to this government. The danger in having too much confidence in past success, and thereby neglecting to regulate errors as they come up, is a most serious one. Strict and judicious laws should be passed by the national government for the naturalization of foreign born citizens. Each State should be alike careful in formulating laws to control trusts and monopolies. But above all, every parent should put forth supreme efforts to educate his children thoroughly and patriotically in the fundamental principles of this government.

New Orleans, La.

OVER THE MOUNTAINS.

Please permit me space in your newsy columns to speak of the work at Danville. Danville, beautifully situated, upon the Petit Jean river, is one of the county sites of Yell county. The county is divided into two chancery and circuit court districts. A part of the court is held at Dardanelle, a town twenty miles east of here, on the Arkansas river. Here we are completely hemmed in on all sides by lofty ranges of mountains, whose sides and tops are thickly studded with a luxuriant growth of stately and marketable pines, the sight of which lends to the lover of nature a panorama of unequalled vernal beauty. The population here is largely made up of emigrants from South Carolina, most of whom are permanently settling their own homes. They

bring with them to Arkansas, that push and thrift peculiar to the people who come from that grand old State. We have succeeded in building a nice new church since Conference, which of the kind is second to none in the district. It is a splendid weather-boarded structure, strongly built, and would do justice to a city of much larger size than Danville.

It is named "Antioch," by reason of its being the first and only church building we have in Yell county. We contemplate building at another point in the near future. The Rev. W. O. Emory, our estimable P. E., held his first quarter with us on Saturday and Sunday, 22nd and 23rd. The Conference on Saturday was largely attended. Interesting and encouraging reports from all. Early Sunday morning, wagons and people, and people and wagons came pouring in, some from a distance of more than twenty miles. At eleven o'clock, the church was filled to its utmost capacity to hear the distinguished visitor. Dr. Emory preached with power from the twenty-fourth verse of the sixth chapter of Matthew. Theme: Genral and special providences of God. It was a wonderful production. At three o'clock, he addressed the Epworth League—which he named the Gammon Epworth League—preaching again at night another soul-stirring sermon from Cor. 8:13. Theme: Love. Space will not permit my saying all I desire, and especially of the sermons. Collected for all purposes this quarter, \$187.35. Converts, 6; accessions, 16; subscribers for the Southwestern Christian Advocate, 2. Yours for the cause.

C. C. Wallace, P. C.

HOW TO PRAY FOR FRIENDS.

All true Christians are deeply interested in the conversion and salvation of their friends. Most Christians, too, have friends who are unsaved. Naturally they are objects of deep solicitude. They think of them and doubtless often pray for them. But it is to be feared that they are too general or too temporal in their prayers. They ask the Lord in a general way to bless them, to have mercy upon them, to care for and protect them. They also in their prayers aim more at securing the temporal prosperity and protection of their friends than their souls' salvation; or they pray for their souls' salvation sometimes, but do not ask for or expect them to be saved now. They do not pray as Paul prayed for the Ephesians. (See Ephesians 3:14-19.) As to unconverted friends, the chief thing, in fact, the supreme thing, to pray for is their conversion. Until that point is gained, every other interest is scarcely worthy of thought. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" Of what worth is the temporal ease, comfort, and prosperity of our children and friends if amid it all they go down to hell? The good things enjoyed in this life will then only augment the intensity of their endless misery. None of us should rest day or night until our friends are brought into the kingdom. For them, prayer should be made without ceasing, day and night. God will hear and answer. "Hear what the unjust judge saith."—Religious Telescope.

A NEW PHOTOGRAPHIC PAPER.

One of the latest novelties in the photographic line is a self-toning collodion sensitized paper prepared by coating the paper with a collodion emulsion mixed with the silver and the toning chemicals, such as chloride of gold. When a sheet of the paper is placed in the printing frame behind a negative, the printing takes place in the usual way, but instead of being a red color, prints the same color as the ordinarily finished print does, the operation being continued until the print looks a trifle darker than is desired.

It is then placed directly in a fixing bath composed of hyposulphite of soda and water for a few minutes, washed in changing water for half an hour, then dried and mounted. The prints are very satisfactory, equaling in brilliancy those made in the ordinary way, and are said to be fully as permanent.—Religious Telescope.

OUR BENEVOLENT CAUSES.

MISSIONS.

(Conducted by Rev. E. B. Burroughs, South Carolina Conference.)

Go, go, proclaim his glory—
The cradle, cross and crown!
Go tell the old, old story,
Till all the Saviour own.
Behold! the day is breaking—
The glory shining forth!
The Gentile nations shaking
Through all the wide, wide earth!
What fills the world with glory
Makes human wisdom dross?
The same—the old, old story
Of Jesus and the cross!

Queen Victoria has become a patron of the Band of Hope

Rev. Dr. Geo. W. Gray is rendering splendid Home Missionary work in the slums of Chicago, and works without compensation.

Rev. Dr. J. W. Butler says that during 1896 our church in Mexico City received ninety-three new members. Pachuca and Guauajuaba, sixty each.

Dr. Van Dyck, the veteran missionary of Beyrout, considers the great work of his life the translation of the Scriptures entire into Arabic. He is seventy-five years old, and went as a missionary to Syria in 1840.

Self Support.

Last year the native membership in the South India Conference gave 1,348 rupees for self-support, while from England and native work there was given the sum of 43,343 rupees. Everywhere in our mission fields self-support is growing. This is a most hopeful sign, and gives great encouragement for the future.

Many Tongues.

The South India Conference has a native member who preaches effectively in five different languages, namely, Canarese, Marathi, Urdu, Telugu, and English. Four others preach in three languages each, and eight languages in all are used in the Conference. Six more missionaries are greatly needed to properly care for the work, but alas! there is no money in the missionary treasury with which to send them out, though the men and women are ready to go at the tap of the drum.—World Wide Missions.

A Marvel.

Our veteran missionary, Dr. Parker, of Shah-jampur, India, writes March 16:

Village circuits are a marvel. The one I am now leaving has six sub-circuits of seventy villages in which Christians live, and about five hundred Christians. Each village has its leader or unpaid worker who conducts prayers with the people and aids in work. If all the leaders were to be present it would make quite a Quarterly Conference. They will come as time goes on. The mission paid workers are seven, at a cost of \$18 per month. One pastor is supported by the church, or will be as soon as this famine moves on.

Her Love Was Great.

From China comes a touching story of a native woman whose love for her Saviour was so great that she gladly sacrificed a part of her life for the privilege of being able to tell others of Him.

At the Canton Hospital, one woman who was very ill, heard of Christ and learned to love Him. One day she asked:

"Doctor, how much longer can I live if I stay in the hospital?"

"About four months," was the doctor's reluctant reply.

"And how long if I go home?"

"Not more than two months."

"Then I am going home."

"But you will lose half of the life which is left to you," the doctor objected.

A glad light flashed over her face, and she cried in a tone of exultation:

"Do you not think I would be glad to give half of my life for the sake of telling my people of Christ's love?"

She accordingly left the hospital, and went home to spend the short span of life left to her in spreading the glad tidings that had been a source of comfort to her.

Africa Summary.

Bishop Hartzell's report of the work in Africa did not reach the missionary office in time to be incorporated in the annual report, for which we are very sorry, as it contains many valuable details. The following summary is very encouraging:

In the Liberia Conference: Probationers, 528; full members, 4,403; local preachers, 62; total membership, 4,993. Baptism during the year, children, 234; adults, 190; total, 424. Number of Sunday Schools, 77; officers and teachers, 544; scholars, 2,837. Number of churches, 42; probable value, \$53,694. Number of parsonages, 8; probable value, \$6,040.

What has heretofore been known as Bishop Taylor's self-supporting work, is reported as follows:

1. Liberia. Stations, 10; missionaries, 11; membership, 446; children in mission homes, 131; property, \$14,600.

2. Congo District. Stations, 6; missionaries, 8; children in mission homes, 26. Property, including land and buildings, \$7,900; steamer Annie Taylor and other merchandise, \$5,000 total, \$12,900.

3. East Africa Coast Mission. Stations, 4; missionaries, 5; children in mission homes, 275; property, \$3,000.

4. Angola and East Angola Districts. Stations, 8; missionaries, 16; members, 135; children in mission homes, 156; property, \$42,622. These figures do not include 25 native teachers and preachers.

Adding all together we have the following:

Stations, 28; missionaries, 40; native teachers and preachers, 25; membership, 581; children in missionary homes, 588; property, \$73,122.—World Wide Missions.

A remarkable tribute to missionaries, incidentally found in evidence before a consular court in Shanghai, is the following respecting China missionaries, taken from a Tientsin correspondent's account of a theatrical performance in that city and published in a Shanghai journal: "Mr. Vanderlip's witty addresses in negro guise would have given greater pleasure had he not made an awful 'faux pas' of a jibe and jeer at missionary effort. Tientsin may be foolish, priggish, proud, and embody all the other social vices, but it has a neighborly and kind feeling for its missionary population, and justly so, for the feeling is reciprocated, and on the layman's part is based on a hearty appreciation of estimable qualities. We do not like the cheap wit that aims at raising a laugh at an honorable calling and at self-denying effort.—The Evangel.

LINCOLN AT THE FRONT.

In his "Campaigning with Grant," in the March "Century," General Horace Porter gives the following description of Lincoln's visit to the front at City Point:

Mr. Lincoln wore a very high black silk hat and black trousers and frock-coat. Like most men who had been brought up in the West, he had good command of a horse, but it must be acknowledged that in appearance he was a very dashing rider. On this occasion, by the time he had reached the troops he was completely covered with dust, and the black color of his clothes had changed to Confederate gray. As he had no straps, his trousers gradually worked up above his ankles, and gave him the appearance of a country farmer riding into town wearing his Sunday clothes. A citizen on horseback is always an odd sight in the midst of a uniformed

army, and the picture presented by the President bordered upon the grotesque. However, the troops were so lost in admiration of the man that the humorous aspect did not seem to strike them. The soldiers rapidly passed the word along the line that "Uncle Abe" had joined them, and cheers broke forth from all the commands, and enthusiastic shouts and even words of familiar greeting met him on all sides.

After a while General Grant said: "Mr. President, let us ride on and see the colored troops, who behaved so handsomely in Smith's attack on the works in front of Petersburg last week."

"Oh, yes," replied Mr. Lincoln; "I want to take a look at those boys. I read with the greatest delight the account given in Mr. Dana's despatch to the Secretary of War of how gallantly they behaved. He said they took six out of the sixteen guns captured that day. I was opposed on nearly every side when I first favored the raising colored regiments; but they have proved their efficiency, and I am glad they have kept pace with the white troops in the recent assaults. When we wanted every able-bodied man who could be spared to go to the front, and my opposers kept objecting to the Negroes, I used to tell them that at such times it was just as well to be a little color-blind. I think, general, we can say of the black boys what a country fellow, who was an old-time abolitionist in Illinois, said when he went to a theatre in Chicago and saw Forrest playing Othello. He was not very well up in Shakespeare, and didn't know that the tragedian was a white man who had blackened up for the purpose. After the play was over the folks who had invited him to go to the show wanted to know what he thought of the actors, and he said: 'Waal, layin' aside sectional prejudices and any partiality I may have for the race, derned if I don't think the nigger held his own with any on 'em.' " The Western dialect employed in this story was perfect.

The camp of colored troops of the Eighteenth Camp was soon reached, and a scene now occurred which defies description. They beheld for the first time the liberator of their race—the man who by a stroke of his pen had struck the shackles from the limbs of their fellow-bondmen and proclaimed liberty to the enslaved. Always impressionable, the enthusiasm of the blacks now knew no limits. They cheered, laughed, cried and sang hymns of praise and shouted in their Negro dialect, "God bless Massa Linkum!" "De Lord save Fader Abraham!" "De day ob jubilee am come, shuah." They crowded about him and fondled his horse; some of them kissed his hands, while others ran off crying in triumph to their comrades that they had touched his clothes. The President rode with bared head; the tears had started to his eyes, and his voice was so broken by emotion that he could scarcely articulate the words of thanks and congratulation which he tried to speak to the humble and devoted men through whose ranks he rode. The scene was affecting in the extreme, and no one could have witnessed it unmoved.—Selected.

EDUCATIONAL.

The graduating exercises of Cookman Institute took place in Ebenezer M. E. Church on Friday night last. There was but one graduate this year, Miss Gabriella E. Mayes, daughter of Mr. and Mrs. Geo. H. Mayes, well known and respected citizens of this city.

This was the twenty-fifth commencement of Cookman. The reputation and standing of this institute are well known all over Florida. Until the establishment of the State Normal and Industrial College for Colored Youths, the Edward Waters College, and the Florida Baptist Academy, Cookman Institute was the only school in Florida that offered higher training to the colored youths. Many of the foremost men and women of education in the State, who have and are making their mark in the professions and trades, and in business, were trained in this school.

Miss Mayes, who graduated on last Friday night, as shown by the records of this school, had the highest scholarship average of any student that has ever gone from that institution.

—Florida Recorder.

WOMAN'S DOMINION.

THE LATEST COSMETIC.

The very latest cosmetic is the lemon. In countries where they grow as freely as apples do in the temperate zone, this fact is appreciated and their virtues availed of, but, says a writer, on the subject, their admirable qualities are worthy of wider knowledge. Lemons are not so costly, even in the coldest countries, that women cannot easily afford to use this tropical aid to the toilet.

In the care of the complexion it is invaluable, particularly in summer, when a few drops squeezed into the water in which the face is washed removes all greasiness, and leaves the skin fresh and velvety. A little lemon juice rubbed on the cheeks before going to bed, and allowed to dry there, will remove freckles and sunburn, and whiten the skin, besides giving it a charming smoothness and softness to the touch. This should be done about three times a week, both winter and summer, and is of the greatest aid to such complexions as are afflicted with enlarged and blackened pores. These enlarged pores are due to deficient circulation of the blood.

Those who lead a sedentary life find the circulation feeblest about the nose, lips and temples, and these parts of the face should be energetically rubbed and kneaded several times a day. When the pores become distended, the fine, invisible dust in the air enters and clogs and blackens them. Mere ordinary face washing, even when warm water and soap are used, is not sufficient to remove this dirt in the pores, but the vigorous acid of the lemon will cleanse and carry off all such unsightly blemishes.—Selected.

HE HAD A BABY.

A touching conversation once took place on the train as the writer was on his way for a visit among friends in the East, as follows:

"No, I won't drink with you to-day, boys!" said a drummer to his companions, as they settled in a smoking-car, and passed the bottle. "The fact is, boys, I have quit drinking; I've sworn off."

"What's the matter with you, old boy?" sang out one. "If you quit drinking, something's up. What is it?"

"Well, boys, I will tell you. Yesterday I was in Chicago. Down on Clarke street a customer of mine keeps a pawnshop, in connection with other business. I called on him, and while I was there a young man, not more than twenty-five, wearing threadbare clothes, and looking as hard as if he hadn't seen a sober day for a month, came in with a little package in his hand. He unwrapped it, and handed the article to the pawnbroker, saying: 'Give me ten cents.' And boys, what do you think it was? A pair of baby's shoes—little things, with the bottoms only a trifle soiled, as if they had been worn only once or twice. 'Where did you get these?' asked the pawnbroker. 'Got 'em at home,' replied the man, who had an intelligent look and the manner of a gentleman, despite the sad condition. 'My wife bought 'em for our baby. Give me ten cents for 'em—I want a drink.' 'You had better take the shoes back to you wife—the baby will need them,' said the pawnbroker. 'No, s-she won't, because she's dead. She's lyin' at home now—died last night.' As he said this the poor fellow broke down, bowed his head on the show-case, and cried like a child. Boys," continued the drummer, "you may laugh if you please, but I—I have a baby at home, and I swear I'll never take another drink."—National Temperance Advocate.

There is nothing like faithful witnessing for Jesus to cut sinners to the heart.—Read Acts 5: 29:33.—Ex.

There is no middle course; we must refer everything either to God or to self; if to self we have no other God than self.—Ex.

Life is the current spark on the miner's wheel of flint; while it spinneth there is light; stop it all is darkness.—Tupper.

WHAT CAUSES THE AURORA BOREALIS?

If fire balls were thought miraculous and portentous in days of yore, what interpretation must needs have been put upon that vastly more picturesque phenomenon, the aurora? "Through all the city," says the Book of Maccabees, "for the space of almost forty days, there were seen horsemen running in the air, in cloth of gold, armed with lances, like a band of soldiers; and troops of horsemen in array encountering and running one against another, with shaking of shields and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments and harness." Dire omens the aurora seemed to all succeeding generations that observed it down till well into the eighteenth century—as witness the popular excitement in England in 1716 over the brilliant aurora of that year, which became famous through Halley's description.

But after 1752, when Franklin dethroned the lightning, all spectacular meteors came to be regarded as natural phenomena, the aurora among the rest. Franklin explained the aurora—which was seen commonly enough in the eighteenth century, though only recorded in the seventeenth—as due to the accumulation of electricity on the surface of polar snows, and its discharge to the equator through the upper atmosphere. Erasmus Darwin suggested that the luminosity might be due to the ignition of hydrogen, which was supposed by many philosophers to form the upper atmosphere. Dalton, who first measured the height of the aurora, estimating it at about one hundred miles, thought that the phenomenon was due to magnetism acting on ferruginous particles in the air, and his explanation was perhaps the most popular one at the beginning of the century.

Since then, a multitude of observers have studied the aurora, but the scientific grasp has found it as elusive in fact as it seems to casual observation, and its exact nature is as undetermined to-day as it was a hundred years ago. There has been no dearth of theories concerning it, however. Biot, who studied it in the Shetland Islands in 1817, thought it due to electrified ferruginous dust, the origin of which he ascribed to Icelandic volcanoes. Much more recently the idea of ferruginous particles has been revived, their presence being ascribed not to volcanoes, but to the meteorites constantly being dissipated in the upper atmosphere. Ferruginous dust, presumably of such origin, has been found on the polar snows, as well as on the snows of mountain-tops, but whether it could produce the phenomena of auroras is at least an open question. The prevailing theory of to-day is that the aurora is due to a current of electricity generated at the equator, and passing through upper regions of space, to enter the earth at the magnetic poles—simply reversing the course which Franklin assumed.

The similarity of the auroral light to that generated in a vacuum bulb by the passage of electricity lends support to the long-standing supposition that the aurora is of electrical origin, but the subject still awaits complete elucidation. For once, even that mystery-solver, the spectroscope, has been baffled, for the line it sifts from the aurora is not matched by that of any recognized substance. A like line is found in the zodiacal light, it is true, but this is of little aid, for the zodiacal light, though thought by some astronomers to be due to meteor swarms about the sun, is held to be, on the whole, as mysterious as the aurora itself.

Whatever the exact nature of the aurora, it has long been known to be intimately associated with the phenomena of terrestrial magnetism. Whenever a brilliant aurora is visible, the world is sure to be visited with what Humboldt called a magnetic storm—a "storm" which manifests itself to human senses in no way whatsoever except by deflecting the magnetic needle and conjuring with the electric wire. Such magnetic storms are curiously associated also with spots on the sun—just how, no one has explained, though the fact itself is unquestioned. Sun-spots, too, seemed directly linked with auroras, each of these phenomena passing through periods of greatest and least frequency in corresponding cycles of about eleven years' duration.—From

"Meteorological Progress of the Century," by Henry Smith Williams, M. D. in Harper's Magazine for June.

THE MAN OF THE HOUR IN CHINA.

His name is Sheng. He was formerly a dependent of Li Hung Chang. During the latter's absence from the country, he came to the front, receiving the very appointments which his former master coveted. Thus Li hoped to be made Director General of Railways, and he engaged engineers and experts and made contracts on his trip to Moscow and round the world. On his return to China, he found himself superseded. Sheng had secured imperial favor and was in charge of railroad construction. Further, he is at the present moment absolute master of every important Chinese commercial and financial enterprise. He has entirely in his own hands the telegraphs. He controls the great iron works at Hanyang, erected by Chang Chih Tung to initiate the industrial independence of China. He is a director of the China Merchants Company, with its numerous ships and facilities. He has also created the Imperial Bank of China, which will give him the control of future financial operations. His railway projects are numerous, the principal one being a grand trunk line from Peking to Hankow, nine hundred miles long. Towards its construction 10,000,000 taels was promised by the Government Board of Revenue and the viceroys of two provinces, on condition that Sheng would raise 10,000,000 more from the native bankers and merchants. This latter sum he failed to get, and therefore he obtained a loan of 4,000,000 taels from a Belgian syndicate which squeezed him so hard and claimed such exclusive rights in the matter of construction that the Tsung-li-Yamen, at the protest of Great Britain, Germany and this country, has essentially modified the agreement. Sheng has still to raise the 10,000,000 taels. Other projects will involve more funds. Unfortunately Chinese capitalists distrust all Chinese officials, Sheng included.—Zion's Herald.

ANECDOTE OF NEAL DOW.

Neal Dow was once passing down one of the streets of Portland, Maine, when he noticed a crowd of people, among whom was the mayor of the city. In the centre of the group, was a country lad, crying. The lad had been imposed upon by a noted horse jockey of the town, who had got the boy drunk, and then induced him to swap the horse he had driven into town for an old plug.

Upon hearing his story, telling the boy to follow him and lead the jockey's horse, Mr. Dow led the way to the latter's stable, nearly a mile distant. Not finding the jockey in, the old horse was turned into the stable, and Mr. Dow, with the country lad still following, turned to go down town again. On the way they met the jockey, driving in a wagon to which the lad's horse was attached.

"That's my horse," said the boy.

Mr. Dow stepped into the road, took the horse by the bridle, and calling to one of his employes who happened to be passing at the time, told him to unharness the horse, which he did, the irate jockey swearing like a trooper, and threatening to take the law on Mr. Dow, who replied:

"You will always know where to find me."

Then telling the boy to take the horse, he started to lead the way downtown where the lad's wagon had been left.

"Look a-here," said the jockey, as they went, "what am I to do with my wagon?"

"Do what you like," said Mr. Dow, "it is nothing to me."

As may be expected, the country lad was full of joy and profuse with thanks.

When he had harnessed his horse he said to Mr. Dow:

"Now, what can I do for you?"

"Promise me not to drink any more." And the boy did so.

Some three years afterward, Neal Dow was stopped by a countryman in the streets who, with mouth stretched on a broad grin, said, pointing to a horse, "There he is. I hain't drunk no more."—Dr. L. A. Banks, in Christian

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. M. Jolly, Kentucky Conference.

Lesson for Sunday, June 20, 1897.

PERSONAL RESPONSIBILITY.

Romans 14: 10-21.

Golden Text—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." (Romans 14:21).

In the days of Paul, Rome was the greatest city of the earth. It was the center of knowledge, culture, wealth and power. It is not certainly known who first preached the gospel and planted the Church here. The supposition that Peter, when released from prison by an angel of God, when there, established a church, and became the first Bishop of the same, is without foundation. We have no proof that he was ever in Rome. There were "strangers of Rome" in Jerusalem on the day of Pentecost. They saw the power of God in the gift of the Holy Spirit. Possibly some of them were converted, carried back to their native city the gospel, and by the blessing of God soon succeeded in organizing a Church. Some of those, "that were scattered abroad," by the persecution of Saul, and "went everywhere preaching the word," may have found their way to that great city and there founded the Church. The household of faith at Rome was composed of Jews and Gentiles. They increased rapidly, and soon became the leading Church. St. Paul's letter to them is the greatest production of his life. For doctrine, it is the first book of the Bible. It was written from Corinth in the year fifty-eight, and shows an earnest, gushing style. Yet, beneath the surface, we may see a frame-work of solid bone. It teaches that Jews and Gentiles need the gospel; that all are justified by faith; that the state of the saved is one of intense happiness; and that the saints should be a people zealous of good works.

I. Judging. (10-13). 1. Judging others. There was contention in the Church at Rome over meats and days. The strong believed they might eat every kind of flesh they desired, that was wholesome for food; the weak thought that all kinds of flesh forbidden by the law of Moses was not to be eaten. It was the old fight of Jewish restrictions against Gentile liberty. So with regard to days or times. The weak believed the festival days of the Jews should be observed; the strong were disposed to regard alike every day, except the Sabbath. The weak were judging the strong, and the strong were setting at naught, or despising, the weak. Neither party was disposed to concede to the other their convictions. The apostle told them God had received each class. This should be sufficient. They should accept those the Lord had honored.

II. Christ judging us. (1). "We shall all stand before the judgment seat of God." A day of judgment is coming. It will be at the end of time. This world will likely be the place. Before it transpires the earth and sea shall give up their dead, the good and the bad shall come forth to judgment. Then the Lord "shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; then we which are alive and remain shall be caught up together with them in the clouds." (2). "Every knee shall bow to him." This passage is taken from Isaiah. It is quoted substantially, but not verbatim. The prophet is speaking of the future supremacy of Jehovah, the apostle applies it to Christ because his supreme act will be the judgment of the world. The understanding will bow to his truth, the will to his law, and the entire person to his authority. (3). "Every tongue shall confess to God," or swear allegiance to him. All will acknowledge his reign is just, and his demands reasonable; that they are sinners in his sight, and should perish because of transgression. (4). "Every one shall give an account of himself." All will be forced to tell how they employed their time, and treated their opportunities.

III. Things clean and unclean (14-16). 1. "There is nothing unclean of itself." Animals that were thought to be unclean under the law, need not be so considered now. This fact Paul knew and was persuaded of by the Lord Jesus. He was inspired to write that no meat, wholesome for food, was of itself unclean. He thus blessed himself with the strong. (2). "But to him that esteemeth anything to be unclean, to him it is unclean." The conscience is the law in this matter. What it condemns is to that person wrong, and what it approves is to him right. The whole matter was non-essential. There was no sin in it either way. The church was paying tithes of mint and anise. Happy the person should be who has a correctly educated conscience. (3). But if we continue to eat that which others condemn, though there be no sin in it, we show a great want of charity towards them. We should be very careful not to unnecessarily offend others. (4). "Destroy not him with thy meat for whom Christ died." Our freedom may drive him from the communion, and even from the church, and finally cause him to perish. The state of the saint, or the sinner, is not fixed. He may be influenced to pass from either into the other. We are instruments in the salvation or condemnation of others. (5). We should not suffer our "good to be evil spoken of." Good here refers to conduct. A person should do right and let his works speak for themselves. As a rule, this is sufficient. But if we are wrongly judged, and others are likely to be injured, then we should set ourselves right.

III. The kingdom of God (17-18). The spiritual reign of Christ on earth brings pure religion. 1. Negatively. "The kingdom of God is not meat and drink." It does not consist in satisfying the demands of the body. 2. Positively. It is "righteousness, peace and joy in the Holy Ghost." Righteousness pertains to law, and demands rectitude of heart and life. Peace has respect to our neighbor, and teaches concord among brethren. Joy springs from a clear sense of sins forgiven, and a blessed assurance of heavenly happiness. "In the Holy Ghost," is a clause that belongs to each of these.

IV. Causing others to stumble (19-21). 1. All should pursue the things which make for peace. Important matters about which all are agreed. 2. We should talk of those things which edify one another. Which build one another up. 3. We should not eat flesh, or drink wine, or do anything that will cause a brother to stumble, or offend, or be made weak.

MORAL COURAGE.

The Christian Guardian, of Toronto, Canada, speaking of the grand old hero of Maine as an example of moral courage, says: "In the early days of the passage of the Maine law, General Neal Dow, as mayor of the city of Portland, often met with violent treatment, and was even subjected to mobs. He was once assaulted in the streets by a hired ruffian, but the whole thing was so unsatisfactory to him and to his employers that it was never tried again. General Dow's windows have been smashed in the night, and his home surrounded by a mob. He has been hung in effigy, and many times threatened with murder and houseburning. Of all these threats, no notice was ever taken, but Neal Dow made a public proclamation that if any one attacked him the affair would, without law, be settled on the spot. The lawless somehow got a notion that he was not afraid of them, and he never for a moment, ceased work because of their treatment. While he was mayor, there was a great mob, and he called out the military, and after patient warning and endurance, they were fired upon, so that no mob has ever since assembled." Would that the number of such moral heroes in official positions were to-day multiplied a thousand fold.—Religious Telescope.

A little bit of patience often makes the sunshine come,
And a little bit of love makes a very happy home;
A little bit of hope makes a rainy day look gay,
And a little bit of charity makes glad a weary way.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

TOPIC FOR JUNE:—THE CURE OF EVIL SPEAKING.

June 13, 1897.

Reflections for the Department of Finance.
Prov. 16:8; 28: 8-22.

Evil Speaking.

What a habit! Speaking evil of one another. Bearing false witness against thy neighbor. Lying tongues; deceivers; good for nothing. They are ambassadors of the devil. The good always receive their vile and shameful taunts. They refuse the good.

The man that speaketh evil continually is abhorred by his neighbor.

Many a young life has been ruined by learning how to speak evil of their enemies in their younger days.

Oftimes parents, when angry with a neighbor, sits down before the children and pour forth volley after volley of bad words, wicked words against him or her, and others sow the seed of evil speaking in that young life.

Shame on you parents!

Why not teach the child that "a soft answer turneth away wrath," that to love an enemy is serving God.

Will you be cured?

Are you not ashamed of your evil habit?

Will you not speak well of those who spitefully use you? What's the cure?

Why a heart full of love, a taste of the divine life. A new heart, full of God's saving grace.

Wait no longer. Mourn no more over that wicked habit, but accept Jesus and receive a permanent and radical cure.

A few weeks ago we studied "A Hint to the Social Department," to-day we are to study, "Reflections for the Department of Finance."

The treasurer, money-keeper.

The secret of the success of many organizations lies in the fact that their monies are properly cared for.

Good, level-headed men are its keepers. Men that would die before one cent would be misplaced knowingly. Men of character, standing and high moral qualities.

When these facts are known, the people hunt such an organization. They rely upon such men.

So it ought to be with every society or assembly where monies are collected.

Those intrusted with the care, ought to be as honest and as business-like as the banker with his millions!

Who knows but what some day, he may become a banker?

See to it that our cents and dimes are properly cared for. Think no sum too small to give the giver credit for!

A few cents can make or break the largest firm in the country.

In dealing with large business houses, how many times have you received letters asking you to please remit the four cents, balance due.

Do you blame them?

No. You agreed to pay the price asked, and the article is not yours until that four cents are paid. May they not do without that amount? Certainly; if that was the only case, but suppose there are two hundred just such cases, then what? Its business!

Let there be just such business tact about you and your League.

Urge upon the members to pay their assessments; to give towards the support of the church; and her various enterprises.

Put new plans before the League for the raising of the necessary funds to keep the League on the safe side.

Never over-assess your members. Don't try to get money in the treasury simply to have it there. Get it for a purpose. Use it to the best advantage.

Money can be used at all times, but above all, don't use it extravagantly to make fine presents to some Mr. So and So nor the pastor always, use it to help the poor and needy, to buy a few

sets of the Reading Course, to get a few copies of the Southwestern and Herald; or any other article that will prove beneficial to the entire League and not a few selfish and arrogant ones.

Let the League be the young people, by the young people and for the young people.

Never attempt to do with your money what you can't well afford.

It is ruinous. It cripples the League. The Treasurer gets angry and general dissatisfaction will be the result.

"Better a little with righteousness than great revenues without right."

Let us reflect along this line of finance.

Let us reform in our habits of dealing with the sacred funds intrusted to our care as Treasurers.

It is a sacred charge! Keep it. Your office is of vast importance toward the life of the League.

"He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor."

How are we to get this money? Not by usury nor unjust means.

Not by raffles, cake-walks, worldly sports nor entertainments of questionable moral tendency, but by hard earnest and honorable work.

Work is no disgrace!

The socialists of to-day look for the time, when to go idle will be a disgrace and shame.

Let the boys and girls do odd jobs. Let them work to earn their assessments. Teach them the necessity of close application to the things that will finally make them worth something.

Will you gain by such a resource? Why ten folds! Better in every respect.

If they can't arrange conveniently to do the odd jobs elsewhere allow the boys an extra half-dollar for sawing and splitting the wood, or for spading the garden, and the girls for caring the house during your absence, or for preparing the meal in such a tastily and satisfactory manner.

Help the young folks that way. I earned many an extra dime by copying sermons for my father, and scrubbing for mother.

When they earn it, teach them to give it systematically. A chief failure among us is our giving to everything that comes along. Worth or not worth, away goes our money.

We cannot approve of such methods, but earnestly desire that the boys and girls of to-day, be taught how to give so as to receive the best results.

The dime given so freely to the drunkard will not return to you in blessings.

Give systematically. Give intelligently; give not grudgingly, but cheerfully.

"He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him."

Ass't. Sec. Penn's visit to the Crescent City proved of untold benefit to the Leagues.

He wanted work and got it. They kept him busy both day and night.

The Leagues responded heartily to his call.

A city League was organized with Bro. Chapman, of Union Chapel as President and with such an energetic and wide-awake young man at its head, with the heartiest cooperation of all the pastors and League Presidents, the city League can become a power for great good in the Crescent City.

You are on trial young folks. Make her hum.

Bro. Penn is now attending the Epworth League Convention at Houston, Tex., where quite an elaborate programme has been arranged. All will enjoy the Convention who attend.

On to Toronto! One fair round trip from the Crescent City.

Drs. Mason, Gary and Penn are on the programme at Toronto.

Bro. Penn spent a pleasant day last week with the conductor of this department, and of all the Leagueology, wise and otherwise, you never heard the like before. We enjoyed his visit highly.

The young ladies of the League felt sad over the fact that he was not single.

Let us stand by Bro. Penn.

With the pastor, Rev. W. S. Leake, and twelve

other members, we organized an Epworth League at New Salem M. E. church, on the 11th ult., and up to date we have thirty-two members, and we have purchased our League charter, and had it framed. Pity for our success.

Savannah Jones, First Vice-Pres.

OUR YOUNG FRIENDS

A LITTLE BOY'S ESCAPE.

The doings and sayings of six-year old boys have a wonderful interest to us since our own little Arthur passed into the skies to remain young forever.

The press dispatches of May 19 brought a wonderful story of a child's remarkable escape from a horrible death. It was at Woodbourne, New Jersey, on the line of the Philadelphia and Reading railroad. Mr. W. K. Miller, the station agent, had a little son six years old, who was on his way home, and was crossing the track just as an express train came dashing along. The father was looking at his boy, but was not within reach of him.

The engineer of the express blew the whistle sharply. The boy quickened his pace, and as he tried to step over one of the rails his toe caught the edge and the child was hurled between the tracks.

The poor father shrieked in terror. The express shot over the boy. As the cars went flying along, the sound of the train was one of death to the father. He could not move until the last car had passed. He covered his face with his hands for a moment to prepare for a terrible sight. Then he looked.

There, between the tracks he saw his son, moving and seemingly trying to rise. With his heart in his throat he ran to the spot and dropped on his knees.

"Thank God! thank God! He is not dead!" exclaimed the station agent.

The little fellow opened his eyes and ejaculated: "The train passed over me, papa!"

Miller's joy was unbounded and tears rolled down his cheeks as he kissed his child.

"Are you hurt?" the father cried.

"Not much, papa. I only feel a little sore."

Miller lifted up his son and carried him into the railway station. There the family wept for joy. They examined the lad, but found only two or three bruises. The village surgeon was summoned and he declared that the lad had no broken bones, and was only slightly bruised.

"Just laid still after I fell," explained the little fellow.

"That saved your life," explained the village surgeon, "and you ought to feel proud that your boy showed such self-possession," he added to the father.—Ex.

A BRAVE WOMAN.

Mrs. Dustin was sitting quietly watching two small children who were playing near her:

"I'll play I was big Ingum, and come and carry you off. A regular wild one, you know," said Fred.

"But I'd shoot you," answered his sister, "with father's big gun."

Another boy who was sitting near looked up and laughed, "You are real brave, Ruthie," he said, "Real brave as long as there is no danger."

An elder sister was holding the baby and two small girls were washing dishes near by.

Mrs. Dustin smiled at their chatter. Children then, as now, always imitated their elders in their play. And at that time nothing was heard but talk of the Indians, so "Wild Indian" was their favorite play.

Since the outbreak of the war in the old countries, the Indians were also on the war path, and there was no telling what might happen to them. Her meditations were interrupted by the abrupt entrance of her husband.

"The Indians are coming," he cried as he reached for his trusty gun.

"What shall we do?" cried the poor wife, while the children huddled together and the brave Ruthie was sobbing.

"I can't keep them off here," he answered, "but if we could fly, I might keep them back until

we could reach a place of safety. But you could not do it."

"Go!" cried the brave woman, "Save the children!"

"No. No," he answered, "I can't do that. We will die together if we must die."

"You must go," she answered. "Think of our children. Save them, Henry, and God will take care of me. Oh Henry, save my children," she pleaded.

There was no time for a waste of words. Mr. Dustin looked at his terror-stricken children and yielded. With tears on his face, he kissed his brave wife, and followed his children from the house.

Mrs. Dustin's nurse refused to leave her. "She will need me if taken by the Indians," she said grimly. Mr. Dustin bade his children run, and he followed, keeping the Indians back with his gun until they reached a place of safety. Who can tell of his agony as he thought of his wife in the hands of the infuriated savages?

Meantime the Indians, foiled in their attempt to capture Mr. Dustin, returned to the house. They uttered shouts of delight at the sight of the women, of whom they made captives, then burning the house, set out on a march.

Days after they reached an island in the Merimac river. Mrs. Dustin, who was much stronger, resolved to escape here.

A white boy, who was prisoner, learned to strike a blow that would produce instant death and also how to take a scalp.

Daring indeed was the scheme she was forming, but husband and children were dear to her and she would at least make an effort to regain them. She arranged their parts, and one night she awoke the boy and the nurse, and told them. They were not bound, for the Indians thought them perfectly secure.

Each one seized a tomahawk and they killed ten of the sleeping Indians. Only one escaped. They then took their scalps in order to prove their story. Hastening to the river, they found a canoe, and immediately started to descend the river.

The Dustin children were seated quietly on the river bank. Their play of "Wild Indian" even was forgotten. They had enough of wild Indians to last them for a long time.

Especially did Ruthie cry for mamma, who was gone no one knew where, or whether she was alive or not. Suddenly one of the little girls stood up shouting "Mamma!" and pointing up the river. Sure enough, there came a canoe and there was Mrs. Dustin and her companions. What a joyful meeting that was; how the children danced and cried for joy.

Mrs. Dustin told her story, and although her husband looked incredulous, she convinced him by showing him the scalps.

This is only one instance of the bravery of women in the old colonial days, and it took place during what is known as King William's War.—Mich. Advocate.

Dear Editor:—A few days ago, I was looking over the Southwestern, and read a piece written by Mr. Wm. McKinzie, Jr., who says he doesn't like the country because the people have no get-up in them. We people round about Zion Hill M. E. church are preparing ourselves, and will show our get-up. We have the League on a boom, and the Sunday-school is doing well.

I hope to attend Wiley University soon.

We are doing all we can to show our people we will read the Southwestern, and many have promised to take the paper. And I do say, it is not useless to try to get our people to read, as was once stated. You will find us what we claim to be.

W. D. Louis.

Pitt Bridge, Texas.

The pathway of Christians should show all the stages of sunlight—the dawn, the morn and the noon; it should grow brighter and brighter unto the perfect day.—Ex.

The Memory is a treasurer to whom we must give funds, if we should draw the assistance we need.—Rove.

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L. B. SCOTT, D. D.,.....Editor.

Please Note That—

1. All business letters should be addressed to Eaton and Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

It will increase your happiness to think well of others.

He who slings mud, is more than apt to get some on himself.

The regular scold worries himself as much as he does the other fellow.

Why tell your troubles to every one you meet; no one is as interested in them as you are.

If the man against whom you are always talking is as bad as you say he is, you can rest easy for he will certainly be overtaken and punished.

In a recent issue of your extensively read and valuable paper, appeared an article, "Whom Shall We Obey, God or Man?" It was written by Mrs. Cassie A. Jackson, the helpful wife of Rev. J. H. Jackson, the present pastor in church of the St. Paul M. E. church, of this city.

That article is one of the most sweeping in its nature that we have recently seen, and should be carefully and thoughtfully read by every messenger of Christ.

Whom shall we obey?

Any man of sane mind would say, why God of course; but the phrase, "or man?" seems to play an important part in the subject. What has man assumed, and what confusion has that assumption wrought? In carrying out the function of our office, have not many of us unauthoritatively stretched our puny arms across the path of some herald with a message direct from God; and by so doing, are we not abettors to his Satanic Majesty? While on the other hand, may we not have assumed the authority to give power to those who may not have been called or chosen by the Holy Spirit to work for the Master?

I know that you will readily say, they and their God for that. But is it not true on the other hand, they and their God for it?

The writer of the article referred to, is an amiable Christian lady, one who has given herself fully to the Lord. I had the pleasure of hearing her last Sunday night, and I assure you that I was much delighted. May God help us to think carefully before we judge.

H. D. Davis.

Augusta, Ky.

CHANGES IN TIMES AND PRESIDENCY
 OF CONFERENCES.

As the Indiana State Fair occurs at the time originally named for the meeting of Indiana Conference, it has been found necessary to make changes as follows: Indiana Conference will meet on Sept. 22, instead of Sept. 15. Bishop Fowler will preside in Erie Conference, instead of Bishop Andrews, Sept. 8; and Bishop Andrews, instead of Bishop Fowler, in the Holston, Sept. 23.

E. G. Andrews.
 C. H. Fowler.

NASHVILLE: HER SCHOOLS AND HER SHOW.

I write this from Nashville, Tenn., the Athens of the United States for Negro education and culture.

The city, in which is located the Central Tennessee College, Fisk and Roger Williams Universities, not to mention seven well equipped public schools, and a number of private ones that are conducted by individuals in different portions of the city.

The public schools enrolled during the session about 5,000 pupils, while Roger Williams, Fisk and Central, report about 1,200 more. Taken together, they are constantly lowering the percentage of illiteracy, and Nashville is becoming more and more famed for its large number of professional men, intelligent homes and gifted musicians. Nashville has about twenty-five Afro-American lawyers, and as many physicians. Some of them are sticking to their profession, and others are in real estate business, teaching, or following some other line that they consider more lucrative just at this time. While I am glad to give due credit to the schools of higher grade in all parts of the South, for what they have accomplished for us as a race, on literary lines, I mention with especial pleasure what our Central Tennessee College has done for us on both professional and literary lines. Though chartered under the name of a college, it is really the only school in the whole Southland that is doing regular university work. It is sending out young people in all the professions, and every legitimate calling in life. There have graduated more than four hundred young men and women from its medical, dental and pharmaceutical departments. Twenty years have wrought wonders along this line. Its theological and law departments cannot boast of so many, but their work has been effective and their influence felt in many parts of the land. To these, add its thousands of teachers who have gone wherever the Macedonian cry has been heard, and some idea of the work accomplished can be grasped.

But enough of this for the present, since we desire to say a few words regarding the

Tennessee Centennial.

We shall not, at this time, express our opinion of the Negro Exhibit nor of the show in general, but give a mere mention of such things as we have been able to gather from the most reliable sources.

The people of Tennessee generously erected at the expense of twelve thousand dollars, a handsome and imposing building known as the Negro Building, in a most pleasant and commanding site, situated on Lake Watanga. It is maintained by some to be the finest building on the grounds. It is 300 feet long by 100 feet wide, the architectural plans being perfect in every respect. In giving the Negroes this building, the Centennial authorities have placed them on equal footing with all their exhibitors.

Exhibits denoting inventive genius, industrial skill and workmanship, proficiency in art and music and the general progress of the race are here to be seen. It is said the Negroes of this State have worked hard, and are happy.

One of the finest booths, is that of New York. In this, our "up the country" friends have taken no little pride. In addition to the ordinary display, they make beside an extraordinary one, in that they have sent a committee of talented and genial gentlemen of the race to superintend their exhibit. Among these, I have had the pleasure of meeting Hon. C. W. Anderson and Mr. J. C. Bruce, the noted newspaper correspondent, who writes under the nom de plume of "Bruce Grit." Both of these gentlemen hail from Albany. Mr. W. J. Accoor, who is in charge of the music, has made quite a hit in the composition of the "Tennessee Centennial March" which he dedicated to the Board of Directors of the Centennial. The sheet is highly ornamented, and bears a lithograph of Mrs. Van Leer Kirkman, President of the Woman's Board. This, I understand, the lady appreciated so greatly that,

notwithstanding Prof. Accoor's race proclivities, she entertained him recently at her residence.

Fisk University occupies considerable space, and has made a specialty of its department of music. Fisk is famous for its singers, and a concert hall has been constructed within the building, where musicales are given throughout the exposition season.

The Central Tennessee College, with its widely known McHarry medical department, arranged, besides its exhibit of its literary and industrial departments, a special scientific display. Breeding cases are constructed, so that visitors may watch the growth and development of certain animal life. Departments of bacteriology, geology, chemistry and botany, contain special collections and evidence of the students' work. This institution has also furnished a reception room in a handsome fashion, where piano recitals are given at intervals. The display of the Roger Williams University is along the same lines as those of Fisk and Central Tennessee colleges.

It is said no effort has ever been made until this year to gather together a special collection of the works of Negro artists, and that at no time has this been seriously attempted, until Nashville threw open its doors to the Negroes for an exhibition.

The art exhibit is on the third floor in a room well adapted for showing pictures. Painting, sculpture, architecture, are well represented in the works of colored men and women. Miss E. Lewis, a talented young lady of Tennessee, who is now studying in Europe, has forwarded some of her best paintings to the exposition. Mr. Tanner, whose work recently received favorable attention in Paris, has also sent some of his pictures. Portraits of famous colored men and women hang on the walls. Some admirable specimens of photographic art are also exhibited.

There is much more that is worth mentioning, but I close for this time. I. B. Scott.

HOW AN ENGLISH ORATOR WAS
 MADE.

When Mr. Balfour came to be Chief Secretary for Ireland he had to speak nightly. At first, he made a very bad hand of it. I remember well the first night he had to deliver a speech of any magnitude; it was in introducing the Coercion Bill. The bill was a very drastic measure, and there were misgivings even among Mr. Balfour's own friends, as to its wisdom or necessity; and when Mr. Balfour sat down, after passing rather shamefacedly through a hurricane of derision, anger, and interrogation from the Irish benches, the cause of coercion and of Mr. Balfour seemed to be lost. These were the days in which Mr. Goschen was regarded as the great man of the Unionist party, and I also remember from that period the look of almost childlike delight with which Mr. Balfour looked up at Mr. Goschen, as he drove home, with the effectiveness of a great and a trained debater, the case which Mr. Balfour should have made and had failed to make for himself. But time went on; every night Mr. Balfour was subjected to a torrent of questions; his policy in Ireland was of a character to provoke constant Parliamentary attack; and the result was that, having to fight nightly for his life, Mr. Balfour was kept in constant practice, and the House woke up one day to find that the stumbling, ineffective, and almost despised man had grown to be one of the most effective and powerful and ready debaters of the House of Commons. The struggle in Ireland was such as to bring out his peculiar powers. To defend a regime of coercion in a free nation and before a representative assembly, with all the representatives of the coerced nation arrayed on the other side, required a wonderful subtlety—the power to obscure issues in words; above all, a fearlessness of partisanship which only a strong and clear mind could have grasped.—From "The Celebrities of the House of Commons," by T. P. O'Connor, in Harper's Magazine for June.

Do not think everybody is after you, and run yourself to death trying to escape imaginary troubles.

TALKS FOR THE TIMES.

The work by the above title recently published by Prof. W. H. Crogman, South Atlanta, Ga., has been so well received by the public that we take occasion to republish a few of the most complimentary notices. His achievement along this line does honor to his church and race. We rejoice with him on our own behalf.

(From the Atlanta Journal, February 13, 1897.)

"Prof. Crogman has just gotten out a book, 'Talks for the Times,' with public addresses made during the last thirteen years. All the subjects of these 'Talks' relate to the Negro race. They show marked ability, research, excellent literary finish, and have the ring of sincerity from end to end."

(From the N. Y. Independent, April 8, 1897.)

"We notice this collection of 'Talks for the Times' with unusual pleasure. They are worthy of the strong and cultivated gentleman who is their author. They deal largely with Negro Education, educational institutions and educators, but occasionally deal with general topics, such as 'Life's Deeper Meanings.' The author speaks for his race and speaks in strong, polished English, full of nerve and rich in the music of good English prose."

(From the Western Christian Advocate, Cincinnati, March 24, 1897.)

"Prof. Crogman, of Clark University, Atlanta, Ga., is an orator of true type—a thinker of great thoughts. Faithful to fact and ideals, he has produced orations whose value inheres in their fitness of phrase and force of statement. His book is an honor to his people, a source of pride to his friends."

(From Rev. R. S. Rust, D. D., in Western Christian Advocate, March 31, 1897.)

"These fifteen addresses discuss topics of thrilling interest to every young man in our land. I do not recall any single volume in which so many subjects, vital to the usefulness of our citizens and the perpetuity of our free institutions, are so ably and eloquently discussed as in this unpretentious volume."

* * * * *

"These 'Talks,' or rather orations, may, with great profit, be carefully read and studied by the young all over the land, and especially by our students in the South, for they inculcate, in attractive style, good principles, and furnish inspiring models for imitation. Familiarity with these teachings will greatly aid in uplifting the people to a higher grade of character and usefulness."

(From Zion's Herald, Boston, April 14, 1897.)

"Sometimes it is well to pray to be delivered from one's friends, for occasionally their advice and importunity, though kindly meant, lead us astray. The author of these 'Talks,' however, would hardly have been justified in longer refusing to listen to the oft-repeated request of his friends to give them to the world. It may be presumed that they contain his best and ripest reflections on matters academic, political and sociological; for thirteen years; and certainly no one who consults this volume on the themes on which it treats, will throw it down disappointed."

At the meeting of the Trustees of Clark University May 18, the committee on President's Report had this to say with reference to Prof. Crogman's book:

"Inasmuch as the Acting-President in his report, was pleased to make special mention of 'Talks for the Times,' by Prof. W. H. Crogman, A. M., we your committee, would call particular attention to this valued publication. The work is an honor to its author and to the race which he so manfully represents. Few books coming under our immediate observation have greater literary merit. It is written in clear, forceful, elegant, vigorous English. The rhetoric is chaste, and well suited to the thoughts which it at once clothes and adorns. Such a work can not fail to elevate the intellectual and moral ideals of those who read it. Our preachers could do the people no greater service than by placing a copy of this book in every home."

J. W. Hamilton, S. C. Upshaw, George Standing, R. S. Rust, J. P. Wragg.

A LONE WOMAN IN AFRICA.*

Africa is the eye of the world. To go there is to go full-sized into the public view. Every traveler who goes there is a discoverer. More people will be interested in what is written on the traveler's return than were interested in the experiences of Mungo Park or Dr. Livingstone. To go there as a missionary is to excite sympathy and world-wide interest. For a woman to go alone, is to make of herself an adventurer and heroine, but there are women the Christian world over who have inspirations to serve, if they must serve alone in the Dark Continent, so long as the Christian impulse awakens the missionary spirit.

Agnes McAllister has been nearly eight years on the Kroo Coast. Her desire to go came to her when a little girl. One Sabbath afternoon, a Rev. Mr. Swann had pronounced that he would preach a sermon to the children. The classes sat with their teachers, the infant class in front. Agnes was in the infant class on the front row. She says she remembers that her feet did not touch the floor, for she was but seven years old.

The preacher took for his text, "There is time enough yet." "I have forgotten" she says, "most that he said, but one story which he told I have never forgotten. He said that in a certain place a little boy and girl lived with their mother very near the sea; and one day the children begged of their mother to let them go down to the seaside to play. She let them go, but told them that they must not stay too long, as the tide would be coming in and they would be overtaken and drowned."

"They went down to the beach, and found an old man sitting there. After they had played a little while, they said, 'We must go home.' But the old man said, 'There is no hurry; there is plenty of time yet.' So the children went back to play, but after a short time, said again, 'Well, it is time to go now.' But the old man replied, 'You need not hurry.' 'O,' they said, 'but our mother told us not to stay long because of the tide. We would better go now.' 'Yes,' said the old man, 'but there is plenty of time. There is time enough yet to have another good play.' So the children went back to play; the tide came rushing in, and they were both carried out to sea and drowned."

"By this story the preacher showed what God meant when he said that now was the time to seek salvation. There was danger in delay. The devil, like the old man, was trying to persuade us to put off the decision; not by saying, 'Don't go home,' but just, 'There is time enough yet.' God has warned us that there was danger, and the Holy Spirit was drawing our hearts to himself; and it was for us to decide whether we would give him our hearts now, while we were young, or listen to the devil and be lost. That very afternoon I decided that I would give God my heart, for there was not 'time enough yet.' Then and there I yielded my heart to God, and from that time I sought to do God's will."

Miss McAllister gives the following account of her call to be a missionary: "I was sitting in the house in the evening, just as it grew dark and quiet, when I thought I heard a step on the walk. Then there came a knock at the side door. I expected a friend to spend the evening with me. As I opened the door, however, and looked out into the dark, no one was visible; but I heard a voice plainly say, 'I want you to be a missionary.' I recognized that this message was the answer to my prayer. I stood silent for a moment, then came in and closed the door. But I did not answer the call. I did not say, 'Yes, I will go.' When I went to dinner it seemed as if the food would choke me. I felt as if some person was following me, as I went about the house from room to room, saying, 'Now, what do you say? Will you go? Will you be a missionary?' The burden became so great that at last I sat down and cried, then bowed before my Saviour, and said, 'Yes, Lord. Grant me rest. I will go. I will do anything.' So it was settled. I know it was from the Lord. During all the time I have spent in Africa—six years and two months

* Lone Woman in Africa. Six Years on the Kroo Coast. By Agnes McAllister. Missionary under Bishop William Taylor. New York: Hunt & Eaton. Pages, 295. Price, \$1.50.

—I have never doubted the fact once that the Lord had called me to the work." * * *

"In reading the account of Bishop Taylor's work in Africa, my mind was drawn in that direction. The appeal of the Church, 'Who will come over and help us among these poor dark sisters?' touched my heart, and I offered myself and was accepted. 1888 I sailed for the West Coast of Africa, and was stationed at Garroway, in Liberia, where I have been ever since. Many a day, when the work has been hard and everything has looked dark, I have thanked God that it was by no choice of mine that I was in this place, and that, no matter what had come or might come, I knew that I was called of God to the work. Thus I was never discouraged. All the time I have praised God that although the way was rough, yet it was bright to me."

William Taylor, Bishop of Africa, has written the following introduction to Miss McAllister's interesting book, which gives the story of her work in the Dark Forest:

"Miss Agnes McAllister is a Christian heroine. She has been in charge of Garroway Mission Station on Kroo coast, West Africa, for nearly eight years, and has made a success in all departments of our mission-work. She is at home now, on leave for a year, to tone up her overworked system, leaving her mission in charge of her widowed sister, Mrs. Hunt, who is an efficient missionary worker. Miss Agnes has written a book. It is full of graphic delineations of what she saw, suffered, heard, and did in the babble of heathen life, and the ravages of war in which she took an active part as surgeon, nurse, and counselor."—Christian Educator.

Plan of Episcopal Visitation

Conference	Place	Time	Bishop
Idaho.....	Caldwell, Ida.	Aug. 19.....	Foss
Montana.....	Butte, Mont.	" 19.....	Cranston
Columbia River.....	Pendleton, Ore.	" 25.....	Foss
Colorado.....	Colorado Springs, Colo.	" 25.....	McCabe
North Montana Miss.	Chinook, Mont.	" 25.....	Cranston
Black Hills.....	Rapid City, S. Dak.	" 26.....	Nindo
Central Swedish.....	Galva, Ill.	Sept. 1.....	Merrill
Clatsop.....	Springfield, O.	" 1.....	Mallison
St. Louis German.....	St. Louis, Mo.	" 1.....	Vincent
Puget Sound.....	Everett, Wash.	" 2.....	Foss
N. W. Nebraska.....	Crawford, Neb.	" 2.....	Nindo
West German.....	St. Joseph, Mo.	" 2.....	FitzGerald
Nevada Mission.....	Reno, Nev.	" 2.....	Newman
Wyoming Miss.	Laramie, Wyo.	" 2.....	McCabe
N. W. Miss. Conf.	Ishpeming, Mich.	" 2.....	Cranston
Erie.....	Oil City, Pa.	" 8.....	Andrews
Central German.....	Columbus, O.	" 8.....	Hurst
Nebraska.....	York, Neb.	" 8.....	Nindo
Northwest Indiana, Lebanon, Ind.	"	" 8.....	Walden
Kentucky.....	Pineville, Ky.	" 8.....	Mallison
Iowa.....	Oskaloosa, Ia.	" 8.....	FitzGerald
Northwest German, Garner, Ia.	"	" 9.....	Warren
Norwegian & Danish, Forest City, Ia.	"	" 9.....	Vincent
California German.....	San Francisco, Cal.	" 9.....	Newman
Utah Mission.....	Salt Lake City, Utah	" 9.....	McCabe
West Wisconsin.....	Platteville, Wis.	" 15.....	Merrill
East Ohio.....	Coshocton, O.	" 15.....	Andrews
Central Illinois.....	Canon, Ill.	" 15.....	Hurst
Illinois.....	Rushville, Ill.	" 15.....	Walden
Indiana.....	Indianapolis, Ind.	" 15.....	Fowler
Michigan.....	Kalamazoo, Mich.	" 15.....	Vincent
Michigan.....	Pacific Grove, Cal.	" 15.....	Newman
Chicago.....	Port Huron, Mich.	" 15.....	Cranston
Chicago German.....	Elport, Mich.	" 16.....	Warren
West'n Nor. Danish, Portland, Ore.	"	" 16.....	Foss
Western Swedish.....	Des Moines, Ia.	" 16.....	FitzGerald
Southern Illinois.....	Mt. Vernon, Ill.	" 22.....	Merrill
Wisconsin.....	Marquette, Wis.	" 22.....	Warren
Oregon.....	Corvallis, Ore.	" 22.....	Foss
West Nebraska.....	Lexington, Neb.	" 22.....	Nindo
Central Ohio.....	Leipsic, O.	" 22.....	Mallison
North Ohio.....	Bellevue, O.	" 22.....	Vincent
Des Moines.....	Guthrie, O. & Ia.	" 22.....	FitzGerald
Northwest Iowa.....	Ida Grove, Ia.	" 23.....	Walden
Holston.....	Athens, Tenn.	" 23.....	Fowler
Minnesota.....	Winona, Minn.	" 29.....	Hurst
North Nebraska.....	Schuyler, Neb.	" 29.....	Nindo
West Virginia.....	Morgantown, W. Va.	" 29.....	Mallison
Pittsburg.....	Washington, Pa.	" 29.....	Vincent
Southern California, Los Angeles, Cal.	"	" 29.....	Newman
Ohio.....	Washington C. H. O.	" 29.....	Cranston
N. Pac. Ger. Miss. Conf., Spokane, Wash.	"	" 30.....	Foss
East Tennessee.....	Chattanooga, Tenn.	" 30.....	Fowler
N. Mex. Eng. Miss., Albuquerque, N. Mex.	"	" 30.....	McCabe
Atlantic Miss. Conf., Baltimore, N. C.	"	Oct. 1.....	Andrews
Rock River.....	Chicago, Ill.	" 6.....	Merrill
Upper Iowa.....	Dubuque, Ia.	" 6.....	Warren
North'n Minnesota, Fern Falls, Minn.	"	" 6.....	Hurst
Genesee.....	Buffalo, N. Y.	" 6.....	Walden
North Carolina.....	Laurinburg, N. C.	" 7.....	Andrews
Central Tennessee.....	Nashville, Tenn.	" 7.....	Fowler
Arizona Mission.....	Prescott, Ariz.	" 7.....	Newman
N. Mex. Span. Miss. Conf., El Paso, N. Mex.	"	" 7.....	McCabe
Dakota.....	Mitchell, S. Dak.	" 13.....	Warren
Central New York.....	Watertown, N. Y.	" 13.....	Walden
Tennessee.....	Nashville, Tenn.	" 13.....	Foss
Blue Ridge.....	Watertown, N. C.	" 13.....	Andrews
Northern German, Arlington, Minn.	"	" 14.....	Hurst
Oklahoma.....	El Reno, Okla.	" 14.....	McCabe
Southern German.....	Dallas, Tex.	" 25.....	Mallison
Fourth Carolina.....	Beaufort, S. C.	Dec. 1.....	Vincent
Alabama.....	Kinsley, Ala.	" 1.....	McCabe
Antislavery.....	Dallas, Tex.	" 2.....	Mallison
Texas.....	Navasota, Tex.	" 8.....	Mallison
Central Alabama.....	Montgomery, Ala.	" 8.....	McCabe
Georgia.....	Waycross, Ga.	" 9.....	Vincent
West Texas.....	Waco, Tex.	" 15.....	Mallison
Georgia.....	Demorest, Ga.	" 15.....	McCabe
Atlanta.....	Gainesville, Ga.	" 16.....	Vincent

Foreign Conferences.

Switzerland.....	Winterthur	June 9.....	Goodell
South Germany.....	Stuttgart	" 16.....	Goodell
North German.....	Canal, Hesse	" 24.....	Goodell
Japan.....	Tokio	July 7.....	Joyce
Norway.....	Tromsø	" 7.....	Goodell
Sweden.....	Göteborg	" 21.....	Goodell
Finland & St. P'g Miss., Helsinki, Finland	"	Aug. 4.....	Goodell
Denmark Mission, Aalborg	"	" 18.....	Goodell
North China.....	Peking	Sept. 15.....	Joyce
Central China Miss., Kia-Kiang	"	Oct. 13.....	Joyce
Yokohama.....	"	Nov. 3.....	Joyce
Yokohama.....	"	" 24.....	Joyce

By order and in behalf of the Board of Bishops.
EDWARD G. ARNOLD, Secretary.

Providence, R. I., May 3, 1897.

HAIR HUMORS

Itching, irritated, scaly, crusted Scalps, dry, thin, and falling hair, cleansed, purified, and beautified by warm shampoos with CUTICURA SOAP, and occasional dressings of CUTICURA, purest of emollients, the greatest skin cures.

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How to produce Luxuriant Hair, mailed free.

SKINS ON FIRE with Eczema instantly relieved by CUTICURA REMEDIES.

DOINGS OF THE WORKMEN.

J. H. Rylander, Manchac, La.: My whole charge is under water, and me and my people are all suffering. Several persons were drowned. The crevasse is on the Conrad Plantation six miles South of Baton Rouge. Our church and parsonage are under water. The inundation extends over many miles.

New Orleans, La.: The First Church is doing well. On the fifth Sunday in May the committee of seventy-five reported, through its officers, Mrs. S. E. Green, M. Thompson, E. J. Anderson, and Bros. Jackson Little and E. H. Anderson \$164.45. The church raised \$64.50; total \$224.35 on church debt, one annual subscriber for the Southwestern and five for the Epworth Herald. 26 persons were baptised during the month. We shall continue to work for our church papers. Our plans were laid to raise \$2,000 on the debt of the church this year and we are glad to say up to date nearly one half of that amount has been raised and paid and the good work still goes on. Sunday-school and Epworth League are moving on grandly. Assistant Secretary Penn did excellent service in the League, may his number increase soon.

W. R. Butler, P. C.

A. M. Quin, Kenolia, Miss.: My Second Quarterly Conference was held on the 25 and 26 of May and all of the brethren were present except a few, with well written reports, showing that the work was alive though the P. E. failed to come, but he sent out a man, Prof. Gulley. We raised all of the Elder's money, \$8.50; \$38.00 for P. C.

B. Bolden, P. C., Camp Parapet, La.: Our rally resulted in raising \$10. We had a good time; everything was carried out nicely. Look for me in a few

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
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days with 4 or 5 subscribers to the Southwestern.

J. C. Brown, Glencoe, La.: Glencoe is still alive, and working hard against the devil and all his host. Our beloved pastor E. T. Gayden is the right man in the right place. He is holding things all right.

D. Archie Ridout, P. C., Chestertown, Md., Delaware Conference: We are located in a fine town with a possible population of 3,500, one-third of whom are colored people. We have a large church and a superior congregation. Our Sunday School raises annually \$100 for missions. Our success, under God, is assured. Every department is alive and at work. Rev. J. H. Scott our new P. E. is a young man of the highest christian culture. Know ye not, my dear Dr. that the Delaware Conference is the Banner Conference of Negro Methodism and, allowing me to correct you, is also the oldest Negro Conference; for, it was organized in July 1864. Therefore it is several months older than the Washington Conference. This is a fact of history. We wish you, sir, success and ease in your editorial chair, and I pledge myself to do all that lies in my power for the Southwestern.

Wesley Flowers, Onachita City, La., Benlah charge has advanced another step. We have purchased a little organ and have a very good organist in the person of Miss Maggie Sumner. We had our rally on May 23rd. Our P. E. was with us and rendered valuable services. On the 24th the young people tendered him a grand reception. We are in the drouth section, but it seems since our pastor has been with us we are forgetting the drouth. He keeps us so busy. Our Sunday school is marching to the front with 70 in number. Our Epworth League is also in the line of progress. Our pastor is indeed an agent for the M. E. Church. We never see him without his disciples. Under the pastorate of the Rev. J. H. Thomson, we are moving on to victory.

Tenola Edwards, Colmesnet, Tex.: Our second quarter was held May 22nd and 23rd in our new church at Barnum Tex. Rev. A. C. Culbreath presiding, in which we had a glorious meeting and ten joined our church. The church has been built without the aid of the Church Extension Society, and we rejoice to say that it is out of debt. Rev. E. Micheaux preached on Sunday night to a crowded house of both white and colored. We had two conversions; pray for us.

Jas. O. Brown, P. C., Mansfield, La.: Our church is in first class condition. We now rejoice that the Lord has crowned our labor with abundant success. Our church is completed inside and out and is neatly seated with chairs. On Sunday, April 25, notwithstanding the heavy rain, quite a number of people were out to witness the opening. Rev. H. James our P. E. was with us and did well his part as master of ceremonies. Rev. A. D. Harper, pastor M. E. Church, South at Mansfield, preached the opening sermon with power. Rev. P. C. Colton and Rev. James Robertson were with us and preached excellent sermons. Many thanks to those good men and many of their members, and to Mrs. Harper, Miss Thomas and Mrs. Williams of Shreveport who rendered such helpful service. A neat sum was raised; \$88.76.

J. J. Cabbell, Manhattan, Kans.: Our first quarterly meeting at Manhattan and Wasego circuit, Central Mo. Conference was held by Rev. R. E. Gillum our Elder, on the 23. He preached 3 sermons and administered the Lord's

Supper to 65 persons on the circuit. Two persons united with the church. Three were baptised. Money raised this quarter, \$53.22 for all causes.

S. A. Pryor, Harper's Chapel: Elder Duncan came down to hold his quarter on the 23rd, but on account of some particular business of the church, was called away. It seems like he must have been inspired by the Lord to send W. E. Hutcherson, P. C., of Bellville Circuit, in his place. All the members of the board were present, which was about 35, 5 local preachers and 3 exhorters. Collection \$54.75. Rev. W. E. Hutcherson preached one sermon, before noon, and after noon administered the Lord's Supper to 153 persons.

Jas. Williams, Dist. Steward, Harmony Grove, Ga.: Our second quarter was held May 30 with Rev. H. R. Allen P. E. The business of the Conference was conducted in a way that every thing showed improvement. We raised our Elder's claim. We have paid the pastor more this quarter than we have paid a pastor on this work for ten years. The Elder preached two grand sermons. At night one soul was added to the church at Warren Chapel. Our pastor never forgets to keep Clark University, Gammon School and the Southwestern before us. I am yours for the Master and his cause.

I. H. Fulton, Brook Green, S. C.: We are enjoying a revival of religion throughout the charge. Not only are we enjoying a spiritual revival but a financial one along benevolent lines. Our benevolent collections up to date equal the entire benevolent collections of last year. We scarcely know the reason of this, but we think it is due greatly to the presence of the Southwestern that is in our midst this year. Our Second Quarterly Conference was held at Brook Green, May 22. Rev. C. C. Jacobs, P. E. Was with us and with that fatherly tenderness with which he formerly presided over the Sunday Schools of the state, made the session a pleasant one. Our assessment for P. E. for the quarter was \$10.00. We raised 9.46. We came so near out that we made Bro. Jacobs happy anyhow. Sunday the 23rd was a great day with us. Elder Jacobs preached at 11 o'clock a. m. After which he administered the Lord's Supper. We feasted, as it were, on heavenly things. We have the promise of some subscribers which we will send in as soon as the money is had. With your prayers we will be work-fellows with you in the Master's cause.

E. M. Alexander, P. C., Harleton, Tex.: May 8-9 Rev. W. H. Logan held our second Quarterly Conference and preached two excellent sermons morning and night. 85 took communion. Paid Elder 15.75.

W. R. Smith, P. C., McMinnville, Tenn.: \$216.61 was raised in our big rally for the indebtedness of the church on May 7th. This sum was quite enough to pay off all indebtedness, and \$10 remain in the treasury, to spend on some new pews for the church. The third Quarterly Conference was held May 9-10. Our beloved Elder, H. W. White, was with us. The conference was quite a successful one. Elder White was also with us during our rally, and rendered most valuable service. \$286.61 was raised during the quarter.

R. T. Thomas, P. C., Hamburg Circuit, Vicksburg District, Miss.: Our Second Quarterly Conference convened at Beach Grove Church May 23-24. The Rev. Wm. McMorris, P. E. was on time. Sunday at 11 o'clock a. m. R. T. Thomas, P. C. preached to a large audience from this text: "Behold the lamb of God, which taketh away the sins of the world." He closed with an invita-

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tion to sinners. Quite a number came, bowing for prayer, one united with the church, one infant presented for baptism. At 5 o'clock p. m. I was called away to Zion Cemetery to deposit the remains of Sister Elvira Lowe. The P. E. preached in the evening taking his text from the sixth chapter of Jeremiah. Many were persuaded to feel the power of the Holy Ghost. A number of anxious seekers came forward for prayer. Six joined the church and two infants were baptised. Sixty partook of the Lord's Supper. The stewards raised \$88.35, \$18 for missions.

I can respectfully say, my people are spiritually and financially alive. Our aim is entire benevolence by the meeting of the District Conference, twenty subscribers to the Southwestern. Enclosed find cash for three. Thus ends our second quarter. ?

R. McAlpin, P. C., Lauderdale, Miss.: The Second Quarterly Conference of the Lauderdale Charge convened in Pleasant Grove M. E. Church at 11 o'clock, with A. M. R. McAlpin in the chair. The members were all present except three, with well written reports which showed grand improvement along all lines of our church work. The Sunday School has now 180 scholars and is doing well. Collection for all purposes this quarter, \$134. Rev. A. M. Trotter being in Holly Springs attending the Commencement, could not be with us.

C. E. Alexander, P. C., Centenary Church, Memphis, Tenn.: Our third quarterly meeting has just closed, and was one of the most successful in our career. Presiding Elder Key was present and preached two very entertaining

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and helpful sermons. Paid the P. E. \$26.10; on missions this year \$56.52; collected for all purposes \$325.32 this quarter. Received into the church 30, died 12, baptised 7. The pastor had previously appointed Dr. Fields to act as agent for the Southwestern and quite a list had been secured and names and money sent off. We are on the progressive move. Dr. M. C. B. Mason will lecture to us on June 3rd. Everybody is anxious to hear him.

J. W. Queen, P. C., Covington, Ga.: Presiding Elder Wragg held his Second Quarterly Conference May 21-23. He preached three able sermons for us. We are benefitted by his visit. The collection was \$14.31 which overpaid the quarterly assessment. Since the first quarter we had 5 additions and raised for all purposes \$150.00. We have loyal members in Covington and they are determined to succeed. They have built a nice four-room parsonage. We will entertain the District Conference in July. We will send some subscribers to the Southwestern soon.

C. Spears, Merrill Chapel: The time is come to hear from this place. My first quarterly conference was held April 17-18, and Rev. A. Moore was present. The Lord blessed us. On Sunday the sum of \$18.85 was raised. Paid Presiding Elder the sum of \$9.00, his full quarterage. Pray for us.

TIRED, NERVOUS, SLEEPLESS
Men and women—how gratefully they write about Hood's Sarsaparilla. Once helpless and discouraged, having lost all faith in medicines, now in good health and "able to do my own work," because Hood's Sarsaparilla has power to enrich the blood and make the weak strong—this is the experience of a host of people.

HOOD'S PILLS are the best family cathartic and liver medicine. Gentle, reliable, sure.

CONFERENCE NOTICES

ST. JOSEPH DISTRICT.

Second Round.

Fulton Ct. (T. L. Francis). July 3, 4
Fulton (G. W. Reeves) July 10 11
New Bloomfield (W. H. Whitmore) July 17 18
Independence July 17 18
Kansas City, Bennis Church. July 18, 19
Kansas City, Clark Church. July 24 25
Columbia July 24 25
Mexico July 31 Aug. 1
Sturgeon (W. H. Wheeler) .. Aug. 7, 8
Moberly (J. H. McAlister) Aug. 7, 8
Fayette Aug. 7, 8
Higbee and Yates Aug. 14, 15
New Franklin (H. South.) .. Aug. 14 15
Glasgow Ct. (G. W. Patton). Aug. 14, 15
Kansas City, Asbury Aug. 22 23
Richmond Aug. 28 29
Glasgow Sept. 4 5
Armstrong (L. F. Payne) . Aug. 11, 12
Keentsville Sept. 11 12
St. Joseph Sept. 18 19
Lincoln Sept. 25 26
Des Moines, (J. S. Burton) .. Oct. 2, 3
Oskaloosa, (T. A. Clark) .. Aug. 9 10
The St. Joseph District Conference will convene at Richmond, Mo., Aug. 26, 1897, at 10 a. m. Let each pastor make written reports. Please take your benevolent collections at once.

J. J. Clark, P. E.

LEXINGTON DISTRICT, KY.

Second Round.

Mayslick Ct. Jos. Small June 26 27
North Middletown June 26 27
Sharpsburg, D. E. Skelton, June 26 27
Moorefield July 3 4
Sherburne July 4
Orangeburg July 8
Germantown July 9
Washington July 10 11
Falmouth July 14 15
Leesburg July 17 18

Poplar Plains July 22 23
Flemingsburg July 24 25
Boyd, Z. Winchester July 24 25
Cadentown July 28
Cleveland, H. C. Buckner Aug. 1
Kenney Ct. Aug. 1
College Ct. Aug. 4
Paris Aug. 7 8
Ruddels Mills Ct. Aug. 7 8
Winchester Aug. 14 15
Spears Aug. 18
Asbury Temple Aug. 21 22
Cynthiana Aug. 25
Georgetown Aug. 28 29
Frankfort Sept. 1
Versailles Sept. 4 5
Gunn Tabernacle Sept. 11 13
New Zion Sept. 18 19

Dear Brother:—Will you send in your minute money at once? The District Conference, Sunday School Institute, Epworth League Chapters and Daughters of Conference will meet at Winchester, Ky., Wednesday, August 11, 1897, at 9 a. m. District Stewards will meet at the same place, Thursday, 21, at 2 p. m.

A full attendance of members are expected. Yours for success,

Joseph Courtney, P. E.

270 East Long Street, Lexington, Ky.

PINE BLUFF DISTRICT.

Second Round.

Henstey June 29, 30
Sweet Home June 5, 6
Warren June 5, 6
Tamo June 12, 13
Dumas June 12, 13
Altheimer June 19, 20
Pine Bluff June 20, 21
Dewitt June 26, 27
Pine Bluff June 22, 23
Sherritt July 3, 4
Rison July 10, 11
New Eddinburg July 17, 18
Dermott July 24, 25
Wilmot July 29, 30
E. D. Spencer, P. E.

PROGRAM OF WEST TENNESSEE DISTRICT CONFERENCE.

1. Opening sermon—A. P. Blake-more; alternate, H. Dunlap.
2. The necessity of an educated ministry—H. W. Key.
3. The Freedman's Aid Society and its work in the South—G. D. Fields.
4. The resurrection of Christ—A. Swift.
5. New works—J. L. Massie.
6. The duty of the pastor to the Sunday School—J. Harris.
7. Church Extension—H. Dunlap.
8. Repentance—J. W. Adkinson.
9. The best way to conduct revivals—J. M. Mood.
10. The need of another district in the West—B. F. Anderson.
11. How ought a pastor to visit his members—C. L. Fields.
12. Baptism—A. P. Porter.
13. Regeneration—J. H. Coppage.
14. How and when to raise the benevolence—E. F. Douglass.
15. The origin of sin—R. A. Fletcher.
16. How to build churches—G. C. Clark.

17. The best manner to hold prayer-meetings: The best manner to hold class-meetings—A. Bland.
 18. Should a pastor stay on his work—A. E. Coleman.
 19. The atonement—A. P. Blakemore.
 20. Saving faith—F. J. Jacobs.
 21. The immediate state of the dead—C. E. Alexander.
- All local preachers and exhorters will choose their own subjects.
H. W. Key, G. D. Fields, E. F. Douglass; Committee.

FLORIDA CONFERENCE.

Gainesville District Sunday School and Epworth League Association of the Florida Conference held its 5th session at Cedar Keys, Fla., May 20-23. Most of the members arrived on Wednesday afternoon and, at 8 p. m. the Crescent Glee Club, under the direction of brother L. E. Chestnut gave a delightful concert. Thursday 9 a. m. Rev. J. P. Patterson, P. E. opened the session and in his annual report gave many useful suggestion which will go far to build up the Association. The presence of Rev. S. A. Huger, P. E. Jacksonville District, and his address gave encouragement and inspiration. Among the papers read and discussed were many that gave evidence of careful study and preparation. A new substantial church building 50 by 30 takes the place of the one blown down by the late storm. Rev. F. M. Spicer and his faithful people did all in their power to make the session a successful one. The boat sail given by Captain Roberts was highly enjoyed.

Too much cannot be said in appreciation of the efficient service of our Presiding Elder Rev. J. P. Patterson, under whose persistent labors the district is rapidly advancing spiritually intellectually and morally. Reports show 48 Sabbath Schools with 2,303

scholars and 11 Epworth League Chapters with nearly 300 members. Sunday was a great day and many came out and heard an able sermon from Rev. S. J. McCray, Presiding Elder Rev. J. P. Patterson and Rev. O. F. Niblack. Next session will meet in Mt. Pleasant M. E. Church, Gainesville, Fla.

J. F. Elliott.

To give you an opportunity of testing the great merit of Ely's Cream Balm, the most reliable cure for catarrh and cold in the head, a generous 10 cent trial size can be had of your druggist or we will mail it for 10 cents. Full size 50 cents.

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BOOKMAKER'S CORNER

Henry Altemus, of Philadelphia, will inaugurate July 1 a new departure in book publishing that will revolutionize the old-time features of the trade. He purposes issuing, under the title of "Altemus' American Series," a line of books by American authors at the unprecedentedly low retail price of thirty cents each. These books will be in every way equal to books regularly put forth at prices ranging from \$1.00 to \$1.50 a copy. The initial volume will be John Habberton's story, "Triff and Trixy."

Mr. George E. Walsh's earnest paper upon "Forest Culture of To-day" in the New England Magazine, and Mr. Allen Chamberlain's charming sketch, "The Ideal Abandoned Farm," will be read with unusual interest by all people of rural tastes. "Yellow Ned and His Freedom Papers" is a stirring story of slavery days, and Mr. Arthur Willis Colton's "In Gettysburg Time" is a striking story of the war. There are other stories in the number, and there are some excellent poems, one of them, "Marching Still," by Minna Irving, being full of the sentiment of this Memorial Day time. Warren F. Kellogg, 5 Park Square, Boston, Mass.

Appleton's Popular Science Monthly for June contains several especially timely articles. The installment of Prof. W. Z. Ripley's important series on Racial Geography shows that the notion of a single European or white race is untenable; and that there are evidences of three original and distinct types. Mrs. Helen Kendrick Johnson discusses the important question of Woman Suffrage and Education, and shows the stupidity of the clamor for the general admission of women into men's colleges, as if women could obtain education in no other way. New York: D. Appleton and Company. Fifty cents a number; \$5 a year.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I use the California Cold Process, do not heat or seal the fruit. Just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; any one will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will mail you sample of fruit and complete directions to any of your readers for eighteen two cent stamps, which is only the actual cost of the sample, postage, etc. I am going to begin work at once to catch the spring trade.

FRANCIS CASEY, St. Louis, Mo.

THEY LIVE IN OUR MEMORY

.....Give Name and Place Distinctly.....

Abbeville, Miss.—Sam Armstrong, a member of Providence M. E. Church, after lingering for six months, died in full triumph of faith on May 4. His last words were: "I am going home." G. J. Dobson, P. C.

Rev. C. L. Madison gave an earnest address upon the foregoing eulogy, painting out the blessedness that comes to the people of God in bringing this family together after thirty-eight years separation. Short addresses were also made by Rev. Andrew Foster and Samuel Gates.

Bastrop, La.—Sister Melina Smith, a member of Mt. Olive M. E. Church, after a short illness, died May 7th. She was about 68 years of age, and lived and died a happy Christian. She leaves her husband and four loving step-children with many friends. Rev. W. L. Baker, P. E., and Rev. M. Ivery assisted the writer with her burial. P. W. Clark.

Canton, Miss.—On April 15 Sister Eliza Bowman fell asleep in Jesus. She has been confined to her home for 10 months. I visited her early in April and found her a poor lost sinner. She had the consumption. I prayed with her. She embraced religion. I baptized her on her bed. Her last words were "Tell everybody to meet me in heaven."

Bro. Edward Dickerson departed this life in full triumph of Christian faith on May 1. He said there is not a cloud between me and heaven. I am going home to rest. He had the consumption, and had been confined to his bed for eight months with it. N. Toole, P. C.

We mourn the loss of Sister Duncan, one of our most faithful members. She died a good Christian.

Wm. Campbell, P. C.

Baldwin, La.—Bro. Dan. Hogue aged 45, May 28. He died in full triumph. To know him was to love him. He leaves a large family. F. D. Bowers.

Oliver Bird was born in Loudon Co., Va. Aug. 11, 1853, died at Princess Anne, Md., April 26, 1897. He was converted at a camp-meeting in 1874 and joined the Methodist Episcopal Church at Gettysburg, Penn. He was a remarkable boy. His thirst for education caused him to seek an institution which offered an opportunity with his limited means to procure an advanced education. He entered the Centenary Biblical Institute then located at 44 Saratoga St., Baltimore, in 1877 and graduated in 1878. About this time the Centenary Biblical Institute merged into what is now known as Morgan College, and was employed as a teacher, where he taught some years under Drs. Round and Frysinger. In the Fall of 1886, a number of gentlemen were called by the President of Morgan College to consider the advisability of starting two Branch Schools, one in Baltimore which has since been removed to Lynchburg, Va., and the other in Princess Anne, Md. After a careful survey of the graduates available, the subject of this sketch was unanimously chosen to take charge of Princess Anne Academy. When he reached Princess Anne, he found one building and eleven acres of land with shrubbery growing so high that the building was almost hidden from view.

He rolled up his sleeves and with his hands began to beautify the place. On the day named for the opening of the school only one pupil put in his appearance. His surroundings would have discouraged men of less perseverance but adverse circumstances seemed to fit him for work. The growth of the school under such circumstances as surrounded its beginning can scarcely be paralleled. There are now five buildings, twelve teachers and three departments; the grades, normal and industrial. There has been fifty-two graduates from the Academy and ninety-three students are now in school. The financial stringency has materially affected the attendance for the past two years. The prospect of the school has exceedingly encouraging, but the death of this great and good man has cast a shadow of gloom over the whole community. Merchants, bankers, farmers and other citizens unite in expressions of sympathy and regret that one of the best men of the community has been removed. It is the general opinion that his place cannot be filled. The work will go on but the personal magnetism of Prof. B. O. Bird is lost. His influence upon young men and women trained under his general oversight will be potent for good for ages to come. He was interred under a large oak on the Academy ground in view of the place where he did his best work and laid down his life for his race. A. R. D.

Bolton, Miss: Brother Jack Johnson departed this life on the 23d in triumph of Christian faith; he was ready and willing to die.

Sister Mary Shepherd's funeral was well attended on May 30th. She fell asleep in Jesus. She was one hundred years old. She leaves six children to mourn their loss.

J. I. Garrett.

Birmingham, Ala.: Brother Robins Carter, a member of the Central Alabama Conference, died January 21st, in full triumph of faith.

Israel Townsend, P. E.

Waco, Texas: Brother George Bell, a few days ago, fell asleep in Jesus, after spending thirty-five years in the Methodist Episcopal Church. He leaves a wife and seven children, and a host of friends to mourn.

H. Cooper, Pastor.

Hickory, Miss.: Sister Lucy Eline, after months of lingering, departed this life on May 25th, in full triumph of Christian faith. She joined the M. E. Church three years ago. She leaves a mother, two sisters and two brothers to mourn their loss.

P. R. Crump, P. C.

Shubuta, Miss.: Brother Albert McLendon departed this life on May 20th, aged seventy-seven years. He was a faithful member of Hayes Chapel M. E. Church. He was sick only one day; he leaves a large number of children, grandchildren and great grandchildren to mourn their loss. He was a class leader. A very large congregation followed his remains to the Cemetery.

L. J. S. Bell, P. C.

New Orleans, La.: Miss Theresa Smith, age eighteen years, a faithful member of Scott Chinn M. E. Church, fell asleep in Jesus on May 23rd. She died in full triumph of faith, and her last words uttered on this earth were, "I am passing through the valley, and the shadow of death." The funeral was largely attended.

"Servant of God, well done; Thy glorious warfare's past. The battle is fought, the race is won, And thou art crowned at last."

Sister Josephine Joseph, age sixty-two years, an old member of Scott Chinn M. E. Church, was called from labor to reward on May 27th. After many months of suffering, she fell asleep in Christ; she leaves a host of friends and relatives to mourn their loss. Her funeral was attended by the P. E., S. Duveau; H. Taylor, P. King, and the writer.

Eugene Baptiste, P. C.

Columbia, Texas: Chance Gatson died on March 26th, 1897. He was a member of the Methodist Episcopal Church for many years. Also Sister Carry Brown died on April 16th, 1897. She was sick for eight months. She confessed hope in Christ before she died. Among her last words, she said: "I am going to rest with Jesus." The funerals of both of these Christians were attended by the writer.

Wm. Josey, P. C.

Mountain City, Tenn.: Peter Lomax departed this life on May 23rd in full triumph of faith. Age about sixty-six years. He was a full believer in the M. E. Church. He leaves a host of relatives and friends to mourn.

J. M. Watson.

Martin, Tenn.: Sister Rosie Clark, wife of Rev. G. C. Clark, of Kenton Circuit, departed this life on May 7th, 1897. She was thirty-three years old, and a faithful member of the Saint Paul M. E. church for nine years. She said a few days before she died that she was going home. She leaves a husband and five children. Her funeral was attended by the writer, assisted by Rev. A. Swift.

B. F. Anderson, P. C.

Clinton Ct., Central Alabama Conference: Sister Annie Brown departed this life on May 5th, 1897, age eighty-five years. She had lived a member of the Methodist Episcopal Church for forty years. She died in the full triumph of faith. She selected her own text to be preached at her funeral: Romans, sixth chapter, the last verse—"The wages of sin is death, but the gift of God is eternal life." Sang, sweet home. Wm. Perry.

Mount Carmel: Sister Mary Sensly departed this life on April 22nd, 1897, aged seventy-six years. She was the mother of Rev. G. W. Lacy, formerly a member of the Louisiana Conference. Rev. Willie Harrel assisted in the funeral services. B. J. Reddix, P. C.

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INDIANA DISTRICT.

Lexington District Conference was called by Rev. W. H. Vaughn, of Evansville, to meet May 7 at Owensboro, Ky., for the purpose of considering plans that would further the work on this end of the district. The following brothers responded to the call: L. C. Harris, G. W. Powell, T. F. Williams, B. J. Ward, W. H. Vaughn, E. L. Gilliam, and W. H. Robinson.

Meeting was called to order by Rev. Williams and a temporary organization was effected. T. F. Williams was elected temporary chairman and W. H. Robinson, secretary.

The chairman set forth the necessity of the pastors on this work in being in closer touch with each other. After which the brethren expressed their desires for a stronger union showing strength and prestige that it would give to have a preacher's union on this end of the district. After which a permanent organization was effected; Rev. W. H. Vaughn, Pres.; Rev. L. C. Harris, Treasurer; W. H. Robinson, Secretary. It was decided to hold a series of meetings at the charge of each minister represented, for the space of one week, each pastor defraying his own expenses to and from the place of meeting; thus leaving all money raised at the charge where meeting is held; first meeting to be held at Rockport, Ind., June 7-13. Rev. J. M. Peters, M. D., was then introduced and gave us a strong and encouraging talk on the benefit to be derived in the near future from such a union. E. L. Gilliam, P. E., made a flying visit to the meeting, but had no voice owing to limit of time.

Adjourned to meet June 7 at Rockport, Ind.

W. H. Robinson, Sec'y.

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Since coming south I have received numerous inquiries for sea shells, and I have made quite a collection, both from our own coast, the coral reefs and some lovely ones from the West India Islands. I will mail a dozen or more different kinds, on two alike, to any one who sends a stamp for postage.

Mrs. F. A. Warner, Jacksonville, Fla.

A palindrome is a word or sentence that reads alike backward and forward. One of the best is Adam's first observation to Eve—"Madam, I'm Adam."—Plea.

NOTICE.

West End High School: I have opened a High School in the West End school house, on Broad St., Gaffney City, S. C., for males and females of school age.

That the pupils committed to my care may enjoy "sound minds in sound bodies," special attention will be given to physical as well as moral and mental culture. Object lessons with good ventilation and plenty of light and exercise will go far to break the weary monotony of school life so well calculated to injure as well as disgust students. The common branches in English will be thoroughly taught to prepare students for college and for teachers in the county schools of the Carolinas.

Advanced scholars, 75 cents per school month. Those in lower grades, 40 cents per school month. All strictly in advance. Instrumental music extra.

For further information, address
Rev. R. C. Campbell, B. D.,
Principal.

NOTICE.

Tupelo District, Upper Mississippi Conference:

Dear Brethren:—The First District Conference will convene at Nettleton, July 21-25. The first two days will be devoted to the Epworth League cause. We desire all to be present on the first day. We hope you will be able to represent all or the greater part, of your benevolence taken, and sent to the proper places. Bring your vouchers to the District Conference; also the number of Southwesterns taken in your charges. We expect the Editor of the Southwestern, Dr. M. C. B. Mason, Secretary of the Freedman's Aid and Southern Educational Society, and Prof. Penn, Secretary of Epworth League, also many other visitors.

All of the Presiding Elders are cordially invited.

Pray for our success. God bless you, brethren. P. O. Jamison, P. E.

FILTH AND DEATH.

Science is demonstrating the fact that the bubonic plague which has so devastated the populations of Bombay, Hong-Kong and Canton is a disease which thrives in filth and neglect. Dr. Yersin, who went to Hong-Kong to treat the plague, and is now in Bombay for the same purpose, says that the windowless, cellar-like, over-crowded hovels of the natives are "plague incubators of the most dangerous type." In some of these huts he found great numbers of dead rats laying around on the floor, and on examining the bodies "found the bacillus of plague in the tumors of the rats." He also found immense numbers of dead flies scattered about in all directions, and by pulverizing the bodies in a broth culture and testing the resulting bacilli find, he has demonstrated that the flies are also an agency of plague dissemination. The simple lesson of this research is, clean up and clean out. Bombay needs physical as well as moral cleansing. Gospel soap and water and fire and common sense would help those caste-smitten, superstitious, ignorant, filthy natives amazingly. The civilized world will yet take hold of these heathen nations and give them a tremendous shaking up.—Michigan Advocate.

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FARM AND FIRESIDE.

Apple Tree Blight.—I have a few apple trees that are infested with something I take to be blight. The trees bloom very heavily in the spring; the blooms drop off before the apple is formed; what few apples are formed, drop off before their nature, and the end of limbs wilt and die. I inclose a piece of limb that is diseased. Do you think spraying with the Bordeaux mixture would do any good, and if so, what proportion of copper and lime should compose it?—C. P. H., South Carolina.

Answer.—There is a blight of the apple similar to that of the pear, which attacks the ends of the limbs and travels down them. It is caused by a bacteria, and is not readily reached by spraying with fungicides. The most effective remedy is to cut the limb a foot below the part affected and burn. You might try spraying with Bordeaux mixture. Six pounds of sulphate of copper, four pounds of unslacked lime and fifty gallons of water. Make first application just before buds open, the next after petals of flowers fall off, and two more at intervals of two to three weeks. The mixture should be prepared fresh for each application. Apples often fail to set fruit from being starved, especially old trees on land that has been exhausted. In such case severe thinning out of the limbs and applications of phosphates and potash may revive and strengthen the tree up to the point of bearing fruit again. Southern Cultivator.

Leaking Teats.—I have a young Jersey cow. It is nearly time for her to drop her second calf, but I have not been able to dry her, and her teats leak even when there is scarcely any milk in the udder. Can you tell me what is the cause of this, and if there is any remedy?—H. E. R., Georgia.

Answer. There is a circular muscle around the milk canal in the teat and above the opening at its end. Ordinarily this muscle contracts sufficiently to prevent the escape of milk, relaxing only when the calf is sucking or the cow is being milked. In the case of your cow, this muscle has either lost its tone or has been ruptured. The first thing to do is to dry the cow. Milk her at increasingly longer intervals, and do not take all the milk at a milking. If you succeed in drying her, the muscle may recover its tone. Little can be done in the way of medication. Bandaging with adhesive plaster, beginning at the end and going upward, so as to compress the teat, but not stop the opening or stop the circulation of blood, might help. But a surgeon should do the work.—Southern Cultivator.

Use of Kainit on Cotton.—Will kainit pay with cotton seed meal and phosphate on cotton? But little kainit is used with meal and phosphate in this country. What proportion to mix for red table lands that naturally produce one bale of cotton to three or four acres? I have some new upland that produces stalks six feet high, but fruit poorly. Would you advise any special fertilizer?—W. A. J., Alabama.

Answer.—Kainit pays on lands deficient in potash. As a rule it does not pay on strong clay lands, but does pay on sandy and lime soils. Whether it will pay or not on any particular soil, can only be tested by actual trial, manuring some plots with it and some without it, and manuring and treating both sets of plots in the same way

in other respects. To your new ground you might apply acid phosphate alone—100 to 150 pound per acre in the drill.—Southern Cultivator.

Oats or German Millet on Johnson Grass.—Will it be profitable to sow oats on land in Johnson grass, the land being fertile upland with red sandy clay subsoil, and that will make fine grass? Would German millet pay better than oats?—J. A. W., Alabama.

Answer.—It is inferred that you do not propose to utilize the Johnson grass for hay, but wish to get other crops from the land. Oats sown in the fall or spring would not be much interfered with by Johnson grass, because the latter is dormant in winter and early spring. German millet cannot be sown to advantage until settled warm weather, and by that time the Johnson grass will be in vigorous growth. You might raise a crop of the millet after the oats were harvested by manuring the millet, inasmuch as the oats would somewhat smother and retard the growth of the Johnson grass.—Southern Cultivator.

Watermelon Culture.—I want to know the best time to plant, the kind of land to plant, the best variety of watermelon seed to plant, and the best method of cultivating and fertilizing them.—J. F. R., Mississippi.

Answer.—On a small scale one can plant quite early. Say the first of March and protect from cold by placing over each hill a box with out top or bottom 10x12 inches and putting a pane of glass on top. This makes a little cold frame for each hill. On a large scale where protection is not practicable, melons should be planted at cotton planting time. They should not be planted on land which has grown melons the previous season—the interval between melon crops should be two or three years. The melon prefers a rather light soil—a rich, light loam. They grow admirably on new ground, and on well-drained sandy bottom land. The ground should be very thoroughly prepared and heavily manured; well-rotted barnyard manure is excellent. In its absence cotton seed and ashes make an excellent combination for them. Lay off rows twelve feet apart, open a deep furrow and in it place manure; then bed on it, making beds twelve feet wide. Make hills twelve feet apart along the rows, and work into them a little high-grade fertilizer containing a good percentage of ammonia and potash. This last is done to give the young plants a good send-off. Give first a plowing with shovel, or solid sweep; afterwards cultivate like cotton with heelscraper, running farther and farther from plants as the vines extend. Never disturb vines with plow after they fairly begin to run. The favorite varieties in Georgia are the Rattlesnake, Jones and Kolb Gem.—Southern Cultivator.

Rust in Cotton.—We have a tract of river bottom land that is an island that we wish to cultivate in cotton, and which brings good cotton, or would bring good cotton but for its taking the rust, which it almost invariably does, consequently we cannot afford to put it in cotton unless we can find some means to prevent it. Can you tell us of some fertilizer or something that will prevent the rust on cotton on this island or river bottom land, and even suggest something or some means that you think would prevent the rust on it?—C. N. R., Alabama.

Answer.—Too much moisture, both in soil and air, favors the development of rust. The moisture in the soil can be controlled to some extent by proper drainage and by planting on high beds; but moisture in the air of an island is incorrigible. The use of kainit has sometimes proved a corrective of rust, but there is no infallible preventive. You might try planting on high beds, giving ample distance to admit air and sunshine and apply 150 pounds of kainit to the acre in drill.—Southern Cultivator.

Keeping Irish Potatoes.—What is the best method of keeping Irish potatoes? Will leaving them in the ground where they grow, throwing two furrows on them with a good turn plow, do it? Or will opening trenches a foot deep and eighteen inches wide, and putting the potatoes six inches deep therein, effect their preservation? Or will putting them under the dwelling, on straw or leaves and cover them with the same, keeping the cellar dark, do it?—A. B. W., South Carolina.

Answer.—No method of keeping the first or main crop of Irish potatoes that we have ever seen tried will prevent them from deteriorating in quality. They will lose their mealy nature and become cheesy. For this reason it is advisable to raise a second crop for fall and winter use. One can prolong the season of first crop by planting early and late varieties, or by successive plantings. Potatoes left in the ground will often "keep" in the sense of not rotting, but will lose quality and many of them sprout and grow if rains prevail. The most approved plan is to dig on a dry, cloudy day, so the tubers shall not be exposed to sunshine; let them dry; and then spread thinly in a dry, dark cellar. It is important that the cellar be absolutely dark. It is not necessary or desirable to cover them with anything until severe weather sets in. Sprinkling with air-slaked lime is thought to prevent rotting to some extent. Examination should be made at short intervals and rotten ones removed.—Southern Cultivator.

Preserving Onions.—What is the best method of preserving onions?—Rendler, South Carolina.

Answer.—Take them out of the ground as soon as the tops die, and spread them out in the sun until they become thoroughly dry. Then store them in a dry, airy place in layers not over four inches deep. Slatted shelves, one above the other, is a good arrangement for storing them. Examine from time to time and remove any decaying ones.—Southern Cultivator.

Peas Among Potatoes.—Can I leave Irish potatoes in the ground and lightly harrow in a crop of peas without hurting the potatoes, picking up what potatoes may come to the surface?—W. A. B., South Carolina.

Answer.—If you propose to leave the potatoes in the ground anyway, the planting of peas, as you suggest, will do no harm, possibly may do good by shading the ground and keeping it cool.—Southern Cultivator.

"The Young People's Republic" is the best Children's Day Program. It is complete and requires no supplement. Published by the Book Concern especially for the occasion. Can be had in any quantity for \$1.00 per 100, postpaid, at this office. Give us your orders.

A Thirteen-Year-Old Child Paralyzed

It Was Caused By a Nervous Affection and Rendered One Arm Lifeless.

From the Times, Paola, Kansas. A happy family is that of Mr. James McKinney, of Hillsdale, Kansas, on whom a Times reporter recently called. His business with these people was to learn the facts for his paper of the cure of their 13 years old daughter from a case of nervous prostration, and the facts were learned from Mrs. McKinney herself, who quickly told the following story:

"The first perceptible result of her extreme nervousness was apparent in a halting step of the child in her right limb," said the mother, "and a physician was called in to attend her. No apparent change coming, another doctor was called to attend her. She continued to grow worse, although we thought the doctors helped her, until she lost the use entirely of her right arm, which hung listless, and apparently lifeless by her side."

"The physicians finally told us," continued Mrs. McKinney, "that Mary would outgrow it in time," but by accident, my husband picked up a circular in his shop, which so highly recommended Dr. Williams' Pink Pills for Pale People, that we concluded to try them. Mr. McKinney procured a box at Grimes' drug store in Paola, and we began by giving Mary a half pill at a time, and gradually increasing to one pill at a time, and before we had used one box, we could see they were doing her good. This was one year ago. She had been suffering at that time for four years, under the doctors, and we were so encouraged over the good effects of Dr. Williams' Pink Pills, that we continued to use them, and the child started to school again, and has been able to attend school ever since, gradually getting stronger and in better health all the time as you now see her, and we don't notice the old trouble any more.

"Yes, we are always ready and willing to recommend Dr. Williams' Pink Pills, and do so all the time to our friends," replied Mrs. McKinney to our question; and continuing, she said: "We do not know what the doctors called Mary's affliction, but we took it to be something like paralysis or St. Vitus' dance, and we became very much alarmed about her."

"Our local physician," she says, "now tells us that Dr. Williams' Pink Pills are as good a thing as we could use; and while Mary is apparently well, she has occasional attacks of nervous headache, and then she says: 'Mamma, I must take another 'Pink Pill,' so you see she has great faith in them, but does not like to have us talk about her late affliction."

Mr. McKinney is as much or more enthusiastic over the great benefit done his daughter through the use of these pills. He said: "Nothing too good can be said by me of Dr. Williams' Pink Pills—they are a great medicine."

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk, at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

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UNITED FOR LIFE

.....Give Name and Place Distantly.....

Shreveport, La.: Mr. Shed Crawford and Miss Matilda Terry were united in matrimony on June 3rd, at the residence of the bride's parents. Rev. J. A. Trench officiated.

Mr. Garrison Williams and Miss Ida Pearl Moss were united in the bonds of holy matrimony at the residence of the bride's mother, on Thursday evening, May 27th. May God bless the happy union. J. A. Trench, P. E., officiated.

Lake Charles, La.: Mr. James Burley and Miss Serthemia Harvey were married on May 26th, 1897 at the parsonage. T. Larkins officiated.

New Orleans, La.: At the residence of the bride, Mr. John W. Levy and Miss Oliver Williams were united in the bonds of matrimony. We wish them much success in their voyage of life.

Mr. Joseph Westerfield and Miss Louvenia Frederick were joined in holy wedlock on May 15th. E. Baptiste, P. C., officiated.

Opelousas, La.: Victoria Comex departed this life on the 25th of May. She died in full triumph of faith. She leaves a mother, sister and a brother, and a host of friends.

Opelousas, La.: Mr. Chathorne Hughes and Mrs. Epsy Pothe were united in holy wedlock on May 20th, at seven o'clock p. m., in the presence of a host of friends, who made the happy couple much joy and success through their life's journey. These two are the two oldest members of this church. J. L. Augustus officiated.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

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RAILROAD TIME TABLE.

Illinois Central.			
ARRIVE—		LEAVE—	
Local mail.....	9:00 pm	Local mail.....	6:55 am
Chicago limited.....	8:30 pm	Chicago limited.....	9:00 am
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati			
Fast mail.....	8:30 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.			
No. 3.....	6:30 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis Express.....	16:35 am	No. 6, Memphis Express.....	4:20 pm
No. 21, Vicksburg Express.....	5:30 pm	No. 22, Vicksburg Express.....	8:05 am
No. 33, Baton Rouge Express.....	9:40 am	No. 34, Baton Rouge Express.....	4:30 pm
Louisville and Nashville.			
No. 2, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	6:50 pm	No. 8, coast acc.....	3:30 pm
No. 3, fast mail.....	8:30 pm	No. 2, lim. ex.....	7:50 pm
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 pm
Texas and Pacific.			
No. 62, Ft. Worth and Cal. ex.....	6:55 pm	No. 61, Hot Sp'gs express.....	7:20 pm
No. 51, Hot Sp'gs express.....	9:15 am		
Queen & Crescent Route.			
Cincinnati and New York.....	11:55 am	Cincinnati and New York.....	3:20 pm
No. 3, local.....	6:30 am	Local.....	7:30 am
Southern Pacific Company.			
Texas and Mexico fast mail.....	6:45 pm	California ex.....	9:15 am
California ex.....	6:55 am	Texas & Mexico fast mail.....	8:35 pm

Louisville and Nashville RAILROAD

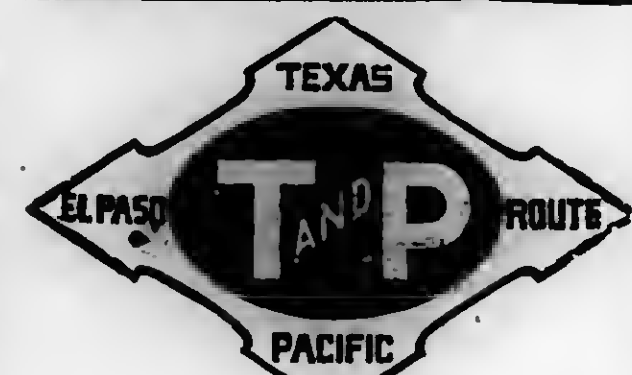
Montgomery, Birmingham
Nashville, Louisville, Cincinnati, Atlanta, Jacksonville, Washington and

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No.	Departs.	No.	Arrives.
6 Fast Mail.....	7:10 am	3 Fast Ex.....	7:35 am
4 Fast Ex.....	9:45 am	7 Coast acc.....	8:55 am
8 Coast acc.....	3:30 pm	1 Lim. Ex.....	5:00 pm
2 Lim. Ex.....	7:50 pm	5 Fast Mail.....	10:25 pm
Sunday Ex.....	7:50 am	Sunday Ex.....	9:30 pm

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Vicksburg and Natchez.....8:05 a.m. | 5:30 p.m.

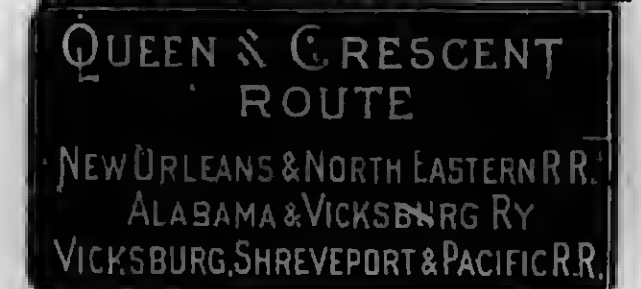
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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

May 31 to June 7.

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E. R. Smith	P. M. Burke
J. H. Holliday	P. W. Baldwin, 1
J. C. Hibbler, 1	C. I. Withrow, *1
Wm. Porter, *1	P. Landry, -1
D. G. Taylor	W. R. Butler, *1
A. D. Jones	H. S. McMillan, 2 *
J. L. Garrett, 1	G. O. Freeman
A. Kirkpatrick	G. M. Collins
L. J. Terrill, 1	C. L. Johnson
Miss L. A. Robinson	S. N. Wallace
J. A. Brown, *1	L. W. Price
Isaac Smith	C. M. Ingram
W. J. Chapman	D. C. Lacey
C. A. Taylor, *1	E. C. Pierce
Andrew Porter	J. Applesas
Wm. McMorris, 1	N. W. Ross
F. Walker	C. E. Bradford
B. J. Goff	G. W. Washington
S. H. Jordan	R. L. Carpenter
J. J. Coffey	J. K. Comfort
T. Patterson	J. J. Clark
J. H. Rylander	Aimey Hendricks
D. J. Price	Jas. Jordan
J. C. Clemmons	W. J. M. Price
J. W. Lewis, 1	J. H. Thompson, *
M. Q. Wells	S. R. Marzack
W. E. Hill	A. J. Purnell, 1
Jas. Ford	E. E. Clark
S. Hughes	S. A. Huger
J. A. Tirepit	Ballam Shaw
B. O. Trammell	David Lloyd
Jos. Courtney	W. E. Logan
Wm. Brooks, *1	J. Daniels
M. Rudison	L. C. Rucker
J. O. Richards	E. P. Scarborough
C. L. White	W. S. Curtis, 7 *2

* Yearly

** Part Yearly.

Boils, pimples and eruptions, scrofula, salt rheum and all other manifestations of impure blood are cured by Hood's Sarsaparilla.

Your attention is directed to the advertisement of the American Business College, Omaha, Neb., which appears in this issue. They offer to give thorough course of instruction in Bookkeeping and Business Arithmetic by mail free. This shows that they have faith in their ability. Young people wishing to obtain a good business education will do well to investigate the matter and profit by it.

WORDS THAT COUNT.

Rev. W. S. Curtis, of Willis, Texas, sends nine subscribers, and says:

"I'll forward both money and commission until I come out all right with the Southwestern. It seems as though you intend to make the paper go, and I intend to see that you do. So now we will concentrate our forces."

The American Business College, Omaha, Neb., has a notice in the local columns of this paper offering a complete course of instruction in Bookkeeping and business methods by mail free of charge. To avail yourself of this liberal offer is the same as accepting a present of \$50.

CHILDREN'S DAY PROGRAMS.

The steamer "El Norte" brought us another large supply of Dr. Payne's incomparably good programs for this great occasion. If not convenient to have the service on the appointed date (June 13th), another day may be substituted, and we hope no church will forego its blessings. Give the children a chance.

A vexatious delay in unloading the steamer, prevented us from filling the Children's Day Program orders on Friday and Saturday. All orders have now been filled to date, and we have plenty of programs for future delivery.

R. R. NOTICE.

The usual rates upon the various railroads to the Shubuta District Conference to be held at Biloxi, June 23, upon the certificate plan, will be arranged. Be certain to ask for a certificate. J. M. Shumpert, P. E.

While the American Business College, Omaha, Neb., now offers to give a complete course of instruction in Bookkeeping and business methods by mail free of tuition, we would advise our young people to secure enrollment as free students in their mail department. It is a rare chance. The A. B. C. is one of the most successful business colleges in the United States and to take a course with them means success.

"The Young People's Republic" is the best Children's Day Program. It is complete and requires no supplement. Published by the Book Concern especially for the occasion. Can be had in any quantity for \$1.00 per 100, postpaid, at this office. Give us your orders.

EXCURSION TO NIAGARA FALLS.

The annual excursion of the C. H. & D. Railway to Niagara Falls will occur this year on July 8th. The rate from Chattanooga will be \$14.25. Tickets will be good seven days. Trains will leave Cincinnati about 12:00 Noon. The accommodations will be first-class in every particular. Elegant day coaches, Pullman and Wagner sleeping cars. The route is the most interesting of any. Going via Toledo, Detroit and the Michigan Central Railway through the best part of Southern Canada, direct to the Falls. This is the only line, that passes close to the brink, from which a full and complete view of both the American and Canadian Falls can be seen to advantage. Niagara is one of the greatest wonders on the globe—everybody knows of Niagara, and everybody wants to go there. The C. H. & D. Railway was the first to inaugurate these cheap excursions, and always has the best accommodations provided for its patrons. Persons desiring full information about this excursion, should address the undersigned and a descriptive circular will be mailed you. D. G. EDWARDS, Passenger Traffic Mgr. C. H. & D. R'y., Cincinnati, Ohio.

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CENTRAL ALA. CONFERENCE.

The Montgomery District Conference will convene in Pensacola, Fla., Thursday, July 29, at 9 a. m. Every member of the Conference is earnestly urged to be present at the first roll call.

Our Methodism in Pensacola needs your presence and we are very anxious to make a favorable impression, hence we demand your presence.

Let every brother begin now to prepare to attend.

Since we will have observed "Easter" and "Children's Day" we will naturally expect the pastors to report at least half of their benevolent collections.

Dr. M. C. B. Mason, of the Freedman's Aid Society will be present, and Dr. L. B. Scott of the Southwestern, Prof. E. G. Penn, Assistant Secretary of the Epworth League, and Prof. A. W. McKinney, of Central Ala. Academy, are invited and expected.

Dr. W. H. Nelson will arrange for reduced rates over the R. R.'s, on the certificate plan.

The following is the literary program:

Introductory Sermon—Rev. W. F. Smith, Mobile.

How to build up and hold a congregation—Rev. A. N. Jackson, Evergreen.

How to put the Southwestern in every home on this District—A. C. Nimrod, Prattville.

Woman's work in the church—Miss Elnora Brown, Union Springs.

Best methods of raising benevolent collections—Rev. S. D. Davis, Mobile.

The importance of early Sunday School training—Miss Carrie A. Hudson, Evergreen.

Best methods of building up a Sunday School—Mrs. Maria Bean, Tray.

Best methods of holding attention of primary classes in Sunday School—Miss Martha McCrary, Evergreen.

Our duty to Central Alabama Academy—Miss Emma C. Williams, Evergreen.

The value of Bible study—Miss Hattie Peters, Castleberry.

Importance of home training—Miss Carrie Palmer, Castleberry.

The value of good church singing—Miss Mattie Palmer, Castleberry.

How to build up and maintain a good Epworth League—Miss Mary Chatham, Brewton.

How best to save our women morally—Mrs. C. B. Travis, Brewton.

Are camp meetings a blessing or a curse to the churches?—Rev. B. H. Ware, Brewton.

The evils of intemperance—Miss Ella Scott, Brewton.

The work of young women in the Sunday School—Miss Richie Dixon.

The evils of excursions—A Delegate from Pollard.

Home mission work in cities—Miss Hattie Smith, Mobile.

Value of preparing the Sunday School lessons—Miss Mary Earl, Mobile.

The value of well cooked food—Miss Nancy Pope, Mobile.

The duty of the Sunday School Sup-

erintendent—Mr. Jas. T. Tetman, Mobile.

The importance of the study of Psychology—Rev. G. W. Mann.

Committee: W. H. Nelson, G. W. Mann.

Let each pastor call his delegates' attention to this program.

R. M. Jones, P. E.

NOTICE.

To the Members of Central Alabama Conference:

Our minutes have been printed for some time, and each pastor would have had his minutes some days ago, but as I said before through the Southwestern Christian Advocate, I say now, the printer demands his money when work is finished.

Brethren, you know it costs more than what has been paid to me for the printer. You can't get a minute with over fifty pages, put up in good style for nothing.

You, who have not, please send the dollar through your Presiding Elder, and get minutes by return mail.

Faithfully your servant,

J. S. Todd, Sec.

You may imagine your skin is beyond help. If you do, you haven't tried HEISKELL'S Ointment. It cures all diseases of the skin.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, JUNE 17, 1897.—Vol. 32 No. 24

EATON & MAINS, Publishers.

AFRICA'S NEEDS.

There is a land as dark as night,
Beyond the rolling sea;
That needs the Bible and the light,
To set its millions free.

'Tis there must stand our missions bold,
'Tis there our men must plod,
To save the native's dying soul,
And preach the Word of God.

She needs our men with morals strong,
Our men upright and just;
The men that idol gods can't harm,
The men that God can trust.

Our pennies, dollars, dimes are free,
To help the Christian band;
We consecrate them Lord to thee
To save the heathen man.

O God! stand by that mission field,
Be with it to defend;
O fill our mission men with zeal,
Give victory in the end.

R. E. Brown.

Wiley University, Marshall, Texas.

EDITORIAL COMMENTS.

One more plum has been dropped to the Negro voter by President McKinley in the appointment of Wm. F. Powell of New Jersey as Minister to Hayti.

The Legislature of Florida has passed a bill establishing a reformatory for youthful, black and white criminals.

The Christian Index says the North and South Mississippi Conferences of the C. M. E. Church will soon arrange to organize a school to be patronized by both conferences.

Prof. Brooker T. Washington addressed a Boston audience on Memorial Day, and when introduced by Gov. Walcott was tendered an ovation which lasted several minutes.

We publish elsewhere under the heading of "Independent Church" the action of the General Assembly of the Southern Presbyterian Church, regarding the organization of a colored Presbyterian church. The report was agreed to unanimously.

One exchange says the Hon. C. H. J. Taylor, ex-recorder of deeds, for the District of Columbia, has been appointed President of the Morris Brown College, Atlanta Ga., and another says he has been appointed dean of the law department, simply. We know not which is true, but announce the fact that he is appointed.

The conference of the Brookhaven District Miss., Conference will convene at Crystal Springs, July 22—25, Rev. I. L. Pratt, P. E.

The Wilmington District Conference, North Carolina, will convene at Lumberton, July 22, Rev. D. Brooks P. E. These brethren sent us their printed program which we gladly announce.

The South Carolina Dispensary Law has been nullified to all intents and purposes. The State may go on keeping its great saloon, but liquor may be brought into the state by others and sold in original packages, so says the U. S. Supreme

THE TENNESSEE CENTENNIAL.

We hesitated for weeks to say anything for or against the Centennial at Nashville, Tenn., for the good and sufficient reason that we really knew nothing for or against it. Some of our exchanges denounced it because of what they termed discriminations against Negroes, while others who took occasion to visit it and accepted the courtesies of its management spoke in highest terms of the same. Having an engagement in Nashville for the third instant, we decided to reserve our say until after this visit. Meanwhile we declined to accept the courtesies which the authorities had informed us a representative of this paper would be accorded, in order that our readers might not think us influenced by favors shown, in case we approved, nor the management consider us unappreciative, in case we disapproved of what we saw of the great show in its relation to the Negro. It so happened that we were in Nashville on Negro Day, or the day on which the Negro Exhibit was thrown open to the public. On this particular day, the Negro had general control of the whole affair, went where he pleased, enjoying, as we have reason to believe, privileges beyond those ordinarily accorded him. Hence, we do not take this day as a sample, and tell you that every restaurant and refreshment stand will serve you just as they do their other customers; we prefer to state the case as we expect you to find it from day to day. We state it thus:

Taking it for granted that the gate fee simply entitles one to see the Centennial, we would say your privileges are not in the least abridged. All the exhibits are as free for the black man as the white man. If you desire to pay the extra fee, and go in and see the various little special or side-shows that are to be found within the grounds, you pay your money as others do, and go in.

As we understand it, the only hitch comes just where it comes all over the South and in some parts of the North: the eating and refreshment stands claim that they have a right to say whom they shall serve, and some of them do not choose to serve Negroes, while others have special places reserved for his accommodation. As far as we are concerned, we took lunch in the Negro building after its formal opening.

As to the Exposition itself, the only discrimination we found was in the Auditorium, where the addresses are delivered and the bands give some of their concerts. In this, the guards direct Negroes to go into the gallery. Beyond this, we found that all fare alike; and while we regret even the one discrimination named, and see no necessity whatever for it (since it is a public show, and every man pays the same entrance fee), we would, nevertheless, say that this concert hall does not bear a sufficiently important relation to the whole Exposition to deter one who desires to go, from witnessing what is really a magnificent display of a superb civilization.

Knowing that the Southwestern reaches many of our people North as well as South, we have thought best to state the case just as it appeared to us, in order that each visitor may know what to expect.

State Teachers' Association of Texas meets in Waco, Texas, June 30 to July 2. Principal's division meets June 29. Excellent programs have been prepared for both meetings and Presidents Tildon and Gross anticipate grand meetings.

BOTH OHIO AND THE NEGRO DISGRACED.

Taking it for granted that Ohioans would not "trump up" a charge of assault or outrage against a Negro and force him to admit it just to get rid of him, we must say the Negroes feel humiliated to have one of their number commit such a crime, and the State of Ohio certainly disgraced herself in allowing him to be lynched after trial and conviction, and the mob had been repulsed by the home guard.

We neither excuse, approve or wink at crime, though committed by our own kith and kin, but it is fearful to contemplate that our boasted civilization is of such a low type as to prompt our "best citizens," North or South, to descend to the level of those classed as ignorant, degraded "brutes," and commit crimes that astonish the civilized world. Not only so, but crimes that degrade them and the Nation as well, and sow the seeds of a criminal disregard for law in the rising generation and our unborn posterity. The young soldiers who sought to protect the prisoner did not do so out of regard for him; no man, not even a Negro, feels that he was worthy the sacrifice of any man's life, if guilty as accused; so we say that they had no respect whatever for him, but sought to uphold the supremacy of law. To this end, every good citizen, for the protection of home and the love of country should have been ready to run to their aid. To a nation, whose very hope for existence depends upon the proper regard for law, the supremacy and faithful execution of the law, is everything. It would seem that the presence of the State's militia on such an occasion would be all that is necessary to emphasize the sacredness of law; but where it becomes necessary to fire upon and actually shoot down members of a mob in order to deter them from their purpose, it shows a very sad state of affairs indeed. And however much we regret the necessity for such an act, we say all honor to the State's young soldiers who, prompted by their sense of duty, dared do such a deed. Had those who came down from Springfield been as manly and as brave, there would have been no lynching. And more, it would no doubt have stopped lynching in Ohio for years to come, especially when the militia was present. But no, they intimidated by the mud-balls and cursings of the excited and cowardly rabble were doubtless glad to have the mayor or any other man tell them they were not needed. Their departure was the signal for the mob to assert itself, and it did not wait long to do so. They handled the man, they called and considered a "brute" in such a manner as to lead one to think Click Mitchell was in the hands of his own kind. We really believe the sentiment against mobs is growing at the South; we sincerely trust the reverse is not true at the North.

WHO WILL HELP AFRICA?

Prof. A. P. Camphor, B. D., Principal of our school in Monrovia, Africa, has written Dr. Bowen to ask the church for an organ, some Bibles and certain other supplies. The Southwestern would like to assist the doctor in raising the money necessary to purchase and ship the same. Hence, we ask every one of our readers interested in the salvation of Africa to send us something on this fund. Not only give something yourself but let pastors take a special collection for same. Whatever is sent us will be acknowledged through the columns of the Southwestern.

OUR CONTRIBUTORS.

THE DEVELOPMENT OF ENGLISH.

By Miss Mattie A. Pegram.

Human progress and achievements are dependent upon so many factors and elements, that to say which one is chief would be to invite fruitless discussion and argument. Whatever these opinions may be and however divergent, all cheerfully agree that thought is the basis of all the glory and good we possess to-day. An analysis of our thinking reveals a complex dependency of hereditary tendency, physical condition, language, mental training and etc. By many, none of these agencies is held to be more potent in advancing clear thinking than language, which is the inspiration and vehicle of thought. Various are the theories as to the origin of this precious boon—by some it is held a product of nature, by others a work of human art or a divine gift. To whatever sphere its origin may be traced, it may be said nothing has been vouchsafed to man conserving more real joy and happiness than speech in the intercourse of friends, the daily life of business, the sweet songs of poets, and the manifold other uses, to which we place this priceless possession. There are supposed to be nearly a thousand languages spoken by the various people of the world. It is natural to believe that the first parents spoke the same tongue. Else Adam could not have said of the woman, "She tempted me." How may we account for the 900 distinct tongues to which we have diverged to-day. The confusion at the Tower of Babel may solve the mystery of the beginning of these changes, but can hardly be accepted as tenable for the multiforms of the present. Language in its growth may be aptly compared to a tree—with its trunk, branches and off-shoots—all related, yet in general appearance strongly contrasted. Continuing the figure of the tree our English may be termed an off shoot of the Aryan trunk and Teutonic branch. Long before historic dawn there lived in Eastern Europe, or Western Asia, we know not which—a barbarous people destined to give birth to the great kings, philosophers and poets of Europe. Migration caused by an over plus of people, a desire for a better locality and homes, conquest, or a predatory and nomadic disposition lead to their spread at different intervals over Europe and parts of Asia. One branch pushing itself into Italy and Greece, giving rise to their splendid civilization. Another, reaching western Europe constitutes the Celts of the British Isles and France—another pressing into Russia, another forming the Teutonic family—all indicating by language a unity of origin—a common parentage. Such is the distinguished relationship of our mother tongue. While it has been said that English has its basis in the Teutonic, yet so far removed has it become, as to reveal but little of this German parentage. Interesting indeed, is the study of the growth of our mother tongue. The elements primarily concerned in the make up of English are Celtic, Saxon, Latin, Danish and Greek. In the early migration more of the Celts were carried into France and British Isles, and it is thought that their place in the composition of our language would not be inconsiderable. The contrary, however is true there are but few Celtic words in the language and no Celtic construction—these are confined to the Welsh and the language of the Isle of man. Such a large per cent. does Saxon bear to the entire English vocabulary that it might truly be termed the mother of English. When England was subjugated by the Normans in 1066 they found that the Saxons were of tough mettle. While the Normans were in greater numbers, the Anglo Saxons clung to their native language. The effect on the language was peculiar. For a long time the two tongues did not coalesce. Anglo-Saxon remained the speech of the common people, while French was the official and fashionable language. In two hundred years but few Norman words had been brought into ordinary speech. There came about in the fourteenth century a remarkable rushing together of the languages. The English silent stubbornness seemed to have prevailed, and Englishmen had made up their minds to be English in speech

as they were English to the backbone in everything else. Norman-French had in fact become provincial, and was spoken only here and there. The culminating point of this reaction may perhaps be seen in act of Parliament in 1362, by which both French and Latin had to give place to English in courts of law. The poems of Chaucer are the literary result—"The bright consummate flower" of the union of two great powers—The brilliance of the French language on the one hand the homely truth and steadfastness of English on the other. But although we accepted so many words from the Norman-French migration, no habit of speech, no phrase, or idiom was accepted; the build and nature of the English language remained the same. While the gains from the Norman-French contributions are large, the loss from the incoming of Norman-French is noted. Before the coming of the Normans, the English language, was in the habit of forming compounds with ease and effect. But, after this introduction, that power seems gradually to have disappeared; and ready-made French or Latin words usurped the place of the home grown English compound. Thus despair pushed out wan hope: bidding-sale was expelled by auction and so with a large number of others. Norman-French contributions were a gift from a people to a people—from living beings to living beings; or the ear and the mouth carried the Norman-French words into our language. But before the end of the sixteenth century, the eye, the pen, and the printing-press were the instruments that brought the Latin words. The Norman-French words that came in, took and kept their place with the spoken language of the masses of the people; the Latin words that we received in the sixteenth and seventeenth centuries kept their place in the written or printed language of books, of scholars and literary men. The vocabulary of the language, however has gone on increasing from 1003, and is still increasing for the English language, like the English people is always ready to offer hospitality to all peaceful foreigners—words or human beings—that will land and settle within her bounds. And the tendency at the present time is not only to give a hearty welcome to new comers from other lands, but to call back old words and old phrases that had been allowed to drop out of existence. Tennyson has been one of the chief agents in this happy restoration. When the English first went to the island in the fifth century, the number of words in the language they spoke was probably not over 2,000. Now however, we possess a vocabulary of more than 100,000 words. And so eager and willing have we been to welcome foreign words, that it may be said with truth that; the majority of words in the English tongue are not English. In fact, if we take the Latin language by itself, there are in our language more Latin words than English. But the grammar is distinctly English and not Latin at all. After studying the formation and growth of our mother tongue, and how the best Saxon, Latin, German etc. have united forming our composite speech, we quite readily think that the divine mind was shaping a language to be used by this most energetic people of the world—a language which from English aggressive enterprise seems destined for universal use.

ST. MARK'S M. E. CHURCH, NEW YORK CITY.

St. Mark's has again settled down to earnest work. The change we so needlessly dreaded has taken place, and our breezy, little pastor, the Rev. Earnest Lyon, who worked so hard and faithfully with us and for us for the past five years has been removed to Baltimore, but it has been our remarkably good fortune to have sent to us, Rev. W. H. Brooks, formerly Presiding Elder in the Washington Conference. We are preparing to further show our appreciation of him by tendering him a reception and pound-party on the 14th. We loved our brave fighting Lyon; we also love our quiet running Brook.

On Sunday June 6th was conducted a most successful rally, at which time \$200 were raised for current expenses during the summer.

Sunday, 13th will be Children's Day at St. Marks and Supt. Walter E. Handy and his able corps of teachers promise us a treat; the result of their excellent training.

Edith A. Leonard.

FROM SHUBUTA, MISS.

By L. J. S. Bell.

Dear Editor: This is the season of changes and all nature puts on new life, as all around us indicates. We see it in grass putting forth, we see it in the trees lifting up their green heads, we see it in the spring vegetation, the birds, yea and all things tell us of this renewal of life. So the Shubuta church here in the city has undergone a renewal or revival of religion in a two weeks meeting. We have 25 new recruits, these are all happy and walking close to God. There are some things for these new soldiers to learn as they are putting on the uniform, or the whole armour for the first time; we have worn the armour for a number of years, hence we will give some advice to these new converts who join the ranks. Every one ought to be in his place, the place for a child of God is in the church of God, no other position is manly or honest. No one can perform the full measure of his duty to God and man without assuming the relation of church membership. Are you Christ's disciples? come into the fold, follow Christ, love your Commander, loyalty to the Lord Jesus—a warm friend a personal love to him is demanded of every soldier in the ranks. Gen. Grant was the idol of the Federal army. Give Christ the warmest place in your heart, gather inspiration for the march, fight for an immortal crown. obey your commander. This is the best proof that you love him, all you have you owe to him; all the service you can render is due him. Obedience is the very essence of true religion, study his word as your order book and "Whatsoever he sayeth unto you, do it." Attend to drill, the recruits are not veterans at once, but they may become such. Use every means that will increase, and strengthen your Christian life, stand up for Jesus and your church, pray in the closet, the family and prayermeeting! Keep your heart warm by doing good; by so doing you will wax strong in spirit. Be courageous, a cowardly Christian is a misnomer, a brave out-spoken christian is the one that will win in the end. He can say with Paul: "I have fought a good fight;" remember this, be courageous, be strong, never desert, die for Christ if need be but never desert him. Did you ever weigh that word "backslide?" It does not mean to be sliding down toward ruin with the face that way, to see the danger; but to be sliding down backwards, the face turned towards heaven while sliding toward the bottomless pit. This is dreadful! warned by the sad fate of others will you go away? My last advice is enlist others. "Andrew found his brother Simon and brought him to Jesus" Go home to thy friends and tell how great things the Lord hath done for thee."

Dear Editor, pray for our success, 25 new members is great work for Jesus.

GO!

If you want to realize your own smallness, go! If you want your horizon widened, go! If you long for a season of mental quickening, go! If you desire a week of uplifting social intercourse, go! If you want to realize something of real bigness of the Epworth movement, go! If you want to be brought into close touch with the great Methodisms of this continent, go! If you want to see the flower of the church of to-morrow, go! If you want to learn the best methods of service, go! If you are a trifle discouraged with Epworth League slowness at home, go! If you want freshness and sparkle for work at home, go! If you want to join in a hallelujah chorus that will lift you heavenward, go! If you want to participate in mass-meetings overflowing with enthusiasm, go! If you want to enjoy one of the greatest love-feasts ever held by the people called Methodists, go! If you want a spiritual baptism, go! If you want your soul set on fire with zeal to save the lost, go! We mean, go to Toronto. And again, I say unto you, GO!—Epworth Herald.

HON. C. W. ANDERSON'S ORATION ON NEGRO DAY AT TENNESSEE CENTENNIAL.

We are glad to give the readers of the Southwestern the following outline of the opening day oration at the Centennial at Nashville on June 5th, 1897, by Mr. Anderson of New York. He spoke without manuscript or notes and was heartily applauded from beginning to end. We are confident it will be as much admired for the excellent line of thought it pursues as for its choice diction and general knowledge of the trend of human affairs. Mr. Anderson can easily be classed as an eloquent, thoughtful and dignified orator. He spoke in part as follows:

"In rising, Mr. Chairman to perform my humble part in the services and ceremonies of the day, I should feel diffident and unequal to the task and I not retract that, after all, the success of this occasion does not depend upon any display of eloquence. It is not by eloquence or the lack of it—it is not by logic or the absence of it, it is not by wisdom or the reverse of it, in a speaker, that such an occasion as this is to be justified, or made memorable. The presence here of men from every walk of life, men of the pulpit and men of the plough, men of every religious and political complexion—young men, standing on life's threshold with its stern realities all before them; middle-aged men, in the plenitude of their powers and in full possession of their faculties; old men, with the frosts of many winters upon their heads have gathered here to-day with a common desire to make public recognition of the manifold obligations to God and man, which rest upon us all, and all alike in meeting the responsibilities of American citizenship.

"Thus you will see that the occasion itself is its greatest feature and its grandest success. This gathering of free American citizens, forgetful of their social, racial and political differences and mindful only of their common interest in whatever makes for liberty, justice and Christianity, is a more eloquent commemorative oration than any which could fall from the lips of man.

"I sometimes feel that we, as a race, do not fully appreciate the importance of industrial education. I feel that the day is near at hand when the physical apparatus of civilization will play a larger part in the progress of the world than it has hitherto done. In other words, I firmly believe that the great industrial victories are in the future and not in the past. We have done much and wrought many miracles, but the miracles are but evidences of possible powers rather than the high-tide marks of development. In my mind the possibilities of physical and scientific achievement are limitless and beyond the compass of human conception. Look at iron alone. See what has been done with it in the last fifty years. See what you are able to do with it here in Tennessee. From it are made things dainty and things dangerous, carriages and cannon, spatula and spade, sword and pen, wheel, axle and rail, as well as screw, file and saw. It is bound around the hull of ships and lifted into tower and steeple. It is drawn into wire, coiled into springs, woven into gauze, twisted into rope and sharpened into needles. It is stretched into a web, finer by comparison than the gossamer of the morning along the bed of the ocean and made to tick out the yesterday of Europe on the to-day of America. All of this variety of use has been made out of the stubbornest of metals by the sovereign touch of industrial and scientific education. There is inexhaustible promise in this development. It has brought and is still bringing the two great races closer together. These iron veins and arteries which interlock our cities and confederate our States, do much to familiarize each race with the hopes and aspirations of the other, and to weave their histories into one harmonious contexture, as telegraphic messages fly instantaneously across them, and screaming trains rush back and forth like shuttles upon a mighty loom. When our fullest expectations shall have been fulfilled, both races will have the freest opportunity for the development of their varied capabilities, and, through

mutual bonds of interest and affection and mutual bonds of sympathy and purpose, will rise the unmatched harmonies of a united people to the imperial accompaniment of two mighty oceans.

"It is a peculiar fact that immediately after the abolition of human slavery the country started upon an unparalleled career of prosperity. The West, then almost unexplored, began to develop, and has continued to do so until now it is studded with proud cities, teeming with throbbing life, growing like the grass of the prairies in spring time, advancing like the steam engine, baffling distance like the telegraph, and spreading the pulsations of their mighty hearts to the innermost parts of the world. There they stand with their echoing marts of trade, their stately spires of worship and their magnificent institutions of learning, as free as the encircling air, as independent as the soaring eagle, and more powerful than the Roman Empire when in the plenitude of her power. All of this has been accomplished since the energies of men were unfettered. Thus it may be said that both races started almost simultaneously on their careers to fulfill the destiny of this great country among the countries of the world. And as we started together substantially, we must end together. We started with most unequal equipment, to be sure, and under conditions as far apart as the sky from this pavilion, but we have marched to the same music and in the same direction ever since, with varying fortunes and unequal steps but with no steps backward until to-day we are able to recognize in each other and be recognized by all mankind as equals in our attachment to the land, the laws, the institutions and the flag of our common country.

While the Negro and the Caucasian are most unlike in some things, they are the only races that can embrace Western Civilization and the Christian religion.

"The responsibility now rests upon us to improve each minute of our lives in fitting ourselves for a wiser, better and worthier discharge of the obligations of American citizenship. You may be constrained to ask, 'What shall we do?' or, with Archimedes of old, exclaim, 'Give me where to stand and I will move the world.' Let me advise you to stand where you are.

"That's the place. Act well your part, and you shall have accomplished all that is expected of you. My friends, a country like ours is not governed by law, of courts of justice, or judges, however wise or puissant. It is governed by public sentiment. Once poison it and courts are impotent and judges powerless. Therefore we are responsible, each and all of us, according to our talents and influence, for the public sentiment of the day. If it is healthy and just, it is we who have made it so; if it is unhealthy and unjust, it is we who have made it or permitted it to be come so. And what is this all-powerful, but imperceptible, entity, this potent influence which controls Presidents, Cabinets, Congresses, courts, judges, juries, the press and—I regret to say it—the pulpit? What is public sentiment or public opinion? It is the multiplied, accumulated opinion of all the people. Every word spoken or written by man or woman goes to make up this great stream of public opinion, just as every drop of dew or water goes to make up that mighty river which divides this imperial continent and turns the spindles of the ten thousand factories which hug its shores. Hence we are all responsible for our contribution to the public opinion of the day, whether our contribution be a raindrop or a Niagara. We are responsible for what we say and what we leave unsaid, for what we do and what we leave undone, for what we write and what is unwritten. We are responsible for the errors we have committed and for those we have taken no part in overthrowing. So, whether we realize it or not, we are consciously or unconsciously, intentionally or unintentionally, directly or indirectly, according to our opportunities and our influence, responsible for the public sentiment which secures or deprives every citizen of his rights and of the opportunity for the highest intellectual and industrial development.

"I know that it is sometimes said that we have done very little. Be that as it may. Thirty years is but a brief time compared with the centuries

in which Norman, Saxon and Dane have been fusing intellectual life into the English race. And yet, we have something to remember when great names are counted, something to show when great deeds are told. At the same time I would not have you sit supinely down and wait for the millennium. Far from it. It is said that all things come to him who waits. This is part true, but it is only 50 per cent. of the whole truth. All things come to him who waits, if he hustles while he waits.

"You will need not only education and character, but you also need level headedness and accuracy of judgment. Acquire intellectuality, but acquire practicality at the same time. Do not join that large and constantly increasing class in this country to whom nothing is desirable but the impossible. Do not indulge in the pastime of throwing stones at the stars. Learn to be practical, and, whatever you attempt in life, remember to think out a plan and a policy before you begin the work. When you are called upon to go out and do battle, stop and reflect, and see if there is a reasonable probability of your whipping anybody. If the probability is not apparent, I would advise you to decline the glove and reserve your lance for a more 'convenient season.' Martyrdom is very attractive—especially attractive to vigorous young men—but it butters no parsnips. Therefore, cultivate prudence as well as valor, and study men as well as books; for you will needs be prepared to meet the living issues of the present; and if you are wise, you will anticipate the possible exigencies of the future. To do this you will want both courage and discretion. Learn the proper value of organization and union, and never cease to remember that an army divided is an army defeated. You will neither be able to help yourself nor hurt the enemy by firing paper bullets. You must organize.

"To make steam effective you must bind it up in an engine; to make water serviceable, you must harness it in a mill; to make electricity manageable, you must mask it in a battery, and to make men useful in reformatory or remedial work you must recruit them into an organization.

"And to those present who have not enjoyed the advantages of an education, let me direct a few remarks. You must not believe that you cannot assist in the work of building character for the race. Every man or woman who plays his or her part according to the best lights, who bears a respected name, or bears the proud title of a 'good citizen,' who is industrious, temperate, upright, law-abiding and devoted to whatever is lovely and of good report, is unconsciously pleading the cause of the race before the great tribunal of the civilized world.

"To all such, we can only render the tribute which history accords to those who fight as privates in the battles of human progress, with all the more devotion and fidelity because their names will never be known. Whenever a man earns the respect of the community in which he resides, some part of that respect, some of that fragrance is reflected upon the race of which he is a member.

"Let us by our industry, economy, and so allying our interests with the white race, that you cannot strike a black man without injuring the interests of the white man.

"As a race, we have done much, but we must not forget how much more there is still to do. We have already demonstrated the possession of powers but we must now bring forth the fruits of sustained racial achievement. To some extent we have been given opportunity, but we must not cease to remember that no race can be given relative rank—it must win equality of rating for itself. Hence, we must not only acquire education but character as well. It is not only necessary that we should speak well, but it is more necessary that we should speak the truth.

"We must not only acquire that culture which is the golden key that unlocks all doors and unbars all gates, but we must cultivate that straightforwardness of purpose and unconquerable determination which enables a people to face conditions 'without fear and without reproach.'

"And so the last suggestion comes which the

hour presents. In the work of race advancement, we need the service and assistance of all true men and women. We must have the co-operation of all sections and all conditions. The cotton fields of Alabama, the sugar plantations of Louisiana and the coal mines of Tennessee; the great lakes of the North which winter roofs with ice, and from which drips refreshing coolness through the hot summer months, from the fisheries and the factories, from wheat fields and pine forests, from meadows billowed with golden grain and orchards bending beneath their burdens of golden fruit, this advance movement must receive support. The humble laborer following his plow afield must do his part; the blacksmith at his forge, the lawyer at the bar, the fisherman on the banks, the man of science putting nature to the question, all without distinction and without exception, must contribute, according to his station and his opportunity, to the hastening of the day when the Negro shall take his place by the side of the other great races of men and form that grand spectacle which Tennyson had in mind when he spoke of "the parliament of man the federation of the world."

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

TOPIC FOR JUNE, EVERY DAY WARNINGS.

June 20:—The Folly of Pride.

Prov. 16: 18; 29: 23.

The prevalence of pride. Sin is universal, so is pride. We see it in all classes, in some it may be more prominent than in others, yet its there. A little pride or much pride, with a certain degree of moderation will prove quite helpful. We delight to see a man proud of that, that's worthy, for example; after a man has labored faithfully and earnestly to train up his children and make his home a model, he has a right to be filled with pride—a pride of honor; again the young man who strives and toils day and night over his books and finally masters the course and receive a diploma has a right to be proud,—not vainglorious; the young lawyer who succeeds so admirably in his first murder case over and above his peers, feels a certain sense of pride and glory that is perfectly legitimate, he is entitled to it. We dare not say aught against such well deserved glory. Nay! not that, but this haughty, selfish, arrogant and sinful spirit, is the pride that we pray that all of our boys and girls may be delivered from.

This same pride brought sin and misery upon the entire human family; Eve fell a victim to it.

Pride rules. It only desires a chance. The little tot of only three summers shows it. The old man of eighty winters shows a degree of pride suprising to all around.

I remember seeing an old ex-soldier who, to the careless and indifferent would seem almost a burden to himself; but once in conversation about his past life, upon giving a short sketch of his life and the many hairbreadth escapes of the war; how his face would brighten, his eyes sparkle, he'd stand perfectly erect and evince a certain pride over his past record.

A life of such service and devotion is an enviable one.

His pride was the result of the good he had done, not the evil.

Would that all were proud of the good only they had done and felt ashamed of the evil.

The Christian's chief pride lies in the amount of good he does for suffering humanity.

The glorying of St. Paul was a certain phase of pride, yet how he rejoiced in it.

Pride, The Cause.

Evil temper, vain and high sounding flattery of wicked ones, and oftentimes silly ones, selfishness, fair stations in life, a big church, a good salary and a mistaken idea of our own greatness, looks, and dress.

There are many more causes of this mighty and growing evil. Can you add to the list? See how they deceive you and lure you on; how one or more of these causes leads you astray! Now for the results.

Pride, The Effect.

Causes poverty.
Lures and mocks.
Wrecks human lives.
Bringeth destruction.
Spoils the entire man.
Estrangeth from God.
Creates a haughty spirit.
Ruins, at times, churches.
Causes stubbornness of heart.
Spoils many a good preacher.
Causes one to over estimate himself.
Keeps the league from "Marching on"

A Lost Man.

"A man's pride shall bring him low." How well do I remember, when I was but a small boy and had just learned how to write sentences legibly on the slate, under the tutorship of my father, having received this very sentence as a copy. To my then childish and simple mind it was of no importance. I saw nothing in it but hard letters to make. I could not grasp the deep and rich lesson it taught then, but now how plain it is! What an excellent pilot that sentence makes to any frail and thoughtless life! I see it all now! An excellent motto for the home. The boys need to know of pride's destructive ways. Are you teaching it to them? The girls likewise. Pride has brought shame and disgrace to many a poor girl's home. They need a few lessons daily on that vain pride of theirs. Are you helping them to see the danger there is in it? Will it kill? Is the man in danger? Ask that proud and selfish young man, who just a few days ago, stood as the "model young man" of the community. Ask him; Ask the young girl who used to be the "belle" "the pet" of society and church. What brought her down? Pride! The love of dress, pretty but poor. Tried to keep up with society. Where is she to-night? Lost, yes lost to everything. By following pride only ruin awaits you. Rule your pride, don't let it rule you.

Save me from pride—the
Plague expel;
Jesus, thine humble self impart;
O let thy mind within me dwell,
O give me lowliness of heart.
—Chas. Wesley.

"The Lord resisteth the proud and giveth grace to the humble."

On to Toronto! What are you doing? a great time is expected. The official programme is out and this meeting promises to surpass all previous meetings, by young folks any where.

Will you be there? The loyal and ever faithful Canadians are preparing to entertain us royally. Boarding accommodations cheap, no more than \$2.00 per day will be charged by the best hotels of the city, and good accommodation can be had at private residences cheaper. Representatives from all over the world will be there to take part. We hope that the "cranks" will stay away.

Some "hayseed" may ask "well what's colored leagues going to do? Listen, Friday, the 16th, Metropolitan church at 2:30 P. M. together with Dr. Copeland of Ann Arbor, Mich., and Mr. F. Daly, of London, Dr. M. C. B. Mason and others will deliver addresses. The Rev. Frank Gary of Texas will deliver an address, subject—"Spiritual work in the colored chapters" in Massey Hall, Friday morning.

Saturday at 10:00 A. M. Mrs. Clinton B. Fisk, Bishops Hurst and McCabe and Prof. Penn will address the convention at Elm street church, while the forcible and scholarly Dr. Bowen, will conduct the devotional exercises at Metropolitan church on Saturday.

We can't afford to be a whit behind time at Toronto. Mr. Penn desires that we do all we can to send a delegate. Bro. Presiding Elders and Mr. League Presidents, hurry up; the time is almost here. Do something.

A secret—can you keep it? the Texans are in the lead. They are wide awake and energetic. Dr. Scott is a sample.

There is no real happiness but in spiritual freedom, and no real freedom but in the Divine spirit.—Ex.

EDUCATIONAL.

COMMENCEMENT SERMON AND ADDRESSES AT GAMMON—DR. BOWEN, DR. SCOTT, AND THE REV. S. A. PEELER.

By Pres. W. P. Thirkield.

The anniversary sermon and addresses at Gammon Theological Seminary were of a high order, and properly led up to the great "day of the feast," with its Commencement Exercises, an account of which was published in your columns last week.

The attendance has been eighty-six, beyond the average. The year has been one of the most successful in the history of the Seminary.

The baccalaureate sermon, by Dr. J. W. E. Bowen, was from Neh. 6:3—"I am doing a great work. I cannot come down." It was a masterly presentation of the high and holy work of the ministry, and an eloquent plea for consecration to the loftiest ideals of ministerial life and service. The sermon made a profound impression for good on the great audience that crowded Chrisman Hall. The application was so pertinent and practical that we quote it for the benefit of others:

Application.

"The American Negro is a man with no confidence in himself. If you effect the world, it will be because you do it through your race. You must get down into the bottom of his rich African nature and root out all erroneous and false views of religion, morality and practical Christianity. You must preach the truth fearlessly. Study the condition of your race, look at your people in the alleys of city life, packed into dens too filthy for cattle; look at the nonchalance in morals and civics as you observe it in the mass; read their condition in morals all around you, on the farm and in the town, and what say you is the voice of God to you, the young intelligent minister of the race? Such a work might well fill the hand of a Moses.

"You must save your race as the white race has saved itself. God's plan is that the leader and savior of a people shall come forth out of the bowels of that people. Finally, remember that it is easier to get learning than to get character. The boy in Krootown and the one in Boston; the girl in Shanghai and the girl in London, each may get learning with equal chances, but the getting of character will require a different and a longer time for them severally. Your best written sermon delivered in rounded Grecian periods, with dramatic or Delsartian gestures and couched in the purest and most vigorous Anglo-Saxon diction, running through questions of science, philosophy and even theology, will preach far less than a pure, unspotted exemplary life. You will naturally study books and become learned, but we exhort that purity of life is the 'sine qua non' to success. We send you forth with our blessing and entrust to your keeping our good. To all invitations to compromise your ministerial dignity or to neglect your work, we exhort you to send forth Nehemiah's words: 'I am doing a great work so that I cannot come down,' and may God magnify His name through your ministry."

The Annual Address, by the Rev. Dr. I. B. Scott, on "The Inequality of Intellect, or Man as Adapted to Life," was notable for its application of broad, common-sense principles to the relations and duties of our every-day life. The lecture was thoughtful, strong and helpful, and left a lasting impression on the large and appreciative audience. It would be well if all young people could base their life on the practical philosophy that the Doctor set forth in this lecture. He is a genuine philosopher, who believes in applying the results of careful mind-study to the conduct and discipline of life. We hope to see this address placed in printed form for general circulation.

Quite a company of the Alumni returned for Alumni Day. The address was given by the Rev. S. A. Peeler, B. D., of Macon, Ga. His theme was, "A Successful Man." The address is regarded as one of the most scholarly, and finished ever given by an alumnus before the Seminary. His strong plea for purity, goodness, spiritual aims and genuine integrity in thought and

life, left a deep impression on the mind of every hearer.

The anniversary of the Stewart Foundation for Africa was very successful. Loyd Street church was crowded to the doors. The productions were excellent. The singing of the original hymns on Africa, sent from the various schools, was inspiring.

The result of the effective work of Dr. Bowen, Secretary of the Foundation, during the year, is seen in the large increase in the number of productions. He has taken Africa on his great heart, and his eloquent appeals before the schools have stirred all to larger effort for the Dark Continent. The following is an outline of the work accomplished:

The Secretary traveled in the fall 7,500 miles, through 11 states, from the Potomac through Texas. There were organized 9 "Friends of Africa" in the Colleges, 4 in the Academies, 15 "Missionary Bands" in Churches, total 28. Number of Prize Productions presented in local Missionary Anniversaries, 110 Essays, Orations and Hymns; of this number, 57 are chosen as prize productions, as follows: Essays, 29, Hymns 28. Prizes awarded: Hymnals 28, Bibles 16, Books 150. The moral and religious effect of the Foundation cannot be put into figures. Thought has been stimulated, investigation encouraged and many have consecrated themselves to religious work, while Africa has been placed as a burden upon the conscience of the young intelligent Christians of this race.

GEORGE R. SMITH COLLEGE COMMENCEMENT.

The first Commencement exercises of the Geo. R. Smith College, Sedalia Missouri, occurred May, 1-6, and closed the most prosperous year in the three years history of this institution.

The program of commencement week consisted of a medal contest in recitation and declamation, the young ladies' selections being entirely on temperance and the young mens' upon "The Afro-American." The writer has rarely before witnessed as high a grade of excellence in this kind of work.

The public debate on "The Annexation of Cuba, on Saturday night would have done credit to institutions of much larger pretensions. The very interesting spelling match proved how hard it is to spell down a number of students, who have, for weeks, been studying a long list of difficult words.

On Sunday morning President Robertson surpassed himself in preaching the Baccalaureate Sermon, which was scholarly, instructive, and inspiring; his theme was "Christ's Emancipation Proclamation."

The College Love-feast in the afternoon was an inspiring hour. Many, both old and young, testified to the fact that the work of the college had been to them a source of incalculable blessing, and they rejoiced in the privilege of expressing their deep gratitude and loyalty to Mesdames Smith and Cotton who had given the twenty-five acres of land for the college, to the great Methodist Episcopal Church which had established and was supporting such an institution, to the faculty who were laboring so faithfully and efficiently to give the rising generation a christian education.

On Sunday evening the Rev. Dr. Will Jackson preached the annual college sermon, his subject being "The Universal Interdependence" with his characteristic forcefulness and eloquence he held the rapt attention of his large audience.

On Monday evening the Rev. Geo. B. Addicks, A. M., President of the Central Wesleyan College at Warrenton, Mo., delivered the address before four literary societies. His subject "The march of mind," displayed the learning of the speaker and contributed largely to the enriching of the minds of his hearers.

Following this address was the Junior Banquet given in honor of the faculty and the class of '97. A bounteous menu was served in the beautifully decorated dining-hall, after which appropriate toasts proposed and responded to in the most happy vein of the speakers. All present pronounced this first banquet of the college a brilliant affair.

On Tuesday evening occurred the class-day

exercises of the Class of '97. Their productions indicated the careful and skillful training which the graduates had undergone during the years of their academic course. Their subjects were all of current interest, and were delivered in the most approved manner.

On Wednesday evening came the fitting climax to the week and the school year. It was the occasion of the commencement address, which was delivered by the silver-tongued Junior Secretary of the F. A. & S. E. S. of the M. E. Church, the Rev. M. C. B. Mason, D. D., Cincinnati, O. His subject was "The civilization that is to be." In sweep of thought, in beauty of expression, in cogency of argument, and in fervency of eloquence he sustained his well-earned reputation as a popular platform speaker. His closing words in presenting the diplomas to the graduating class, were appropriate and suggestive.

Thus closed what may be regarded as the first epoch in the history of Geo. R. Smith College, which seems destined to have a brilliant future.

The enrolment for the year just closed, was 156, being an increase of 54 more than that of last year; and last year's enrolment was 50 more than that of the previous year. The attendance and interest were kept at the highest point up to the very last.

The large chapel, including gallery, was full to overflowing each night of the Commencement Week.

Two-thirds of the students were non-residents; the entire student body was almost equally divided between the young men and ladies. There were thirty students boarding in the College; three times this number can be comfortably accommodated.

The States represented, were: Missouri, Illinois, Kansas, Arkansas and Indian Territory. The religious denominations represented, were, the M. E., the A. M. E., the C. M. E., Protestant Episcopal, Baptist and Roman Catholic.

Our visitors, including several write friends who attended the recitations, and saw the drawings prepared for and now on exhibition at the Tennessee Centennial Exposition, at Nashville, expressed their great gratification, and even astonishment at the high grade of work being done by the students. The work accomplished by the Sewing Department was highly creditable. Plans are being made for a Cooking School and a Printing Department for next year.

It is worthy of note, also, that the first graduating class to go forth from this institution numbered nine—six ladies, and three gentlemen. Six completed the three years' Normal Course, two the Scientific College Preparatory, and one the Classical College Preparatory Course.

The spirit of self-help was very manifest among the students, a considerable number of whom secured employment in the city, and thus paid their expenses. More than ever before, there has, this year, upon the part of the young people, seemed to be a proper appreciation of the importance of a higher Christian education, and a more determined and definite purpose to go beyond the academic courses and to enter the college department.

From the beginning of the year, and throughout its progress, an excellent spirit of good order and of good work has prevailed, and both Faculty and students have moved forward with the most hearty accord and enthusiasm.

A gracious revival of religion came to the school during the year, and many were converted. All students boarding in the College felt the refining influences of a model Christian home. A marked college spirit has prevailed, and is partly the outgrowth of the class organizations with their class mottoes, class colors, and flower, as well as Glee Clubs, etc.

The outlook for the next year is most flattering. A very large increase in the number of students is confidently expected. The students were loth to leave at the close of the year, but assured us they would return in the fall, bringing several new ones with them. An educational revival is in progress among the colored people of Missouri.

Only the man who looks away from himself, has ideas.—Rams Horn.

WOMAN'S DOMINION.

I learned a new thing," said a woman recently, "while visiting last week an English friend who is living in the country. My hostess served the most delicious lemonade I ever drank. I spoke of it the next day, and she told me that it was made of freshly boiled water—the secret, she said, of thoroughly good lemonade. 'I have a regular rule,' she further informed me, 'which insures success, if I am making a quart or gallon. For making a quart I take the juice of three lemons, using the rind of one of them. I am careful to peel the rind very thin, getting just the yellow outside. This I cut into pieces and put with the powdered sugar, of which I use two ounces to the quart in a jug or jar with a cover. When the water is just at the boil I pour it over the lemon and sugar, cover at once, and let it get cold.' Try this way once, and you will never make it any other way."—New York Times.

Velvet cake: If properly made it will be as soft as velvet. Half a pound of powdered sugar, three eggs, quarter of an ounce of bitter almonds, blanched and chopped very fine; half a pound of good strong flour, quarter of a pound of good butter, quarter of a pint of good cream, one level teaspoonful of good baking-powder. Cream the butter, sugar and yolk of eggs together with what flavoring you choose—say, a mixture of lemon and vanilla—in like manner as for best pound cake, then add the chopped almonds; next add the flour and whites of eggs, which have been previously well whisked; add a little of each at a time, stirring each lot well before adding another. When it is all in, drop the mixture into square cake-pans lined with paper, and sell it at 15 or 20 cents each; level them and bake in a moderate heat. The tops of these cakes do not need washing or dusting with sugar. The baking-powder should be sifted in the flour. When mixing, if a little milk is needed to make the mixture the same tightness as pound cake, add it. —Bakers' Helper.

JOHN MORLEY AS A PUBLIC SPEAKER.

Mr. Morley early made up his mind that he was not a good speaker, and this affected his speaking. I remember seeing him shortly after he delivered what was really a good speech in the home-rule struggle, and he said, "I did badly, of course, I always did badly." Like Sir William Harcourt, as I have already said, he had the fatal habit—very natural in a man who had had a pen in his hand all his life—of writing down every word of his speeches, and this took away all spontaneity and vivacity from them. And like a good many other self-distrustful and inexperienced speakers, Mr. Morley began by an extreme vehemence. In the desire to produce effect—in the fear that he would not produce it—he lashed himself into extravagance of language and of gesture and of voice. There is no more fatal defect in the House of Commons. I forget who said it first, but whoever said it, said a true thing, when he declared that the language and speech and demeanor of the House of Commons should never go beyond the tone of polite and well-bred society. This was the secret of which Mr. Gladstone had learned better than any man of his time. He could be deadly effective and speak scarcely above the tone of the drawing-room; he could thrill with a whisper; he could kill with a statement that was moderate to reserve.

Curiously enough, it was the platform that first taught Mr. Morley something of what was in him. At the very moment when his speeches in the House of Commons were ineffective, he used to address vast gatherings throughout the country and hold them spellbound for upwards of an hour at a time. And finally, practice, increase of self-confidence, success, have produced their effect in the House of Commons; and though he has yet much to learn in the shape of readiness and ease, he has become a most effective speaker.—From "The Celebrities of the House of Commons," by T. P. O'Connor, in Harper's Magazine for June.

SUNDAY SCHOOL HELPS.

From the Berean Quarterly.

Lesson for Sunday, June 27, 1897.

SECOND QUARTERLY REVIEW.

Golden Text.—"This gospel of the kingdom shall be preached in all the world for a witness unto all nations."—Matt. 24, 14.

Home Readings.

- M. Peter Working Miracles Acts 9, 32-43.
 Th. Conversion of Cornelius . . . Acts 10, 30-44.
 W. Peter delivered from Prison . . . Acts 12, 5-17.
 Th. Paul's 1st. Missionary Journey. Acts 13, 1-13.
 E. Paul Preaching to the Gentiles. Acts 13, 26-39.
 S. Paul Preaching to the Gentiles
 Acts 14, 11-22.
 S. Christian Faith and Good Works
 James 2, 14-24.

I. Recall the Titles, Golden Texts, and Outlines of the lessons for the Quarter. These constitute the framework of the temple of truth in which we have tarried and worshiped.

II. Test the memory by answering the following questions as to the Lesson Facts:

1. In what cities did Peter work miracles? What miracle was wrought at Lydda? By what means was this miracle wrought? What work of power was done at Joppa? How was this miracle accomplished?
 2. Of what prayer and answer did Cornelius tell? For what purpose had he sent for Peter? Whom did Peter preach to the company? Who of old bore witness to Jesus as a Savior? What result followed Peter's sermon?
 3. What persecution scattered the church from Jerusalem? Where was the Gospel first preached to the Greeks? Who was sent from Jerusalem to inspect this work? What was Barnabas's character? Whom did he seek for a helper? What name was first used in Antioch?
 4. Why was Peter in prison? What did the church do for his deliverance? Who did deliver him? Where did Peter first go? What did the disciples think of his appearance? What truth declared in the Golden Text is here illustrated?
 5. Who were selected as the first foreign missionaries? Where did they begin their labors? What opposer did they there meet? How was the false prophet overcome? Where then did the missionaries go? What commission were they then carrying out? Golden Text.
 6. In what city was this preaching to the Jews? What had the rulers done to Jesus? What had God done for him? Who were witnesses to this fact? What great blessing was offered in his name?
 7. What miracle did Paul work at Lystra? What did the people say when they saw the miracle? What honor did they seek to offer? Whom did Paul tell them to worship? What enemies beset Paul, and with what result? What afterward happened?
 8. What was the cause of the conference at Jerusalem? Who went to represent the church at Antioch? Who returned with the answer of the council? What commands did the council give?
 9. What kind of faith does James say is dead? What faith proves itself genuine? What patriarch showed his faith by works, and how? What honorable name did he win?
 10. Who is the perfect man? What can men tame? What cannot be tamed? Of what contradictions is the tongue guilty? What good counsel should all follow? Golden Text.
 11. What was Paul's greeting to Timothy? What grace dwelt in three generations? What spirit had God given to the saints? From what source had Timothy learned the truth? What says Paul of all Scripture?
 12. To whom are all men responsible? What duty do we owe to our brother? What graces mark the kingdom of God? What self-denial for another is demanded? Golden Text.
- III. Name the duty which appears to you most prominent in each lesson.

Happy the man who finds and removes the particular cause of his misfortune.—Rams Horn.

VICTORIA'S JUBILEE.

Queen Victoria has been on the British throne for sixty years. This gives her a longer reign than any other English sovereign. King George III. did not complete the sixtieth year of his reign by eight months, but up to this time his reign has been considered notable for its longevity. The fiftieth anniversary of Queen Victoria was celebrated ten years ago. At that time it was hardly expected that she would live another decade. But she has done so, to the joy of her loyal subjects, and this second jubilee will be even more enthusiastic and impressive.

Queen Victoria has not only achieved the distinction of an unprecedentedly long reign, but the years of her occupancy of the throne have been marked by unexampled progress. Mere statistics scarcely tell the tale. The population of the United Kingdom has nearly doubled. As queen and empress she now rules over more than 10,000,000 square miles of territory, and 320,000,000 people live in that vast domain. It is also estimated that, whereas the extent of the present empire is five times as great as it was when the young queen ascended the throne, the aggregate property of her subjects has trebled during the same period, and the advance in foreign trade has been more than 450 per cent.

To even indicate the advance in commerce, military defense, the arts and sciences, education, philanthropy, and religion would require more space than we can afford.

Some of the most notable changes have occurred in the great English metropolis where, on June 19, 1837, the young Princess Alexandra Victoria heard the news that William IV. was lying dead in Windsor Castle, and that she was summoned to the throne. At that time London was a city of a little over 1,000,000 inhabitants. During these sixty years it has quadrupled its population, while in other respects the change has been equally great. There is almost as much difference between London of to-day and the London of 1837 as there was between the London of that date and the London of 300 years ago. It is now growing at the rate of 45,000 a year, and adds yearly 1,000 streets and 10,000 houses. The marshy fields and green commons over which the Princess Victoria looked sixty years ago are now covered by miles of stately mansions and squares and palaces and gardens. And still London continues its irresistible advance.

But how striking the changes that have taken place among people! No wonder that this celebration has a tinge of sadness for the aged sovereign. Of the twelve bridesmaids who attended the princess on her marriage, Feb. 10, 1840, to Prince Albert of Sax-Coburg, only three now survive. Of the peers and personages who attended her coronation only four remain to attend the exercises of the diamond jubilee: Earl Nelson, at that time a thirteen-year-old peer; the earl of Leicester, who acted as page of honor to the Duke of Sussex; Mr. Gladstone, now eighty-eight; and Mr. Villiers, "the father of the house," who at the age of ninety-five still takes part in the deliberations of Parliament. Ministers of state, the archbishop who crowned her, the "Iron Duke," and all the twelve ladies of high degree who bore the young princess' train on that occasion, have passed away. Only Victoria remains. She may, by reigning twelve years longer, surpass the record of Louis XIV., and achieve the distinction of occupying a throne longer than any monarch of Europe.

Queen Victoria has been a model mother. Her home-life has been ideal. She has been a Christian queen. The nobility of her character and the purity of her life have challenged the admiration of the world. Americans have not approved some of the political acts of her ministers, and we have strongly sympathized with Mr. Gladstone in his denunciation of the attitude of the government upon certain present-day issues in Europe. Yet our respect for England's queen has been undiminished. With good people throughout the world we pray that her life may be spared yet other years to reign upon the throne she has so long graced.—Epworth Herald.

OUR BENEVOLENT CAUSES.

MISSIONS.

(Conducted by Rev. E. B. Burroughs, South Carolina Conference.)

Thy Kingdom Come.

"Thy kingdom come. Thy will be done,"
 'Tis thus we pray, O risen Son!
 But not as thou, with eyelids wet
 And face bedewed with bloody sweat,
 Else would thy cause be won.

When will thy kingdom come, O Lord?
 When shall all nations hear thy word?
 When? Ah, thou Holy One divine,
 When we the branches of the Vine,
 With love like thine our lives engird.

Missionary Pointers.

First mission opened in Africa in 1833. The field measures 5,000 miles one way and 4,000 another. We now have over 100 missionaries and helpers at work.

We began work in India and Malaysia in 1856. The success thus far exceeds by far the most sanguine expectations of the Church.

Our Japanese Mission was opened in 1872. We now have a thriving publishing house; the Sunday Schools are growing finely; conversions over 300 a year; and our membership near 5,000.

Norway is a cold place but not so cold as to keep the Gospel out. We began operations there in 1876. Results: thirty ordained preachers, 10,000 Sunday School scholars, forty-two churches and a membership of over 6,000.

Switzerland was invaded in 1856. Thus far we have 200 Sunday School with 17,000 scholars, seven thousand members. Increase about 180 per cent. The fact that the increase in gifts by the members during the past twenty-five years is 345 per cent, is evidence sufficient that they appreciate the Gospel.

Sweden was organized in 1876. The results are wonderful. Just think we now have 103 ministers, 110 churches, 16,500 members, and 17,000 Sunday School scholars.

Denmark was bombarded in 1876. The Sunday Schools have made remarkable progress, all of them being organized into Missionary Societies. Our forces number 20 ordained ministers, and over 3,000 members.

The American Missionary Society, organized in 1846 to labor among the despised races and classes in the United States; is extending its educational and church work in behalf of the Chinese. In 1896 there were 893 pupils in its 19 schools, and in that year 166 accepted christianity, making a total of 337 christians among the pupils. Since 1890 the christian Chinese have raised \$15,000 for missionary work in China. They maintain stations at Canton, Hong-Kong and Ci-Ning.

A census of christian charities in Japan, compiled by J. H. Pettee and sent by Rev. David S. Spencer, of Nagoya, furnishes some interesting statistics. There are in Japan twelve Protestant theological seminaries, one Roman Catholic, and one of the Greek Church. Of the students 163 are Protestant, 42 are Roman Catholic, and 11 are of the Greek Church. There are 29 Protestant boy's schools with 1,980 pupils, 2 Roman Catholic with 200 pupils, and 1 Greek with 53 pupils. In the ten Protestant training schools for women there are 238 students. Of the girl's schools, 46 are Protestant with 2,491 pupils; 3 are Roman Catholic with 180 pupils; 1 is Greek with 77 pupils. Protestant denominations maintain 14 kindergartens with a total of 526 pupils. The Roman Catholics conduct 70 day or night schools (mostly for the poor) with a total attendance of 3,604. Here their work is stronger than that of the protestants, whose schools of like nature number 56 with a total attendance of 2,788. The Greek church has two such schools with 69 pupils. The Roman church also has 20 orphan asylums with 2,021 inmates, while the Protestants have 19 with 664 inmates. In the 13

Protestant homes for various classes there are 235 inmates; the 2 Roman Catholic homes have 100 inmates. Altogether there are 15 Protestant hospitals and 16 Roman Catholic.—Ex.

Beliefs and Superstitions in British North Borneo.

By Rev. H. L. E. Lucring.

It was not very astonishing to find that the Mohammedanism of many parts of Malaysia bears but little resemblance to the ideals of Mohammed's teaching. The religion of Islam was introduced among the Malay races in comparatively recent times, and not by missionaries preaching the doctrine of the Koran, nor by fanatical warriors yearning for death and paradise, but by the rajah and other natives rulers at the instigation of the Arab merchants who came here in great numbers to trade.

The teachings of Islam, however, though they became popular and fashionable among the rajahs and their dependents, have in most instances produced nothing more than an external effect upon the great mass of the people; the long shining hair has fallen under the razor of the Khatib, Mohammedan names have been adopted, and former friends are despised and derided as kafirs, or unbelievers, but with these exceptions the Mohammedan of North Borneo differs but little from his heathen fellow-countryman. His superstitions are the same—forest and river, mountain and sea are filled with dreaded hostile spirits which it is his eager desire to pacify. He fears them especially in times of sickness or loneliness, for then he thinks they have the best opportunity to make their attacks. Stories about these detested intruders from an unseen world are told every evening, and many times I have seen strong men and women tremble before the hopelessness of avoiding or defeating an imaginary attack from one of them.

The Pawang, or spirit doctor, is one of the most important persons in his village and the surrounding country, and the way in which he gains the confidence of his patients and their relations is most remarkable. Some of them are clever mesmerists and magnetizers, and I have seen some showing a very surprising control over the will of the "possessed ones" any order given being evidently unconsciously complied with without the least reluctance on the part of the patient, and to see such things means—for a native, at least—to believe them.

When traveling it is of special importance in the eyes of the Borneo to know the place where the malignant spirits are supposed to dwell. Such spots are avoided as much as possible, or the passer-by makes a propitiatory offering consisting of leaves, flowers, or fruits, which are heaped up on the dangerous spots and form the timbunan hantu.

Of course, whenever possible, a person will try to obtain an amulet as a security from the pernicious influence of ghosts, but it seems to me that the introduction of such charms is very recent, as they are unknown in many places in the interior.

A great many of these spirits have been classified by those who have been initiated into mysteries of pawangship, but I only had the opportunity to make a list of about fifty names of spirits frequenting the surroundings of Kimanis, and their supposed characteristics.

But these superstitions of Borneo are condemned to die. The hantu cannot thrive in the light of the Gospel. The pawang's song and the sound of his gong will die away before the Gospel. The Shamanist now enslaved by the fear of spirits will be strengthened and lifted up into liberty, even the glorious liberty of the children of God, by the spirit of the Gospel.

Try to get some happiness out of this life, and you will be better prepared to enjoy the pleasures of heaven.

To be washed in the blood of the Lamb is to be made clean for the earth and life and fitted to enjoy the white light of heaven.—Ex.

Others see our faults as plainly as we see theirs.—Rams Horn.

OUR YOUNG FRIENDS

JOHNNY AND THE GATE.

"Johnny I want you to go on an errand for me."

"Where, mamma?"

"Over to Mrs. Root's. Here is a note for her. Put it in your pocket."

Johnny set out on his errand, soon arriving at Mrs. Root's gate. And here he found trouble. The latch on the gate was so tightly caught that he could not open it. With all his might he tugged at it, but his small hands were not strong enough. What did he do? Turn about and go home again with his errand undone? No, Johnny was not that kind of a boy. He had been sent to give that note to Mrs. Root, and he meant to do it. He tried to climb over the gate, but it was too high. Then he looked about him. The gate belonging to the next house was low. He was an active little fellow, and could easily climb that. He walked carefully along the fence until he came to the board wall which divided Mrs. Root's lot from this one. There was a ledge along it. He climbed on this, then hung by his hands and dropped into Mrs. Root's yard. Coming out, he found it easy to open the gate. Within sight of the gate there was a tiny park with seats under the trees. As Johnny started for home, he saw his father sitting on one of them.

"How long have you been here, papa?" he asked.

"About ten minutes," said his father.

"Did you see what a time I had getting into Mrs. Root's?"

"Yes."

"And you didn't come to open the gate for me," said Johnny, feeling a little injured.

No, because I was thinking of the times when I shouldn't be with you, and you would have to make your own way, just as you did now."

"But I don't go to Mrs. Root's very often."

Perhaps I shan't go there again for a great while, and perhaps the gate will be fixed then."

"I mean, my boy, that I was thinking of the times which will come to you as you go on in life, when they will seem hard for you, and you will have to work it out alone. Now God has given you your strong, active body and your bright mind, and he expects you to use them. When you can not do a thing one way by the powers of your body, you can call on the powers of your mind to tell you of some other way, just as you did in getting into Mrs. Root's yard when you could not open the gate."

"Yes, I had to think out," said Johnny, brightly.

"I was much pleased at seeing that you did not give up when you met with a difficulty. A boy who brings his best thought and power to the overcoming of an obstacle will be sure to make his way."—M. H. Cochran, in the New York Observer.

A TEA AND TEST SOCIAL.

Something novel for an evening's entertainment is a "Tea and Test Social." The letter T, or its sound, is the keynote to the whole. Have prepared for each person a folded card with pencil attached. Written or printed on the folded cards is the tea test. Each "kind of tea" should have the corresponding number, with blank space for filling in the answer on the opposite side of the folder.

The Tea Test.

- 1 What our forefathers fought for (Liber T).
- 2 A total abstinence (T totaler).
- 3 A carpenter's instruments (T Square).
- 4 "—thy name is woman" (Frail T).
- 5 The greatest thing in the world (Du T).
- 6 For ever and ever (Eterni T).
- 7 Something new under the sun (Novel T).
- 8 The mother of invention (Necessi T).
- 9 Faithful allegiance (Fideli T).
- 10 The crown of woman (Puri T).
- 11 The best policy (Hones T).
- 12 "Sweet are the uses of—" (Adversi T).
- 13 The soul of wit (Brevi T).
- 14 The "Four hundred" (Quali T).
- 15 Mother Eve's failing (Curiosi T).

16 A witty retort (Repar T).

17 Laughter (Levi T).

18 The power of the age (Electrici T).

Michigan Christian Advocate.

PRESIDING ELDER TOWNSEND'S MISTAKE.

In the issue of the Southwestern for May 27; Rev. A. G. Townsend, A. M., Presiding Elder of the Florence District, South Carolina Conference, in his article: "How to conduct revivals," unintentionally makes the following psychological mistake respecting the office and functions of conscience: "Join in this work heartily and you will unconsciously find yourself in the midst of a sweeping revival." I say unintentionally, because, though Bro. Townsend declares conscience to be both unconscious and conscious at the same time, and indirectly testifies to having experienced its operations, yet mental science does not accept it as an actual fact, and even denies that such a state ever habited the intellect. Brother Townsend's unintentional mistake is like the intentional mistake of the chief priests of old, who said to the soldiers: "Say ye, His disciples came by night, and stole him away while we slept." How conscience, in either case, can be both unconscious and conscious, at the same time—can know its own thoughts and mental operations, and not know them at the same time—is a mystery which neither ancient nor modern philosophers ever did, and do not attempt to discover.

James W. Jackson, P. C.,
St. Paul's Chapel, Versailles, Mo.

Plan of Episcopal Visitation

Conference.	Place.	Time.	Bishop.
Idaho	Calhoun, Ida.	Aug. 19.	McCauley
Montana	Butte, Mont.	" 19	Craverton
Columbia River	Pendleton, Ore.	" 25	Foss
Colorado	Colorado Springs, Colo.	" 25	McCauley
North Montana Miss.	Billings, Mont.	" 25	Craverton
Black Hills	Rapid City, S. Dak.	" 26	Nindo
Central Swedish	Gatwa, Ill.	Sept. 1	Merrill
Cincinnati	Springfield, O.	" 1	McCauley
St. Louis German	St. Louis, Mo.	" 1	Vinecent
Puget Sound	Everett, Wash.	" 2	Foss
N. W. Nebraska	Omaha, Neb.	" 2	Nindo
West Georgia	St. Joseph, Mo.	" 2	FitzGerald
Nevada Mission	Reno, Nev.	" 2	Newman
Wyoming Miss.	Laramie, Wyo.	" 2	McCauley
N. West. Miss. Conf.	Ishtemung, Mich.	" 2	Craverton
Ohio	Ohio City, Pa.	" 8	Andrews
Central German	Columbus, O.	" 8	Hurst
Nebraska	York, Neb.	" 8	Nindo
Northwest Indiana	Elkhart, Ind.	" 8	Walden
Kentucky	Plainsville, Ky.	" 8	Walden
Iowa	Oklaheola, Ia.	" 8	FitzGerald
Northwest German	Garnett, Ia.	" 9	Warren
Norwegian & Danish	Forest City, Ia.	" 9	Vinecent
California German	San Francisco, Cal.	" 9	Newman
Utah Mission	Salt Lake City, Utah.	" 9	McCauley
West Wisconsin	Platteville, Wis.	" 15	Merrill
East Ohio	Coshocton, O.	" 15	Andrews
Central Illinois	Carleton, Ill.	" 15	Hurst
Illinois	Kushville, Ill.	" 15	Walden
Indiana	Indianapolis, Ind.	" 15	Fowler
Michigan	Kalamazoo, Mich.	" 15	Vinecent
California	Pacific Grove, Cal.	" 15	Newman
Detroit	Port Huron, Mich.	" 15	Craverton
Chicago German	Ripon, Mich.	" 15	Warren
West'n Nor. Danish	Portland, Ore.	" 16	Foss
Western Swedish	Des Moines, Ia.	" 16	FitzGerald
Southern Illinois	Mt. Vernon, Ill.	" 22	Merrill
Wisconsin	Marquette, Wis.	" 22	Warren
Oregon	Corvallis, Ore.	" 22	Foss
West Nebraska	Lexington, Neb.	" 22	Nindo
Central Ohio	Leipsic, O.	" 22	McCauley
North Ohio	Ball's Bluff, O.	" 22	Vinecent
Des Moines	Guthrie Center, Ia.	" 23	FitzGerald
Northwest Iowa	Ila Grove, Ia.	" 23	Walden
Holston	Athens, Tenn.	" 23	Fowler
Minnesota	Winona, Minn.	" 23	Hurst
North Nebraska	Schuyler, Neb.	" 23	Nindo
West Virginia	Morgantown, W. Va.	" 23	McCauley
Pittsburg	Washington, Pa.	" 23	Vinecent
Southern California	Los Angeles, Cal.	" 23	Newman
Ohio	Washington, C. H. O.	" 23	Craverton
N. Pac. Ger. Mis. Conf.	Spokane, Wash.	" 30	Foss
East Tennessee	Chattanooga, Tenn.	" 30	Fowler
N. Mex. Eng. Miss.	Albuquerque, N. Mex.	" 30	McCauley
Atlanta Miss. Conf.	Bethlehem, N. C.	Oct. 1	Andrews
Rock River	Chicago, Ill.	" 6	Merrill
Upper Iowa	Dubuque, Ia.	" 6	Warren
North Minnesota	For. Falls, Minn.	" 6	Hurst
Genesee	Buffalo, N. Y.	" 6	Walden
North Carolina	Laurinburg, N. C.	" 7	Andrews
Central Tennessee	Nashville, Tenn.	" 7	Fowler
Arizona Mission	Prescott, Ariz.	" 7	Newman
N. Mex. Span. Miss. Conf.	Raton, N. Mex.	" 7	McCauley
Dakota	Mitchell, S. Dak.	" 13	Warren
Central New York	Watertown, N. Y.	" 13	Walden
Tenn. Assoc.	Nashville, Tenn.	" 13	Foss
Blue Ridge	Watertown, N. C.	" 14	Andrews
Northern German	Arlington, Mich.	" 14	Hurst
Oklaheola	El Reno, Okla.	" 14	McCauley
Southern German	Dallas, Tex.	" 25	McCauley
South Carolina	Beaufort, S. C.	Dec. 1	Vinecent
Alabama	Kinsey, Ala.	" 1	McCauley
Austin	Dallas, Tex.	" 2	McCauley
Texas	Navasota, Tex.	" 8	McCauley
Central Alabama	Montgomery, Ala.	" 8	McCauley
Savannah	Waycross, Ga.	" 9	Vinecent
West Texas	Waco, Tex.	" 15	McCauley
Georgia	Demorest, Ga.	" 15	McCauley
Atlanta	Gainesville, Ga.	" 16	Vinecent

Foreign Conferences.

Switzerland	Winterthur	June 9	Goodsell
South Germany	Stuttgart	" 16	Goodsell
North German	Cassel, Hesse	" 21	Goodsell
Japan	Tokyo	July 7	Joyce
Norway	Trondhjem	" 7	Goodsell
Sweden	Goteborg	" 21	Goodsell
Finland & St. P'g Miss.	Helsingfors	Aug. 4	Goodsell
Denmark Mission	Aalborg	" 18	Goodsell
North China	Peking	Sept. 15	Joyce
Central China Miss.	Kin-Kiang	Oct. 13	Joyce
Foo-Chow	Foo-Chow	Nov. 3	Joyce
Hinghna Miss. Conf.	Hinghna	" 24	Joyce

By order and in behalf of the Board of Bishops.
EDWARD G. ANDREWS, Secretary.
Providence, R. I., May 3, 1897.

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1. All business letters should be addressed to Eaton and Mains, and all communications intended for publication to the Editor.

2. In sending matters for publication write plainly on one side of the paper, and make your communication as short as the subject will allow.

3. When the Advocate does not arrive regularly, notify us promptly.

4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

THE NEGRO'S POSITION IN THE M. E. CHURCH.

The New York Age, of the 27th ult., Mr. T. Thomas Fortune, Editor, in its editorial titled, "As to the Baptists," says:

"As long as the black Baptists of the country allow themselves to be dominated in their Church government by the white Baptists, they will have to take a back seat, even as the black members of the Methodist Church do."

We take it, that reference is here made to the Negro members of the Methodist Episcopal Church; and while the statement belongs to that class of sweeping assertions founded neither on thought nor on fact, we dare say the writer felt he was stating the case as it is. This style of argument as to our membership has been used at the South till it has ceased to be effective, and we now challenge the statement, simply because we judge from the cast of Editor Fortune's mind, for we have had the honor to know him personally, that he is open to conviction on most subjects, and that all that is now necessary is a statement of the facts in the case. It is a truth that such sweeping assertions, unwarranted though they be, have run a good many very excellent people out of our membership, but those of us who remain, feel that we know our ground, hence are not as easily frightened as we formerly were. But since there may be many others laboring under the same delusion that seems to possess the Age, we proceed to state our case.

The Age says, speaking of Negro Baptists: "they will have to take a back seat, even as the black members of the Methodist Church do." As to our Baptist brethren, they will doubtless take care of themselves; we here speak for ourselves only. We have in our membership some of the most intelligent, and for that matter, some of the brainiest Negroes in this country; among these we number scores of cultivated and successful professional men, such as lawyers, doctors, teachers and preachers, and you may rest assured if we occupy a "back seat" in the Methodist Episcopal Church, we do not know enough to discern it. The immense membership of our Church is composed literally of representatives of all the nations of the earth, and we do not expect any more consideration than is given other races and nationalities connected therewith; neither could we afford to submit to any unjust discrimination, because of our race or previous condition. To the credit of the Church, we say, most emphatically, that not only does she not make any discrimination against us, but shows neither by act nor word any disposition whatever to do so.

In its representative bodies, such as the General Conference, General Committees, etc., every properly accredited delegate is the peer of every one of his brothers, let him hail from whatever section or clime he may. When he desires to speak, his voice is heard, and when he casts his vote, it is counted. On the general committees and boards, we also have our representatives.

They meet to distribute the benevolent money which the whole membership of the Church has collected; the condition and necessities of our work are presented, along with those of other parts of the Church, and appropriations made accordingly. Nothing could be fairer; we could not ask more and be just.

In our General and Annual Conferences, as far as we have been able to ascertain, our Bishops have less authority than those of the distinctively colored Churches; or else, and we say it with no unkind motive, they take less occasion to assert it. True, they have a kind of influence or prestige, peculiar to the office, that amounts to authority, but there are times when this is not sufficient to control the action even of a Negro Conference. Notwithstanding this, they know how far the law authorizes them to go, and seldom, if ever, attempt to go further.

We acknowledge there has been much agitation in favor of the election of a Negro Bishop, and desire to say as a matter of justice to our board of Bishops; this demand grows out of our peculiar civilization in this country, rather than any fault of any one of our Bishops. This our brethren all understand and know to be true. Our Bishops are not tyrannical or ungentlemanly; they respect us and treat us as brothers beloved; we love them and treat them accordingly. No set of black men could manifest any more really brotherly solicitude in making the appointments for their own people than do the men who preside over our Conferences at present. They neither "dominate" us, nor attempt to assign us a "back seat;" and if it were not for the peculiar prejudices of the country, from which we suffer and which inconveniences them and us when we are together, the question of a Negro bishop would be allowed to take its course and settle itself.

As to our educational work, it hardly seems necessary to say anything. One of the two Secretaries in charge is colored, or rather black, the Board of Managers is mixed, the local boards of Trustees are all mixed, the Faculties are all mixed and six of the Society's schools have Negro Presidents and Principals; we are educating our children and helping to educate those of the Negro Churches, including the one to which the Editor of the Age belongs, hence, we ask in all sincerity: What more will it take to satisfy our good brother?

We say without hesitation, that our relation to the Methodist Episcopal Church has been worth much to us, much more to our whole race than men who have not or will not study the question, are willing to acknowledge. We believe the strictly race Churches are doing a great work, therefore we are proud of them, and rejoice with them in their triumphs. In the Methodist Episcopal Church we were laboring together with, and in a sense contending with, a race that has been free a thousand years; instead, therefore, of attempting to stigmatize us because of our relation to them, we ought rather to be congratulated because of what we have accomplished through and with them to the honor of our whole people. At any rate, let us say on behalf of the Negro in our Church, we have deliberately chosen our lot, and so long as we feel we can here accomplish as much for God, the race and the salvation of the world, or elsewhere we shall make no apology for, nor ask any sympathy because of such choice.

BANK OFFICIALS CONVICTED.

No doubt the year 1896 will for years to come be memorable in this community. There may be other reasons for this, but that to which we refer is the fact that a number of banks of good standing, and a large volume of business were absolutely wrecked by the downright dishonesty of their trusted officials. Much excitement was occasioned at the time, and one party concerned committed suicide. But the whole affair has just culminated in the conviction of Henry Gardes, the President, and W. W. Girault, the Cashier, of the defunct American National Bank. Mr. Nicholls, President of the Bank of Commerce, was convicted some weeks ago. These convictions were had in the District Court for

the State of Louisiana, Judge Parlange presiding, and District Attorney J. Ward Gurley, representing the government.

To our mind, it means much for this city and the country at large, when men of such high standing can be convicted for crimes of any kind whatever. Such an occurrence is so unusual in these parts, that we doubt not the men in question were influenced by that fact to commit the unreasonably bold depredations that have just been brought to light in their trial. These convictions give evidence of the fact, we trust, that the South is getting in line to punish crime, even though committed by those of royal blood. All honor to the jurors who have thus so bravely and impartially done their duty.

IS IT DESIRABLE OR REASONABLE TO EXPECT IT?

The Florida Sentinel, which is one of our brightest as well as most newsy exchanges, reproduces a cut and editorial from the Florida Citizen. The cut is that of a proposed monument to Southern Matrons and faithful slaves. Says the Citizen:

"Place on high where the world can see and take note of it, the figure of a Southern matron with a true plantation 'Uncle,' a Southern Mauma, and a boy and girl they loved and helped to train as supporters! This generation should not die till at least one such monument is in existence."

We really like the spirit which prompts our Southern friends to appreciate the deeds of our fathers, and deplore any and every unworthy thing that tends to separate the children of master and slave. If our fathers' faithfulness is to be commemorated by the erection of a monument or otherwise, we have neither a right nor a desire to dictate to their former masters how such a thing shall be done. It would be a fitting thing to do, and we assure the Citizen, and all others concerned, that such an act would be highly appreciated. We are not only proud our fathers did not murder or otherwise wrong the women and children left on the plantation while their husbands and fathers were on the field of battle; but beg to assure the Citizen that their women and children are just as safe now with that class of Negroes whom the Southern man pushes farthest from him—the intelligent, self-respecting Negro.

The Citizen says further:

"The coming Negro in whom our schools have exchanged the government of the mind for that of the heart, will prove the past impossible. When the last 'Uncle and Mauma' are dead, there will be no living proof of a condition and a life henceforth unnatural, but in large measure productive of the most stirring chapter in our nation's history."

In this connection, we desire to make a suggestion or two. We fear the trouble with the vast majority of our Southern friends is that they make no allowance for the difference that must of necessity exist between the slave and the freeman. The difference in "manners," if you please, is not the outgrowth of a spirit to be the "bully," or impolite; not at all. The boys father said, "Yes sir, Massa," and took off his hat besides; the boy feels he has done all that, can reasonably be asked of him when he says, "Yes sir," and keeps his hat on. What is now called his father's politeness, and for which many of our Southern friends sigh and expect in the boy, was simply the outgrowth of his condition and very naturally passes with the passing of that condition.

If the Southern white man would only study this question in the light of reason, and then let the free white man and the free Negro meet as two free men, measured only by moral worth, making due allowance for worldly possessions, what is called the Negro problem would be settled in a day. The South has only to learn the Negro's worth as a freeman, as well as she now

seems to realize it as a slave, and cease trying to keep him in the place occupied by the former slave, then many imaginary difficulties will pass away. Except in the points indicated, there is very little difference between the father and his son. For the free son to be exactly like his slave father, is hardly desirable, neither is it reasonable to expect it.

IN NASHVILLE, TENN.

Dr. J. F. Berry, Editor of the Epworth Herald addressed the Epworth State Convention of the M. E. Church, South; we tried to find him but could not.

Hon. W. D. Johnson, Editor of the Standard Lexington, Ky., was in the city taking in the Centennial and—every thing else he could get. His beautiful and talented wife accompanied him. Mr. Johnson is a business man through and through and is said to have the most thoroughly equipped printing office of any Afro-American newspaper in this country.

Mrs. Maggie Harding, the widow of the late Henry Harding, the wealthy real estate dealer, is living with her father Rev. Calvin Pickett and looks as well as in the days of yore.

Mr. E. E. Gibson, who is in charge of the blacksmith shop of the Central Tenn. College, is doing such a rushing business just now, that he hardly has time to stop for meals.

Miss Bessie C. Porter, who teaches in the city High School, is a proficient stenographer, a gifted musician and plays for the choral class of Clark Chapel M. E. Church of which she is a faithful and consistent member.

Dr. R. F. Boyd has a magnificent office building in the heart of the city and enjoys a large and lucrative practice. He is greatly devoted to the interests of the Meharry Medical College and has done much to make it the success it has proven. The doctor has accumulated considerable property and is still single.

Dr. H. T. Noel, tho one of the wealthiest Afro-Americans in the city, wears his honors with becoming modesty. The doctor's father left him about \$40,000 worth of property which he has increased in one way and another until now he is reputed to be worth seventy thousand dollars.

Mrs. Susie Manson Oden and Mrs. Sallie A. King are as greatly interested in Clark Chapel as ever and attend the choir as faithfully and work as zealously as they did before they had the responsibilities of a family.

President McKinley visited Nashville, Tenn. and the Centennial last week and proved a great drawing card. As far as we are concerned we are glad to see the President and our Southern friends on such amicable terms, but trust this evidence of increasing friendliness may in no wise injure the interests of the forgotten man.

Nashville has quite a number of successful business men among the Afro-Americans many of whom are said to be accumulating quite rapidly.

Prof. West Patterson who has always been greatly beloved by old Central students, looks as well as ever though a trifle more gray.

MEETING RECINDED.

(Southern Exchanges please copy.)

To The Colored Teachers Of The South.—In consequence of counter attractions and interests that seem to threaten the success of the proposed Southern Teachers' Association called to meet at Waco, Texas, on June 28th, I am directed by colleagues, associated with me, by act of President J. W. Tildon of the Texas State Teachers' Association, to reseind the call, and to announce that the meeting will not be held as proposed. President Tildon, as well as myself, has received letters from other points in the South, urging him to this step in view, principally, of the need for a concentration at Nashville.

Fraternally yours,

H. B. Fry, Chairman Committee.

Austin, Tex., June 12, 1897.

PRESIDENT THOMAS TESTIFIES.

In his address of welcome to the Negroes of Tennessee who visited the Centennial on Negro Day, Major Thomas President of the Board of Directors referred very tenderly and pathetically to his "black mammy" for whom he had once refused a handful of gold with the statement to the would be purchaser: "I would as soon sell my wife." That he was sincere no one questioned and the tears in his eyes bore full testimony. The immense audience was in full sympathy with him and applauded most heartily. The Major then said: "The virtue of the wives and daughters of the soldiers of the South was during the war constantly under the protection of the colored slaves who remained on the plantations, and those slaves were always most faithful and true to their trust.

"For thirty years," he continued, "I have been in the railroad business and during that time I have employed thousands of colored laborers and I say to you to-day that they have always given perfect satisfaction. I will go further and say that the best laborer we have is the negro."

The further statement that his company employs 3000 white and 2500 colored laborers was a revelation to many. The Major's spirited address was applauded throughout and bore such testimony as is both comforting and helpful in these troublous times.

INDEPENDENT CHURCH.

The Southern Presbyterians, at their late meeting at Charlotte, N. C., adopted the following report, viz.:

Your committee has sought all available light on this question. A voluminous correspondence with many of the most thoughtful in our Church has been submitted to us, also a full correspondence with the colored ministers of our Church, showing that out of fifty-five, thirty-three are desirous of organization. Six are opposed, three are doubtful, and eleven are unheard from. We have also learned that it is the intention of the independent Presbyteries to call a meeting at an early day for the purpose of organizing a Colored Presbyterian Church. In view of these facts, and remembering the settled policy of our Church, your committee would recommend:

First, Should the independent Presbyteries call a meeting for the organization of a Colored Presbyterian Church, that our Executive Committee be directed to confer with them in fixing the time and place for such meeting; and the Assembly does hereby authorize any of its Presbyteries or ministers and churches, on consent of their Presbyteries, to withdraw on their own motion from its jurisdiction to join said Church.

Second, A committee of five be appointed to represent this Assembly in the event of such a convocation being held, and convey these brethren our fraternal salutations, and the assurance that it is our determination to continue our financial help and give them a hearty co-operation in every good work.

Funds Necessary.—Your committee would recommend that the sum of \$15,000 be raised for general work and the committee have authority to raise \$10,000 additional for the development of Stillman Institute. We believe that a special effort should be made to increase the fund at the present time, and we respectfully suggest that this Assembly enjoin the Presbyteries to see that the cause be presented to every church.

Your committee would recommend that the records of the Executive Committee be approved and this committee for the ensuing year be constituted as follows: Dr. E. H. Sholl, Hon. J. W. Lapsley, Rev. L. S. Handley, D. D. Rev. J. A. Bryan, Hon. J. H. Miller, Gen. R. D. Johnston, Dr. J. T. Searey, Rev. Jno. Barbour, Rev. E. P. Davis, Rev. A. B. Curry, and Rev. A. L. Phillips, D. D., secretary.

The Moderator appointed J. W. Bachman, A. B. Curry, A. L. Phillips, E. H. Sholl and J. W. Lapsley a committee to represent the Assembly, as provided above. Upon motion, the Moderator was added to the committee.—Southwestern Presbyterian.

PERSONAL AND GENERAL.

The degree of L. L. D. has been conferred on Hon. H. P. Cheatham, recorder of deeds, District of Columbia, by Shaw University his Alma Mater. He was also elected one of its trustees.

We are glad to learn from Zion's Herald that Rev. F. N. Upham, pastor of Baker memorial church, Boston, is again restored to health.

Bishop Joyce, well and hearty, started to Korea to begin his last round of the eastern conferences.

Mrs. J. C. Hartzell sails from New York to meet the Bishop in Liverpool, July 3. From that point, they sail for South Africa.

Miss Nettie V. Fairchild, of Houston, Texas, and Dr. S. H. Burford, of Columbus, were married at the bride's residence, Monday June 14.

\$33.70— ON TO TORONTO! —\$33.70

One fare for the round trip. Our plan is to leave this city via the Illinois Central to Saint Louis, thence to Toledo, Ohio, via the Toledo, St. Louis and Kansas City Railroad. At this point, for a change, we will go by steamer to Buffalo, and stop over seven hours at Niagara Falls, thence to Toronto. Those who wish to take this route, write me at once. I. B. Scott.

Commencement exercises of Northwestern University, Dr. W. H. Rogers, President, were held June 10-17. Bishop H. W. Warren delivered the address to the graduating class in the Auditorium in Chicago.

Commencement week of Allegheny College, Meadville, Pa., Dr. W. H. Crawford, President, extends from June 20 to 24. Dr. Chas. J. Little, President Garrett Biblical Institute, delivered the address to the class.

The students of Dickinson College, Carlisle, Pa., stopped Bishop Petty, Editor J. W. Smith, of the Star of Zion, and others, as they were passing through their campus, and insisted on having a speech; the Bishop responded, and the company was allowed to pass on.

The Tennessee Centennial closes its gates on the Sabbath.

The Governor of Alabama deserves thanks of every law abiding citizen of this country for his successful effort to prevent the lynching of Louis Thompson and Walter Neville who were held on the charge of assaulting a twelve year old girl. According to newspaper reports the people about Decatur were much excited, hence the prisoners were removed to Birmingham for safe keeping. Gov. Johnson, however remained firm in his purpose to prevent the violation of the law.

Mrs. Ellen Vance, the wife of Mr. Frank Vance of Houston Tex., passed to her reward on the 5th inst., from their residence in Houston. Bro. Vance's family is among the most prominent of Methodists in the state, and because of their long and faithful record have become landmarks in our Texas Methodism. We dare say no family in that state have entertained a more distinguished line of Methodist preachers and dignitaries. Our Bishops and general officers, have shared the hospitality of this truly Methodist home again and again, and it goes without saying that few ladies know better how to entertain, and place guests more at ease than did Mrs. Vance. She was a member of Trinity M. E. Church with which her husband has been connected officially and devotedly since the days of its organization. God has greatly prospered them in their business and in the accumulation of valuable property, even while their energies and means were so fully given to the promotion of the best interests of his cause.

A National Race Council is called by Mr. J. Seveli Capponi of San Augustine, Fla., to be held in Nashville, Tenn., Sept. 1st. next. The is endorsed by Bishops Hoke and Turner, J. B. L. Williams, San Augustine, and a number of other prominent gentlemen.

SKINS ON FIRE

Skins on fire with torturing, disfiguring, itching, burning, bleeding, scaly, and pimply humors, instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), the great skin cure, and a full dose of CUTICURA RESOLVENT.

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Is sold throughout the world. POTTER D. & C. CO., Sole Props., Boston. "How to Cure Torturing Humors," free.

BABY'S SKIN Scalp and Hair purified and beautified by CUTICURA SOAP.

DOINGS OF THE WORKMEN.

Bro. Crockett, P. C., at Slidell, and Pearl River, will preach at Indian Village on the first and third Sundays in the months; at Slidell on the second and fourth Sundays. The church at Slidell has recently been ceiled and otherwise beautified; and the one at Indian Village has had new windows put in and weather-boarded in front.

J. A. Evans, Jefferson, Tex.: Of our worthy pastor Rev. S. E. Ewing, too many good things cannot be said of him. There has never been such a thing as eleven o'clock service here but it has become our first sermon on Sunday. We have closed a revival of four weeks. Some of the oldest women and men of our town were converted. There is the greatest union I ever saw among Christians. We have the right man. I must say that any man that does not like the Southwestern now, does not like to read anything.

W. C. Conwell, P. C., Amory, Miss.: We have bought and paid for one acre of land to build a new church on at New Point, which cost us \$16.50. We were successful enough to raise in the public collection \$30.00 and we will be able to have up a new church in short.

G. W. Lewis, Pastor in Charge: The Second Quarterly Conference or Bayou Rapides and Williamson Ct. was held at the St. Paul M. E. Church May 15, with Rev. H. J. Wright, P. E. in the chair. After singing and prayer Bro. A. T. James was elected Secretary. The roll call showed all of the members present but one. The reports of the pastor and officers showed the work to be in a good condition. Sunday the 16 was a high day at St. Paul M. E. Church. The P. E. made our hearts glad with one of his best sermons; after which we baptised one child. We closed up at night with one of those old-time

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•DR•

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MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

love feasts. It is strange but true the white-caps who broke into our home and got whipped are still at large; and have not as yet been arrested. We gave their names to the District Attorney at Alexandria on April 20, who said that they would be arrested in a day or two. Forty-three days have come and gone, and yet they have not been arrested. We have twice written to the District Attorney and as yet received no answer. Last Saturday night our young people gave a party on Mr. Frank Blanchard's place; at 12 o'clock; these same fellows, in company with others went there and broke them up; Two of them however got shot. One of the fellows who got shot was in the crowd that white-capped us. It is a common thing to hear of them molesting colored people in the day time. This morning, June 1, between 7 and 8 o'clock, three white men went in the field where a colored boy was working and ordered him to get down as they were going to whip him; but he told them that he would die first. So you see the condition we are under-going. Now I trust you will give our letter a place in the columns of the Southwestern. We ask the prayers of the church.

H. J. Wright, P. E., Natchitoches District, Louisiana Conference.—The following are the Epworth League Officers, John C. Burrell, President, Montaville, Geo. S. Cassey, First Vice, Bedford; G. W. Bryant, Second Vice, Allen; Mrs. Cornelia Slaughter, Third Vice, Natchitoches, M. V. Buen, Fourth Vice, Marthaville, Prof. I. C. Clemons, Secretary, Natchitoches, W. C. Dyas, Treasurer, Fair Mount, I. C. Clemons, Junior League Supt.

C. M. Singleton, P. C., Sealy Circuit.—The second quarterly conference was held May 29 and 30th, by H. C. Watson. Collection \$16. We had a good time. All the officers reported except one. Rev. H. C. Watson delivered a good sermon. Ninety-two partook of the Lord's Supper. Paid the P. E. this quarter \$13.45, and P. C. \$29.00; the old Southwestern was not forgotten.

A. Ellison, P. C., Knoxville, Tenn.—Our rally is over. We are glad to say we did well according to the time and the amount of work done by the committees; we raised \$80.00 for which we feel proud. We applied the same to the debts on furniture in the church. I am glad to say we do not owe a dollar on the interior of the church. Our church is very hopeful now. Success to the Southwestern.

E. H. Carter, P. C., Lexington, Tenn.—Sunday was my second quarter and we had a grand time. Rev. T. Balcher preached for me as Rev. L. W. Moores could not get here. We raised for the P. E. \$7.04, paid the pastor \$2.00.

M. H. McAllister, Glasgow, Md.—My first quarterly conference was held May 29 and 30th, by Rev. J. J. Clark, D. D., our able and businesslike P. E. The Elder preached three forcible and convincing sermons to a large and appreciative congregation. Reports from all departments of church work showed marked improvements. Paid Pastor during the quarter \$168.50, P. E. \$22.50. Collection on Sunday \$47.25. I am nearly ready with a goodly number of cash subscribers for the Southwestern, a paper without which no Methodist can get along. God bless the able, wise, and telling efforts of the scholarly Editor.

D. L. Tubbs, P. C., Pontotoc, Miss.—We are in the midst of a good people and they seem to love us. Our second quarterly Conference commenced May 28th. Rev. G. Orange in the chair. A goodly number of the brethren were present. Reports show that we are moving along nicely since our first

quarterly conference, we have added to the church seven, raised two hundred dollars for all purposes. The good sisters of the church put a beautiful thirty-five dollar suite of furniture in the new parsonage, and they are very proud of their new parsonage and furniture. I shall send you some subscribers soon for the Southwestern. Yours for the cause of Christ.

A. B. Venable, P. C., Mount Nebo Charge.—There was a grand rally given at Mount Nebo M. E. Church, on the 23rd of May. We had a grand time and the Lord was with us. The rally was given for the indebtedness of the church. The rally resulted in \$16.65. The speakers were Rev. P. W. Clark, J. S. Tylor and others. Pray for God's blessing upon us.

H. A. Sorrell, P. C., Port Allen, La.—We struck the mark at Scott Chapel M. E. Church. On last Sunday we had a grand day. A rally meeting for the new church resulted in \$100.75. Revs. E. S. Goings, P. Silket, A. Ginns, T. J. Johnson and A. Moore, P. E., were with us and did good service. We are preparing to commence our new church next month.

B. J. Goff, P. C., Milford, Texas.—I held meetings for two weeks at Holy. God blessed our meetings, we had fifteen converts and seven back-sliders reclaimed, also baptised eight children, after which A. Sims, R. Sims, T. Gibson, and a good many of the sisters, with the whole church to help them, gave me ten dollars. Then I began at Milford, held two weeks here. We had thirteen converts and all joined our church but two. My people here are all right if I could get them to take our paper, and not give so many promises.

G. B. Doggett, P. C., Fairfield Tex.—Our work in Fairfield is in good shape. I am building a fine church in this place. We will soon have it ready for service. The people are much elated over our new church and have expressed to me no few times that they were glad that the conference appointed me to this place. Our church speaks well for our Methodists in this place. Our carpenter has spared no pains in making our church look equal to any church in town. Honor to whom honor is due. Our beloved Elder Forison rendered nearly two weeks of hard labor upon our church. The people are very thankful to him for such work. Our white friends speak many words about our beautiful church, and a great many have promised to help us with both money and work. The colored man is not forgotten in this town; we have one commissioner, one of our members was lately appointed to take charge of the poor farm. Our second quarterly conference was held on the first of May, Elder Fortson in the chair. All of the quarterly conference members were present. Their reports showed progress. The Elder preached two grand sermons, we were all made to rejoice, may God bless his in his great work. Our collection was \$7.60, our work is small. The Southwestern was not forgotten, we are pleading to all our members to take the Southwestern.

T. O. Carroll, P. C., Rockville Md.—We had our first quarterly conference, May 28th, our newly appointed Presiding Elder, Rev. M. W. Clair was in the chair. He was gladly received by the conference and attended to business of the conference in a Brotherly and Fatherly way. There were eleven classes with written reports; and also from the Stewards. All showed progress. For the pastor, \$83.33; for the P. E. \$18.25. The P. E. preached two grand and instructive sermons on Sunday. Our peo-

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ple are delighted with him; he is another W. H. Brooks; he does not forget the Southwestern. We are looking for a year of success on the Rockville charge. Mrs. E. M. C. goes around with T. O. C. looking after the Southwestern. Our motto is, Christ is for the world, and the world for Christ.

S. D. Davis, P. C., Mobile, Ala.—Wesley Chapel and Theodore charge: our second quarterly conference convened May 22 and 23. Our much loved P. E., E. M. Jones was on time and preached four of his ablest sermons. The Elder found us in battle with Satan and sin, so he leveled his big gun in that direction and we came out of the battle victorious. The stronghold of Satan has been broken down in Theodore, not women and children, but strong young men called from the gambling table and brought into the kingdom of Christ. White and colored alike say it was the grandest meeting ever held in this place. Rev. W. F. Smith of Warren street, N. H. Redrick of Castleberry and A. Freency of the A. M. E. Church rendered valuable service in the meeting. Our rally on the 5th Sunday resulted in a collection of \$11.42. Everybody is looking forward to the erection of the parsonage on this charge now. Collect for all purposes \$95.00.

Rev. F. D. Bowers, Pastor Trinity M. E. Church, Baldwin, La.—Monday night, May 31st, at 10:00 o'clock P. M. there was an unusual alarm at the parsonage, causing a momentary surprise to the unexpected inmates, but suddenly their fright was turned to joy. Sweet music by the United Sunlight Orchestra of Baldwin and singing from about one hundred voices filled the air with heavenly melody. The doors were opened and the crowd rushed into the house

Laugh
at the Sun
Drink
HIRES
Rootbeer

Keep
Cool-Drink
HIRES
Rootbeer

Keep
Well-Drink
HIRES
Rootbeer

Quenches
your thirst
HIRES
Rootbeer

and took possession, Eva Armstrong, the leader of the party, stated that the object of the meeting was to congratulate our beloved pastor for having graduated with honors, from the College Preparatory Course of Gilbert Academy and in token of our appreciation we are here assembled to show by our gifts and presence that we are proud of his success which reflects great credit on him and ourselves. We did not confer these tokens of respect on the night of his graduation, but selected to thus surprise him. Ice-cream and cakes were served and the festivities continued for about three hours. All the friends presented the pastor with valuable presents, consisting of books, scarfs, pins, handkerchiefs, a very large amount of groceries, and other things. Addresses were delivered by several speakers, responded to by the pastor.

R. A. Jones, P. C., Hantsboro, Miss.: I am to say we are on the upward march here. We raised on May 30th for the indebtedness of our parsonage the sum of \$32.21. We raised the money by class tribes: Tribe No. 1, Lin Jackson, \$1.65; Tribe No. 2, H. Gant, \$1.50; Tribe No. 3, John Williams, \$1.75; Tribe No. 4, Geo. Boso, 6.40; Tribe No. 5, John C. Clark, 90 cents; Tribe No. 6, A. Boyd, \$1.30; Tribe No. 7, D. W. Roberson, \$3.26; Tribe No. 8, James Wright, 50 cents; Tribe No. 9, C. Clark, \$1.40; Tribe No. 11, R. F. Williams, \$4.10; Tribe No. 12, D. Evans, \$1.60; and the members gave as follows:—R. Bairns, \$2.00; a young man and sister, \$2.10; and the entertainment given by Mrs. M. E. J. Randolph, Calley Carter, and Lucy White members of the C. A. B. Band was grand. They raised \$4.75, which proves a blessing. Grand total, \$36.96.

Money Made in a Minute.

I have not made less than \$16.00 any day while selling Centrifugal Ice Cream Freezers. Any one should make from \$5 to \$8 a day selling cream and from \$7 to \$10 selling freezers, as it is such a wonder, and there is always a crowd wanting cream. You can freeze cream cleanly in one minute, and that astonishes people so they all want to taste it, and then in my of them buy freezers, as the cream is smooth and perfectly frozen. Every freezer is guaranteed to freeze cream perfectly in one minute. Any one can sell ice cream and the freezer sell itself. My sister sells from \$10 to \$15 a day. W. H. Baird & Co., Dept. 245, Sta. A., Pittsburg, Pa., will mail you full particulars free, so you can go to work and make lots of money anywhere as with one freezer you can make a hundred gallons of cream a day, or, if you wish, they will hire you on liberal terms.

EXCURSION TO NIAGARA FALLS.

The annual excursion of the C. H. & D. Railway to Niagara Falls will occur this year on July 8th. The rate from Chattanooga will be \$14.25. Tickets will be good seven days. Trains will leave Cincinnati about 12:00 Noon. The accommodations will be first-class in every particular. Elegant day coaches, Pullman and Wagner sleeping cars. The route is the most interesting of any. Going via Toledo, Detroit and the Michigan Central Railway through the best part of Southern Canada, direct to the Falls. This is the only line, that passes close to the brink, from which a full and complete view of both the American and Canadian Falls can be seen to advantage. Niagara is one of the greatest wonders on the globe—everybody knows of Niagara, and everybody wants to go there. The C. H. & D. Railway was the first to inaugurate these cheap excursions, and always has the best accommodations provided for its patrons. Persons desiring full information about this excursion, should address the undersigned and a descriptive circular will be mailed you. D. G. EDWARDS, Passenger Traffic Mgr. C. H. & D. R'y., Cincinnati, Ohio.

While the American Business College, Omaha, Neb., now offers to give a complete course of instruction in Bookkeeping and business methods by mail free of tuition, we would advise our young people to secure enrollment as free students in their mail department. It is a rare chance. The A. B. C., is one of the most successful business colleges in the United States and to take a course with them means success.

CONFERENCE NOTICES.

HUNTSVILLE DISTRICT.

Third Round.

Montgomery and Conroe .. July 3, 4
Spartanburg Circuit .. July 10, 11
Jasper and Newton Cir. July 17, 18
Calmeruil and Woodville .. July 20, 21
Willis and Trinity. July 31, August 1
Corrigan and Mosco August 7, 8
Huntsville Sta. Campground Aug. 14, 15
Dodge Cit. Campground August 21, 22
Huntsville Cir. Pleasantgrove .. August 28, 29
Livingston, Tyngorville Sept. 4, 5
Coldsprings, Camilla Sept. 11, 12
New Caney and Boggie. Sept. 18, 19
Crockett and Amewell .. Sept. 25, 26

My Dear Brethren:—Don't forget the Southwestern Rally Day. Let the Huntsville District report two hundred and fifty subscribers by the first of August, 1897. The District Campground wants to see you all on August 10th to 22; District Conference, October.

A. C. Culbreath, P. E.

PARIS DISTRICT, TEXAS.

Third Round.

Hinkley June 5, 6
Bonham June 6, 7
Arthur Circuit June 12, 13
Paris Circuit June 19, 20
Gibson Ct. June 26, 27
Brookston July 3, 4
Honey Grove July 10, 11
Clarksville July 17, 18
Paris July 24, 25
Cooper Ct. July 25, 26
Wolf City July 31 August 1
Greenville August 1, 2
Leonard August 3, 4
Giddings August 6, 7
Free Hope Ct. August 7, 8
Baywell Ct. August 8, 9

C. C. Minegan, P. E.

COLUMBUS DISTRICT, TEXAS.

Third Round.

Columbus Ct. June 26, 27
Alleyton July 2, 4
Columbus July 3, 4
La Grange July 10, 11
La Grange Ct. July 10, 11
Fayetteville July 17, 18
Weimar July 20, 21
Flatonia July 24, 25
Willer Springs July 31, August 1
Sublime August 4, 5
Hallettsville August 7, 8
Youkom August 10, 11
Wharton August 14, 15
Edna August 21, 22
Victoria August 28, 29

Dear Brethren:—Remember the District Conference will convene in Edna, August 16-23. Let us have a full representation. We will expect the Woman's Home Missionary Society to meet on the evenings of the 16th and 17th. The business of the District will begin Wednesday morning at 9 o'clock. Hope every one will be ready to answer roll call. We cordially invite Dr. I. B. Scott, Editor of the Southwestern, to be present; Dr. M. C. B. Mason, Corresponding Secretary of the Freedman's Aid and Southern Education Society, Dr. O. T. Jones, Sunday School Agent for the State of Texas, and as many others of the brethren as will come. I would like to have anniversaries for the following named institutions of the Church: Freedman's Aid, Southwestern Christian Advocate, S. S. Union of the M. E. Church and the Church Extension. We hope the brethren who are invited will attend, as the Church needs to be fully represented at Edna. The people will spare no pains to make it pleasant for all. We hope to have a full representation from the various chapters. The district League will meet

on the afternoon of the 17th. Brethren let us make this session the grandest ever held on the District. We will arrange to have reduced rates over the railroads on the certificate plan. Let all who expect to attend ask the Ticket Agent at purchasing point of ticket for a certificate.

B. F. Smith, P. E.

DALLAS DISTRICT.

Third Round.

Milford and Italy Jun. 26-27.
Blossing Grove and Antioch Jul. 3-4.
Gatesville and Valley Mills .. Jul. 10-11.
Corsicana and Hubbard City. Jul. 17-18
Ft. Worth and Willis Chapel. Jul. 24-25.
Dennison and Pilot Pt. .. Aug. 31-Jul. 1.
Sherman Aug. 7-8.
McKinney Aug. 14-15.
Lancaster Aug. 21-22.
Denton Aug. 28-29.
Dallas Sep. 11-12.

Dear brethren do your best to report all benevolent money raised during 3rd. Quarter.

D. C. Lacy, P. E.

HOUSTON DISTRICT.

Third Round.

Orange Jul. 3-4.
Beaumont 2-4.
Liberty Circuit Jul. 10-11.
St. James Jul. 10-11.
Trinity Jul. 9-11
Mallalien Chapel Jul. 12-13.
Boymton Chapel Jul. 14-15.
Sloan St. Jul. 17-18.
Mt. Vernon Jul. 18-19.
Kendleton Jul. 21-22.
Richmond Jul. 24-25.
Richmond Ct. Jul. 31, Aug. 1.
Oyster Creek Aug. 7-8.
Wallisville Ct. Aug. 14-15.
Velasco Aug. 14-15.
Raweille Ct. Aug. 14-15.
Columbia Aug. 21-22.
Tabernacle Aug. 27-29.
St. Paul Aug. 28-29.
Harrisburg Ct. Aug. 28-29.

District Conference convenes Sept. 15th. at Beaumont, Texas. Let each

pastor come prepared to report his benevolent apportionment in full at this Conference.

Wm. Bartley, P. E.

WESTERN DISTRICT, NORTH CAROLINA.

Fourth Round.

Forrest City Jul. 10-11.
Shelby and Fallston Jul. 17-18.
Gastonia and Staunley Creek. Jul. 24-25
Boone Jul. 31, Aug. 1.
Wilkesboro Aug. 8-9.
Newton Aug. 14-15.
Patterson Aug. 28-29.
Marion Sep. 4-5.
Ashville Aug. 11-12.
West Ashville Aug. 11-12.
Franklin Aug. 25-26.
McPheliah Aug. 18-19.
Lenoir Aug. 25-26.
Hickory Oct. 2-3.
Camp Meetings Aug. 15-18 at Molt's Grove; at Tucker's Grove August 21-22.
District Conference at Lenoir, Jul. 29 to Aug. 3.

R. Smith, P. E.

Notice is hereby given to the pastors and presidents of the joint session of the West Texas Conference Epworth League, that they will please send the names and number of delegates expecting to attend the convention, to Rev. G. R. Bryant, Waco, Texas, in order that homes may be provided for them. Yours for the work.

C. D. Johnson, President.

'A Wife Equal to a Gold Mine.'

Will some of your readers give me a good recipe for making a cold starch? I am selling self-heating flatirons and iron a little at every house and have to use some starch at every place, and want to know how to make a good cold starch. My husband was in debt, and I being anxious to help him thought I would sell self-heating flatirons, and I am doing splendidly. A cent's worth of fuel will heat the iron for three hours, so you have a perfectly even heat. You can iron in half the time and no danger of scorching the clothes, as with the old iron, and you can get the most beautiful gloss. I sell at nearly every house, as the iron saves so much fuel everybody wants one. I make \$1.50 on each iron, and have not sold less than ten any day I worked. My brother is doing well, and I think any one can make lots of money anywhere selling irons. J. F. CASEY & CO., St. Louis, Mo., will start any one in the business, as they did me, if you will address them.

MRS. A. RUSSELL.



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A marvelous example of skillful workmanship—The only bicycle with absolutely true bearings.

\$60

Saving in cost of machinery and labor enables us to furnish '96 patterns of Waverleys, improved and perfected, for \$60.

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GET INTO A TENT

IF ACCOMPANIED BY THIS COUPON we will fill your order for ARMY WALL TENTS, made from heavy duck at the following prices:



7 x 7 feet, with poles and pins, complete, \$4.00
7 x 9 feet, with poles and pins, complete, 4.75
9 x 9 feet, with poles and pins, complete, 5.45
10 x 12 feet, with poles and pins, complete, 6.45

Any other style or size at like attractive prices. Positively no order will be filled at these prices unless accompanied by the money and this coupon. For Five Cents postage and coupon we will send our large Illustrated Catalogue of Canvas and Leather Goods. We have been manufacturing tents in this city for more than thirty years, and we refer to the First National Bank or any merchant in this city as to our reliability. Money should be sent by postal or express order, or by draft on New York or Chicago. Do not currency by mail. When you order goods state whether you wish them shipped by freight or express.

E. C. COOK & BRO.
Bargain Coupon
No. **208**

E. C. COOK & BRO., 32 to 42 Dearborn Street, CHICAGO, ILL.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effect following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists, price fifty cents and one dollar. You may have a sample bottle and a pamphlet sent free by mail. Mention the Southwestern Christian Advocate, and send your address to Dr. Kilmer & Co., Binghampton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

BOOKMAKER'S CORNER

"Of the making of books, there is no end." Especially is this true of song books for social meetings. The latest to come to our notice is "Songs of Love and Praise No. 4," published by John J. Hood, 1024 Arch Street, Philadelphia, Pa., and edited by Sweeney, Gilmore and Entwistle. Price 35 cents, or \$30 per 100. The book contains many new hymns that we judge will become quite popular.

A. McDowell & Co., 4 West 14th St., New York, publishes the only cheap imported fashion journals sold in this country. "La Mode de Paris" is \$3.50 a year, 35 cents a copy, and "French Dressmaker" is \$3.00 a year, 30 cents a copy. Each journal gives monthly a lesson on practical dressmaking, which is very valuable to both the professional and amateur dressmaker.

Lord Dufferin (late Governor-General of Canada and Viceroy of India) has written for the July Scribner's a paper on the significance of John Cabot's discovery of the mainland of America as related to the dominance of Anglo-Saxon institutions. A war ballad by Helen Gray Cone, particularly appropriate to Gettysburg week, appears in the July Scribner's under the title "Green castle Jenny." It narrates a chivalrous episode of the march northward of Pickett and his Virginians in 1863.

The June number of the "Guide to Holiness and Pentecostal Life" maintains its high character in the realm of religious periodicals. In the department of "Holiness in Character and Life" there are many good articles by Rev. Thos. Waugh, Rev. Theodore L. Cuyler, D. D., Rev. L. H. Baker and Mrs. J. Fowler Willing. The subscription price remains the same, notwithstanding the improvements, one dollar per year. George Hughes & Co., 62-65 Bible House, New York.

NEW ORLEANS, SOUTH DISTRICT.

Program for New Orleans, South District, Louisiana Conference, at Houma, La., July 7th to 12th, 1897:

Address of Welcome—C. H. Pemberton; Response—D. J. Prince, A. B.

1. Our Benevolence, The Presiding Elder, T. A. Brown.

2. The Consecrated Ministry, T. A. Brown.

3. The Relation of Pastor to Sunday School, A. L. Jackson.

4. The Work of the Holy Spirit, Braxton Bolden.

5. The Educated Ministry, Wm. Porter, A. M.

6. The Inspiration of the Holy Scriptures, D. J. Price, A. B.

7. The Benefits of the Atonement, J. H. Pierre.

8. The Unity of the Christian Ministry, D. M. Seals.

9. How to Conduct a Revival, H. C. Arntstead.

10. The Work of Our Supplies, Duke Davis.

11. The Epworth League Society, W. S. Chinn.

12. The Preacher of the Twentieth Century, R. M. Hubbard, B. D.

13. The Difference Between the Workings of the Epworth League and the Sunday School, W. R. Butler.

14. Review of Prof. Drummond's Spiritual Laws in the Natural World, D. W. Boatner, A. B.

15. The Use of Our Own Literature, Thomas McCarty.

16. The Personality of the Holy Spirit, J. F. Marshall.

17. The Resurrection of the Dead, Chas. Monroe.

18. A Systematic Form of Paying Church Debts, W. S. Harris.

19. A Call to Preach, Includes a Call to Prepare, John Wilson.

20. Conversion, E. H. Scott.

21. Methodism in the Sugar Belt, Paul Narcisse.

22. Entire Satisfaction, C. D. Shallowhorne.

23. Discussion—(a) The Humanity of Jesus, F. D. Bowers.

(b) The Divinity of Jesus, R. C. Barrows.

24. The Admission of Candidates into Common Theological Seminary, Rather Than into the Conference, A. E. P. Albert, D. D.

25. The Grade and Cost of Churches that Should be Built in the Louisiana Conference, L. G. Adkinson, D. D.

26. The Southwestern Christian Advocate, V. Chapman, P. E.

To preach the Missionary Sermon, J. F. Marshall.

To preach the Introductory Sermon, Wm. Porter and W. S. Chinn.

The Conference Lovefeast.

The Woman's Home Missionary Anniversary.

Valeur Chapman, P. E.

On behalf of the Committee on Program.

LOW VACATION RATES.

Every day from June 1st, to Sept. 30th, inclusive, the Queen & Crescent Route will sell excursion tickets at low rates to the Mountains and Seashore; return limited to October 31st, 1897. This Route offers Tourists the most perfect train service in the South. Through Pullman sleepers on solid vestibuled trains with latest appointments. Inquire of your nearest Queen & Crescent Ticket Agent for descriptive matter, rates and full information. A. F. Barnett, G. P. A. R. H. Garratt, A. G. P. A., 210 St Charles St., New Orleans, La.

The next issue of The College News, published by the American Business College, Omaha, Neb., will contain a large number of testimonials from students and graduates of the A. B. C.

PROGRAM.

Literary Program of Chattanooga District Conference, to Convene at South Pittsburg, July 15 to 19, 1897.

To Preach the Opening Sermon, Rev. G. W. Ziglar.

Was John's Baptism a Christian Baptism? Rev. S. J. T. Henry

How to Make the Sunday School A Success, Rev. R. A. Swan.

How Should A Preacher Depict Himself in the Pulpit? Rev. S. L. Mann.

How to Be A Successful Pastor, Rev. A. W. Randolph.

Is Preservation of Health A Scriptural Duty? Rev. Dr. J. P. Anderson.

Are There Degrees in Future Reward and Punishment? Rev. D. P. Brooks, Ex-P. E.

Why Is the M. E. Church in the South? Rev. G. W. Staples, P. E.

Relation of Local Preachers to the Traveling, Rev. R. T. Smith.

Why Should We Use Our Church Periodicals? Rev. J. T. Willison.

The Proper Care of Probationers, Rev. E. Knott.

How Can We Hold Our People During Sundays? Rev. G. H. Pettis.

Should A Preacher Run Sunday Excursion, or Any Other Excursion? Rev. W. A. Jackson.

Is A Practical Education Necessary for a Christian Minister? Rev. P. Martin and R. Johnson.

Committee—Revs. G. W. Ziglar, J. T. Henry, G. H. Pettis.

Your attention is directed to the advertisement of the American Business College, Omaha, Neb., which appears in this issue. They offer to give thorough course of instruction in Book-keeping and Business Arithmetic by mail free. This shows that they have faith in their ability. Young people wishing to obtain a good business education will do well to investigate the matter and profit by it.

PROGRAM.

Program of the Raleigh District Conference and Epworth League, June 29th to July 5th, 1897:

Devotional services daily, at 9 a. m.; sermon, at 3 p. m.; Business Meeting, at 1 a. m.

Addresses by Rev. M. C. B. Mason, D. D., of the Freedman's Aid and Southern Education Society, and Rev. J. D. Chain, A. M., B. D., President of Bennett College.

Papers.

The Epworth League and Our Young People, Rev. R. H. Hairston.

Relation of the Laity to the Ministry, W. M. Graves, Esq.

Character, Miss Lilly Malaby.

The Best Way to Conduct Revivals, Rev. M. C. Rogers.

The Class Leader and His Work, Mr. John Flagg.

The Use of Tobacco A Sin, Rev. S. A. Miller.

The Preacher and His Duty, Rev. J. P. Jones.

How to Conduct Prayer-meeting, Rev. L. G. McDonald.

The Negro Needed for the Twentieth Century, Rev. R. W. S. Thomas, A. M., Ph. D.

Rev. I. C. Penn, General Superintendent of the Epworth League, is invited.

THIS IS WORTH READING.

To advertise our College we will give a thorough course of instruction in double and single entry Book-keeping and Commercial Arithmetic by mail free of charge to a limited number of persons. This course will be completed in forty lessons. No charge for Diplomas. Address: The American Business College, Omaha, Nebraska.

NOTICE.

To the Members of the Upper Mississippi Annual Conference:

Dear Brethren—I wish to make known to you that there is quite a mistake in the statistical table of our last Annual Conference Journal, as to the amount of benevolent money received and paid over by the Aberdeen charge. While the Journal only gives credit for five dollars and fifty cents, the total amount, sixty-five dollars, reported by the pastor, is correct, and had been paid over to the missionary and other societies, and for which I have duplicate vouchers now in my possession. I trust that it is now clear to your minds that there was no negligence on the part of the earnest, able and successful pastor of the Aberdeen charge.

H. R. Revels, P. E.

Holly Springs, Miss.

SUFFERING SISTERS.

CURIOUS COINCIDENCE.

From the Express, Aurora, Ill.

"Two years ago," said Mrs. Harry Rhoads, whose home is at No. 1 Blackhawk Street, Aurora, Kane County, Illinois, "my life was one of misery because of rheumatic affections, which the most skilled physicians of this city were powerless to cure. My afflictions were of a sciatic nature which affected not only my hips, but both legs and feet to such a degree that I did not dare to step upon the ground for fear of bringing on the most excruciating pains.

"The several physicians to whom I applied, were powerless to aid me, and I was in a very despondent condition and almost without hope. When one day I noticed a testimonial in one of our daily papers from a woman who had been cured of rheumatism by Dr. Williams' Pink Pills for Pale People, Sanders and Sberer's drug store is just across the street from my husband's place of business, and I asked him to call there and purchase a box of the pills, which he did.

"That first box of pills worked wonders for me. I might almost say that the first half dozen produced a very noticeable effect, for that night I obtained sleep without the aid of opiates, and with the second day the pains grew less until they departed altogether, never to return. I continued to take the pills, in the prescribed doses, for several weeks, when I found myself entirely cured.

"My sister, Mrs. Bert Scott, whose home was at Duluth, Minnesota, was troubled with rheumatic afflictions similar to mine. Her trouble was the principal reason for the removal of the family to Chicago, where Mr. Scott is in the plumbing business, and their home is now at 15 Teale Court. They expected the atmosphere of Illinois to assist in a cure which the physicians could not bring about, in the climate of Superior, but my sister became no better, with the very best of medical attendance, until I recommended Dr. Williams' Pink Pills to her. As in my case, they worked a speedy cure, and Mrs. Scott is now entirely free from all rheumatic disorders, and she is as conscientious as I am in her praises of the remedy which has done so much to make the lives of two families far happier than they were two years ago."

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as Locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent postpaid on receipt of price, 50 cents a box, or six boxes for \$2.50 (they are never sold in bulk, or by the 100), by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

LETTER OF INQUIRY.

Hamlin Davis, the brother of Daniel Davis, was born in North Carolina, Halifax County, on Ned Davis' place. I left my brother Daniel with John Davis, Ned Davis' son-in-law. Our father's name was Adam Davis; our mother's name was Hilisa Davis; our grandmother's name was Mary Davis, and my grandfather's name was Daniel Davis. There was a large family of us. I was sold in North Carolina, within one mile of Tarboro; and now I am living within two miles of Vossburg, on the line of Clark and Jasper, Miss. Address, Hamlin Davis, Vossburg, Miss.

NOTICE.

To the Candidates in the Four Years' Courses of the Little Rock Conference, and all Local Preachers: The undersigned have been appointed by the president of the Conference Board of Examiners, to take charge of the Historical department of the Course of Study, and to conduct the same for each class and for all. We therefore notify all concerned to at once secure the book on history as laid down in the book of Discipline, 1896, and be prepared for a mid-summer examination on the same. Brethren, please remember that the General Conference demands a written examination, and unless each brother gets and studies the books, it will be impossible to pass. Time and place of examination will be given later on. For any information, write us. Yours for thoroughness and progress.

Committee—A. J. Fletcher, G. N. Johnson.

Van Buren, Ark.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WESR & TRAU, Wholesale Druggists, Toledo, O. WALKING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surface of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

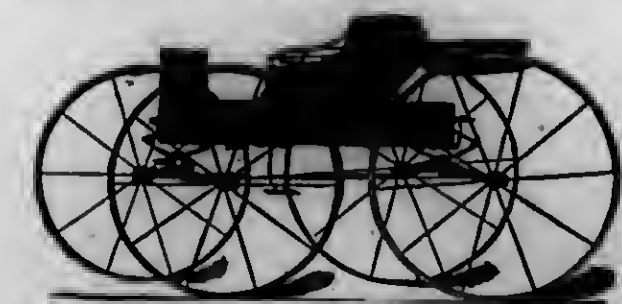
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RAILROAD TIME TABLE.

Illinois Central.			
ARRIVE—		LEAVE—	
Local mail.....	9:00 pm	Local mail.....	6:55 am
Chicago limited.....	6:30 pm	Chicago limited.....	9:00 am
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati.			
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.			
No. 3.....	6:30 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis Express.....	10:35 am	No. 6, Memphis Express.....	4:30 pm
No. 21, Vicksburg Express.....	5:30 pm	Vicksburg Express.....	8:05 am
No. 33, Baton Rouge & Co.....	9:40 am	No. 34, Baton Rouge & Co.....	4:30 pm
Louisville and Nashville.			
No. 3, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	6:50 pm	No. 8, coast acc.....	3:30 pm
No. 5, fast mail.....	8:30 pm	No. 2, lim. ex.....	7:50 pm
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 am
Texas and Pacific.			
No. 52, Ft. Worth and Cal. ex.....	6:55 pm	No. 53, Cal. ex.....	2:15 am
No. 51, Hot Spgs Express.....	9:15 am	No. 51, Hot Spgs Express.....	7:20 pm
Queen & Crescent Route.			
Cincinnati and New York.....	11:55 am	Cincinnati and New York.....	3:20 pm
No. 3, local.....	6:20 am	Local.....	7:10 am
Southern Pacific Company.			
Texas and Mexico fast mail.....	6:45 pm	California ex.....	9:15 am
California ex.....	6:55 am	Texas & Mexico fast mail.....	8:35 pm

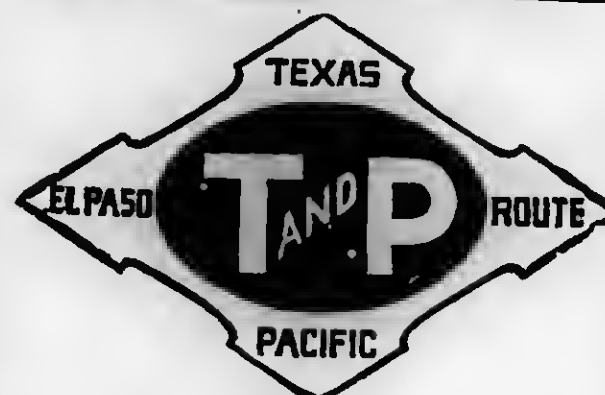
Louisville and Nashville RAILROAD

Montgomery, Birmingham To Nashville, Louisville, Cincinnati, Atlanta, Jacksonville, Washington and NEW YORK.

THROUGH WITHOUT CHANGE.			
No.	Departs.	No.	Arrives.
6 Fast Mail.....	7:10 am	3 Fast Ex.....	7:35 am
4 Fast Ex.....	9:45 am	7 Coast acc.....	8:55 am
8 Coast acc.....	3:30 pm	1 Lim. Ex.....	5:00 pm
2 Lim. Ex.....	7:50 pm	5 Fast Mail.....	10:25 pm
Sunday Ex.....	7:50 am	Sunday Ex.....	9:30 pm

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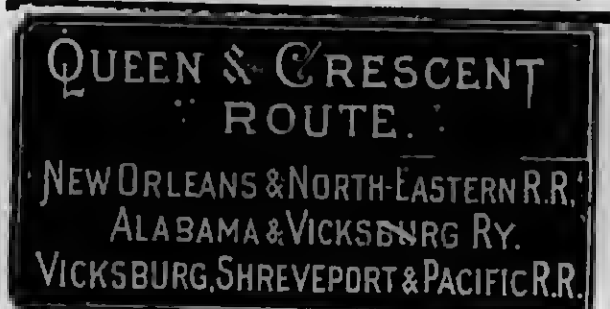
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FARM AND FIRESIDE.

Growing Onion Sets.—Can you tell me how to grow onion sets? How many to the square rod? When is the proper time to plant? What is the best mode of culture and the best fertilizer?—W. M. A., Arkansas.

Answer.—Select a piece of poor ground, as level as possible, and which has had cleaning crops upon it for some time, so that it may be free of grass and weed seeds. Plow and harrow it thoroughly, and level it off with smoother or back or harrow. Lay off shallow drills nine inches apart and sow seed quickly in them. Cover with rake and then roll the ground to firm the soil about the seed. Seed should be sown by middle of March. The object of seeding thickly is to grow very small sets, those of the size of a garden pea, making as fine onions as larger ones. For the same reason poor land is selected. As soon as the plants appear above the ground, the spaces between drills should be hoed, and, if necessary, the rows should be hand-weeded. When the tops die, the bulbs are gathered, dried and stored in a dry, airy place, in layers not exceeding four inches in thickness.—Southern Cultivator.

A Cheap Fence for Ducks.—Take two pieces of scantling (one by three inches), known as shingling lath, and then saw as many laths in half as may be desired. The sawed lath will be two feet long. Nail them to the scantling, the lath being two inches apart. Let the ends of the lath extend three inches above and below the scantlings, which brings the scantlings about a foot apart. You will then have a panel that can be fastened to short posts. A fence two feet high is sufficient to confine Pekin ducks.—S. Cultivator.

Feeding Young Chicks.—Although many foods have been recommended for young chicks, we have always had excellent success with stale bread and oatmeal, fed in the dry condition, until the chicks are ten days old, when they may be given cracked corn and wheat screenings, also. Too much soft food is not wholesome for them. Chicks prefer dry food, and it serves the purpose better and entails less labor in preparation. Corn bread alone is sufficient, but it may be improved when dipped in milk.—Southern Cultivator.

Large Poultry Farms.—It is a remarkable fact that but few very large poultry farms exist, a thousand hens on a farm being a rare sight. It is not because poultry does not pay, but the lack of large poultry farms is due to the fact that but few have given poultry the consideration due it. Small flocks pay large profits, but large flocks demand more labor and care, proportionately. The keeping of a few hens is sometimes a pleasure, and the labor is not estimated, but to manage large numbers, the poultryman must pay for labor and expend a large amount of his capital.

Turkeys.—If turkeys are given good care and looked after until they are four or five weeks old they will take care of themselves after that, only requiring plenty of food to promote growth and keep them at the highest point of thrift.

There is a notion abroad that turkeys are delicate and hard to bring through the perils of infancy. This is only true when a flock has been inbred until its stamina is injured and its vitality run down to the danger

point. In breeding turkeys, new blood should be introduced every year and care should be taken that the new blood is from vigorous stock.

Another mistake is in breeding year after year from year-old hens. The custom of selling off the old hens because they are a little heavier than the pullets of the previous season, is a most reprehensible one, as young turkeys from pullets' eggs are never as hardy as those hatched from the eggs of mature hens. Turkey hens should be kept until four or five years old, as they continue to produce eggs for several years.

It is best to use a young tom on old hens, than to keep the old tom and breed pullets to him.

A flock of turkeys may be fattened on corn alone, and will become fat and juicy if fed all they will eat for a few days before they are sent to market. They are great insect hunters and will keep a farm clear of grass-hoppers when all other means fail.

They eclipse insecticides when it comes to "gobbling" the grass-hopper.—S. Cultivator.

THEY LIVE IN OUR MEMORY

.....Give Name and Place Distinctly.....

Spring Ridge, La.—Sister Martha Thomas, the mother of Mrs. Lucy Venable, departed this life May 23rd. She was born in the State of Georgia, near Macon. She was brought out here in La. in slave time, and was five years old. She lived a Christian until death, and died at the age of fifty-eight years. She leaves a husband and eight children, two brothers, and one sister.

"Soon we'll cross the rapid river,

Soon we'll wear our heavenly home,
Soon we'll hear the hearty welcome,
Come ye blessed children, come."

R. O. Williams, P. C.

Glasgow, Md.—Mrs. Lillie Terrill was born July 10th, 1850, and died May 31st, 1897. She was reared near Glasgow, Howard County, Md., professed religion in 1873 and joined the M. E. Church the same year. Married Bro. A. Terrill, one of our leading Stewards, about ten years ago. She was a faithful worker in the Sunday School, taught in the public schools of Howard County, Md., recognized by all who knew her to be a model Christian, and a true mother. She leaves a husband, two little children and a host of friends. She died in full triumph of faith. Standing room was at a premium during the funeral services, conducted by the writer.

John H. McAllister, Pastor.

Desiard, La.—Sister Millie Ann Johnson was known to be a Christian for thirty-one years. She always filled her place in the church, and performed her duty faithfully and well. She was a member of Providence church in Cado Parish until she was called to go with me into the ministry. She willingly and cheerfully went wherever God and the Bishop sent us. She was about fifty-five years old. She lingered five months but was ready when the Master summoned her. She said for us all to meet her in heaven. We were married thirty-two years. George Johnson.

Five Point, Ala.—Sister Victorin Brooks, wife of William Brooks, departed this life May 8th, at 2 o'clock P. M., after a severe illness of more than one week. Sister Brooks was a faithful member of Mount Pleasant M. E. Church for fourteen years, and died as she lived, in full triumph of faith. The church has lost a bright star and heaven has gained a jewel. Her funeral was attended by Rev. C. Rogers, our pastor. A host

of friends followed her to her last resting place in Mount Pleasant Cemetery. She leaves a mother, father, sister and many other relations.

B. O. Trammell, her C. L.

Hamburg Miss.—Asleep in Bethany's graveyard, lies Arrena Dawkins, who departed this life on the evening of May 20th, at 6:00 o'clock. The funeral was attended by her pastor. She lingered several years, and suffered greatly, and was conscious of her death, and said the Angels ministered unto her, saying we shall take you to a land to feast on milk and honey. She left a host of relatives and friends.

Little Albert Allen, the only son of Bro. Van Allen and wife, went to heaven the 13th day of May. May the Holy Ghost comfort Bro. and Sister Allen in their bereavement.

Sister Elvira Love, after lingering several weeks fell asleep in Jesus, on the eve of the 22nd, at 6:00 o'clock. Aged sixty; leaves a host of relatives and friends to mourn.

R. T. Thomas, Pastor.

Waco, Tex.—Sister Rachel Staples, born January 12, 1861, died May 19th, 1897. She was born at Huntsville, Texas, and was converted and joined the Methodist Episcopal Church when quite a girl. When she moved to Waco, she united with Mount Zion M. E. church in 1893, during Rev. Jordan's pastorate; she was a faithful Christian. She leaves four living children and a husband, and a host of relatives and friends. L. H. Richardson, P. C.

Jeanerette, La.—Sister Louisa England, born at Lexington, Ky., May 4th, 1833, died at Jeanerette, La., May 18th, 1897 in the sixty-fourth years of her age. She leaves two sisters, and several relatives to mourn for her. She was a good Christian; she held three offices when she died, viz.: stewardess, class leader and leader of the Home Missionary Society. Her death is a great loss to us in our church and Christian work, but our loss is heaven's gain. She died in the full triumph of faith. Yours, E. Fields.

New Edinburg, Ark.—Sister Harriett Wade died on the 14th day of April, and was buried on the 6th. She was a member of the Methodist Episcopal Church for twenty-six years, and lived as she died. She said she was going home to live with God; for she felt that her husband had come for her. Her husband had been dead for nine years. She leaves sisters and children to mourn. She was seventy-seven years of age at her death.

Also Sister Lonsann Chambers, who died on the 21st of April. She had been sick for five or six months. She was a member of the M. E. Church; she died a faithful member of the Church, and said she was going home to glory. At the time of her death, she was sixty-seven years of age. She leaves a husband and two daughters, and ten grandchildren to mourn their loss. W. Brooks.

Harmony Grove, Ga.—Sister Millie Baughters, one of the oldest members of Warren Chapel M. E. church, departed this life on May 17th. She had been confined to her bed for more than a year. She lived a true Christian life, and died in the faith. We have lost a faithful member; but she is a gain to heaven. G. W. Lamar, P. C.

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PROGRAM NORTH NEW ORLEANS DISTRICT TO CONVEGE AT DAROVILLE, JULY 7, 1897.

1. Church Extension, A. H. Banks.
 2. How to Improve the Epworth League, H. Taylor.
 3. On Temperance, Charles Crockett.
 4. The Best Time and Method to Raise Benevolent Funds, A. Hilton.
 5. The Threefold Qualification of a Local Preacher, and What Are They, Pierre Landry.
 6. What is the Relation Between Presiding Elder and Pastor?
 7. The Object and Duty of An Evangelist, J. W. Hilton.
 8. The Object of Epworth League, and Its Relation to the Church, J. W. Turner.
 9. The Relation of Class Leader to the Pastor, D. G. Butler.
 10. Object and Duty of Stewards in the Church, E. Baptist.
 11. When Are the Trustees in Power to Act with Authority, Samuel Bell.
 12. What is Meant by Omnibus Benevolent Collection, H. C. Arnston.
 13. Relation of the Church to Our Institution, Pierre Landry.
 14. Woman's Home Missionary Society and Its Relation to the Church, Frank Hurvy.
 15. Power of the Religious Press, and the Relation of the Ministry Thereto, H. Taylor.
 16. Church Literature, and Its Importance in Our Work, D. G. Taylor.
 17. Should Our Conference Divide? E. P. Harris.
 18. Missionary Cause, J. M. Bryant.
 19. Southwestern Christian Advocate, Jules Benn.
 20. What Are the Proper Subjects for Christian Baptism? Nelson Burton.
 21. Necessity of Union Among Ourselves, Wm. Davis.
- Missionary Sermon, by A. H. Banks and E. P. Harris.
- Local preachers choose their own

subjects, and come prepared to give a five-minute talk.

Bishop John M. Walden, D. D., LL. D., has been invited to preside.

L. G. Adkinson, D. D., is expected to be present, and speak on the necessity of a higher education.

M. C. B. Mason, D. D., will speak on the progress of the Freedman's Aid and Southern Education Society; I. B. Scott, D. D., on the Southwestern Christian Advocate.

The presiding elders of the several districts are invited to be present.

Committee—Pierre Landry, Henry Taylor.

Stephen Duncan, P. E.,
North New Orleans District.

NOTICE.

The Bristol District Conference, of the East Tennessee Conference, will convene in Glad Springs, Virginia, July 28th, 1897.

The introductory sermon will be preached by Rev. J. A. Guthrie, pastor at Greenville, Tenn.; alternate, Rev. D. T. Turner, of Marion, Virginia.

The District Conference will be composed of all the Traveling and Local Preachers and Exhorters, District Stewards, one superintendent of Sunday-school from each charge and one class leader from each charge. Come, and bring written reports, and have them ready to hand in when called for. Brother pastors, push all your benevolent collections. Only about four more months will bring us to the Annual Conference. Let us see that no blanks be left open in our reports to the Annual Conference.

The following distinguished ministers have been invited to be present, and present their claims before the Church: Dr. I. B. Scott, Editor of the Southwestern Christian Advocate, Dr. M. C. B. Mason, Corresponding Secretary of the Freedman's Aid and Southern Education Society, Dr. J. S. Hill, President Morristown Academy, Morristown, Tenn. I charge all the members of the District Conference to come Wednesday evening. Respectfully submitted, E. Provine, P. E.

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JACKSON DISTRICT CONFERENCE.

The Jackson District Conference will convene at Yazoo City, Miss., July 21, 1897.

Any one who may notice the Discipline, will observe that this Conference is "composed of the Traveling Ministers, Local Preachers, the Exhorters, and the District Stewards within the district, together with one Sunday-school superintendent, one president of the Epworth League Chapter, and one Class Leader from each pastoral charge in the district;" all of whom are clearly required by the law of the Church to be present. Dr. Mason has promised to be with us, and we are expecting Dr. Scott, and other leading men of the Church, all of which will tend to make the occasion lasting in its benefits to members, Church and people.

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THEY WERE STORMED.

On Monday night, June 7th, at a late hour of the night, we were awakened by sweet songs, sung by a company of young ladies of William's church, who surprised us. They brought many things in the line of groceries, etc. Among those present, were Miss Laura Davis, Miss O. J. W. Davis, Miss B. McNeil, Miss A. Missiah, Miss C. Fisher and others. Miss L. Davis made a speech presenting the presents. Ice cream and cake were served; all enjoyed themselves. They have our many thanks, and we hope they will call again. C. Monroe.

It is with much appreciation and gratitude that Presiding Elder Duncan acknowledges a surprise by Rev. D. G. Butler and members of Mount Zion church, this city. He had no idea anyone was thinking of the Presiding Elder. He thanks Mount Zion for one hundred and thirty-nine pounds, and hopes to see them again.

On the night of the 8th inst, between the hours of eleven and twelve, led by the Epworth Leaguers, the pastor of Simpson Chapel, was agreeably surprised. After a pleasant time together, refreshments were served, and the pastor expressed a word of appreciation and gratitude. The party retired, leaving many tokens of love and friendship.

A RECEPTION TO DR. ADKINSON.

Last week a number of gentlemen interested in the educational work in this city, including Revs. Pierre Landry, J. F. Marshall, Henry Taylor, Stephen Duncan, C. D. Shallowhorn, and Doctors J. E. Mullen, C. A. Vance, J. T. Newman and others assembled in the parlors of the Medical College for the purpose of giving expression to their gratification over the outcome of the year's work in the various departments of New Orleans University. Dr. Adkinson was present, but powerless to help himself. A formal meeting was held, in which Rev. J. T. Marshall was chairman, and Henry Taylor secretary. Resolutions were adopted, expressing approval and hearty good will, and many kind words were uttered endorsing President Adkinson and his work.

No sooner was this over, than in came the King's Daughters of Wesley Chapel, led by Mrs. Louisa Lester and Miss Elenora Johnson, who announced that refreshments were ready in an adjoining room. An immediate adjournment was had without a dissenting vote and the company passed from labor to refreshments. Here each one did his part manfully, thanked the ladies most heartily for their kindness, and after singing a verse or two, shook hands with Dr. Adkinson, and wished him a pleasant and happy vacation.

The American Business College, Omaha, Neb., has a notice in the local columns of this paper offering a complete course of instruction in Bookkeeping and business methods by mail free of charge. To avail yourself of this liberal offer is the same as accepting a present of \$50.

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LOST FRIEND.

I wish to see if I can find my only son, Louis Curtis. He left Bastrop in 1891, and went to Noble Lake, Ark. He left there in 1893, I am told, and went to Little Rock or Pine Bluff. I must kindly ask every minister to read this from his pulpit. You know the love of a mother for an only child; he is about thirty-two years old. Please help me to find him. Address, Mary Deam, Bastrop, La.

NOTICE.

We are making arrangements to entertain the visiting brethren and friends who may desire visiting our District Conference on the sea coast this year. The following are especially invited: Rev. I. B. Scott, D. D., Editor of the Southwestern Christian Advocate, and Rev. J. L. Wilson, A. B., B. D., Principal of Meridian Academy, also Rev. G. G. Logan, Principal of our school at Holly Springs, Miss. L. Tate. Biloxi, Miss.

NOTICE.

The Nashville District Conference will convene in Clarke Chapel M. E. church, McMinnville, Tenn., August 21, 1897. All candidates who are to be examined, are requested to be on hand on Tuesday afternoon, August 24th. The pastors are requested to send the number of delegates who are expecting to attend from their charges, to the pastor, W. R. Smith. All persons who are expecting to come by way of horse and buggy will make their own arrangements for the care of their horses. W. R. Smith, Secretary.

NOTICE.

The Meridian District Conference will convene at Enterprise, Miss., July 28, and close August 1st. Let no member of the Conference stay away from this session.

Drs. I. B. Scott, M. C. B. Mason and Prof. Irvine G. Penn will be with us. The committee will send in the program for religious and literary exercises soon. A. M. Trotter, P. E.

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I. B. SCOTT, D. D., Editor.

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THE BECKONING VOICE.

By George L. Day.

O matchless voice of Him who spoke
As never man before,
What swift response its meaning woke
By Galilee's fair shore,
It beckoned with divine appeal
So sweet, that as they heard
Christ's whispered, "Come," with ready zeal
Men followed at his word.

EDITORIAL COMMENTS.

Read and think!

Do not be in such a hurry to become famous,
take your time and grow.

In the case of the lynching at Urbana, Ohio, the Coroner exonerated the mob who murdered Mitchell and the Military Company who fired on the mob, killing three and wounding nine. And we think even himself, who was accused of aiding and abetting the mob. Useful man that.

Mr. Barney Barnato, the "Diamond King" of South Africa, is dead. He was once worth more than \$100,000,000 and was considered the wealthiest man in the world, but has lost heavily of late and is thought by some to have left only about \$15,000,000. He was drowned at sea but whether he fell or jumped over board is not clear.

It is remarkable how much time and money the North spends to listen to lectures; it is a great part of the education of the masses. While we sit idly by or spend our time and money learning grips and pass words and arranging to be buried, they are cultivating intellect and planning to live. Let us get ready to live.

The Negroes of Williamson County, Tenn., Franklin Co., site, according to Professor Williams, who as county Commissioner has collected the exhibit for the Negro Department of the Tennessee Centennial, pay taxes on \$506,606.00 worth of property. This is owned by 414 individuals and is classified as 9,221 1-4 acres of farming land and 138 town lots situated in the town of Franklin. A number are doing business successfully and but for the hard times all might be said to be prosperous.

The Rev. M. H. Hunter desires us to say that there was a complaint presented against him at the last session of the Louisiana Annual Conference which was referred to the Presiding Elderence which was referred to the Presiding Elder that after the Committee made thorough investigation, he was exonerated.

The example of Senator McEnery of Louisiana in breaking away from party ties in order to best serve the interests of the State he represents, will we trust have a wholesome effect on other statesmen of our time. He is supporting the Tariff bill now before the United States Senate, notwithstanding his party's opposition, because he believes it will be beneficial to Louisiana. We believe the existence of different parties helpful to the country, but we believe also that when a party's policy is injurious to the interests of the country, a man should not feel compelled to stick to party. The welfare of the people is paramount to party and should be so considered.

THE BAPTIST HOME MISSION SOCIETY AGAIN.

In our issue of 27th ult., we mentioned the difficulty the Home Mission Society has been having in controlling the Negro Baptists of Georgia, basing our remarks on an extract from the Guadalupe (Texas) Recorder. Relative to this editorial Dr. McVicar, the Society's Superintendent of Education, has written a letter which we publish on ninth page and to which we hereby call attention.

The information obtained from the Record as to Negro teachers employed in Georgia must have been incorrect judging from the Doctors report which he mentions as having sent us. Perhaps we ought to say we have no desire whatever to misrepresent either the Society or its Superintendent, but are really anxious to present that part of the work which is public property in its true light. We have no wish to intermeddle either, but many of our readers are Baptists, and they with not a few others are greatly interested.

So far as the kind of teachers these denominational schools are to have, is concerned, we are perfectly free to say we are decidedly in favor of a mixed faculty. The white teacher of the North and the Southern teacher to our mind represent two distinct civilizations. These two civilizations are seen the more clearly when studied through the common people of the two sections. We do not believe it best for our young people to remain wholly under the influence of that of the South, and yet since they are to live and labor in the South, it is not best that they should be so trained as to be wholly withdrawn from it. When they are permitted to choose what they prefer from the two, they are best fitted for the duties and responsibilities that await them in this section. The only teacher to which we really object, other things being equal, is that one who seeks to impress the Negro that he is naturally inferior, and hence his race is too, and thus limits his respect for his race and race enterprises. We do not hesitate to say, that much of that sort of thing is being done in the schools of at least one organization now operating among us. Of those influences which contribute toward the proper education and elevation of the Negro, only a few come from books alone. Among the others, those influences which lead him to look up and believe in his own possibilities and capabilities, as well as those of his race, we do not consider by any means the least in importance. Any one who has studied the question at all, knows that there is much more than bread and butter in having at least a few Negroes who possess the requisites to take their places in this great work.

Relative to the Doctor's report and letter we have only this to say. He says in his letter: "We have a larger proportion of colored teachers in our schools than are found in the schools for colored people conducted by other denominations." In his report he gives 131 white and 121 Negro teachers. This is certainly a magnificent showing and if the Doctor really means what he says, his only competitor, the Freedman's Aid Society of our church will have to "sing low." But let us see. We turn to Bishop College, Marshall, Tex., in the printed report and find figures that cause us to wonder what is meant by "Teachers." If the meaning be that which is most commonly accepted, whoever reported for that institution has certainly imposed upon Supt. McVicar. The report says twenty teachers, 11 white and 9 colored. We are reliably informed by a party who lives in the

town and is interested in the school, that Bishop has never had at any one time more than two full-fledged Negro teachers and one of those was catalogued as a student. The others are all students who hear classes as they can, such as we call, "practice teachers" or "student teachers."

If each school mentioned in the report runs up its number of Negro teachers in the same way, there will be very few of the 121 left to answer as regulars. Our only reason for referring to this matter is that when the schools of all other denominations are challenged, we can not afford to be counted out with any other than regular teachers. Nevertheless, we believe the Society is doing some most excellent work for the Negro and this Country.

SENTIMENT AGAINST MOB LAW.

It is really refreshing to note how our Methodist papers, the Independent and for that matter many other strong religious and secular papers have rebuked the Ohio lynching. We are confident sentiment in opposition to such crimes against law and humanity is being made and much good will result therefrom. All of which every good citizen should appreciate.

The thing that puzzles us however is that so many Negroes seem to decide to commit this same foul crime, just about the same time in every part of the country. If they are guilty as charged, it is bad for the Negro, and demands that we organize, north and south, and begin a systematic mission movement to stay this fearful criminal tide; if he is not guilty, it is bad for the people of the country at large, and will produce a fearful harvest in the end. It stands to reason that there is now and again a genuine case; but can it be possible that even the "common Negro" has gone stark mad on this class of criminality?

HAVE THE PEOPLE LOOK UP.

The pastor who thinks he strengthens himself in his charge, by letting himself down to a degree of frivolous familiarity with those people who are so inclined, makes a very great mistake. It may be true that some people delight in having a pastor come down to such a level as will enable them to look down on him; but the better class always prefer to have a pastor sustain such relation to them and carry himself in that manner that requires that they look up to him. We say the better class prefer this, we might say with equal assurance, that in the end the other class respect him more.

Do not understand us to mean, that the pastor should be so stiff and dignified that his people will fear to approach him, and the children run and hide when they see him coming. Of course he needs some dignity; not the kind that chills, but that which inspires respect. This not only helps but protects its possessor.

Then too, he who does not so conduct himself as to lead the people upward, not alone by his words but by his life, falls far short of one of the most important obligations of his calling. Indeed should every pastor make our League Motto his watchword, much more good would be accomplished and he more highly respected in the whole community. However, should he feel that the Motto as it is does not apply to his case, we suggest that it be so amended as to read:

LOOK UP, STAND UP, LIFT UP!

OUR CONTRIBUTORS.

THE NEGRO ON TRIAL.

By Rev Daniel W. Shaw, Ph. D.

The above caption is well worn and may attract little or no attention, as the busy reader turns through these pages. Yet there is here, a segment of the great circle of truth, which has been rarely if ever touched by our writers and journalists. It is true, the Negro is on trial in a general way, yet there is one important trial about which little or nothing has been written. Some sweet singer, years ago, warbled the lay of great truth when he sang:

"Princes and lords may flourish and may fade,
A breath can make them, as a breath has made;
But the proud yeomanry a country's pride,
When once destroyed can never be supplied."

We do not remember the singer's name, but his song comes over the golden wires of memory as a recollection of those bygone days when in college halls we forged our arguments and plumed our thought for the literary contests which found their place in every weekly round of duty. Nor do we mean to imply that the Negro is on trial as a yeoman, for he has taken honors in that sphere and needs not now to be tried.

Nor yet is he on trial as to his heroism and patriotism, for—

From Boston marl and Bunker Hill,
Where men went down in battle's mill
The Negro soldier gave his blood
From Honey Hill 't Atlanta's flood.

The story of Negro bravery and daring is familiar to every school boy, and needs no rehearsal here. Be it said to his lasting praise, that for heroism and loyalty to his country, he held an honorable place among the honored many.

Nor yet is he on trial as to susceptibility of intellectual training. The old cry which we heard a decade ago throughout the South, is hushed. The men who wrote books, made speeches, preached sermons, gave lectures to prove that the Negro could not learn, are themselves overshadowed by Negro scholars, who, while they wrote, were coming out of Boston and Baldwin and Yale and Harvard and scores of other splendid colleges and universities, the land over. While they tried to prove the Negro out of the intellectual race, they were carrying off the honors in the greatest institutions of the land. While they labored to show that the Negro could not arrive upon the plain of intellectual equality they had only to look about them to find the Negro in the field of history, language, theology, journalism, medicine, surgery, both clinical and dental, law, music and pedagogy. Thus it comes to pass, into what ever branches of learning our Brother in white has gone with painstaking care, he finds his black Brother by his side. He is not therefore on trial as to his intellectual susceptibility of training. But! He is on trial as to his

Intellectual Longevity and Nerve Development.

Let us see if we can make this clear.

In those awful days of human slavery, perish their memory, the Negro had little or no development save physical or muscular. In this was his chief value. But after a while the old Southern oligarchy was shot to death on an hundred battle fields, amid the pelting leaden hail and at the mouth of belching fiery cannon, and the ship of human slavery was floated off on a sea of human blood. Out of that awful conflict the Negro came to citizenship, with the possibilities of manhood before him, and was permitted to enter the fairy garden of liberty, where might be realized for himself, all the fabled stories of other races and nations of history. Northern charity came with open hands and arms and builded those splendid temples of learning which dot our Southland all over, and bade the Negro welcome.

Then when the smoke of battle lifted, merging ghostlike from its dark folds, came the teacher with the Bible and spelling book bidding the Negro enter the church to pray and the school house to study. The avidity with which they sprang to books, is one of the intellectual marvels of the age, yet what we have accomplished, is even more marvelous; for in a single generation we pushed our way to the front in all lines of human industry and scholarship. But to do this

we have made a draft upon an undeveloped realm of our being. That realm is Nerve. The havoc and desolation being wrought by the effort to develop this new side of our life, is both startling and saddening. At physical toil the Negro has proven his right to stand abreast of the yecoman of the world. As a patriot and soldier he has won the right to stand with saber and epaulettes among those honored by a grateful nation. In the field of scholarship, he is a worthy recipient of notable honors. But the opening up of his new and unused department of his being, is telling a woful tale, in emaciated life, and nervous wrecks, stranding many a life as it were, in the mid-sea of its opportunities. The gravest question before the Negro to-day is not in reference to civil liberty and political privilege, but the question of nerve development. It is a notable fact that the old generation is outliving the new, and that it is more stable, and less liable to be thrown from the track of duty and opportunity. The fathers sleep better and have fewer ills than those who have grown up since the war in the midst of the effort to develop nerve. A man with a good nerve is like the unspun rocket as it mounts upward seeking the stars. A man with shattered nerves is like—well, well did you ever have any experience? if so, we need not say; if you have never suffered from a nervous breakdown, no definition is adequate to an understanding of what is wrapt in the experience of men and women, who have put life to such a tension as to strain its nerve forces.

The saddest feature of all this wonderful intellectual activity among us is, that too many of us fall, with life's work cut short, "where manhood's morning" does not touch noon and "while the shadows still are falling toward the West." It is not necessary to tabulate names, but men like Price, Byrd, Toliver, Dickinson and Taylor have gone down as it were at mid sea, as if the ship of life had been scuttled. Our young men coming from scientific, philosophical and classical courses in our colleges and universities, have in many instances made awful drafts upon the fountain of life and health and too many graduate, fight for a while a losing battle and then lie down to die. We need to learn as other nations have, that no work draws on the finest fiber of our being as does the work of the student. We know there are a few shallow pated people, who feel that the men who follow literary pursuits, keeping their place at the desk for six or eight hours a day, have, as they put it, "an easy job;" but the great world knows better than that. There is no work that more quickly absorbs the best there is in us than the work of the student. Many a man not able to stand the pressure of a student's life, has gone successfully to farming and general business pursuits. Names could be given if necessary to illustrate this truth.

To this new life of the student, the Negro is not yet thoroughly inducted. Study is a new field of activity to him and the forces needed in this new life of activity are but as yet poorly developed. The Negro is therefore on trial as to his nerve development, and will require the greatest painstaking for a century. Brain and nerve are made as men make muscle: try it; test it; work it; but do not strain it. So with the runner; if he is to make a long distance he must take the first of the race moderately. In looking about us we are made to fear, that the Negro may be winded in the first heat of his intellectual race. These reflections are not intended to alarm the Negro student, but to put him on guard against break downs. Every well regulated gymnasium has on hand a trainer, who takes charge of the young aspirant for athletic honors, and guards him against the straining of a tendon or the snapping of a muscle, to which all are liable in their first days in the gymnasium.

The trainer for muscle suggests also kinds of food, legislating against nuts, sweets and the like, that his gymnast may come to the best possible manhood. We have felt that the development of muscle has had quite as keen oversight in our great universities as the development of brain. The average student is left to take his own course as to developing nerve and brain, without that careful oversight given the gymnast. Is it right? In the gymnasium each individual

is studied by the trainer, but when men come to the college curriculum they are put to the same task and thereby some are helped and others are killed. Killed? Yes killed, though it may take a little longer than to mob them. It takes no argument to prove that men intellectually are as unequal as they are physically. To put all men at the same task in the gymnasium would be little less than homicide. In our schools of learning men are permitted to study themselves to death right under the eye of those who ought to be far seeing enough to save the men whom they are seeking to make.

No student class needs a greater surveillance than the Negro, and this from the very nature of the case. He needs to be taught how to conserve his nerve force. The average Negro knows but little about nerve for it is a newly opened mine in the realm of life. He must be taught the value of nerve, and how to come into better strength every day. Does food and diet have anything to do with it? Yea, verily, but what does the average Negro parent know about foods to fortify against nervous exhaustion? Practically nothing. The Negro must be taught the value of good air. You can grow hog flesh and cattle in bad air, but if men want good nerves and clear heads, they must have good air.

What do we know about the laws of hygiene? What do we know about the value of the bath as a fortifier against nervous exhaustion? What do we know about foods and diet for the student?

Now Mr. Editor we presume you have had this over and over but we would suggest that each year we have one of our many splendid physicians conduct for a few weeks a department of hygiene with food suggestions with special reference to our student classes.

These reflections are not sent out for the purpose of frightening the Negro out of the schools but to warn him against wrecking the ship of nerve which he is so beautifully launching into the great sea of intellectual activity.

Charleston, W. Va.

SOME OF THE USES OF IMAGINATION.

By Miss Lula S. Randall.

There was a moment in the eternity of the past, when the omnipotent builder divided the light from the darkness and the evening and the morning were the first day.

The elements may have existed before—heat, air, earth, water, the various materials and diffused substance of the world about to be—but latent, confused, chaotic, those elements, not called forth and appointed each to its own proper sphere. Light slumbers amid chaotic elements unseen. He speaks the word and it comes forth in all its beauty and splendor from its hiding place. And when the work goes on and is at length complete, and the fair new world hangs poised and trembling on its axis, perfect in every part, and rejoicing the heart of the Builder, there is a new power displayed, there is a creation. So when the poet, the painter, the skilled architect, the mighty orator, call forth from the slumbering elements, new forms of beauty and power are not they too, in their humble way creators?

In so doing they have combined conceptions previously existing in the mind. The writer combines in new forms, the existing letters of the alphabet, the painter combines existing colors, the architect puts together previously existing stones. But is this all they do? Is it the chief thing? Is this the soul and spirit of their art? No: there is a new power, a new element not thus expressed—the power of conceiving, and calling into existence, in his realm of thought, that which has no actual existence in the world of sober reality. He who has this power is a creator. It is a power conferred in some degree on all, in its highest degree on few. The poet, painter, orator, the gifted, creative man who ever he is belongs to this class. Any new form into which we purposely put our experience is termed ideal. The architect plans a model school building his plan is his ideal; the lady plans her flower garden, her plan is her ideal; the artist plans a picture, his plan is his ideal; you plan a noble life, your plan is your ideal. An ideal embraces three elements, ideas, objects, and the blending act. In imagination these three are

used. Of all the powers with which man is endowed, of all the faculties of the mind, the creative faculty within bounds and under due cultivation is of more real service and more worthy his regard than any other. Time, place, circumstance, fall out or are varied to suit the fancy; the scene is laid when and where we like, the incidents follow each other no longer in their actual order, the original in a word, is no longer faithfully transcribed but the picture is conformed to the taste and pleasure of the artist. The conception becomes ideal. This is imagination in its true and proper sphere. Imagination gives vividness to our conceptions, it raises the tone of our mental activity, it adds force to our reasoning, casts the light of fancy over the gloomy plodding steps of judgement, silvers o'er the recollection of the past and guilds the anticipation of the future, with a coloring not their own. It lights up the horizon of thought as the sunrise flashes over the rippling waters and sends a ray of light over the world. It is used in all avenues of life. Nothing can be mentioned to which in some way imagination is not applied. By its aid the orator presents his clear strong argument, in its own simple strength and beauty or with skillful touch causes all hearts to thrill in unison. There passes before his mind as he proceeds, an ideal of what his argument should be, and he bends every effort in that direction and these efforts make him what he is.

No man can be eloquent who has not the imagination required to form and keep before him an ideal.

Did not Edmund Burke, by his power of imagination cause tears to flow and strong men to tremble? Did not blind old Milton, as he sat shut out from the sunshine of this bright world, cause to rise before him the vision of that "Paradise," where man in his innocence walked with God? Was it not by the aid of imagination that the beautiful paintings that adorn our homes, grew under the magic touch of the artist. The sculptor by its aid breathed into the cold, rough, marble, the breath of life and it became a living soul. Nor is it the poet, the orator, the artist, alone who derive all the benefit from the exercise of this faculty. It is of inestimable value to us. It opens for us new worlds, enlarges our mental vision, releases us and gives us the wide firmament of thought for our domain. It adorns the stern realities of life and appears; as a coarse and ugly flower would appear under a microscope. Take for example, this extract from Gray:

"The curfew tolls the knell of parting day,
The lowering herd winds slowly o'er the lea,
The poughman homeward plods his weary way,
And leaves the world to darkness and to me."

It is the product of imagination. Can we not see the cows returning from the pasture. The weary workmen as they slowly move homeward. Can we not see the sun as it sinks behind the horizon, and hear the bell as it tolls the ending of day? All appear vividly before our minds eye. Also from Cowper:

"I heard the bell tolled on thy burial day
I saw the hearse that bore thee slow away
And turning from my nursery window
Drew a long, long, sigh and wept,
A last adieu.
Thy maidens grieved themselves at my concern

Oh gave me promise of thy quick return.
Thus many a sad tomorrow came and went."

How could we see the boy as he sat patiently waiting his mother's return, if it were not for this single faculty of imagination.

The man of no imagination sees no beauty, no power, no meaning, in "Paradise Lost" or any of the old master pieces. Imagination is of use in the study of nature—nature in all her moods and phases. The grand, the lovely, the sublime, the ordinary, the pleasing, and the terrible. Nature in her mildest and softest, in her sweetest and most fearful attractions, is open to every one's study.

Coleridge, Southey and Wordsworth were pupils of nature, as one can see from their works. Then cultivate thy imagination, let it have full sway in the right direction and thou wilt become most gifted and increase human happiness and human achievements.
Nashville, Tenn.

HOW TO MAKE A NEW DISTRICT IN THE CENTRAL ALABAMA CONFERENCE.

Dear Brothers:—

I have read many of the letters in the Southwestern, that grand old news box that has been carrying light, food, and religious instruction to the thousands for 30 years or more, and is still pouring in more light to our membership North and South under the supervision of its noble Editor.

Now how to get a new District.

- (1) Obey our Chief Pastor, that is, the Bishop.
- (2) Obey our Presiding Elders. Don't interfere with the plans after the Conference is over, by telling the people the plans are wrong, and the Elder is the wrong man.
- (3) Preach for the conversion of souls, and hold up Christ to the people and not yours. Lay aside the jealous spirit that many of our ministers have.

- (4) See to it that all of your members and friends of your church subscribe for and read the Southwestern Christian Advocate.

See to it that the Central Alabama Academy at Huntsville, Alabama and the school at Marion, with Rev. C. L. Johnson, A. B., Principal, are crowded with pupils.

Let the grand light-house, Clark University, have them to put the finishing touch on them, and all the ministers that knock at our door for admission; hold them there until they can say: "I have finished a course of hard study in Gammon Theological Seminary."

Let us hold up the arms of our five Presiding Elders, for some of them are doing the work at a great sacrifice. You know the grand old hero, Rev. I. Townsend, and the young Moses, Rev. E. M. Jones, P. E., of the Montgomery District, are men of power with us.

- (5) See to it that you manage your church well, and make a correct report at the Annual Conference. Live on your knees continually asking God's blessing on the work, and not only one more District in the Conference will exist, but I say to you that two more Districts will be found in the Central Alabama Conference.

My brethren, some of you grumble too much. Less grumbling and more work.

Yours for the Master,
W. F. Smith.

THAT MEETING OF TWO SISTERS.

By Joe A. Davis.

A few days ago one of the grandest and most touching meetings I ever saw occurred at Marianna, Ark. If the reader saw an issue of the "College Advocate," about a year ago, possibly he remembers a letter from Aquilla, Texas, in which one Joe A. Davis through the Southwestern and other papers found the whereabouts of his mother's sister, whom she had not seen since long before the war. They were separated by slave traders when about the ages of six and eight. Their names then were Dinah and Emily Golman, and they were bought in Md. by two sisters. Dinah was carried to Tenn. and Emily to Texas. Dinah grew up and married one Thomas Davis and is the mother of nine children. Emily married Isaac Wills and is the mother of nine children also. They both have grown old and their many sorrows have registered their foot prints on their wrinkled brows and gray hairs.

They have nine other sisters and brothers somewhere, hence coolly confess that they believe death will be better to them than life, as it will grant them a privilege that life has denied—that of meeting loved ones.

On a Sunday morning these two sisters met. A torrent of tears flooded each face,—a piercing wail that would move the heart of a stone burst from their throats in the midst of a circle of friends that had come to see the meeting.

Dinah is my mother, an illiterate but grand old lady and as she fondly clasped me in her arms, thanked me kindly for bringing about the meeting; for this I owe all to the Southwestern and Philander Smith College.

Little Rock, Ark.

OUR BENEVOLENT CAUSES.

MISSIONS.

(Conducted by Rev. E. B. Burroughs, South Carolina Conference.)

THREE CONFERENCES FOR CHRISTIAN WORKERS IN CHINA.

J. H. Worley, Ph. D.

The Chinese New Year holiday of nearly a month, notwithstanding the disagreeable weather, is found to be most advantageous for meetings, to deepen spiritual life among Christian workers. Three such meetings were held during the recent New Year season, viz: in Minchiang, Hokechiang and Foochow. At the first, there were in attendance nearly two hundred, about seventy-five of whom were workers, and the remainder, members of the local church. At the second, there were about seventy present, nearly all of whom were workers and office bearers; and at the last, the attendance, especially at night, was about three hundred, among whom were a good many students.

The Conferences lasted from three to five days. There were three public meetings daily, and during the intervals, little groups met for prayer, testimony and Bible study. I never saw people so utterly abandon themselves to heart examination and seeking the in-filling of the Holy Spirit. Sometimes the meetings would last four hours, notwithstanding the leader tried several times to close. At such times, a half dozen or more would rise at once and desire to speak or request prayer for some friend. After a season of prayer, the speaking would be resumed with increased animation. The testimonies were always to the point, telling of urgent need or deep joy.

For a long time, we have felt that conviction for sin was not deep enough among the Chinese; and that many who have given up their idols have not a real experience of salvation; and that many of the workers have not received the anointing from above. But at all these Conferences, deep sorrow for sin, joy in the experience of forgiveness and anointing for service were marked characteristics. Some testified that for many years they had been cold and indifferent, but now they had been reclaimed and henceforth would live and work for Jesus. A local preacher, Lau Ding Gi, who had been appointed last Conference, was so discouraged because the Catholics had led away nearly all the members, wanted to give up his appointment and secure a place as teacher of Chinese in the theological school. But the Lord led him unto such a rich experience, he gladly went back to his work, and with a triumphant faith for a glorious year. And he was only one among many discouraged workers, who had a divine expectation of victory begotten within their souls during these meetings.

The Holy Ghost was present in power at every service, but two or three times the effect was extraordinary, the whole assembly being moved to tears of penitence or sorrow for the lost, or to shouts of joy over sins forgiven. To see a congregation of nearly two hundred shouting, shaking hands, clasping each other in arms, clapping hands, some leaping in the air, and others skipping across the floor; and again for more than an hour at a time, on their knees weeping and praying most earnestly for unsaved friends, is enough to satisfy the most skeptical as to the effect of the Gospel on the Chinese, and ought to be sufficient to make optimists out of many pessimists, and enthusiastic missionary workers, out of many who care little for the ascending Lord's command to disciple all nations.

One night, between the verses of the closing hymn, after a meeting of great rejoicing, some one shouted: "Let us make three tabernacles, one for thee, and one for Moses, and one for Elias." At the end of the next verse the leader said: "No, we are not permitted to remain on the mountain, but must go down and help the struggling millions below." This indicated the subject for next morning's service which was based on the incident of the child possessed with the deaf and dumb spirit and the feeding of the multitude.

with a few loaves and fishes. The sad and hopeless condition of men without Christ was portrayed; and the Christian's duty toward them and the need of full consecration and fasting and prayer, were enforced.

At the close a student in the Theological Seminary, weeping so it was difficult to understand him, arose and said the Lord had laid a great burden upon his soul for the perishing thousands of his native country. With piteous cries he and others earnestly prayed for the out-pouring of the Holy Ghost upon the workers of that country. Without rising, one after another requested prayer for parents, wife, brothers and sisters who were unsaved. A missionary who has several near relatives unconverted requested prayer for them. The whole congregation remained on their knees weeping and praying for more than an hour, and most of the time many were praying audibly at once. Such a burden of prayer as was laid upon that company, I had never witnessed.

The result of these meetings encouraged us more than every thing else. For, in proportion as people are concerned for the salvation of others, they are in a condition to be used in that very work. For two or three years we have observed with joy the growth of this spirit, but never before has it been manifested on such a scale. And now that the meetings have been closed several weeks we are glad to note that it has assumed a practical form in regular missionary work by many who had formerly been indifferent.

Many villages where no religious work has ever been done are pleading for a Christian school and preaching services. With \$25 I can keep a preacher or pastor-teacher in the field a year. \$10 a year will educate a boy in one of our mission boarding schools. Any one sending me \$10 or more shall have a photo of boy or preacher and a letter from him written in Chinese and a translation of the same. To any one sending me one dollar or more I will send an interesting curio.

Send money to Rev. A. J. Palmer, D. D., 150 Fifth Ave., New York City; or by draft or Post Office Order to Rev. J. H. Worley, Foochow, China. If you send to Dr. Palmer, write him whom the money is for and it will be forwarded to me.

Foochow, China.

During the last two months the Wesleyan Methodists of England have spontaneously contributed \$30,000 to relieve the famine stricken members of their communion in India.

In a census of Christian Charities in Japan issued in February, 1897, the Protestant report shows 12 theological seminaries, with 163 students; 29 boys' schools, with 1,980 students; 10 women's training school with 238 students; 46 girls' schools, with 2,491 students; 14 kindergartens, with 526 students; 56 day or night schools, mostly for the poor, with 2,788 students; 10 orphan asylums, with 664 inmates; 13 homes for various classes, with 235 inmates; 15 hospitals and dispensaries.

The principal feature in last year's excavation in Palestine was the determination of the dimensions of the true pool of Siloam and the discovery of the church built, or perhaps only rebuilt, by the Empress Eudocia on its North side. "Here we have, without doubt," says Sir Charles Wilson in his communication to the Palestine Exploration Committee, "the Pool mentioned in the Bible, and it is to be hoped that the site may be purchased and the whole pool thoroughly cleared out and restored to its original condition as far as may be possible."—The Presbyterian.

A missionary in Fuhkien Province, China, of the English Church Missionary Society, writes that the Chinese authorities are showing more opposition to Christianity than formerly, and the native Christians are in great alarm and distress. He says: "The magistrates refuse to hear ordinary complaints from the native Christians, or should they receive a case in which a native Christian is concerned, they always give sentence against the Christian. There are wicked men who take advantage of this, and openly

plunder the converts of their property, and when appealed to, the magistrate declares he does not believe the charges brought against the offenders by the Christians."

Rev. W. W. Holdsworth writes from India that the religious ferment in India seems to increase with every year. "The apathy in religion, which was so much deplored some ten or twenty years ago, is to-day almost a thing of the past, and what we call the secular press teems with religious articles. It is true enough that many of these are denunciatory of the Christian religion, as it is seen and understood by their writers; but only a very shortsighted or weak-kneed Christian would prefer the dull, heavy indifference which was so hard to move. Better the most violent denunciations than the leaden apathy of the past, for the former imply at least interest and inquiry, and these being granted, all things are possible."

Bishop Thoburn believes the Methodist Episcopal Church could raise much more missionary money if each presiding elder's district and each pastoral charge were organized so that the givers are all enrolled as members. He thinks it useless to lay upon presiding elders and pastors the whole burden of collecting our annual contributions, and says: "Canadian Methodists have nearly 50,000 enrolled members of the Missionary Society, every one a regular giver, and all are organized for the practical support of the cause. If the members of our Church were to give in the same proportion as their Canadian brethren do, our missionary income would be increased more than a million a year, and this increase would not involve the slightest pressure upon any individual, church, or Annual Conference." We should be glad to see this organization undertaken in some one Conference by an efficient man, believing that the results would prompt other Conferences to imitate the example.

The Peons of Mexico.

I ask you to journey with me in thought a few moments. Most of you, perhaps, know of the wretched condition of the poor "peons" of the great republic, Mexico. Yet, can we truly, fully realize their condition, their wretchedness—so dissimilar to ours? We sit in our comfortable homes, surrounded by culture and wealth. The very air we breathe is pervaded with the gospel of grace and love, while just across a narrow stream that divides our almost-heavenly land from theirs, are those whose bondage is worse than the bondage of the old slave system. I speak of the poor, dejected, down-trodden "peons," whose crops this year have been a miserable failure. The poverty of these people is simply appalling. The law and system are such that the rich land owner sells them meat, corn, seed, etc., at twice their value and when harvest time comes takes all. When crops are poor the farmers get behind and they cannot leave one landlord to go to another until they pay up, consequently year after year finds them in arrears. They cannot run away, as the law would bring them back as though they were escaped convicts. Their wives and daughters sit in their mud hovels, poverty-stricken, with clothing almost too scant to cover their nakedness. The girls cannot attend school for lack of clothing—not one cent to buy with. Many of them are very bright and could be moulded into useful vessels for the Master's use. They could become polished cornerstones under the sculptor's hand. Education and Christianity the sculptors.

"The King's business requireth haste," this is a momentous matter.

Can we fail to heed the cry, "Come over and help us or we die?"—Mrs. Bone in Cumberland Presbyterian.

The last closed country of South America has recently allowed missionaries to begin work there, and it is ardently hoped that ere long the other closed doors will be opened and that the strongholds of Satan will be captured in the name of the Lord.

Some are active, because they fear to be thought idle.—Rams Horn.

EDUCATIONAL.

A NEW ERA FOR CLARK UNIVERSITY.

By Rev. J. W. E. Bowen, Ph. D.

The Commencement week of Clark University in this year of grace 1897 marked, in the opinion of many, the most important epoch in the history of this fast growing University. It is an open secret that this University has been struggling up a steep road for twenty years. Heroic men have been at its head and loyal teachers in its faculty both of whom felt the burden.

For a time it looked as though Gilbert Haven's vision was an hallucination and his hope for a great Central University in the South was a rope of sand. But the vision is a reality and the hope was well grounded. A new day has come and Clark University turns her face to the rising sun of the twentieth century.

There is no reason why this University should not become the Harvard College of the South. With a campus of nearly 500 acres of the best rolling timber land in Georgia, situated at the Gate City of the South, with the College idea prominent, a faculty unsurpassed in scholarship, and a constituency large enough to give 1,000 students, this University may and will stand for the scholastic training of the Negroes as does Harvard in the North for the United States, and as Gammon Theological Seminary stands for the training of a ministry for the pulpits of the race.

This year has been one of the peculiar experiences. Dr. D. C. John resigned the presidency in last October after the school year had begun. Dr. W. P. Thirkield of Gammon Theological Seminary was immediately pressed into service as Acting President. His hands and heart were already full with the increasing work of the Seminary and he not only hesitated but declined to assume other duties. He was finally prevailed upon by the Society to accept the Acting Presidency for six weeks with the definite understanding that he would be relieved at the end of that time. The Board at Cincinnati found itself unable to release him and he was compelled to hold on throughout the school year. Prof. Croghan was given charge of the literary work of the University. Dr. Croghan is a veteran educator and scholar. His fame is well established in educational circles. The Atlanta University of the Congregational Church gave him his diploma, but the Methodist Church, his church, and the Methodist Universities gave him the position in which to develop scholarship and make his name. More than that, although this master of books and men does not receive now a salary anything like fair compensation for his worth, it having been reduced with that of others on account of the financial stringency, nevertheless, it took the Methodist Episcopal Church through her system of schools to have given him a larger salary than was given to any Negro professor in any of the denominational schools in the land. Others give diplomas, we give diplomas and then positions to prove diplomas. Dr. Croghan is not a time server or a money getter. He is in the work for the work's sake and for the glory of God in lifting up his race.

Dr. Thirkield in his report to the Board of Trustees said of him: "He has given himself to the work with his usual fidelity, and his long experience and acknowledged ability have contributed to the success of the year's work."

The attendance has been larger than upon any previous year. Dr. Thirkield attributes this growth to the work which President John did during last summer.

The Boarding Hall has given full satisfaction. Through personal supervision, laborious work and with an experienced cook the acting President by a study of plain foods for the South, provided two ideal bills of fare with 90 meals a month. The discipline of the school has been admirable. There has been no case of immorality. Those suspended for infraction of rules, returned under the power of religion and moral suasion and responded to appeals to their sense of manliness and honor. The religious life of the institution has been well looked after. The benevolences including Presiding Elder's salary, of \$140 were all met in full before Conference. The Epworth League under the leadership of

Bro. Earnest Williams of the Seminary holds its meetings regularly every Sabbath and was the means of sending out many League workers.

Many improvements were made. The Clark University Courier an eight page monthly has been published. It has paid its way. The reading room was refurnished with recent current literature. The grounds were beautified and the walks and drives leveled and decorated. The Chapel windows have been beautified with the most recent artistic crystallograph and illuminated with views of the Madonna and the Christ taken from the world renowned paintings of the masters. This work was done by Miss Marie I. Hardwick, the efficient and much beloved teacher of the Kindergarten and first grades, together with her pupils and a few friends. The Chapel is now unexcelled for beauty as a College Chapel. The College Ball Club holds the pennant for Georgia it having defeated all comers.

Commencement work opened with the baccalaureate sermon by the acting President. The Chapel was full to its capacity and the sermon made a profound impression. The lecture to the Forensic Club was delivered by the Rev. C. C. Alberson, D. D., of Buffalo, N. Y. His subject was "A Plea for the Commonplace." Dr. Alberson is at home on the platform. His lecture was able and brilliant. Class Day brought out a large audience. The planting of the Ivy, the Class Poem by Miss Jessie H. Ray and the Class Day oration by Mr. W. W. Lucas made the occasion memorable.

Commencement Day opened bright and with a very large audience of friends and ministers and alumni. There were two classical graduates, Mr. W. W. Lucas and Mr. L. W. Woods and four Normal graduates; Miss Wattie L. Hill, Miss Lizzie K. Glover, Miss Hattie P. Melton, Miss Jessie H. Ray. Among the distinguished visitors were Bishop Walden, the two Secretaries Dr. Hamilton and Dr. Mason, Mr. Geo. B. Johnson, and C. M. Melden, A. M., Ph. D., the new President.

President Melden leaves one of the largest pastorates in the New England Southern Conference. He comes by the unanimous call of the Board in Cincinnati and of the local Board of Atlanta to make this his life work. The preachers and people receive him gladly and pledge him cordial support.

The ranks of the patrons have closed up and the word is, go forward. The new President has already taken hold with a firm hand and heart.

The efficient management of the finance and other departments of the University by Dr. Thirkield, and his thorough and complete reorganization of many of the departments has brought to him the unstinted gratitude of the patrons of the University.

The Alumni are enthusiastic and we confidently look forward to the future for the opening of our great University with hope and faith.

UNIVERSITY OF DENVER.

The commencement exercises of the University of Denver have just been completed. The enrollment in the various departments during the year has reached a little more than six hundred students. The total number of degrees conferred in cursu is as follows: M. D., 9; D. D. S., 8; LL. B., 10; LL. M., 2; A. B., 5; B. L., 2; B. S., 2; S. T. B., 5; M. A., 1; Ph. D., 2; Diploma in Iliff School of Theology, 1; Diplomas in elocution, 2.

Honorary degrees were conferred as follows: S. T. D. upon President Lemuel H. Murlin, of Baker University, Rev. Wm. H. W. Boyle, pastor of the First Presbyterian Church of Colorado Springs, and the Rev. Horace E. Warner, pastor of the Christ M. E. Church of Denver. The honorary degree M. A. was conferred upon His Excellency, the Hon. Alva Adams, Governor of Colorado.

At the annual meeting of the board of trustees, the Hon. John Evans was re-elected President by unanimous vote. Governor Evans is the only person who has ever held this office in this board, and though his great age makes it impossible for him any longer to participate in the management of the affairs of the University, yet he receives each year this mark of appreciation and regard. Bishop Warren was unanimously elected Vice-

president, which makes him actually president of the board. The other officers were re-elected. Chancellor McDowell was re-elected for the eighth year.

TO WHOM IT MAY CONCERN: GREETING.—

Be it known that for the purpose of bestowing honor upon those to whom in so large a measure, due—

We, Ministers in the Louisiana Conference, Patrons of the New Orleans University and the Members of the University Medical College Faculty, have met here in the Medical College Building this 9th day of June, 1897.

We point with pride to the successful management of our educational work within the limits of the Louisiana Conference, especially so for the marvelous results accomplished during the last ten years, under the able management of Rev. L. G. Adkinson, D. D., as the following summary will show:—

President Adkinson came to New Orleans University, September, 1887. He found the work of the school, the rooms of the teachers, and the President and his family, all in the Mansion, which contains fourteen rooms, with a kitchen, dining room and seven dormitory rooms. The enrollment was 226. The next session, a carpenter shop was built and furnished with tools, at an expense of \$500. In the spring of this year, the new building, which had stood three years with only the walls up and the roof on, was completed, leaving an indebtedness of nine thousand dollars (\$9,000). During the vacation, the rooms in three stories were furnished and the attendance increased to 458, the faculty was enlarged and the Medical College opened.

The next year, thirteen lots of ground were purchased in the square immediately in the rear of the University, giving them a plant of about five acres. This has become very valuable since, owing to the increase of real estate on St. Charles Avenue.

The attendance in the year following, became so large, it was absolutely necessary to provide more recitation room. A building was put up 34 x 72 ft., two stories divided into eight school-rooms, at a cost of three thousand one hundred and fifty dollars.

The next year, a tin shop and printing office were built at a cost of eight hundred dollars. During the past three years, street paving on two sides of the two blocks and Schillinger and brick pavements around the entire two blocks, has been done at a cost of \$3,300; but all the bills including all current expenses have been met, and the debt on the Main Building reduced \$4,000. By the efforts of Bishop Mallalien alone, a building for the Medical College was purchased in 1891, at a cost, with repairs, of seventeen thousand dollars. This was bought for cash at a low price. It furnishes accommodations for the Medical Department with an attendance of 38 last session, and a hospital of 12 beds, opened and furnished by the Phyllis Wheatley Ladies Club. A Training School for nurses has also been opened with an enrollment of 5 in the first class.

In 1889, Alexandria Academy was opened, and Prof. B. M. Hubbard of the class of '89, appointed Principal. About \$600 has been expended in establishing this school, and it is now self-supporting. The enrollment was 183 this session.

For all this we are grateful to this worthy man of God and servant of the Church—

Therefore, we do most heartily endorse his labors for the last ten years, and recommend his continuance at the head of our educational work in Louisiana, by the Board at Cincinnati; and Whereas the Doctor will shortly leave on a visit to his family out West, whose absence from the University this year has been keenly felt by all, and certainly to his great inconvenience personally and the work generally:—

Resolved—That if within the bounds of business possibilities, Mrs. Adkinson can return to us—we shall be glad.

Resolved that he be and is hereby requested to extend his trip in the interest of the work which lies so near his heart, and present the claim of

our educational work to the liberal friends of Negro elevation and his substantial advancement; as he (Dr. Adkinson) by reason of the ten years he has spent among us is so well qualified to do.

Signed J. F. Marshall, Chair.
Henry Taylor, Secty.

Rev. Dr. M. C. B. Mason, one of the corresponding secretaries of the Freedman's Aid and Southern Educational Society, reports a remarkable collection. He visited Meridian Academy a few days ago, delivered the annual address, and spoke to our people in the evening, and received a collection of \$1,113, \$503 of which were in cash, the balance to be paid in thirty days. The spirit of self-help is constantly growing among our colored people, and this fact will give great encouragement to the Christian patriots all over the Church, who have steadily helped them during all these years.—Western Christian Advocate.

WOMAN'S DOMINION.

WAYS IN WHICH CHILDREN ARE SPOILED.

A competent nurse says most children's naughtiness is taught by mother or nurse. Baby does not cheerfully kiss you. "See, mamma cry if baby will not kiss her. Boo-hoo!" And mamma makes believe to cry in her hands till baby pulls her fingers away from the deceiving eyes, and mamma laughs and does not always remember when she stops boo-hooing to exact the kiss. Of course, by a mere animal process of reasoning, baby learns to cry for what it wants. Has it not had the "line upon line?" When baby makes a misstep and down it goes, avoid the Scylla and Charybdis of nursery shipwreck. Neither make a great fuss over the bump and weaken his self-control by too much sympathy, nor do that other miserable thing, strike the offending object of collision, saying, "Naughty old table. Whip the table for hitting little boy's head." This is often the first lesson in combativeness, and the baby who hits back the passive chair that is said to have hit him becomes equally active in slapping children or other folk who morally or or physically oppose.—Religious Telescope.

GRIFFIN DISTRICT CONVENTION.

The seventh session of the Griffin District Sunday School and Epworth League Convention met at Jonesboro, May 27-30.

The Rev. John P. Wragg in the chair. The opening sermon was preached by Rev. J. H. Mathews, from Prov. 14-34, to the heart's delight of all present. The welcome address was delivered by Miss Blanche Melton and Robt. T. K. Grones responded with very appropriate words.

The representatives of more than three thousand Sunday School scholars of the District showed in their reports that the Sunday School and Epworth League work is advancing.

Dr. Murray, of Gammon School of Theology, was with us and in his modest way gave an address. Dr. Bowen was with us but by reason of a dislocated limb we did not hear from him.

The white people of Jonesboro extended invitations to the convention to hold the Sunday services in College Hall or their churches. The convention accepted their kind invitation, and Rev. J. W. Queen preached in the Baptist church and Rev. J. M. Anderson in the Methodist Church.

The Convention adjourned and the delegates returned to their work, refreshed, feeling that God had blessed them. J. M. Anderson.

BISHOP SMALL READY FOR AFRICA.

For several months we have been talking of Bishop J. B. Small's proposed trip to Africa to look after the interest of Zion. He is about ready to go. He will preach in Mother Zion, New York, this Sabbath, and will be tendered a grand send-off on Tuesday, and on Wednesday the 23rd inst. he will step on the mammoth steamer "Britannic" and sail from New York, by way of England, to our distant Fatherland. Zion ministers and members in and near New York should be at the pier to bid him farewell.—Star of Zion.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for July 4, 1897.

FIRST CONVERTS IN EUROPE.

Acts 16: 6-15.

Golden Text—"The entrance of thy word giveth light." (Psalm 119:130).

After the council in Jerusalem, Paul and Barnabas, with some others, returned to Antioch. They remained there quite a while "teaching and preaching the word of the Lord." Finally Paul suggested to Barnabas that they go again and visit the brethren in the cities where they had formerly preached. The thought pleased Barnabas, but he determined to take with him his cousin, John Mark. Paul thought it not well to take him because he departed from them on their first journey. The contention between them was sharp. Neither gave up. They separated. Barnabas took his nephew and sailed to Cyprus, his native land. Paul chose Silas, and when he had been recommended by the brethren, set out to visit the churches. They journeyed northwest through Syria and Cilicia confirming the brethren. At Lystra, they met Timothy, who was highly spoken of by the brethren. Paul decided to take him with them. As they went from city to city, they gave copies of the decision of the Jerusalem Council, to the churches. The people of God were established in the faith, and their numbers increased daily.

1. Calling. (6-9). 1. Negatively. After they had visited the churches where they had before preached, they went through Phrygia and Galatia, two interior provinces of Asia Minor, preaching the word. It is likely that at this time the churches of Galatia were established. When their work was there completed they desired to enter Asia, a province on the western shore of Asia Minor. This the Holy Spirit, by secret whispers or some prophet, forbade them doing. Because the time was not fully ripe for them to preach the word there, or because their labors were needed worse elsewhere. Afterwards they preached there with great success. Mycia was a small country in the northwestern corner of Asia Minor. At the border of this province they essayed to go east into Bithynia; but again the "Spirit of Jesus" suffered them not to enter that territory. Soon after this the Gospel was sent among them, and prosperous churches organized. Into these countries Peter sent his first epistle. In Bithynia was the city of Nice, in which the first General Council against the Arians was held. Paul and his company now passed through Mycia, and came down to Troas, a port on the Hellespont, near the site of ancient Troy. Here Luke the historian, likely joined them. Here the events recorded in the Iliad of Homer are supposed to have transpired.

2. Positively. Visions are revelations from God. They are usually made when the person is in a waking condition. The mind is alert, and the senses active. Divine impressions are as clear and convincing as if the individual was fully awake. God often appeared to Paul in this way. More than twelve times did he reveal himself to direct or encourage him. We need not infer that this revelation was in a dream, although it occurred in the night. Macedonia was a large European country north of Troas. It was the realm of Philip of Macedon, subduer of Greece, and father of Alexander the Great, conqueror of Asia. In Paul's day it was a Roman province with Thessalonica as its capital. The person here called "a man" was likely an angel of God, in Greek attire, and speaking the language of Macedonia. He stood as though he had just arrived, had a message to deliver, and would soon depart. He came not from Macedonia, but from God. The people of that province knew not Paul and desired not his Gospel. Some, however, were ready to receive it. Europe as a nation was ripe for the Gospel. This man of Macedonia represents those who know the world is perishing, who earnestly desire to save it, and who are anxious to secure all the help they can in this great work.

II. Obeying. (10-15). 1. Going to Philippi. After Paul had seen the vision, they inferred from it that God had called them into Macedonia. He had prevented them from going elsewhere, led them to Troas, and called them into Europe. Immediately they secured passage, crossed the Hellespont, passed the island of Samothracia, and, the following day entered Neapolis, the seaport of Philippi. The former name of this city was Dathos, but it was repaired and adorned by Phillip, and its name changed to Philippi. There the famous battle was fought, between Anthony and Brutus, which gave to Rome the Grecian republic. There Brutus took his life. The Romans divided the country into four parts. Philippi became "the chief city of one division. It was a Roman colony and was filled with soldiers of that government. Anything said or done contrary to Roman rule would be unpopular if not dangerous. Paul, while a prisoner at Rome, sent a letter to the church planted here.

2. Working at Philippi. Paul and his company, were in the city several days before they began to work. In the conversion of Lydia we have (1) A time of worship—"The Sabbath day." Not the first, but the last day of the week. The Christian Sabbath should be observed by us as a day of rest, of remembrance, of meditation, of worship, and of anticipation. (2) A place of worship—"By a riverside." The name of this stream was Gangites. It flowed in winter, in summer it was dry. The place of worship may have been a grove, or a roofless inclosure, or a complete edifice. It was a common belief among the Jews that the shore was a highly fitting place to offer their prayers. It was their custom to pour much water, or have their places of devotion near the water, because of their numerous washings before and during worship. (3) A mode of worship.—Prayer and preaching. Prayer is petitioning to God, through Christ, aided by the Holy Spirit, for things agreeable to his will. Paul "spoke unto them," but no words of his discourse are recorded. (4) A band of worshippers—"the women which resorted there." Claudius had banished from Rome and her colonies all men known to be Jews. About three-fifths of the members of the church to-day are women. (5) A result of worship.—Lydia was saved, (a) She went to the place of devotion. (b) She took part in the worship of God. (c) She heard the things which were spoken by Paul. (d) The Lord opened her heart: He saved her soul. This was her conversion: her experience. (e) She, and her household, were baptized. Cornelius "feared God with all his house," and they were baptized. The jailer and all his were baptized straightway. Crispus "believed on the Lord with all his house." Paul "baptized the household of Stephanas." Were there no little children in any of these homes? G. N. Jolly.

A RESULT OF THE INTERNATIONAL POSTAL CONGRESS.

The only practical result of the sitting of the recent International Postal Congress, which is likely to come to the average letter-writer's notice, is the permission which will presently be given him to send three-quarters of an ounce of letter abroad for five cents, instead of half an ounce as hitherto. That, however, is some gain, and will encourage the use of paper of a reasonable thickness in ordinary foreign correspondence. The international postage-stamp which was so much desired, the congress did not see fit to authorize. In spite of the complaint that the allowance for the entertainment of the foreign delegates to the congress was inadequate, means seem to have been found to take them and their families to Chicago and back, so they will not go home without seeing a little something of the country. That the delegates have seen even so much of the country as they have, is due to the efforts of the Post-Office Department, which has exerted itself to induce private individuals and corporations to show the visitors the hospitality for which Congress refused to provide. Railroads have carried the delegates without charge, and private citizens have entertained them in several cities, so that it may be hoped that they will not know how sparing Congress saw fit to be in its expenditures on their account.—Harper's Weekly.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

MONTHLY TOPIC:—EVERY DAY WARNINGS.

June 27, 1897.

THE DANGER IN DELAY.

Prov. 27: 1.

This lesson ends the prayer-meeting topics as arranged by the General Secretary and others for the first six months of the year; January to June.

A new supply of topics must be ordered, and they are now ready. Be sure to get the topic cards, then you can assist in making the studies more complete.

The Danger in Delay in Preparing for Life's Work.

No other obligation rests so heavily upon the parent as this one,—preparing the children for life's work.

The duty of setting before them right principles, right doctrines and a true conception of the magnitude of the work to be done. How many delay along this all-important line!

Many a parent fails to correct the child, when very tender in years and intends to do so when that child is large. What a pity some parents are so silly. To bend a tree when it's old means to kill it, the same with a child. If you desire to have our child become great and good, start with him when young. Don't think that children are "silly little things" all the time, and that they don't know the difference. You begin at once in the preparation. Don't delay. There's danger in delay. Give them good examples. Live holy lives before them. Be discreet and chaste in your conversation before them. Always be truthful to them. Conduct yourself so as to hold their love and respect. Do these things and you will have accomplished much in preparing a boy or girl for life's work.

Let the big things alone for a season, attend to the little trifling things of life.

Our greatest hindrance to-day, as a race, is due chiefly to the neglect of this all-important duty in our younger days.

We had not the rich, full and elevating principles of ethics taught us when young, hence we, when old, are only half as good as we might be.

Prepare. Make ready now. We need not delay any longer. Time flies! The moments are golden. Life is short. Lay aside our hesitation. Bow down to the weightier duty of to-day.

In accepting Christ.

To-day is the day of salvation. Right now. To-morrow is not ours. Too many poor perishing, and hungry souls will not drink of the water of life freely to-day, they are always putting it off. "Mr. Time Enough" is always around and you entertain him so highly, why not ignore him and let your work go on?

Christ wants you to-day, young man. Young woman you are in danger. To-morrow is not a certainty with you. Accept a Savior now. Why delay in coming to Christ! Will you be so ungrateful.

You would not think of showing such a spirit toward your earthly parents; then treat your heavenly parent likewise. 'Tis He that calls you by his sacred Word. He loves you far better than mother and father, then don't delay. Will you give your heart to Jesus this blessed day?

In doing good now.

In trying to ascertain the root formation or derivation of the word "god" some claim that it comes from the word "good." Let this be as it may, it is quite a pleasant satisfaction to know that God is good, and those that follow him must be like him. Our Christian duty tells us to do good.

No task of life comes more fully upon the Christian than this—"that I am to do good to my fellow man." If we delay in doing that, then we are forfeiting our inalienable rights, and subject ourselves to Divine disapproval.

Shall we longer delay in doing good? God forbid! Do what you can. Much or little. God sees the act and the heart of the actor. Go to those that are in distress and help to relieve them.

Let the mercy and help department act now. Let all of the departments work heroically.

The field is white for harvest. Do something each day. Don't put it off. Do with your might what your hands find to do.

Pointers.

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."

We trust that all of the Leagues are moving along to certain victory.

The summer time is here, and you will have a splendid opportunity to help the young people enjoy themselves at your various meetings by making the meetings interesting and rich, and by extending a cordial welcome to the young-people.

Let us do away with excursions, moon-light picnics of the worldly type, hops and such other forms of amusement that tend to degrade and destroy.

Let the social department be up and doing. Don't say: "The young folks don't know how to officiate this, or that."

You make it as it should be and they will appreciate it. You cannot catch flies with vinegar.

A well lighted church, clean and dry, a good set of singers, a first class organist, young ladies neat and tidy, with a courteous pastor and wife, will attract any body. Try it and see. Put your entire self into whatever you undertake and you will find that it will attract. And others will appreciate it.

The time to go to Toronto is drawing near.

Let all who can possibly go, be there. The program is being increased constantly.

The church deserves that her young people march forward with flags hoisted and banners waving.

"Will you be there" is the cry. May the echo loudly reply: "Yes, I'll be there."

THE TENNESSEE EXPOSITION.

A feature of the Tennessee Centennial Fair which excites great interest and universal attention is the Japanese daylight fireworks, which are set off in the afternoon on the shore of Lake Watauga. As the crowd stands watching there comes a boom, and a dark sphere about as big as a six-pound cannon-ball mounts straight up in the air about three hundred feet, and as it curves, explodes, releasing another body which mounts still higher, quickly expands into the shape of some queer object—a camel, a deer, a dancing-girl, a priest, a man on an elephant, a flying cock, a hare on a tortoise, a vulture, or one of a score of other shapes—all in brilliant colors. The balloonlike objects hover for some time in the air, rising and sinking, and jostling one another in their wavering poises, until finally their buoyancy gives out, and if they have not been blown away, they fall, and are fallen upon by the children. The figures are of course very big, so that they make a good showing at a high altitude. They are made of tough paper, and ingeniously folded into their shell. Within each one is a fuse, which, lighted by the first explosion, produces gas enough to distend and support the figure to which it is attached. On McKinley Day at the fair there was an illumination, and the show of these fascinating fireworks was especially gay. That is the special subject of Mr. Roger's illustration.—Harper's Weekly.

Our wisdom is often handicapped by our cumbersome knowledge, like a medieval knight scarcely able to move in his heavy armor.—Rams Horn.

Humility is the Christian's greatest honor; and the higher men climb, the farther they are from Heaven.—Burder.

It is always safe to depend on this: What God gives us to do, he will help us to do.—Rams Horn.

OUR YOUNG FRIENDS

"Why, Mr. Baxter," replied Miss Frisbie, as the two sat on the porch of the sea-side hotel, "your proposal astonishes me! We met only yesterday for the first time, and I know almost absolutely nothing about you."

"That is very true Miss Frisbie," replied Mr. Baxter. "I do not ask you to take my word as to my social standing. I am ready to show you testimonials from all my last summer's fiancées."—Harper's Bazar.

"Miss Brown told me that you paid her such a charming compliment the other evening," said Mrs. Coddington to her husband, "something about her being pretty. The poor girl was so pleased. I don't see how you men can be so untruthful."

"I should think you would know by this time that I'm never untruthful," said Mr. Coddington, reproachfully. "I said she was just as pretty as she could be, and so she was."—Harper's Bazar.

"I think Mr. Doolittle is on awful clever man," said Maud Littleton, in one of her confidential chats with her friend Polly Perkins.

"Do you?" said her friend. "I don't. I think he's awfully stupid."

"Oh! but he knows lots more than most men," went on Maud. "For one thing, he knows when to go when he is making a call, and for another thing he never puts his foot in it, for the reason that he never says anything."—Harper's Bazar.

"I guess there's something the matter with our rubber tree," observed the small boy. "I've been watching it for a year or two now, and it hasn't sprouted any overshoes yet."—Harper's Bazar.

ONE OF MR. DEPEW'S STORIES.

Mr. Depew's reputation as a good story-teller is so well known, it is unnecessary to comment upon it. Probably one of the best stories with which he delights his audiences is the one involving the question of supply on demand, and the regulating of prices solely by these two factors. In dispute of this Mr. Depew says that one day he was walking along a street and passed a German butcher shop. Out of curiosity he entered the place and inquired the price of sausages.

"Twenty cents a pound," replied the butcher. "But," said Mr. Depew, "it seems to me I saw your sign this morning, and it read 'Fresh sausages, 25 cents a pound.' Why did you reduce your price?"

"Oh, dot was all right. I don't got none now and I can't sell any. Dot makes me a reputation for selling cheap, and I don't lose noddings."

According to this, as Mr. Depew says, "There was no demand, as I didn't want any, and there was no supply, as the butcher hadn't any, and yet the price of sausages went down."—Harper's Round Table.

MIKE AND THE PRIEST.

A poor son of Ireland came to his priest and asked to read the Bible.

"But," said the priest, "the Bible is intended for the priests, and not for such men as you."

"Is that so?" said Mike. "But I read in my Bible that we are to instruct our children in the way they should go, and the priests have no children."

"But, Mike," said the priest, "you cannot understand the Bible. It is not intended for people like you."

"Ah, father," said Mike, "if I cannot understand it, it will not hurt me. And what I do understand does me good."

"But listen, Mike," said the priest, "you must come to church, and the church will instruct you. The church will give you the milk of the word of God."

"But where does the church get that," said Mike, "if she does not get it from the Bible? Excuse me, father, but then I would rather hold on to the cow."—Deutscher Volksfreund.

A BOY'S RELIGIOUS INSTRUCTION.

Laurence Hutton gives recollections of his boyhood days, under the title of "A Boy I Knew," in St. Nicholas: "All the boy's religious training was received at home; and his first text-book was the 'shorter catechism.' When, he confesses, he hated with all his little might. He had to learn and recite the answers to those long questions as soon as he could recite at all; and, for years, without the slightest knowledge as to what it was all about. Even to this day he cannot tell just what 'effectual calling' or 'justification' is; and I am sure he shed more tears over 'effectual calling' than would blot out the record of any number of infantile sins. He made up his youthful mind that if he could not be saved without 'effectual calling'—whatever that was—he did not want to be saved at all. But he has thought better of it since."

ARE WE CHRISTIANS?

A few years ago a curious book was published in Germany that had a wide sale, and created a decided sensation. It was entitled, "Ernstes Gedanken," and was a criticism of the Christianity of the day. The author, M. Von Edidy, asked the question: Are we Christians? He then proceeded to reply that we are not. He said that the ethical ideas of Christianity are utterly unrealized in modern life. Christianity demands the death of self, but never was self more alive than in our age. The Bible says we shall not covet; but the rich grind the face of the poor, and all manner of sharp practices are instituted in business to get our neighbors' gains. We do not, he says, give our raiment to our brother in need. Nor do we speak the truth by yea, yea, nay, nay. A few individuals may struggle to follow the Master, but society does not at all embody his teaching. This he regards as supremely important, for, said he, "the individual cannot be transformed without the help and co-operation of his neighbor." He emphasizes the solidarity of society, and thinks we shall succeed poorly in our attempt to get individuals converted without also creating in society a Christian environment.

There is exaggeration in the statements of this earnest man. But his accusation is largely true. Society has scarcely begun to exhibit the spirit of Christ. All manner of sin abounds. The self-denial, the purity, the patience, the goodness of Christ are not a social realization.

But one thing is to be remembered. The education of humanity is a slow and gradual process. Much as it is to be desired, the kingdom of God can only come slowly. The spirit of Christ is in society. Much religious and philanthropic work is being done. Morals are improving. Ideals are lifting. The sphere of recognized duty is enlarging. Men are waking to the fact that social conditions are not as favorable to the good of men as they should be. Prophetic voices are being heard, calling men to better things. The sould of a going is heard in the mulberry trees. A more rational and Christian life is coming. We are not to lapse into pessimism as if God had done nothing, and everything were bad. We are to put our shoulders to the wheel, and try to make the world a little better. The gates of ignorance will have to be lifted off their hinges. Tons of prejudice and error will have to be blasted out of the way before the fullness of Christianity can become a social fact. What many of us need is patience. God seems to take plenty of time. He spent hundreds of years before he gave us the light of his Son, and he will probably take hundreds of years more before that light floods every nook and corner of our social life. Do not lose heart. Wait. Work. The heaven will finally permeate the meal, and the kingdoms of this world will become the kingdoms of our Lord and of his Christ.—Epworth Herald.

You can never tell what a man will do in a horse trade, by the length of his prayer on Sunday.—Rams Horn.

The devil scores a point whenever a good man opposes a good cause.—Rams Horn.

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Please Note That—

1. All business letters should be addressed to Eaton and Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

THE DISTRICT CONFERENCES.

The season for holding the District Conferences of our territory is now upon us, and beginning with the Staunton, June 8-11 at Harrisonburg, Va., they will now come two, three and more each week in rapid succession. There are about sixty of these that we ought to attend and would be really glad to do so. They are kind enough to think we could help them some and we know they could and would help our cause, but the Presiding Elders and brethren will see, by referring to our printed list of those already announced, that we cannot possibly get to more than one or two each week. To do this even, will necessitate a neglect of much of our office work, not to mention the wear and tear on the Editor himself. The brethren must be loyal and patient, and even when we are not present, push the interests of the paper, both for the sake of the Church and the cause. Do not think because of our absence that we mean to slight you; that is not it by any means; when we are not with you it is because of the impossibility of being in more than one place at the same time, and the additional reason that the Southwestern does not and cannot control all the Rail Roads of our territory.

We recognize the fact that the District Conferences are our best friends, and we expect much of them. We are doing the very best we can with any and all printed matter, the Presiding Elders and Committees send us, and try to get their notices in on time but they must remember they are many and we are one. Make all communications short and we can get them in more promptly and a greater number of people will read them.

Do not ever send us the Conference Minutes for the paper, but simply a brief report.

Now then in conclusion, stand by the Southwestern whether we are present or not, and the Southwestern will stand by you. Of course we appreciate the resolutions but a good list of subscribers accompanying the resolutions will strengthen them very greatly. The Southwestern is yours and all excuses have been removed, now make it go.

A SECRET, DO NOT TELL IT.

We have been trying for months to get off one of our free Sunday School libraries, and have at last received orders for three. But strange to say neither order comes from a church of our own Methodism. They come from Methodists, but not what our people call "M. E. Methodists." See? How do you account for it? Our offer holds yet.

Go in your study in the morning and stay there at least four hours.

TANNER MOVES UP.

The French Government has just purchased a painting, "The Raising of Lazarus," by Henry O. Tanner, a young colored artist, who was educated in Philadelphia, and was one of the favorite pupils of the late Thomas Hovenden. It will be hung in the Luxembourg Gallery—an honor rarely bestowed upon an American artist and never before on a man of Mr. Tanner's race. He is a son of Bishop Tanner, of the African Methodist Episcopal Church.—Zion's Herald.

We are proud of Mr. Tanner for two reasons, first because he is a Negro and second because the M. E. Church can claim some credit for his achievements. This is the same young man whom Mrs. Bishop Hartzell succeeded in sending abroad to study. She raised much of the money by disposing of many of the pictures the promising young artist had, up to that time, painted and otherwise. Some she purchased and others she succeeded in selling.

We recall now that we once saw in the great Wannamaker store in Philadelphia a picture by Mr. Tanner, for which we were told the merchant prince paid a snug sum.

TORONTO, ONE FARE THE ROUND TRIP.

As announced last week we have arranged with the Illinois Central Railway and the Toledo, St. Louis and Kansas City Railway to take as many Epworth Leaguers through to Toronto, Canada and return as desire to go, for \$33.70 which is one fare. These tickets are good until July 24, with the privilege of extending to August, 12, should any one desire to stay as long as that. According to the present plan we will leave here July 11, and go to St. Louis, where we hope to meet all Texas and Arkansas delegates, thence to Toledo. From Toledo we go by steamer through the full length of Lake Erie to Buffalo. We go to Niagara Falls, where we stop seven hours and reach Toronto that evening July 14. This route has been chosen by a number of the Western delegations because of the number of attractions it offers.

Let those who come up from Texas, Arkansas and the Southwest remember the train leaves St. Louis on the night of the 12 of July. We hope to meet a number of our Louisiana, Mississippi and Tennessee friends at different points on the Illinois Central Railway. This is not an excursion but simply an arrangement for Epworth Leaguers and their friends to attend this great meeting. Let all who propose to take this route write us at once, that we may know what accommodations to ask of the railroad people. Since the above was put in type, our attention has been called to the fact that the 11th is Sunday. Watch our next issue.

We learn that the Metropolitan M. E. Church, Washington, D. C., of which President McKinley is a member, is on the lookout for a new pastor and has appointed a committee to make the proper selection. The present pastor Dr. Hugh Johnston is from Canada, the next is likely to be from some one of our Western Conferences.

Hon. T. B. Stamps, Editor of The Vindicator, this city, has been appointed by Gov. Foster, a member of the Board of Trustees of Southern University the state institution for colored youth. While this is an honor, it is merely an empty honor. It occurs to us that where a prominent colored man comes out and espouses the cause of democracy and contends with voice and pen for its principles, as ex-senator Stamps has done, his party ought to care for him as it seems to do for the prominent men of other nationalities; though we congratulate Mr. Stamps, even on this recognition.

The Catholic chapel will not be erected at West Point Academy.

PERSONAL AND GENERAL.

Mrs. Mattie Boughton of Shreveport La., is in the city, the guest of Mrs. Pierre Landry, NO. 5215 Constance Street.

Hon. C. H. J. Taylor ex-recorder of Deeds has opened a law office in Baltimore Md.

Rev. H. T. Johnson, Editor of the Christian Recorder has been granted a few weeks respite from his arduous editorial duties and is out West seeing his friends.

Dr. Charles Parkhurst, Editor of Zion's Herald has been traveling in Nova Scotia. We hope in our next issue to give some things he reports from that little peninsula to his paper.

Dr. J. S. Hill, President of Morristown (Tenn.) Academy is traveling in the north in the interest of his school, and as we learn from Zion's Herald meeting with marked success. We are glad indeed to know this for Dr. Hill is doing a great and grand work and what is more, on very small pay at that. He deserves success and we sincerely trust his hopes may be fully realized.

Rev. Dr. W. H. Hickman, formerly President of Clark University, Atlanta, Ga., has been elected vice-Chancellor of De Pauw University, and will assume at once the special task of raising funds for the University. He has our best wishes for success.

Miss Johnson and Miss Mason, teachers at and near Prairie View State Normal (Texas) respectively, passed through this city last Friday en route to Nashville, Tenn., to visit the Centennial. They were accompanied by Mrs. C. W. Luckie, the sister of Mrs. I. B. Scott, whose guests they were while in the city. The whole party left Friday evening via the L. & N. Railway, taking with them little Mabel Etta Scott, to see grandma and grandpa.

We are glad to note that Livingstone College, Salisbury N. C. has honored itself by conferring the degree of Doctor of Divinity on the Rev. Evans Tyree, M. D., of the A. M. E. Church. He is now pastor in Louisville Ky. Dr. Tyree is worthy.

Dr. D. H. Moore, Editor of the Western, delivered the Commencement oration at Albion College last week and Dr. W. A. Quayle of Kansas City, Mo. performed a similar service at Denver University on the 9th inst.

Dr. J. W. E. Bowen has left Atlanta for a lecture tour and to attend the International Epworth League Convention to assemble in Toronto, Canada. After preaching the Annual sermon at Wilberforce University, he will fill engagements at Assemblies in Minnesota, Wisconsin, Michigan, Ohio and Illinois, and lecture at our churches in Parkersburg and Charleston West Virginia.

The Rev. Lorenzo D. McCabe, who was a Professor at the Ohio Wesleyan University, Delaware Ohio, for a half century, died on the 18th inst. He was not only an educator but an Author, distinguished alike for his piety and his sincere devotion to duty. He was Bishop McCabe's uncle.

SCOOPED 'EM ALL.

Zions Herald of the 10th inst says:

"Booker T. Washington, of Tuskegee, Ala., will deliver the address at the opening of the Negro Building at the Tennessee Centennial."

Knowing the Herald's reliability, and since the opening for the present Centennial is over, having occurred on the 5th inst., the address being delivered by one C. W. Anderson of New York, we take it for granted that the Centennial a hundred years from now is meant. If so, we take off our hat in acknowledgement of the fact that the Herald has "scooped" us all. And yet we fear some one has perpetrated a joke on its wide-awake editor, for we doubt very seriously whether the state of the country or of the Negro race will admit of a separate building one hundred years hence.

THE AMERICAN BAPTIST HOME MISSION SOCIETY.

A Letter From Dr. McVicar.

New York, N. Y., June 6, 1897.

Editor Southwestern Christian Advocate, New Orleans, La., Dear Sir: My attention has been called to editorial comments in your valuable paper, in a late issue, on the Educational work of the American Baptist Home Mission Society among the Colored people of the South. Your comments, although kind and considerate, are misleading, as they are based upon an extract from a paper published by Guadalupe College, Texas, which misrepresents my attitude towards the Colored people as Superintendent of the Society's Schools.

The split which has taken place in the Baptist Convention of Georgia is a matter with which our Society has had nothing to do. As I understand it, the split in the first place was based upon moral and not educational issues. The latter however has within the past year been discussed and made a prominent part of the issue.

The position of our Society upon this issue is clearly set forth in a letter by its Corresponding Secretary, a copy of which I enclose. This, along with the enclosed leaflets prepared by the Corresponding Secretary, will serve to show you that our policy in the lines you kindly suggested are quite as liberal if not more so, than any of the other denominations which are conducting schools in the South for the education of the Colored people.

Accompanying this I mail you a proof-copy of my report for the school year 1896-97, from which you will see that fifteen out of the twenty-eight Colored schools our Society is helping to support are under the entire control of Colored Trustees. You will also note that a large proportion of our teachers are Colored. Indeed, so far as I can gather from reports that have come into my hands, we have a larger proportion of Colored teachers in our schools than are found in the schools for Colored people conducted by other denominations. This does not seem to indicate that as Superintendent of the schools I have sought to keep out of them Colored teachers.

You will permit me here to state that I am a thorough and honest believer in the manhood and native ability of the Negro; and that in the schools under my charge, it gives me great pleasure to state, there are Colored teachers who are doing superior work, work in every respect equal to that done by our best white teachers. Instead therefore of discriminating against Colored teachers, as stated in the quotation on which you comment, the fact is that where conditions permit and the ability, qualifications and other things are equal, preference is given to the Colored teachers in all cases where their appointment depends upon my personal recommendation. I hope therefore you may find it convenient to look over the accompanying report, and refer to it favorably in your valuable paper.

Yours very respectfully,
M. MacVicar, Supt. Education.

Through the kindness of Bro. L. O. Jones who delivered that remarkable presentation speech at the last General Conference, we have the artistically arranged Epworth League Assembly Program for the Nebraska Conference. He is Conference President and deserves much credit for the magnificent array of talent, both literary and musical, to be present at the Assembly August 3-10. We see the familiar faces of Rev. Sam Jones and our own Drs. Palmer, Berry, Schell, Chancellor McDowell and Bishop Ninde. Among the musicians are the Slayton Jubilee Singers a colored company.

By formal act, the mulatto family of the late ex-Governor George W. Dye of Elberton, Ga., came into possession of his estate, said to be worth \$500,000. Dye belonged to one of the largest slave owning families in the South. Having been jilted by the daughter of a neighbor, he forsook white companions. When he died \$40,000 in gold was found in a sack under the pillow. His will left all to his Negro family.—Indianapolis Freeman.

EPWORTH LEAGUE.

Pastors and Epworth League Presidents please take notice:

The following sub committees of the Executive Cabinet of the Epworth League of this city, will visit the following named Leagues, to lecture on League work, and organize Leagues where there are none.

Messrs. Fobbs, Joichin, and Miss L. Alton will visit Vaven's Chapel on June 27, Camp Parapet July 4, and Mount Zion July 11.

Mr. G. Jackson, E. P. Damons, and Mrs. M. Stone, Williams Chapel June 27, Boyton Chapel July 4, and Union Chapel July 11.

Mr. W. Chapman, Wm. Robinson, and Miss E. Johnson, St. Matthews June 27, Thompson Chapel July 4, and La. Harpe July 11.

For any information you may desire concerning this work address either the President or Secretary.

W. J. Chapman, Pres., 1314 Tulane Ave.
E. Peter Damons, Sec., 3718 Camp St.

FROM NASHVILLE, TENN.

It is expected that we will have a meeting designed to promote the interest of the educational work of the Freedman's Aid and Southern Education Society, of the Methodist Episcopal Church. It is expected that a series of meetings will take place on Saturday and Sunday, June 26th and 27th. Drs. Hamilton and Mason, Corresponding Secretaries, Bishop Walden, Dr. R. S. Rust and other distinguished persons will take part in the exercises. It is designed to make the meeting as general as possible and to secure the attendance of the ministers and laymen of the vicinity of Nashville, and as far as possible, of the Southern Conferences. The opportunity for having the Society's work better known among the people of the South is an excellent one, and should the effort to secure the meetings on the grounds of the Centennial Exposition be successful, it will identify the work with the history of the Exposition which is now in progress in this city.

J. Braden.

An Anti-Mob Association has been organized at Columbus, Ohio. It has been duly incorporated with headquarters at Columbus. Its object is as follows:

"The object of the association is stated to be to discourage mob and lynch law within the United States, and to agitate public sentiment with a view to securing such legislation as will suppress such practices and provide adequate punishment for the violations of the laws respecting the same, by forming associations anywhere within the jurisdiction of the United States, to be controlled by officers selected under the incorporation and charter."

If this is an election scheme it will not be heard of after the Ohio election. We hope it is alight.

The Catholics of this city were considerably stirred up last week over the death of Rev. Francis Janssens, their Archbishop for New Orleans. He died suddenly and unexpectedly on shipboard, just as he had started for a visit to his native land, Holland. We hear him highly spoken of by all as a good and benevolent man.

The Central tells of an accident to Bishop Thoburn, May 1 near Naini Tal in India. He was thrown from his horse in a mountainous region and from the force of the fall had his right arm broken at the wrist. By this time he has doubtless fully recovered.

General Grant was not a Roman Catholic. Neither are his relatives. In the program for dedication of his great mausoleum in New York, provision had been made for Archbishop Corrigan to pronounce the benediction. When the fact became known, Gen. Grant's sisters, Mrs. Corbin and Mrs. Cramer, refused to attend the dedication. Entreaties were of no avail. They wouldn't that was all. And down came the name of the Roman prelate. Then the faithful Protestant sisters attended the dedication.—Michigan Advocate.

THE GIBBONS CASE.

Percy Cook vs. State's case was continued to October on account of two of the State's witnesses being absent. One sick in bed, the other brought in by the sheriff and fined \$100 and put under a bond of \$200. This witness arrived just one hour and a half after the case had been continued. It will show wisdom on the part of all concerned to withhold their decision until the court passes upon this case. You may feel assured that, it is an important case; and there will be some strange developments.

Cook's pistol spoke three times. The people are now willing the law shall speak once. You may give as much of the above to the public as you may deem prudent. Gibbons was murdered on the gallery by Cook while pleading for his life: "Don't shoot me, I have done nothing to you, what do you want to shoot me for?" Cook may be able to tell why before the court, or he will before the white throne.

Yours fraternally.

Mack Henson.

MORE IMPROVISED STATISTICS.

In "Christian Work" of June 10 the error is acknowledged which we pointed out in its assertion that in "point of fact the Baptists are the most numerous of the Protestant bodies" in this country. We showed that the total number of Baptists of every name in the United States, white and colored, was 4,153,857, and the total number of Methodists, white and Colored, is 5,653,289. These figures, compiled by Dr. H. K. Carroll, showed "Christian Work" to be 1,499,432 out of the way.

"Christian Work" acknowledges the error in an editorial note of June 10, which we publish verbatim:

A correspondent writing us a courteous note from a Long Island town—and whose communication we regret to have mislaid—inquires if we were not mistaken in placing the Baptists as more numerous than the Methodists in this country. In reply we would say our writer is entirely correct in saying that all the Methodists form the more numerous body—Dr. H. K. Carroll's statistics fully establish this fact. We may add, however, that at the time of writing we had in view the adherents of all the Methodist Episcopal bodies, who number less than all the Baptists. We failed to make the limitation, however, and our statement is open to the correction made by our correspondent.

It will be perceived from the above that "Christian Work" now states that the adherents of all the Methodist Episcopal bodies number less than all the Baptists. This, we regret to say, is another serious error. The whole number included in the Methodist Episcopal bodies is 5,388,399, while the whole number of Baptists is but 4,153,857, showing that "Christian Work" in this second statement is 1,234,542 out of the way.

We know that the Baptists do not want this to pass unchallenged, and certainly the reputation of Dr. Carroll would be impeached if this were not true, for these are his figures. The whole number of Methodists in the United States that are not Methodist Episcopalians is less than 270,000. The number of Episcopal Methodists is as follows:

Methodist Episcopal Church.....	2,675,035
Methodist Episcopal Church, South...	1,437,672
African Methodist Episcopal Church	615,854
African Methodist Episcopal Church	
Zion.....	492,888
Colored Methodist Episcopal Church	164,308
Union American Methodist Episcopal Church.....	2,642

Total 5,388,399

If it is desirable to number Israel, or any tribe thereof, the accounts should be correct, a sufficiently easy matter with such a statistician as Dr. Carroll giving the benefits of his painstaking investigations to the public.—New York Advocate.

God is the most hidden thing in the world to the proud mind; the most apparent to the simple heart.—Rams Horn.

BABY'S SKIN

In all the world there is no other treatment so pure, so sweet, so safe, so speedy, for preserving, purifying, and beautifying the skin, scalp, and hair, and eradicating every humor, as warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA (ointment), the great skin cure.

Cuticura

Is sold throughout the world. PORTER, Dugg & Co., Sole Prop., Boston.

"All About the Skin, Scalp, and Hair," free.

EVERY HUMOR From Pimples to Scrofula cured by CUTICURA.

DOINGS OF THE WORKMEN.

H. Primm, P. C., Farmington, Tenn.: I am here at Farmington, fifteen miles west of Shelbyville, and six miles from Louisville. We are doing what we can for the Southwestern Christian Advocate. Our third quarter was held on the 5th and 6th. Rev. H. W. White, our faithful Presiding Elder, was on time, looking after every interest of the work. The Elder preached an able sermon at 11 a. m., to a good congregation. Sixty-eight took the Lord's Supper. Collection during the quarter, \$35.00. Day is breaking. I am yours for the Master.

P. Blue, P. C., Summit, Miss.: The Summit and Magnolia charges are moving on very smoothly. The Second quarterly meeting was held at Summit, June 5th to 6th; it was a pleasant session. Rev. I. L. Pratt, Presided. Nearly all the brethren were present. Sunday-schools and Epworth Leagues were reported as doing well. Eight persons had joined the church during the quarter; four had been baptized. The Elder made a strong plea for the Southwestern, from the effects of which I send one subscriber. The Elder preached two very interesting sermons, and administered the Lord's Supper to the members. The amount raised during the quarter for all purposes was \$12.

P. Blue, P. C., Magnolia, Miss.: On the night of the 30th of May, after we had gone to bed, about midnight I was greatly alarmed by a terrible banging on the door; the first person that entered was Mr. James, the proprietor of the house, followed by the people, whose names are given; and after a neat little speech by Mr. R. W. James, they presented the writer with quite an assortment of eatables, for which he feels very grateful, and will ever hold them in high esteem. Ed. James, R. W. James, E. H. Langston, Sam Meedon, Harriet Young, Lou James, Ellie

Awarded Highest Honors—World's Fair,

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

Allen, Sister Johnson and others were among the many welcomed guests. Come again brethren.

L. Diggs, P. C., Pulaski, Va.: I write to say a few words about our tribe rally at the Randolph Street M. E. church, on May 23. Rev. R. J. Buckner, of Wytheville, and Rev. G. W. Haden, of Newbern, were with me all day, and preached grand sermons. The people came from Newbern, Dublin, Need More and New River. There was a mighty gathering of the people of Pulaski. The twelve tribes' rally on the church debt and the grand old Southwestern Christian Advocate, proved a grand success.

The report of the tribes is as follows: No. 1, Judah, \$50.00; No. 2, Reuben, \$23.11; No. 3, Gad, \$61.39; No. 4, Asher, \$20.43; No. 5, Naphtali, \$15.00; No. 6, Manassah, \$20.40; No. 7, Simeon, \$10.90; No. 8, Levi, \$18.13; No. 9, Issachar, \$16.44; No. 10, Zebulon, \$7.95; No. 11, Joseph, \$12.68; No. 12, Benjamin, \$20.33; total, \$276.76.

Each one of the leaders of the tribes that raised his full assessment, \$12.00, is to get the Southwestern for one year. So I am glad to send you the following named leaders, and the money to pay up their subscriptions for one year.

(We rejoice with you; thanks.—Ed.)

D. H. E. Harris, Magnolia Charge, Little Rock Conference, Ark.: Our second quarterly Conference convened in Owens Chapel, with J. E. Toombs, P. E., in the chair; all members were present. The benevolence and general interests of the Church were spoken of in a forceful and intelligent manner. Six were added to the church; there were also two conversions. Raised for all purposes this quarter, \$116.25.

D. P. Shaw, P. C., Shellmond, Miss.: My second quarterly Conference convened at St. Paul M. E. church, June 5th, with Rev. W. E. Mask, P. E., in chair. The reports of the pastor and members of the quarterly Conference showed that every interest of the Church had been carefully looked after. The Elder preached two of his able sermons, to the edification of all who heard him. Elder Mask is well up with the times, and an able preacher. The dear old Southwestern was not forgotten. The Elder urged upon the members to take the paper, and got one cash subscriber. Money raised this quarter for all purposes, \$140.00. Pray for us.

M. Cooper, P. C., Vicksburg Circuit: Our second quarterly Conference was held at Lynches Chapel, June 5, 1897. Rev. Wm. McMorris, P. E., was in the chair. Reports from different officers show that the work on all lines is in good condition. On Sunday following, the Elder preached an able sermon to a crowded house, and everybody seemed to have been spiritually blessed. Paid Elder \$13.90. Raised for pastor during the quarter, \$52.40; and other collections, \$8.00. The improvement made in the church is worthy of the highest praise.

D. M. Seals, P. C., Houma, La.: Wesley Chapel is alive, and the good work goes on. We have succeeded in painting our church in and out, and have purchased a new organ. All debts paid, we are preparing to make everything pleasant for the ministers and delegates who meet here at the District Conference. Our beloved P. E., Valcour Chapman, is the right man in the right place, and beloved by all. We obtained one subscriber for the Southwestern, Sister M. V. Lewis. Mr. J. A. Arsenaux, one of our trustees, visited the office today with me, and is delighted in our work.

W. Brooks, P. C., New Edinburg,

Ark.: We raised by the Sunday-school, for the Missiouary Cause, three dollars and eighty cents, and you will hear from us again soon. I will send you three more yearly subscriptions soon. We are doing the best we can for the paper, so pray for us. Yours in Christ.

Ocean Springs, Miss.: The Epworth League of Ocean Springs, Miss., and West Pascagoula, had a grand rally at West Pascagoula, which resulted in the raising of \$22.50. Donated to the pastor, \$17.00. The presidents of the Epworth League are W. Z. Bradford and Ned Bibbs.

J. T. Cannon, Pontotoc Circuit, Miss.: This is my second year on this circuit. Our second quarterly Conference convened May 29-30. Rev. R. Orange, P. C., of Tupelo, was with us. This work is on the forward march. We had a grand feast on Saturday, and a soul-reviving sermon Sunday, at 11 o'clock. Fifty-two partook of the Lord's Supper. The Southwestern was well looked after. We will send in some new subscribers soon. Collected for all purposes, \$29.40.

Mack Henson, P. C., St. Paul Church, San Antonio, Texas: We have worked so faithfully, and accomplished so little, that we have said nothing about it, but being urged by our helpers in the work, members and friends of the old St. Paul M. E. church, we dare not remain silent any longer. Therefore, we report as follows, viz.: We began a protracted meeting February 14th, and closed March 21st, with thirty-eight conversions, three reclaimants, and forty-three accessions. We have baptized two children, and ten adults, and four of them by immersion. Including the writer, we have sent in fifteen cash subscribers to the Southwestern, with a list of eighty-seven unpaid subscribers now pending. Our Sunday-school has increased very greatly; we have an average of two hundred and fifteen this quarter. We paid for Sunday-school supplies, etc., \$40.50. The Sunday-school put a new carpet on the pulpit floor at a cost of \$15.60. A devoted young man, Mr. J. B. Houch, presented the church with a new pulpit Bible, which cost \$5.18. The Sunday-school raised on Easter Sunday, April 18th, \$78.70. Taking out expenses, there is left for Missions, \$63. The congregation raised for the pastor, \$18.50. Total raised during the day, \$97.20. You see we are not idle. Pray that we may be able to accomplish something in the Lord's vineyard, before the last sun sets in 1897.

(Good; many thanks.—Ed.)

O. U. Flower, Pass Christian, Miss.: I wish to say that this circuit is spiritually and financially alive. Though I have not held my revival meetings as yet; but have received ten into full membership; thirteen on probation. My revival meeting will come off later on. Sunday, May 30th, was a high day here. We had our tribe rally for the purpose of raising money to repair our church at this place. The members divided into companies. Company A was led by Brother Jos. Strotter, who raised \$25.00. Company B was led by Brother L. Kennedy, who raised \$14.50. Company D was led by Brother Lewis J. Allen, who raised \$35.34. Collection for the day was \$79.90. Rev. V. Trotter was with us and rendered valuable service. The pastor and members are rejoicing over our financial success. Look for a long list of subscribers in a few days. Pray for our continued success.

G. L. Walls, P. C., Amory, Miss.: The Athens Circuit is doing well both spiritually and financially. Rev. H. R. Rev. els held my Second Quarterly Confer-

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ence May 1-2 to the great delight of both pastor and people. The doctor put forth strong efforts in behalf of the Southwestern Christian Advocate. After which a resolution was adopted that each member of the Quarterly Conference shall take the paper and pay for it during the year. The doctor is the right man and in the right place. He preached excellent sermons while with us.

F. H. Henry, P. C., McDonough, Ga.: The people of McDonough received us gladly at the close of Gammon. We decided best to take up our abode among the people. Sister Sallie Jackson and others of the parsonage committee furnished up the parsonage nicely and neatly so that we were made happy on entering our new home. Our Presiding Elder, Rev. J. P. Wragg, was with us June 5-6 and preached two able sermons at which time the Epworth League gave a grand entertainment. Refreshments were served to accommodate a large crowd of people. The Epworth League is under the leadership of Bro. Joe Lancy. It is a success and the interest seems to increase with each meeting. The Elder plead with the brethren to take the Southwestern. Yours for the work in the Master's vineyard.

J. W. Davis, P. C., Charlotte, N. C.: Our Third Quarterly Conference was held on June 12. Rev. D. Brooks, P. E., was with us having arrived on Friday the 11th, in time to conduct our love feast service on Friday night which was a glorious spiritual service of spiritual refreshing from the presence of the Lord. On Saturday morning I had the pleasure of escorting the P. E. over the eastern part of the city to the place

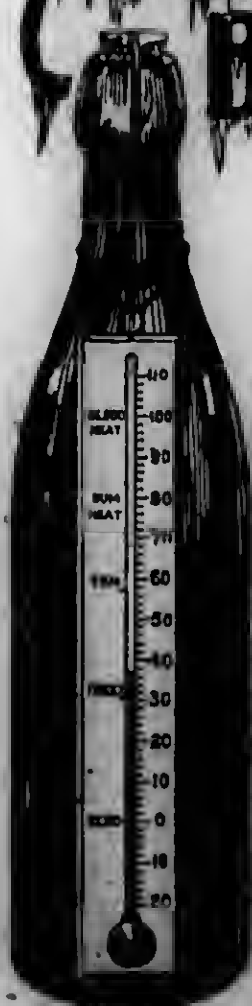
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we have been blessed through the providence of God to secure a five years lease on a large building 70 by 34 and in a most desirable situation for church and Sunday School purposes. The Elder had sent Rev. W. M. Wells, a son of P. C. Wells of the Greensboro District to take charge of the mission, and he with the writer had proceeded to arrange the building by taking down some portions, so we have a chapel 40 by 32 feet and partly furnished with seats. In the three Sundays we have been open we have a Sunday-school of fifty, a good congregation at the services and the collections have averaged \$2 each Sabbath. So much for the new mission. The Quarterly Conference opened at 3 o'clock and under the inspiration of splendid prospects a second M. E. Church in the city of Charlotte was begun. We had an excellent Conference. On Saturday night after having performed my ambulations and retired with my family to rest in anticipation of a busy and glorious Sabbath day's work, I was startled and aroused by loud rapping at the door and on inquiry as to who it was thus disturbing our repose, I found to my great surprise as well as pleasure that it was our own and much beloved Rev. J. D. Chavis, D. D., President of Bennett College, Greensboro, N. C., who had run down to spend the Sabbath with us. So on the Sabbath morning we had Dr. Chavis with us in the Sabbath School. Elder Brooks preached at the mission at 3 p. m., a most touching sermon on "Redemption," from Rom. 5-8. At night we were favored with a sermon from the erudite and scholarly Dr. Chavis from Rev. 3: 9. He preached a most excellent and inspiring sermon. Presiding Elder Brooks assisted by Dr. Chavis and the writer administered the sacrament of the Lord's Supper to many persons and baptised 4 children. Benevolent moneys raised during the Quarter; Missions \$20, Church Extension \$5. Paid Presiding Elder, \$12.60.

O. H. Flowers, Pass Christian, Miss.: Work still prospering and moving pleasantly. Repairs on church soon to begin. Three subscribers herewith.

L. J. Terrell, Shuqualak, Miss.: The Class Leaders of Asbury chapel surprised the pastor with a purse; W. S. Anderson, \$1.40; B. Terr, \$1.50; T. Cole, \$1.65; H. C. Carter, \$2.80; A. McKee, \$1.50; L. Terr, \$1.15. Many thanks to these brethren I shall remember them at the throne of mercy.

A. Davis, P. C., Moss Point, Miss.: On Friday the 4th though the sky was exceedingly blue and fair, I witnessed one of the heaviest storms that I ever saw, and in it were blown to the parsonage 207 pounds. We can stand such storms from the good people. Let the storms continue to rage.

S. A. Ott, Lauderdale, Miss.: We are moving along nicely and work is on a boom, and we are pushing the battle to the gate. Our Second Quarterly Conference was held May 26. Rev. R. Alpin was in the chair. We had a grand time, such as has not been known in the Circuit for some time. The Presiding Elder, Rev. A. M. Trotter, being absent everything went off nicely and every body was made happy. Collections, \$14. Raised this Quarter for all purposes, \$130.

W. H. Hundley, P. C., Lexington, Miss.: Spring Hill Church, a part of the Lexington Circuit—a church that has been heretofore luke-warm spiritually and financially—I can say, praised be the Lord, is both spiritually and financially alive. Great things are being done and greater things will be done ere this year closes. The Southwestern is helping me to train the people.

Look for three or four more subscribers in two weeks. On last Sunday the 6th, we succeeded in raising for the pastor, \$20.25, without resorting to the custom of having a rally-day. We just had regular preaching as is our custom at 11:30 a. m., and 8:00 p. m. The classes reported as follows: Class No. 1, S. Redmond, \$1.50; Class No. 2, Lee Porter, \$1.10; Class No. 3, J. S. Greer, \$1.50; Class No. 4, Ed. Delaney, \$1.60; Class No. 5, M. Brooks, \$3.25; Class No. 6, M. Greer, \$3.50; Class No. 7, J. Dulaney, 10cts.; Class No. 8, J. H. Porter, \$1.35; Class No. 9, W. H. Jordan, \$1.20; W. W. Williams, Steward collection, \$5.15. Total; 20.25. This is quite an improvement on former collections which never exceeded \$8.00. We are arranging to build a new church, that is greatly needed. Spring Hill is alive, thanks to God. The other churches are the same.

J. K. Camfaw, Pelahatchie, Miss.: Our Second Quarterly Conference was held June 5-6, with the Elder in the chair. All the members of the Conference were present and reports showed the work to be moving upwards. The Elder preached two soul-reviving sermons as he always does. All the good people here seem to do all they can for me. I expect to send in 10 subscribers in the next ten days. Collections, \$26.75. Paid the Elder all.

P. H. Rembert, P. C., Crystal Springs Circuit: Our Second Quarterly Conference convened May 22 with our beloved Presiding Elder, Rev. I. L. Pratt, in the chair. A good number of officers were present with well-written reports which showed everything to be in a progressive condition. Money collected during the Quarter; for pastor, \$39; for Presiding Elder, \$8.50; for repairing the church, \$16; for missions, \$4; total, for the Quarter, \$67.50. The Elder spoke to each brother about the Southwestern and they promised to send in their subscriptions shortly.

W. T. Trammell, Union, Ala.: Quite a large number of Pastors, Sunday School Superintendents and Sunday School Teachers of our Marion District, assembled in the Methodist Episcopal Church at Eataw, Ala., pursuant to a call of the Presiding Elder of the Marion District, for the purpose of organizing a District Epworth League and Sunday School Convention. The two conventions were organized separately, and the following named persons were duly elected to fill offices of the same: For president of the District Epworth League Convention, Mrs. Annie E. Allen, of Tuscaloosa Ala., and W. T. Trammell, Secretary. For President of District Sunday School Convention, Miss Millie A. Hairston of Eataw, Ala., and Mrs. C. A. Teague of Marion, Ala., Secretary. Resolutions in favor of circulating and reading the Southwestern Christian Advocate more extensively upon the district was considered, and the writer is preparing to send in as many subscribers as he can get, together with his own renewal in a short while. Quite an elaborate and entertaining program was prepared by a committee appointed for that purpose, for the various Chapters on the district, to be presented to the next session of the convention, which is to meet in Marion Ala. The convention adjourned sine die subject to the call of the Conference Epworth League Secretary.

H. Roundtree, P. C., Meadville, Miss.: Rev. Wm. McMorris, Presiding Elder, was with us and held our Second Quarterly Conference, on May 22nd. Reports show the work to be in a prosperous condition. On Sunday at 11:00 a. m. the Elder preached a Sermon that will live long in the memory of the people.

ple. Forty-five communed at the Lords table. Collection \$66.80. Elder McMorris is a great plauer for the work. Will send subscribers to the Southwestern with cash soon.

J. W. Watson, Mountain City Tenn.: My third Quarterly Conference was held June 5-6. Elder Provine is yet on the line and doing effectual work. He preached three sermons that showed the Christians duty and triumph. He is earnestly looking after every cause of the church. The reports showed Sunday School, Class and Prayer-meetings regular, and very well attended. The benevolences are diligently looked after. The Pastor and Presiding Elder have been cared for. Class number 1, carried the lead this quarter, while the other two did well. The meeting was pleasant in many respects and very well attended. On Sunday the spirit of God was with us all day. Twenty-one communicants assembled around the sacramental table to commemorate the death and suffering of our Lord Jesus Christ. The children took part in religious instruction under the leadership of Sister Lizzy Lomax, is doing a good work. Elder Provine spares no pains in setting forth all the obligations and duties of the church before the Pastor and people. He is yet on the line of vindicating the doctrines of the church.

G. Orange P. C., Tupelo Miss.: About eleven o'clock on the night of May the 26, we were awakened from our slumber by strange sounds at the door. After we had become used to the sounds which was turned to sweet music, the door was opened and while standing open there were brought in seventy pounds of good things, eatables of every kind, which brought comfort to our hearts. The party was led by Mr. L. F. Ford, Mr. J. E. Richardson, and Mr. R. J. Trice, Rev. A. S. Glover, Mrs. E. E. Giles, and many others, our list being too long to mention them all. God bless them.

L. G. Gregg, P. C., Clio, S. C.: Our second Quarterly Conference was held Saturday, 5th inst., in Asbury Church. Presiding Elder Rev. A. G. Townsend, A. B., A. M., presided over the deliberations of the conference in a Godly and fatherly manner. The charge was reported in healthy condition, spiritually, and financially. Thirty-nine precious souls during the quarter were happily converted to God, and several added to the church. Raised on P. E. claim \$8.86, pastor's \$67.46, for building, \$15.60, missions, \$11.93, F. A. and S. E., \$6.25, an indebtedness, \$4.66, total \$147.76. The Sabbath was a remarkable day with us for the outpouring of the Holy Spirit upon us. The Elder preached two very able and didactic sermons, at Clio, 11:30 a. m. and at Asbury, 3:30

p. m. Collection \$12.22. No longer can it be said of the Clio charge that it is dead. Thank God it is resurrected. Thank God that officers, members, and friends have pledged themselves this year to do more for God, Methodism, and humanity than ever before.

C. E. Alexander, P. C., Memphis Tenn.: Dr. M. C. B. Mason, Corresponding Secretary of F. A. and S. E. Society, was here on time Thursday June 3rd. At the hour appointed a large and intelligent audience greeted him. Dr. D. W. Fields acted as master of ceremonies. After a song by the choir rendered in a very pleasing manner, Prof. B. K. Sampson led in prayer. Dr. Fields introduced Judge Estes of this city, presiding judge of the circuit court, and in a pleasing manner introduced Dr. Mason. Amidst a rousing cheer Dr. Mason began what proved to all, one of the most interesting lectures ever listened to by any audience. The crowd was held spell-bound for an hour. "The Evangelization of Africa" was his pleasing theme. After the lecture, Mrs. Dr. G. E. L. Patton came forward holding in her hand a very beautiful basket of flowers, and in behalf of the Pastor, Sunday School Superintendent, and officials of the church, presented it to Dr. Mason. After response by the Dr., the audience left with a happy heart. The lecture was an unexpected success, as the evening was very threatening and had been raining during the day. The Dr. said this was next to the best Color audience he had ever lectured to.

Your attention is directed to the advertisement of the American Business College, Omaha, Neb., which appears in this issue. They offer to give thorough course of instruction in Book-keeping and Business Arithmetic by mail free. This shows that they have faith in their ability. Young people wishing to obtain a good business education will do well to investigate the matter and profit by it.

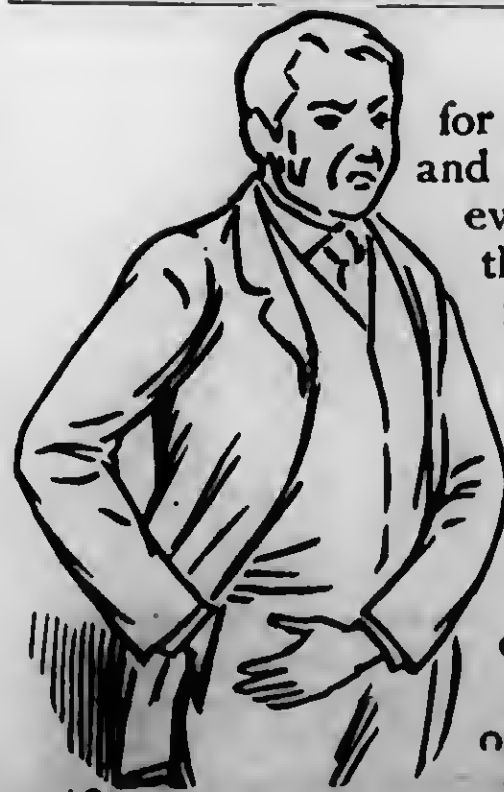
WISE MEN KNOW

It is folly to build up a poor foundation, either in architecture or in health. A foundation of sand is insecure, and to deaden symptoms by narcotics or nerve compounds is equally dangerous and perceptive. The true way to build up health is to make your blood pure, rich and nourishing by taking Hood's Sarsaparilla.

HOOD'S PILLS act easily and promptly on the liver and bowels. Cure sick headache.

AUSTIN DISTRICT.

Dear Brethren: We will have our District Conference in Belton, July 21st. The storm destroyed our church in Temple where we were to have our District Conference. I hope all the brethren will strive to make a full report at Belton, July 21st. Yours for success, Moses Smith, P. E.



Send it Back

Who pays

for all the clothes, etc., that are worn out and torn to pieces in the wash? Whoever it is, he or she ought to insist that the washing shall be done with Pearl-line, and with Pearl-line only. Then that ruinous, expensive rub, rub, rub, over the wash-board, which makes all the trouble, will be done away with.

It isn't a little matter, either, this needless wear and tear. It's big enough to pay any man to look after it, and stop it. Pearl-line saves not only hard work, but hard-earned money.

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearl-line." IT'S FALSE—Pearline is never peddled, and if your grocer sends you anything in place of Pearl-line, honest—send it back. JAMES E. FLYNN

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effect following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists, price fifty cents and one dollar. You may have a sample bottle and a pamphlet sent free by mail. Mention the Southwestern Christian Advocate, and send your address to Dr. Kilmer & Co., Binghamton N. Y. The proprietors of this paper guarantee the genuineness of this offer.

BOOKMAKER'S CORNER

Some facts about Ants, Bees, and Wasps, in the July number of Appletons' Popular Science Monthly, is interesting. Prof. Ripley's articles on the Racial Geography of Europe, is devoted to France. The curious psychological conditions dominating the mob are discussed by Prof. E. A. Ross. He shows that a crowd, even a excited crowd, is not a mob. Great mental instability marks the true mob, and this characterizes only the crowd that is under the influence of suggestion.—D. Appleton & Co., New York.

"The value of timber yearly cut in the United States is double that of the output of all our mines;" "One-third of the population of this country are church members;" "It costs \$668.32 every minute during the year to run our Government;" "Uncle Sam's farms constitute one-fifth of the National wealth;" "Nearly one-half of the 8,000,000,000 letters making up the world's annual mail, belong to the United States"; These are but instances of the thousands of wonderful facts about every phase of the life and progress of our country, from an illustrated article on "The Greatest Nation on Earth," by William George Jordan, to appear in the July number of the Ladies' Home Journal.

The July Century will have several papers devoted to the hunting of big game. H. W. Seton-Karr, an English sportsman, tells of his experiences in Africa. He contributes a chapter describing the hunting of tigers from the backs of elephants in India. His papers are illustrated. William Willard Howard writes of "Hunting the Jaguar in Venezuela."

The next issue of The College News, published by the American Business College, Omaha, Neb., will contain a large number of testimonials from students and graduates of the A. B. C.

CONFERENCE NOTICES.

BIRMINGHAM DISTRICT, CENTRAL ALABAMA.

Third Round.

St. Paul's July 10, 11
Adamsville July 12
Avondale July 13
Pratt City July 14
Enon July 17, 18
Mt. Pleasant July 24, 25
Irontdale July 31, August 1
Attalla and Gadsden District Con. August 7, 8
Warrior August 14, 15
Blount Springs August 21, 22
Anniston and Oxford August 28, 29
Mellin August 30
Talladega September 4, 5
Fort Payne September 7
Cedar Bluff September 8
Howells Cross Roads September 9
Centre September 11, 12
Springville September 14
Bessemer September 15
Horn Creek September 16
Oneonta September 18, 19
Wesley Prettyman, P. E.

INDIANA DISTRICT.

Second Round.

Bloomington, Ind. July 18, 21
Terre Haute, Ind. July 18, 23
Evansville, Ind. July 24, 26
Eureka Ct., Ind. July 28, August 1
Rockport Ct., Ind. July 30, August 1
Princeton, Ind. August 1, 2
Connersville, Ind. August 4, 8
Jeffersonville, Ind. August 14, 15
New Albany, Ind. August 16, 17
Browns and Grayville, Ill. Aug. 16, 17
Watson Ct., Ind. August 18, 22
North Vernon, Ind. August 20, 22
Madison, Ind. August 21, 22
Muncie, Ind. August 25, 26
Portland, Ind. August 27
New Castle, Ind. August 28, 29
Anderson, Ind. August 29, 30
Alexandria August 31
Indianapolis, Simpson Chapel. Sept. 3, 5
Shelbyville, Ind. September 5, 6
Lawrenceville, Ill., Ct. Sept. 7, 8
Carmi September 9, 10
Dulaney, Ky. Sept. 11, 12
Eddyville, Ky. Sept. 12, 13
Grand Rivers, Ky. Sept. 14
Spring Hill, Ky. Sept. 15
Lewisport, Ky. Sept. 14, 15
Brownville, Ind. Sept. 14, 15
Newberg, Ind. Sept. 16, 17
Princeton, Ky. Sept. 16, 19
Smithland, Ky. Sept. 19, 20
Owensboro, Ky. Sept. 18, 19
Cannelton Ct., Ind. Sept. 23, 24
Hawesville, Ky. Sept. 25, 26
Cloverport, Ky. Sept. 26, 27
Rushville, Ind. Sept. 25, 26
Greenfield, Ind. Sept. 29, 30
North Indianapolis Oct. 1, 3
Chicago, Ill. Oct. 3, 6
Greencastle, Ind. Oct. 7

The District Conference will convene in Wiley Chapel, Connersville, Ind., August 4-8. Pastors, Local Preachers, Sunday-school Superintendents and others are requested to bring full reports.

Come prepared to report and pay in the money collected for Benevolences and for minutes.

Dr. Mason, of the Freedman's Aid Society, has written me that he will be present.

Bishop Foss will probably be in attendance, and will preside during a part of the session.

The Committee on Examination appointed by the Bishop at last Annual Conference, will be present for the purpose of examining all who are pursuing the Course of Study, with a view to ordination or admission to the Conference.

Let us make this the best session ever held on this district.

Yours faithfully,
Edward L. Gilliam, P. E.

WAYNESBORO DISTRICT.

Third Round.

Charlestown and Asbury July 17-18
Bascom July 24-25
English Eddy and Millen July 30 Aug. 1
Waynesboro Sta. and Mt. Vernon Aug. 7-8
Sylvania Aug. 14-15
Statesboro Aug. 21-22
Augusta Sta. Miss., and Excel-sior Aug. 27-30
Waynesboro Ct. and Thrift Sept. 4-5
Wadley and Girard Sept. 4-5
Belleville Sept. 4-5

Dear Brethren:—This brings us down to the district conference which will convene at Sylvania, Ga., beginning Wednesday, August 11th, 1897, at 9 o'clock, a. m. Opening sermon preached by Rev. J. H. Pinkney. The Epworth League and Sunday School convention will meet with the district conference. The program will be out on time. Each local preacher must be on hand the first day prepared for examination in each of their course of study. Also the district stewards, class leader, superintendent, delegates and Epworth League presidents from each circuit and station must be on hand as usual.

Brethren, as the Annual Conference will meet Dec. 9th, let us meet the district conference with better financial reports than ever before for we have less time to do our work. We expect Dr. C. M. Melden, the new president of Clark University and Dr. M. C. B. Mason the Freedman Aid Secretary and others of the distinguished brethren to be with us. Let us pray God for the outpouring of the Holy Ghost. Yours in Christ,
R. R. O'Neal, P. E.

A REAL CATARRH CURE.

The ten cent trial size of Ely's Cream Balm which can be had of the drug-

gist is sufficient to demonstrate its great merit. Send 10 cents, we will mail it. Full size 50 cents.

ELY BROS., 56 Warren St., N. Y. City. Catarrh caused difficulty in speaking and to a great extent loss of hearing. By the use of Ely's Cream Balm dropping of mucus has ceased, voice and hearing have greatly improved.—J. W. Davidson, Att'y at Law, Monmouth, Ill.

EXCURSION TO NIAGARA FALLS.

The annual excursion of the C. H. & D. Railway to Niagara Falls will occur this year on July 8th. The rate from Chattanooga will be \$14.25. Tickets will be good seven days. Trains will leave Cincinnati about 12:00 Noon. The accommodations will be first-class in every particular. Elegant day coaches, Pullman and Wagner sleeping cars. The route is the most interesting of any. Going via Toledo, Detroit and the Michigan Central Railway through the best part of Southern Canada, direct to the Falls. This is the only line, that passes close to the brink, from which a full and complete view of both the American and Canadian Falls can be seen to advantage. Niagara is one of the greatest wonders on the globe—everybody knows of Niagara, and everybody wants to go there. The C. H. & D. Railway was the first to inaugurate these cheap excursions, and always has the best accommodations provided for its patrons. Persons desiring full information about this excursion, should address the undersigned and a descriptive circular will be mailed you. D. G. EDWARDS, Passenger Traffic Mgr. C. H. & D. Ry., Cincinnati, Ohio.

NOTICE.

This is to call the attention of the auxiliaries of the district, that the Woman's Home Missionary Convention of the Louisiana Conference, that was appointed to be held in June, will be postponed until further notice; on account of the stringency of the times and high water, will prevent a full attendance. Let all the delegates hold themselves in readiness until further notice through our church paper.

S. E. Johnson, President.
Evilina Dwight,
Rec. Secty. W. H. M. S.

PHYSICIANS BAFFLED.

Prof. R. S. Bowman, Instructor of Natural Science in Hartsville College, Cured of a Severe Illness by Dr. Williams' Pink Pills for Pale People after Physicians Failed.

From the Republican, Columbus, Ind.

Prof. R. S. Bowman, the able instructor of natural science in the famous Hartsville (Ind.) College, is well and favorably known, not only as an educator, but also as a minister of the gospel, as for a number of years he was pastor of the United Brethren church at Charlotte, Mich., before coming to Hartsville.



Prof. R. S. Bowman.

Some time ago he had a severe illness which was cured almost miraculously. A reporter hearing of this, interviewed him regarding his experience. Prof. Bowman was in the midst of his work when the reporter called, but he cheerfully gave him a hearing.

"A year ago last fall," said the professor, "I broke down with nervous exhaustion, and was unable to properly attend to my duties. I tried different physicians, but with no relief, and also used many different proprietary medicines, spending almost fifty dol-

lars for these medicines alone. I then succumbed to a siege of the grip in the middle of winter, and was left in a much worse condition. My kidneys were fearfully disordered, and my digestion became very poor. I was indeed in a bad condition.

"A minister in conference learning of my condition, advised me to try Dr. Williams' Pink Pills for Pale People. I had heard much about the wonderful curative powers of this medicine, but it was with reluctance that I was finally persuaded to try it, as it seemed that nothing could do me any good. However, I procured three boxes of pills and took them strictly according to directions. By the time the last dose was taken I was almost cured, and in better health than I had been for years. I continued using the pills awhile longer and was entirely cured. I can cheerfully recommend Dr. Williams' Pink Pills for Pale People."

Such was Professor Bowman's wonderful story which was further endorsed by the following affidavit.

Hartsville, Ind., March 16, 1897.

Subscribed and sworn to me this 16th day of March, 1897.

Lyman J. Scudder, Notary Public.
State of Indiana, ss.

Dr. Williams' Pink Pills for Pale People contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are sold in boxes (never in loose form, by the dozen or hundred) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or directly by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

PROGRAM.

Program of the Greenville District, Upper Mississippi Conference, to convene at Greenville, on Wednesday, July 14-18, 1897:

Conference will open at 8:30 a. m.
Sermon at 11 o'clock, a. m., by D. R. Hoard.

The following is the program for the Conference, viz.:

Discussion of topics will commence at 2 p. m.

1. What is the Holy Ghost? by J. H. Everett and M. Lockman.

2. How to Conduct a Successful Revival, by Green Spencer and W. H. Scott.

3. The Need of a District Conference, by A. J. McAllister and J. C. Whitfield.

Sermon at 7:30 o'clock, p. m., by E. D. Reid.

Thursday.

Conference opens at 8:30 a. m., by devotional exercises. Conference business commences at 9 o'clock a. m.

Sermon at 11 o'clock, a. m., by John C. Whitfield.

1. Shall We Expect a New Body in the Resurrection? by J. W. Davis and S. M. Taylor.

2. Are Class Meetings Beneficial? by C. A. Jordan and M. B. Sykes.

3. What is the Biblical Mode of Christian Baptism? by J. B. Starkey and F. G. Wilburn.

Sermon at 7:30 p. m., by G. L. Williams.

Friday.

Sermon at 11 o'clock, a. m., by Green Spencer.

1. The Best Method of Building up a Sunday School, by G. W. Hunt and G. L. Williams.

2. How to Build up and Maintain a Good Epworth League, by S. D. Hudson and A. J. McAllister.

3. The Evils of Intemperance, by F. G. Wilburn and S. M. Taylor.

Sermon at 7:30 p. m., by M. B. Sykes.

Saturday.

Sermon at 11 o'clock a. m., by C. E. Lamar.

1. The Best Methods of Raising Monies for Benevolent Purposes, by J. W. Davis and J. B. Starkey.

2. The Evidences of Christianity, by C. A. Jordan and W. H. Scott.

At 7:30 p. m., the Anniversaries of the Freedman's Aid and Southern Education Society, and the Southwestern Christian Advocate, by the members of the Conference.

Sunday.

Conference Love Feast at 9:30 a. m., to be conducted by S. M. Taylor, G. L. Williams and J. B. Starkey.

Preaching at 11 o'clock a. m., by L. F. White, P. E.; at 3 o'clock p. m., by F. G. Wilburn, and at 7:30 p. m., by J. W. Davis.

S. M. Taylor, Chairman.

Committee—L. F. White, P. E., G. W. Hunt and J. H. Everett.

NOTICE.

Distribution of the work of the Board of Examiners of the Central Missouri Conference. All will meet day before session of Conference.

Sedalia District.

R. Davis, 3rd and 4th years.

J. A. Dorsey, 1st and 2nd years.

C. M. Keefin, admission on trial.

St. Joseph District.

L. F. Payne, 3rd and 4th years.

J. S. Cravens, 1st and 2nd years.

F. L. Donohoo, admission on trial.

Topeka District.

W. H. Smith, 3rd and 4th years.

B. D. Dixon, admission on trial.

St. Louis District.

A. H. Higgs, 3rd and 4th years.

J. L. Smith, 1st and 2nd years.

J. P. Bishop, admission on trial.

Let each examiner proceed with the examinations at the place and time.
Brethren, come with clear minds before the examiners.

J. H. McAllister, Chairman.

L. F. Payne, Registrar.

Women as Well as Men Can Make Money.

I have an ice cream freezer that will freeze cream perfectly instantly. The cream is put into the freezer and comes out instantly smooth and perfectly frozen. This astonishes people, and a crowd will gather to see the freezer in operation, and they will all want to try the cream. You can sell cream as fast as it can be made, and sell freezers to many of them who would not buy an old-time freezer. It is really a curiosity, and you can sell from \$5 to \$8 worth of cream and six to twelve freezers every day. This makes good profit these hard times and is a pleasant employment. W. H. Baird & Co., Dept. 245, St. A., Pittsburg, Pa., will send full particulars and information in regard to this new invention on application, and will employ good salesmen on liberal terms.

CHURCHES CLOSED UP.

The consequence of the small-pox excitement in this town (Evergreen), is that the City Council has ordered all churches and public gatherings abandoned for at least thirty days. This action leaves the affairs of my church in a serious and embarrassing condition. Presiding Elder Jones came to hold his second quarter, but had to pass on through without doing so. We ask the prayers and sympathy of the brethren that the worst may not come upon us.

A. Jackson.

NOTICE.

Our method of instruction by mail is recommended by our patrons. Send for testimonial and list of names and addresses of students. It is free. The American Business Colleges, Omaha, Nebraska.

HEISKELL'S Ointment doesn't merely benefit, but cures all diseases of the skin, eczema, tetter, scald-head, etc.

HEISKELL'S Pills assist the Ointment by purifying the blood. Ointment 50c., Pills 25c. At druggists or by mail.

JOHNSTON, HOLLOWAY & CO., 431 Commerce St., Philadelphia.

BOOK CONCERN BARGAINS.

BAPTISM: An able treatise by Rev. A. G. Houston, P. E. Mississippi Conference; 25 cents.

BIBLES: All kinds and prices. Send for list.

CATECHISMS OF OUR CHURCH: No. 1, 40; No. 2, 55; No. 3, 70. Cloth bound in one volume, 25 cents.

LESSON COMMENTARY ON THE SUNDAY SCHOOL LESSONS for 1897: To pastors and teachers, \$1.

PEOPLE'S COMMENTARY: Including brief notes on the New Testament, designed to assist Bible students and common readers to understand the meaning of the inspired Word. By Amos Binney and Daniel Steele, \$2.50.

CLARKE'S COMMENTARY: 6 vols. Imperial 8vo: Old Testament, original; New Testament revised by Daniel Curry, D. D. Cloth, leather titles, \$10.00; sheep, \$15.00.

CHRISTIAN PERFECTION, A DEFENCE OF: By Daniel Steele, D.D. 50 cents.

CHRISTIAN PERFECTION, AN ACCOUNT OF: By John Wesley. 25 cents.

HOLINESS, GROWTH IN; OR, PROGRESSIVE SANCTIFICATION: By James Mudge, D.D. \$1.00.

PEOPLE'S COMMENTARY: Including Brief Notes on the New Testament, with copious references to parallel and illustrative Scripture passages, designed to assist Bible students and common readers to understand the meaning of the inspired Word. By Amos Binney and Daniel Steele, D.D. Revised, with Topical Index. \$2.50.

EATON & MAINS, Publishers,
408 Carondelet St., New Orleans, La.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Philadelphia, Pa.

The Peerless Advocate

Is all that the name implies:

A Strictly First-Class SEWING MACHINE.

HIGH ARM. LIGHT RUNNING NOISELESS.
WITH ALMOST UNLIMITED CAPACITY.

PRACTICALLY TWO MACHINES IN ONE



STYLE No. 4 PEERLESS "ADVOCATE" MACHINE.

The Southwestern one year and this Machine in Oak or Walnut for only \$18.00

We ship our machines direct from the factory. A machine made in the best possible manner, by the most skillful mechanics, with the choicest material, elegant in appearance, simple in construction, durable as iron and steel can produce, with sewing capacity unlimited.

The Peerless Advocate is fully warranted for ten years, but will last a lifetime and outwear any two of the highest priced sewing machines made.

A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

PERFECT IN EVERY RESPECT.

A SELF-SETTING NEEDLE and SELF-THREADING CYLINDER SHUTTLE are used in the Peerless Advocate High-Arm Sewing Machine.

THE SELF-THREADING SHUTTLE.

is so simple that with two motions of the hand backward and forward the shuttle is threaded.

THE WOODWORK IN OAK OR WALNUT IS THE BEST that can be procured; finished and of modern design, making it handsomer than the ordinary style of woodwork.

NO. 4 MACHINE, (Same as Out)

Drop Leaf Table, Gothic Cover, Case of two Drawers at each end, and Center Drawer. Price \$50.00

EXTRA ATTACHMENTS

in velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.

Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

—MANUFACTURED FOR THE—

Southwestern Christian Advocate,

408 Carondelet Street, New Orleans, La.

FARM AND FIRESIDE.

POULTRY POINTERS.

\$1,000 for a Chicken.—At the Birmingham, England, Poultry Show, the Earl of Ellesmere paid \$1,000 for a game cock. The game cock, a fine black-red, is said to be one of the most perfect of its kind in existence. It has a wonderful reach, is almost perfect in shape and size, while its fine tail is one of its best points. It has a fine ancestral record of prizes and triumphs, and is a heavy winner itself.

When is a Hen Fat?—A hen is fat when she is apparently very heavy behind, when she is lazy and cares nothing for work, seeking only to have the owner feed her. She cannot easily fly, soon becomes tired from exertion when chased, does not lay, though in good health, and is very heavy when held in the hands. We do not state that any one of the above causes indicates a fat hen, but to observe her in all of them. Of course, the surest method is to lift her and the weight will be there. Examination of the rear of the body will also show the fat under the skin by its color.

Quick Feathering.—The chicks of some breeds, such as Games, Leghorns, Minorcas, Dorkings, etc., feather so rapidly that they often droop from the excessive drain on their vitality. They require, in such cases, to be treated nearly the same as young turkeys, as very nourishing food is required. Lice always attack such chicks in preference to others, and it would be well to search for vermin should the chicks not appear lively. Brahmas and Cochins will remain nearly naked until half grown; but when fully matured, they have more feathers than the fowls that feather rapidly when young. Dry quarters are essential for delicate chicks, even in summer.

Changing Eggs.—One of the practices among farmers is changing eggs with each other in order to avoid inbreeding. In the first place, the eggs themselves are a risk, as no one can tell what they may produce, perhaps no two chicks from them being alike and no breeding of value in the stock. In the next place the changing of eggs makes the flock in a community all of one blood, so that really nothing can be gained by the practice after it has been persisted in for a while. Get pure bred males from some source, or eggs from some breeder of pure breeds. Do not waste time in trying to better your flock by changing eggs for some non-descript stock that has no merit nor possesses any advantage. To improve a flock, one should know the kind of stock he is using, and what can be expected from it. The changing of eggs is a practice usually pursued by those who do not know the value of the breeds, and such persons should not be encouraged.

Seed Potatoes.—The tests of the Ohio Experiment Station indicate that home grown seed potatoes will give as good crops as any Northern grown seed of the same varieties, provided the seed potatoes are well kept, but the yield is materially lessened and the ripening retarded if the seed potatoes are allowed to sprout and the sprouts broken off, as usually happens when the potatoes are kept in a dark cellar.

Many potato growers keep their potatoes successfully, especially in the northern part of the State, by burying the potatoes in pits, covering to a shallow depth at first and adding layers of straw and earth as the weather becomes colder.

The ideal method of keeping seed potatoes is in cold storage. Potatoes thus kept at the Ohio Station have come out

sound and fresh, with no indication of sprouting and the vitality unimpaired, even so late as the first of June. It is important, however, that the temperature of the cold storage room should not fall below 35 degrees, nor should it rise much above 40 degrees.

When cold storage is not available, sprouting may be in some measure prevented by shoveling the potatoes over frequently.

When the sprouting of potatoes under ordinary conditions is very objectionable, they may be so sprouted as to materially advance their earliness. This is done by placing them, stem end down, in single layers in shallow trays on the floor, in a light and moderately warm room. Thus placed they will send out short, stubby, green sprouts which will remain in that condition for weeks. Such potatoes, planted without breaking the sprouts, will grow immediately and produce an early crop.

THEY LIVE IN OUR MEMORY

.....Give Name and Place Distinctly.....

Franklin, Tenn.: Mrs. Patsy Dempsey, the grandmother of Mrs. Ida Belle Luckie, Prairie View, Tex., Mrs. W. C. Ellis, Carthage, Mo., and Mrs. I. B. Scott, New Orleans, La., departed this life May 27, 1897. She was sick about seven weeks and felt from the very first that it was her last illness. She was about 82 years of age and was a member of the church for about fifty-five years. She was born in Virginia but was brought quite young to Franklin, Tenn., where she died. Of her five children only two lived to be grown. She lived a devout Christian life and passed to her reward.

I. B. Scott.

Memphis, Tenn.: Died April 30, the infant of Jessie Saddler, May 14, Wm. Landum, May 14, Sister Mary Thomas, wife of Rev. A. H. Thomas. Sleep away in Jesus. May 31, old Sister Sallie Freeman fell asleep saying she had had her trunk packed for forty years, June 5, the infant of Robbie Graham Christman.

Chas. E. Alexander, P. C.

Monroe, La.: Mrs. Gracie Boatner lost her oldest son, who died June 7, 1897. He was eight years old and he died asking God to save him a sinner. His grandmother, Mrs. Mary Turner, is a member of the church.

G. J. Rogers.

Jackson, Miss.: Sister Lucinda Carter, a faithful member of Mt. Pleasant M. E. Church, died in full triumph of faith. She was 79 years years of age. She leaves a husband and a host of friends to mourn her loss. We will say that we lost a good sister but heaven gains. Yours for Christ.

R. Anderson.

Mailed to this office, June 11, 1897.—Ed.)

The Rev. W. W. Adamson was born in or near Camden, S. C., on March 31, 1823; consequently he was 74 years old when he died, March 30, 1897. From what we can gather he joined the Methodist Episcopal Church when he was about 22 years of age, and was evidently licensed to exhort soon after. He was licensed a Local Preacher in the year 1866, and served the Trinity M. E. Church at Camden as such for about 9 years. He was a man of rare native ability, and possessed a wonderful memory. His knowledge of the Scriptures was remarkable for a man who had not enjoyed any greater educational advantages. He was a powerful preacher and joined the South Caro-

lina Conference in January 1871, when he was 51 years old. He served in the effective rank for 17 years in succession, after which he was made a supernumerary, which relation he sustained till he passed away, March 30, 1897. He filled the following appointments: Darlington Circuit, Marion Circuit, Cedar Swamp Circuit, Marlboro Circuit, Camp Ridge Circuit, Wateree Circuit, Rock Spring Circuit: "Servant of God well done," etc. (Can't account for this being so late in reaching us.—Ed.)

Oakland, Tex.: Miss Louisa Warren, daughter of Rev. A. G. Warren, a highly esteemed young lady of Willow Springs community, and a faithful member of Willow Springs M. E. Church, closed her earthly career on June 1, 1897. She gave her heart to Christ June 3, 1895, and continued to the end of life. She called her father to her bedside and told him she would soon pass to her heavenly reward. She leaves a host of friends and relations to mourn her loss. The funeral services were conducted by Rev. J. K. Betts of Flatonia, Tex. The writer was in Bastrop County, Tex., attending the funeral of Rev. Nathan Caswell, one of the eldest members of the West Texas Conference.

J. H. Swann, P. C.

Desoto, Miss.: Brother James Horns, a faithful member of the M. E. Church, fell asleep in Jesus Friday, June 11, 1897. He said that he was waiting on the Lord. He leaves a dear wife and two sons and a host of friends to mourn their loss.

H. T. Hampton, P. C.

New Orleans, La.: Little Edna Valma Jacque, daughter of Mr. Joseph Jacque, died Sunday, June 13 at half past 10 o'clock, aged 9 years and 11 months. She was a member of Scott Chinn Sunday School. She was confined to her bed for nearly four months and in her sufferings she would read the Bible and sing some of the songs that she often sang in Sunday School. Just before her death she sang a song she loved.

"Hallelujah, 'tis done,

I believe on the Son,

I am saved by the blood

Of the crucified one."

Her funeral was attended by Elder Duncan, Henry Taylor and the writer.

Eugene Baptiste, P. C.

New Orleans, La.: Mrs. Amy Bell, a faithful member of Williams Church, departed this life June 4 in full triumph of the faith.

William Barnes, son of Alfred Barnes an honored citizen of Carrollton, a trustee of Williams M. E. Church. Bro. Barne was killed in Chicago on June 5, and his remains sent to this city. The funeral took place from Williams Church.

C. Monroe, P. C.

Woodlawn, La.: Miss Sarah Rhine fell asleep in Christ. She was born August 27, 1878 and died May 28, 1897, aged 18 years. She died in full triumph of the faith. Peace to her remains.

Also, Miss Harriet Brown fell asleep in Christ Sunday, June 13, 1897. She died in full triumph of the faith. She was a student of the New Orleans University in the sixth grade, B. Her age was 17 years and nine months. Heaven's gain, our loss. Rest on Harriet; we are coming.

R. C. Barrow, P. C.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

NOTICE.

To the candidates for examination in the various courses of study, in the Atlanta Annual Conference:

Dear Brethren: I herewith call your attention to this list of examiners as made out by the Executive Committee on Examination. Admission on Trial; Books to be read in 1st year, Revs. Lucas, Melton, and Adams.

Systematic Theology, Raymond; Binney's Compend, Merrill; Doctrinal Aspect, Revs. Wragg, Harris, and Standing.

Church History, Hurst; Stephen's History of Methodism; Outlines of Bible History, Revs. Hunt, Jenkins, V. D. May.

Discipline (1896); Philosophy of the plan of Salvation, Revs. Arnold, Wilson, and May. Books to be read in second year.

Hill's Rhetoric, Written Esermons and Essays, Revs. R. T. Adams, Lucas and Harris. Books to be read in third year.

Nast's Introduction to Gospel Records, Wesley's Christian Perfections, Merrill's Christian Baptism. Revs. Allen, Melton and Lucas. Books to be read in fourth year.

I will write each P. E. and each candidate as to time and place of examination.

Yours truly

Jno. P. Wragg, Registrar.

Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to tone, sustain, and renew the wasting of nerve, muscle and tissue. It is more because of this condition of the blood that women are run down.

Tired, Weak, Nervous,

Than because of the work itself. Every physician says so, and that the only remedy is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For the troubles Peculiar to Women at change of season, climate or life, or resulting from hard work, nervousness, and impure blood, thousands have found relief and cure in

Hood's Sarsaparilla

The One True Blood Purifier. \$1; six for \$5. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

GET READY TO ENTER

Philander Smith College,
Little Rock, Ark.

Fall term opens Sept. 20, 1897.

Winter term opens Dec. 29, 1897.

The very school for young men and women seeking a thorough education. Fifteen Professors and Instructors. College, College Preparatory, Academic, Normal, English, Industrial and Commercial Courses open to students. Expenses the lowest. Students with energy can pay their board with their services outside of school hours.

Remember next session opens in September.

For catalogue address the President of the College, Little Rock, Ark.

Shorthand, Typewriting, Penmanship, Bookkeeping and Spanish Taught BY MAIL and Personally. Good positions secured all pupils when competent. All these branches taught by mail. First lesson in Shorthand free. Write W. G. CHATMAN, Oswego, N.Y.

UNITED FOR LIFE

..... Give Name and Place Distinctly.....

New Orleans, La: At the residence of the bride's mother, Corner Nashville Ave and Pitt Street, June 15, Mr. Richard Wilson and Mrs. Gertrude Stamps Moore, daughter of Hon. T. B. Stamps, both of this city, Rev. J. F. Marshall officiating.

Woodlawn, La: Mr. Moses Rudison and Miss Victoria Kennan were united in marriage June 8, 1897, at the residence of the bride, R. C. Barrow officiating.

West Pascagoula, Miss.: Mr. Willie Bilbo and Miss Rosanna Green were united in marriage on June 3. Mr. Bilbo is a promising young man and is fourth vice-president of the Epworth League. Rev. W. McNeil officiated.

Shreveport, La.: Mr. O. J. Dunbar and Fannie Brown were united in the bonds of holy matrimony on June 7. J. A. Tireuit, officiated.

Corinth, Miss.: Mr. Jordan Williams was united in matrimony to Miss Johnnie Davis on June 10. We wish them a successful journey through life. D. A. Braggs, P. C., officiated.

Macon, Miss.: Mr. R. J. Walker and Miss Q. V. Jones were united in the holy bonds of matrimony on December 16th, 1896, at New Salem M. E. church. Rev. W. S. Leake officiated.

The American Business College, Omaha, Neb., has a notice in the local columns of this paper offering a complete course of instruction in Book-keeping and business methods by mail free of charge. To avail yourself of this liberal offer is the same as accepting a present of \$50.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him.

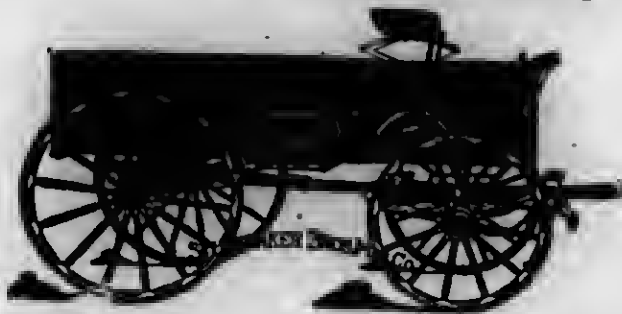
WEST & TRAU, Wholesale Druggists, Toledo, O. WARDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

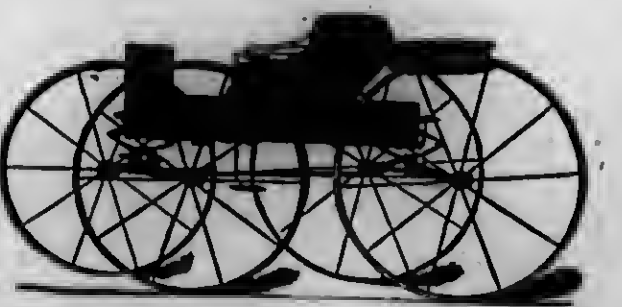
THE CELEBRATED

STUDEBAKERS



Next to the horse, the farmer's best friend is his wagon, and he should have the best that money will buy. THE STUDEBAKER IS THE BEST, and is known as such the world over.

Why experiment with an inferior and cheaper wagon when you know what the Studebaker is.



It is the same with BUGGIES, and everything else in the vehicle line made by

Studebaker Bros. Mfg Co., SOUTH BEND, IND.

BELLS

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Illinois Central.	
ARRIVE—	LEAVE—
Local mail..... 9:00 pm	Local mail..... 6:55 am
Chicago limited, 6:30 pm	Chicago limited, 9:00 am
Fast mail..... 8:20 am	Fast mail..... 6:30 pm
Louisville and Cincinnati	
Fast mail..... 8:20 am	Fast mail..... 6:30 pm
Louisville and Cincinnati, Limited.	
No. 3..... 6:30 pm	No. 4..... 9:00 am
Yazoo and Mississippi Valley Railroad.	
No. 5, Memphis Express..... 10:35 am	No. 6, Memphis Express..... 4:20 pm
No. 31, Vicksburg Express..... 8:30 pm	No. 32, Vicksburg Express..... 8:05 am
No. 33, Baton Rouge Express..... 9:40 am	No. 34, Baton Rouge Express..... 4:30 pm
Louisville and Nashville.	
No. 2, fast ex..... 7:40 am	No. 3, fast mail..... 7:10 am
No. 7, coast acc..... 8:50 am	No. 4, fast ex..... 9:45 am
No. 1, lim. ex..... 6:50 pm	No. 8, coast acc..... 3:30 pm
No. 5, fast mail..... 8:30 pm	No. 2, lim. ex..... 7:50 pm
Sunday ex..... 9:30 pm	Sunday ex..... 7:50 am
Texas and Pacific.	
No. 52, Ft. Worth and Cal. ex..... 6:55 pm	No. 53, Cal. ex..... 8:15 am
No. 51, Hot Spgs. Express..... 9:15 am	No. 51, Hot Spgs. Express..... 7:20 pm
Queen & Crescent Route.	
Cincinnati and New York..... 11:55 am	Cincinnati and New York..... 8:20 pm
No. 3, local..... 6:30 am	Local..... 7:50 am
Southern Pacific Company.	
Texas and Mexico fast mail..... 6:45 pm	California ex..... 9:15 am
California ex..... 6:35 am	Texas & Mexico fast mail..... 8:35 pm

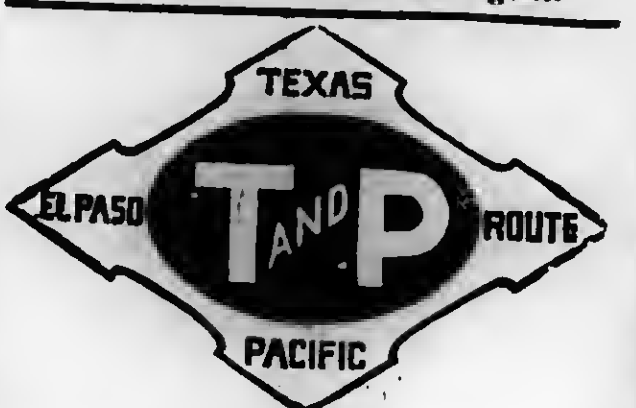
Louisville and Nashville

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6 Fast Mail..... 7:10 a.m.	3 Fast Ex..... 7:35 a.m.		
4 Fast Ex..... 9:45 a.m.	7 Coast acc..... 8:55 a.m.		
8 Coast acc..... 8:30 p.m.	1 Lim. Ex..... 5:00 p.m.		
2 Lim. Ex..... 7:50 p.m.	5 Fast Mail..... 10:25 p.m.		
Sunday Ex..... 7:50 a.m.	Sunday Ex..... 9:30 p.m.		

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HYMNAL, with Notes, —And—

NEW DISCIPLINE received last week.

Price of Hymnal, postpaid..... 40c. Price per doz. not prepaid..... 30c. Price of Discipline, post paid..... 35c.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

From June 14 to 21.

J. H. Hines	Jno. Mayo, 1
D. M. Seals	James E. Harrison
R. L. Brooks, *1	P. M. Burke
N. Toole	J. D. Gibson, 1
Offie Magee	Miss Lela Allen
L. J. Terrill	W. O. Oliver
Gabe Felder	H. Henderson, 1
C. L. Johnson, *1	J. J. Obee
J. C. Shepherd	W. P. Hayes, 1
E. Frazier, 1	W. A. Holmes, 1
E. D. Giddens	F. H. Henry
J. Daniels	W. R. Buttler
W. H. Smith	S. H. Grant
C. E. Alexander, *	David Bassett
G. W. Arnold, 1	A. J. Proctor
E. B. McCauley	J. B. Brooks
A. Moore, 1, *1	O. H. Flowers, 2, *
L. Tate	P. B. Gibson
W. L. Curtis, *1	G. J. Rogers
J. W. King	J. J. Gilmore
I. S. Thomas	M. W. Givens
W. McNeil	Thos. Thomas
N. H. Redrick, 2	J. A. Patterson
W. T. Tramwell	C. K. Wordson
Y. Goodlitt, 2	Jas. Jordan
E. V. Buchanan	O. Gillespie
D. C. Hailey	M. Seither
Aug. Romaine	
Mrs. M. E. Simpson	

* Yearly

The condence of the people in Hood's Sarsaparilla is due to its unequalled record of wonderful cures.

If James A. Hill will give us his address, perhaps we can answer his enquiry.

Union Chapel, this city, has had a glorious revival season, and the pastor, Rev. Henry Taylor, is rejoicing in the conversion of ninety souls. The financial interests of the church are being carefully looked after and the Southwestern is not neglected. Both the Sunday-school and League Chapters are prospering.

While the American Business College, Omaha, Neb., now offers to give a complete course of instruction in Bookkeeping and business methods by mail free of tuition, we would advise our young people to secure enrollment as free students in their mail department. It is a rare chance. The A. B. C., is one of the most successful business colleges in the United States and to take a course with them means success.

PROGRAMME.

Programme of the Epworth League and Sunday School Convention, Pine Bluff District, to be held at Dermott, Ark., July 21-26, 1897:

To preach the Introductory Sermon, W. H. Flowers.

The Welcome Address, Prof. W. B. Coleman.

The Response, Miss Eliza Robinson.

To preach the Missionary Sermon, M. N. Langston.

The Organization and Growth of the Epworth League, Altheimer and Sweet Home.

The Sunday School Normal, Hensley and Dermott.

The Relation of the Epworth League to other Churches, DeWitt and Warren.

The Sunday School and Sunday Union of the M. E. Church, Pine Bluff and Dumas.

Who should teach Sunday School, Tamo and New Eddingburg.

The importance of distributing Tracts in the League and Sunday School, Risson and Sherrill.

How to conduct a Teachers Meeting, Wilcott, Monticello and Pine Bluff Circuit.

The Concert.

E. D. Spencer, P. E., Mrs. Georgia Pembroke, Silas McDonald, H. P. Strong, J. W. Burns, Committee.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I use the California Cold Process, do not heat or seal the fruit, just put it up, old, keeps perfectly fresh, and costs almost nothing; can put up a tubful in ten minutes. Last year I sold directions to over 120 families in one week; any one will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will mail you sample of fruit and complete directions to any of your readers for fifteen cent stamps, which is only the actual cost of the same, postage etc. I am going to begin work at once to catch the spring trade.

FRANCES CASEY, St. Louis, Mo.

NOTICE.

To the President and Officers of the Woman's Home Missionary Society, in the Navasota District, Texas Conference: The Woman's Home Missionary Society in this District, has a great work to do for God and humanity. Presidents of each Auxiliary Society in charges and circuits see that one delegate be elected from each charge and circuit to attend the Epworth League, Sunday School and Woman's Home Missionary Convention in Hempstead, Texas, July 7 to 13, 1897, with written reports. Make a general report giving the number of members and work done, also bring twenty-five cents from each Society for the expenses. Let the Corresponding Secretaries and Treasurers make a full report every quarter of each Society in the District. The Pastor will give notice from his pulpit as we are in much need of the Pastors and Presidents interest to carry on our work successfully. Pastors see that the old societies have new recruiting officers, put new life in each charge and circuit, organize new societies where you can get ten or more women; as it will be a great benefit to your church. Let me hear from each secretary and pastor, if you have no report send direct to me or send to the present secretary. Yours for Christ,

M. Ella Patterson, Dist. Pres.

NOTICE.

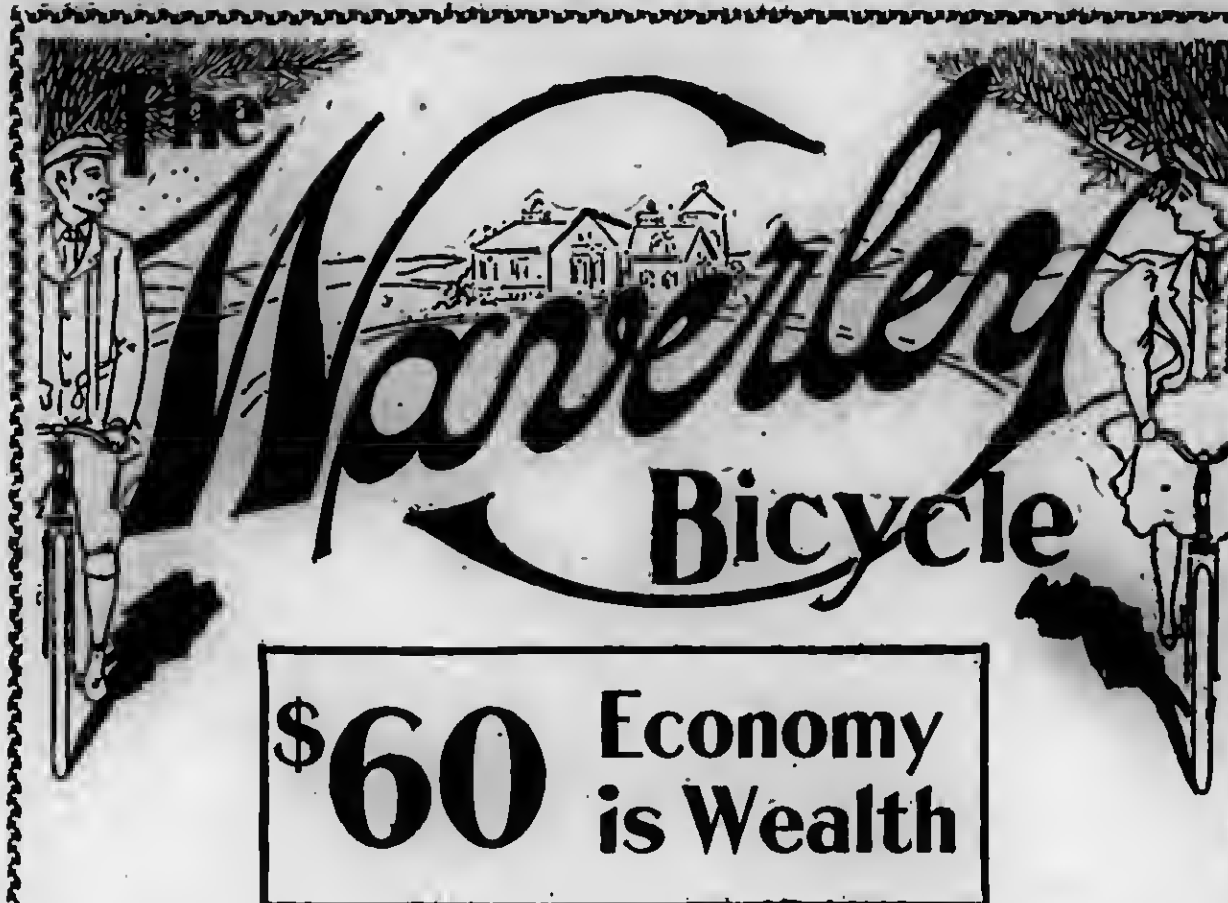
Jesse P. Price, Pres., Gallatin, Tenn.: The elder and pastor, and the committee in control, have agreed to change the Epworth League convention from Hartsville, Tenn., to Springfield, Tenn., in connection with the District Conference, July 21, and will use the same program.

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LOW VACATION RATES.

Every day from June 1st, to Sept. 30th, inclusive, the Queen & Crescent Route will sell excursion tickets at low rates to the Mountains and Seashore; return limited to October 31st, 1897. This Route offers Tourists the most perfect train service in the South. Through Pullman sleepers on solid vestibuled trains with latest appointments. Inquire of your nearest Queen & Crescent Ticket Agent for descriptive matter, rates and full information. A. F. Barnett, G. P. A. R. H. Garratt, A. G. P. A., 210 St Charles St., New Orleans, La.

SPECIAL ORDER NO. 2147.

Rates on Gulf Colorado & Santa Fe Railway. Tickets on sale July 5th, only. When you purchase your tickets, be sure and call for rates to the S. S. Institute and Epworth League Convention to Hempstead and return. Rates: one and one-third fares, limited to July 13th, 1897.

Rates on the H. & T. C. R. R. from Houston, Bryan, Austin, and intermediate points, using tickets July 5th, and for morning train of July 6th. Tickets will be limited for return to July 12th. I have a copy of rates. Yours truly, W. L. Duncan, P. E., Navasota, Dist.

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Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

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There are thousands of positions to be filled within the next few months.
Address all applications to Union Teachers' Agencies, Saltburg, Pa.

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Music Course.

This is a four or six years' course, and is nearly the same as that of the Academy of Berlin. It includes the teacher's course and voice training, and harmony.

Pastors' Course.

This is for those ministers whose circumstance will not permit them to attend school, and who wish to pursue a course of study by correspondence.

The Medical Department opens September 13th. The first term of the Literary departments open September 27th, 1897.

The second term begins December 20th, 1897. The third term begins on March 14th, 1898.

Expenses.

In the professional courses, tuition is \$30.00 for the year. Other expenses, board, etc., from \$9 to \$10 for school months of four weeks.

In the literary departments, the expenses are from \$8.75 to \$10 for board, washing, etc., for school month.

For circulars, catalogues and information about the school, address the President, REV. J. BRADEN, Nashville, Tenn.

25 House Plans for 25 cents. If you are going to build, send 25 cents to J. R. O'NEILL, 57 Rose St., New York, and get new book containing new plans how to build a house.

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Best Pure Copper Church Bells & Chimes.
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Sells Founders of Largest Bell in America.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, JULY 1, 1897.—Vol. 32. No. 26.

EATON & MAINS, Publishers.

THE LOOK ON CHRIST'S FACE.

How soon we grow cold when the altar flames low.

No impulse divine with its rapturous glow,
We drift in the world's mad passionate flow,
When the altar flames low.

EDITORIAL COMMENTS.

Help some one besides yourself.

Difficulties should strengthen you.

So strange that you are always right.

Do you ever tire talking of other people?

A bulldozer in the pulpit is out of his place.

Two dull weeks now; that is as many as we can stand.

Let your life be actuated by some other purpose than money getting.

Things come to some people, but the vast majority have to go and get them.

Do not go into the pulpit to get even with people you may not like personally.

You will not make them short, and we haven't time to do so, hence those long articles are waiting for repairs and general overhauling.

The notice from the Little Rock Conference, page 14, was signed by W. R. R. Duncan, instead of "W. P. P. Duncan." Mistakes will occur.

Printed programs are out announcing the Alexandria District Conference to be held at Booneville, La., August 12th. Rev. Frank Walker is the presiding elder.

Every one who has ever accomplished anything for himself or for others has been stirred by a sense of responsibility, and haunted by the conviction that he cannot fail to do his duty and be guiltless.

First Street M. E. Church, this city, had its annual Sunday school picnic at Spanish Fort last Tuesday, the 29th ult. We regret that notwithstanding a most cordial invitation, we were unable to be present. A great time was had.

A ship loaded with corn for starving India sailed from San Francisco, Cal., June 12th. It bore 2,615 tons of beans, rye and corn, estimated to be worth \$250,000, and yet this is considered rations for only about 100,000 persons for thirty days.

The Local Board of the Lafon Old Folks' Home, South Rampart, near Eighth Street, begs to acknowledge with many thanks the following donations: From the Citizen's Committee through Mr. A. Estenes, \$20; from the Longshoremen's Association, \$5.15; from the Coachmen's Association, \$3.30.

We notice that our old friend Rev. S. C. Upshaw and others of the Savannah (Ga.) Conference, is planning for a two-days' "Farmers and Educational Congress" at LaGrange, Ga. The object is to awaken an interest in securing better homes, better stock, education and the general development of business. The dates are the 12th and 13th of August. Many prominent speakers are expected to be present.

OUR NATION'S BIRTHDAY.

1776



1897

Next Sunday is the 4th of July, and this government is one hundred and twenty-one years old. It is a great privilege to be a free man in a free country, and every such freeman should gratefully appreciate the right. For more than eighty-eight years, our flag waved over a country that tolerated and protected slavery; but let every freeman rejoice, it does not do so now, it will never do so again! Our's is a great country, and is so acknowledged by all nations. We are a part of this nation; let us on next Sunday sing patriotic hymns in our churches and preach patriotic sermons in our pulpits.

But, says one, the 22nd of September, the 1st of January, the 19th of June are my days. That is all right. They represent the birth of our race and the 4th of July represents the birth of our country; every race needs a country; appreciate both. We have much for which to be grateful, even on the fourth of July.

ARE YOU A PATRIOT?

Are you a patriot? Do you love your country? "This country?" Yes, this country. "Why should I, is this my country?" Indeed it is. It is your country because you are an American. You were brought here, not as a matter of choice of course, but nevertheless you waked to citizenship and found yourself an American citizen, clothed with all the rights of an American. The country itself had thus endowed you without your asking, and almost without your knowledge. You are an American.

It is your country because you helped to make it what it is. The blood of your people has been mingled with that of the fairest Caucasian on every battle field. They have felled the swamps, tunneled the mountains, redeemed the waste places and helped to make this country the garden of beauty which it is to-day. True, they were slaves; but the world acknowledges your right. Esteem the privilege, it is yours by right of possession. How hard it would have seemed to you, how unjust the civilized world would have regarded it, had you been hastened away as soon as your freedom came, to some new country, some distant clime, even to Africa! But no, it was not, it could not be done then, it will not, it cannot be done now. This is your country, you are here to stay; get ready to stay.

But, says one: Think of our disadvantages! Yes, we have those in mind. You have some, of course, and so has every race, every individual who amounts to much among men. Let your disadvantages serve as a stimulant, a goad to push you on to grander undertakings, and nobler achievements. Do not think because you have disadvantages that others have not and do not; every man has his disadvantages. They seem to follow the individual into his home, his church, his country. Leave your home, your church, your country, because of disadvantages and go to another, thinking thereby to escape, you will soon find that each home, each church, each country has its own peculiar disadvantages.

Let change the picture; look at the advantages: citizens in a Christian land, churches, schools, homes, a superb civilization, a growing tendency among men to respect the rights of every

other man, scores of avenues opened to you, wherein to make an honest living; think of the advantages! They are worth much, to be sure, but who can say disadvantages are not helpful too.

Let every American love his country, and if need be, die for it. Help make the country better and in proportion as it becomes better, will every man fare better, and his rights and privileges be respected. You are an American; be a patriot.

MOB IN MISSISSIPPI AND FLORIDA.

A few days ago a white man was killed, and it is thought robbed of what money he had, near Crystal Springs, Miss. A Negro man was suspected of the crime as usual and finally arrested. At first the sheriff made some show at protection and wired the governor for assistance. He was absent from the State and the lieutenant governor could not be found; or, at any rate, if found did not respond. The highly civilized citizens of Crystal Springs took the accused Negro, put a rope about his neck, drew him through the streets, face downward, across the railroad tracks, through wire fences till life was extinct; after reaching what they call the "lynching ground," he was hanged to a limb of a tree simply to carry out the program. We are glad to note that it is said many of the best citizens sought to prevent this violation of law. But the crowd who, when the truth is known, always does the lynching down South, was bent on satisfying their prejudices and having some fun. 'Twas only a Negro; what's the difference.

At Key West, Fla., the case was a little different all round. Here one Sylvanus Johnson was "accused of assaulting Mrs. Margaret A. well." The case was up for trial and was being proceeded with, when some fellow arose in the court room and proposed to take the Negro out and hang him. Then the Negroes grew lawless and wanted to mob the white man who made the proposition. This came very nearly precipitating what is in these parts called "a race war," and the militia was ordered out. Up to this writing one white man has been killed, and the sheriff shot down one Negro so as to intimidate the others, but Johnson has not been lynched.

Who knows but that Gov. Bloxham means business in Florida. Let us hope so anyway.

WORSE THAN TEXAS.

In Kentucky they are trying to lynch a Negro who killed one of a mob that came to his home—either to kill him or drive him away. Wm. Dinning is his name and he killed Jos. Conn, who was helping to break down the door of his residence in Simpson county. In Harrison county, Texas, a Negro did the same thing some months ago, and the authorities not only did not indict him, but no attempt was made to harm him that ever we heard of.

Be sure to read the communication from the Rev. A. P. Camphor, B. D., regarding his work in Africa. Then send something at once to help purchase the organ and other supplies for which he has asked Dr. Bowen. The Southwestern gives \$5; how much will you give?

The Epworth League Convention at Toronto is a mass convention and any one can go who wishes. If your chapter has elected you a delegate, all right; if not, you are a delegate anyway, come and go!

Life is too short to spend it complaining; make the most of the advantages you have.

OUR CONTRIBUTORS.

A VOICE FROM AFRICA.

By Alexander P. Camphor, B. D.

In its last session, with Bishop Hartzell presiding, the Liberia Annual Conference made some marked improvement on previous years. The news of the election of a new bishop for Africa, especially one who had so thoroughly and nobly identified himself with the educational interests of the church in the South, for the elevation and advancement of the Negro for more than a quarter of a century, aroused a widespread interest that was unusual, and imparted an inspiration that gave new vigor and large hope to both laymen and clergy throughout our entire African work. Already the churches are witnessing seasons of genuine spiritual awakenings, and are reaping abundant harvests as the immediate result of the work and influence of this conference.

The organization of a Conference Epworth League, and of the first local chapter in the mother church in Monrovia—the first on African soil—was a step in advance. The young people find in this institution, with its splendid appointments, affording the best methods for practical Christian work, the very thing for which they have eagerly longed. They consider it the place where their best powers may be symmetrically trained and developed, and an inviting field in which to build up the kingdom of Christ in the midst of Pagan darkness. It is an encouraging fact that the league so recently started here is attracting the attention it deserves, and that the young people, both American Liberians and native Christians, are seizing the opportunities offered them, and are thus entering at once upon new lines of Christian work, with better and fresher methods. The young people's society, which has assumed such enormous proportions and achieved such phenomenal success in America, will, under proper conditions and management, be as great a factor in Africa. Certainly it is to be earnestly hoped that here, where so much needs to be done—where the field is white to harvest—that the young men and women of Africa may not only crowd within this open door, but, by utilizing and conserving the forces of this enterprise with greatest diligence, prove themselves factors in the redemption of their native land.

The work of Christian education, which has been only meagerly and defectively operated, received special attention. The conference and the entire membership pledged themselves with enthusiasm to awake to the importance and claims of this cause. A day was set apart to be devoted specially to educational interests. It has already been observed throughout the work. Sermons and addresses were delivered, general interest awakened and collections taken to enlarge and strengthen our feeble schools. But the greatest stress was laid upon the necessity and importance of self-support. Liberia, although the first foreign mission field of the church, founded over sixty years ago, and having received, in all these years, generous support from the Missionary Board, has accomplished but little along the line of self-help. These matters were fully and plainly presented before all the people, and they were urged to assume a more dignified position, raise a higher standard, enter upon a more positive and vigorous conquest of Africa, and with this to foster and maintain a spirit of strength and self-reliance. Pause and emphasis on these points have stirred all hearts, and now we are looking forward with hope for better results.

Moravia Seminary.

This is, in many respects, the leading school of the three in our work, the other two being Cape Palmas and White Plains Seminaries. This institution is situated in Monrovia, the capital and largest city of the republic. It is the principal school in the city, the government and private schools being poorly kept and Liberia College practically abandoned. It is under the management of the

Missionary Society of the Methodist Church.

The seminary is older than any of our Freedmen's Aid schools, and, perhaps, among the oldest in Methodism. Far back in the latter part of the thirties the seminary began to operate. It has continued up to the present, with more or less interruption. Hindrances of various kinds have beset it from time to time. This has deprived it of continuous and healthful growth. Yet it has accomplished much good. It has been a center of light and influence to much of this western coast. Boys now grown to men, and useful in the service of the church and government; and girls long since developed into womanhood, received their training, little or much, in this Methodist institution.

But what about the condition of the school as we found it on our arrival? The answer to this question is not encouraging; the work only primary, the enrollment small, the attendance irregular; no definite, regular course of study, no uniformity of school books, no grade, no standing—no local fund to defray running expenses and to keep up the building and grounds; no school equipments and furnishings—parents unaccustomed to the payment of incidental fees, and not even to the purchase of books for their own children. The building was dilapidated and needing repairs, the school yard a receptacle for trash and debris of every description from the neighboring yards. When asked why such unwillingness to help themselves in the matter of education, we were told that "free grace, free salvation and free education had always been preached here." The people had learned the lesson well, and were reluctant to depart from this favorite instruction. But a decided change has taken place. After four months of hard work on the ground, we are able to present more encouraging words. These may appear small to those who have never been outside of civilization, but they mean much to us who labor in the midst of a strange, commingling of civilization and heathenism, where progress is necessarily slow.

We are now able to give the following: Our enrollment is 107. This is an increase of 56 per cent. over last year. A score were turned away for lack of accommodation. A small incidental fee is charged and promptly collected. These too poor to pay are given work. Books, slates, etc., are provided by parents, and not by the school. Two courses of study have been arranged, the school graded, the building repaired and cleaned, the grounds placed in order, a third teacher secured and paid from local fund, the school regularly kept, attendance good, a deeper interest revived and the outlook for success promising.

The importance of maintaining Monrovia Seminary, and other schools of this character, cannot be too strongly advocated. They are the chief sources of light and evangelism to offset heathen darkness in Africa, and to usher the dawn of a brighter day. Without them the problem confronting this dark continent can NEVER be solved. Without them her babbling millions are ever to linger in the region and shadow of death.

But these weak schools, poorly equipped, insufficiently provided for, with needs unsupplied, can never hope to accomplish much. In their present condition, they are unequal to the difficult work before them. They are but weaklings, essaying to do a giant's task. If we would do a worthy work in Africa, we must drive down our stakes with might and main. If we would do successful battle against the obstinate forces of darkness, we must build strongly and broadly our mission schools.

A closing word to the young men and women of our schools in America: God's hour strikes for Africa! The ring has no uncertain sound. The call is imperative: "Son, go work in My vineyard." is the watchword; nay, the marching order of Him whose authority is supreme. To whom should this call come with greater force and meaning than to Africa's sons and daughters, whom God has blessed with light and knowledge?

Friends, hear this voice from Africa's wilds! Let not the Master's call and heathen's cry wake no response. Take Africa into your serious thought. Consider her claims upon you. Acquaint yourself with her needs. Lend a hand in her redemption, and you will have accomplished a work than which none is greater and nobler. Monrovia, Liberia, Africa.

SOCIOLOGY.

To rise to the full perception of a great truth we must realize that governments are instituted among men to secure human rights, deriving their authority from the consent of the governed. With a knowledge of our own rights, united with the same just regard for the rights of others, and the purest affection for our country, which dwell in the hearts of the fathers of the Revolution. The personal feelings of a politician ought not to enter into any movement for the welfare of the South. The question to which his attention is called is a national one, and in deciding it, if he acts wisely, nothing will be regarded save the true interest of the State and of the nation. We have an extensive tract of land in the South without population. What would be a better policy than that this section should be peopled? People form the strength and constitute the wealth of the State and of the nation. As true Southerners, who love the Southland and its people, we want to see this section of the country equal to any other in this great republic. We wish to see the vast forests filled up by some means, a little more speedily than by the ordinary course of nature; these States in the South rapidly ascending to that rank which their natural advantages authorize them to hold among the most prosperous and wealthy of our country. Look over this beautiful and extensive Southland; take into consideration the salubrity of the climate, the variety and fertility of the soil, and see that soil intersected in every direction by bold, navigable streams, as if the finger of heaven was marking out the course of new homes, inviting mankind to enterprise and pointing the way to wealth. Can it be doubted that we are destined to become great in arts, great in commerce and great in manufactures. The fresh dew-laden zephyrs from the orange groves of our Southland are not sweeter to me than the thought thus inspired; nor is the flight of our symbolic eagle, though it blows its breath upon the sun, higher than my hope of its destiny. The only question is whether we choose to reach this point by slow gradations, or to rush at once to the full enjoyment of those high destinies. If the latter course is chosen, we must openly encourage the immigration of the mechanic, the merchant and the inventive genius, and make the Southland the home of the skillful, the industrious, the fortunate and the happy, as well as the asylum of the distressed. Let us fill up the measure of our population as speedily as we can by the means which heaven has placed in our power. There need be no hesitancy in saying that some of us living will see this favored land among the most powerful portions of the republic. But there is something still more attractive than all this—Liberty and Equality—not from a social standpoint, because we are perfectly pleased with our social circles, but we want the colored citizens of the South and white people from the different sections to realize that this is a land in which liberty has taken up her abode; that liberty which they have considered a fabled goddess, existing only in the fancy of poets, is here a real divinity; her altars rising on every hand throughout these Southern States, her glories chanted by the millions of tongues of all races, and this whole region smiling under her blessed influence. But let liberty stretch forth her hand toward these people, and you will see them contented and working in harmony here, while others will pour in from the North, the East and the West; the forests will be cleared and settled, the waste land cultivated, and the country will be in such condition as to defy competition from any quarter of the globe. Let our Southern brethren and sisters of the Caucasian race have the magnanimity to lay aside their prejudices and consider the subject in a true business light. There are enterprising and moneyed people; they will be serviceable in taking off the surplus produce of our Southland and supplying and aiding us in the infant state of our manufactures. We will always be behind in the great industries and inferior in the eyes of the people of the world unless we make some effort to develop the great resources of the Southland. These vast riches which cover the face of the soil, as well as those which lie hidden in its bosom, should ere this have been developed. The great want of the South is active, live, enterprising men, and these it will have very soon if it will only act wisely and lay aside

the veil of prejudice. Open the gates of the South and such men will enter. The population of the East and the North is full to overflowing, and thousands of industrious people are already looking with a longing and wistful eye into our sunny land. They see a land blessed with natural advantages which are not equaled by any other section of our country; a land over which a gracious providence hath emptied the horn of abundance; a land over which peace hath now stretched forth her white wings, and where content and plenty should lie down at every door. The certainty of public justice is what we most fervently wish to see in this Southland, since justice is the primary step to the attainment of public happiness. In the light of reason, philosophy and common sense let the twentieth century give birth to an era of improvement, and the day will not be far distant when the records of our wealth and prosperity will run like a vine, and all our grand acts will bloom forth as sweetly and deliciously as a garland of sweet-scented flowers and enable us to hoist the banner of the new South to such a lofty and dignified eminence that it will float as a triumphant signal to the whole civilized world. Let us have a free country in every sense of the word; a country where the Negro has become lost among other American citizens, and where men will no longer be stigmatized because black, Irish or Dutch, but living and working in harmony together, serving one country, one God and one flag. Then, and not until then, will America be the land of the free and home of the brave.

JOTTING FROM CALIFORNIA, MO.

By Mrs. N. G. Tory.

I hope these few items will be of interest to your many readers. California, Mo., is a railroad town with 2,500 inhabitants. Out of that number there are 150 colored. We have two colored churches, Mount Zion M. E. Church and the Missionary Baptist Church. The spiritual growth of both churches is slow. Mount Zion M. E. Church has thirty members.

The railroad excursions seem to be consuming all the money our people make at this season of the year. On the 30th instant there was an excursion to Kansas City, Mo. That was Children's Day, you know, but all of our people took the excursion in, so we will hold Children's Day exercises on the 20th.

Miss Rosa Floyd, one of our charming belles of the M. E. Church, is a great Sabbath school worker, and a student of George R. Smith's College. As the M. E. Church is the leading colored church in our town, Miss Rosa makes things hum. Miss Louisa Washington, also a member of our church, is a teacher in the public school, and she makes all love her who know her.

Miss Jerusha Williams will be married soon to Mr. John Clark.

Rev. J. Will Jackson will hold our second quarterly conference June 27. He held the first quarter April 4, and preached the people happy. They are anxious to see him come. Our District Conference will convene in Elliott Avenue Church, St. Louis, Mo., August 25, 1897.

WASHINGTON LETTER.

Pastors and people have gone to work earnestly to make the work what it should be. We are aiming to keep every part of our great interests. The connectional interests are being presented in connection with the local. A big advance is anticipated this year, spiritually and temporally.

Ebenezer, Rev. J. H. Griffin pastor—This is a grand old station. Despite the complexities surrounding the work of the new church, Bro. Griffin is capturing the people, and the work goes on encouragingly. The new church will be under roof in a few weeks. Ebenezer is the "cream jug" of Washington Methodism.

Asbury, Rev. I. L. Thomas, D. D., pastor—Dr. Thomas begins his second year with signs of prosperity. This congregation needs a new church, which, we hope, will be realized soon. Asbury is a great old church.

Mount Zion, Rev. Moses Lake pastor—Bro. Lake is drawing a large crowd to this church. The people are beginning to think and talk of a new church.

Central, Rev. Jos. Wheeler pastor—This

church has had a long struggle, but they are hoping to start out of the wilderness, led by Bro. Wheeler.

Attempts are being made to do mission work in the city. The prospects are brightening.

Laurel, Rev. A. W. Brooks pastor—The pastor has lost everything he had by fire. But he stands at his post like a hero, determined that his charge shall come to the front.

New churches are to be built at Bowie, A. B. Dorsey pastor; Woodville, G. H. Booze pastor; St. Marys, J. J. Cecil pastor; Sandy Springs, W. T. Harris pastor.

The District Conference will be held at Bowie, September 8-11.

Rockville, Rev. T. O. Carroll pastor—Efforts are being made to cancel the debt. At one service, a week ago, \$61 was raised.

The camp-meeting season comes on, and the brethren are perfecting their plans therefor. It is hoped they will prove to be a determined campaign against sin, and especially Sabbath desecration. If we are to continue to preach a pure Gospel we must lead the people to a higher plain of practical Christianity. Let us come out decidedly for God and right. TAM.

NATCHITOCHE REFORMING.

By Jas. Appleses, Principal of Natchitoches School, La.

Mr. Phil Washington, a colored Christian gentleman and well esteemed friend of this parish, came clear for killing a white man by the name of Prince, in self-defence. He has been in jail for a year, but came clear on last Friday. It was very difficult to get a set of jurors, as that old prejudice existed so strong here, but at last they selected twelve of the best educated men of the parish. They have been called the best jurors for twelve years in this court. Some of those summoned were so bitter against a colored man that they confessed in open court that they would not give a Negro as much right as a white man, and said, though Mr. Prince was wrong, the Negro ought not to have killed him. But, even after all that, the law had its course and Mr. Washington is at home with his family. All honor to the jurors for such a wise and just decision.

Pray for us, and rejoice with us, for Natchitoches is reforming.

DR. J. W. E. BOWEN IN CHARLESTON, W. VA.

June 21 was red letter day for our people in Charleston, W. Va. For more than a year we had been trying to persuade Dr. Bowen to visit our city, that his many friends might have an opportunity to tender him a reception and hear one of those splendid addresses, so helpful to the Negro who will hear and heed them. It was a great day, and the citizens of our capital city rose to the dignity of the occasion and turned out in large numbers to hear him. As the day waned and the evening shadows were folding nature to rest, the Capital City Brass Band marched to the front of the beautiful Methodist parsonage, and there discoursed sweet strains of music, then led the way to the church, while Dr. Bowen, Prof. Prilliman, of the West Virginia Institute, and Rev. and Mrs. Daniel W. Shaw followed in a carriage. At the church, the band and the Vocal Society of Simpson M. E. Church gave a splendid concert for thirty minutes before the lecture.

Then Dr. Bowen gave us that splendid lecture on the "Weightier Matters of the Law," showing the basis of national growth and permanence. It was earnestly argued, and historical data in abundance was brought forward to show that no nation with bad morals has been permitted or enabled to stand before or make its way against the moral and virtuous peoples of the world. The roll-call of the nations of antiquity was a magnificent portrayal of the survival of the fittest. Plain words on the subject of personal purity of men, as well as women, were spoken, and manhood was held responsible for the degradation of womanhood. God raise us up more men like Dr. Bowen, and may they be permitted, like shafts of light, to go out into this earth's dark night and help forward of the breaking of a better day. D. W. S.

WHERE IS IT?

At the Opelika (Dadeville), Ala., District Conference last year the presiding elder called for a "free will offering" from the members and others for the Marion Institute, representing it as a church school. I claimed that it was not a church school, in the sense that it was entitled to the organizations of the church being used for its support. We have a recognized church school at Huntsville, which we are wretchedly neglecting, as, also, our collections for Freedmen's Aid and other church organizations; and that it was not consistent to use the district conference or our churches to take collections for these local church schools.

The presiding elder contended, and the collar-wearers fell in line; the roll was called and the free will (?) offering was made. A collection for the same purpose was taken at night—total being about a half-score of dollars. It was told the conference that a report of this "church school" would be made to the annual conference, also that this collection would be reported, along with other collections, and the charges get due credit for the same. Rev. J. J. Todd, secretary has given us a very comprehensive annual minute, and I have perused it to find the report of that "church school," and also of that collection, but I cannot. Where is it? The contents of the minutes show the alertness of the secretary regarding all matters coming before the conference; the Huntsville and other schools are mentioned, but where is this particular promised report? I am not questioning the legitimate use of the money, nor as to whether or not the school was indebted to the Elder, but the manner in which it was collected.

But why don't that report appear in the minutes? If the institute is a "church school" the report should appear in the annual minutes, and the collection was proper. If it is not a church school (as claimed), the report has no right in the annual minutes, and the collection was improper, as it seems to me. In all candor, I again ask, Where is it. A. N. Jackson.

Evergreen, Ala., June 23, 1897.

AN ANSWER TO PRAYER.

Let me take one other in reference to money, as this kind of illustration will, perhaps more than any other, impress those who are disposed to be cynical and to scoff. I was engaged in an effort to build Sunday-schools in the south of London. A benevolent friend promised a hundred pounds if I would get nine hundred pounds more within a week. I did my utmost, and by desperate efforts, with the assistance of friends, did get eight hundred pounds, but not one penny more. We reached Saturday, and the terms of all the promises were that unless we obtained a thousand pounds that week we could not proceed with the building scheme, and the entire enterprise might have been postponed for years, and indeed, never accomplished on the large scale we desired.

On Saturday morning one of my principal church officers called, and said he had come upon an extraordinary business; that a Christian woman in that neighborhood whom I did not know, of whom I had never heard, who had no connection whatever with my church, had that morning been lying awake in bed, and an extraordinary impression had come to her that she was at once to give me one hundred pounds! She naturally resisted so extraordinary an impression as a caprice or a delusion. But it refused to leave her; it became stronger and stronger, until at last she was deeply convinced that it was the will of God. What made it more extraordinary was the fact that she had never before had, and would in all probability never again have one hundred pounds at her disposal for any such purpose. But that morning she sent me the money through my friend, who produced it in the form of crisp Bank of England notes. From that day to this I have no idea whatever who she was, as she wished to conceal her name from me. Whether she is alive, or in heaven, I cannot say; but what I do know is that this extraordinary answer to our prayer secured the balance of the money, and led to the erection of one of the finest schools in London, in which there are more than a thousand scholars to-day. Hugh Price Hughes.

OUR BENEVOLENT CAUSES.

MISSIONS.

(Conducted by Rev. E. B. Burroughs, South Carolina Conference.)

THE KINGDOM OF GOD.

I say to thee, Do thou repeat
To the first man thou mayest meet
In lane, highway, or open street,—

That he and we and all men move
Under a canopy of love,
As broad as the blue sky above;

That doubt and trouble, fear and pain
And anguish, all are shadows vain,
That death itself shall not remain;

That weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground be led;

Yet, if we will one guide obey,
The dreariest path, the darkest way
Shall issue out in heavenly day;

And we, on divers shores now cast,
Shall meet, our perilous voyage past,
All in our Father's house at last.

Archbishop Trench.

WORTHY OF EMULATION.

Park Church Tidings tells the story of a good man in a certain parish who regularly gave every Sunday five dollars for the support of the church. A poor widow, a member of the same church, who supported herself and six children by washing, was just as regular in making her offering of five cents per week, which was all she could spare from her scant earnings. One day the rich man came to the minister and said that the poor woman ought not to pay anything, and that he would pay the five cents for her every week. When the pastor told her of the offer she replied: "Do you want to take from me the comfort that I experience in giving to the Lord? Think how much I owe Him. My health is good, my children keep well, and I receive so many blessings that I feel that I could not live if I did not make my little offering to Jesus each week."

WHY SUPPORT FOREIGN MISSIONS?

(Matt. 28:16-20; Luke 24:45-53.)

The church of Christ should support Foreign Missions, because, in the first place, the distinction is a false one. If the Gospel is to be preached at all we have no right to make demarkations as to where one obligation ends and another begins. If we accept the doctrine that God made of one blood all the nations of the earth, then is our brotherhood to the man of India and China as real as our brotherhood to him who touches elbows with us.

"Do the next thing," is a safe motto in evangelization, but do we take in the full meaning? It means working to the very outer edge. Not until the Gospel goes from life to life, from country to country, and from nation to nation, is it really a living power in men's souls.

I remember of having read, somewhere, a set of twelve reasons why Christians should support Foreign Missions. It reminded me of the story of a man who went before a committee to offer an excuse for the absence of one of its members.

Have you ever noticed how much of Christ's life was spent in doing kind things—in merely doing kind things? Run over it with that in view, and you will find that he spent a great proportion of time simply in making people happy, in doing good turns to people. What God has put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them.—Prof. Drummond.

The Sandwich Island leper colony contains 1,240 lepers, of whom 90 per cent. are native Hawaiians. In their affections the successor of

Father Damien is Charles E. Dutton, formerly an officer in the United States army, a man of culture and some means. A Methodist chapel is also maintained on the island, Rev. Mr. Winters holding services Sundays and Wednesdays.

I believe that the Church is the light of the world, and when I complain that her street lamps are not lighted, I do not disparage her chandeliers. The hope of the world is for us humble nobodies of the Church to practice heroism and get the habit of it in the hum-drumness of our little sphere, so as to be fit for opportunities that are coming.—John G. Wooley.

Plans are maturing to establish a Methodist publishing house in Shanghai, China, under the joint management of the Methodist Episcopal Church and Methodist Episcopal Church, South. It is expected to be self-supporting from the start. All that is needed is a little capital. The present plans propose a capital of \$48,000 (Mexican). Each party is to furnish one-half.

A Baptist preacher, speaking to the writer about the admirable music, said, "It is all unpaid. We spend nothing on the choir. We put our money into missions instead." That church has three workers in the field.—Missionary Intelligence.

Miss Gertrude Howe says: "The longer I have taught Chinese pupils the more I have come to respect the possibilities of the Chinese mind for acquiring knowledge."

Perhaps we would worry less if we could bring ourselves to realize that God has not asked us to share his burden of responsibility.—Richmond Christian Advocate.

Lands Without a Missionary.

Tibet is still besieged by missionary armies and progress is being made among Tibetan peoples, and footing has even been gained in Tibetan territory.

The 2,000,000 miles of unoccupied territory in Africa is gradually growing less as the picket stations of the advance guard of Christendom are penetrating the Soudan and other inviting territory—inviting because of the difficulties to be encountered and the victories to be won.

Afghanistan and Beluchistan still shut out the light of Life, but an occasional ray from the Sun of Righteousness penetrates even there in spite of governmental edicts.

The Philippine Islands and some other papal possessions are still hostile to the truth, but one by one these countries are following the example of the Central and South American republics by shaking off the yoke of Rome and declaring for freedom of belief and worship.

In Northern India and Western China some doors are still closed or there is no one to enter.

Russia prohibits active missionary work except in the way of Bible distribution; the Stundists, however, thrive through persecution. Turkey is trying to stamp out Christianity in spite of treaties and thereby endangers her own existence.

On the whole, notwithstanding the disastrous retrenchments and curtailing of established work, due to lack of support from Christians at home, the missionary host is steadily advancing and is surely, if slowly, fulfilling the Lord's command and prediction by the preaching of the Gospel of the Kingdom among all nations.—Missionary Review of the World.

The Commencement of Morgan College, Baltimore, Md., occurred June 3d. There were six graduates; two each from the college normal and theological departments. Sunday morning, May 30th, Dr. J. F. Goucher preached the baccalaureate sermon in Sharp Street Church. The year just closed has been one of the most prosperous the school has ever enjoyed..

Half a century ago Rev. John P. Newman, now bishop, was pastor of the Methodist Church at South Onondago, N. Y. A few days ago his old charge took occasion to give their former pastor a reception. This was no doubt a happy reunion.

EDUCATIONAL.

COMMENCEMENT EXERCISES OF MERIDIAN ACADEMY, MERIDIAN, MISSISSIPPI.

Sunday, May 30th, was an enjoyable day. At 10:30 a. m.; Rev. A. J. McNair conducted Students Love Feast. A vast number of students testified for Christ, and praised God for spiritual blessings as well as for intellectual advantages enjoyed in school.

At 3 o'clock p. m., Rev. I. B. Scott, D. D., Editor of the Southwestern Christian Advocate, preached the baccalaureate sermon. The doctor was quite himself and preached a sermon which will long be remembered by all who heard it. He is not only a wise editor, but in every sense of the word a great preacher. May God bless and preserve the man.

At 8 o'clock p. m., Rev. J. C. Houston, P. E., Jackson District, Mississippi Conference, preached the annual sermon.

We received what we expected—an original sermon, full of good things. Brother Houston's ability as a preacher is known and recognized and his sermon did credit to the occasion.

Monday and Tuesday were examination days. A large number of visitors were present, among whom were many of our pastors.

Wednesday was a day to be long remembered. Dr. M. C. B. Mason, one of the secretaries of the Freedmen's Aid and Southern Educational Society, arrived and delivered an appropriate address in the interest of our new building. A large sum of money was raised for the building.

Wednesday night, the Cantata of Queen Esther was a perfect success. Dr. Mason spoke again, giving us much encouragement relative to the building.

Thursday night a vast number of people assembled in St. Paul M. E. Church to witness the graduating exercises. The church had been beautifully prepared by Rev. J. C. Hibbler, our enthusiastic pastor, and his good people.

The graduates, thirteen in number, acquitted themselves well and left lasting impressions in the minds of the hearers.

This was a prosperous year. The enrollment of students is 288, and with a suitable building not less than 350 or 400 students will be enrolled here annually.

The Board of Trustees held its annual meeting and recommended the election of the principal for five years. Drs. Mason and Shumpert took part in the meeting.

The following is the program for the commencement exercises:

English Course: Motto—"Onward, Upward." Quartette, "The Stranger's Story," Messrs. Atkins, Fikes, Beal and Horsell; prayer by Rev. J. Campbell; piano solo, "Advance Guard," Miss Lizzie Smith; essay, "Duty," Miss Rosetta Wilson; essay, "Ambition in Women," Miss Ada Mary Saunders; essay, "Self-Reliance," Miss Hattie Alberta Richard; solo, "I'll Wait My Love," Miss Lillian Griffin; essay, "America, 1492 to 1892," Miss Jennie Irene Adams; essay, Friendship, Miss Mary Elizabeth Hill; essay, Self-Control, Miss Sophia Lessie Thompson; trio, Roses and Violets, Misses Williams, Dickson and Chisholm; essay, The Bible, Miss Corine Cleo Miller; essay, The Value of Time, Miss Juda Ivy; solo, "I'll Tell Papa on You," Miss Virginia Hopkins; oration, "The Dignity of the Human Mind," Mr. Simon Hannibal Cannon; oration, The Possibility of the Negro in America, Mr. Archa Calvert Brown; trio, "O Restless Sea," Miss Griffin and Messrs. Atkins and Toole; oration, Man and His Mission, Mr. George Montgomery Chisholm; solo, When 'tis Starlight, Miss Jennetta Coleman.

Normal Course.—Motto: "Oro pro Nobis;" essay, The Voyage of Life, Miss Theodore Dosia Pinkston; essay, The Object of Life, Miss Mamie Cleo Anderson; duet, The Lilly and the Rose, Misses Houston and Toles; address to graduates by Rev. J. C. Hibbler; presentation of diplomas by Rev. A. M. Trotter; piano solo, "Home, Sweet Home," (Var.) Miss Fannie Chisholm; benediction by Rev. P. W. Baldwin.

Thus closed the 18th Annual Commencement of Meridian Academy.

J. L. Wilson, Principal.

WOMAN'S DOMINION.

MAKING SOUPS FROM FRUIT.

Fruit soups are made from sweetened and thickened fruit juices, and can be made from currants, oranges, cranberries, and a mixture of currants and raspberries. Press sufficient fruit to make one pint of juice. Moisten a tablespoonful of arrow root in a little cold water, add to it gradually a pint of boiling water; add sugar according to the nature of the fruit used. Let this puree stand a moment, then take from the fire and add the fruit juice. At serving time fill a punch-bowl half full of cracked ice, pour in the fruit soup and it is ready to serve. These fruit soups are usually served at the beginning of a company luncheon.—Mrs. S. T. Rorer in July Ladies' Home Journal.

COLD BEVERAGES.

"A word should, perhaps, be said as to the unwholesomeness of the extremely cold water, tea, lemonade and other liquids, which are so extensively used throughout the United States," writes Mrs. S. T. Rorer in the July Ladies' Home Journal. These cold drinks reduce the temperature of the stomach, thereby checking digestion, and for this reason should be avoided during or immediately after meals. It cannot be denied that one may become a toper on non-intoxicants as well as intoxicants, and that it is very easy to create a strong desire for frequent draughts of any pleasant, cold drink. Where perspiration flows freely the effect is less serious, but in most cases the free use of cold draughts disturbs the stomach, and it would be much better if they were entirely given up. Teach your little one, as well as yourself, to be satisfied with water at a temperature of fifty degrees, and to limit the amount of sweet drinks taken. In the evening, and possibly between meals, one might indulge now and then in a glass of lemonade, orangeade or currant punch. For a tennis-party the various mixtures like Oriental punches will appease the thirst, and iced chocolate served at luncheon is certainly an agreeable food, as well as a pleasant drink. Cafe frappe comes under the same head."

KEEPING THE HOUSE COOL.

"How best to keep the house cool in summer is a grave problem," writes Mrs. S. T. Rorer in the July Ladies' Home Journal. "During the hot months the house is much more livable if artificial heat can be cut down to the minimum. Use the stove early in the morning, prepare certain foods that will keep well, and avoid the necessity of a big fire during the rest of the day. Bare floors are very much more pleasant in summer than straw matting, although the latter is preferable to carpets or rugs. Where one can command a water supply the house is measurably cooled by reducing the temperature of the pavement and grounds around by copious sprinkling. A goodly stream of new air should be allowed to sweep through the entire house morning and evening. The hot air of midday will condense quickly on cold walls and cause mould or dampness, consequently it should not be allowed to enter any portion of the house. All the rooms in the house should be kept scrupulously clean and neat.

"If the outside temperature is not appreciably lower at night than during the day, it is almost impossible to keep sufficiently comfortable to obtain necessary rest. The sleeping-rooms may be cooled by placing in the centre of each a tub two-thirds full of cool, or better, ice, water. This will absorb the heat of the room in a few hours, and will be found particularly helpful where there are children. If the heat continues during the night the changing of the water will preserve an even temperature in the room. Air your cellars at night when it is possible. Close them at nine in the morning and they will be cool and dry the entire summer. Exceptions to this rule are on windy days, as the rapid motion of the air does not allow condensation. Keep the cellar perfectly clean and fresh. Frequent coats of whitewash with plenty of lime are of the greatest value in summer."

THE BIBLE NORMAL COLLEGE.

The Bible Normal College, at Springfield, Mass., celebrated June 9th, its first commencement under the new name, the eleventh, under the old name of School for Christian Workers.

The dominating thought in all the exercises was the new era for the institution.

The alumni meeting in the morning was, in its attendance and prevailing feeling of brotherhood, an evidence of the strong hold of the college upon its students and of their great interest in its future.

At a meeting of the corporation and trustees in the afternoon the various officers of the college presented reports of the year's notes which showed marked progress, not only as regards the curriculum, but also on the financial side. The burdensome deficit of last year has been cleared up, and, when all the pledges have been paid, the accounts will be balanced up to date. The course of instruction has been readjusted. Psychology and Pedagogy have been elevated to a distinct department, this department has been thoroughly correlated with the Sunday school and missionary departments and a new instructor has been secured—a specialist in the branches.

This meeting was immediately followed by a collation which was served in the new Ladies' Hall, by the Board of Lady Managers. This gave a fine opportunity for showing the Ladies' Hall as the social centre of the institution. The after-dinner speaking which followed, was by representatives from the students, graduates, trustees and clergy, and emphasized from these different points of view the new era for the institution.

The graduating exercises were held in the evening, at which time seven received diplomas, and five others received certificates for completing special courses of study. Among the latter were the Sunday school secretary for Manitoba, and a Japanese who will enter upon Sunday school work in his own country.

The speakers were Rev. S. L. Loomis, of Boston, and Rev. F. W. Tompkins, Jr., of Providence. Their subjects were admirably adapted to show the imperative need of such workers as the college is sending out, the former speaking on "The Child of the Tenement" and the latter on "Better Men for the Need of the Times," with special reference to Sunday school work.

All these exercises manifested that the change of name for the institution has been a necessary result of its inner growth and that the college is equipped as never before for accomplishing the specific work for which it exists.

COURTESY TO CHILDREN.

Rob and Mab were playing "choo-choo." A long line of chairs stretched across the room, and Rob was stationed in the mail car, energetically throwing out and snatching in the mailbags. Mab, as passenger, sat with serene composure in a rear sleeper. Papa, coming into the room with the morning paper in his hand, innocently seated himself in one of the chairs.

"Oh, papa, that's the coal car! You're sitting right in the coal! You'll get all dirty!" exclaimed Rob in distress.

Mr. B—— was intent on the paper, and paid no attention.

"Papa, papa, you're in the coal car! Get out quick!" Rob reiterated.

His father did not move, but said decidedly: "No, no, Rob. You can't have all the chairs in the room to play with. Papa wants to sit here and read his paper." Whereupon this usually polite gentleman planted his feet in the cab of the engine and became immersed in politics.

No appeal was possible, and a very uncomfortable half hour followed. The children's play was spoiled, the spell broken. The "choo-choo" of Rob's imagination was a wreck, and he had been thrown rudely back into a world where the combined duties of engineer, conductor, brakeman and mailman were no longer required of him. His restless activity, goaded into exercise by a latent sense of injustice, found vent in mischief. He snatched Mab's doll, demolished her block house, teased the baby and fretted incessantly. Every diversion failed. Finally he was banished to the nursery by an indignant father. Mab followed, and a troubled silence reigned. At length Mr. B—— dropped the now uninteresting paper, saying: "Of course that was a piece of mistaken management. I ought to have taken a passenger's ticket on the train, and so secured the privilege of reading my paper in peace."

"Or the children would have been delighted

if you had expressed consternation over the supposed damage to your coat," suggested his wife.

"To be sure. Instead I was distinctly rude to the poor babies, and spoiled their happy play."

"You are usually considerate," said his wife, apologetically; "but it is hard to be consistent in these things. I shall be tripping next."

And she did. It happened in this way. Rob was busy with pencil and paper. When he needed a rubber he went to his mother and asked for one, but she was busy and apparently did not even hear the repeated request. At length Rob began to fret. Her attention was thus secured, Mrs. B—— confiscated pencil and paper, as a punishment for peevishness, saying: "If Rob had asked pleasantly mamma would have been glad to give him the rubber."

Even as she spoke, however, by a curious flash of memory and conscience, she recalled the first request and its subsequent repetition. Gathering the surprised child into her arms she exclaimed: "Excuse mamma, Rob! I remember now that you did ask pleasantly at first, and mamma was so busy that she did not really hear."

Upon another occasion, Mrs. B—— had the pleasure of proving the value of tact and consideration. The children were again steaming across country behind an imaginary locomotive, when she disturbed them by unexpected and highly inappropriate kisses.

"Why, mamma, we're playing choo-choo, and going all the way to New York!" exclaimed Rob.

Realizing her mistake, the mother asked instantly, "But won't you kiss mamma good-bye?"

This was satisfactory, and the children lifted eager faces in farewell. A few moments later, however, mamma again forgot the game and sat down upon the couch which served as a train. The immediate outcry was promptly heeded, but when the train "slowed up," in approaching the next station, she boarded it with all due formalities, calling forth shouts of appreciation from the little people. Then they had a happy ride through fields and woods, over bridges and through towns, until Rob's quick eyes saw in the glow and blaze of the open wood fire the "lights of the great city in the distance." (A delightful play of the imagination!)

Children appreciate courtesy shown them by grown people, and they also notice a failure in politeness on the part of those with whom they come in contact. One afternoon Rob fairly burst into tears because a gentleman who calling at the house failed in a simple act of courtesy.

"He didn't say good-bye to Rob," lamented the child. The same afternoon we went to call upon a friend, and when we took leave our host followed us to the door and called, "Good-bye, Rob!" After we had left the house the little fellow's face was radiant.

"He did say good-bye to Rob!" he soliloquized gleefully, and with an emphasis that indicated plainly his remembrance of the former omission. Upon another occasion the children went to the post-office, and a workingman opened a heavy door for them.

"That is a nice man," said Rob, "he opened the door for Mab and Rob."

In my study of children I am constantly discovering new directions in which this simple oil of courtesy may be useful. When making a demand upon the services of a child, for instance, one soon learns to avoid a sudden interruption of some absorbing occupation. A slight warning is easily given, as, "Rob, when your horse is put up in the barn, will you hand mamma that book from the table?" or, "Will Mab call the nurse for mamma when dollie is put to bed?"

Children are so imitative that the surest way of teaching them good manners lies in the constant practice of politeness in dealing with them, and it may also be said, incidentally, that they are especially quick in reproducing the bearing of their elders towards servants and dependents. A child's intuition is sure, however, and his imitation always goes deeper than the external act, reaching to the inner thought and intention. He may fail in reproducing the grateful manner or courteous speech if it is not sincere, but never fail to divine and grow up into the real spirit of those about them.—Dorothea Bird, in Congregationalist.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, July 11, 1897.

PAUL AND THE PHILIPPIAN JAILER.

(Acts 16: 22-34.)

Golden Text—"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16: 31.)

1. The Damsel (16-16). Paul and his company entered the home of Lydia and remained there some time. They went often to the place of prayer. A young woman, possessed with a spirit of divination, or Python, who brought her masters much gain by soothsaying, or saying the truth, cried after them. Paul became grieved, and commanded the evil spirit, in the name of Jesus Christ, to come out of her. It came out the same hour.

Note: We should go often to the place of worship. Those who are not good may assemble with the people of God. They may some times, through love or hatred, speak the truth. The good should be grieved over the condition of the bad, and do all in their power, by the help of the Lord, to make them better.

2. The masters (19-21). They say the hope of their gain was gone. When the unclean spirit is gone out of a person he no longer serves Satan. Touch a person's way of making money and you touch the person. They became enraged, arrested Paul and Silas, drew them into the market place, before the rulers. They brought three charges against them—they are Jews; they trouble our city, and they teach a new religion.

Note: Every man's way is right in his own eyes. He becomes offended when others intermeddle with his affairs. The anger of others should not prevent the saint from doing the will of God. The Christian may expect to be misrepresented, and have false charges brought against him.

3. The Multitude (22-24). The masters of the damsel had great influence over the people. The magistrates cast off their clothes and commanded the people to beat Paul and Silas. Many stripes were laid on them. This is one of the three times Paul was beaten with rods. The other two are not recorded. They were then cast into prison, and the charge given to keep them safely. The jailer brought them into the inner prison and made their feet fast in the stocks.

Note: Public sentiment is sometimes wrong. The few lead the many. Officers do not always command that which is best. They who live godly in Christ Jesus will suffer persecution. But trials, if borne patiently, always give strength to the Master's cause. Where there was no opposition to Paul, he accomplished but little for Jesus.

4. The Missionaries (25-26). Possibly their painful position, and the suffering of their recent scourging, prevented them from sleeping. But they had a quiet conscience, and in the darkness of the night could supplicate a throne of grace. They probably thanked God for counting them worthy to suffer for Him, asked for fortitude to endure their afflictions and for courage to speak in His name. They likely sang some of the Psalms of David, or songs of their own composition. The saint may find more true joy in a prison than a monarch on his throne. The prisoners no doubt listened to them with amazement. Prayer and praise were not common in a dungeon. The earthquake was a symbol of the Divine presence. By it God designed to show His displeasure at the insults done His children, to send deep conviction to the heart of the unsaved, and to inspire hope in His servants. By opening the prison doors and loosing the prisoner's hands God desires to show the power of the Gospel in bursting the fetters of sin, and liberating Satan's captives.

Note: The Christian has his source of happiness in himself. In a dungeon, on the cold earth, beaten and bruised, he may sing for joy. The enemies of Christ cannot destroy his peace. They may incarcerate his body, but they cannot bind his spirit. A good conscience will give peace, and is of more value than the wealth of the world. The religion of Christ fits for all scenes, supports in all trials, upholds by day and by night, inspires

the soul with confidence, and fills the heart with songs of praise and thanksgiving.

5. The Jailer (27-34). (1) He was a very great sinner. An idolator and without feeling. He treated Paul and Silas more roughly than he was commanded. He was not told to cast them into the inner prison, or to make their feet fast in the stocks. Yet he did both. We likely have not done as the jailer did, but we have no doubt many times transgressed the laws of God, and neglected the duties He requires of us. (2) He became deeply convicted of sin. He awoke out of sleep, saw the prison doors were open, and supposed the prisoners had fled, knew his life was forfeited, and seized his sword to kill himself. His heart was like a boiling caldron. The events that had just transpired likely caused this turbulent state of mind. The Gospel, the spirit, the influence of the church, and the judgments of God are sufficient to awaken the sinner out of the sleep of sin, open the prison doors of his heart and cause him to realize that his life has been forfeited. Nothing but the interposition of the mercy of God will prevent all transgressors from perishing. Sinners are doing themselves harm every day through intemperance, lust and dissipation. (3) He earnestly inquired for eternal life. He had possibly heard the damsel say: "These men show unto us the way of salvation." He brought Paul and Silas up from the inner prison and said unto them: "Sirs, what must I do to be saved?" This was a very important question; it implied that he was not saved; that he desired to be saved; that there was a plan by which he could be saved; and that he had the power to comply with that plan. (4) He was told how to be saved. They did not say to him: Confess Christ, receive baptism, and do the commandments, and you shall gain heaven. But they told him to believe on the Lord Jesus Christ and he should be saved. This is a plain declaration. Any one may understand it. When we exercise a faith that will cause us to surrender all we are, have and can be into the keeping of God, we will be saved. This the jailer and his family did, and all rejoiced in the Lord. (5) Notice three proofs of their salvation: (a) They heard the Gospel. Paul and Silas spoke unto them the word of the Lord. They expounded to them the Scriptures. (b) They received baptism. As a sign this signified the grace of God to them, and as a seal it confirmed their acceptance by the Lord. They could not have been immersed. (c) They began to work for God. He took water and washed their stripes, brought them up into his house and set meat before them. When men are saved they begin to help suffering humanity. Give the church alone credit for all the almshouses and hospitals in the world.

ANOTHER SEARCH FOR THE NORTH POLE.

The Navy Department having given Lieutenant Peary five year's leave in which to search for the north pole, he will start about July 10 on a preliminary expedition to Whale Sound, on the northwest coast of Greenland, where he will arrange with Eskimos for furs and provisions, to be ready when he returns a year later. In July, 1898, he will start out to go as far north as possible, taking certainly two years for the trip, and possibly four. His plan for next year is to leave his ship at Whale Sound, push up the coast with a party of Eskimos to latitude 81 degrees, and establish there, on Osborne Fiord, a colony and base of supplies, which shall keep in constant communication with Whale Sound. The site of this colony he expects to reach in September, 1898. After spending several months in collecting supplies, he hopes to make, in March, 1899, a dash for the pole, overland as far as possible, and then across the ice. Mrs. Peary will accompany her husband on his preliminary expedition this summer, but on his final expedition he expects to have only one civilized companion, a surgeon. The expedition next month will start from Boston, and several scientific parties will go along, stopping off at Labrador, Baffin Land, and Greenland, and rejoining the ship on her return.—Harper's Weekly.

It takes as close application to be a hypocrite, as it does to be a Christian.—Rams Horn.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

TOPIC FOR JULY—SAINT PAUL AND SOCIAL RELATIONS.

July 4, 1897.

AS A CITIZEN.

1 Cor. 11:25; Acts 21:39; Rom. 13:1-17.

The studies for the remaining half of the year will be devoted entirely to the study of St. Paul. This month we study him in his social relations with those around him. Here's a life deep and rich with thought for study. Certainly he stands pre-eminently above his co-laborers, and his attitude upon many questions of vital interest concerning the Christian's welfare holds good even to the present day. It is impossible to study some lives without being deeply impressed by them. So it is with that of the Apostle to the Gentiles. His life inspires one to be just like him. That vigor, push, intellect and indomitable will which he possessed stands out in bold relief. As Dr. Stalker says, "Christianity obtains in Paul an incomparable type of Christian character."

Aside from the teachings of the great founder, in order to further propagate the Christian scheme in its youthful days, a man was needed with extraordinary endowments in order to give it a chief place in the history of the world. This St. Paul did, and he was the only man.

Let the Leaguers get a good "Life of St. Paul" and study it carefully and see how much there is in such a life to really impress one. Study his epistles; they are the best commentaries on his life. Read all of them. Don't read them through in a hurry; take time, and see what a rich mine of undiscovered truth is buried therein.

He Was first loyal.

Nowhere can we find or hear of St. Paul's disloyalty to his country; nor any other country.

Truly, he stuck to the literal of "When in Rome, do as the Romans do," yet in all of his doings he did all that he might gain others through the glorious Gospel which he preached. He endeavored to prove himself a worthy citizen. Though persecuted, tormented, cast into prison and insulted by his own kith and kin, he ever remained loyal. Though he was in the Christian Church against the wishes of his many former associates, he strove to teach them the same loyalty. How clear and forcible, also Christ-like, is his exhortation to the Roman Church: "Let every soul be subjected unto the higher powers; the powers that be are ordained of God."

Who sat on the throne then? What an occasion for a general revolution led by the Christian! Not so. Loyal subjects are needed. Rulers, would-be-reformers and the like, may be corrupt and unfit for public trust, yet at no time are we urged by this mighty man to incite people to open rebellion or anarchy. Well may we take lessons from this cheerful and law-abiding citizen.

Whatever Saint Paul undertook, he made the best of it. "Excellent" was his trade-mark. As a model citizen he aimed to promote plans that would prove advantageous to all. He was proud of his name. He boasted the fact that he was of the seed of Abraham. His early teachings had been such as to make him long only for the good and pure. Not like many a boy of to-day, he had learned how to maintain his own deportment in boyhood days, and when of age, he only had to exercise a bit of self-control.

Through his training in the Rabbinical Colored school he had learned how to revere God and respect the law. To become like God, means to keep the law. He feared God. He, too, longed for the promised Messiah and desired so to live as to merit the Divine approval; therefore, all his acts were closely scrutinized by himself first, for he desired to live a godly life in all good conscience. He would not do an injustice to a fellow man. He respected the rights of others. He desired that all be treated as they would like to be. Christ was his constant ideal. He lived in Christ. He acted only as would become a Christian.

"For rulers are not a terror to good works, but to the evil. Do that which is good, and thou shalt have praise of the same." Are we to interpret this in the light of our modern civilization? May we stick to this and find perfect safety? If we are not

subject to them, what are the results? We plead and beg for closer attention to the wholesome and timely advice given by this great man.

As a citizen, Saint Paul was:

Bold and true.
A model citizen.
Cared for the needy.
Subject to the powers.
Established the church.
Cared for the children.
Intense in all his doings.
Open-hearted and earnest.
Promoter of all good causes.
Just in dealing with others.
Desired to see his country grow.
Sought the advancement of others.

On to Toronto! In last week's issue, the route over which we are expected to pass in going to Toronto was published; also the price. \$33.70 is, indeed, a small fare, for so great a distance. Let the Leaguers do something. Are you going? Only a few more weeks and the day will be here. Write Dr. Scott at once. Let him carry a rousing crowd to Toronto. Don't let him fall. Make him feel proud of the great fact that we appreciate all that he's doing towards helping us there.

The Souvenir program is now ready and makes quite a neat present. The program consists of all the exercises, with the music and photographs of many of the speakers, and other lithographic scenes and sights. Get one. Price, 25 cents.

THE COLORED EPWORTH LEAGUE RALLY.

(The following is sent us by a friend, to show the impression Mr. Penn made on our white friends at Grenada, Miss.):

The Epworth League of the colored Methodist Episcopal Church of Grenada, held a grand rally last Tuesday night in honor of a visit from Prof. I. G. Penn, of Lynchburg, Va., the Assistant Secretary of colored International Epworth Leagues, who is touring the South in the interest of that growing and useful organization. The exercises were held at the colored Methodist Church, of which Rev. C. W. Walton is pastor, before an audience composed of our best colored citizens, with a sprinkling of their white friends who had been specially invited.

The choir, under the leadership of P. S. Golden, who presides at the organ and has a splendid bass voice, rendered some good and appropriate music, which was followed with a fervent prayer by Rev. T. W. Lewis, pastor of the white Methodist Church. Rev. Warren McDonald, of Holly Springs, presiding elder of the North Mississippi Conference of colored Methodist churches, then introduced the orator of the occasion, Prof. Penn, who delivered an address on the Epworth League movement that was stirring, forceful, practical and eloquent. He has a fine command of language and thought, is well educated, and would make an impression on any audience, white or black. His remarks on this occasion were clothed with logic, Christian counsel, and were listened to with profound attention. He has no doubt sowed some good seed among the youth of his race that will bring forth fruit.

At the conclusion of Prof. Penn's address a collection was taken up for the League work, the benediction pronounced and the audience then invited to repair to the colored Masonic hall, where a banquet had been prepared. On arriving at the hall, brief remarks were made by Jack C. Wilson, president of the Lewis Epworth League, and J. W. Buchanan and H. D. Lowd of the Sentinel, after which the colored Leaguers did ample justice to the splendid repast and fittingly closed an interesting, profitable and pleasant event.—From the Grenada (Miss.) Sentinel.

The Sunday School Institute and Epworth League convention of the Houston District, Texas Conference, met at Trinity M. E. Church, Houston, June, 3d to 6th, inclusive. Promptly at 9 o'clock Thursday morning, Rev. Wm. Bartley, P. E., of the district, called the convention to order. After devotional exercises were conducted by Rev. J. F. Cozier, O. T. Wilson was elected secretary with Dr. R. J. Smith and Prof. E. W. Pettaway assistants. Rev. Freeman Parker, the invincible and irrepressible pastor of Trinity charge, Houston, made an introductory speech

to the delegates, setting forth the importance of such organizations as they constitute, and praying that they would not lose sight of the great purpose for which they had assembled. He was followed by Rev. Wm. Bartley. Among other things he said, "The Sunday school and Epworth League are two of the many important machines with which the M. E. Church hopes to accomplish the work for which it was destined. Their work is of incalculable benefit to its existence and should, therefore, receive no small degree of your attention."

Hon. W. T. Brown then delivered the "Welcome Address" to the delegates, after which the regular outlined program was taken up.

The papers read by the respective persons were brimming over with deep thought and elegant diction. They also evidenced that no little time and consideration had been given them by their authors. Among the most interesting may be mentioned those written by Miss Matilda Scott, Prof. E. W. Pettaway and O. T. Wilson on "The E. L., a School for Christ," "Department for M. H." and "How to Make E. L. Wheel Go." Each elicited much discussion on the part of the distinguished divines, and was afterward ordered sent to the Southwestern Christian Advocate for publication, by a unanimous vote.

The reports from the various Sunday school and Epworth League Chapters throughout the district were very thorough, promising and encouraging.

During the entire session not a wave of trouble rolled across our peaceful breasts; but peace, harmony and the love of God prevailed.

In order to concern more young people, arouse and cause to become more interested some of our luke-warm ministers and to obtain a larger representation, the convention decided to meet henceforth in joint session with the District Conference. Prof. I. G. Penn gave one of his timely lectures on the "Doctrine and Polity of the Epworth League," explaining its purpose and how to make its wheels go. Rev. O. I. Jones, one of the most popular divines of the Texas Conference, was chosen delegate to the Toronto, Canada, Epworth League convention, after which the president announced the convention ready for the election of officers for the ensuing term, which resulted as follows:

Sunday School Institute.—President, Rev. O. I. Jones; first vice-president, Rev. J. S. Whitaker; second vice-president, Rev. W. A. Parks; corresponding secretary, Prof. J. I. Gilmore; treasurer, Mrs. Freeman Parker.

Officers of Epworth League.—President, Rev. F. Parker; first vice-president, Rev. J. I. Gilmore; second vice-president, Rev. W. W. Brown; third vice-president, Mr. Joseph Thomas; corresponding secretary, O. T. Wilson; recording secretary, Rev. O. I. Jones; treasurer, Rev. W. B. Pullum.

Executive Committee.—Wm. Bartley, Wm. Wesley and Frank Gary.

Distinguished visitors: Rev. W. Hartley Jackson, editor of Huntsville Bugle; I. Garland Penn, general secretary of the Epworth League; Rev. A. C. Culbreath, P. E., of Huntsville District; Rev. O. I. Jones, Rev. Thos. Cole, and Rev. Duncan, P. E., of Navasota District.

The convention adjourned Sunday, June 6th, with a sermon from Rev. I. G. Penn, on the "Epworth League."

Rev. W. M. Bartley, P. E., President.
O. T. Wilson, Secretary.

KEEPING THE HOUSE FREE FROM FLIES.

As flies are very fruitful conveyers of disease try very hard to keep them out of the house. Cover all windows and doors with netting over the windows outside. It allows one to lower the window from the top as well as to lift it from the bottom, making better ventilation. If door frames are out of the question tack netting very full to the top of the door casings. In the broad hem at the bottom sew sufficient good-sized pebbles to give weight, that the netting may fall quickly in place. If by chance the children hold the doors open for a moment, allowing flies to enter, place a little sticky fly paper here and there, or when you darken the room leave a crack of sunshine at any open window or door; the flies will in a moment follow the light and may then be easily brushed out of the room.—July Ladies' Home Journal.

OUR YOUNG FRIENDS

THE FIDGETS.

The habit of fidgeting and worrying over little annoyances is wasteful of much nerve force. As we sat in a street car the other day, delayed for two or three minutes at a crossing, we noted two nervous young women who continued through the slight detention to ejaculate: "I wonder what is the matter? Why don't we go on? I am so tired of waiting. I wish the car would start! O dear, how tedious this is!"—and other like expressions of impatience, while their frowning foreheads and fidgeting hands, as well as their querulous tones, revealed the waste of nerve tissue and emotional force that was going on in their frames. Meanwhile, other passengers, whose work was probably just as urgent as that which awaited these fretful girls, sat still, possessing their souls in patience, considering possibly that no amount of complaining or wriggling would remove the obstruction or hasten the starting signal. In due time the car started, and the nervous strain was relieved for the hour, to be resumed on slight provocations, probably, on various occasions during the day. The fact that this habit gives annoyance to all who are brought in contact with it is the smallest feature in the harm which it works. Apart from the fretful temper and the ill-regulated moral character which it discovers, it exerts physical and mental effects which are deplorable. The life of the nerves is eaten out by this habit; brain power and heart power, which ought to be used to good purpose, are devoured, gradually gnawed away, by the fretting corrosions of these spells of fidgeting. The victim of this habit ought, for the sake of himself, as well as for the sake of others, to resist and overcome it. Especially where the impatient habit of speech betokens a nervous breakdown, in its incipient stages, it should be remembered that no surer way can be found to hasten the prostration and make it chronic than through an intemperate and fretful tongue. Time, strength, patience, nerve force, and moral character are all wasted by the fidgets.—Central Christian Advocate.

"HOW DO YOU DO?" IN CHINA.

When the members of the lower orders meet in China their usual way of saying "How do you do?" is by asking the question, "Ya fan?" which means, "Have you eaten your rice?" It is looked upon as a great distinction to be fat among Chinese, and this question is intended to convey an inquiry as to whether the appetite is good, and whether, therefore, the person addressed is likely to be in a fair way toward the acquiring of that degree of stoutness which is the desire of every inhabitant of the Celestial Empire. Chinamen in a higher class of life greet one another by joining the hands above the head and lowering them as near to the ground as possible by bending the body.

The Chinese have a strict code of rules, in which is laid down the number of times that this bow should be repeated, according to the importance of the persons saluted.

If two Chinamen who have not seen one another for some time meet, they fall on their knees and bow their faces to the earth two or three times over. These people are almost as profuse in their greetings as their neighbors in Japan. When one of them is asked how he is, he will reply, "Quite well, thanks to your abundant felicity. My thanks for your kind inquiries shall be immortal." They have the most strict rules regarding the number of bows that it is proper to make on different occasions. Thus, if one is invited to enter the house of a friend, it is the correct thing to bow a certain number of times; if requested to take a seat, the number of bows necessary will be different, and so on. Every one is expected to be fully aware of the exact amount of bowing due from him on all occasions, and if one bowed too often or not often enough he would be looked upon as an ill-bred fellow, not fit to associate with polite people. It all seems very absurd to us, doesn't it? And yet I suppose that long custom has made it natural enough to the Chinaman.—Kind Words.

Let us learn upon the earth those things which can call us to Heaven.—St. Jerome.

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I. B. SCOTT, D. D., Editor.

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1. All business letters should be addressed to Eaton and Mains; and all communications intended for publication to the Editor.

2. In sending matters for publication write plainly on one side of the paper, and make your communication as short as the subject will allow.

3. When the Advocate does not arrive regularly, notify us promptly.

4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

PROGRESSIVE MEN AND ENTERPRISES OF NASHVILLE, TENN.

I have seen so many things while here, that would no doubt be of interest to the Southwestern's readers, but the principal difficulty is to choose a few that are most interesting. Here are the magnificent church edifices, built and owned by Afro-Americans of the various denominations; structures that are massive in their appearance, and objects of beauty both as to their external design and their artistic inside finish. Here are elegantly planned and elaborately furnished homes, with every item of comfort carefully provided for; it looks as though every such home has in it a piano, and every back yard a barn, containing a buggy, a phaeton, a surry or a tally-ho. Here is Nashville's noted Negro Fire Company, whose brave leader, Captain Gowdy, with two of his equally brave and daring men, went down to death in their attempt to stay the flames that threatened destruction to a portion of the business section of the city; it would require pages to tell how the whole city, regardless of race, rose up to honor their memory and comfort and provide for their widows, whose loved ones had been thus suddenly snatched from their tender embrace. Here also are the professional men, such as the modest but talented Dr. H. T. Noel, the aggressive and gifted Dr. R. E. Boyd, the dignified and much esteemed Dr. Stewart; these gentlemen are all connected with the McHarry Medical College, and from what we are told, their achievements in medicine and surgery would fill a column or two of the Southwestern. Among the really successful lawyers, are to be found such men as S. A. McAlwee, Esq., who served several terms in the legislature and finally found his niche in the legal profession, where, while he is not coining money, he is making much more than a good living; and J. W. Grant, Esq., Dean of the Law Department of the Central Tennessee College, who finds all he desires to do in his chosen profession. Besides these, there are a number of others, such as Napier and Ewing, who so richly deserve any thing we might say to their credit. Then too there is a most excellent system of city schools with scores of brilliant teachers, such as, Professors White, Crawford, Hill, Batte and the scholarly and eloquent J. I. Watson, Esq. It is worth mentioning that one of the city schools, by order of the Board, is named for Dr. H. D. Carter, who taught successfully and acceptably for a number of years, before he was called to his reward.

In addition to all these, something ought to be said of the successful business men of the city; some who give their whole time to real estate, some to furniture, new and second-hand, others to merchandizing, livery stables, catering, blacksmithing and wheel-wrighting—many of these are highly prosperous and evidently making money.

Taylor's Undertaking Establishment.

But among the members of this class, I must

mention the undertaking establishment of the Rev. Preston Taylor. Could I give his business career for the last ten years as it was related to me, it would be found to read like a romance. He seems as fully convinced that he was called to go into the undertaking business as that he was called to preach. To begin with, he had very little more than the ethical training he received in the army, a good face and the consciousness that God wanted him to put what little money he had into the business he has ever since so successfully followed. After thinking the matter over and laying out his plans, he went to a white friend, whose son was an undertaker, and said: "Sir, I have decided to go into the undertaking business, what do you think of it?" Said he, "I think it just the thing." They talked matters over a while, and the old gentleman took him to his son and said: "Let Brother Taylor (they were both members of the Christian church) have anything he wants to the amount of \$100, and a credit of \$300 for 90 days." That settled it, and Taylor & Co., went into business. After some difficulty, he rented a small room and put all the goods he had in it. That was, as we have said, ten years ago. To-day, I have just gone through his establishment, situated on one of the principal streets of the city—a substantial, two-story brick, running back one hundred and fifty feet. I tarried in the front room, the office, long enough to notice his desk, his safe, the air of cleanliness and business, and his simple but effective system of bookkeeping. From this, we passed into the show room, where the proprietor touched an electric button, and my, my, the coffins, the coffins. "Here," said he, "is where our customers make their selections—these are samples." How glad I was that I did not wish one, and really think I never shall. This room can also be used for a chapel. Next we passed into the store room, where the workmen make all except the finest caskets; these are shipped from the North. Then, in rapid succession, we pass into the paint room, the drying room and the trimming room. Next, we go into the stable and carriage department. There, are sixteen well kept horses, "McKinley" and "Hobart" among the rest, and here are the carriages and hearses. This hearse was the first Elder Taylor purchased, and is good yet; but here is a finer, as fine as I ever saw, for the use of those who feel able to hire it; that beautiful white one you would say is for children, but the proprietor says it has become customary for that color to be used for grown people. Now think it all over: robes, coffins, hearses, what for some objects, and yet sooner or later we must all come to them.

Strange to say, this excellent equipped and well arranged establishment serves Negroes almost wholly. But I guess it does enough of that, for it has from three to five funerals every day.

Elder Taylor owes no man anything; the property in which he does business is worth \$12,000; he has refused \$10,000 in cash for a one-half interest in his business and has, besides, other valuable property in the city. He is a thorough going business man, and his business is alike creditable to the city and his race.

Sunday School Department, A. M. E. Church.

I have also just come from a visit to the Sunday School Department of the A. M. E. Church, the Rev. Dr. C. S. Smith in charge. He was not in, but I met Mrs. Smith, who runs things during his absence. She took pleasure in explaining fully the well arranged surroundings. The department is conducted in an excellent four-story building, and is self-supporting. Before the business was injured, or perhaps I should say destroyed by fire, all the printing, binding, etc., was done right in the building; since then, most of it has to be done elsewhere, till the business recovers fully. In making success of this enterprise, Dr. Smith has not only done a great thing for his church, but for his race as well. If he succeeds in getting the united support of the Sunday-schools of his church, there is no telling what he may yet accomplish. We say "if" he gets their support, because we know there are thousands of people in the A. M. E. Church, like thousands in our own; they do lots of strong talk, but when it comes to business, they are not there.

I find here also, our old friend, the Rev. Dr. R. H. Boyd, of Texas, who is in charge of the Sunday-school publications for Negro Baptists.

He has not been here long, but is getting his business fairly started, and should he succeed to the extent of his hopes, our Baptist brethren will have reason to be proud of their new enterprise.

I. B. S.

(To be Continued.)

WHEN WE LEAVE FOR TORONTO, CANADA.

Noticing that July 11th is Sunday, we have now arranged to leave this city Monday morning, July 12th, at 9 o'clock, over the Illinois Central Railway, their fastest and best train. According to this plan we will leave St. Louis, Tuesday night over the Toledo, St. Louis and Kansas City Railroad, the "Clover Leaf Route," at 7:35, a night run to Toledo, Ohio, where we take the steamer the next morning at 8 o'clock.

Remember we chose this route because we shall have the opportunity of going by steamer through Lake Erie, and through Niagara River, allowing us both time and opportunity to see the world renowned Niagara Falls. We visit St. Louis, Toledo, Cleveland and Buffalo in the day time; if any of the party prefer not to return by water, they can do so by rail on the same ticket.

For company and the pleasure of the trip, we shall be glad to have any of our friends join us at any point on the Illinois Central, or at Saint Louis. Some have written us to expect them; we shall be glad to hear from others.

WHAT TO DO WITH PROGRAMS AND REPORTS? THAT'S THE QUESTION.

The programs, the programs! District Conference programs, Convention programs and Woman's Home Missionary programs all to go in the paper. We have enough to do us six months. Can't you print some of them? And the reports of presiding elders, report of their first round and others of their second round. What shall we do with them? We are determined that presiding elders' quarterly rounds shall go in, and we are doing our best to get the programs in according to their dates. As to the reports of the elders' rounds, we are holding them, and if they do not get in the paper we hope some day to be able to print a book of reports. It could be called "The Acts of Elders." In one of Dr. Hamilton's stories the apt pupil says: "Hold on, hold on; if you put nine gallons of lasses in a five gallon jug you will either spill your lasses or bust your jug." See? The old Southwestern is full every week. What shall we do with what we cannot get in?

WHY GO TO TORONTO?

Because we are Epworth Leaguers and should be vitally interested in everything that concerns this great young peoples' organization.

Because we should be as anxious to save and develop our young people as our white neighbors and friends are to save and develop theirs.

Because the young people all over our territory need arousing, enlisting and enthusing for some good work.

Because we need to see what other people are doing for Christ and themselves.

Because we need to learn new methods, get new zeal, get in touch with the outside world.

Because it is to be the greatest gathering of Methodist young people ever witnessed in this country.

Because it may be a long time before you may have such an excellent opportunity to visit the Queen's dominion at such a reduced price.

Who is entitled to go?

Why any one interested in our great Epworth League movement.

We thank Congressman Adolph Meyer of this city for valuable documents.

Union Chapel, this city, Rev. Henry Taylor pastor, has a neatly fitted reading room for the young people of the Epworth League Chapter. Who else has?

PERSONAL AND GENERAL.

Bishop Fitzgerald of the M. E. Church, South, is in such poor health that he may not be able to attend the Epworth League Convention at Toronto.

McKendree College, Lebanon, Ill., got President McKinley and the Hon. W. J. Bryan near enough together to confer the degree of LL. D. on them both at the same time.

Rev. W. H. Logan, presiding elder of the Marshall District, Texas Conference, is trying to help us through the dull season. Hence sent us seven annual cash subscribers.

Bishop Mallalieu advises that the money that the people contemplate spending for fire works on the 4th of July be saved and given for the benefit of the starving millions of India.

The Rev. L. H. Reynolds, D. D., pastor of St. James A. M. E. Church, this city, is off from his work for a few weeks on a brief absence. He expects to spend most of the time in Chicago. Mrs. Reynolds accompanied him.

Rev. L. Diggs, of Pulaski, Va., had a great rally, and gave The Southwestern as a prize to each leader who raised over a certain amount. His rally did well for his church, and for the Southwestern, too; he raised \$276.76. Let another try it.

Rev. B. F. Witherspoon, B. D., South Carolina, remembers the Southwestern kindly both by word and deed. He says what he has done simply indicates what he is going to do. We have one eye on him.

Dr. J. L. Hurlbut, Secretary of the Sunday School Union, has reached home in safety and in health after an extended trip to Egypt, Palestine, Turkey and Southern Europe. The Southwestern welcomes him, and congratulates our Sunday schools everywhere on what the Doctor's trip will be worth to them.

Rev. Dr. J. C. Murray, of Gammon Theological Seminary, has been invited to supply the pulpit of Asbury, M. E. Church, Milwaukee, Wis., for three months this summer. He has accepted and will spend his vacation there, beginning July 1st. While we congratulate the Doctor on this "call" and consider it complimentary to our work, he must, nevertheless, be promptly on hand at Gammon next fall.

Rev. Dr. M. C. B. Mason, of our Freedmen's Aid Society, is very busy in labors during the summer. He speaks at Lakeside and Eagles Mere Chautauquas and preaches at the Williamatic, Pittman, Grand Rapids and Kankakee camp meetings. In addition to this, he visits more than twenty Districts Conferences in the South, and will represent his great cause before a score of churches in Pennsylvania, New York and New Jersey. Last week he spoke at the Nashville Centennial on "The Higher Education of the Negro," and will attend the Freedman's Aid jubilee the coming week.

Mrs. John B. Hall and her beautiful and talented daughter, Miss Ida, left the city last week for an extended trip to the East. They go direct to New Haven, Conn., to witness the commencement at Yale University, where John B. Hall, Jr., is to graduate. Thence they go to Boston to see about entering Miss Ida in the Conservatory of Music. Young Mr. Hall, who has just graduated from Yale, took his preparatory course at the Wesleyan Academy, Wilbraham, Mass. He expects next fall to enter the medical department of the University of Pennsylvania. Bro. Hall and family are loyal and devoted members of Union Chapel M. E. Church, this city, in which they are energetic workers. He is understood to be worth anywhere from \$75,000 to \$100,000, mostly in valuable real estate.

READ OUR TERMS.

Strange to say there are many brethren who do not yet know what we charge for the Southwestern. They are still sending in thirty-five cents for three months and sixty-five cents for six months just as they did before we enlarged. As we cannot afford to send out the paper for three and six months for those figures we hope pastors will read our terms and give the people the proper information.

THINGS POLITICAL.

President McKinley has nominated the Hon. S. L. Woodford, of New York, Minister to Spain. This is a very important post, made the more so just now because of the Cuban war and complications that are constantly growing out of the same.

A treaty has been drawn up and signed by the representatives of this government and Hawaii looking toward the annexation of these islands to the United States. A similar step was taken just previous to the close of ex-President Harrison's administration, but Mr. Cleveland withdrew the treaty soon after his inauguration. The treaty will not become effective till adopted by the Senate of the United States and the government of Hawaii.

The Senate is still at work on the Tariff Bill and it will likely be finally passed in the early part of July.

Mr. Speaker Reed has appointed the committees of the House of Representatives.

According to reports, some of the business men of New York besought President McKinley not to appoint a Negro as Minister to Hayti, but he did so anyway. After Prof. Powell's appointment it is said a number of the business men of Philadelphia appeared before the Senate Committee to prevent his confirmation, but he was confirmed nevertheless.

TEXAS ENACTS A LAW AGAINST MOB VIOLENCE.

The Hon. R. L. Smith who represents Colorado county (Texas) in the State Legislature, edits a little paper called the Helping Hand. Mr. Smith, as all Texas knows, is wholly absorbed in the upbuilding of his people, hence we are not surprised at the jubilant spirit in which the following is written:

Lynch law that has had this State by the throat for many years has received a death blow at the hands of our noble governor and the 25th Legislature. It may continue to kick and scuffle for a while, but the governor, and the courts, and the people are determined to crush it out.

A week ago our noble governor sent in a message to the Legislature recommending the passage of a strong law against mobs. The bill was introduced in the House by Representative Bailey, of DeWitt county, and was ably championed by the strongest men in the House. It provided for the arrest of these red-handed murderers, and trial in another county, and the removal of any sheriff or constable that permits a mob to take his prisoner. It finally passed by a vote that was practically unanimous, there being only three dissenting votes. If the readers of this paper will remember, six weeks ago I introduced the first resolutions calling for immediate legislation against mobs. At the adjournment of the regular session I wrote a letter to the governor in behalf of 500,000 Negroes of this State, asking him in the name of God and suffering humanity of law and order and our civilization, to send in a message against mob violence. The governor has done this, and the House has acted on his recommendation. "Praise God from whom all blessings flow." Praise the great executive who upholds the constitution and laws. Praise the members of the House of Representatives. A thousand gates were opened to you, Negroes of this great State, on Thursday, June 17th.

Our great Texas that we so much love has taken the greatest step forward in the last twenty years. Negroes of Texas, as you celebrate the 19th of June, let your hearts go out in prayer. As you assemble around your firesides lift up your voices to God. The Senate passed the bill. The 25th Legislature has done more for Texas than any set of men that have sat in a legislative hall. When you meet your senator and representative don't fail to thank them for passing this great measure.—Helping Hand.

Not a dollar sent to help to secure that organ, etc., for Africa. We ask: Who will help Africa as mentioned in our issue of June 17th.

Wait, but do not stand still.

THE TWO ASSEMBLIES AND THE COLORED BROTHER.

The Northern Presbyterian Assembly held its late meeting in Winona, Ind. Among its members were twenty-one colored commissioners, two of whom came from Presbyteries made up almost wholly of white ministers and churches, and one of them from the Presbytery of New York, the largest in the country. There was no discrimination in the way they were entertained. They were treated just like white people. They were put on the committees, not merely on the Freedman, but on half a dozen other standing committees. They were not placed by themselves on the floor of the Assembly but seated with the rest alphabetically by synods and presbyteries. Six of them from one Southern Presbytery held the first six seats on the right; they were not put in the back seats. Eleven of them addressed the Assembly, and on various subjects. Four of them led the Assembly in prayer at different times, and one of them, by appointment of the Moderator, conducted the devotional exercises one morning. Indeed, there was no distinction made between them and their white brethren. They were satisfied where they were. They did not desire to be set apart by themselves into a colored Church.

The Southern Presbyterian Church held its General Assembly at the same time in Charlotte, N. C. One of the principal subjects before it was the establishment of an independent Negro Church. There are fifty-five colored ministers. They are not satisfied to be in that Church. Letters were written them asking them if they wished to be set off by themselves. Thirty-three replied that they did; six were opposed; three were doubtful, and eleven made no reply. It was made clear that their white brethren wished them to go; it has told them so many times.

The Southern Church has a school for the Negroes called Stillman Institute. Money enough cannot be raised to support it, and its academic department has been closed. There is a white missionary supported for work among the colored people, the Rev. O. B. Wilson. He appears to be a good and worthy man; but his description of the way the Negroes are regarded is something very strange. In an address to the Assembly, he said:

"Stillman Institute is struggling for existence. The people won't give money for the education of the colored people.

"There are only ten churches within the bounds of our General Assembly that have made an effort to maintain Sunday schools among the Negroes. Prejudice against them is so great that the recommendation of the Assembly to organize Sunday-schools among them can't be carried out. Ten such schools have been organized during the year, and in one case white members left the church because the session agreed for certain other members to go out and organize Sunday-schools among the Negroes.

"In another community efforts were made to dissuade me from administering the communion to a good Negro congregation. I disregarded the adverse sentiment, and the result was I was openly threatened with a coat of tar and feathers.

"It is the duty of the Southern Church to realize that Negroes have souls, and we ought to try to save them. There is a class of people who don't value a Negro's life. Some act on the principle that Negroes have no soul and don't mind shooting them down like dogs. And there are white men, vile scoundrels, who don't value a Negro woman's virtue, but make them the objects of their special attack. There are good Negro women—women who are struggling and praying to get upon a moral plane and stay there. I tell you, brethren, God holds us to account for these faithful servants."

If this is a fair statement of the way that the Negroes are looked upon in the Southern Presbyterian Church—and Mr. Wilson spoke officially to his brethren—then it is no wonder they want to get by themselves. If they are treated respectably and fairly and with absolute equality in the Northern Church, then that is a good reason why they wish to stay in it. The history of the organization of every single one of the colored Churches is a dark condemnation of the caste spirit among the whites.—Independent.

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DOINGS OF THE WORKMEN.

H. Heslop, P. C., Anguilla, Miss.: Our second Quarterly Conference of the Vicksburg District of the Mississippi Conference convened on the 19th and 20th of this month. Elder McMorris was on time. The reports of the conference showed up well, considering the hard time we have had by the mighty water. The elder preached on Sunday, administering the sacrament. Thirty-six communion. Collection, \$6.15, after which the elder picked up the glorious old Southwestern Christian Advocate and lectured in its interest. At Harris Chapel, on Sunflower, the people are all so sick that we had no members from there at all, but we yet believe that God will give us the victory if we go on. We had to put off our Children's Day until July 3. The Sunday school is doing quite well. Brethren, pray for us.

Lula Johnson, Nelly Grove Chapel, Jasper County, Tex.: We are moving along gradually. We had services on the fifth Sunday in May and raised \$2.85. Our pastor preached an excellent sermon on that day, and the fire of the Lord commenced burning in the 11 o'clock services, and it burned on until Tuesday night, and the result was that ten souls were captured and received into the church. We have a good pastor, Rev. S. S. Lundy, and he is loved by all. Now, may God bless the Huntsville district. We hope to come up to the Annual Conference ahead of every district in the Texas Conference.

A. Saulsbury, Haskins, Miss.: My second Quarterly Conference convened according to appointment, the presiding elder, H. R. Reynolds, in the chair. The brethren were all on hand with written reports, which showed the work to be in good condition. Paid on old debts, \$9.35. The elder made a forcible effort to get Southwestern in every home. On Sunday night the elder preached a good sermon and adminis-

istered the sacrament to fifty-five communicants.

O. H. Flowers, P. C., Pass Christian, Miss.: My second Quarterly Conference was held on the 18th instant, Rev. J. M. Shumpert, P. E., in the chair. After singing and prayer, Bro. L. J. Allen was elected secretary. The roll was called and nearly all the members were present. The reports of the pastors and officers showed that the good work was still going on. Paid the pastor \$101.50; paid the presiding elder \$15.05; missions \$18; raised for repairing the church \$79.90. A committee of sisters raised \$24 and sent to Philadelphia and bought a very fine pulpit stand, which they presented to the church. A grand total for this quarter shows \$238.47 accounted for. So we are moving along slowly but surely. Pray for us.

O. Gillespie, Pickens, Miss.: On the night of May 13, after we had gone to bed, we heard a sweet song, "What Will the Harvest Be?" and when the door was opened there were nineteen sowers, led by Mrs. E. B. Hazey, and when they entered the parsonage they sowed precious seed, and when the time of reaping came we harvested sugar, coffee, lard, a half-barrel of flour and too many good things to name. The sowers remained only a short while, and we bade them good night, asking them to call again when convenient, and that they were always welcome.

W. McNeal, P. C., Ocean Springs, Miss.: Our second Quarterly Conference was held at West Pascagoula, June 15, Rev. J. M. Shumpert presiding. The elder was on time, and preached a very able sermon from the fifth chapter of Matthew, verse 16, "Let your light so shine before men." He administered the sacrament to a goodly number. Total collection for the ministry, \$104.81; paid the pastor \$91.81; presiding elder \$13; collected for missions \$12, and one subscriber for the Southwestern.

A. Thomas, LeCompte, La.: Our work is alive, spiritually and financially. We are rejoicing that the Lord has crowned our labor with success. Our revival meeting resulted in forty-three accessions to the church. We have whitewashed our church and parsonage and put in new window sash. Our rally meeting May 27 was grand; its financial success was \$26.55. Hoping the Lord will still bless our work.

E. H. Scarborough, P. C., Ripley, Miss.: My second Quarterly Conference was held June 12 and 13, Presiding Elder Jamison on time. As usual, much good resulted. The elder preached three able sermons. One hundred partook of the sacrament, six joined the church. A strong appeal was made for the Southwestern. Paid elder \$14.50.

Mrs. Lilly Fleming Ashland, Ala.: I was glad to go with my husband to his church at Ashland, and when I inquired after the Epworth League and they did not know anything about it I was sad. I then asked them if they read about it in the Southwestern, and they said no one on this work took the paper, so I asked them to pray, and then asked the Lord to help me to organize the Epworth League, and so we were blessed at Ashland to organize with sixty-four members, and at Lineville with seventy-two.

E. Troupe, Winter City Circuit, Miss.: Our second Quarterly Conference was held in Shiloh M. E. Church, June 5 and 6, 1897, Elder W. E. Mask presiding. Reports show progress along all lines of church work. We had a delay of six weeks on account of the water, and yet our work is alive. Our church at Winter City has been painted with first-

class material. This quarter paid pastor \$93.60; presiding elder \$20; Benevolence \$25, and the Southwestern not forgotten. Seventy partook of the sacrament.

A. Handy, P. C., Harrison, Miss.: Our second Quarterly Conference met at Crown's Point on June 12 and 13. Elder McMorris was on time. Many of the brethren were present with written reports showing that their work was advancing. The elder preached a soul-stirring sermon, and many of the people were happy; forty-three communion. Paid the elder \$12; paid pastor \$3.70; \$5 for Benevolence; received into the church this quarter 7 and baptized 13 infants. We are still trusting in the Lord to light our battles.

Baton Rouge, La.: Our pastor at Conrad, La., Rev. J. H. Rylander, and his congregation lost all their crops by the crevasse of May 30, and the pastor's family is in a deplorable condition. Any kind friend that can spare a dollar, or less, is kindly asked to help this needy pastor and his family. The same will be thankfully received and acknowledged through the Southwestern. Address Rev. J. H. Rylander, Manchac, La., or Rev. A. Moore, No. 206 St. Charles street, Baton Rouge, La., presiding elder of the Baton Rouge district.

W. T. Marley, Bristol, Tenn.: I desire to give an outline of our work for the last quarter. Our class rally came off May 23. I am a class leader and have the young converts in my class. I am trying to train them, first to be Christians, second Methodists. I raised in the class \$46.21; David Jefferson \$40.00; Moss Brooks \$33.13; Jackson Thompson \$29.50; Frank Cloyd \$32.05; W. H. Simmons \$36.00. The total raised \$216.87, which amount more than paid off the debt against the church. The first time in its history. The membership is very much pleased over our success. The Quarterly Conference was held on the following Sunday. The services were highly spiritual. The Rev. E. P. Wise preached three acceptable sermons. The collection, \$15. We are preparing for children's day Sunday, hope to have a grand time in setting forth the mission of education for the masses as well as for our people. We are looking after our benevolence, and are putting each on its merit. I am endeavoring to look after each department of our church work as pastor. We are having a good Sunday School, though it is not as well attended as it should be. The outlook is good. The Epworth League is dull. It is hard to keep me in it. I hope to send a few subscribers soon. I am pleased to say our small membership has a few spirited members, both among the men and women. The men connected with the various classes worked hard to make the year a success along all lines. The Woman's Home Mission Society is doing good work for the church and community. Indeed, the society has been much help to the church in general. I have decided to make a rally for the Southwestern Christian Advocate and begin in the Sunday School, then the Woman's Home Mission Society and the official board this week. God bless you in your labors, and crown our editor with success. I am with you for the church and our race.

F. C. B. Washington, pastor, Osceola, Mo.: The Rev. R. Davis, P. E., of the Sedalia district, held his first quarterly meeting. The work is in a progressive condition. His claim was met in full, \$8.50. We had a glorious time.

G. W. Pettis, P. C., Churchville Circuit: Our third Quarterly Conference

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convened at P. Grove on the 5th and 6th. G. W. Staples, P. E., was on time. Reports showed progress along all lines. Paid pastor during quarter \$60.50; paid presiding elder \$12.50; raised on Sunday \$13. Nineteen communion, and one of the Missionary Baptist ministers partook with us. We had a good revival, elder is greatly beloved, and is doing a grand work.

J. B. Webb, P. C., Mt. Sterling, Ala.: I have taken in fifteen members since conference and built a new church. I am glad to say that our churches in Choctaw are full of life. May 30, Presiding Elder E. M. Jones preached at one of my churches. A revival was the result. The Lord's supper was administered to seventy-four members. This is my smallest church. He lectured at my largest one Sunday night. Many were benefited by the lecture.

D. C. Haily, P. O., Jacksonville Circuit, Texas.: This place has been in bad shape for two years. I found the people in very bad spirits. The work was in bad shape. This being the second year in the ministry, I thought times would be very hard, but, thank God, the work is alive and we are moving on to perfection. Our second quarterly conference was held May 22 and 23, and our good presiding elder, W. A. Fortson, preached a soul-stirring sermon. The house was crowded to its utmost capacity. Sixty-eight partook of the sacrament. The collection amounted to \$8.45. The presiding elder is the man for the Palestine District. We are coming up on all lines of church work this year. Prof. M. W. Dogan will be over here the fourth Sunday in August, and we are fixing for a grand time and a big rally for a central building, and we are

On a red hot day Hires Rootbeer stands between you and the distressing effects of the heat.

HIRES
Rootbeer

cools the blood, tones the stomach, invigorates the body, fully satisfies the thirst. A delicious, sparkling, temperance drink of the highest medicinal value.

Made only by The Charles E. Hires Co., Philadelphia. A package makes a gallon. Sold everywhere.



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DR.

PRICE'S
CREAM
BAKING
POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

also doing all we can for the Southwestern.

J. F. Knox, P. C., Madison, Miss.: Elder Houston held my second quarter here on the 12th instant. Reports from local preachers, exhorters, leaders and stewards showed great progress along all lines. We have secured a new site for a church, and the deed is made out. Our work here at Madison is in the front line; \$125 has been raised for all purposes. The Southwestern is being looked after; seven subscribers have been secured; will forward them as soon as cash is secured.

R. L. Brooks, P. C., Herbert, Miss.: I would like to say through your paper that we are glad to have Mr. W. A. Holmes return to us in the Philadelphia charge. We welcome him in our church, school and homes.

E. D. Cameron, Cotton Plant, Miss.: Our second Quarterly Conference was held at Jamison Grove M. E. Church June 5. Rev. P. O. Jamison, presiding elder, was present. Reports were good. On Sunday the elder preached two sermons with great power, and the spirit of the Lord was with us. The sacrament was administered to fifty-four. Paid presiding elder this quarter \$12.20. Since the first quarter, we have also built a neat parsonage on this charge, all paid for. The elder did not forget to bring before the people the interest of the Southwestern Christian Advocate.

CONFERENCE NOTICES

VICKSBURG DISTRICT.

Third Round.

Lafayette and Rodney.....July 24, 25
Natchez.....July 27
Union Church.....July 31 and August 1
Bovina.....August 7
Edwards.....August 7, 8
Bolton.....August 14, 15
Hamburg.....August 21, 22
Meadville.....August 22, 23
Gloster.....August 24
Harrison.....August 26
Vicksburg Circuit.....August 28, 29
Carey.....September 4, 5
Anguilla.....September 11, 12
Vicksburg.....September 17, 19

Dear brethren, please observe the following:

1. Cut the notice out and read it often.
2. Have all Benevolent Committees to report at this quarter.
3. Work the new mission points.
4. District Motto—"Entire Benevolence collected by District Conference."
5. Remit Benevolence as fast as collected.
6. Make the best of the revival season near at hand.
7. Seek to have each member of Quarterly and District Conferences subscribers to Southwestern Christian Advocate.

Our District Conference convenes at Vicksburg October 6, 1897. Dr. M. C. B. Mason, secretary Freedmen's Aid and Southern Educational Society, and Dr. I. B. Scott, of Southwestern Christian Advocate, will be with us. Each of them will give special attention to particular fields of labor.

I am informed that the Meridian Academy building is an assured fact, at an early day, provided we meet our Freedmen's Aid and Southern Educational Society collection. Rally, my brethren; rally at once.

Wm. McMorris, P. E.

MERIDIAN DISTRICT.

Third Round.

St. Paul.....July 3, 4
Meridian Circuit.....July 6
Chunkey.....July 8

Haven.....July 10, 11
Collinsville.....July 13
Daleville.....July 17, 18
Fort Stephen.....July 20
Philadelphia.....July 22
DeKalb.....July 24, 25
District Conference.....July 28, August 1
Seoba.....August 7, 8
Lauderdale.....August 14, 15
Hickory.....August 21, 22
Lake.....August 24
Conehatta.....August 27
Garlandville.....August 28, 29
Missionary.....September 4, 5
Paulding.....September 11, 12
Lake Como.....September 15
Mt. Jordan.....September 18, 19
Enterprise.....September 25, 26
A. M. Trotter, P. E.

GRIFFIN DISTRICT, GA.

Third Round.

Jonesboro.....July 17, 18
Onk Hill (Watkins).....July 17, 18
Covington.....July 21, 23
Williamson.....July 31, August 1
Hampton.....August 7, 8
Fayetteville.....August 14, 15
McDonough (Queen).....August 21, 22
Union Grove.....August 21, 22
Oxford.....August 20, 22
Conyers.....August 20 (day)
Griffin Circuit (Preston).....August 28, 29
Locust Grove and Luella.....August 28, 29
Stockbridge (Jenkins).....August 28, 29
Hupeville and East Point.....September 4, 5
Brooks Station and Hartford.....September 11, 12
Griffin.....September 12, 13
Hampton and Vineyard.....September 15

Dear Brethren: Let us push forward the work with great energy. We must come up with full reports to the District Conferences, July 22. Endeavor to excel the record of last year. Rev. C. M. Melden, Ph. D., president Clark University; Drs. M. C. B. Mason and W. H. Croghan, also Secretary I. Garland Penn, of Epworth League, will be with us on that occasion. Rev. Z. K. Gowen will preach the opening sermon at 8 p. m. Bring collection for the local Board of Church Extension to the District Conference. Rally your forces in behalf of the Southwestern Christian Advocate. Yours truly,

J. P. Wragg, P. E.

OHIO DISTRICT, LEXINGTON CONFERENCE.

Second Round.

Troy.....July 8, 9
Dayton.....July 10, 11
Xenia.....July 15, 16
Springfield.....July 17, 18
Lindsey's Chapel.....July 21
Columbus.....July 24, 25
Zanesville.....July 26
Newark.....July 27, 28
Rushsylvania.....July 29
Marion.....July 30
Delaware.....July 31 and August 1
Oberlin.....August 7, 8
Lorain.....August 10, 11
Cleveland.....August 14, 15
Bellaire.....August 18, 19
Bridgeport.....August 19, 29
Martin's Ferry.....August 20, 29
Cadiz.....August 21, 22
Mt. Pleasant.....August 23
Georgetown.....August 24
Stenbenville.....August 24 to 30
Flushing.....August 31
Ironton.....August 31
Louisia.....September 1
Portsmouth.....September 2
Vanceburg.....September 3
Augusta.....September 4, 5
Laurel.....September 8
New Richmond.....September 9, 10
Walnut Hills.....September 11, 12
Batavia.....September 14
Milford.....September 13
Cummingsville.....September 16, 17

Cincinnati.....September 18, 19
Madisonville.....September 21
Mt. Healthy.....September 22
College Hill.....September 24
Cheviot.....September 24
Covington.....September 25, 26
Cleveland.....September 28
Rising Sun.....September 29

Dear Brethren: Time flies, let us keep pace. Remember the Bishop's watchword, "A thousand souls for Christ this year," in our conference. Let each committee have a short essay on their work and their report. Remember our minute money must be collected this round and reported at the District Conference, which will be held at Stenbenville, O., August 25 to 30, 1897, at which let there be a full attendance of all departments from every charge. Yours for good,

T. L. Ferguson, P. E.,
Camp Dennison, O.

TENNESSEE RIVER DISTRICT.

Fourth Round.

Lawrenceburg.....June 26, 27
Waynesboro.....July 3, 4
Perryville.....July 10, 11
Adamsville.....July 17, 18
Clifton and Savannah.....July 24, 25
Petersburg.....July 31, August 1
Lewisburg.....August 7, 8
Spring Hill.....August 14, 15
Duplex.....August 21, 22
Dover.....August 28, 29
Paris and Springville.....September 4, 5
Cumberland Ct.....September 11, 12
Cumberland, etc.....September 18, 19
Dickson.....September 18, 19
Nashville.....September 25, 26
Ben Franklin.....October 9, 10
The District Conference, Tennessee

River District, will be held at Savannah, July 20 to 23. Let each pastor be prepared to report in full the Benevolence collections, or as near as possible; number of converts and papers taken. Let each bring quarterly conference records. Let each send Children's Day money to Dr. Lane and get vouchers. We have done well. Let's have the whole district in the Educational Manual next report. S. B. Danley, P. E.

How a Woman Paid Her Debts.

A lady in Lexington says: "I am out of debt; and thanks to the Dishwater business. In the past six weeks I have made \$30.00. Every housekeeper wants a Dishwasher, and any intelligent person can sell them with big profit to himself. The Dishwater is lovely, you can wash and dry the family dishes in two minutes, and without wetting your hands. You can get particulars by addressing The Mound City Dishwater Co., St. Louis, Mo. There is big money in the business for an agent. I expect to clear \$4,000 the coming year. I need the money, why not make it?" Miss C. E.

Every man who has on the whole armor of God will be sure to have war with the devil.—Ex.


The next issue of The College News, published by the American Business College, Omaha, Neb., will contain a large number of testimonials from students and graduates of the A. B. C.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.

F. J. CHENEY, & Co., Props., Toledo, O.
Sold by Druggists, 75c.



The Waverley Bicycle

\$100
\$60

The Waverley Bicycle for 1897 is the acme of bicycle construction. New and expensive principles of construction involved make the cost of building enormous. Hence the price is \$100.

The only bicycle with true bearings


Last year the Waverley was as good as any wheel in the market—better than most. Because new machinery was not needed for its continued construction, the price of the improved 1896 model has been reduced to \$60—a saving of \$25 to you. *Catalogue Free.*

INDIANA BICYCLE CO., Indianapolis, Ind.

1845 Kentucky Military Institute 1897

The Most Important Question for you parents is,
WHAT CAN YOU DO FOR MY BOY?

We can save him! We can make a man of him! What more can you ask? "But my boy doesn't like to study." All the more reason for placing him in a school where character comes before books. "Do you neglect books?" Not by any means; we succeed in getting boys to study that never studied before; we can prepare your boy for any college or university, or we can give him his degree, but the best thing we can do for him is to give him a passport to true manhood. Strong faculty, fine equipment, safe country location; gymnasium, athletic field, 4-lap bicycle track, woods and creek. \$200 a year. For catalogue address, Col. CHAS. W. FOWLER, (S) Lyndon, Ky.



HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or floating indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effect following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists, price fifty cents and one dollar. You may have a sample bottle and a pamphlet sent free by mail. Mention the Southwestern Christian Advocate, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

BOOKMAKER'S CORNER

"God's Financial Plan" differs so much from that usually adopted by men that it is well for some not to set forth the excellence and profitability of the former. This has been well done by Rev. S. B. Shaw, Grand Rapids, Mich., author of "Touching Incidents and Remarkable Answers to Prayer," that has had such a phenomenal sale. The book is written in a manner of interest and instruct every one on this important subject, and will do good.

Harper's Bazar of July 3 contains the first of an interesting series of "Colonial Homes and Lives," by Helen Evertson Smith, entitled "A Pioneer Home in Connecticut," an article on "Patriotism and Manners," by Viola Roseboro; and "The Trials of a City. Bred Young Married Couple," by Anna Wentworth Sears.

Harper's Weekly of July 3 contains the first installment of E. P. Benson's novel of the Greek war of independence, "The Vintage," which is said to be not only timely in theme, but in spirit and in episodes curiously like the experiences of the Greeks in their recent war with the Turks. Among the pictorial features in the same number of the Weekly there will be a double-page drawing, by Zogbaum, of the reading of the Declaration of Independence to the American troops on the New York Common, on July 19, 1779, and an illustration of the celebration of the "Veterans Day" at the Tennessee Centennial Exhibition.

Exactly four hundred years ago (June 24, 1497) John Cabot discovered the main land of the American continent and started the tide of Anglo-Saxon immigration which was to dominate North America. Lord Dufferin, who is the chairman of the committee which has in charge the Bristol, England, celebration and proposed memorial, has written for Scribner's an article expounding the significance of Cabot's discoveries, and their relation to the development of free institutions in Can-

ada and the United States. "Green-castle Jenny," a ballad by Helen Gray, is likely to achieve popularity. It tells the story of the chivalry of Pickett and his famous Virginians when on their way to Gettysburg.

Pullman palace cars and Wagner cars on many lines have the American News-paper Annual in the libraries for their passengers. This work is also in the libraries of nearly all the ocean, coast, sound and lake river steamers.

The Living Age, for all its fifty years of life, was never fresher, more vigorous or more valuable than now. Timely and able articles on the leading questions of the day, papers of interest and value, biographical, historical and scientific, are to be found within its pages. Published at \$6 a year by The Living Age Co., Boston.

With the exception of the noted World's Fair number of The Cosmopolitan, which reached a price of five dollars a copy after the first edition had been exhausted, no stronger number of this magazine has ever been issued than that for July, 1897. The report of Julian Hawthorne, the special commissioner sent by The Cosmopolitan to India to investigate the horrors of the plague and famine, is of an extraordinary character, and will open the eyes of the world to conditions which were scarcely suspected. The remarkable story of the War of the Martians, by Wells. The educational discussion this time is by Professor Peck, of Columbia. An interesting story by the Greek who conceived and brought into existence "The Streets of Cairo at the World's Fair,"—these are some of the contents of this ten-cent magazine.

In spirit and sentiment the July Ladies' Home Journal, is interestingly in accord with that of our National birth-month. An article on "The Greatest Nation on Earth," by William George Jordan, pictures, in a most vivid way, the vastness of the United States. "The Women's Patriotic Societies" gives the aims and purposes of these organizations and the requisites for membership. Edward W. Bok editorially addresses girl graduates. In his series of Bible lessons, Evangelist Moody takes "Love" for the text. Mrs. Rorer's lesson on making salads and salad dressing, and the care of the house in hot weather. The Curtis Publishing Company, Philadelphia. One dollar per year; ten cents per copy.

Among the special features of Harper's Magazine for July are: Sheridan's Ride, by Gen. George A. Forsyth; A. White Man's Africa, by Poultney Bigelow, and The Century's Progress in Physics, by Henry Smith Williams, M. D. The number will also contain the first installment of The Kentuckians, a romance, by John Fox, Jr., and much other prose and poetic matter of a high order.

NOTICE.

Our method of instruction by mail is recommended by our patrons. Send for testimonial and list of names and addresses of students. It is free. The American Business Colleges, Omaha, Nebraska.

Only by keeping close to Christ, can you give a safe path to the man who follows you.—Ex.

Is your skin oily? Should not be—and will not be if you use HEISKELL'S Medicinal Soap. Makes the skin soft, white and healthy. At druggists or by mail, 25c a cake. HEISKELL'S Pills act on the liver. Make the eyes bright and complexion healthy. 25 cents. At druggists or by mail. JOHNSTON, HOLLOWAY & CO., 361 Commerce St., Philadelphia.

PROGRAM.

Program for the Tennessee River District Conference, "Tennessee Conference, M. E. Church," which convenes in Savannah, Tenn., July 20-24, 1897.

To preach the Opening sermon J. P. Gregg.

To preach the Missionary sermon, J. R. Reasonover.

Sunday School Work, A. F. Lane.

Tract Society, W. D. Pettus.

Church Examination, J. P. Gregg.

Freedmen's Aid and Southern Educational Society, C. B. Wilson.

Education, including the Children's Day collections, T. E. Woods.

Temperance, H. E. Erwin.

How to Make a Successful Pastor, J. F. R. Summerhill.

Justification, S. J. Jenkins.

Regeneration, G. W. Marsh.

Sanctification, Jas. Pickett.

The Means of Grace, M. Williams.

Woman's Home and Foreign Mission Societies, G. A. Sanford.

The Southwestern, J. R. Reasonover.

Revivals, H. Robinson.

Local preachers, exhorters and Sunday school superintendents, please select your own subjects.

Those who go to the district conference by way of Johnsonville, Tenn., must be there Tuesday, July 20, in the morning, so as to meet the boat going to Savannah, Tenn.

Reduced rates have been asked for over the railroad and boat.

Rev. S. P. Danley, P. E.
C. B. Wilson,
M. Williams, Committee.

LOW VACATION RATES.

Every day from June 1st, to Sept. 30th, inclusive, the Queen & Crescent Route will sell excursion tickets at low rates to the Mountains and Seashore; return limited to October 31st, 1897. This Route offers Tourists the most perfect train service in the South. Through Pullman sleepers on solid vestibuled trains with latest appointments. Inquire of your nearest Queen & Crescent Ticket Agent for descriptive matter, rates and full information. A. E. Barnett, G. P. A. R. H. Garratt, A. G. P. A., 210 St Charles St., New Orleans, La.

THE DANGER SIDE OF LIGHTNING-RODS.

The conventional lightning-rods that one sees over houses and barns in the country and small towns afford but little protection to the buildings. Small as this security is, it is wholly lost if the so-called conductors are improperly constructed, and not in perfect order, when they, in fact, become an absolute menace to the building they are reared to guard. It is essential, if the conventional rod is to be set up, that the work to be entrusted to reliable and capable persons, otherwise it may become a shining invitation to dangers. It is probable, therefore, all things considered, that a building is as well, if not better, protected without such conductors as are in general use as with them. It is safe to assert that the great majority of buildings damaged or destroyed by lightning were provided with lightning-rods, and in the majority of these cases the conductors invited the thunderbolts, and for some cause, probably improper construction, could not lead the lightning harmlessly to the earth.—Government Electrician J. E. Powell in July Ladies' Home Journal.

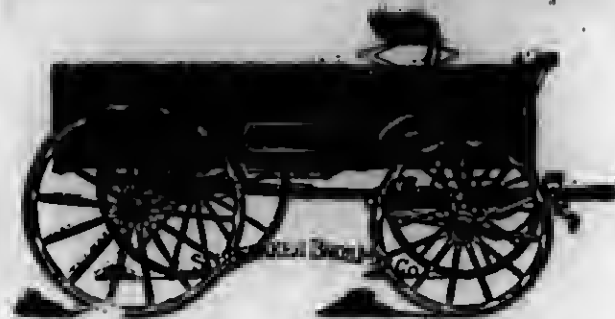
While the American Business College, Omaha, Neb., now offers to give a complete course of instruction in Bookkeeping and business methods by mail free of tuition, we would advise our young people to secure enrollment as free students in their mail department. It is a rare chance. The A. B. C. is one of the most successful business colleges in the United States and to take a course with them means success.

HALL'S Vegetable Sicilian HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.
R. P. Hall & Co., Props., Nashua, N. H.
Sold by all Druggists.

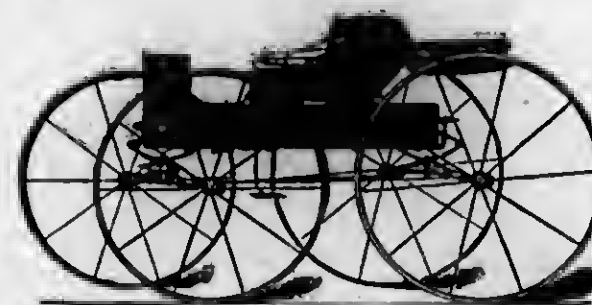
THE CELEBRATED

STUDEBAKERS



Next to the horse, the farmer's best friend is his wagon, and he should have the best that money will buy. THE STUDEBAKER IS THE BEST, and is known as such the world over.

Why experiment with an inferior and cheaper wagon when you know what the Studebaker is.



It is the same with BUGGIES, and everything else in the vehicle line made by

Studebaker Bros. Mfg Co.,
SOUTH BEND, IND.

GET READY TO ENTER

Philander Smith College,

Little Rock, Ark.

Fall term opens Sept. 20, 1897.

Winter term opens Dec. 29, 1897.

The very school for young men and women seeking a thorough education. Fifteen Professors and Instructors. College, College Preparatory, Academic, Normal, English, Industrial and Commercial Courses open to students. Expenses the lowest. Students with energy can pay their board with their services outside of school hours.

Remember next session opens in September.

For catalogue address the President of the College, Little Rock, Ark.



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BEAUFORT DISTRICT, S. C.

Third Round.

St. George	July 30
Reevesville	July 31, August 1
Cottageville	August 3
Springtown	August 5
Ruffin	August 6
Ehrhardt	August 7, 8
St. Paul	August 8, 9
Aiken	August 12
Barwell	August 13
Springfield	August 14, 15
Denmark	August 16
Ulmer	August 21, 22
Midway	August 22, 23
Bamberg	August 24
Holly Hill	August 27
Ridgeville	August 28, 29
Ruses	August 29
Summerville	August 30
Jacksonboro	September 1
Green Pond	September 2
Waterboro	September 3
Weimer	September 5, 6
Hampton	September 11
Beaufort	September 11, 12
Yemassee	September 13
Grahamville	September 14
Seiglingville	September 15
Appleton	September 18, 19
Allendale	September 19, 20

Dear Brethren: The Annual Conference meets the first day of December, 1897. This will be the short year, but let not the work and results be less than in former years. Let there be no blanks in your statistics. Yours at work,

B. F. Witherspoon, P. E.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

GET YOUR SUNDAY-SCHOOL SUPPLIES FOR 1897 NOW.

METHODISTS SHOULD USE ONLY SUCH AS ARE PUBLISHED BY OUR OWN BOOK CONCERN.

HERE IS THE LIST.

Sunday School Journal (Monthly), 60; 6 copies and upward to one address each 50 cents.

Sunday School Advocate (Weekly), 30 cents; 6 copies and upward to one address each 25 cents.

Sunday School Classmate (Semi-Monthly), 30 cents; 6 copies and upward to one address each 25 cents.

Picture Lesson Paper (Monthly), 25c. 6 copies and upward to one address each 20 cents.

Berean Lesson Pictures (Quarterly), 12 cents, (copy of Leaf Cluster.)

Berean Beginner's Lesson Quarterly, 6 cents; for junior scholars.

Berean Intermediate Lesson Quarterly, 6 cents, for intermediate scholars.

Berean Senior Lesson Quarterly, 20 cents; for advanced scholars.

Leaf Cluster (Quarterly) \$4.00; colored illustrations of the lesson.

In ordering please write plainly. These rates are for four quarters, or one year, as subscriptions for the periodicals can be for one or more quarters, as desired, at proportionate rates.

All subscriptions must expire with end of quarter, (March, June, September or December).

Orders should be sent in at least two weeks before expiration, so there may be no break in the lesson.

In addition to these publications, we can furnish all the Sunday School Requisites, and the best books.

Good Tidings is not supplied by the Book Concern. That is published by the S. S. Union, 150 Fifth Avenue, New York, to whom all applications for it should be made.

EATON & MAINS,

BOOK CONCERN BARGAINS.

BAPTISM: An able treatise by Rev. A. G. Houston, P. E. Mississippi Conference; 25 cents.

BIBLES: All kinds and prices. Send for list.

CATECHISMS OF OUR CHURCH: No. 1, 40; No. 2, 55; No. 3, 70. Cloth bound in one volume, 25 cents.

LESSON COMMENTARY ON THE SUNDAY SCHOOL LESSONS for 1897: To pastors and teachers, \$1.

PEOPLE'S COMMENTARY: Including brief notes on the New Testament, designed to assist Bible students and common readers to understand the meaning of the inspired Word. By Amos Binney and Daniel Steele, \$2.50.

CLARKE'S COMMENTARY: 6 vols. Imperial 8vo. Old Testament, original; New Testament revised by Daniel Curry, D. D. Cloth, leather titles, \$10.00; sheep, \$15.00.

CHRISTIAN PERFECTION, A DEFENCE OF: By Daniel Steele, D.D. 50 cents.

CHRISTIAN PERFECTION, AN ACCOUNT OF: By John Wesley. 25 cents.

HOLINESS, GROWTH IN; OR, PROGRESSIVE SANCTIFICATION: By James Mudge, D.D. \$1.00.

PEOPLE'S COMMENTARY: Including Brief Notes on the New Testament, with copious references to parallel and illustrative Scripture passages, designed to assist Bible students and common readers to understand the meaning of the inspired Word. By Amos Binney and Daniel Steele, D.D. Revised, with Topical Index. \$2.50.

REQUISITES.

CLERGYMEN'S POCKET DIARY AND VISITING BOOK: For one year. Arranged for ministers of the Methodist Episcopal Church by James Porter, D.D. Contains list of periodicals, depositories, benevolent societies, ritual, etc. Blanks for visiting list, baptisms, marriages, periodicals, cash, etc. Size 4 x 6 1/2. French morocco. Sprinkled edges, tucks, 50 cents.

PASTOR'S POCKET RECORD: The new ideal. By D. W. Baker. Red edges with pocket, 55 cents.

YINGLING'S SERMON CARDS: Printed on heavy card paper. First page contains blanks for text, hymns, lessons and references. 4 pages, 6 x 3 3/4 inches; per 100, \$1.20.

PASTOR'S RECEIPTS: Bound in book of 50, 25 cents.

CHURCH CLASS BOOKS: With printed headings, etc., and full directions for use. 12 mo., cloth, 22 cents. Same without printed headings. Leather, 17 cents.

QUARTERLY CONFERENCE SUPPLIES.

RECORD BOOK: THE ideal. By M. A. Head. 8 vo., 50 cents; by mail, 58 cents.

RECORD SHEETS: For 1st, 2nd, 3rd, and 4th quarters. 4 pages each. Per dozen, by mail, postpaid, 15 cents.

CLASS LEADER'S REPORT: In pads, 11 cents.

LOCAL PREACHER'S REPORT: In pads, 11 cents.

PASTOR'S REPORT: In pads, 11 cents.

SUNDAY-SCHOOL SUPERINTENDENT'S REPORT: In pads, 11 cents.

TRUSTEES' REPORT: In pads, 11 cents.

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The colored race is the easiest and quickest people under the sun to get rich. They have all kinds of stages of contentment.

One fellow has enough as soon as he eats his breakfast, and nothing can tempt him to labor until that meal is digested. This one thinks that one meal is about the size of his getting rich. Another one is perfectly satisfied with whatever he can make up to Friday night—no kind of wages or no sort of begging can make him sweat on Saturday, outside of a base-ball game or some work of that kind.

Another sort will get rich enough just as soon as he hears of a big meeting somewhere. Visions of fried chickens and hot coffee and flakey biscuits and happy sisters and fervent brethren overcome him, and no saving of fodder or hay or sorghum can equal the necessity of saving that good grub from perishing. So away he goes—laying up treasure below by way of his mouth, and treasure above by his efforts at the meeting.

Some get rich just as soon as they can buy a new suit of clothes or a saddle. They've got all they want, and it's useless to ask them to work any longer. They have lost all ambition. Some get rich as soon as they get forty acres and a pair of mules. It's no use trying to get them to buy another forty. They have all they care for in this life. And so it goes. Very many reach the stage of contentment too early in life's game, and so they are at a standstill ever after.

Suppose you rich folks enlarge your wants a little. If you will, you will find that your strong arms can reach out and get your wants for you. Elbow grease and will power get there every time.—Helping Hand.

Your attention is directed to the advertisement of the American Business College, Omaha, Neb., which appears in this issue. They offer to give thorough course of instruction in Book-keeping and Business Arithmetic by mail free. This shows that they have faith in their ability. Young people wishing to obtain a good business education will do well to investigate the matter and profit by it.

Every drunkard's wife knows that there is a devil.—Ex.

WANTED TO BE KNOWN

NOTICE.

Galveston, Tex., June 15, 1897.—Texas Conference.—Say that Dr. I. B. Scott, P. H. Jenkins and F. Gary will examine in the fourth years' study, Conference course. F. Gary.

NOTICE.

Little Rock Annual Conference—Mr. Editor: Please allow this very important matter to appear in your paper once more, because of its importance to those it may concern, and because the former notice did not appear over my signature, thereby lessening its interest.

I am very anxious to have a complete syllabus embracing the four years' course of study for the present quadrennium. Those concerned will please send, at the earliest possible day, such syllabus as will include all exegetical work required for the whole four years' course, with a stamped envelope addressed to yourself, and oblige, Yours,

W. P. P. Duncan,

2008 State street Little Rock, Ark.

NOTICE.

Persons attending the New Orleans South District Conference, to be held at Houma, La., will purchase tickets on Southern Pacific road, on the certificate plan, paying full fare going and return paying one-third regular rate.

Persons going by way of Donaldsonville will pay full fare on the steamer Louisiana, returning for one-half fare. The steamer will leave Donaldsonville on Tuesday, July 6, at 6 a. m., for Thibodaux, making connection with the Thibodaux branch for Shreveport.

Valeour Chapman.

P. E. New Orleans South District.

NOTICE.

The Waco District Conference of the M. E. Church will convene at Calvert, Tex., July 7 to 11, 1897. Those wishing to attend same will find reduced rates over all lines profitable to them. Ask your local agent for a certificate when you purchase your ticket. Respectfully,

J. W. H. Pinkney, Secretary.

NOTICE.

Batesville, Ark.—We desire to call special attention of all the preachers and Enworth League presidents of Forest City district of the Little Rock Conference to the fact that each charge will be required to begin now to make preparations to have their leagues and Sunday schools represented at our coming session of the District Conference. Since we are expecting to have our assistant corresponding secretary, Rev. I. G. Penn, we must show our appreciation by a showing. We can do something, and we must look forward to that end.

Showing ourselves ready and willing is an important step, but that is not enough; we must work to show ourselves able by doing something.

The program will be out later. Look for it, and come prepared.

T. R. Wamble, President.

NOTICE.

Aberdeen, Miss.—The examiners of the Upper Mississippi Conference, in the various districts, will please send in the papers regarding the results of their examinations of the candidates in their several courses of study at their summer meetings, that the same may be entered upon the register.

W. H. Whitlock, Registrar.

Aberdeen, Miss.

NOTICE.

Cumberland River District Conference will convene at Springfield, Tenn., July 21 to 25, 1897. Reduced rates have been given over the Louisville and Nashville Railroad, on the certificate form. Remember, you must pay full fare to the conference and one-third fare back. Do not fail to get a certificate when you purchase your ticket to the conference. Certificates must be signed by the writer at the conference. Fifty or more of these certificates must be purchased before reduced fare can be granted. Reduced fare has been asked for over other roads, but no reply yet. Brethren, please ask for it, as I shall not write another notice about railroads.

E. J. Guthrie, Secretary.

Springfield, Tenn., June 24, 1897.

NOTICE.

The Cumberland River District Conference will convene in St. John Chapel M. E. Church, Springfield, Tenn., July 22, 1897. The pastors are requested to send the names and number of their delegates expected to attend the conference from their charges to the writer. All persons who are to come by horse and buggy will make their own arrangements for the care of their horses.

E. J. Guthrie, Secretary.

Box 285, Springfield, Tenn.

CENTRAL ALABAMA CONFERENCE.

The Marion District Conference will convene in Tuscaloosa, Ala., August 26, at 9 a. m. hope that each pastor will be able to report in full. We want more conversions and accessions, better salary and more Benevolent money raised, and as far as possible, to see that every officer of the church and Quarterly Conference, also every officer and teacher of the Sunday school, takes the Southwestern Christian Advocate. By doing so we will be able to put the Southwestern in every home.

Dr. M. C. B. Mason will be with us. Let each pastor raise every dollar of his apportionment for the Freedmen's Aid and Southern Educational Society, and report the same to Dr. Mason. Remember that as presiding elder and pastors we must make the District Conference a success.

F. C. Teague, P. E.

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The second term begins December 20th, 1897. The third term begins on March 14th, 1898.

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UNITED FOR LIFE

.....Give Name and Place Distinctly.....

Harmony Grove, Ga.—Mr. William Pruther and Miss Susie Jackson were united in the bonds of matrimony June 20th, at 7 o'clock, by the writer. The groom is a citizen of Harmony Grove, and Miss Jackson is one of Athens' best ladies. We wish them a long and prosperous life. G. W. Lamar.

At Simpson Chapel, this city, Mr. Jno. J. Clermonts and Miss Mary Delapoffe, June 22, 1897, Revs. J. F. Marshall and Henry Taylor officiating.

On this morning, June 16, 1897, I united Mr. Seth Curry and Miss Ella Seals; also on May 31st, I united Mr. George Brown and Miss Liew Jackson. They were all natives of the town. Much success to them in their changed lives. Yours in Christ.

D. Atkins, M. G.

THEY LIVE IN OUR MEMORY

.....Give Name and Place Distinctly.....

Leonard, Tex.: Little Ada Smith, daughter of Mr. Ben Smith and Sister C. A. L. Smith, departed, and is gone to live with Christ and his angels, where she will await the arrival of her bereaved relatives, some of whom are members of Bowen Chapel M. E. Church. Little Ada was nine years old, but was both deaf and dumb from birth, notwithstanding which affliction, she was always regular at church and Sunday school, and when the classes would recite their lessons she seemed to know that something interesting was going on. We hope to meet little Ada at the feet of Jesus. Pray for us.

C. H. Hendricks, P. C.

Lewisburg, Tenn.: Sister Matilda Ewing, a member of the M. E. Church, fell asleep in Jesus June 1, 1897, after eighteen months of illness. She died in full triumph of faith, aged sixty years. Her funeral was preached by the writer. Yours in the work,

T. E. Woods.

Bastrop, La.: Ralph Smith, the son of Armsted and Eva Smith, both of our church, was drowned June 14. He was a loving Christian boy of 15 years, and was on the stage the day before. It was, indeed, a sad funeral. The Quarterly Conference and Sunday school passed resolutions of condolence to the bereaved family. God comfort them in this hour of their affliction. The funeral was conducted by Presiding Elder Chinn and M. Ivery.

P. W. Clark, Pastor.

Compti, La.: Alice Williams, aged 34 years, a faithful and exceptional member of St. Paul's Church, died June 17 1897. She is gone to come no more.

M. S. Gains.

Heidelberg, Miss.: Sister Jane Tyler the wife of Mr. C. Tyler, fell asleep in death June 17, leaving nine living children and a host of friends to mourn her. She was a member of the Methodist Church about forty-two years, and died in the faith, aged 54 years. She lived a faithful Christian, and loved her church and ministers. She met the presiding elder after the second Quarterly Conference and told him that she could not get to church, but contributed 25 cents, saying, "I want to do all I can for the cause."

Rev. F. T. Adams, P. C.

Houston, Tex.: Sister Ellen Vance, wife of Mr. Frank Vance, was born in this city, February 10, 1840; died June 5, 1897, aged 57 years, 6 months and 25 days. She was married to her surviving husband December 1, 1855, in the fifteenth year of her age, their married life extending over a period of forty-one years, six months and four days. Shortly after the war, she moved to her home on Peace street, where she lived a

life of peace and happiness. Her Christian life dates back to Bro. Hardwell's time, twenty-three years ago, when she embraced religion and joined the Trinity M. E. Church, of which she remained a member until her death. She was, indeed, an active member until health failed her, when she could not attend services as regularly as desired, but in every move for the church's advancement she showed her willingness and Christian spirit by doing whatever was in her power. On last Friday she spent a pleasant day, performed her household duties and talked cheerfully with those who were about her. Believing in giving her support to such enterprises as will benefit our people, she attended the lecture of Mr. Washington at the Auditorium, and during her stay gave the strictest attention. She was seen to leave before the close of the lecture, and all those who saw her (leaving) thought she was unwell, but none dreamed that the time was so near for her to face the inevitable. Medical aid was immediately summoned, and everything was done, but to no avail. On Saturday, between the hours of 12 and 1 p. m., she breathed her last, in the arms of her husband. She has left behind her a devoted husband, a loving daughter and a host of friends to mourn her loss. As a Christian, she was not noisy about her religion, but was consistent, and loved everything that was clean. As a wife, she was devoted and true, ever at home, attending to such duties as tended to the family's welfare. As a friend, devoted and constant. Those who knew her can better tell of her noble qualities. "She is not dead, but sleepeth."

"Asleep in Jesus! far from thee Thy kindred and their graves may be; But thine is still a blessed sleep, From which none ever wake to weep."

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RAILROAD TIME TABLE.

Illinois Central.			
ARRIVE—		LEAVE—	
Local mail.....	9:00 pm	Local mail.....	6:55 am
Chicago limited.....	6:30 pm	Chicago limited.....	9:00 am
Fast mail.....	6:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati.			
Fast mail.....	6:30 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.			
No. 2.....	6:30 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis		No. 6, Memphis	
Express.....	10:35 am	Express.....	4:30 pm
No. 31, Vicksburg ex-		Vicksburg ex-	
press.....	5:30 pm	press.....	8:05 am
No. 32, Baton		No. 34, Baton	
Rouge acco.....	9:40 am	Rouge acco.....	4:30 pm
Louisville and Nashville.			
No. 3, fast ex.....	7:45 am	No. 4, fast ex.....	9:45 am
No. 7, coast acc.....	8:50 am	No. 8, coast acc.....	8:30 pm
No. 1, l.m. ex.....	6:50 pm	No. 2, l.m. ex.....	7:50 pm
No. 5, fast mail.....	6:30 pm	No. 6, fast mail.....	7:50 am
Sunday ex.....	6:30 pm	Sunday ex.....	7:50 am
Texas and Pacific.			
No. 52, Ft. Worth		No. 53, Cal. ex.....	8:15 am
and Cal. ex.....	6:55 pm	No. 51, Hot Sp'gs	
No. 61, Hot Sp'gs		express.....	7:20 pm
express.....	7:15 am		
Queen & Crescent Route.			
Cincinnati and		Cincinnati and New	
New York.....	11:55 am	York.....	8:20 pm
No. 2, local.....	6:30 am	Local.....	7:30 am
Southern Pacific Company.			
Texas and Mexico		California ex.....	9:15 am
fast mail.....	6:45 pm	Texas & Mexico	
California ex.....	6:55 am	fast mail.....	8:35 pm

Louisville and Nashville

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cinnati, Atlanta, Jackson-
ville, Washington and

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No.	Departs.	No.	Arrives.
6 Fast Mail.....	7:10 am	3 Fast Ex.....	7:35 am
4 Fast Ex.....	9:45 am	7 Coast acc.....	8:55 am
1 Fast Ex.....	9:45 pm	1 l.m. Ex.....	8:00 pm
3 Coast acc.....	8:55 pm	5 Fast Mail.....	10:25 pm
2 l.m. Ex.....	7:55 pm	6 Fast Ex.....	9:30 pm
Sunday Ex.....	7:55 pm	Sunday Ex.....	9:30 pm

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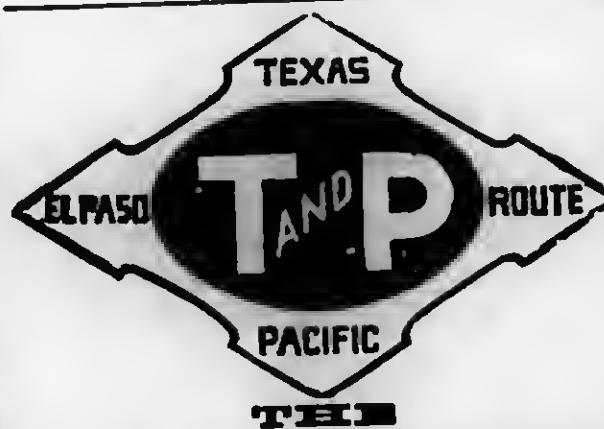
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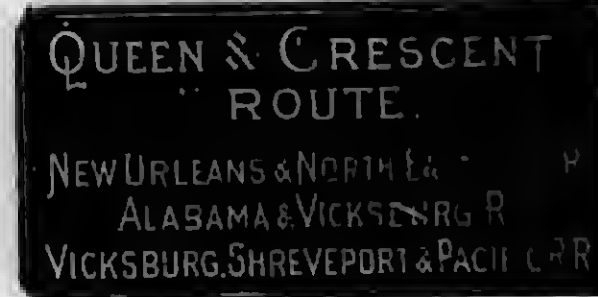
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PUBLISHER'S NOTICES.

Cash Remittances.

From June 21 to 28.

T. J. English, 1	Aaron Taylor
E. H. Ferguson	Mrs. Kate Walls
G. W. Thompson	S. M. Moore
C. G. Taylor, 2	L. W. Moseley
E. H. Clark, *3	B. F. Woolfolk
V. D. Jenkins, *1	L. P. Perriuan
W. C. Williamson	Louis Brazley
W. A. Holmes, 1	Ed. Wittenburg
G. H. Harvey, 1	P. M. Burke
Wm. Porter	W. M. Young
R. N. Jones, 2	S. A. Peeler
Thos. Cole, 5	M. C. Cook, 1
J. M. Shumpert, *1	J. I. Gilmore, *1
W. H. Handley, *1	Ben Forbes
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G. W. Ahernathy	Wm. Ector, 2
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R. C. Worsham	
B. F. Witherspoon, *1	
W. N. G. Lipscomb, *1	
La Crosse, Fla. (No Name).	
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If the person who sent us 66 cents (stamps) from Hogan, Fla., will give us his or her name, we will fill the order.

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A grand seven days' feast in Wilderness was given by a committee of ladies and gentlemen for the benefit of Mt. Zion M. E. Church, on Jackson street. It was a grand success, and \$67 was realized above expenses. The basement of the church was seated, at a cost of \$35, and \$22 was given to the trustees for insurance. The stewards received \$10 for the presiding elder's quarters. President, A. Scott; secretaries, L. P. Evans and E. Bell; treasurer, M. Perry.

We thank the friends and public for their help. D. G. Butler, P. C.

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Sheep are sometimes taken over a bad road to a good pasture.—Ex.

When we grumble much it is a sure sign that we pray little.—Ex.

Many a man wants better preaching, who has no wish for better living.—Ex.

The American Business College, Omaha, Neb., has a notice in the local columns of this paper offering a complete course of instruction in Book-keeping and business methods by mail free of charge. To avail yourself of this liberal offer is the same as accepting a present of \$50.

The saloon will go in a hurry when the church gets after it in earnest.—Ex.

It is easier for water to run up hill than for a selfish man to be happy.—Ex.

You've read the bible with the commentary, now read it with the spring.—Ex.



In the Yosemite Valley a while ago, a young fellow went out on the edge of a shelving precipice two thousand feet high, and balanced himself on his head. A little slip or little puff of wind would have sent him to eternity. Not one man in a million would be that kind of a fool. But nine men in ten are all the time taking foolish chances.

There is no deadly peril about a little fit of indigestion or biliousness, and yet if a man allows these troubles to get a hold on him he is taking serious risks. Dyspepsia alone seldom kills anybody; that is, it only kills you by inches, and takes a good many years doing it. But it weakens and undermines the constitution so that it is all ready to receive and fertilize the dangerous diseases which do kill you outright.

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Southwestern Christian Advocate,

408 Carondelet Street, New Orleans, La.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, JULY 8, 1897.—Vol. 32. No. 27.

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THE CHRISTIAN SPIRIT.

B. G. Johns.

Could we perceive God's wondrous plans,
And the great part which mortal hands
Will take to bring these things to light,
And make them plain to human sight;
'Twould make the stoutest soul exclaim,
"Lord! Lord! I pray, let not my name,
Be used to bring on any shame."

This shows a spirit justified,
By prophets who, of old, were tried.
A spirit which ye all commend,
When it doth reach the blessed end.
But now we know enough of God,
To follow quick wherein He trod,
Upheld by Him, e'en while we plod.

God chooses those whom He knows best
Will stand the world's most rigid test.
So let us all awaiting stand,
Eager to do his least command.
Content in age, yea, e'en in youth
To feast upon the Sacred Truth,
And bid the devil flee, forsooth.

Let those whom God may deign to trust,
Seek not away His love to thrust;
But let them ever bear in mind,
Their duty to the one True Vine.
This Christian spirit sure will win,
The war it wages 'gainst a sin;
Whether it be 'mid calm or din.

EDITORIAL COMMENTS.

If big talk and a lot of it would take one to heaven, some people could afford to take a trip there and back every day or two.

President McKinley spent last Saturday, Sunday and Monday with his mother and friends in Canton, Ohio. The whole town turned out to meet and welcome him to his old home.

On July 22, a monument to the memory of Gen. John A. Logan will be unveiled in Chicago. The President and Cabinet and a large body of United States troops will be in attendance.

Francis Schlatter, the great "healer," who startled all Colorado and the West by his remarkable cures in Denver two years ago, is dead. He seemed to care neither for money nor honors.

Would it not be more fitting to speak of the survival of business, rather than the revival of business. It seems to us that about all business is doing in these parts is it is making out to survive.

Bishop Goodsell says the union of the Wesleyan work in Germany with that of the Methodist Episcopal Church, has been finally consummated. Provision was made for this union by our last General Conference.

The National Educational Association is holding its session in Milwaukee, Wisconsin. There were sixteen thousand applications made for entertainment before the association assembled. This number is exclusive of the local State delegation, which, it is calculated, will reach 4000.

Rev. John Jasper, Richmond, Va., of "The Sun Do Move" fame, celebrated his eighty-fifth birthday on last Sunday, July 4th. He doubtless draws a larger congregation of strangers, white as well as colored, than any Negro preacher in the South. His reputation for ignorance is helpful to him.

STOP LOOKING IN THE GRAVE.

Yes, that is it exactly; stop looking in the grave. You spend most of your time thinking on that line and doing those things that appertain to your dying. With many people nothing is one-half so important as dying. They join the church simply to get ready for dying; they join secret societies to get ready for dying. The whole of life centres in the grave. Talk to them about saving a little money and they say, "What's the use; I'll be dead directly anyway." They don't want a home because their home is in heaven, and they don't want to know much because they will die and forget it all. They will go forty miles to hear a funeral sermon of a person who has been dead five or ten years, when they would not go forty steps to hear one on "Christian duty." They will let a sick man or woman suffer for want of proper attention and die as a result, but they are sure to be at the house, at the church and at the cemetery when the same person is dead. Everything about death has a special charm for them. They delight in such hymns as "Getting ready to die," "Hark from the tomb," etc., and unless such hymns are used at a funeral they feel that the whole thing should be gone through with again by some one who knows how. They think of death, talk of death, sing of death, and pray of death—nothing else one-half so important.

The fact is that to die is not only the last act of life, but the one that can be performed with the least assistance and trouble. One does not need wealth to die; he does not necessarily need home comforts even. To die is the easiest kind of a matter. Why then is it necessary to neglect everything else getting ready to die? Strange to say the person who spends all his time getting ready to die is not ready for anything else; whereas, on the other hand, he who spends his time living properly and getting ready to live, is ready to die also. Hence the best way to get ready to die is to spend all your time living and getting ready to live. And what do we mean by getting ready to live? No person who is not surrounded by a fair share of the comforts of life is ready to live; no person who is not an honest, upright man or woman is ready to live. A quarrelsome, slanderous busybody is not ready to live, but many such persons claim to be ready to die, and many of these belong to that class of graveyard people who spend so much time getting ready to die.

An indolent, worthless fellow who will not care for his family, properly clothe and educate his children, is not ready to live. But, as a rule, he says he is ready to die. And it may be he is right, for he is not prepared to live; he is not fit to live.

Ready to die; what does that mean anyway? How can a man be ready to die who is not an upright Christian gentleman? How can he be ready to die when he has neglected his family—has not made an honest effort to provide them a home, to train and educate his children, in short, to be a dutiful husband and father? Such an individual must be mistaken, for according to the Scriptures he is neither ready to live nor prepared to die. It is worthy to remark though that those people who spend so much time getting ready to die and so little getting ready to live, are too often not ready to do either.

While we have no sympathy with the statement so often made by a few of our wise (?) men, namely; that we have too many churches and too many preachers, we do say, that a man cannot belong to churches enough to atone for neglecting his wife, his children and the ordinary duties of life. He may sing never so loudly and pray never so long but he must be a "doer of the word" before he is acceptable to God. Too many preachers indeed! Not by any means, but too many who

preach all heaven and no earth—all dying and no living. Again we say, stop looking in the grave! Get ready to live; live dutifully; live properly, comfortably and rightly, and the dying will take care of itself. To be ready to live should mean you are ready to die.

JUSTICE METED OUT TO THOSE OF HIGH ESTATE.

The scales of justice have been balanced once more and Judge Parlange's court has convicted another bank wrecker. He and the two others convicted a fortnight ago have been sentenced to imprisonment for eight years each in the government prison at Columbus, O. We owe these men no grudge. In fact, we do not know them personally, but we nevertheless rejoice that their conviction and sentence gives promise of a better day for this country. Men have for so long gone unpunished in this section for their misdeeds, no matter what the offense, that we dare say these men felt they could with perfect impunity rob the people of their hard earned savings. Indeed, judging from certain of the testimony given in it was run to them and amounted to no more than killing a Negro does in some portions of this country. We have no idea that these gentlemen expected to be sent to the penitentiary for misappropriating, embezzling—otherwise known as stealing—the people's money. No, no; we do not run things that way down here. But the South is waking up and these convictions are not the only sign. The good people of the South are beginning to see that this utter disregard for law, if allowed to continue unchecked, is going to ruin the whole country. While this high class stealing is not confined to this section by any means, money and influence have in the past done so much to shield men of standing and wealth that down here their conviction has not been frequent by a good deal. Dare we hope that the tide is turning and that guilty men, let them be white or black, are to be punished for their violation of law? God grant that it may be so.

THREE GREAT MEETINGS.

This seems to be the month for great religious gatherings, especially among young people. While we write this thousands of Christian Endeavorers are en route to San Francisco, Cal., where they assemble on the 7th inst.

By the 12th inst. other thousands will be in motion; some going to the Baptist Young People's Society assemblage at Chattanooga, Tenn., while others will be en route to the point which is just at this time the Mecca of our Methodist young people—Toronto, Canada—where the Epworth League hosts will blend their voices. Both meetings convene on July 15th. That a great time is expected at each gathering, goes without saying. What a magnificent thing it is to have these young people, representatives of all races thus enlisted in the service of the Master.

In the three meetings there will no doubt be thirty thousand or more all contributing their mite to the spread of Christianity and the uplift of the world of mankind.

True, they are not all professing Christians, but they are on the right line and in proper company. It is terrible to contemplate what all these young Americans would be doing, were they not engaged in such a movement. Think, too, that these thus assembled, are simply the representatives of the multiplied thousands who remain at home; many of them no doubt equally as enthusiastic and loyal but prevented in one way and another from attending the meeting. Let all our blessings upon these great gatherings.

OUR CONTRIBUTORS.

"SABBATH OBSERVANCE."

Miss Mary L. Holmes.

First, I will say the Sabbath is essential to the Christian religion; that is, without a suitable weekly observance of it, this religion could not long be maintained, in its purity in the earth. The Church has not been, nor can it be, without the "Sacred Day."

Let it also be remembered that to man in his present state, if, indeed, not in Paradise, the Sabbath is a physical and moral necessity; we are commanded to do no work on that day of rest. It is essentially necessary not only to the body of man, but to all the animals employed in his service; take this away and the labor is too great; both man and beast would fail under it. The Sabbath is equally necessary to man for moral purposes. The public worship of God is enjoyed on that day, because society cannot be preserved in the knowledge and love of God without a stated public worship. Once give over caring for the Sabbath, and in the end you will give over caring for your soul. Begin with not honoring God's day, and you will not honor His house. Cease to honor God's house and you will soon cease to honor God's Word. Cease to honor God's Word, and by and by you will give God no honor at all.

Let a man lay a foundation of keeping no Sabbath and I am never surprised if he finish with the top-stone of no God. It is a remarkable saying of a famous judge: "Of all the persons who were convicted of capital crimes while he was upon the bench, he found only a few who would not confess, on inquiry, that they began the career of their wickedness by a neglect of the Sabbath." Without this consecrated day, religion itself would fail, and the human mind becoming secularized, would soon forget its origin and end.

It is one of the wisest and most beneficent in its effects of any ever instituted. Those who habitually disregard its moral obligation are to a man not only good for nothing, but are wretched in themselves, a curse to society and often end their lives miserably. How strong then the presumption that the world would not be left in any period of its history without such an institution. Since we have seen that this institution must be maintained, it will be well for us to know whether the first or seventh day should be used. But as truly as I believe that we should maintain this institution, so truly do I firmly believe that we should keep the first instead of the seventh day. Because it is the perpetual Sabbath.

1st. The wave-sheaf was the type of the resurrection of Christ—the "first fruits of them that slept"—and was offered on the morrow after the Jewish Sabbath Lev. 23:10-11. This offering having been made upon the first day of the week, signified that Christ should be raised from the dead and "rest," the work of the redemption being finished, and the new world, or new creation, begun on that day. This offering of the wave-sheaf kept in constant memory a perpetual Sabbath of rest. The particular day on which God "rested" from the work of the creation, Noah "rested" from flood, on which Israel "rested from bondage, and on which the church should rest in all ages after his enjoining the literal rest which Paul said yet remained and the type of that everlasting rest, or Sabbath, now remaining.

2d. The Pentecost also occurred on the morrow after the Jewish Sabbath on the first day of the week Lev. 23:15-16. This feast was observed in memory of the descent of God upon Sinai to deliver the law on the fifteenth day after the eating of the paschal lamb, Christ being the real paschal sacrifice. The Pentecost foreshadowed some glorious manifestation of the divine presence to, or upon, the church of the fiftieth day after Christ was offered. Here, in connection with this feast, we have the perpetual Sabbath, still further marked by the awful revelations of Sinai, the yearly observance of the Pentecost, and finally unmistakably linked to the new dispensation by the gift of the Holy Ghost in "tongues as of fire" upon the apostles upon the first day of the week, refers to the perpetual Sabbath Acts II. The Saviour himself said, that "man was not made for the Sabbath, but the Sabbath was made

for man" Mark 2:27; Matt. 12:8. Paul said, let no man mislead us from observing the Sabbath.

So let us put forth every effort to observe the Sabbath, and finally when our works are ended here below, we will be classed among the happy lot, who have washed their robes and made them white as snow, and then our blessed Redeemer will say, "Well done, thou good and faithful servant. Thou hast been faithful over a few things; I'll make thee ruler over many."

Central Missouri Conference.

LIFE'S MORN.

By W. C. Jason, A. M., President Colored State College, Delaware.

"Nature," says one, "is like a woman; in the morning she is fresh from her bath; at noon she has on her working dress and at night she wears her jewels."

* * * * *

Nature is most charming in the morning. The best of the day is the morning. The brain is clearer, the nerves more steady, the physical powers at their best before the sun reaches his zenith. Weariness waits for noon and the wise man chooses the morning as the period for his most exacting toil.

Of all the year, the spring-time is the fairest. Nature wakes from the restful sleep of winter. Grasses grow, flowers bloom, trees put forth their leaves, birds build their nests and he who hopes for harvest lays the foundations of his future gain. The whole year is lost to him who sleeps or idles away the seed time. Late planting will grow, perhaps, if excessive heat does not kill the seed or wither the shoot; but before it comes to fruition the frosts of autumn will blight it, flower and stem and root. Man cannot alter God's plan. There is a time to sow and a time to reap.

Life has its seasons also—its spring-time, its winter; morning, noon and night. The Scriptures enjoin us to work while it is called day; for the night cometh when no man can work. In the parable the rich man who went on a journey, appointed each servant a task. To each of us is entrusted some treasure; each is commanded to work. To labor is man's appointed lot. This is his supreme mission in the world. He cannot avoid it. Even the servant who sought to evade his responsibility went and digged in the earth.

Resisting the forces which tend to destroy life; surmounting the obstacles to substantial success; breaking down barriers, commercial, civil, social, political, and becoming a factor in the best life of his community—the peer of any in mental and moral qualities, a representative and an advocate of the principles of justice and equality—this is the work of a man.

Such efforts do not tax the muscles only. They call forth the energies of the entire being. Foresight, calculation, enterprise, courage, self-control; fertility in resources; the ability to recognize and embrace an opportunity, are all required. The inspiration must come from above. All the powers of mind and body must be enlisted. Flagging energies, lashed by an indomitable will, must persevere.

The work of the world is so varied that to no two persons are given precisely the same tasks. To every man his work; in his own sphere, according to the measure of his power and opportunity. Fidelity is the real one thing demanded of all.

"Life is real and life is earnest," wrote the poet. He who does not take life seriously has woefully failed to comprehend its significance. Toil, service, sacrifice—these are the words which tell the true story of a life. Willingly, it should be, but if not so, then reluctantly man must toil, serve, sacrifice. For noble ends, it should be, but if not so, then for base ends, he must toil, serve, sacrifice. With buoyant, hopeful spirit, or with cheerless heavy heart; toil, service, sacrifice is the Divine decree, irrevocable, eternal.

That love lightens labor is a fact of universal experience. Love for a task makes it easy. Conjugal or maternal love renders most irksome duties a delight and transforms pain to pleasure. Not what is done but the spirit in which and the purpose for which it is performed measure the quality of a deed.

I do not confine these words to the members of the Epworth League, but my thought embraces young people everywhere, especially those of my own race.

You live. A definite responsibility is thereby placed upon you. Not as a burden to be borne with sadness but rather as an act of beneficence has the Creator called you into being and sent you forth upon your mission in the world. He sends you to a world full of beauty. Sunshine, fragrance and melody are about you. Yet you may not be conscious of it. Blindness or perverted vision may cloud the sky and fill the earth with shadows. The clamor of selfish interest or lawless passion may change the harmony into perpetual discord and din. Evil associations, impure thoughts and unholy practices create false ideas of life.

"Faults in the life breed errors in the brain,
And these reciprocally those again;
The mind and conduct mutually imprint,
And stamp their image in each other's mint."

Yet for him who hath eyes to see, the world is full of beauty. Nor beauty only; but design is everywhere manifested, revealing the presence of a supreme intelligence and immeasurable love in fitting out for man a perfect habitation. Whatever of wretchedness the world holds is man-made. It is proof positive of a purpose to make man happy that so many instruments of pleasure are placed at his hand. Each sense and organ has its objects of exercise and enjoyment. Every natural instinct, desire and appetite is recognized and its proper, legitimate indulgence provided for. Blessed are they who find life joyous and who choose it, not from a greater fear of death, but for what there is in life—who can say: "I find death perfectly desirable, but I find life perfectly beautiful."

You have life and you have youth. You live in life's morn. Quick perceptions, swift and keen intelligence, strong limbs, rich, pure blood, and a hope that "springs eternal," are a portion of the heritage of youth. With faculties unimpaired by age or excess you awake to an existence which shall never end and begin a destiny which shall be whatever you, by the use or abuse of those faculties, shall determine.

"The tissues of the life to be,
We weave with garlands all our own;
And in the field of destiny,
We reap as we have sown."

Hereditary influences count for something. Environment has much to do with the shaping of a life. Yet a responsibility without evasion rests upon each individual soul. Not one is saved or lost without his own voluntary contribution toward that end. It is an awful responsibility, commensurate with the rewards offered to integrity and fidelity. The thought that you must stand at the judgment seat and answer for this life should impress the most thoughtless with the importance of seed-time.

Young people are the life-blood of the nation, the pillars of the state. The future of the world is wrapped up in the lives of its youth. As these unfold, the pages of history will tell the story of deeds noble and base. Characters resplendent with jewels and ornaments of virtue will be held up for the admiration of the world and the emulation of generations not yet born. Others, thoughtlessly or wilfully ignoring the plain path of duty, dwarfed, blighted, rejected of God and man, will be sign-posts marking the road to ruin.

Think not that moderation will escape notice; you cannot slip by with the crowd. Exceptional instances of vice or virtue attract more temporary notice; but the thought, tone and general sentiment of a community give the inspiration and the impulse to those who outstrip the masses in the race for the goal of honor or shame. None so humble but he has his share in moulding the destiny of the race. At the last, a just balance will determine your share of praise or blame.

Young people should recognize their own worth and resolve to act a noble part. "Let no man despise thy youth," says the Word. Despise not thou thy youth. Fully appreciating your high privilege and your rich estate, go forth into the world's broad field of battle, determined to make no misuse of your day of opportunity. Be bold, vigilant and strong. Be true to the noblest instincts of your nature and have strong faith in God.

"Call up thy noble spirit;
Rouse all the generous energies of virtue,
And with the strength of Heaven endued man,
Repel the hideous foe."

"Manhood, like gold, is tested in the furnace;
A fire that purifies is fierce and strong;
Rare statues gain art's ideal of perfection,
By skillful strokes of chisel, wielded long."

"On the night of June 19, 1837, the Archbishop of Canterbury and the Lord Chamberlain rode through the darkness to the palace of Kensington to announce to the young queen of England her accession to the throne. The first words of this maid of eighteen on being called to this high estate were (to the Archbishop): 'I ask the prayers of your grace on my behalf.' In the silence of that early June dawning the queen and the prelate knelt together, and Victoria began her reign at the footstool of the King of kings. And the reign thus begun has continued for sixty years in the fear of God and in dependence upon his guidance and grace." (Ep. Her. Jun. 10-97.)

Each young woman who ascends the throne of home and fireside, the noblest realm of all, may learn from this womanly queen—this queenly Christian woman, and resolve to:

"Be a woman! on to duty!
Raise the world from all that's low;
Place high in the social heaven,
Virtue's fair and radiant bow;
Lend thy influence to each effort
That shall raise our nature human;
Be not fashion's gilded lady—
Be a brave, whole-souled, true woman."

Young men, th's earth wears the impress of her youth in many ways.

Alexander won his first battle at eighteen and commanded forty thousand disciplined soldiers at twenty-two.

Napoleon was master of Europe before his thirtieth year.

At twenty-five, Demosthenes was the greatest orator of Greece, and Cicero, of Rome.

Bethoven published a volume of musical compositions at thirteen.

Mozart, by his remarkable achievements, before his thirteenth year had received honor and created enthusiasm without parallel in history.

Michael Angelo carved his celebrated colossal statue of David at the age of twenty-two.

Raphael was an accomplished painter at fifteen.

Martin Luther, the leader of the Reformation, was a Doctor of Divinity at twenty-five.

John Calvin, the founder of Presbyterianism, was pastor of a church at seventeen.

Dwight L. Moody, while yet in his twenties had become one of the most successful evangelists of the century.

Edward Everett was professor of the Greek Language and Literature in Harvard College at twenty.

Longfellow was a college professor at nineteen.

Benjamin Franklin began to write for publication at fourteen.

Robert Fulton, the inventor of the steam engine, constructed paddle-wheels for a fishing boat when fourteen.

Thomas A. Edison was known as a successful inventor at twenty.

Edwin Booth was playing Richard III at sixteen.

Commodore Vanderbilt established a ferry across the East River at seventeen and had saved four thousand dollars at twenty-three.

Jay Gould, working sixteen hours a day in a store at fifteen, had become a business man and capitalist at twenty-five.

George W. Childs was clerking in a Philadelphia book store for two dollars and a half per week at fourteen, but had accumulated a fortune at twenty-five.

Frederick Douglass, not less great than any of these, while yet a young man broke his own fetters and became a leading champion of freedom's cause.

"Our fathers to their graves have gone;
Their strife is past—their triumphs won;
Which risen in their honored place—
A moral war-fare with the crime
And folly of an evil time." —Whittier.

In the United States there are thirty millions of people between the ages of fourteen and twenty-eight, in training for the duties of later life. Two and a half millions of these are our own. In the Methodist Episcopal Church are nearly one hundred thousand young people of African descent.

These the Church is making special efforts to help through the Epworth League.

But there are some things which even the grand old Mother of Methodisms cannot do. She may set us noble examples; give us good counsel, surround us with safe-guards in League Chapter, Sunday school and Church; but all her efforts can avail little if there be not within us the desire and purpose to be and do what she, under God, designs.

My young friends, you are on trial—in the world, the nation and the church; as individuals and collectively. Be filled with zeal for labor and toil ceaselessly to raise yourselves and others.

Be Christians—not word Christians, but Christians indeed. Know something; the head and the hand need training not less than the heart. Know something; know how to do something. Be diligent. Every pair of hands may find occupation amid the endless work of the world. Find your work and do it with your might. Save your money; buy property. Independence commands respect. Love some cause so devotedly that time nor season, person nor possessions will be considered if by the sacrifice of any or all of these the cause at heart may win. Toil, serve, sacrifice for God and your fellow man; and when the morning has long departed and lengthened shadows proclaim approaching sunset, no vain regrets over a wasted life will haunt you to the tomb. Fear not to stand alone, if need be, when cowards shirk and tremble. One brave spirit may turn the tide for a thousand in time of doubt or danger.

Dover, Del.

STAUNTON DISTRICT CONFERENCE.

Harrisonburg, Va., June 8-11, 1897.

The ninth session of the Staunton District Conference, of the Washington Annual Conference, convened at the above named place and date.

The session was one marked with harmony and fraternity. The various charges of the district were well represented, most of the pastors being present. Our new presiding elder, Rev. S. H. Brown, was accorded a hearty welcome by all. Encouraging reports were read by the presiding elder and the pastors, showing the condition of the district to be on the upward trend. The presiding elder, in his reports, said: "Too much cannot be said of our predecessor, Rev. J. A. Holmes, who so admirably brought the district to a higher plane than it ever before had reached. So strenuous were his labors in building up the district that he did not spend a single Sabbath off of it during the whole six years, except when away officially." The Staunton district is, as the result of his labors, the "Banner District" of the Washington Conference. It was left in such a shape that success, through the energy of our present ardent worker, S. H. Brown, is inevitable.

Papers were read upon subjects of the day and discussed with fervor by the members.

The following resolutions were adopted in favor of the Southwestern Christian Advocate:

Whereas, we recognize the newspapers to be great messengers of intelligence, bringing the various countries of the globe into close intimacy, by giving general information of the affairs of mankind; and, whereas, the Christian Advocates are doing great work in disseminating the news of salvation, even to the remotest parts of the earth; and, whereas, our Church has an organ especially adapted to our needs; Be it therefore resolved:

1st. That the president of this Conference urge upon the members thereof to subscribe for the Southwestern Christian Advocate, edited by Rev. I. B. Scott, at New Orleans, La.

2d. That the ministers of this Conference fill their positions as agents, faithfully, and impress the importance of subscribing for and reading the Southwestern Christian Advocate, upon the people of their various charges.

3d. That this Conference send their hearty congratulations to the Rev. I. B. Scott for his able editorials and for the great work he is doing in spreading the Gospel, and for the wide information of the workings of Methodism gained through the columns of the Southwestern Christian Advocate.

The Conference adjourned Friday, June 11th, to meet in August, 1898, at Waynesborough, Va.

Chas. E. Hodges, Secretary.

COURSE OF STUDY FOR DEACONESSSES

Prescribed by the Bishops (Discipline, 1896, Paragraph 206).

(N. B.—1. Training schools for deaconesses will add, at their discretion, to the studies prescribed below for examination under the Conference Boards, other topics of instruction, particularly such as pertain to methods of work. 2. Persons preparing to be nurse-deaconesses may substitute studies in nursing and elementary medicine for the prescribed studies, except Nos. 2, 3 and 4 in the first year, and Nos. 1 and 2 in the second year).

First Year.

1. Introduction to the Gospel Records.—Nast.
 2. Life of Christ.—Stalker.
 3. Life and Epistles of the Apostle Paul.—Conybeare and Howson.
 4. Catechism of the Methodist Episcopal Church, No. 11.
 5. Rudimentary Ethics.—G. M. Steele.
 6. Manual of Nursing.—Clara Weeks.
- To be read: 1. Life of John Wesley.—Telford.
2. History of American Methodism.—Stevens.
 3. Love Enthroned.—Daniel Steele.
 4. Deaconesses.—Mrs. Lucy Rider Meyer or Mrs. Jane Bancroft Robinson.

Second Year.

1. Manual of Bible History.—Blakie.
 2. Theological Compend.—Binney.
 3. Compendium of Methodism.—Porter.
 4. Social Law of Service.—Ely.
- To be read: 1. History of the Christian Church.—Dryer. 2. Kindergarten of the Church.—Mrs. Mary Chisholm Foster. 3. Sister Dora. 4. A "Teacher's Bible" (the "International" recommended), with diligent attention to the appended "Aids" or "Helps."

INDEPENDENT AFRICAN CHURCH.

We went to the Assembly, persuaded that the time had not come to carry out our immemorial policy on the subject, and convinced that the initiative must come from them, if it came at all at this juncture. It will be seen that the majority of their preachers have asked it, and so the Assembly arranged for the separation. We have never felt that our Southern Church has done her full duty by the Freedman. The stereotyped answer to the question in our narrative blanks has been: "Nothing done—they prefer their own churches and preachers." There was a refreshing candor as well as agreeable variety in the reply of one of the churches of New Orleans Presbytery: "We have left them to work for their own salvation after their own devices." It is to be hoped that our people generally, will now rally to the support of Tuskegee, and colored evangelization. If this is not done, one of two things will inevitably happen—as a church, they will become extinct, or be absorbed in the Northern Presbyterian Church.—Southwestern Presbyterian.

WHEN UMBRELLAS WERE FIRST USED

Umbrellas are of great antiquity; among the Greeks they were a mark of elevated rank, and one is seen on a Hamilton vase in the hands of a princess. We find the umbrella figured upon the ruins of Persepolis; and the Romans carried it at the theatre to keep off the sun. Yet Coryate, the traveller, in 1611, notices the umbrellas of Italy as rarities. These and other umbrellas are only described for keeping off the sun, which may be explained by the comparative scarcity of rain in the above countries. The frequency of rain in other lands led to their being used for a very different purpose. Jonas Hanway is described to have been the first to walk the streets of London with an umbrella over his head, which he had probably used in his travels in the East. And in 1778 one John Macdonald, a footman, was ridiculed for carrying in the streets an umbrella which he had brought from Spain; however, as he tells us, he persisted for three months in carrying his umbrella till people took no further notice of the novelty.—Harper's Round Table.

Some men are wrongly charged with being narrow when as a matter of fact they are only intense.—Nashville Advocate.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

Topic For July.

ST. PAUL AND SOCIAL RELATIONS. HIS RELATION TO INDUSTRY.

Acts 18:2-3-18; 20:33-35.)

Though thoroughly versed in the learning of his time and a man of broad and sharp mind, St. Paul leaves on record one great fact concerning himself, and that is, he was not ashamed of hard work.

What a man! How many-sided he was—preacher, teacher, sailor, physician, lawyer and tent-maker.

Some claim to-day that a man ought to know only one thing, and that this is an age of specialists; it is, we do not attempt to ignore that at all, but let the "special" come in after one has learned something of many other things. Paul's relation to industry was that of earnest application to the task before him. He approved of work. Laziness had no show with him. He was constantly on the go. He did not feel ashamed of his work, but rather gloried that he could work. Work to care for himself and help others.

A poor missionary, out there in Corinth just arrived, meets Pricilla and Aquilla; finds them to be of the same craft; abides with them for a year and a half and thus established a church, and later addressed two of his best known epistles to the members of that same dear church. What a blessing tent-making proved to him! How to his own glory, God used such a man. Had St. Paul been one of those who can't do anything but "preach and was in the preaching business," because of what was in it, the people of Corinth would have been compelled to be without a church and possibly Aquilla and his dear wife would have been led astray and followed other gods. Not so. They knew their trade and how to care for themselves and went at it with a will. What a lesson in these words: "I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities; and to them that were with me."

Instead of fleecing a lone good man and his wife, or deceiving a few others who might have been won over by his force of power and earnest persuasion, he falls in line and labors faithfully to minister unto himself and others.

What a lesson to the wolves in sheep's clothing! Many a "dead beat" starts out, and instead of working faithfully and honestly, robs others of their gold and silver and oftentimes their apparel.

Paul, the Worker.

At no time in journeying can you find this man of God idling away time. He was ever and anon at something. He found it essential to his health. What did he care about pain and suffering, mishaps and shipwrecks! Yea, even prison and death. He went on and on, ever doing the work of the Master. He did not work needlessly. He put forth his best thoughts in his sermons; he made the best tents when tent-making.

Carelessness and dishonesty in our daily work affects our Christian life as well as willful lying or stealing. All Christians ought to be careful and honest! The laboring side of Paul's life is as beautiful and bright as any other side. His trade-mark was "Not slothful in business; fervent in spirit; serving the Lord."

St. Paul was a business man. He attended to his business and showed that daily labor and toil, instead of causing slothfulness and weariness, only acted as a promoter of perfect Christian development.

This side of his life stands as a warning to parents of to-day. According to the Jewish custom and usage, every boy, whatever might be his profession, had to learn a trade, so as to help him out in the time of need.

Would to God that such custom extended to all nations and down to our own time. There would be more useful men among us to-day. Jail houses, chain-gangs and houses of reform would be done away with and boys all over the land would be a credit to the father and mother.

Teach the boys a trade—the girls likewise. What a blessing Paul's trade proved to be to him! How proud he must have felt that he was able to minister unto himself and others in the time of need. Get a trade. Learn how to do more than

one thing. Learn it well. Whatever you undertake master it thoroughly. How do you know at what time your trade may serve to "tide you over." Store it away. It will come in good play some day.

"These Hands."

With how much pride and sweet delight, Paul mentions "these hands." He must have thought of a dear father and a loving mother and the pleasant and childish life of his when just beginning to learn the trade. How happy he felt know that "these hands" had been the means of ministering unto the wants of others. Paul was great in that he was self-forgetful, in the care of others. That's the key note of a gentleman. "These hands," with what self-satisfying happiness: they had been the means of relieving others. He was proud of his hands. Are you? What kind of hands have you? Are you ministering unto others? Is that hand of yours a kind one? Are they consecrated to the Lord and his service? What burdens have you helped to remove? Have you helped to lift up some poor defenseless brother? Are you using your hands daily in some act of kindness for the Master? Remember "these hands," individual hands—your own and mine. What have they done for Christ?

On to Toronto! A few more days and we shall all hope to be on Canadian soil. Are you praying for the convention? Are you asking our Heavenly Father to guide and direct us in all that may be said or done? Pray that all may be richly benefited by going. Pray that all of the Leaguers may be safely landed there, and back again to the dear ones.

Pray that Bro. Penn may be strengthened to go forward and do the work assigned him with much earnestness. Pray that the Colored work will be creditably represented at the convention. Pray that you may be able to send one delegate at least and pay his or her traveling expenses.

WHAT DELEGATES MAY EXPECT.

By Rev. A. C. Crews, D. D., General Secretary of the Canadian Epworth League and Editor of the "Onward."

Delegates who attend the International Epworth League in Toronto will have an interesting experience if it happens to be their first visit to the Queen City of the Dominion. They may expect to see—

1. A typical Canadian city, one of the finest on the continent; a city of homes, gardens, parks, beautiful churches and magnificent public buildings.

2. The best type of Sabbath observance in America. We can no longer say, it is true, that street cars do not run on the Lord's day, but nevertheless the quietness and order prevailing on that day are in decided contrast to all cities of similar size.

3. The largest church attendance of any city on the continent. Out of a population of 200,000, a recent church census showed an actual attendance at church of 120,000. On Sunday morning and evening the streets are alive with people on their way to worship.

4. An object lesson in the form of a united Methodism. A few years ago there were five denominations of Methodists in Canada. Now there is but one.

5. The largest and finest Methodist church in the world, known as the Metropolitan, occupying the centre of an entire square.

6. One of the most spacious and beautiful public halls in America—a gift to the city of Toronto by the late Mr. H. A. Massey.

7. Thrown in with the above attractions will be the great meetings of the convention, where some of the most eloquent speakers in the world will be heard. The services will doubtless prove inspiring and uplifting.

8. Last, but not least, our friends from across the line may confidently look for a warm Canadian welcome. They dwell under the folds of a flag which we respect and love next to our own glorious standard, and it will be a joy to us to have them with us in the Queen's Dominions for a few days.

By all means, Come.—Omaha Advocate.

Talk is both easier and cheaper than hard work.

EDUCATIONAL.

RUST UNIVERSITY COMMENCEMENT.

On the night of May 21st, after having completed my year's work in the High School of New Albany, I sat reveling over the calm delight that my work was at an end and our commencement of this free school had been a success.

But this was not the uppermost thought in my mind. On the same day, May 21st, other commencement exercises began, and those, in connection with our dear old Rust University.

On the morning of the 22d, I took the train known as the "Cannon Ball," passing westward. On entering the cars I found one way-worn traveler bound for the same place to which I was en route, Elder A. M. Trotter. After more than an hour's ride we safely reached our destination, Holly Springs, and we found the town a scene of merriment. Visitors had come from near and far to witness the commencement at Rust University.

The examination of classes having been completed the exercises for the week began Friday, May 21st. It was on this evening, at 8 o'clock, that a lecture was given before Reese League Literary Society; subject, "Real Signs of Progress," by Prof. C. A. Thompson, of Memphis, Tenn. To say the least, this lecture was exceedingly entertaining.

After spending Saturday, the 22d, in a reunion with friends and relatives, at 8 o'clock p. m., we wended our way to Asbury M. E. Church, where we enjoyed an interesting lecture before the Independent Literary Society, on "Frederick Douglass," by Prof. J. J. Chilcoat, of Washington, D. C., a graduate of Rust.

On Sabbath morning at 9:30 all assembled in the spacious chapel in Rust Hall and enjoyed the Annual College Love Feast. After an hour of testimonies, we listened to the baccalaureate sermon by Dr. J. M. Caldwell, of Chicago, Ill. This was indeed a good sermon. We felt ourselves surrounded by divine blessings under the influence of this enchanting discourse, together with the heavenly music which the choir so richly rendered.

After refreshments, we returned at 3 o'clock and were highly entertained by an admirable address on "Education," by Prof. R. R. Greene, of Jackson, Miss., an old graduate of Rust.

At 7:45 the Annual Sermon was preached by Elder Trotter, of Meridian. He did honor to himself and to his people.

The Alumni exercises on Monday, 7:45 p. m., were a treat. Rust can proudly boast of her sons and daughters. Prose, poetry and music were rendered with much skill and grace at these exercises.

As Tuesday was a business day for the trustees the alumni visitors and friends took rambles about the city and rural districts.

Another entertainment on Tuesday was a game of base ball between Rust and Oxford teams, resulting in favor of Rust. The Oxford team remained during the entire week.

At 7:45 the Cantata, "Jephthah and his daughter," was played with much credit to the students and their musical director, Miss Ruby P. Libby. Mr. R. H. Hightower, with his deep bass voice, played the part of Jephthah with much honor to himself. Miss Annie McGee, with her sweet soprano, won the applause of the house in representing Iphigenia. Space will not permit me to mention all the characters, although all deserve praise.

At last the long-anticipated day arrived. It seemed that the Almighty reserved this beautiful day for the day of all days—commencement day. Wednesday morning throngs of people began assembling upon the verdant campus. The caroling of the birds, the fragrance of the air, and hundreds of cheerful voices seemed to welcome all to the beautifully decorated chapel to listen to the eloquent theses of the many graduates. The class was quite large, there being three from the College Classical, eight from the Academic, six from the Normal and six from the Nurse Training Departments, making twenty-three in all. Each teacher is to be commended for the success of the departments under his charge.

After having listened to the graduates we all enjoyed the address by Rev. R. S. Rust, D. D., LL. D. If the members of the class will only

profit by the advice given them, they will indeed be noble men and women.

The closing part was the presentation of diplomas and the announcement of the vote of the trustees conferring upon Miss Eliza Robinsone the degree of Master of Arts, and upon Rev. Mr. Wells, of Cincinnati Conference, the degree of Doctor of Divinity.

After these exercises all were invited to retire to the E. L. Rust Girl's Home to witness the raising of the large and beautiful flag presented by Mrs. Hedges. Mesdames Rust and Hedges spoke encouragingly of the Home and its work.

We highly appreciate the noble work which these friends are doing for us. Even the presence of Dr. Rust is a source of inspiration to all to whom he is known. The Doctor gave us some good mottoes to feed upon and promises us many blessings for the future, such as he always gives. The teachers, students and friends showed their appreciation of this dear venerable man in every way possible.

On Monday and Tuesday mornings we were favored by lectures on "The Holy Land," by Dr. Caldwell. It was also a source of pleasure to have, among other distinguished visitors, Miss Ida M. Gibson, now missionary among the Italians of New Orleans, and Miss Hickman, of Peck Home. There were many other visitors too numerous to mention. Still all were highly appreciated and we hope will come again.

The annual social, Wednesday evening, was as usual an enjoyable affair, though not unmingled with sorrow, as it was the last social assemblage for teachers, students and friends till the next school year, and some have gone not to return.

Thus happily passed the commencement of 1897. We feel a deep interest in this our own Rust University, and, although the past year has heartily congratulate the acting president, D. H. Sawyer, on the success and victory achieved, been a sad one on account of the illness and resignation of our former president, Dr. Libby, we which was so plainly manifested to us during this brilliant commencement.

Fannie F. Phillips.

AFRICAN VICTIMS OF RUM.

On the West Coast of Africa, the liquor traffic has assumed colossal dimensions. In the Niger Protectorate alone the importations advanced from \$680,000 in 1893 to \$1,170,000 in 1894. Whole towns are made drunk by it. Nearly half the produce brought to market by the natives is bartered for liquor. Captain Lugard says it finds its way to every town and village within reasonable distance from the coast. British commerce is being greatly affected by it. In the Portuguese district, south of Congo, a form of slavery known as the contract exists. It appears that the traders, both black and white, steal or buy for a drink of rum, men, women and children, in the interior, and bring large gangs of them to the coast. As in the case of slave caravans, the larger number perish on the journey. Those who survive are sold to "contractors," who inform the poor wretches that they have been hired to work for a certain length of time on the coffee plantations of St. Thomas and Prince's Islands. They are given four yards of calico for a skirt, a handkerchief for the head, and a tin label containing their number is suspended from the neck. They are loaded on to a ship like so many cattle, and often leave it more dead than alive. They receive the sum of two cents per day for their labor, with which they must feed and clothe themselves. Having come from the high land of Central Africa, where they never suffer either heat or cold, knowing nothing of hard labor, it is no wonder that in their new homes, treated like dogs, suffering the heat of a tropical sun by day and the chill fogs by night, they soon succumb. Long before their "term of service" expires they are in their graves. And as there is a constant demand, there must be constant supply.—Independent.

Like the sunlight which fills the air all around us, and enters wherever there is an opening, so does the presence of God fill the whole universe, and enters every heart that opens to receive him.—Standard.

A religion without thanksgiving, praise, and joy is like a flower without tint, perfume, or honey. There may be such a flower, but surely no one would care to pluck it.—Standard.

WOMAN'S DOMINION.

OUR GIRLS.

"Thoroughly sweet and full of liveliness are pure women."

I often wonder if our girls realize the good they can do toward helping the young men to be better men. Every girl should guard her influence over the young man with whom she associates.

Girls, have you learned how necessary it is for you to be all that is good and pure and honorable, if you wish the young men to have these virtues? So many faults could be eradicated if the girls would only use their power. By your gentleness and womanly ways when in their presence you will teach them that you are a woman and deserve to be treated as one. It is a certain fact that women will find in men that with which they have endowed them.

Man is called a creature of habits; then if this be true, he only becomes a creature of good habits if the woman who trains him will teach him good habits. I hope our girls will remember that their conduct is "one of the principle hinges on which the great machine of human society turns." Use your influence. Encourage the young men to believe that most women are good and deserve respect and consideration.—J. in Colored Advocate.

A BRAVE WOMAN.

By Irma B. Matthews.

Mrs. Dustin was sitting quietly watching two small children who were playing near her:

"I'll play I was big Ingun, and come and carry you off. A regular wild one, you know," said Fred.

"But I'd shoot you," answered his sister, "with father's big gun."

Another boy who was sitting near looked up and laughed, "You are real brave, Ruthie," he said. "Real brave as long as there is no danger."

An elder sister was holding the baby and two small girls were washing dishes near by.

Mrs. Dustin smiled at their chatter. Children then as now always imitated their elders in their play. And at that time nothing was heard but talk of the Indians, so "Wild Indian" was their favorite play.

Since the outbreak of war in the old countries, the Indians were also on the warpath, and there was no telling what might happen to them.

Her meditations were interrupted by the abrupt entrance of her husband.

"The Indians are coming?" cried the poor wife, while the children huddled together and the brave Ruthie was sobbing.

"I can't keep them off here," he answered, "but if we could fly I might keep them back until we could reach a place of safety. But you could not do it."

"Go!" cried the brave woman, "Save the children."

"No. No," he answered, "I can't do that. We will die together if we must die."

"You must go," she answered. "Think of our children. Save them, Henry, and God will take care of me. Oh, Henry, save my children," she pleaded.

There was no time for a waste of words. Mr. Dustin looked at his terror-stricken children and yielded. With tears on his face, he kissed his brave wife, and followed his children from the house.

Mrs. Dustin's nurse refused to leave her. "She will need me if taken by the Indians," she said grimly. Mr. Dustin bade his children run, and he followed, keeping the Indians back with his gun until they reached a place of safety. Who can tell of his agony as he thought of his wife in the hands of the infuriated savages?

Meantime the Indians, foiled in their attempt to capture Mr. Dustin, returned to the house. They uttered shouts of delight at the sight of the women, of whom they made captives, then burning the house, set out on a march.

Days after they reached an island in the river. Mrs. Dustin, who was much stronger, resolved to escape here.

A white boy, who was a prisoner, learned to strike a blow that would produce instant death, and also how to take a scalp.

Daring indeed was the scheme she was forming, but husband and children were dear to her and she would at least make an effort to regain them. She arranged their parts, and one night she awoke the boy and the nurse, and told them. They were not bound, for the Indians thought them perfectly secure.

Each one seized a tomahawk, and they killed ten of the sleeping Indians. Only one escaped. They then took their scalps in order to prove their story. Hastening to the river, they found a canoe and immediately started to descend the river.

The Dustin children were seated quietly on the river bank. Their play of "Wild Indian" even was forgotten. They had enough of wild Indians to last them for a long time.

Especially did Ruthie cry for mamma, who was gone no one knew where, or whether she was alive or not. Suddenly one of the little girls stood up shouting "Mamma!" and pointing up the river. Sure enough there came a canoe and there was Mrs. Dustin and her companions. What a joyful meeting that was; how the children danced and cried for joy.

Mrs. Dustin told her story, and although her husband looked incredulous, she convinced him by showing him the scalps.

This is only one instance of the bravery of women in the old colonial days, and it took place during what is known as King William's War.—Michigan Christian Advocate.

THE TRUE STORY OF BOSE.

Teddy was stretched out on the buggy seat half asleep. Bose sat on the side-walk, near by, his ears going up and down, as he watched for something that might frighten his friend Dick, the horse, and that might result in harm to his dear Teddy, whom Bose had loved ever since he first saw him, a bit of a baby; and he had always taken good care of Teddy.

Teddy's father was talking with some men inside the store. "Is your collie for sale?" asked one man, pointing toward Bose with his whip-handle.

Teddy's father thought a moment. Times are hard, and he needed money very much; but Bose—"Well, he said, after a little pause, "I might take twenty-five dollars for him."

The other men laughed, but the one who had first spoken said, "Well, that's a pretty steep price, but I need a collie like that for my sheep, so I'll give it to you."

An electric car was coming down the street, and Dick had never seen one before, and as it came nearer and nearer, he pulled at his hitching strap until it broke, and away up the street he dashed.

Teddy scrambled up and tried to find the lines, but they were over the dashboard, and then he saw the river just ahead, and he thought about his mother.

Then he saw Bose running by like a flash, and the brave dog jumped up and caught the broken strap in his teeth, and tugged at it until Dick stopped. When Teddy's father came through the crowd, he found Teddy sitting on the ground hugging Bose.

"O papa!" he said, looking up, with his eyes full of tears, "What could we do without Bose?"

"Teddy," said his father, "would you take twenty-five dollars for Bose?"

"Twenty-five dollars!" answered Ted, scornfully, there isn't money enough in the world to buy Bose. Why, papa, I would as soon sell one of the family."

"That's what I think myself," said his father, and they drove back until they met the farmer who wanted to buy a dog. "This dog isn't for sale," said Ted's father.—L. E. Chittenden, in The Churchman.

A monk up about Chicago has invented what he considers bullet-proof cloth, in which he is shortly to wrap himself and allow some one to shoot at him. One of his parishioners offers to take his place, but he insists on testing his own invention. He evidently believes in it.

The Deaconesses of Baltimore have organized an industrial school for Negro children.

Our every little act of kindness adds to the sum-total of the world's happiness.—Ex

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, July 18, 1897.

PAUL AT THESSALONICA AND BEREA.

(Acts 17:1-12.)

Golden Text—"They received the word with all readiness of mind, and searched the Scriptures daily." (Acts 17:11.)

That memorable night in the Philippian jail has passed. Its events were talked of throughout the city. The officers sent the sergeants word to let Paul and Silas go in peace. This they refused to do. Then came the magistrate to them, apologized for their cruelty, brought them forth from the prison, and desired them to depart out of the city. They went to the house of Lydia. The brethren gathered about them. A word of comfort was spoken. They left the city.

I.—At Thessalonica (1-9). 1. Journeying. When Paul, Silas and Timothy (Luke likely remained behind) went out of Philippa they traveled west thirty-three miles to Amphipolis. There they likely remained all night. On the following day by journeying thirty miles they reached Apollonia, and on the evening of the third day, after their departure from Philippa, they probably entered Thessalonica. This was the most densely populated town of Macedonia. It remained the chief city of Northern Greece till the founding of Constantinople. The apostle was, no doubt, under divine guidance on this journey. The cities have ever been the chief missionary fields.

2. Preaching. Sabbath after Sabbath, Paul and his companions entered the synagogue of the Jews and reasoned with them out of the Scriptures. The Jews and Christians had many things in common. They believed in the same God, and studied the same inspired revelation. The New Testament was not then written. Jesus of Nazareth was the rock on which they divided. The Christians affirmed that He was the promised Messiah; this the Jews denied. Paul was, no doubt, too much for them in an argument. He probably reasoned in this way: (1) Jesus was of the tribe of Judah. (2) He was of the family of David. (3) He was born in Bethlehem. (4) He came at the time predicted. (5) His life fulfilled the prophecies of Him. (a) He was a "man of sorrow, and acquainted with grief." It was a part of God's plan that He should suffer. This the Jews did not believe. The cross was to them a stumbling block. A suffering, dying Saviour did not meet their expectations. (b) But He was not left in the grave; His body did not see corruption. On the third day God raised Him up. It was necessary for Jesus to pass through the valley of death to complete the plans of salvation. He has taken from death its sting, and from the grave its victory. (c) Jesus was the very Christ—the one whom God anointed to be their prophet to teach them; their priest to intercede for them, and their king to rule over them.

3. Believing. A small majority of the Jews believed the teachings of Paul, and cast their lot in with him. A great multitude of Greeks also trusted in Jesus. This made the church at Thessalonica, from the very start, largely Gentile. Many of the chief women, or women of influence, and connected with families of rank, both Jews and Greeks, were saved and united with them. When the opposition became great the apostle likely left the synagogue and worshipped elsewhere. This probably continued for some time.

Note.—The reasons why some believe and others disbelieve the Gospel may be found in themselves. Some are disposed to call every new matter into question, while others see its merits in a moment and accept it without investigation. Some have a mean opinion of almost everything, while others are just the reverse. God influences those most who are most inclined to trust, and those least who are least disposed to believe.

4. Opposing. There were many Jews who did not believe the teachings of Paul and Silas. They, "moved with envy," or jealousy, worked against them. (1) They secured a company of "lewd fellows of the baser sort." From the market place they hired idle, dissipated and worthless characters to talk and act as they desired. Mobs are

usually composed of this class. (2) They "set all the city in an uproar." They caused these vagabonds to go everywhere mixing with the people of their class, and exciting them to deeds of violence. (3) They assaulted the house of Jason, where Paul and Silas had been staying, but did not find them. They had, no doubt, been told of what was being done without, and had made their escape. Jason and "certain brethren" were arrested and brought before "the rulers of the city." Two charges were brought against them. (a) They "have turned the world upside down." It has often been said by the wicked that the Gospel creates confusion and disorder. This it never does where the people are living as God directs. The world is now upside down: Sin has placed it in this awful position. It is the mission of the Gospel to turn it right side up. (b) They "do contrary to the decrees of Cesar." Possibly Paul in defining the Divinity of Jesus had spoken of Him as the rightful heir to David's throne. But this should not have been understood literally. The same charge was brought against Jesus. (4) The people and the rulers were troubled over these charges. They were a little government among themselves, subject to Rome. Anything like disloyalty on their part would ruin them. (5) They caused Jason and the brethren to give satisfaction to the court for the good conduct of Paul and Silas. They may have given money, or probably they promised not to keep them any more, or possibly they pledged themselves to have them leave the city.

II.—At Berea (10-12). Paul and Silas were sent away from Thessalonica by night. Timothy seems to have remained there for a short while. Berea was southwest of Thessalonica. It has today a population of near twenty thousand. The apostle found there a synagogue into which he entered and began to labor for Jesus. 1. He preached "the word" unto them. His discourses were likely much like those delivered at Thessalonica. 2. The Jews heard it "with all readiness of mind." They were open to conviction. "Take heed how ye hear." 3. They "searched the Scriptures daily" to see if his assertions were true. They investigated his doctrines. To them the Old Testament was an inspired book. All its utterances were true, and all that harmonized with them was right. 4. "Many of them believed." Jews and Greeks and honorable women of both nationalities, acknowledged the truthfulness of what Paul said, put their trust in Jesus, and were saved.

STANLEY'S CONFESSION.

Henry M. Stanley, the great explorer, in the preface to his work, "Darkest Africa," writes as follows: "Constrained at the darkest hour to humbly confess that without God's help I was helpless, I vowed a vow in the forest solitudes that I would confess his aid before men. A silence as of death was round about me; it was midnight; I was weakened by illness, prostrated with fatigue, and worn with anxiety for my white and black companions, whose fate was a mystery."

"In this physical and mental distress I besought God to give me back my people. Nine hours later we were exulting with rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its waving folds was the long-lost rear column."

"As I mentally reviewed the many grim episodes, and reflected on the marvelously narrow escapes from utter destruction to which we had been subjected during our various journeys to and fro through the immense and gloomy extent of primeval wood, I feel utterly unable to attribute our salvation to any other cause than to a gracious providence who, for some purpose of his own, preserved us."

"Before turning in for the night I assumed my reading of the Bible as usual. I had already read the book through, from beginning to end, once, and was now at Deuteronomy for the second reading, and I came unto the verse where Moses exhorts Joshua in these five lines: 'Be strong and of good courage, fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.'"—Northwestern.

Those who touch each other, are sometimes farthest apart.—Rams Horn.

OUR BENEVOLENT CAUSES.

MISSIONS.

(Conducted by Rev. E. B. Burroughs, South Carolina Conference.)

THE MISSIONARY.

Look where the missionary's feet have trod—
Flowers in the desert bloom; and fields for God
Are white to harvest. Skeptics may ignore;
Yet on the conquering Word from shore to shore,
Like flaming chariot, rolls. Ask ocean's isles
And plains of Ind, where ceaseless summer
smiles;

Speak to the frozen wastes, where winter's blight
Remains; they tell the love, attest the might,
Of Him whose messengers across the wave
To them salvation bore, hope, freedom gave.

Charity resembleth fire, which inflameth all things it toucheth.—Erasmus.

Consecration means full hands, bringing to Christ all that we have, our lives, our intellects, our all.—Saigeon.

To be happy is not always being right. God judges us not by the number of our blessings, nor even our joy, but rather by our purity of heart and fruitfulness in his service.—India Watchman.

Dr. R. C. Beebe, in charge of the Philander Smith Hospital at Nanking, China, makes an earnest appeal for money to support the patients. He says that \$20 will support a bed for one year.

A Presbyterian missionary has invented a Chinese typewriter which has four thousand characters, much simplifying the writing of that language.

The Roman Catholic Church in Java is giving the Dutch missionaries much trouble by proselytizing their converts. All the native helpers now in the Romish Church have been enticed out of the Protestant Church.

KOREA.

The report of the Committee on Foreign Missions to the General Assembly of the Presbyterian Church, uses these words: "Of all the fields now open to missionary effort, Korea seems to stand first in the matter of blessed opportunity. The recent war has only served the better to prepare the Koreans for the hearing of the Gospel.—Christian Advocate.

FROM AFAR.

Bishop Joyce writes from Shanghai, China, under date of April 22d. He says the trip to West China is by no means an easy one to make, but is full of interest, and to him one of profit and much helpfulness. Bishop Joyce is the first bishop of our Church to visit that part of China. He says that he would be willing to make the trip again. If duty required it, he would be glad to go. He was intending to start the next day for Korea.—Christian Advocate.

Rev. Dr. Julius Soper, of our Theological school, Tokyo, Japan, is happy and hopeful. He is expecting a tidal wave of salvation to roll over the Sunrise Empire.

Regarding the movements of Bishop Hartzell, the Christian Advocate says:

"Bishop Hartzell, according to the last letters received from him, is now probably at Angola. On March 30th, eighteen days after his attack of African fever, he took the steamer for the Congo. The first night out he had a second attack of fever, but by prompt and heroic treatment he recovered quickly. After completing his inspection of our work on the Congo and in Angola, he will return to England. He is compelled to do this in order to get a steamer for Cape Town and the East African coast, steamers for those points stopping only infrequently at Angola. Besides, he will gain time by returning to England and sailing direct for Cape Town, and the sea voyage away from the deadly West Coast will benefit his health. Mrs. Hartzell will leave New York

on the steamer 'City of Rome,' July 3d. She will meet Bishop Hartzell in Liverpool and sail to South Africa with him."

The Ragged schools in London are a vivid illustration of what a few determined souls, backed up by a man of wealth like Lord Shaftesbury, are capable of accomplishing. From the small beginnings, in one school-room fifty years ago, the work of lifting up the lowly has gone on until now there are 192 separate buildings in London, where 253 afternoon and evening schools are held, with an average attendance numbering more than 50,000. In these schools there are 4,887 teachers. An idea of the enthusiasm and self-sacrifice prompting these teachers may be gathered from the fact that out of the 4,887, but 79 receive a salary. Ninety-seven school libraries have been established and seventy penny banks, in which there are 21,000 depositors and more than £11,000 on deposit. Physical culture has become an important feature of the work. A hundred and nineteen men's and boys' clubs have been established, with 3,500 members, and what are known as the recreation classes number 222 members.

THE VARIOUS OPERATIONS OF THE CHURCH.

Paul, in his first letter to the Corinthians (chap. xii), finely sets forth the diversity in unity of the church's operations, likening the church to the human body, and its various operations to the different parts and functions of the body. "There are differences of administrations," says he, "but the same Lord. And there are diversities of operations (workings), but it is the same God which worketh all in all." The one God working thus variously to one harmonious end he illustrates by the one body with many members which dare not be envious or jealous of one another, but must be mutually helpful. Though the great apostle probably referred to individual members in the church, we may apply his reasoning and illustrations to the combined activities of many individuals as executed through our various church boards.

The church's work is one, whether we call it missions, church erection, education or home work. These are all diversities of workings in the great one work of carrying out the great commission, "Go ye into all the world, and make disciples of all the nations," etc., and of exhibiting the life of Christ, true religion, in the world. Home Missions, by its very name and nature, comes closer home than any other of the activities. It concerns members of the same family, of the same community, of the same country; it looks after your next-door neighbor and those who are close kin; it keeps up appearances, and strengthens the home power and life. It may be considered the right hand of the church's activities. But the church is not one-sided or one-armed; and no more can the right arm say to the left, "I have no need of you," than can Home Missions say the same of Foreign Missions, which is only another arm of the same service, and necessary to the integrity and symmetry of the body. Love, which goes out to seek the lost, begins indeed at home, but does not stop there. Its neighbor is not merely one next door. Every man is its neighbor. Like its greatest exemplar and embodiment, Jesus, when urged to stay in this place or in that, it says: "I must preach the kingdom of God to other cities also" (Luke 4:42-44); and, like Paul (Rom. 15:20), aims to preach the Gospel "not where Christ was already named" but where he has never yet been heard of!—Herald and Presbyterian.

We are all growing old. Let us treat the aged now as we will want to be treated, should we be spared to reach their age.—Ex.

The emergency of foreign missions is perpetual. God will never take the pressure off the Church until the dawn of the millennial morning streaks the east.—Dr. W. J. R. Taylor.

Do you wish to live at peace with all the world? Then practise the maxims of an influential man, who when asked, after the Revolution, how he managed to escape the executioner's axe, replied, "I made myself of no reputation; and kept silence."—Standard.

OUR YOUNG FRIENDS.

BRITAIN'S NATIONAL ANTHEM.

God save our gracious queen,
Long live our noble queen,
God save the queen;
Send her victorious,
Happy and glorious,
Long to reign over us,
God save the queen.

O Lord, our God, arise,
Scatter thine enemies,
Make wars to cease;
Keep us from plague and dearth,
Turn thou our woes to mirth,
And over all the earth
Let there be peace.

Thy choicest gifts in store,
On her be pleased to pour;
Long may she reign.
May she defend our laws,
And ever give us cause
To sing with heart and voice
God save the queen.

—Standard.

POLITENESS.

"Oh, he's just as polite," said little Mabel. "He picks up things and runs for things, and says, 'Excuse me.'"

"Who?" I asked.

"That Carver boy," she said, pointing to a handsomely dressed little fellow across the room.

"That boy?" I cried. "Why, I'm visiting at his house, and he bangs the doors, and whistles while his mother is talking, and says, 'Don't bother me,' when she asked him to shut the window. Are you sure it is that boy?"

"Yes," said Mabel, mournfully; "though folks do say his manners are all put on away from home."—Sunday-school Advocate.

WHAT DELEGATES MAY EXPECT.

Father Graham was an old-fashioned gentleman beloved by every one, and his influence in the little town was great, so good and active was he.

A young man of the village had been badly insulted, and came to Father Graham full of angry indignation, declaring that he was going at once to demand an apology.

"My dear boy," Father Graham said, "take a word of advice from an old man who loves peace. An insult is like mud; it will brush off much better when it is dry. Wait a little, till he and you are both cool, and the thing is easily mended. If you go now, it will be only to quarrel."

It is pleasant to be able to add that the young man took his advice, and before the next day was done the insulting person came to beg forgiveness.—Standard.

TAD LINCOLN'S RIDE.

I had enlisted in 1861 at Rochester, N. Y., and was firing on a New York Central engine when I quit to be a soldier for Uncle Sam. My enlistment papers showing what my occupation had been, I was soon detailed to run an engine on a little road reaching from Washington down into Virginia, that was being operated by the government as far down as the boys in blue commanded the situation. At this time I made a round trip each day, leaving Washington at 10 a. m., and arriving in Washington on my return at 4 p. m.

One morning, while I sat in the cab of my engine reading a newspaper to pass the hour or more that would bring us to our starting time, I became conscious, without paying any particular attention to them, that a gentleman and a youth were examining my engine, walking slowly around it. At length my attention was attracted by a question the boy put to the man:

"Papa, can't we get up on it? Ask the gentleman, please!"

Before he could comply with the boy's request I laid aside my paper and invited the two to step up. When they did so, I noticed that the gentleman was quite tall. He had to remove his high silk hat and then stand in a slightly stooping position while in the cab. I noticed from his answers

to the questions with which the boy plied him and his explanations of different parts of the machine that he knew something of the principles upon which locomotives are built.

"Oh, papa! I do wish I could take a ride on it."

"Not now, my son. Maybe some day we may have a chance, then I shall be glad to let you ride on one of these great machines in which you take such an interest."

I said: "If you and your son will have a seat over there on the fireman's box I will be glad to give the young man a little ride. I want to pump her up anyway." He thanked me as he and the boy seated themselves. I set the lever, opened the throttle slightly, and we moved slowly down the yard, and out to the Washington end of the long bridge across the Potomac. The gentleman explained to the boy all of my acts in controlling the machine and its movements in a manner that showed he knew the locomotive very well.

"Oh, papa! I do wish I could take a long ride on this engine out in the country, where it goes fast. It must be grand to be carried away by such a big strong horse."

As the engine slowly backed once more into the sheds the gentleman again thanked me, and as I caught the wistful look in the boy's face I was prompted to say:

"My run is only three hours out and three back, sir. I leave here at 10 a. m., and return at 4:30 p. m. If you are willing to trust the boy to me, I will take him for the trip here in front of me on my seat. The road is safe. We do not go into the enemy's country. I think I can safely promise to deliver the young man to you at this spot at 4:30 this afternoon."

"Papa, papa, do let me go; it will be so nice, and I know that this gentleman will see that no harm comes to me. Do let me go, papa, and don't tell mamma until I get back. I want to surprise her by telling her all about the trip."

The gentleman could not withstand his son's pleadings. He let him go.

Words fail to tell of the delight of that boy as we sped over the hills and valleys of Virginia. From the questions he asked, I soon discovered he was a western boy from the prairie land.

As the engine puffed and groaned up a long grade on the return trip, suddenly the boy, who sat between my knees, looked up in my face and said:

"I have got the very best papa that ever lived. Do you know my papa?"

"No, my boy, I do not; but there was something so familiar to me in his appearance that ever since you climbed into this cab I have been trying to think where I have seen your father before. What is his name, anyway?"

"Why, he is Abraham Lincoln," replied my fellow-traveler.

For a moment I reeled on my seat in surprise, but it soon flashed on me that the tall man who had placed the child in my charge could be no other man than the president, whom I had only seen as pictured in the newspapers.

You may be sure I made a doubly careful run into Washington when I found that Tad Lincoln, son of the president, was the little guest I had in my cab.

Another man, I suppose a white-house servant, met the train on its arrival and took the boy away.

The next and last time I saw Abraham Lincoln after he had trusted me with his boy for a six hours' ride in Virginia, was when he lay in state in Washington before the sad funeral cortege started to the prairies of Illinois to lay the martyred president to rest at Springfield.—John Henry Martin, in New York Sun.

CORN BEEF HASH.

Chop fine sufficient cold corn beef to make one pint. Mix with it an equal quantity of cold boiled potatoes chopped. Put these into a frying pan, add one cup of stock or water, a tablespoonful of butter, a teaspoonful of onion juice and three dashes of pepper. Stir until boiling hot, and serve on buttered toast.—Mrs. S. T. Roer, in July Ladies' Home Journal.

You double the difficulties of even the worst situation by resorting to any methods of relief that are not absolutely straight forward in their character.—Nashville Advocate.

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2. In sending matters for publication write plainly on one side of the paper, and make your communication as short as the subject will allow.
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4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

YES WE IMITATE: WHAT DO YOU DO?

For quite a number of years there has been a good deal said about the Negro's propensity to imitate. And we have for a long time been trying to understand what is meant by it: that is, why he should be mentioned as more imitative than other people. May he be does, but who does not? Why single him out and say that he is specially imitative when he does just about what others do? That is to say, he has been trying to change the ways and habits with which freedom found him, for those of the refined and educated class about him. True sometimes he jumps on their big words and swamps himself, and then again attires himself in clothing more expensive and elaborate than he should think of wearing with his income. But after all he is doing just what the rest of the world is. He is trying to get rid of his old manner of dress, manner of speech and shuffling walk, what are other people doing?

They are watching the change of styles and keeping up with the fashion. Some one in France or elsewhere says: "Ladies half bent and dress trains two yards long!" Almost immediately one after another in each community inclines forward and lengthens her dress skirts till merchants do not need to sweep their side walks any more. Then comes the fashion, "Skirts narrow and all dresses pinned back;" and back they go, till some people are scarcely able to walk. Next we are told that men must wear pantaloons with tight legs, carry a cane, incline forward and slightly extend their hands. Almost immediately a change is made, and we see an individual coming along the street who looks more like a poodle trying to walk on his hind legs than like a man. Then comes the style for pants with legs large enough to hold two bushels of parched peanuts, and out go the pants without a question.

All of a sudden some one forgets his new style long enough to look up, and "lo and behold," there comes a Negro dressed exactly as he is. As he approaches he discovers it is his barber, a waiter at the hotel where he boards, or it may be he never saw him before and has no idea who he is. No matter, the stylish man simply says: "Negroes will imitate," and passes on. The fact is, many of the Negroes are watching the fashion plates and keeping up with the "latest," with the same scrupulous devotion that he is, and we regret to say, having their clothing made by the same tailor. They are not able to do it, but nevertheless they are doing it—and, the truth of it is they and their accusers are imitating each other.

The whole world seems busy trying to do what the other fellow is doing. Some are so bent on this that when they cannot dress or live in the same style or splendor in which some one else does, they will atone for it by taking to drink or committing suicide. Oh yes, the Negro imitates, but what do you do?

HOW WILL YOU SPEND YOUR VACATION?

Just at this time there are thousands of young people in every part of our territory who are out of school for their summer vacation. Some have gone to work to secure means to return to school, and some have not; others are waiting and looking for employment while many do not expect to do anything but "rest." It makes no difference to us to which of these classes you belong. What we propose to say applies to all.

Many young people have the idea that to become educated all they have to do is to attend school a certain number of months in the year and that is the end of it. True, such a course is very necessary and helpful, and without it few would accomplish much in this world. But remember, education not only means the learning of what is in text books, it means the development of mind, the forming of proper habits of study and thought. The educated man must learn to think; not only so, but he must be able to say to self, take up that book and read it, sit down and write an essay, think on this or that subject, and then make self obey. If he cannot do these things how much better off is he than the poor ignorant fellow who is controlled almost wholly by impulse—by his feeling? He would read, but he doesn't feel like it; he would write, but he doesn't feel like it—like the thermometer which rises or falls according to the temperature of the weather—so this person is controlled wholly by his feeling. He does what he feels like doing, while the educated, disciplined individual does what is necessary and makes self do, whether he feels like it or not.

Now then, this control over self comes of discipline, practice, and these are largely the outgrowth of the habits one forms. What each of you should do is to form habits of study; not simply when there is a teacher to see that you do so, but be your own watchman; force yourself to study, to read, and after awhile you will have no difficulty in doing so.

Let us remind you anyway, that if you really mean to educate yourself you cannot afford to throw away this summer. And for fear you have not given the matter any very serious thought we make a few suggestions as how you shall spend your vacation.

First. Read! Not necessarily your school books, but good books—the best authors, the standard authors. Read for information and pleasure. You should take occasion to become acquainted with the great writers of poetry and prose.

Second. Think! Think of what you read; think while you read. In this connection also, we will say commit to memory any choice passages that strike your mind while reading.

Third. Write! Write an outline of the books you read; this may be done chapter by chapter, or it may be on the book as a whole. Write essays on a book just read, or on an independent subject; at any rate whether your productions be long or short, write.

Fourth. Attend lectures; go whenever you have an opportunity; go if it is free, and go if you have to pay; but go and listen and learn. You can hear some of the best of the world's wisdom without money you hear. Meanwhile, you will be busy helping in the Sunday school or attending at least, and otherwise doing all the good you can, not to mention going to a picnic occasionally.

Many people think that after spending the summer in the way we have suggested they will be all tired out when the vacation is over; but not so, the time will have passed so pleasantly and swiftly that you hardly realize its flight; and best of all you return to your school work stronger both mentally and morally. Try this plan whether you are at work or resting.

The authorities of the M. E. Church South have appointed Bishop L. H. Holsey, of the C. M. E. Church, commissioner of education for Paine Institute, the school which they have established for the brethren of the C. M. E. Church. In this case commissioner of education means financial agent, and we sincerely trust the good bishop may succeed in showing his brethren of the Church South how to put this school on its feet.

An honest and upright heart, ready to meet all duty and accept all truth, is all that God requires.—Ex.

THE GREAT STRIKE OF COAL MINERS.

A general strike of the United Mine Workers of America was ordered for the 4th of July, at which time it is supposed more than 150,000 men laid down their tools. There is dissatisfaction with the price paid per ton for digging coal, especially, just at this time, in the Pittsburg district of Pennsylvania, where the price paid controls to some extent that paid in some of the mines in other States. From Columbus, O., where the headquarters of the organization is located, a circular addressed to the mine workers of the country was sent out which says:

"Fellow-miners: At the last annual convention of the United Mine Workers of America, held in the City of Columbus, O., January 12 to 16, 1897, it was determined that the scale of prices should be advanced to the following rates: Pennsylvania (Pittsburg district) pick mining, 69 cents per ton; Ohio, 60 cents per ton; Indiana (bituminous), 60 cents per ton; Illinois (Grape Creek), 55 cents per ton, machine mining to be paid three-fifths per ton of price for pick mining except in Indiana (bituminous), where the price shall be four-fifths per ton of the price paid for pick mining; other mining sections a corresponding increase in price that will place them on a relative basis."

These figures show just what they want, but it seems the Pittsburg district is to take the lead, other mines regulating their prices by what this district pays.

The following will indicate the source of grievance, and show the point for which the strikers are contending. They claim, too, that since business is reviving they ought to be permitted to share in such revival. Hence it is said:

"The proposed scale is intended by the miners to make work profitable to them in the Pittsburg district and elsewhere. Pittsburg, as claimed, is paying 54 cents per ton and Ohio 51. To make the differential what the Ohio operators claim it ought to be, they threaten to reduce the Ohio miners to 45 cents per ton, or 9 cents below Pittsburg. The miners propose, if possible, to raise Pittsburg prices, so as to prevent a reduction in Ohio to 45 cents, and the possibility of even a further reduction here in case Pittsburg should keep on lowering, as Ohio lowered, to maintain the differential of 9 cents."

QUEEN VICTORIA'S JUBILEE.

On June 20, 1837, Princess Alexandrina Victoria came to the throne of England. She was a young girl not twenty; now she is an old woman in her seventy-ninth year. Tuesday in last week, June 20th, rounded out sixty years for her on the throne of the greatest empire of the world. The whole civilized world rejoiced with her and sent messages and representatives to greet her. Her loyal and worthy subjects gave themselves wholly up to the celebration of their good queen's "Diamond Jubilee." No modern sovereign, except Louis XIV of France, has reigned longer than she, and he occupied the throne seventy-two years. But it can without doubt be safely said that not even he in seventy-two years, witnessed as many remarkable changes throughout the civilized world as she has in sixty. Among progressive nations the world has been absolutely transformed. The inventive genius of man has kept pace with the remarkable discoveries of the scientific world and they, together, have so completely changed everything that man dares to touch, that should it be possible for those who died sixty-five or seventy years ago to return to earth, they would no doubt be more astonished than was the Queen of Sheba when she visited Solomon.

Victoria has made a model Christian ruler and the world acknowledges this. Her faithfulness to God and the church; her desire for the preservation of peace, the spread of civilization and the welfare of her subjects, have had untold influence on nations and their rulers in all parts of the globe.

When greeted as Queen by those two early visitors sixty years ago, her reply was: "Gentlemen, I ask your prayers for me." Who can tell how far the spirit that prompted that very appropriate reply, has controlled throughout her remarkable career. She cannot rule much longer, but departing, the world will call her blessed.

PERSONAL AND GENERAL.

The Omaha Christian Advocate's Toronto number was a beauty.

Omaha, Nebraska, wants to entertain the International Epworth League Convention in 1899.

We acknowledge the reception of a copy of the minutes of the New England Conference, sent by Rev. F. N. Upham.

Miss Nellie V. Landry left last Saturday for Ponchatoula, La., where she is expecting to spend her vacation teaching.

Bishop McCabe is to build a fine Orphanage in the Huig Hua District in China, in connection with our missionary work.

Rev. Stephen H. Herben, assistant editor of the Christian Advocate, has received the degree of Lit. D. from Syracuse University.

Rev. Thos. Cole, Brenham, Tex., tried to show what he could do for the Southwestern last week. Thanks, Bro. Cole; we'll get even with you.

Rev. P. Blue, of Summit, Miss., says his congregation raised \$60 instead of \$12, as published week before last. That makes it five times better.

Rev. J. W. Turner, of Pleasant Plains, is delighted with the doings and prospects of his League Chapter. His young people are enthusiastic.

Rev. H. L. Ashe is kind enough to send us the printed program for the Winston District Conference, North Carolina Conference. The session will be held at Kernersville, N. C., July 23-25.

Jared Wilson Young, son of Dr. J. B. Young, of the Central Christian Advocate, who is a graduate of Northwestern University, recently graduated from the St. Louis Law School of Washington University.

Presiding Elder, Rev. A. Moorc, has out a neat program for his district conference to assemble at Jackson, La., July 21-25. Bro. G. A. Payne, the pastor at that point, says he is going to have a great time.

The District Conference of the Greenville District, Rev. L. F. White, P. E., Upper Mississippi Conference, is postponed from July 14th to some time in the fall, as the brethren cannot be ready so soon. So writes Rev. S. M. Taylor, of Shelby.

Rev. Jules Benn, pastor at Mandeville, called to see us. He is preparing to fence in his church. He has the pailings and some money to do the work. A few days ago he entertained Mr. McDonald, Elder Duncan and this editor, so well that each one desires to go back.

The printed program for the District Conference and Epworth League Convention of the Tupelo District was sent us by Rev. N. R. Clay. They assemble at Armory, Miss., July 21st, and the presiding elder, Rev. P. O. Jamison, anticipates a large attendance.

We shall never cease to appreciate the earnest efforts put forth by many of our presiding elders and pastors, to increase the circulation of the Southwestern. Many of the elders never let a quarter pass and not a few of the pastors are always at it. God bless them.

A note from President Dogan of Wiley University, speaks encouragingly of the success of his student singers who are touring the State of Texas in an effort to secure funds to erect a building on the University campus. He thinks they will at least succeed in enlarging their attendance for next session. He promises a full report shortly.

The Rev. Dr. Thos. Mason, president of Philander Smith College, passed through the city last Friday enroute to the Pacific coast. He goes by way of the Southern Pacific to Los Angeles, thence to San Francisco, and returns east by some line further North. We do not envy him his outing, for we are sure that he needs it after a hard year's work. The Doctor gave us a pleasant call.

Rev. C. D. Crockett called in to see us and says Slidell, La., is on the upward move. He had a successful rally lately and has greatly improved the church property. He was in the city at the time to purchase an organ for his Epworth League Chapter. He expects to have a grand basket meeting on the second Sunday in August and hopes to have a large attendance of city people.

WE LEAVE FOR TORONTO MONDAY.

This is the last opportunity we shall have to refer to the trip to Toronto, as those going from these parts leave next Monday morning, the 12th, at 9 o'clock. We have arranged to pick up a number of our Mississippi brethren at different points along the Illinois Central Railway, and the Rev. W. A. Ray and others of the Central Mississippi Conference will join us at St. Louis. We hope some of our Texas friends from the lower part of the State will join us here, but others are expecting to meet us in St. Louis on the 13th, in time for "Clover Leaf" special, at 7:30 p. m. All told, it looks as though we will have a nice little party to represent our work in the Southwest. We look for some of course who have not written us, and they will understand we shall welcome them gladly, and go up together to show our Canadian brethren and others how interested we are in the great Epworth League cause. We are sure our brethren from father east will be there, but we must, too, remember those who wish to go with our party through Lake Erie, and visit the Niagara Falls, as mentioned in last week's paper, must purchase tickets via Toledo, St. Louis and Kansas City Railroad, from Saint Louis, Mo.

ACCIDENTS TO CHRISTIAN ENDEAVORERS.

We regret very much to announce that in the journey to their great meeting in San Francisco, Cal., the delegates of the Young People's Christian Endeavor Society had at least three railroad accidents, two of which were accompanied with fatal results. As they were leaving Chicago, on a number of special trains running out of schedule time, train No. 4 ran down and crashed into No. 5, killing three and injuring twenty in the sleeper next after that in the rear. Another accident in Colorado resulted in the death of two or three railroad employees, but that in Indiana was attended by no fatal results. The accidents were the result of gross carelessness on the part of those handling the trains, if the reports given of the same are to be credited. We are sure all Epworth Leaguers will sympathize greatly with their Christian Endeavor brethren.

THINGS POLITICAL.

Hon. W. J. Bryan is still traveling over the country lecturing and delivering addresses in the interest of the free silver cause and his candidacy in 1900.

It is thought by some that the debate on the tariff bill will close this week, and a final vote be taken. If this is done there will not likely be any more legislation of importance during this special session.

Political affairs are warming up for the State campaign next fall. The Republicans have re-nominated the Hon. Asa A. Bushnell and the Democrats nominated Hon. H. L. Chapman for Governor of the State. Hon. J. R. McLean, Democrat, will make the canvass for United States Senator, in opposition to Hon. Mark Hanna, the present incumbent, who is also a candidate.

The Bar Association of the State of Georgia endorsed lynching in their meeting last week, one Hal T. Lewis, who nominated Bryan for President, being especially bitter. His views were so fully endorsed that, according to the Associated Press report of the meeting, only Col. N. J. Hammond and Judge Baldwin, a visitor from the North, dissented. That crowd of fellows may do for lawyers, but where will Georgia get her judges? They know the law, but evidently believe in its annihilation.

The Rev. J. M. Deas has printed and sent out to the members of the Florida Annual Conference a circular favoring the organization of "A Preacher's Aid Society." He desires to have his brethren think the matter over by the assembling of the next session of the annual conference. The fact that such an organization is run in connection with most of our Northern Conferences and many of the South, is proof positive that such an organization is necessary, and we wish Bro. Deas success in his undertaking.

WHAT EX-GOV. HOGG SAYS ABOUT LYNCHING.

Austin, Tex., May 25, 1897.

I make a motion that the people of Texas suppress mobs and mob executions.

If there is a second to this motion, all right. If not, then I propose it anyway and ask that you "put it."

Speaking to this motion, I beg to say: That mob executions are murder executions. They possess less commendable qualities than midnight assassination, for they not only take the life of the victim in violation of all law, but they attempt to assassinate constitutional government also. The so-called "Judge Lynch" is the most contemptible, the most villainous, the most cowardly, of all the red-handed murderers whose souls ever roasted in the log heaps of hell! He is contemptible because he goes in mask and leads his "court" of murderers to make their executions in the darkness of night, or in the clouds of public prejudice. He is villainous because his hands and "ermine" are steeped in the blood of helpless victims. He is cowardly because his prey is the unarmed prisoner whom he would never attack when on an equal footing.

Within the last few weeks his murderous majesty has executed six Negroes in Waller county, three Negroes in Falls county and one white man in Smith county—all prisoners in custody of the law.

Where will this savage carnival of crime end unless the law-loving, the constitution-obeying, self-respecting, fearless citizens of Texas put a stop to it? Time-serving sycophants, cringing cowards, and the apologists for murder say it cannot be done. I say it can be done. It should be done. It must be done, or the people of this State will live to curse the days of their apologies, negligence and cowardice. You may ask how can it be done? I answer as I have on more than one occasion heretofore: Have a law passed providing when a prisoner is murdered by a mob—

1. That the sheriff shall be immediately removed from office and thereafter be disqualified from holding it.

2. That the county shall pay the next of kin of any victim of a mob a large stipulated penalty, recoverable in the district court of any adjoining county.

3. That each and every person who takes part in or advises a mob murder shall also become liable thereby to pay the next of kin a large stipulated penalty, recoverable in some district court outside of the blood-stained county.

4. Provide for a change of venue either before or after indictment in all cases of mob violence. This will do the work.

Let the voters who favor this motion flood their representatives with demands that such a law shall be passed. They can thus have it done.

Follow up this law by agitation. Agitate now. Agitate all the time, until every man takes sides for or against mob murder! Cultivate public sentiment against mob sentiment. Call out on the subject every man who makes a public speech. Teach the press of the State that apologies for mobs are dishonorable, contemptible and that the name "Judge Lynch" is synonymous with "Judge Murderer," whose brutal personage is hateful in the sight of all honest men.

Yours for the constitution, for good government, and against anarchy and mob murder,
J. S. Hogg, in Houston Post.

During three years past the attendance of students at Syracuse University has increased 680 of other New York schools Columbia comes next with an increase in the same time of only 230. The Rev. Dr. J. R. Day, the President is to be congratulated on the marvelous success of this great institution. The total enrollment this session is 1150.

Is it fair, always to forget all the good, or kindness, shown to us, by those with whom we live, for the sake of one little pain they may have caused us, and which, most likely, was quite unintentional on their part.—Standard.

To believe in God, is to be filled with him, to enter into life eternal, and to have it enter into us.—Ex.

FACE HUMORS

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

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SOAP is sold throughout the world. POTTER DRUG AND CHEM. CO., Sole Props., Boston, U. S. A. "How to Prevent Face Humors," mailed free.

EVERY HUMOR From Pimples to Scrofula cured by CUTICURA REMEDIES.

DOINGS OF THE WORKMEN.

W. H. Smith, P. C., Pearlinton, Miss.: My second quarterly Conference was held June 21st, 1897, with Rev. J. M. Shumperl in the chair. All of the members were present with written reports, showing that the charge was in a good condition spiritually and financially. Raised this quarter, \$101.00. Paid the P. C., \$86; P. E., \$10; other expenses, \$5. We are now preparing to paint our church.

E. Holliday, Columbia, Texas.: Rev. W. M. Bartley, P. E., was with us on June 19th and 20th. Fifty partook of the Lord's Supper. The Elder did not forget to speak of the good old paper. I shall send some more cash subscribers soon.

S. D. Troupe, Elliott, Miss.: My second quarterly Conference was held on June 26th, in connection with Children's Day, at New Salem. Rev. W. H. Golden, of Water Valley, filled the chair, as the P. E. could not be present; he made the public believe our church is marching on. Sixty-four communed. The people said there was never such a time at New Salem. Collection, \$17.05.

B. M. Hubbard, P. C., Napoleonville, La.: In the still of last night, between the hours of ten and eleven, a party of young people, headed by our young and energetic local preacher, Brother A. T. Tunson, found their way to Wesley Chapel's parsonage to surprise their pastor and his family. The gate struck the door of the parsonage, and we rose as quickly as possible from our slumber and invited the young people to enter the sitting-room. Some of the party made their way to the kitchen and left the table laden with choice groceries, which gladdened our hearts. Brother Tunson made the speech for the party; the pastor responded, and invited the welcome party to call again.

W. McKenzie, P. C., Cold Springs,

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Highest Honors—World's Fair,

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MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Tex.: The P. E., A. C. Culbreath, was with us on the 19th and 20th of June, and held our second quarter, and we had a grand time all day. We raised during the quarter, \$119.85. Paid the pastor, \$57.95; P. E., \$10.00; for Church, \$26.00; for Benevolence, \$26.90; total, \$119.85. The P. E. preached a grand sermon. The sacrament of the Lord's Supper was administered to one hundred and twenty-three.

W. G. Dear, P. C., Easley, S. C.: The second quarterly Conference for the Easley charge was held on the 19th inst., with a full attendance of members and officers. The Presiding Elder preached at 11 a. m., to a large and attentive audience; his sermon was very interesting. Elder J. F. Brown knows how to get at the work of his district and quarterly Conference. The sisters made a fine report.

G. W. Patton, Armstrong, Missouri: Our quarterly meeting of the St. Joseph District of the Central Missouri Conference was held at Woods Chapel, by the Rev. J. J. Clark. All the brethren were present with written reports. Through the wise counsel of the Elder, the brethren agreed to enlarge our church. Many hearts were gladdened by his presence.

J. A. Turenit, P. C., St. Paul, Shreveport, La.: We have just closed a very successful revival at our church, which resulted in the conversion of one hundred and eighteen persons; one hundred and sixteen of whom joined our church. The church is greatly revived. Every interest of the church is looked after. June 18th, was the time we held our second quarterly Conference, and a good one it was. The reports showed that much good, solid work had been done this quarter. The love feast was a season of refreshing from on high. The stewards reported \$492.35, raised this quarter. Paid the pastor, \$306.85; paid the presiding elder \$24.90. At our last Lord's supper 217 persons communed. The presiding elder went away happy and very much pleased with his official visit, and with an enthusiastic invitation to come again on official business or not.

We are planning to paint the church and parsonage and make such renovations as necessity may require. We are also arranging to put an iron fence in front of our church and parsonage, and concrete sidewalk in front. Children's day was observed in good style; collection, \$7.00.

W. S. Leake, Mashulaville, Miss.: My second quarterly Conference was held June 12-13. Dr. Revels was on hand in time, and good number of brethren was present, with well-prepared reports, which showed progress. Organized one Epworth League; paid pastor \$19; presiding elder \$10.50; benevolence \$10; building \$39.50. Total for all purposes, \$128.

A. W. Randolph, Chatahooga District, Dayton and Spring City charges: The third Quarterly Conference for this charge was held at Dayton, June 12 and 13. Rev. G. W. Staples, our beloved presiding elder, was with us, and preached three able sermons. Forty-two partook of the Lord's supper; three joined the church and three have been happily converted. Collection for the day \$18.20; paid to pastor \$41; paid for benevolence, \$10.30.

J. Bern, P. C., Mandeville, La.: Please allow me to say this charge is going right on. The quarter was held by Presiding Elder S. Duncan. Reports showed advance on all lines in the church.

A. T. Wells, P. C., Stern's Creek charge: Our second Quarterly Conference met at Jerusalem on the 14th and 15th. Rev. H. May presided. All the officers were present. We had a good time, and on the night of the 16th Bro.

H. May preached a wonderful sermon, which will not soon be forgotten. We paid the presiding elder, this quarter, \$10. We raised for all purposes during this quarter \$65.61. Stern's Creek is on the march to progress. May the Lord bless this work.

F. M. Lashington, St. Peter M. E. Church, Clinton, La.: We are bringing this church where it ought to have been long ago. Our second Quarterly Conference was held June 4 to 6, Presiding Elder A. Moore presiding. All officers were present with written reports, which showed marked improvement in all the church work. We have bought and paid for a church bell at a cost of \$25 and built a bell tower. The young people's Epworth League is doing a grand work. They have given to the church, for lights, \$12, and have also given the pastor \$6. The Sunday-school is grand, and is doing good work. We have everything at work here, and the outlook is good for a grand year's work. We are making up a club in the Epworth League for the Southwestern Christian Advocate, and shall send subscribers in a few days. Souls are being added to the church weekly. Money raised this quarter, \$176.45. The presiding elder, Rev. A. Moore, takes well with us, and manages well. We always welcome him, and will pay him his salary.

Wm. Emmett, Abbeville Circuit, La.: Our second Quarterly Conference was held by our esteemed presiding elder, F. Walker, who comes not as a new man at the business, but as an old one, and brings many good words of encouragement. He preached two of his best sermons. Many souls came forward for prayer and seven joined the church. Bro. Walker is the right man in the right place; the bishop made no mistake in appointing him as presiding elder. The reports showed an increase on all lines. Converts this quarter twenty-five. The church is alive, and the good work goes on. Children's Day was a high day at this place. The little folks rejoiced, and the day passed off nicely; collection \$68.65.

S. W. Taylor, P. C., Shelby, Miss.: Our second quarter was held Saturday and Sunday. We had a good time. Baptized one young lady. The presiding elder pleaded strong for the paper.

W. H. Mosley, P. C., Georgetown, Tex.: Our third Quarterly Conference was held on the 19th and 20th. Elder M. Smith was on time. Rev. Dr. O. I. Jones, Sunday-school agent of the State of Texas, met with the Sunday-school and held a meeting with the Sunday-school officers. We are always glad to have Dr. Jones. The business session of the conference was held at night. This being the 19th of June, all were on the picnic grounds, and the presiding elder and Rev. O. I. Jones joined the number. Sunday the elder preached two good sermons. Collection for the elder \$9.65. Our camp-meeting will start June 24. We are pleading for the Southwestern. We have a great many promises.

W. Harley Jackson, Huntsville, Tex.: The second Quarterly Conference of this charge was held June 11 to 13. Rev. A. C. Culbreath, presiding elder, in the chair. The officers were on hand with very good reports. The pastor's report showed the entire Benevolence apportionment (\$108) paid, and he had the receipts from the general officers. Total collection for the quarter, \$242.60. The elder preached a grand sermon on Sunday. Seventy-six communed. Things are some what dull, financially, but the presiding elder and the pastor spoke for the dear old Southwestern and its cause, and had many promises to subscribe when business revives. The

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pastor has organized a new Sunday-school. The new parsonage is completed, and pastor and family are domiciled therein. We are spiritually alive. Pray for us; we are your friends, in Christ's vineyard.

N. W. Ross, P. C., Natchez, Miss.: There is no M. E. Church in all Adams county, except this one at Natchez, which is off to itself where no one goes unless going to church. Small though we are, our work compares favorably with the larger churches of this place, and we have some of the best people. Prof. J. R. Ross is our Sunday School superintendent, Mrs. Stella L. Ross is our organist. Our Children's Day exercises were grand and well attended. Collection, \$5. Our excellent set of young women, whose names we wish you would print, brought us a surprise basket Wednesday night, also a suit of clothes from Mrs. Violet Young. Our new presiding elder, Rev. William McMorris, is an old pastor here and much beloved by all. He is drawing his old friends to the church. The bishop made no mistake. He is the man for the place. We are preparing for our third quarter, and hope to greet him with a large attendance.

R. Hillary, P. C., Winkler, Texas: The Winkler Circuit is alive, and on the road to progress on all lines. My second quarter was held on April 24th and 25th, at Oak Grove, with W. A. Fortson, P. E., in the chair. The majority of the members were present. We had with us on Sunday, Rev. G. B. Doggett, of Fairfield. Rev. W. A. Fortson, P. E., preached us a wonderful sermon, that will not soon be forgotten; and he is greatly beloved by the people for his Christian character, and the people are always glad to see him. A goodly num-

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ber partook of the Lord's Supper. Collection this quarter, \$41.45. The Southwestern Christian Advocate is not forgotten. I am pleading in its behalf, and will send in some cash subscribers soon.

Wm. Josey, P. C., Rowville Circuit, Houston District, Texas Conference: My second quarterly Conference was held June 12th and 13th. Rev. Wm. Bartley, P. E., came on time. The reports showed the work to be improving. The P. E. seemed well pleased with the work done this quarter. He preached on Sunday to a large crowd. After the morning sermon, the Lord's Supper was then administered to sixty-four souls. The day's collection was \$22.00. Paid the pastor \$50.00 this quarter. The Presiding Elder spent three days with me after the quarterly meeting was over. His services were truly valuable to all who heard him. Three persons joined the church, and twelve came up for prayer.

S. C. Coleman, Purcell, Indian Territory: I am always glad when the Southwestern comes and brings good news from the many churches in the South; and I am glad to know through the paper that the M. E. churches are moving along in the way of saving souls for Christ. The church here is beginning to move up the line with Rev. Wiley, as pastor. Brother Wiley is a young man from Kansas, his wife is teaching the day school. The people seem to care much for them. I think if the Conference will send him here, he can do a grand work. I would be glad if the Oklahoma Annual Conference had more colored preachers. The work would be done much better. The missionary money given to the work is about \$6.00. We have not one colored P. E. in the Conference.

C. D. Simmonds, Shady Grove Cir.: Our quarterly Conference was held on June 6th, with Rev. Thomas James in the chair. Elder James is doing a good work on the Shreveport District. He opened Conference with a lecture to the brethren. Sunday morning he lectured to the Sabbath-school on missions. At 11 o'clock he preached to a crowded house.

D. A. Bragg, P. C., Corinth, Miss.: Our second quarter was held June 19th and 20th, with Rev. P. O. Jamison, P. E., in the chair. All that were present had well written reports. Paid Elder \$14.05. The ladies, in the presence of the P. C., presented the pastor with a fine \$30.00 suit of clothes. We have raised half of our Benevolence money, and have forwarded the same, and have receipts. The Epworth League and Sunday-school are alive.

Pearl S. Pickett, S. S. Tencher, Washington, La.: Please allow me to say through your paper that I arrived home from Gilbert's Academy, after spending a few days in Franklin, La., visiting relatives. On arriving at Washington, La., I found my father hard at work in a revival meeting, which had been on hand for four weeks, and now closed, with forty-seven souls happily converted to God.

The church is beautifully painted inside and blind windows. Papa says, if you want to repair or build a church, get souls converted to God, and the work will go on without any trouble. The old members of the church say it has been a number of years since the church has been so revived. This is Papa's fourth year, and he says it is his best year's work in this place. It is a source of joy for us to go to Sunday School and church. My sister, Lydia M. Pickett, is the organist, and we have a fine choir. Papa baptised twenty-five souls at Bayou Courtableau. About 600 people were present, colored and white, to witness the baptism.

CHILDREN'S DAY.

C. W. Whitehead, Bearden, Ark.: Bro. James Lonard and his little band deserve much credit for their success on Children's Day at Little Bay. The program was nicely rendered. The exercises were held in our new church.

Mark Hennon, San Antonio, Tex.: Mrs. E. S. Spriggs trained the children for our Children's Day exercises, which were a grand success.

R. H. Fleming, Alexander City, Ala.: Our Children's Day program was intelligently carried out. We had a large audience and raised \$6.58.

R. N. Jones, P. C., Hansboro: Children's Day was a success in Hausboro Sunday School. Sister S. Jones, the organist, rendered excellent music for the occasion. Raised for education \$16. D. R. Dently and his teachers deserve much credit.

R. C. Barrow, Woodlawn: Children's Day was quite a financial success. Many came out to see the program carried out.

Dr. J. Price, P. C., Donaldsonville, La.: The young orator, Prof. E. D. Wright, delivered the opening address on Children's Day at St. Peter Church. The occasion was a grand one. Miss Matilda Fernandez presided at the organ. Prof. S. S. Gray delivered the closing address.

A. N. Jackson, Evergreen, Ala.: The "Young People's Republic" was rendered here on Children's Day to the delight of many. Collection, \$5.

R. J. Reddix, Mount Carmel: Children's Day was quite a success. My quarterly conference was held in connection with it. The program was carried out all right by Prof. Rogers and his assistants. Collected for all purposes, \$18.25.

H. Bright, P. C.: Our Children's Day at Holly Springs was a grand affair. We had lectures from Prof. Jacques and the pastor. Collection \$4.

R. Hillary, P. C., Winkler, Texas: Our Children's Day was observed at this place June 13th; the Young People's Republic is the best program we ever used. The program was carried out to a letter. Exercises were conducted by C. H. Harvey, and Mrs. J. Hillary. A paper by Prof. J. S. W. Davis was read, on the subject, "The Twentieth Century Is upon Us, How Shall We Meet Its Demands;" also a paper by Miss Eliza Jane Bluet, on the subject, "Does It Pay to Secure a Good Education?" and both of them were wisely presented. Collection, \$6.18.

S. Ray, P. C., Springville, Ala.: The second Sunday in June, at Village Springs church, was celebrated as Children's Day, and was a grand success. The collection amounted to \$3.10. Wheeler Carothers is superintendent and deserves much credit.

B. F. Woolfolk, Greenwood, Miss.: Children's Day was observed here in grand style. The church was nicely decorated by some of the ladies of the church. The program was conducted by the superintendent and pastor. Miss Mattie McDonald presided at the organ. Our superintendent, Mr. G. H. Hubbard, deserves much credit. Collection, \$14.45.

A. G. Glen, Scottsboro, Ala.: Our Children's Day exercise was a grand success. We used the Young People's Republic, to the delight of all present. Raised a good collection.

C. E. Alexander, Memphis, Tenn.: We had a grand day of Children's Day service. Everybody was thoroughly delighted. The church was not crowded, as the day was very hot and all other churches had services of a like nature, but our collection was good. We raised \$10 and forwarded the same to New

York. Centenary is still to the front; she leads the Tennessee conference.

S. A. Cowen, Yazoo City, Miss.: The Children's Day program, "The Young People's Republic," was carried out in full to the delight of a large audience, who took part in the services. Our collection stands: For Missions, \$25; for F. A. & S. E. S., \$25; for education, \$7. Total, \$57.

S. D. Troupe, Elliot, Miss.: The Children's Day program was carried out to the delight of all. Much credit is due Miss A. M. Johnson for the able manner in which she conducted the exercises. Collection, \$37.15.

E. Holliday, Columbia, Tex.: I am glad to say that Children's Day was a grand day with us. The "Young People's Republic" was carried out to the letter. Raised, \$6.

Carrie Smith, Thomasville, Ga.: Our Children's Day exercises were grand and carried out in a most excellent manner under the supervision of Rev. and Mrs. R. S. Stacy, assisted by the superintendent, M. L. Lowery. I am 9 years old and a member of the M. E. Church and the daughter of Rev. James Smith. Educational money raised \$3.25.

N. Carmon, Edwards, Miss.: The program for Children's Day, the "Young People's Republic," was nicely carried out. Miss O. Parks, superintendent, conducted the exercises.

A. J. Proctor, Lake Providence, La.: This will inform you of the result of Children's Day at St. Peter church. The exercises for the younger children was rendered in the morning at 11. At 7:30 St. Peter was packed and the program, the "Young People's Republic," was rendered to the satisfaction of all present. Collections for all purposes for the day, \$23.

David Goins, Athens, Tenn.: We held our Children's Day exercises on the 13th of June at East Port Church, with Mrs. Lucy Cox as conductor. We used the "Young People's Republic." We had a large crowd who seemed to be well pleased. The collection taken for education was \$2.25.

W. H. Smith, Pearlinton, Miss.: June the 13th was a grand with our young people. Each young person acted his part well. After the program was over several of the leading brethren spoke encouraging words to the young people. Collection, \$4.

D. A. Bragg, Corinth, Miss.: Children's Day was observed in grand style. Too much praise cannot be given Bros. A. D. Hays and E. C. Cox; We are moving onward and upward. Collections, \$10.65.

C. A. Taylor, Jacksonport, Ark.: "Young People's Republic" was used. Bro. Esau Milegan, our superintendent, knows how to make things go. For more than six weeks our town was under water; it has fallen now and we are getting our flock together. Our collection for education was \$5.02.

G. W. Reeves, P. C., Triune, Ala.: We observed Children's Day but did not have the program prepared by the board of education, but the occasion was a success. Collection, \$6.50. The fourth Sunday is Southwestern day.

S. D. Sanford, Wharton, Tex.: We have never witnessed such a time in this town before as we did on Children's Day. Everyone spoke in highest terms of the services. Our conductor, R. H. Harbert, did everything to make the day a success. We raised \$6.

L. H. Hackett, Morales, Tex.: The Children's Day was carried out in good order. The day will long be remembered by all present.

J. W. Turner, New Orleans, La.: The little folks of Pleasant Plains turned

out in full to observe Children's Day. Collection for education, \$6.01. The converts presented the pastor with a fine summer suit of clothes, valued at \$30, the King's Daughters a pair of shoes valued at \$4, the stewardesses a vest at \$3, the deaconesses a pair of pants at \$6.

D. Green, Vaiden Circuit: June the 13th was observed as Children's Day. The program was intelligently rendered. Collections for the day \$27.35. Too much cannot be said for this people.

S. C. Crandall, Lovelace, Ga.: I send \$1 for the Board of Education as the result of my Children's Day collections.

Samuel Green: Our hearts were made glad at St. Luke and Plain View June 13. The program was carried out in order by Mrs. Mary Taylor and Mrs. Victorin Williams. We raised \$4.

William Johnson, Thompson Valley, Va.: Our Children's Day was a grand success. Mrs. Emma Matney trained the little ones and all did well. Collection, \$2.27.

E. Frazier, Kellyton, Ala.: Our Children's Day was a high day with us. Collection for the day, \$6.50. Raised for the educational fund, \$2.

C. H. Hendricks, Leonard, Tex.: We observed the 13th inst. as Children's Day. The children all did well. Everyone seemed to enjoy the occasion. We raised \$1 for education.

R. L. Beasley, Howles Cross Roads, Ala.: Children's Day was a high day with us. The program was well carried out. Collections, \$3.10.

O. W. Trammel, Five Points Circuit, Ala.: Mount Zion and Mount Pleasant Sunday Schools united to carry out Children's Day. The church was tastefully decorated with evergreens, and their beautiful dresses made up for the regular program. The young people acted their parts well. At 12 o'clock all retired to the grove and partook of the many good things the sisters had prepared. In the afternoon we returned to the church and took up the exercises by the little ones who could not take part in the regular program. Collections for the day, \$8.10.

Rev. William Porter, Pastor Asbury M. E. Church, Franklin, La.: We desire to say through your paper that our school observed Children's Day, carried out the program in full, and collected for the cause \$13. Maggie Smith is the superintendent.

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BOOKMAKER'S CORNER

Octave Thanet, Julia Magruder, Ella Higginson, Forrest Crissy and Pauline Shackelford Colyar are among the contributors to the July Woman's Home Companion, which is in every respect a credible number. Mast, Crowell & Kirkpatrick, Springfield, O.: fifty cents a year; five cents a copy.

A curious piece of literature in this number of the New England magazine for July is what is called "The Birds' Petition to the Massachusetts General Court." It is a petition ostensibly emanating from the birds themselves for protection and for their rights, which have latterly been put in so much jeopardy. It is written by no less a person than Senator Hoar, and is charmingly illustrated by Miss Ellen Hale, with portraits of a score or more of the petitioners. It is sure to be given a wide circulation at this time by the members of the Audubon Society. There are bright short stories in this number of the New England, and many good poems. Mr. Mead devotes his Editor's Table at the end to a discussion of the anti-slavery struggle, especially in its relations to New England, which is the subject of the Old South work for the present year. Warren F. Kellogg, 5 Park Square, Boston, Mass.

The July number of Appleton's Popular Science Monthly is, as usual, full of interesting and instructive articles. In the series on The Racial Geography of Europe, Prof. Ripley, in No. VI, deals with France. Ellen Coit Elliott discusses the woman-suffrage question in an article entitled Let us Therewith be Content. The Planet Saturno, by Clifton A. Howes, is an interesting account of this curious heavenly body which has always played a special part in worldly speculations. North and South, by Dr. Spencer Trotter, calls attention to the curious differences in flora and fauna between these two regions in the United States, and shows that it is possible to

locate a distinct line of demarcation. One of the most interesting articles in the number is that by Prof. Edward A. Ross on The Mob Mind, in which he shows that the ordinary notion which regards a mob is simply an excited crowd is a mistaken one. Great mental instability marks the true mob, and this is only characteristic of the crowd that is under the influence of suggestion. New York: D. Appleton & Company. Fifty cents a number; \$5 a year.

The Midsummer Chautauquan presents a tempting array of literary talent and artistic taste. The cover itself is a work of art, and throughout the text are nearly eighty finely executed half-tones, illustrative of topics both thought-inspiring and recreative—an ideal combination in summer literature.

NOTICE.

To the pastors and delegates to the Dallas District Conference, which will convene at Hubbard City, Tex., July 14th to 18th, and not July 15th to 19th, as published in our program, you are hereby notified that reduced rates have been granted by the following roads on certificate plan: The M. K. & T., and H. & T. C., and G. C. & S. F., and the Cotton Belt. All delegates must purchase tickets on July 13th, and from Pilot and Denton will come by way of Dallas. Ask agent for certificate when ticket is purchased.

D. C. Lacy, P. E.

After serious illness Hood's Sarsaparilla has wonderful building up power. It purifies the blood and restores perfect health.

CONFERENCE NOTICES

LA GRANGE DISTRICT, GA.

Third Round.

Greenville, by Rev. J. W. Fisher, July 9-11
Traup Factory, by Rev. J. W. Fisher, July 10-11
LaGrange Circuit, by Rev. J. T. King, July 17-18
LaGrange Station, July 18-19
Zehulon, July 31, Aug. 1
Harris City, Aug. 7-8
Woodbury, by Rev. J. H. Grant, Aug. 7-8
Culloden, by Rev. W. C. Hunter, Aug. 7-8
Barnesville, Aug. 14-15
Liberty Hill, Aug. 21-22
Forsyth, Aug. 28-29
Macon Station, Sept. 3-5
Macon Circuit, Sept. 6
Port Valley, Sept. 7
Columbus, Sept. 8-9
Chipley, Sept. 11-12
Whitesville, Sept. 18-19
Hardeman, Sept. 20
Talbott, Sept. 22

The District Conference will convene at Forsyth on Thursday, August 19th. Let every pastor push the benevolence and make a good report. Please bring with you the F. A. & S. E. collection, as Dr. M. C. B. Mason will be present to receive it, and the roll will be called publicly.

The time of meeting of the annual conference has been changed from January to December 9th; this gives only ten and a half months to do our work.

The third and fourth quarterly conferences will be two months apart.

Lets up and at the work and come to conference with victory. Kindly yours, James Jackson, P. E.

GREENVILLE DISTRICT, MISS.

Third Round.

Webb, July 31, Aug. 1
Clarksdale, Aug. 7-8
Lula, Aug. 14-15
Tunica, Aug. 21-22

Jonestown, Aug. 28-29
Gunnison, Sept. 4-5
Benolt, Sept. 4-5
Shelby, Sept. 6-7
Merigold, Sept. 8-9
Helm, Sept. 11-13
Arcola, Sept. 11-12
Greenville, Sept. 14-15
Ruleville, Sept. 18-19
Barid, Sept. 25-26
Indianola, Sept. 28-29
Southside, Sept. 25-26
Moorehead, Oct. 2-3
Hita Bena, Oct. 9-10

To the brethren of Greenville District: You doubtless saw a program for the Greenville District in the last issue of the Southwestern. I wish to say that S. M. Taylor in the absence of the committee and without the advice of the presiding elder ordered the meeting. There will be no District Conference on my district earlier than fall. I hope it will be understood that I am running my district.

L. F. White, P. E.

CHATANOOGA DISTRICT.

Fourth Round.

Jasper and South Pittsburg, July 17, 18
Pikeville Ct., July 17, 18
Tannery, July 24, 25
Tyners, July 31, August 1
Cleveland Station, August 7, 8
Dayton, August 14, 15
Wiley Memorial, August 21, 22
Sherman Heights, August 28, 29
Churchville, September 4, 5
Stoddy, September 11, 12
Rockwood, September 18, 19
Athens, September 25, 26
Big Springs, September 25, 26

Dear Brother Pastors: This is the last appeal for this conference year. Do your best. If possible bring up your entire assessment for all purposes. Hold revivals and bring souls to God.

G. W. Staples, P. E.

BRISTOL DISTRICT, TENN.

Fourth Round.

Fall Branch, July 3, 4
Warrensburgh, July 10, 11
Jonesboro, July 17, 18
Rural Retreat, July 25, 26
Greenville, August 7, 8
Mountain City, August 14, 15
Johnson City, August 21, 22
Gate City, August 28, 29
Marion, September 4, 5
Abingdon, September 11, 12
Glad Spring, September 18, 19
Bristol, September 25, 26

Dear Brother Pastors: Three months and a few days will bring us to our Annual Conference in Chatanooga, Tenn. Let us try and raise all our assessments. Our Conference is assessed an Episcopal fund of \$124. Let us see that the Bristol district raises one-fourth of that amount.

I pray every pastor to do his full duty. Let us try and put all our charges in class first. Let us not forget Dr. I. B. Scott and the Southwestern Christian Advocate. Bring the paper before your congregation, and if you get the paper in the hands of our members it will be a bold defender of our cause. Respectfully, Ed Provine, P. E.

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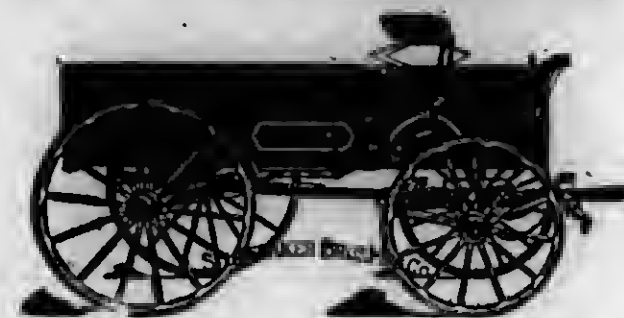
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UNITED FOR LIFE

.....Give Name and Place Distinctly.....

Shreveport, La.—Mr. G. W. Gant and Miss Rosa Murdrick were united in the bonds of matrimony on Sunday, June 27, 1897, at the St. Paul M. E. Church at 3 p. m. They left at 4 p. m. for Arkansas, their future home, in the midst of a shower of blessings and expressions of good wishes for their success in life. J. A. Tirenit, P. C., officiated.

Shreveport, La.—Mr. George Washington and Miss Janie Roundtree were united in marriage June 24, 1897, at the bride's sister's residence. J. A. Tirenit officiated.

THEY LIVE IN OUR MEMORY

.....Give Name and Place Distinctly.....

Dickson, Tenn.: Sister Ann Robinson, the wife of Rev. H. Robinson, departed this life June 16, at about 3 a. m. She was born in Warren county, Tenn. Her age was 46 years. She was married to Rev. H. Robinson July 6, 1866, professed a hope in Christ and joined James Chapel M. E. Church in the fall of 1867 at Murfreesboro, Tenn. She was a devoted wife and a loving mother. Sister Robinson did all she could to help Bro. Robinson in the work of Christ. She loved her church. As a preacher's wife, she knew a preacher's fare. She often talked of her hope in Christ. She leaves a dear husband and nine children, five sisters and one brother to mourn her loss. The Sunday School Convention of the A. M. E. Church was in session, and showed their sympathy by adjourning and attending the funeral services, which were witnessed by a host of friends. The pastor was assisted by Rev. L. Mitchell, P. E. of the A. M. E. Church, Rev. C. S. Boman, A. M. E. Church, Rev. A. T. Gray, A. M. E. Church, and Rev. J. B. Booth, M. E. Church. Peace to her ashes.

J. F. R. W. Summerhill, P. C.

Dayton, Tenn.: Bro. William Clint, a member and trustee of Allen Chapel, M. E. Church, departed this life in full triumph of faith. His last words were: "I see the elevator ascending from earth to heaven. I will go up on one of them." And he folded his arms and slept away in the arms of Jesus. He leaves a wife, mother and sister to mourn. His funeral was preached by the pastor, A. W. Randolph, and he was buried in the old citizen grave yard at Dayton, Tenn.

Kawliga, Ala.—Death has been among us and removed from us the wife of Bro. J. J. Benson. Sister Jane Benson was a member of Bethel M. E. Church, and has been for more than twenty years. She now sleeps in Jesus, and was called from us the 23d of June. She lived and died a happy Christian, and leaves a husband and four children, with many friends, to mourn her loss. Our pastor, Rev. E. Frazier, being called away, the burial was attended by Rev. J. T. Willist, of Electric. May God be with the family and friends who mourn her loss, and when called away from this world, may they meet her where parting will be no more.

W. A. Westbrooks.

Macon, Miss.—Sister Vinnie Coraor departed this life April 18th in full triumph of faith. She was a faithful member of New Salem Church.

Sister Margaret McIntosh departed this life in full triumph of faith May 21, 1897. She was a true member of New Zion Church. She leaves a good husband, three daughters and a lot of grandchildren to mourn her loss.

Sister Minerva Scott departed this life May, 1897. She leaves a husband and four children to mourn.

Solomon Carr, aged 11 years, departed this life June 2d. He was the son of Brother Carr and Sister Carr, faithful member of New Salem Church.

Sister Charlotte Lewis departed this life June 9, 1897, in full triumph of faith; age 86 years. She said I am ready and willing to go, and asked why the Lord moved so slow. She leaves two sons, grandchildren and a host of friends to mourn.

Sister Julia Tondt departed this life June 22d in full triumph of faith. She was a consistent Christian.

W. S. Leake, P. C.
Rev. J. Bern, P. C.

Bro. Henry Adams, who was born in the State of Georgia and was brought to this State forty years ago, departed this life June 22d, leaving ten children and a host of friends to mourn his loss. His funeral was conducted by Rev. John McKee, pastor of Flournoy charge. Bro. Adams was a member of Fairview M. E. Church; age about 75 or 80 years. Bro. Adams has been ill for about five years; he was paralyzed on one side. Recording Steward.

Pineville, La.—Elizabeth Brown, born in April, 1881, died June 17, 1897; age 16 years. She was sick about two months. Her last days were full of suffering, but she was converted in February, 1897, and joined the church. She was an obedient and loving child; a staunch Christian and loyal to the Sunday school and church. She had the courage to say to death, "Stand back till the command is given thee;" then she sang, "Guide me, oh thou great Jehovah." On Thursday morning at 8:55, she gave up the ghost and went to sleep in peace. Well might we sing: "Happy soul thy days are ended, All thy mourning days below; Go by angel guards attended, To the sight of Jesus go!"

The church has lost a saint and heaven has gained a jewel. Yours,
Rev. Mrs. M. B. Obe.

RAILROAD TIME TABLE.

Illinois Central.			
ARRIVE—		LEAVE—	
Local mail.....	9:00 pm	Local mail.....	6:55 am
Chicago limited.....	6:30 pm	Chicago limited.....	9:00 am
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati.			
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
No. 3..... 6:30 pm | No. 4..... 9:00 am			
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis	10:35 am	No. 6, Memphis	4:20 pm
Express.....	10:35 am	Express.....	4:20 pm
No. 21, Vicksburg ex-	8:30 pm	Vicksburg ex-	8:05 am
press.....	8:30 pm	press.....	8:05 am
No. 23, Baton	9:40 am	No. 24, Baton	4:30 pm
Rouge acc.....	9:40 am	Rouge acc.....	4:30 pm
Louisville and Nashville.			
No. 3, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	6:50 pm	No. 8, coast acc.....	3:30 pm
No. 5, fast mail.....	8:30 pm	No. 2, lim. ex.....	7:50 am
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 am
Texas and Pacific.			
No. 52, Ft. Worth	6:55 pm	No. 53, Gal. ex.....	8:15 am
and Gal. ex.....	6:55 pm	No. 51, Hot Sp'gs	7:20 pm
No. 51, Hot Sp'gs	9:15 am	express.....	7:20 pm
express.....	9:15 am		
Queen & Crescent Route.			
Cincinnati and	11:55 am	Cincinnati and New	8:20 pm
New York.....	11:55 am	York.....	8:20 pm
No. 3, local.....	6:30 am	Local.....	7:30 am
Southern Pacific Company.			
Texas and Mexico	6:45 pm	California ex.....	9:15 am
fast mail.....	6:45 pm	Texas & Mexico	8:35 pm
California ex.....	6:55 am	fast mail.....	8:35 pm

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cinnati, Atlanta, Jackson-
ville, Washington and

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No.	Departs.	No.	Arrives.
6 Fast Mail.....	7:10 a.m.	3 Fast Ex.....	7:25 a.m.
4 Fast Ex.....	9:45 a.m.	7 Coast acc.....	8:55 a.m.
8 Coast acc.....	3:30 p.m.	1 Lim. Ex.....	5:00 p.m.
2 Lim. Ex.....	7:50 p.m.	5 Fast Mail.....	10:25 p.m.
Sunday Ex.....	7:50 a.m.	Sunday Ex.....	9:30 p.m.

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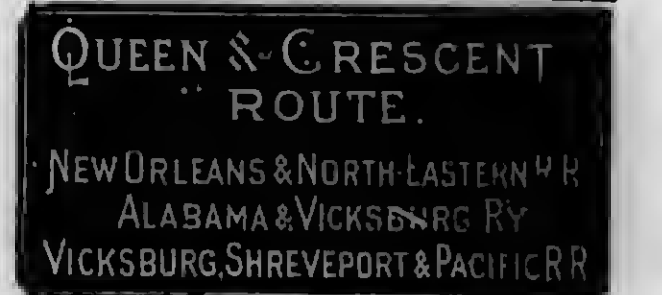
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General Pass. Agent

FARM AND FIRESIDE.**CANTALOUPE AND MELONS.**

What do you think of the Texas Cannon Ball cantaloupe as a market variety? What is the best watermelon for local market, where size, appearance and quality must be combined? How shall they be planted to grow the largest melons?—L. B. F., South Carolina.

Answer.—Have no knowledge of Texas Cannon Ball cantaloupe; not cultivated in this section so far as we know. In Georgia the Jones, Kolb Gem and rattlesnake are the most popular varieties. These are all large varieties, and great size and finest quality are not usually associated together. Smaller melons are usually tenderer and sweeter, but do not, as a rule, command as good prices as the large. A variety known in South Georgia as the "Pearson," and in this vicinity as the "Johnson," is one of the finest known to us, but it rarely exceeds twenty-five pounds in weight. The secret of raising fine watermelons is to select a suitable soil, manure it highly and give ample distance to the vines. A rather light sandy loam, rich in humus, and which has not been planted in melons for many years, is best adapted to the melon. Well rotted barnyard manure is the best, but a good broadcast dressing of unleached ashes—30 to 50 bushels to the acre—and a liberal application in drill of a highly ammoniated guano—300 to 500 pounds per acre—will produce fine crops. Prepare land as for cotton, and throw into beds, not less than ten feet wide, twelve is better, and plant in hills ten to twelve feet apart. Cultivate as cotton, taking care not to move or disturb the vines after they begin to run. Remove all imperfect melons when young. A vine under ordinary conditions cannot grow to perfection more than three to five melons.—So. Cul.

SICK HOGS.

Last week I lost a registered Berkshire boar. He refused to eat; his bowels refused to act; he gave way in the loins, and lost the use of his hind parts. I injected over a gallon of warm water and a cup full of castor oil, and drenched him the day he died with salts, nitre and castor oil; none had any effect whatever. He was sick ten days. What disease killed him and what is the remedy?—J. P. W. Alabama.

Answer.—Diseases of hogs are perhaps less understood than those of any other of our domestic animals. Consumption and loss of use of hind legs are not characteristic of any one particular disease, but are present in several. They sometimes are present in hog-cholera, also in an allied disease termed swine-plague. From these symptoms alone we cannot diagnose the disease of your hog.

CARE OF BROOD SOWS.

Do not allow brood sows to run out of doors, to sleep in a straw stack or in a manure heap, and feed them on nothing but corn. She will be sure to give little milk and have inflamed udders. It will create a fever that will make her so frenzied that she will eat her pigs.

The size and vigor of pigs, when born, depend very much on the character of the food eaten by the sow while carrying them. To produce large and strong pigs, the mother should never taste an ear of corn.

Fine wheat bran or coarse wheat middlings is the ideal food for the brood sow. It is laxative and will furnish an abundance of bone to her young. It will keep the sow thrifty but not too fat.

Mangel or sugar beets are about the best form of succulent food, but common turnips are good and cheaply grown.

When farrowing time approaches each sow should have a pen to herself. It should be warm and dry, and have but little material of which to make her a bed.—Southern Cultivator.

TIME OF CHURNING.

The time of churning varies with the kind and conditions of the cream. The butter fat globules in Jersey milk are much larger than in that of the Ayrshire or Holstein cow, therefore it churns more readily—from 20 to 40 minutes, according to the churn and milk. Temperature and ripeness of the cream are controlling factors in the time required for thorough churning. Patent churns with inside paddles, that agents claim will bring butter in five minutes, are to be avoided. They may bring some butter in five minutes, but they will leave much of the butter in the buttermilk and the butter made will be inferior in kind. The best butter and the largest yields take time; in fact, very few if any good pieces of work are done in a hurry. Hurry hinders speed.—Southern Cultivator.

PROGRAM.

The Meridian District Conference will meet at Enterprise August 4-8, 1897.

Epworth League and its Work, by the representatives of each chapter and others.

The Duty of the District Steward, by Rev. William Payne.

4 p. m. to 5:30 p. m., examinations.

8 p. m., opening sermon by Rev. P. W. Baldwin.

Thursday, August 5: 11 a. m., sermon by Rev. R. McAlpin; 3 p. m. to 4:30 p. m., discussion of topics. Elements of a good Sunday School, by Prof. J. H. Brooks, A. M., and others. Conversion of Children, by Revs. H. L. Kennedy and P. F. Robinson.

4:30 p. m. to 5:30 p. m., examinations.

8 p. m., sermon by Rev. P. W. Ivy.

2 p. m. to 4:30 p. m., discussion of topics.

Friday, August 6, 9 a. m., devotional exercises and business of the conference.

11 a. m., sermon by Rev. J. Ford.

The Interest We Should Take in the Southwestern Christian Advocate, by Revs. P. R. Crump, A. Butler and I. W. Davis.

The Making of a Race, by Rev. J. L. Wilson, A. B., B. D.

4:30 p. m. to 5:30 p. m., examinations.

8 p. m., the Meridian and the anniversary of the F. A. and S. E. Society, by J. C. Hibbler and others.

Saturday, August 7, 9 a. m., devotional exercises and business of the conference.

11 a. m., Sermon by Rev. W. N. G. Lipscomb.

2 p. m., discussion of topics.

Our Duty as a Race by J. C. Hibbler and J. C. Campbell.

Organization and growth of Methodism, by Revs. C. L. Catton, S. McDavis and S. H. Caunon.

The Best Method of Raising the Benevolent Collections, by Revs. A. L. Brooks, E. L. Wilburn and J. E. Webb.

8 p. m., sermon by Rev. R. Hawze.

Sunday, August 8, 9:30 a. m., Love Feast by Revs. William Payne and J. Ford.

11 a. m., sermon by Rev. A. M. Trotter, P. E.

3 p. m., sermon by Rev. J. L. Wilson, A. B., B. D.

8 p. m., sermon by Rev. J. C. Hibbler.

Each local preacher and exhorter will come prepared on subjects of their own selection.

Committee—J. Campbell, J. L. Wilson, J. C. Hibbler.

The district Conference will meet August 4th to 8th, instead of July 28th and August 1st.

Rev. A. M. Trotter, P. E.

PROGRAM.

Of the Home Mission Society for the Birmingham District, Central Alabama Conference, which convenes August 5th, at Attalla, Ala. The following subjects are assigned to delegates of each charge: Responsive Reading, Rom. 10:4-15; St. Paul, Our Foreign Mission Work; Enon, Information on Home Missions; Gadsden, Duty of the Epworth League in Missionary Work; Anniston, Missionary Literature; Oxford, Duty of Presiding Elders in Mission Work; Talladega, Missionary Educational Work; Attalla, Duty of Pastors to Missionary Society; Bessemer, Our Mission Work in Africa; Iron Dale, Our Missionary Bishops; Mount Pleasant, Missionary Work in the Sunday School; Blount Springs, The Best Method for Raising Mission Moneys; Warrior, Missionary Work in the Birmingham District; Woodlawn, Duty of the Sunday School Superintendent to the Mission Cause; Heflin, Missionary Appropriation for 1897; Horse Creek, How Local Preachers can do Mission Work; Howell's Roads, When Should Pastors Lift the Missionary Collections.

Pastors will please see that each delegate prepares a paper and meet the conference.

Mrs. Emma Todd, Pres.

Clara A. Smith, Sec.

PROGRAM

Of the Natchitoches District, Fifth Session.

Roheline, La., August 4, 1897.—To open at 10 a. m. Sacrament of the Lord's Supper by the presiding elder, assisted by all the elders. Then the election of officers, appointment of committees by the president. Prayer Service; then adjourn. Morning session for business. After noon session for literature. Night and Sunday, preaching service.

Subjects.—The Minister's Conduct in the Homes of the People, Wm. Ector; How a Minister Should Dress, M. S. Goins; Why I am a Methodist Preacher, J. W. Lewis; The Duty of a Preacher's Wife, Albert McLocklin; When and How to Visit, David Shelby; What the Preacher of To-day Should Be, Matthew

Harris; Why a Minister Should not use Tobacco, Edward Powell; The Call for an Educated and Consecrated Ministry; C. C. Clemons; Some of the Reasons Why I Preach the Gospel, T. P. Norris; The Duty of the Pastor of To-day, J. A. Vincent; Why a Preacher Should not be a Politician, William Harrison; The Kind of Homes we need as a Race, and Why, W. L. Dyas; How to win Men to Christ, D. G. Pharris; Why We Have District Conferences, J. F. Fisher; How Sunday Excursions Affect our People; Ephraim Harrison; The Relation of Children to the Church, G. G. Golsten; Needed Courage and Humility in the ministry, J. G. Goins. More subscribers to our Southwestern Christian Advocate, Presiding Elder.

The time of meeting and adjournment will be given by the committee on public worship. No one will be admitted in the bar of the conference unless wearing a badge of his office.

We earnestly hope, and do expect everything to be done in high order and according with the discipline of our church as heretofore. It is expected that every brother will bring and keep his discipline with him. If there should be any need of any addition to this program, when we get upon the ground it will be presented to the conference. Yours fraternally,

Alfred McGlocklin,

M. S. Goins,

Isaac C. Clemons.

Approved: H. J. Wright, P. E.

PRACTISE ECONOMY

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Distribution of the work of the Board of Examiners of the Central Missouri Conference:

1. Sedalia District: (1) R. Davis, third and fourth years; (2) J. A. Dorsey, first and second years; (3) C. M. Keeton, admission on trial; place Sedalia, time August 18, 19.

St. Joseph District: (1) L. F. Payne, third and fourth years; (2) J. S. Cravens, first and second years; (3) F. L. Donohoo, admission on trial; place Glasgow, time August 18, 19.

Topeka District: (1) W. H. Smith, third and fourth years; (2) B. D. Dix, first and second years and admission on trial; place Topeka, time August 18, 19.

4. St. Louis District: (1) A. H. Higgs, third and fourth years; (2) J. L. Smith, first and second years; (3) J. P. Bishop, admission on trial; place Louisiana, time August 18, 19.

Let each examiner proceed with the examinations at the places and times with the exception that the candidates for admission on trial will not be examined till a day before the decision of the Conference.

Brethren, come with clear minds before the examiners.

John H. McAllister, Chairman.

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4 p. m. to 5:30 p. m., examinations.

8 p. m., opening sermon by Rev. P. W. Baldwin.

Thursday, August 5: 11 a. m., sermon by Rev. R. McAtlin; 3 p. m. to 4:30 p. m., discussion of topics. Elements of a good Sunday School, by Prof. J. H. Brooks, A. M., and others. Conversion of Children, by Revs. H. L. Kennedy and P. F. Robinson.

4:30 p. m. to 5:30 p. m., examinations.

8 p. m., sermon by Rev. P. W. Ivy.

2 p. m. to 4:30 p. m., discussion of topics.

Friday, August 6, 9 a. m., devotional exercises and business of the conference.

11 a. m., sermon by Rev. J. Ford.

The Interest We Should Take in the Southwestern Christian Advocate, by Revs. P. R. Crump, A. Butler and I. W. Davis.

The Making of a Race, by Rev. J. L. Wilson, A. B., B. D.

4:30 p. m. to 5:30 p. m., examinations.

8 p. m., the Meridian and the anniversary of the F. A. and S. E. Society, by J. C. Hibbler and others.

Saturday, August 7, 9 a. m., devotional exercises and business of the conference.

11 a. m., sermon by Rev. W. N. G. Lipscomb.

2 p. m., discussion of topics.

Our Duty as a Race by J. C. Hibbler and J. C. Campbell.

Organization and growth of Methodism, by Revs. C. L. Catton, S. McDavis and S. H. Cannon.

The Best Method of Raising the Benevolent Collections, by Revs. A. L. Brooks, E. L. Wilburn and J. E. Wehbe.

8 p. m., sermon by Rev. R. Hawze.

Sunday, August 8, 9:30 a. m., Love Feast by Revs. William Payne and J. Ford.

11 a. m., sermon by Rev. A. M. Trotter, P. E.

3 p. m., sermon by Rev. J. L. Wilson, A. B., B. D.

8 p. m., sermon by Rev. J. C. Hibbler.

Each local preacher and exhorter will come prepared on subjects of their own selection.

Committee—J. Campbell, J. L. Wilson, J. C. Hibbler.

The district Conference will meet August 4th to 8th, instead of July 28th and August 1st.

Rev. A. M. Trotter, P. E.

PROGRAM.

Of the Home Mission Society for the Birmingham District, Central Alabama Conference, which convenes August 5th, at Attalla, Ala. The following subjects are assigned to delegates of each charge: Responsive Reading, Rom. 10:4-15; St. Paul, Our Foreign Mission Work; Enon, Information on Home Missions; Gadsden, Duty of the Epworth League in Missionary Work; Anniston, Missionary Literature; Oxford, Duty of Presiding Elders in Mission Work; Talladega, Missionary Educational Work; Attalla, Duty of Pastors to Missionary Society; Bessemer, Our Mission Work in Africa; Iron Dale, Our Missionary Bishops; Mount Pleasant, Missionary Work in the Sunday School; Blount Springs, The Best Method for Raising Mission Moneys; Warrior, Missionary Work in the Birmingham District; Woodlawn, Duty of the Sunday School Superintendent to the Mission Cause; Heflin, Missionary Appropriation for 1897; Horse Creek, How Local Preachers can do Mission Work; Howell's Roads, When Should Pastors Lift the Missionary Collections.

Pastors will please see that each delegate prepares a paper and meet the conference.

Mrs. Emma Todd, Pres.

Clara A. Smith, Sec.

PROGRAM

Of the Natchitoches District, Fifth Session.

Roheline, La., August 4, 1897.—To open at 10 a. m. Sacrament of the Lord's Supper by the presiding elder, assisted by all the elders. Then the election of officers, appointment of committees by the president. Prayer Service; then adjourn. Morning session for business. After noon session for literature. Night and Sunday, preaching service.

Subjects.—The Minister's Conduct in the Homes of the People, Wm. Ector; How a Minister Should Dress, M. S. Goins; Why I am a Methodist Preacher, J. W. Lewis; The Duty of a Preacher's Wife, Albert McLocklin; When and How to Visit, David Shelby; What the Preacher of To-day Should Be, Matthew

Harris; Why a Minister Should not use Tobacco, Edward Powell; The Call for an Educated and Consecrated Ministry; C. C. Clemons; Some of the Reasons Why I Preach the Gospel, T. P. Norris; The Duty of the Pastor of To-day, J. A. Vincent; Why a Preacher Should not be a Politician, William Harrison; The Kind of Homes we need as a Race, and Why, W. L. Dyas; How to win Men to Christ, D. G. Pharris; Why We Have District Conferences, J. F. Fisher; How Sunday Excursions Affect our People; Ephraim Harrison; The Relation of Children to the Church, G. G. Golsten; Needed Courage and Humility in the ministry, J. G. Goins. More subscribers to our Southwestern Christian Advocate, Presiding Elder.

The time of meeting and adjournment will be given by the committee on public worship. No one will be admitted in the bar of the conference unless wearing a badge of his office.

We earnestly hope, and do expect everything to be done in high order and according with the discipline of our church as heretofore. It is expected that every brother will bring and keep his discipline with him. If there should be any need of any addition to this program, when we get upon the ground it will be presented to the conference. Yours fraternally,

Alfred McGlocklin,

M. S. Goins,

Isaac C. Clemons.

Approved: H. J. Wright, P. E.

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Let each examiner proceed with the examinations at the places and times with the exception that the candidates for admission on trial will not be examined till a day before the decision of the Conference.

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John H. McAllister, Chairman.

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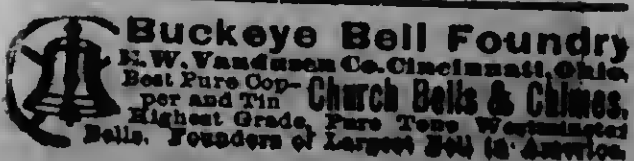
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New Orleans, La.—Sunday, May 27th, a grand Sunday school union meeting was held at the Williams Chapel M. E. Church, on Cherokee street. Resolutions, essays and songs were delivered by the students of various schools. Among the schools that were represented was the First and Second Free Mission Baptist Sunday schools, Zion Traveler Baptist Sunday school, Plymouth Rock Sunday school and others. Among the prominent men of our race who were present, was Prof. Brown, of Leeland University; Prof. Vandick, I. C. Chapman, M. D. Miss Monroe and Dr. Chapman supplied us with music for the occasion. We pray God that this union may still exist among us. After collection from the various schools, the benediction by Rev. Huston, pastor of the First Free Mission Baptist Church, was pronounced.

THE HEPLER-MEBANE WEDDING.

The greatest event of the season among the colored people of Versailles, Ky., took place Thursday evening, June 24th.

The marriage of Miss Carrie D. Hepler to Dr. John W. Mebane was solemnized at Cynthiana by Rev. J. Courtney, D. D. The bridal party left immediately for Versailles, Ky., the future home of the wedded pair, but having a four hour's stop-over in Lexington, were royally entertained there by Dr. and Mrs. Courtney, who spread for them and a select company of the city's best residents, a dinner such as could not fail to be enjoyed.

In the early afternoon, accompanied by Dr. and Mrs. Courtney, the bride and groom pursued their journey to Versailles, where the crowning features of the occasion were to take place. At the reception given by Mrs. Carrie Blackburn about seventy-five persons were present and it was conceded to be the most enjoyable and up-to-date affair the city has witnessed for a long time.

The rooms of the new home had been tastefully arranged by the skillful fingers of several ladies.

After a most delicious lunch had been served the guests began to arrive, and from 8 to 10 o'clock spent a most delightful evening.

The refreshments served exhibited again that rare and delicate taste for which Mrs. Blackburn is noted.

In one corner of one of the rooms stood a large table heavily laden with valuable and useful presents. There were silver knives and forks, spoons, cruets, butter knives, cut glass ware, lamp, cake stand, fruit stands, cups, saucers, dessert plates, fancy work, numerous towels, napkins, table cloth, counterpanes, sheets, ice cream service, pitchers, vases, water bucket, washboard, tidies, water set, flour, etc.

But the greatest surprise of all came next day when an elegant stylish parlor set was presented by the following ladies and gentlemen: Mrs. Carrie Blackburn, Miss Emma Winn, Miss Mattie Dupree and mother, Mrs. Polly Twyman, Mr. and Mrs. Johnson Harris, Rev. James K. Polk, Mrs. Mattie Johnson, Mrs. Church Blackburn, Mrs. Mary Winn, Mr. and Mrs. Henry Overton, Mr. and Mrs. Hull, Mr. and Mrs. Wm. Bennett, Mrs. Tillie Taylor, Miss Margaret Blanton, Mr. and Mrs. Dan Owens, Mr. and Mrs. George Hunter, Mrs. Annie Harvey, Mr. John Barnes, Mr. and Mrs. Bell Smith, Mrs. Annie Walker, Mr. and Mrs. Henry Brown, Mrs. Maggie Stevenson, Mr. and Mrs. Robert Smith, Rev. and Mrs. C. Smothers, Mrs. Patsy Lytle, Miss Sallie Miles, Miss Jennie Myers and Mrs. Meyers, Mr. and Mrs. Bob Williams, Mrs. Lena Lampkins, Mrs. James Buford, Mrs.

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The bride and groom were completely bewildered by the unexampled generosity and kindness of their friends, and their gratitude and appreciation were beyond their power to express. Still they declare they will ever regard with affection and esteem those who helped to make their new life so full of joy and happiness. J. C.

NOTICE TO THE MISSISSIPPI CONFERENCE.

Owing to the lateness of organization of the committee of examiners, and many other unfavorable circumstances connected therewith, there will not be a midyear examination this year. To those who are to be examined we urge you to get all your books, study and know the books or subjects. The examinations will be written. You shall not be given credit for having the books but for what you know about the subjects as treated. Yours truly,

J. C. Hibbler, Chairman,
J. L. Wilson, Registrar.

Meridian, Miss., June 29, 1897.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I use the California Cold Process, do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; any one will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will mail you sample of fruit and complete directions to any of your readers for eighteen two cent stamps, which is only the actual cost of the samples, postage, etc. I am going to begin work at once to catch the spring trade.

FRANCES CASEY, St. Louis, Mo.

EXCURSION TO NIAGARA FALLS.

The annual excursion of the C. H. & D. Railway to Niagara Falls will occur this year on July 8th. The rate from Chattanooga will be \$14.25. Tickets will be good seven days. Trains will leave Cincinnati about 12:00 Noon. The accommodations will be first-class in every particular. Elegant day coaches, Pullman and Wagner sleeping cars. The route is the most interesting of any. Going via Toledo, Detroit and the Michigan Central Railway through the best part of Southern Canada, direct to the Falls. This is the only line, that passes close to the brink, from which a full and complete view of both the American and Canadian Falls can be seen to advantage. Niagara is one of the greatest wonders on the globe—everybody knows of Niagara, and everybody wants to go there. The C. H. & D. Railway was the first to inaugurate these cheap excursions, and always has the best accommodations provided for its patrons. Persons desiring full information about this excursion, should address the undersigned and a descriptive circular will be mailed you. D. G. EDWARDS, Passenger Traffic Mgr. C. H. & D. R'y., Cincinnati, Ohio.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.

J. J. CHENEY, & Co., Props., Toledo, Sold by Druggists, 75c.

NOTICE.

Cumberland River District, Epworth Leagues.—To the pastors: Will each pastor see that a report of each chapter is made out and sent in at once to Rev. J. P. Price, the president of the district. P. O. Gallatin, Tenn.; P. O. box 271. Our convention convenes at Springfield, Tenn., July 21, 1897. We expect all chapters will be represented. Come brethren, and let us have a good time. I am yours in Christ,

E. I. Guthrie, Sec'y.
Springfield, Tenn., Box 285.

A member of the Japanese Legation at St. Petersburg, on his way to Japan by way of the United States, found a Bible in his room in the Sturtevant House, New York. He became deeply interested in reading it, and the proprietor of the house sent for the Rev. J. L. Clark to guide the Japanese gentleman in his study of the Book. He was converted and received into fellowship of the church.—Pres.

It is a fatal delusion to imagine that the arts of life, which only enlarge its resources, have any necessary tendency to improve its spirit; or that the completest acquaintance with science affords any guarantee of higher goodness. No laboratory can neutralize the poison of the passion, or find a crucible to make the hard nucleus of the heart flow down; no observatory can show us a new constellation of the virtues, correct the aberration of life's true light, or deepen any heavens but those of space. —Dr. James Martineau.

If you would be happy in this world, you must not think of the service which other people owe to you, nor consider as to how well they perform that service. Fix all your thoughts on what you owe to others.—Pres.

The benefit to your skin from HEISKELL'S Ointment is prompt and apparent. Removes Freckles, Sunburn, Pimples, and cures all affections of the skin.

HEISKELL'S Pills remove all humors from the blood. Don't gripe or nauseate. Ointment 50c., Pills 25c. At druggists or by mail. J. HEISKELL, BOWLING & CO., 521 Commerce St., Philadelphia.

For comfortable and inexpensive riding—

The Waverley Bicycle

...\$60...

These are better than our wheels of last year. The marked difference in price is because we do not have to buy any new machinery.

The matchless Waverley Bicycle for 1897, with absolutely true and dust-proof bearings—a marvel in skill and workmanship—cannot be sold for less than the price we ask—\$60.

Catalogue free.

INDIANA BICYCLE CO., Indianapolis, Ind.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, JULY 15, 1897.—Vol. 32. No. 28

EATON & MAINS, Publishers.

TESTIMONIALS.

Frank Walcott Hutt.

A sunny spirit, more than sunny skies.
A patient face, more than a stormless sea,
These are to me
Seraphic witnesses of Paradise,
And calms to be.

—Ram's Horn.

EDITORIAL COMMENTS.

The Editor of the Southwestern and Mrs. Scott left with the Toronto party last Monday. They will be gone about ten days.

The Colored Enterprising Investment Company of New York City, showed their enterprise a few days ago by giving a water melon feast. That looks like a small investment for such a large corporation. According to the Age, the entertainment was a success.

Ex. Governor Evans, of Colorado, who has long been prominent in political and religious circles, as well, passed to his reward on the 3rd inst.

He was a devoted Methodist and has done much both for the church and educational interests in those parts.

We are always pleased to have our exchanges use anything they find to their liking in the columns of the Southwestern, due credit for the same being given. We often find it both necessary and desirable to clip from them, and trust we never omit due acknowledgement.

The Indianapolis Freeman can well afford to be as just, as are others.

Buena Vista, Va., held a local option election last month, and went dry by a vote of about 80 per cent. of its inhabitants. Rev. Chauncey J. Withrow, A. M., our pastor at Lexington, took a prominent part in the canvass, and his efforts are highly commended.

The colored citizens of Chicago gave Professor Booker T. Washington a great banquet and reception on the 26th and 28 ult. The banquet was given by the Sumner Club at the Hotel Lexington, and the reception by the masses at Quinn Chapel M. E. Church. Aside from thus honoring the man who has made the Tuskegee Institute the greatest school of its kind in the whole Southland, they gave him \$175 for his school work. All honor to Mr. Washington; all honor to the Afro-Americans of Chicago.

"The Colored Preacher" is a new monthly magazine that has just come to our desk. It is edited and published by Rev. J. F. Lowry, A. M., of Spartanburg, S. C. It is to be "devoted to sermonic literature and discussion of practical issues among colored people of all denominations." This first number is bright and entertaining, giving much promise for the future. We wish the new venture the greatest success.

The Mayor of the city of Atlanta, Ga., is making a fight against the Consolidated Street Car Company, of that city, for transfer tickets from one line to the other, or else a uniform reduction to a three-cent fare. If there is any place in the world where such a fight needs to be made, it is New Orleans. True, there are two or three transfer points in this city, where the lines belong to the same company, but our difficulty is that the lines belong to so many separate companies that, as a rule, a man has to pay five cents every time he boards a car.

WAS MITCHELL GUILTY?

There is an interesting communication in the Cleveland Gazette of the 3rd inst., on the lynching at Urbana, Ohio. It was written by the Gazette's special correspondent, and the editor informs us can be relied upon.

This communication states that when "Click" Mitchell was informed that the authorities were looking for him on the charge of having assaulted Mrs. Gaumer, he went and found the Marshall to whom he voluntarily surrendered; that when carried to the woman for identification, some who were present say, she never even looked at him, she was as well prepared to identify him with her eyes shut, as with them open, so she exclaimed: "You brute, how dare you face me?" Hang him!"; that Mitchell did not at any time confess as reported; that Mrs. Gaumer, her relatives and friends and her physician played a part from beginning to end, so as to keep the mob excited, and that it is reported she said, when reminded that she might be mistaken in her identification, "it is only a nigger less anyhow."

We certainly would not, under any circumstances, defend a man guilty of that enormous crime against woman and civilization; in fact our plea is not at any time based so much on (we regret to confess it) the right of the individual to life, as the right of an already despised race to a fair hearing and the absolute duty of every citizen to uphold the supremacy of the law. Be it understood that our position is, that the man guilty of such a crime should be punished to the extent of the law, and if the law is not strong enough, make it stronger—only stick to law.

The question uppermost in our mind now is this: Has it come to the place that a Negro's life is worth no more at the North than at the South; and that when an offense of this kind is committed, or rather is said to have been committed, just so some Negro dies, guilty or innocent, it is all right? If this is true is that section, may the Lord save us!

We refrain from discussing the question of Mitchell's guilt or innocence, leaving the matter for further investigation. Meanwhile we sincerely trust the Gazette's nifty little editor may go to the bottom of this matter, for if Mitchell is not guilty, it will be a great relief to a people already bleeding at a hundred wounds, to know it; wounds, too, that we have no power to heal, for they are being dealt us by a most bitter prejudice and a pandering press, that are cultivating a sentiment the country over, which like the excited mob, brands the race without proper investigation.

THE MOB BULDOOZES THE COURT.

In the case of George E. Dinning, of Simpson County, Kentucky, who killed Jodie Conn, the leader of the mob who came to drive him from his home, the jury after being out sixty hours brought in a verdict of guilty of manslaughter, and fixed his punishment at seven years in the penitentiary. Dinning, with his wife and twelve children, lived on his own farm, but was ordered to leave; this he refused to do. After the killing, the mob, the night following, burned his house; Mr. Dinning, having already surrendered to the authorities. The trial was conducted in Franklin, Simpson county, under the protection of a strong military guard. The mob was too cowardly to attack the State's militia, but gave it out that if Dinning was acquitted, they would kill the jury. He was of course convicted, but his counsel immediately moved for a new trial, and the soldiers escorted Dinning to Louisville for safe keeping.

It is thought Gov. Bradley will pardon Dinning, in which case he will sell his land and move to another part of the State.

There is nothing whatever discouraging about this case; it simply goes to show that lawlessness and ruffianism dies hard, but die it must. Every one expects a man to protect his own home, and as long as Negroes have, even in the South, the protection of the authorities and the support of good people, they certainly can have no excuse for failing to do so.

ST. MARK'S, NEW YORK, IN LINE.

Rev. W. H. Brooks, D.D., pastor of that magnificent and thorough going congregation of ours in New York City, is doing some excellent work for the Southwestern just now. Not that the paper has not had subscribers there before, but we are specially pleased to have St. Marks take renewed interest and increase her list even in these dull times. Our interests are one, North and South, and we can take hold of the Southwestern together and make it as great a paper as there is in the church. Our legitimate constituency is more than sufficient to do this, and we trust the day is not far distant when our brethren throughout the church will not only so see it, but so determine to do. We make no attempt to establish a color line in the church, we simply say the "Southwestern" is run for the Negro in the Church, just as the "Apologete" is run for the German in the Church. They have their peculiar language; we have our peculiar conditions and surroundings. Let us measure up as they do. We greet St. Marks, and meet her half way.

BISHOP GAINES WRITES ANOTHER LETTER.

The Florida Sentinel's indirect attack on Bishop Gaines for writing one of his mild little letters, on how to prevent lynching, to the Atlanta Constitution, reminds us of the man who said, "When I whistle, you look." The Sentinel "whistled" in a half-column editorial, without mentioning any name, we looked and saw the good Bishop's letter on the first page, with glaring head lines. And yet, it occurs to us that allowance should be made for the Bishop, for more than one reason: First, he lives in Georgia; second, he has evidently been frightened, or nervous to say the least, ever since Bishop Turner issued his famous editorial "Get Your Guns;" and in the third place, the letter in question gave the Bishop an opportunity to advertise his book he says he has in the press, and which will soon be issued. This book, he thinks, will cut the "Gordian knot." Let the Bishop write.

"GIVE THE PEOPLE A CHANCE."

Under the caption, give the people a chance, we publish elsewhere a letter from Rev. Trammell, of Alabama. He gives the names of the principal property owners among the people of his circuit. We rather like his idea, and think it a good thing to do to let the world know what our people are doing in the way of acquiring homes and property. The daily papers of the country are faithful to tell all the bad things about the race, both those of which we are guilty and those of which others are guilty and charge up to us.

Our reporting this will not only do no harm, but will encourage those who have been successful enough to accumulate something and possibly arouse those who have not. At any rate, to do this will certainly be giving the laymen a chance.

OUR CONTRIBUTORS.

A WEEK OF PRAYER FOR THE RACE.

I feel it a duty to make mention of a thought which came to my mind, after much prayer and meditation, with reference to the sad condition of the Negro in this country.

The thought is this: That the entire race be asked to set apart a week in which to pray to Almighty God that He may come to its help against the lynchings, ostracisms, etc., which it (the race) now suffers. Appeals have been made to magistrates, Governors, Presidents and the nations of the world, with but little avail. I believe a week of prayer observed by the whole race, together with all who sympathize with us, would bring great and glorious results. I believe this for the reasons, (1) it would prostrate the race in humble prayer before God—a good place for any race; (2) God has promised, and would hear and answer prayer. I hope the readers of the Southwestern will think and pray over this matter. It is upon my heart. I feel that the Lord wants it done.

You know how the Israelites prayed when they were under Egypt's hard treatment. The Lord said to Moses, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry." Will He not hear the cry of the abused and ostracized people of color in this country? To whom should they cry? They have cried to magistrates, to Governors and to Presidents, as we stated above. Some of them would help us if they could, but they cannot. The people are against them, they say. Let the race go in a body to God. He is impartial and just. He will receive the delegation and withhold no good thing from the people. A meeting is called in Wilmington, Del., for the purpose of having the subject discussed. Let the same be done everywhere. Let the leaders of the race lead in this matter. You can not lead us wrong if you lead us to God. I hope the Southwestern will issue the call. It is a call not to arms, but to prayer. To this, who can object? Yours in deep concern,
C. Albert Tindley,
Pastor of Zion M. E. Church, Wilmington, Del.

ATTITUDE IMPORTANT.

The advantage of a right attitude toward any truth is of incalculable value. The great difficulty with a large number of people is to get them to take a right attitude toward truth, especially when such attitude involves the surrender of preconceived opinions which strongly militate against such truth as they ought to embrace. There are certain errors which some people are holding, and they will continue to hold them just so long as they refuse to put themselves in a right attitude toward the truths which are the opposites of the errors. Their present attitude toward the errors which they hold is a great disadvantage to them, and not only to themselves, but also to the cause of truth. The longer that one partakes of a poison the greater the injury to himself. Moral error is a poison, and the longer one imbibes it the worse it is for himself. And this is no less true because the man believes that he is holding to the truth instead of error. Now, if one who is believing and practicing certain errors would, when informed that he is in error, change his intellectual and moral attitude from fronting error to that of candidly fronting the opposing truth, and then would carefully examine it, he would undoubtedly find such attitude a great advantage to him. It is by such a course as this that many have been led from error into truth. But, aside from matters of error, and confining our thought at present to the case of one whose attitude toward all truth is cordial, who is ever eager to know the truth, from whatever source it may come, we may say that he has the immense advantage over one who is quite otherwise inclined. He will not allow the plague of prejudice to obstruct his pursuit of the truth; if others, because of prejudice against certain doctrines and practices, will not look into them carefully and examine them thoroughly, he will. He is determined that no sort of obstacle shall stand between him and the ascertainment of the truth, especially the revealed truth of God. He is passionately in quest of the knowledge which God has put within the possible reach of those who are ambitious to obtain it. He bends every energy to

the ascertainment and obtainment of all the truth which it is lawful for him to secure and make use of. Who will say that such a positive and vigorous attitude is not a great advantage to any man? Such an one is sure of making very rapid progress in a right knowledge of the truth, both sacred and secular. And, much more than this, he becomes broad-minded and deep-minded. It is impossible for him to be narrow in any wrong sense. He is prompt to see good and true things in all Christian denominations. This is not merely a matter of charity, but one of fairness, of right, of justice. Let one's attitude toward the truth be right, and it is safe to say that in every respect he possesses the highest of mental and spiritual advantages.

C. H. Wetherbe.

"WHERE IS IT?"

The money of the Opelika (Dadeville) District referred to, was sent by the presiding elder to the treasurer to, was sent by the presiding elder to the Lumber Company for lumber and shingles. A receipt was sent back with thanks.

This is not a conference school, but a district school. Thus the term, "Free will offering," and thus we had no chance to get a receipt before the Annual Conference.

Again, when some brother moved to hear from this school as a part of the report on education, this same brother who is now asking about it was, sitting by my side and voted with the majority negatively. (See Minutes, p. 15.)

If it had been a Freedman's Aid Conference school, the financial report had no special business in the conference minutes. In that case the school treasurer makes his report and the Freedman's Aid Secretary publishes necessary facts.

If this brother had doubted the honesty of his presiding elder, he was there with him and could have easily seen the receipt.

If any brother wishes to hear a full report, we cordially invite him to attend our district conference and hear the report before the Executive Board. Our presiding elders are good men. Let us not be too anxious to move them and take their places.
C. L. Johnson.

HOW TO MAKE THE EPWORTH LEAGUE WHEEL GO.

By O. T. Wilson.

If a man should plan to construct a steamer which was to be magnitudinous in its proportions, and whose capacity for speed and tonnage was to be greater than any steamer extant, if he wanted it to prove lasting and to accomplish the purpose for which it was designed, one among his prime and most essential objects should be that of securing a competent fly-wheel—a fly-wheel that could withstand the cresting billows, the mighty breakers, the under currents, the swells of the ocean and one that could revolve with a velocity whose momentum is sufficient to overcome any enemy that obstructed its pathway, or crush any hostile barrier that dared oppose its course. In order to obtain a wheel that would satisfy these conditions it would be necessary to collect, associate, compare and ultimately to select the most durable materials of which fly-wheels are composed. Having done this, it would next be prudent to choose the best of the several selected materials for the hub which is to form the nucleus toward which the pressure and all of the other constituent parts of the wheel are to tend.

Having decided on the material for the hub, special attention should next be given that of which the box, spokes, fellys, tire and bolts are to be composed. Since any motion presupposes force or power, it follows that to make a wheel of such greatness of size and work go with ease, presupposes almost invariably a superabundance of force or power.

The M. E. Church is like unto a great steamer. She is magnitudinous in her dimensions and multitudinous in her proportions. Her mission is to sail upon the turbulent and cresting billowy ocean. That the Church may accomplish the purpose for which she was designed, she has chosen for herself a gigantic fly-wheel which we call the Epworth League. Since the old ship is to ply upon the mighty ocean of mankind, it is

clear that for her to overcome the enemies that tend to obstruct her pathway or crush into atoms any hostile barrier that dares oppose her course, she must possess a wheel whose constituent parts are composed of material which shall last even when time shall be no more. The material and constituent parts of which the Epworth League wheel is composed are six, namely: (1) Department of Spiritual Work, which forms the hub, whose function, like that of a chief corner-stone in a massive stone structure, is to afford a nucleus toward which the pressure and weight of all the other constituent parts are to tend; (2) Department of Mercy and Help, which serves for the box; (3) Department of Literary Work, which constitutes the spokes; (4) Department of Social Work, which forms the fellys; (5) Department of Correspondence, which affords a tire; and Department of Finance, which constitutes the bolts. Thus we have the wheel.

The enemies that may tend to obstruct her pathway may be summarised as follows: Omen, superstition, profanity, ignorance, immorality, intemperance, infidelity and sacreligiousness. That the old wheel may be made to go with a rotation whose momentum is sufficient to crush into atoms all of these hostile barriers, that dare oppose her course, she must be given power. It was David who said, "By the power of God have I been able to overcome all of my enemies." Therefore, Leaguers, let an acquisition of the power of God be the antecedent of our Epworth League work, and the old wheel will go. And the barriers that dare oppose her will go down in her vortex like Napoleon went down before Wellington—never to be resurrected.

Houston, Tex.

FROM COLUMBUS, TEXAS.

This is a greeting to the West Texas Conference. For years Columbus, St. Paul Church, has been known as the hardest place in the conference. Strife had torn and shattered the army. Christian zeal seemed to have lagged behind. But we are glad to state through your very valuable columns that our worthy Bishop, guided by divine inspiration, sent us Rev. M. S. Jordan as our pastor, and through his efforts the old church of Zion has arisen from the muck and mire. The army of old St. Paul has rallied, and formed her soldiers all in line, like men of war. One no sooner enters the church than he is impressed deeply that the spirit of God dwells therein. Every member seems anxious to vie with each other in bringing forth works meet for repentance. This happy state of affairs has been encompassed by the earnest and ceaseless labor of Rev. Jordan to preach nothing but Christ, and Him crucified. He took a bold and determined stand for the right. Though dark and threatening clouds hung about him, he fixed his eye on his purpose, and with an unfaltering trust in his God, contended for the faith once delivered to the saints. He has come out of the battle a complete victor. His officers love him and rally to his standard. Every member of his church believes they have a good shepherd, that is leading them by the ways of pleasantness and of peace.

Last Sunday the members of the church attested their love for Rev. Jordan by lifting, although the times were hard, the magnificent collection of fifty-three dollars and fifty cents. No such church collection has been taken up here since the early 70's.

The church is moving on to victory. All the church adjuncts are well formed and conducted, and St. Paul now serves notice that she will make every charge look to its laurels. The tabernacle meeting begins on the 18th instant. This will be a great ingathering of souls.

The pastor desires every member to be prepared to subscribe for the Advocate. He also is very grateful to his church for their liberal collection last Sunday night. More anon. Respectfully,
N. Q. Henderson.

It is a test of your magnanimity to restrain the bright retort that might raise a laugh but might also wound a brother's heart.—Nashville Advocate.

The heart of Christ alone can enlarge the heart of man. His unselfishness is the best cure of our selfishness.—Dr. A. J. Gordon.

PROF. J. M'HENRY JONES IN ENGLAND

Prof. Jones, a prominent member of our church in Wheeling, W. Va., as we anticipated some weeks ago, was chosen to bear the greetings of the Grand United Order of Odd Fellows to the Mother A. M. C. of England. He was gladly received and treated with much consideration. We publish a part of his speech, and wish we could publish the whole. It was well received and heartily applauded. The professor said in part:

Worthy Grand Master, Officers and Delegates—Your brothers from beyond the deep and rolling ocean, plighting their vows at the same altar, drinking from the same perennial stream at the fountain of Friendship, warmed by the influences emanating from the glowing coals on the altar of Love and worshipping at the shrine of Truth, with increasing affection, send fraternal greetings and good will to the mother A. M. C. in England.

It has been now more than half a century since a few noble men of our race, despised, out-lawed and virtually expatriated, turned their discouraged faces toward this God-blessed land. It was with feelings of mingled hope and fear that these determined, righteous men made their appeal to the Grand United Order of Odd Fellows.

Rising above the littleness of caste, too great to be mean, the Grand United Order of Odd Fellows welcomed our fathers into the family of mankind. Holding aloft the torch of Truth, the order in England declared: "Fraternity is an ocean which washes the shores of every country, and its influence can be bounded only by the jutting crags of eternity." Fifty years ago, Peter Ogden came pleading the virtues of the despised in the name of the widows and orphans of our brotherhood. I come to thank you that his story was believed. He came bearing the petition of the oppressed, I come to offer the homage of the free. Over him hung the raven wing of doubt; above me expands the rainbow of eternal promise. He came from the night in search of dawn; I come clothed with the morning, expecting the noonday. Like a dove, bearing the olive branch, Peter Ogden returned to the long neglected ark, beneath whose roof our fathers impatiently waited; I bring back the much cherished emblem of peace, and with a full heart and open hands present the greetings of 160,000 black Odd Fellows, whose lives have been inspired and manhood strengthened by its significant teachings. * * *

What a change has come over the world since our fathers gathered first around the sacred altar and pledged their fidelity to the principles of our order! What a breadth of years, measured by the events which have crowded into history since that act which must ever endear their memories to their race. The world has lived a thousand years since then, so rapidly has progress trodden upon the heels of time.

In 1843, Bismack was unknown, Gladstone, the grand old English gentleman, winning his spurs as a statesman, Lincoln, a name sufficiently illustrious to illuminate any age, was a country lawyer, Grant was at West Point at the foot of his class. It was the darkest hour for my people in American history. Every device that hate could concoct, brain contrive or oppression execute, fell unchecked, upon the bowed backs of the poor forsaken Negro. The return of Peter Ogden, therefore, triumphantly bearing the charter of English recognition, was like a ray of light from a midnight sky. In 1843, without property, without the moral support of the community, without anything save our faith in God and hope for a better day, we organized the first lodge. A decade after the institution of the order in America, our number had grown to 1482. We now number nearly 160,000. We have expended for sick dues during the past year, \$198,423.82; paid to widows and orphans, \$40,360.72; paid for funerals, \$96,400; and, after the expenditure of this large sum—aggregating \$335,183.54—we still have invested in funds and securities \$1,867,159. We have subordinate lodges in thirty-nine States, four Territories, the District of Columbia, West Indies, Canada, Hayti, South America and Africa. Our grand masters' councils number 182. Our women, also, have joined with us in pushing

forward the victories of our most humane institution.

Experience has fully demonstrated that the union of man's strength and vigor, with woman's faith and sympathy, in a friendly society, is all act of the highest wisdom. Nowhere has this fact been more satisfactorily exemplified than in the organization of the Household of Ruth. Side by side with the brethren, our sisters, 30,000 strong, are dedicating their services to the sacred cause of practical charity. * * *

Our military division—the patriarchy—like the Household of Ruth, is an innovation unknown in England, but filling an actual need in our work. The highest branch in the order, it seeks to weave into an endless chain the teachings and experiences of the subordinate lodge and past grand master council, and, heart to heart and hand to hand, render ineffaceable the moral lessons of Odd Fellowship. * * *

The Grand United Order of Odd Fellows is one with Christianity in promulgating the universal truth, "From one blood hath God created all the nations of the earth." We believe in the absolute equality of men. Before liberty, equality and fraternity became the rallying cry of oppressed humanity, these truths were taught and widely practiced among Odd Fellows. * * * Liberty, founded upon Justice, Clarity, tempered with Fraternity, equality based upon merit, share a large place in the teachings of our order.

The progress of the American Negro during the last generation finds no parallel in the history of the world. Whatever our enemies may say, facts are more convincing than theories, and truth is stranger than fiction. At the close of the war of the rebellion, the freedmen were the poorest people on the face of the earth. We had no home, no food to shelter us from the inhospitable storm—nothing save the blue sky and friendly sunshine by day, the unsympathizing stars by night. We were homeless, homeless wanderers upon the face of the earth. The Negro had no family to strengthen and encourage him; family ties were largely denied him by the circumstances of his most unhappy past. He was void of household goods or sacred memories to hold him in a steady course. We had nothing but willing hands, honest hearts and unshaken trust in God. Under such circumstances, to have established a home and gathered a common family tree in a generation would have been one of the most remarkable accomplishments of history. To our credit, we have done this, and more. In a generation we have accumulated and pay taxes on \$400,000,000 worth of real estate. We own and operate a street car railway in Arkansas. We own \$663,000 worth of shipping, \$102,000 worth of wharfage, five banks, with a capital of \$3,000,000, 200 daily and weekly newspapers. In one State alone, we own 800,000 acres of land. * * *

Our material prosperity is by no means our proudest monument. Our mental advancement has surpassed our material advancement. In a quarter of a century over 3,500,000 of our race have learned to read and write. We have acquired and control 18 colleges, 34 academies, 51 high schools and seminaries. We have more than 30,000 teachers in the public schools, 33 painters of merited reputation, 16 sculptors, 2000 physicians, 295 dentists, 3000 lawyers, 2800 B. D. ministers, 540 telegraph operators, 30,000 skilled workmen of all sorts and conditions, 1466 engineers, 1600 captains and pilots of vessels, 3970 bookkeepers and stenographers, 8000 printers.

This work of educating and uplifting the masses has been largely done by our own people. Circumstances have compelled us to uplift ourselves. Where in the annals of mankind can be found another example of a race rising to the sublime statue of intellectual manhood and womanhood by its own power. We have been largely our own teachers. We would not detract from the help given us by the church, by the noble self-sacrificing men and women who have suffered ostracism and contempt in order that they might devote their energies to the cause of the despised, but the fact remains, the great force used in elevating the people has come from within. We have made bricks, gathering our own straw. We do not complain; the exertion has been helpful rather than enervating. Circumstances have taught us self-reliance. * * *

Trained in a school of misfortune, we hopefully, fearlessly face the future. Our past sor-

rows were providential. Through the fiery clouds of suffering can be dimly outlined the puissant hand of God. These facts may be prosaic, but they lead to a broader generalization. If the order has been able to grow under circumstances so forbidding, what must be the future under brighter skies and more inviting prospects? It is a pleasure to report that the night is passing and faint streaks of the incoming light soften the threatening sky, with prophecies of a better day. Here and there, as the grey dawn steals noiselessly upon us, a flickering bonfire, or an illegal lynching flashes out, proof that Error dies hard.

By the heart throbs that beat in unison, by the mutual sorrows of the past, by the frequent touches of nature that make the whole world kin, we are nearing a better understanding. It is coming by way of the schoolhouse scattering enlightenment; by way of the church disseminating a purer conception of the Holy Christ. Just as the hatred engendered between the two sections of our country, by war, is disappearing as distances from it recedes, so we believe that the asperities between races must yield to the better influences which time alone will produce. We have faith to look into the frowning face of the darkest night for the rosy hues of coming morning; faith to believe that through the threatening clouds that have so long overshadowed us will break the golden light of a new enlightenment. Next to our own happiness, we pray for the prosperity of England. Our people, to a man, hope that the friendly feeling so long existing between England and the United States may continue to strengthen as the years roll by. We cherish the hope that never again the two nations, bound by a common tongue, heirs to a common literature, seeking the same high destiny, the nestors and promulgators of civil and religious liberty—we hope, nay, we demand that nations so united by a community of interests, shall always find some means to settle their differences without an appeal to arms.

We are only on the border of the wave of fraternity which must ultimately sweep our land. We increased our membership 13,000 during the last year, and still there are more to follow. The principles which we teach and practice are destined to live forever. No clinic nor country can limit their influence. Wherever sorrow lifts its mournful head or want unbidden lurks, there the influence of our noble order will make its appearance, and when our weak efforts are forgotten and those that followed us shall have suffered our fate, when the flags of England and America, twin sisters in the forefront of destiny, shall have fallen for want of defenders, the principles which we teach will live on, breathed upon new tongues, articulated under new skies, until the great Father of the universe shall close the chapter of time, "Mid the wreck of matter and the crash of worlds."

In the name of the sub-committee of management, in the name of the B. M. C., and in the name of the black host of Odd Fellows in America, I extend to you fraternal greetings.

BODILY RELIGION.

My reader, apply this to yourself. Make it a part of your religious worship to hygienically exercise your body every week-day in the year. If you have plenty of time during the week to exercise your body, eat little and rest the body on Sunday. If, when you attend church, you go with a stomach that is not over-loaded, your brain will be clearer and your spiritual meal will digest better. Overworking the mind and body every day in the year will kill one sooner than if on every Sabbath day those powers are rested. Some persons are obliged to overwork the mind and body, but not the stomach, during the six weeks days, but the great majority of persons may rest these powers on the seventh day. This over-working the mind and body every day in the year is making nerveless wrecks and sleepless workers of thousands of our business men. They stand the strain for from ten to twenty years, then break down and become chronic neurasthenics. To prevent is better than to cure. To cure is possible, but the prevention is the easier. He who uses the three-thirds of his system in the right proportion is the true Christian man. He who does not do so is setting a bad example for others to follow as well as sinning against himself.—R. J. Roberts.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

TOPIC FOR JULY:—ST. PAUL AND SOCIAL RELATIONS.

July 18:—As A Preacher.

Acts 17:22, 20, 27; Gal. 1:1, 2; 2 Cor. 11:23, 29.

As a preacher, St. Paul stands pre-eminently above the other apostles. He felt the call, and heeded it. He styles himself "an apostle;" truly he was one.

He had seen the Lord, and such entitled him to be called apostle.

Gal. 1:1, tells us clearly how he received his calling. "Not of men, neither by man." No man or set of men had called him unto this glorious work. He did not ask it of them. Prior to the call, he had led a life of persecution and bigotry. His chief desire was to exterminate the Church; he sought them in remote places and oftentimes urged his companions in the "sport" as they were wont to style their cruel practices.

But a change takes place; the "persecutor" becomes a "preacher." The Saul of Tarsus becomes Paul, an apostle of Christ Jesus. Immediately after his conversion, he wanted to know what God would have him do. A good rule for all young converts to follow now-a-days. Find out what God would have you do. There's a work for you and me.

Straightway he taught in the synagogues after his conversion. Finding this sudden change against the teaching of all his past life, and the heart of stone within him removed, he realizes that he is not just prepared to expound this new doctrine in all of its fullness, so he goes off to Arabia and tarries at least three years. Of his life and the great transformation scenes there going on with him, we are not aware; but suffice it to be said that immediately upon his return to Damascus, he launched out upon the active duties of a preacher. What wonderful sermons he preached! How the people flocked to hear such masterpieces. He was indeed a preacher of much power. Christ and Righteousness was his theme.

He preached Christ in all of his fullness. He gloried in the Cross. He sought to persuade men by constantly portraying to them the great love and care that Christ manifested towards them.

"Are they ministers of Christ? I speak as a fool, I am more; in labors, more abundant; in stripes above measure; in prisons more frequent; in death oft."

What suffering to preach the Gospel! He magnified his office as a minister. A great step towards success in any undertaking. Think well of your work. Too many preachers of to-day fail to magnify their office.

Saint Paul would never be caught speaking lightly of his office as a minister. To the contrary, he exalted it highly. He delighted in telling others of the great care and duty of the preacher, and laying before the church such rules and regulations as would cause them to know what the preacher ought to be. What a lesson for us of to-day.

Saint Paul was an earnest preacher. In whatever task St. Paul was engaged, he was earnest.

He allowed nothing to retard his progress; he went at it with a will. The enthusiasm that animated his heart and set his whole being aglow electrified others.

Together with his earnestness, he was aggressive; always on the go, pushing into new territory, meeting strange faces, establishing churches, making friends, gaining souls for the Master, even when in prison he was constantly writing and praying for the Church. What an aggressive preacher!

A model Methodist preacher. He was persuasive in his arguments. The times demanded that the "preacher" or "messenger" know full well the subject matter in hand.

In those days a "figure-head" would not be allowed to attempt to explain the Scriptures; only those who could command the respect and attention of the vast audience were allowed such privileges. In order to do so then, certainly the speaker must know his business, and not only that, but how to put it before men so as to be able to persuade them to accept Christ.

This St. Paul could do. Study his method of persuading men. See how he argues the question on both sides. What tact he exercises in gaining friends. Always on the alert for a conviction point. "Ye men of Athens, I perceive that in all things, ye are too religious." Not "superstitious," that would have angered the crowd. They would have mobbed him, and he knew it; thus he tells them the pleasing side, first. They think themselves right, when he thus goes right in and preaches to them Jesus.

Saint Paul Was A Preacher of the People.

There's no middle wall of separation in St. Paul's Gospel. No barriers.

"For ye are all the children of God by faith in Christ Jesus. There is neither Jew nor Greek, bound nor free, male nor female."

What a bold stand to take in a time rife with much contention and strife on the question of sociality. Yet he declares boldly that God is no respecter of persons.

St. Paul mingled with all classes. The proud and vain members of the church felt and squirmed under his continued blast against sin, as well as the poorest sheep of the fold.

Rightly considered, he was much more severe on the better class of his followers than the lower.

He sought out the needy. He mingled with the common people. He advised all alike. They were exhorted and urged on to a greater life in Christ. The poor members of his flock did not want or suffer. They were all considered the children of God. Let us learn this great lesson. To help lift up, you must bend every effort to do so. You can't lift people up by standing away off from them. Go to them; the black won't "rub off," they will not harm you. You are to preach Christ. Let him be your theme daily; yea, at all hours cry:

"Behold, Behold the Lamb."

TO THE MEMBERS OF THE EPWORTH LEAGUE.

Dear Friends and Co-Workers: A missionary bound for India, said to his English friends, "There is a gold mine in India, and some one must go to work it. I will go down into it, but you must hold the ropes."

There is a rich gold mine here in Turkey, dear friends; many thousands of little orphans to be rescued from a life of want and misery and sin, and to become "polished stones after the similitude of a palace."

To you it is given to "hold the ropes," and I am sure you will be faithful to your trust. The aid you have already given, through the National Armenian Relief Committee, has been most gratefully received.

In our Harpoot field, we have from twelve to fifteen thousand orphans. Some of these are only half orphans, that is, they have widowed mothers, who are utterly unable to feed and clothe them. You must remember that in nearly every place in our field, the Armenians were thoroughly plundered; no clothing, bedding or food was left to them; what could not be carried away was destroyed, and in many cases whole villages were burned. But, the saddest of all, many widows were left desolate, and many little ones fatherless.

This was in November; the cold winter was before these helpless ones, unprovided with shelter, food, bedding and clothing.

But how promptly and nobly did pitying ones in America and England come to the rescue. Generous sums poured in at once; often the announcement of gifts was cabled, that there might be no delay.

Gradually, the crowd of fatherless and motherless little ones forced themselves upon our attention; children who had seen their father, and sometimes the mother, slain before their eyes; boys and girls who, in their hunger, had been forced to seek bread from Turks, and were granted it, only on condition of accepting the Moslem faith.

In one village, all the Armenians except one declared themselves Mohammedans, to escape death. This one man had three motherless children, the oldest a girl of twelve, who always excited our admiration by her tender, motherly ways with her two little brothers. At last the

Turks said to her father, "All the rest of the villagers have accepted Mohammedanism; you, too, must do so, or die." He answered, "I will not give up my faith in Christ," and they stabbed him with their daggers. When he was dying, he said to his little daughter, "You cannot stay here; take your brothers, and go to the city to the missionaries."

Her first care, as she came before us, was to plead that her two little brothers might be received to the orphanage for boys. Her plea was granted; and then, could we turn her away? I wish you could see the happy, grateful little girl; the look of care and anxiety all gone from the youthful face.

We have four orphanages in the city of Harpoot, in which are 153 orphans; 62 girls and 91 boys. Mrs. Barnum is the devoted and efficient head of the orphanages in the city.

We have special reason to thank God for the superintendents and house mothers of these homes. They are admirably fitted for their duties. They seem to understand boy and girl nature, and yet require obedience from the little ones, some of whom have always walked according to their own sweet will.

How I wish you could see with your own eyes, and thus realize the blessedness of the change to these homeless, friendless, half-clad, hungry little ones, who are now happy in homes where they find loving care, warm clothing, nourishing food, the stimulus of school life, and instruction in God's house.

Already children have been taken from these homes to the arms of the tender Shepherd. The house mother told me of one, who, in his last sufferings, again and again looked up, and said, "Jesus, take my hand, and bring me up to Thee."

It has been decided that the four orphanages in this city of Harpoot shall be supported by the gifts from young people's societies.

Dear friends, I imagine I can hear, even here in Turkey, each one of you say, "I must take a share in that gold mine." Your friend,

Harriet Seymour.

OUR NATION'S WEALTH IN GOLD DOLLARS.

The wealthiest nation of the world is the United States. The census of 1890 shows the true valuation, or fair selling price, of the real estate and personal property of the country to be \$65,037,091,197. It is an increase of over forty-nine per cent. on the valuation of the previous decade, and is about six times the value of the money of the entire world. The mind cannot grasp the meaning of such figures without graphic illustration. This amount in gold dollars would load 123,570 carts, each carrying a ton. If 2000 gold dollars were piled one on the other they would form a stack three feet high. Make similar piles close together till a wall of gold one mile long and worth \$230,400,000 is formed. Increase this wall to twenty-eight and a quarter miles and the amount would represent our National wealth. Placed side by side the coins would form a carpet of gold covering five square miles.—William George Jordan in July Ladies' Home Journal.

THE RIGHTS OF A YOUNG WIFE.

"Before everything else, the young woman has a right to expect from her husband, tenderness, sympathy and faith," says Ruth Ashmore, writing in the Ladies' Home Journal of "What to Expect from a Young Man." "But sometimes, in his eagerness to make all life fair to her, he fancies she is a doll, and not a woman. And a doll is a very selfish toy; it demands careful treatment all the time, and it gives nothing but a pretty appearance in return. It is the foolish wife who expects infallibility in her husband. She forgets that there is a difference between the housewife and the house moth. She could expect from her husband politeness at all times, and a certain gentleness that every man, possessing the real instinct of a man, gives to a woman. But she should not expect too much from him. She has no right to ask of him permission to live a lazy life herself, and to give up all her days and years to vain and idle thoughts. * * * When the wife can make her husband's home-coming a joy, his home-staying a pleasure and a delight, and his leaving home a sorrow, then, and then only, can she expect a great deal from him."

EDUCATIONAL.

ALLEGHENY COLLEGE.

Meadville, Pa., June 29, 1897.

The eighty second commencement of Allegheny College proved to be one of the most significant in the history of the institution. The year just closed has been marked by unusual prosperity and the commencement was a fitting celebration over what had been accomplished. The weather during the entire week was almost perfect and the attendance good. The annual contests and all public exercises were of high character. The baccalaureate sermon was preached by President Crawford; subject, "A Standard for Manhood." The annual sermon to the Christian Associations was delivered by Dr. B. F. Beazell, of the Pittsburg Conference. The commencement day orator was Dr. Charles J. Little, of Garrett Biblical Institute. It was an address which will long be remembered by the members of the class and friends of the college who heard it.

One of the most important events of the week was the dedication of the new gymnasium. Ground was broken for the building one year ago. The building is now complete and completely furnished. It was formally opened with impressive ceremonies. The Board of Trustees, at their annual meeting, expressed appreciation of the work done during the year, and passed appropriate resolutions touching the life and services of Dr. W. G. Williams and Dr. C. A. Holmes, the one an alumnus of the college and former president, and the other an honored trustee of the institution. The work of Dr. Hammett, in securing subscriptions for the new library building, was recognized, and a committee was appointed to have in charge the erection of the building. The recommendation made by the Board of Control concerning the theological course was referred to a committee, which will report some time during the year. The most aggressive action taken by the board was the formulation of a plan by which the permanent endowment of the college is to be increased to the amount of \$200,000. The plan meets the approval of all the members of the board, as well as all the members of the Board of Control. The execution of the plan has been put in the hands of President Crawford, and the Executive Committee. Work will be begun at once to carry out the plan. The attendance of the college has increased 40 per cent. during the past four years, and the outlook for the institution is most hopeful.

COMMENCEMENT EXERCISES OF GREENVILLE ACADEMY.

The Commencement of the Greenville Academy came off at John Wesley M. E. Church, May 23d and 24th. The baccalaureate sermon was preached at 11:30 Sunday, May 23d, by the Rev. E. H. Coits; text, Prov. 5:12-13; subject, "Neglected Opportunities." Public examinations were held Friday and Monday. The commencement proper took place at 8:30 Monday evening.

Permit me to say to the many readers of the Southwestern Christian Advocate, that the commencement exercises of the above mentioned school was quite a success. The participants in the exercises bore the fruits of a successful school year and assiduous application to study. I am not at all surprised at the great success of this school, when I remember that the Rev. D. M. Minus, the founder and head of this academy, is a man of sterling persistency and will indomitable. Having extensive influence and great experience, capacity and thought, and also one that has manifested a great deal of interest in the education of the youth in this our Southland. The voice of fame cannot fail to utter words of commendation for the good deeds done; and great achievements accomplished by this great benefactor of the Negro race.

I solicit the prayers of all those that are interested in the education of the colored people for this infant institution, that has sprung up and is now germinating hard by the mountains in our State.

The Greenville Academy is not only accessible to the people in these upper localities, but most advantageous, especially to those on whom the ad-

verse hands of circumstances have been laid so very heavily; and cannot possibly procure the means to pursue a course of study in a college away from their homes.

It has been a very pleasant thought of my life; whenever there is a greatly needed and useful enterprise wanted; God, in due time, raises up some energetic and unselfish persons to be the leaders of such an enterprise.

Now, friends and patrons of education, seeing that God has blessed us with another college for a more thorough preparation of our young men and women for their life's work, let us do all we can to have it fostered with our best motives and interest, that it may continue to grow and become one of the leading institutions in the Southern States.

Another important feature that I have been able to observe in connection with the Greenville Seminary, is that it fosters the Methodist Episcopal churches in the city of Greenville.

The Academy, as I understand, is not at present connected with any particular denomination; but none seemed to have appreciated the idea and effort of having such an institution at their immediate doors, save the M. E. Churches in the city and elsewhere.

Let the enterprising, broad-hearted and liberal minded Methodist people in our country come together, shoulder to shoulder, and further this new enterprise that has been established in the bounds of our city.

I believe that the good people in the city and in various parts of our country, will do all they can to promote the cause of the Greenville Academy. Especially the young women, for they have already indicated that they mean "business" by what they did on the night of their commencement. There was an entertainment given by them on that night for the purpose of raising money to purchase seats and desks for their school; in which there were \$25 raised.

Well done; for the thrifty and energetic young ladies of the city of Greenville. It was said that if we want any good undertaking carried to success, get the women interested. I am glad that they are awakened to the needed interest of their school.

Therefore, let us all take courage and work on, leaving the final results in the hands of Him in whose hands are the hearts of all men; working, praying, hoping and believing that, though we may not live to rejoice over the results, though we may see no green blade rising to bless our sight, we may in the better land welcome those who shall come laden with sheaves reaped upon the harvest field we have been permitted to sow and pray over, but of which we have not been permitted to gather the increase.

S. S. Sparks.

A VISITOR'S VIEW OF CLARK AND GAMMON.

Having been appointed by the session of the Atlanta Conference as one of the committee to attend the examination of Gammon Seminary and Clark University, I very much regretted that I could not be present at the examination at Gammon Seminary. I was there to witness Clark University examination, the planting of the ivy by the class of 1897, and the addresses made by Rev. W. W. Lucas, Drs. W. P. Thirkield, J. C. Murray, E. L. Parks, M. C. B. Mason, Rev. Harris and others. Prof. W. H. Crogman conducted this grand exercise in grand style, and the addresses were suited to the occasion. I also visited the class rooms with a part of the committee. We find that the teachers are giving the students thorough training in all of the branches of an English education. One of the professors showed us the standing of his class, what each one had made for the past year. Some of them had made 100 in the examination. This was one of the advance classes. The acting president, Dr. W. P. Thirkield, Prof. J. C. Murray, Prof. W. H. Crogman and all of the teachers are doing a noble work educating and training the girls and boys to make them useful in life. Prof. W. H. Crogman, one of my old teachers, and a man I love, has been at Clark a long time. He has stood by Clark and her educational work. Dr. W. P. Thirkield is doing a fine work at Gammon; he is one of my old teachers. I remember the time when he and I spent some happy hours on my charge when I was in Gammon. There is no

school in all of this Southland that is doing more for the educating, training and building up of the people than Gammon Seminary and Clark University. We are looking forward to the day when these two schools shall have 1000 students in them. Before the ivy that was planted by the class of 1897 reaches the top of Chrisman Hall the number of students in each school will be more than doubled. This can be done by the trustees, pastors and all lovers of these two great schools and education acting their part. At the same time, let us not forget the Southwestern Christian Advocate which is a great help to our schools and churches all over the land. Yours in the work.

G. W. Lamar.

Harmony Grove, Ga.

WOMAN'S DOMINION.

MR. BEECHER AND THE IRISH GIRL.

About ten years ago, a young Irish woman, Bridget Dowd, living as a servant in a Brooklyn family, sent to the old country for her cousin, who wished to try her fortune in America. In due time the cousin landed in New York, and made her way over to Brooklyn. There she reached the Heights, to which she had been directed, but could not find the street on which her cousin lived. For some time she wandered about, growing worse and worse bewildered, till she determined to ring the door-bell of the nearest house and make inquiries. Then followed an interesting story, which is thus related by the New York Tribune:

The door was opened by a noble-looking old man, with a magnificent physique and wavy white hair. She asked him the address, but instead of answering her, he inquired in a kindly way what she wanted. Encouraged by his manner, the young immigrant told him her troubles and explained why she wanted the address.

"Well," said he, "you just wait till I get my hat, and I'll go along and show you the way."

In a moment he re-appeared, and the strange couple started off together. As they walked, he asked her all about herself and her life and troubles in the old country, and she told him everything. They chatted together like old friends, and the young woman, delighted as she was with her new friend, could not understand the reason of the puzzling glances that met them from everyone whom they passed.

At last they stopped before a handsome house, and the old man said: "You stand here at the gate while I ring the bell." He then went down to the basement door, and when the servant girl appeared at the door, he asked, "Does Bridget Dowd live here?"

"Yes, sir," said the servant; "she's the upstairs girl."

"Well," said the visitor, chuckling to himself, "will you kindly tell her that Mr. Beecher would like to see her?"

The girl carried the message upstairs, but on the way she met some of the members of the family, to whom she told the astonishing thing that had occurred.

"What!" said one of the ladies, "Mr. Beecher at the basement door? How dreadful! Why didn't you ask him to the front door? Go right down, you foolish girl, apologize to him and ask him to come to the other door."

But Mr. Beecher refused to budge from the basement door. He wanted to see Bridget Dowd, and in a few minutes that young woman, much flustered at the honor that was being done her, came to the door.

"Are you Miss Dowd?" asked Mr. Beecher.

"Yes, sir."

"Well, said he, beckoning to the young woman at the gate, who now came forward and was revealed for the first time to her amazed cousin, "do you recognize this young woman?"

But there was no answer. The two girls flew into each other's arms, showering Irish greetings upon each other, and Mr. Beecher, his face wreathed in smiles, turned away. They recovered themselves enough to run after him and try to thank him, but he would listen to nothing. He bade them good-bye in his kindly way, and though he probably never saw them again, they were two earnest Catholics who never considered it a sin, after having been to mass, to go to Plymouth church and hear a Protestant sermon whenever they could get away from their household duties.—The Interior.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, July 25, 1897.

PAUL PREACHING IN ATHENS.

(Acts 17: 22-34.)

Golden Text—"God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:24.)

The Jews stirred up the people of Berea against Paul. The brethren sent him away. He went to Athens. His soul was stirred within him when he saw the city given wholly to idolatry. In the synagogue, he reasoned with the Jews, and devout persons, who assembled there. In the market, or place of exchange, he reasoned daily with those who resorted there. There he met philosophers of the Epicureans and Stoics. A philosopher is one profoundly versed in natural, moral and intellectual science. An Epicurean was one who got the most out of this life: one who gave a loose reign to every appetite and passion. The Stoics taught that man should be free from passion, and unmoved by joy or sorrow, unfeeling, and submit without complaint to the decrees of fate. These philosophers conducted Paul to the Ariopagus, or place where the highest court of Athens was held, to hear more of his strange doctrines. This court was composed of the weightiest characters of state. Among its duties was the one of judging the lawfulness of any religious right or dogma. Paul was not arraigned before it, but invited to speak in that place. The chief desire of the Athenian mind was to tell or hear some new thing.

1. The unknown God. (v. 23). Paul did not begin his address to the highest court of Athens by rushing into their temples, tearing down their altars, demolishing their images and flying into their priests, but by telling them they were too superstitious, or too much devoted to demon worship. In passing through their streets, he had observed their devotions, or objects of worship, and among them he had seen an altar with this inscription: "To the unknown God." Paul introduced no new God to them. They had an altar and inscription to him, but they worshiped him ignorantly. They had wrong ideas of him. Note.—Man will worship. If he does not know the true God, he will bow to an idol. He may worship the Lord without knowing him.

2. The unknown God (1) made the world, and all things therein. (v. 24.) The Epicureans taught that matter had existed from eternity, and by laws of its own, had passed through various stages till it reached its present proportions. But Paul told them God brought matter into existence. He made the world and all that is in it. He commanded and it was done. He spoke and it stood fast. (2) Jehovah also governs the work of his hands. He is "Lord of heaven and earth." The world is not ruled by fate as the Stoics teach, but by a wise, kind and loving Creator, who can be touched with a feeling of man's infirmities.

3. The unknown God (1) "Dwells not in temples made with hands." (v. 25.) He does not abide in buildings erected and dedicated to idol worship. But he did dwell in the tabernacle built by Moses, and in the temple constructed by Solomon. He abides to-day in the human soul. The body of man is the temple of God. (2) "Neither is he worshiped with men's hands. Men cannot administer unto him. This was the fatal blow at the whole of pagan worship, which taught that their sacrifices and incense went to gratify the appetites and senses of their gods. (3) "He gives to all life, and breath, and all things." Life, or our existence, is God-given. Breath, or the continuation of life, is also from him. And food and raiment, are further visible expressions of his goodness.

4. The unknown God (1) "Has made of one blood all nations of men." (v. 26). There are many proofs of this. Physical—The construction of the body is the same throughout the world, and the blood of the different nationalities will mix in generation. Mental—All have the same intellectual faculties. Spiritual—The entire race is devotional. Man will worship. (2) He has set "the bounds of their habitation."

Nations and individuals, rise, flourish, decline and pass away about as God has decreed they should do. Boundary lines between governments and individuals should be clearly drawn. Wars for territory are wrong. All should be satisfied where God has placed them.

5. The unknown God should be sought. (1) Men "should seek him." (v. 27.) They should seek along the way of faith, prayer, self-denial, and consecration. Seek now, and with a whole heart, and continue to seek till he is found of them. (2) "They should feel after him." Men should realize that they are in the dark, and strive to feel their way to the light. That they know not the wisdom, justice and goodness of God. They may learn of him from self, nature and revelation. (3) "He is not far from every one of us." He is everywhere present. His eye is upon us, and he knows us altogether. Idolaters made their gods, and kept them ever near. Jehovah is ever present to receive homage, show mercy, and grant blessings. Nothing but sin separates between God and man.

6. The unknown God is (1) our Creator—"We are his offspring." Aratus, Cilicia and Cleanthes, had centuries before, declared that man had descended from God. Therefore he should not think the Godhead, or that which is divine, "is like unto gold, silver or stone, graven by art or man's devise." No idol can represent God. He cannot be impersonated. Man should resemble him in spirituality, wisdom, power, righteousness, and holiness. (2) He is our benefactor. a. "In him we live." The continuation of life is through the constant influence of his providence. b. In him we move. The power to go out, pursue a course in life, and return, is from him. The mind that controls the body is subject to his laws. c. In him we have our being. We are indebted to God for our existence, and surroundings. He has cast our lives in pleasant places, and continued them with every comfort.

7. The unknown God will call man to account for his conduct. (1) "The times of this ignorance God winked at." The lack of a clear knowledge of the true God caused the Gentiles to go off into idolatry. But God overlooked, or passed by unnoticed, their sins. Their opportunities were such that but little could be expected of them. (2) "But now God commandeth all men everywhere to repent." Since Christ has come, and his Gospel has been preached, God will no longer excuse idolatry. He commands every one to change his mind, be sorry for his sins, confess the same, give them up, and lead a holy life. (3) "Because he hath appointed a day, in the which he will judge the world." a. The world will be judged. The justice and mercy of God demand it. Vice cannot go unpunished, nor virtue unrewarded. b. It will be judged at a certain period. The time has been fixed according to the decree of heaven. When that period comes, time will cease, the dead will be raised, and Jesus will return to earth. c. The judgment will be conducted in righteousness. The courts of this world do not always give justice, but the Judge of the whole earth will do right. d. The Lord Jesus will be the judge. By him, God made and redeemed the world; by him, he governs it, and will, when time is no more, judge it. e. He has given assurance of this in the fact that he raised Jesus from the dead. Thus he proved that the dead would be raised, called to judgment, and Christ would judge them. At the thought of the resurrection, some mocked, others promised to hear him again, and a third class believed.

The New York, New Haven & Hartford R. R., now operates a two-car electric train, on the third rail electric system, between Hartford and New Britain, a distance of 9.3 miles, and between New Britain and Berlin, a distance of 3 miles. According to the Scientific American, the scheme has thus far proven quite satisfactory.

As the result of an attempt Tuesday evening to see how many cigarettes he could smoke in half an hour and to win a small wager, fourteen-year-old George F. Ellwell, of Philadelphia, died yesterday. The boy was lighting his twentieth cigarette when the half-hour was up. He was taken sick during the night and died next morning.—Springfield Republican.

OUR BENEVOLENT CAUSES.

MISSIONS.

(Conducted by Rev. E. B. Burroughs, South Carolina Conference.)

WHAT MODIE DID.

The box was all packed and stood by the door;
'Twas going a journey the round world o'er;
There was nothing to do but nail down the lid,
Save this little thing that Modie did.

Modie sat on the doorstep, Peg on her arm.
Holding her tight and keeping her warm;
She was not very much of a doll, poor Peg!
With her head almost off and only one leg.

She was all Modie had, though her dearest and best,
Next to papa and mamma and all the rest;
And now her poor brain was all in a whirl
At the thought that many a poor little girl

Where the big box was going had naught so good.
As little Peg; and, do what she would,
The question kept coming, "Ought Peggy to go
In the box o'er the sea, when she loved her so?"

She could roll up a rag doll, wouldn't that do?
Or she'd save all her pennies the whole year through,
For the nicest French dolly in all the big store;
But then that couldn't go in the box by the door.

"The sweetest, the bestest," the minister said;
And softly she patted Peg's little tow head,
Kissed her poor, faded lips; with a sob raised the lid—

Can you guess for me now what Modie did?

—Epworth Herald.

If we love God, we will also love our brother.

It is commanded that we do unto others as we would have them do unto us.

He who gives quickly gives twice.

If we cannot go into the world we should send.

The lesson of the Good Samaritan is as potent now as ever.

Love finds its greatest joy in Christ-like service.

Too many so-called Christians are trying to convince themselves that, Cain-like, they are not their brother's keepers.

"Whoso hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

A member of the Truth Legion, in writing to the Golden Rule, says: "I find since I considered all as belonging to Jesus, and myself only a steward handling trust funds, I am very careful how I spend the Lord's money. In expending money for dress and the like, I remember that I am even to dress to God's glory, and the thought reduces my expenditure upon dress." Might not the same consideration on the part of all the members of our church lead to the same result, and thus keep the Lord's treasury well supplied with funds?

Rev. H. Francis Perry, of Chicago, enumerates the following ten principles governing Christian giving according to the New Testament: (1) Personal consecration; (2) unostentatious giving; (3) cheerful giving; (4) systematic giving; (5) proportionate giving; (6) sacrificial giving; (7) measured giving—measured by what is left; (8) invested giving; (9) psychological giving—where the treasure is, there the heart is; (10) devotional giving.

The fifteenth day of April marked the semi-centennial of the sailing of the first missionaries.

sent out by our church to China. They and their immediate successors labored ten years before they had one convert, but since then the work has advanced so that now there are five distinct conferences and missions in that empire, numbering about 70,000 church members.

The Home Mission and Church Extension Society in Chicago reports nearly 100 missions under its care, with about 11,000 members, more than 18,200 scholars in the Sunday schools, and property worth about \$950,000. The society includes within the field of its labors the whole of Cook County. About seventy-five of its missions are in the City of Chicago, while the others are outside of the city, though in the county. The Chicago Methodists have reason to be encouraged in the results of their efforts in this home missionary work.

It is estimated that the entire income of all the Protestant Missionary Societies in the world for the year 1896 exceeds \$15,000,000, an increase of \$1,000,000 over the year previous. There are 1267 of these societies, and they report the number of communicants at 1,221,175, an increase of 64,000 over the previous year.—S. S. Journal.

IDOLS OF INDIA.

There are 330,000,000 Hindu gods, and each one has its own special form and its own peculiar power. The chief gods are Brahma, the creator; Vishnu, the preserver; Siva, the destroyer. Vishnu and Siva are found in many different forms as idols to be worshipped in the temples of India. Rich people have idols in their houses for daily worship, and they pay a priest to come every morning to wake up the idols, wash and dress them, and offer them food.

A GOOD METHOD.

There are many ways to raise money for our missionary cause. Dr. W. H. Sweet, presiding elder of the Salina district, Northwest Kansas Conference, has written us a letter concerning Sister Ellen M. Dodson, of Lincoln, Kansas. This good woman has been making quilts and sofa cushions and selling them at moderate prices, thus enabling her to put money in our missionary treasury. We understand that she has already given about \$90 for this purpose. She has enough material on hand that ought to bring \$50 more.

If any of our readers will write to Mrs. Ellen M. Dodson, Lincoln, Kansas, they may learn about quality and prices of her quilts and sofa cushions. Dr. Sweet vouches for the genuineness of this sale. Here is a chance for many to do good for the Missionary Society and at the same time help themselves.—World-Wide Missions.

THE LEPER MISSIONARY, MARY REED

The frequent reference to Mary Reed, the leper missionary, at the meeting of the Woman's Foreign Missionary Union, suggests a few words about her life and work.

This consecrated missionary was born at Beckett, O., in 1857. Her education was completed at Worthington Seminary. For five years she was a successful teacher, and left that work only to go as a missionary to India, in 1884, becoming a zenana worker in Cawnpore. Later she was placed in charge of the boarding school in Gonda. In 1891 Miss Reed was stricken with leprosy, and went at once to Pithoragarh for the purpose of devoting the rest of her life to the lepers there.

Strange to say, her disease, if not cured, is checked, thus promising an extended life of usefulness among the unfortunate people around her. There are said to be some five hundred lepers within ten miles of her home. At the asylum where her home is located there are ninety-six, of whom a large proportion have become Christians.

There are times when nothing comforts the heart of a good man except the thought that God knows all about him.—Nashville Advocate.

Love equalizes. So, when we love God, as He cannot be brought down, we must be raised.—Rams Horn.

OUR YOUNG FRIENDS.

A SCHOOLGIRL'S ANSWER.

If the earth is a school room in which we are being prepared for the endless future, this little girl's definition of sin was not very far wrong.

A striking little scene took place recently in a court room. The chief justice was presiding and some of the highest legal minds were present. A little girl was put forward to give evidence, but the opposing counsel objected on the ground that she was not of an age to understand the nature of an oath. The dialogue between counsel and child ran:

"Do you know the nature of an oath?"

"Yes, sir."

"What is it?"

"It is a swear."

"What do you mean when you say it is a swear?"

"It is that I must tell the truth."

"If you don't tell the truth, what then?"

"That would be a sin."

"What is a sin?"

"A bad mark from God."

Needless to say the evidence was at once admitted, and no doubt the judge gave great weight to the testimony of the child whose simple definition of sin caused no small sensation in the court.—Classmate.

"AS LITTLE CHILDREN,

By Rev. Stanton P. Allen.

"Nellie, who told you that you could pray to God without invoking the Virgin and saints?"

"I read it in the Bible, papa. Jesus says, 'And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.' I also read, 'There is one God and one mediator between God and men, the man Christ Jesus.' So I was praying to the Father in Jesus' name to spare my mother."

"Does the Bible say this, Nellie?"

"Yes, papa, I have a little pocket testament that mamma's sister gave me."

"Let me see it?"

"You won't take it from me, papa?"

"No, darling; but my own father whipped me when I was twenty-three years old for reading a Protestant Bible."

Nellie's father was still a nominal member of the Roman Catholic Church. His wife, who was critically ill, had been a Methodist before her marriage. The children had sometimes gone to one church, and at other times to another. Little Nellie, eight years of age, had testified that she "had found Jesus, and he had forgiven all her sins." She was up stairs in her room alone when her father overheard her praying for her sick mother. The father was very much affected by the little girl's faith and loyalty to the Saviour.

But the Lord soon called the mother to that country where "he inhabitants shall not say, 'I am sick.'" As she was bidding her loved ones farewell, she said to Nellie:

"My darling little angel, I am sorry to leave you, but God will watch over you, and you must pray for papa and your brothers. I know the heavenly Father will sanctify this affliction to your good and his glory."

"Dear mamma," faltered the little daughter, "I will soon come to you in the land of the blest."

Not long after the funeral of the mother the father and two sons were so impressed with the faith and hope manifested by little Nellie that they gave their hearts to Jesus and joined the Protestant Church in their village. The whole family now served the Lord in "spirit and in truth."

One day Nellie was in the adjoining village, and as her father returned home before she had finished telling her "story of Jesus" to several of her girl friends, he said:

"Nellie, you may ride home with Mr.—," a well-known neighbor, whose occupation was teaching dancing and playing the fiddle for balls and parties. So when he was ready to go home Nellie took a seat beside him in his carriage. As they drove along the beautiful avenue leading out of the village Nellie remarked on the grandeur of the landscape, and added,

"The heavens declare the glory of God; and the firmament sheweth his handiwork."

"Where did you hear that, Nellie?"

"I read it in the Bible."

"Do you believe the Bible?"

"With all my heart—it is my life and my guide; it tells me of my soul, and that Jesus died for me—and more, that if I follow Jesus I shall meet my mother in heaven, and know her, and she will know me. Do you read the Bible?"

"No, I do not read the Bible; I am so busy with my dancing school and playing for balls. And, don't you know, Nellie, that the Bible says there is a time to dance—and somebody must fiddle for the dancers?"

"Yes, but have you not also heard that Jesus said, 'Seek ye first the kingdom of heaven,' and Paul, in writing to the Hebrews, warned us, 'It is appointed unto men once to die, and after this the judgment?'"

"I have not bothered about such things, but maybe I will when I have a more convenient opportunity," and as they had reached Nellie's home, and she alighted from the carriage, she said,

"Will you allow me to pray for you?"

"O, yes—it can't do me any harm—a child's prayer is not expected to annoy the Lord much, I guess."

"Well, Jesus said, 'Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.'"

"Well, Nellie, if I do not become converted, it will not be your fault."

In a few weeks Nellie was taken with fatal disease, and during the last days of her life, she preached Jesus to all who came to see her. Many promised her that they would seek the Saviour and meet her in the glory land. She died singing:

"Jesus loves me, this I know,
For the Bible tells me so."

The following winter, in the midst of a series of dancing engagements, the fiddler whom little Nellie rode with was stricken with a mortal illness. He sent for Nellie's father and asked him to pray for him. He also asked if the father could read out of her Testament, in Matthew somewhere, that to enter the kingdom one must be converted, and be like children. The father read the text. The dying man then prayed:

"O, Lord, have mercy on me, and make me like a little child. Make me like little Nellie, who was the first person to speak to me about my soul. Blessed Jesus, forgive me of all my sins."

The poor penitent was comforted, and said:

"I am so sorry that I did not meet Nellie sooner; I believe I would have made a surrender to God, if I had been under her influence long before. But I am going to meet her, and tell her how the words of the Master, as they were spoken by her to me, sank into the very depths of my soul, and I could not forget them even in the excitement of the ballroom. I am thankful that God did not strike me down in my sins, but gave me one last opportunity to seek salvation."

Then the poor sinner, snatched as a brand from the burning, whispered:

"Sing for me the song that Nellie sung as she passed away."

With eyes streaming with tears the father sang:

Jesus loves me, this I know,
For the Bible tells me so,
Little ones to him belong,
They are weak, but he is strong.

Jesus loves me! He who died,
Heaven's gate to open wide;
He shall wash away my sin,
Let his little child come in."

And the whisper of the dying man was heard, "Yes, Jesus loves even me."

The name of "Little Nellie" is a benediction to many who knew her, and even in this generation is fulfilled Isaiah's prophecy of the character of Christ's kingdom, "A little child shall lead them."—Classmate.

You must choose or refuse Christ, there is no middle path.—Ex.

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1. All business letters should be addressed to Eaton and Mains, and all communications intended for publication to the Editor.

2. In sending matters for publication write plainly on one side of the paper, and make your communication as short as the subject will allow.

3. When the Advocate does not arrive regularly, notify us promptly.

4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

OUR ASSISTANT BUSINESS MANAGER.

We are pleased to announce to the friends of the Southwestern Christian Advocate, that the publishers of this paper, Messrs. Eaton & Mains, have appointed the Rev. R. E. Jones, A. B., B. D., of the North Carolina Conference, Assistant Business Manager. He comes highly recommended and full of enthusiasm for the greatest possible development of the Southwestern.

Our publishers expect our territory to justify this addition to the force of our office, by greatly increasing the sale of books and Sunday-school supplies we handle here, and the circulation of the paper also. They mean business; show them that you do, too.

A FINAL LOOK AT NASHVILLE, TENN.

For want of space I made no mention in my last letter of Dr. Boyd's magnificent edifice, known as the "Boyd Building." This building cost the doctor \$14,000, as a purchase price, but with what he has since spent in enlarging and rearranging the same he has expended a total of about \$20,000. When first purchased the building contained twenty-eight rooms, but it now has forty. One-half of it is being used for office purposes and the other half for business—a store, restaurant, etc. In fact, the doctor has here a little colony of his own. Should you go in sick, there is a doctor to prescribe for you; should you die there are a number of lawyers to see to your will and settle your estate; should you need the services of a dentist here is one, and here, too, is a restaurant in which to take a first-class meal after your teeth are repaired—walk down into the basement. Before the door stands a magnificent tally-ho with a span of spirited Kentucky horses, or, as is sometimes the case, a single seated buggy, depending on whether the doctor is going out for business or for pleasure and "business" combined. (He is single, you know). Besides the well arranged and centrally located building, Dr. Boyd has considerable residence property in other portions of the city. I take the more interest in mentioning this case that poor boys among our readers may see what one of their number with pluck and energy has done. Twenty odd years ago Robert Fulton Boyd was working half the day for a man for something to eat, in order that he might attend school the other half. This he did for three years; no money, just something to eat while he fed the mind. How faithful he was is evidenced by the fact that when he told his employer he was going to quit, he offered him \$20, \$30, \$50 per month, just to stay and do the same work he had been doing for what food he could eat. But the boy left, for he did not want money; he wanted education; now he has both. He found a way to get into the Central Tennessee College and in one way and another staid there until he secured the degrees of A. B., M. D., and D. D. S.; now, in addition to his large practice, he is a professor in the Meharry Medical College, a department of

Alma Mater. If a boy who has no help can do so well, what ought one whose parents are able to help him, do.

The doctor is a busy man, but has promised us a series of articles for the Southwestern on subjects relating to the proper care of the body, etc.

Nashville is without any doubt headquarters for Negro professional and business men. I gave some idea of their number in my first letter and attempted to show how well some of them are succeeding in my last. But how is it that these classes succeed so well here? "Some say it is because of the bitter prejudice of the whites of the city, who show such an eager disposition to avoid the Negro, except as a seryant, that the intelligent Negro is in turn led to conclude he had better spend his money with those who are not afraid of his growing intelligence. Others say it is because of the large number of our people here congregated; but there are only about 30,000 here at the outside, which is perhaps one-third of the total population of the city. Applying the same rule to New Orleans, it ought to be the paradise for Negro business and professional men. It has nearly three times as many Negroes as Nashville. In New Orleans there are some successful business men, of course, but you must look for them. At any rate we are glad to see the Negro here building up on solid business lines.

But the glory of Nashville is the grandeur of her educational facilities. There are public and private schools, those run by the church and those supported by the city. My business in the city was to attend the commencement of one of these schools—the Central Tennessee College. I had been invited to deliver the annual address before the Alumni Association. I had not been present at a commencement for sixteen years; hence it was to me more of a pleasure trip than a business trip. Meeting and greeting old school mates and friends whom I had not met for years, was a very great pleasure, to be sure. On the night of the Alumni meeting, when I was seated on the rostrum, one could see in the audience lawyers, doctors, dentists, mechanics, teachers, pharmacists, business men and house-keepers. We mention house-keepers because we feel that the educated and intelligent class of young women who are making the "new home" for the Negro do not receive the recognition due them. It is evident all true race development must begin in the home; hence the scores of young women sent out by the institutions of learning established in various parts of the South, who have become the ruling spirits of so many of our best homes, are doing more to raise the race to that plane of civilization so much desired than most of our "public men. God bless them! Well, they were present on the night mentioned, young women who, fifteen years ago, were timid school girls, were present with their little family to witness the exercises. It was a reunion for us all.

Commencement week is always a great week at "Central." This year was no exception; the attendance of former graduates was large and everyone seemed hopeful and happy. The buildings and grounds had been greatly improved and beautified by the "College Improvement Society," composed of students and their friends. The graduates consisted of eighteen from the Normal Department, two from the College, three Preparatory, one from the Theological and two from the Law. The law graduates were a lady and a gentleman—Miss Lutie A. Lytle, of Kansas, and Mr. D. Ross, of Louisiana. They received the degree of LL. B. It may seem a little out of place to make a bachelor of a lady, but it was done in this case. Her thesis was on the subject, "Marriage and Divorce," significant to say the least.

All friends of the institution were glad to note that Dr. Braden, the veteran College president of the South, was so greatly improved in health as to perform his usual duties; then, too, all were pleased to see Dr. G. W. Hubbard, who has been so closely identified with Meharry Medical College from its very inception, still on hand and as greatly interested in magnificent life work as ever; and who was not delighted to see Miss Mamie E. Braden, "a perfect picture of her former self," just as devoted to every interest of the College as ever, and every bit as successful in making a

But I must close this letter, already too long; and yet I must not close without mentioning Prof. D. W. Byrd, no larger and no smaller, but much greater by far than ever before; and Prof. T. A. Fortson, the "born mathematician," and one of the best all round scholars anywhere to be found. And now I take my leave of the many dear friends in this great educational centre; but in doing so I lift my hat and make my best bow to Dr. and Mrs. Hubbard, Mr. and Mrs. Gibson, Dr. Boyd, Dr. Noel, Rev. L. M. Moses, Mrs. Susie Oden, Mrs. King, Mrs. Harding and I. Ira Watson, Esq., all of whom did so much to make my stay in the city a pleasant one. I take my leave with regret, but shall call again with pleasure.
 I. B. S.

A CALL TO PRAYER!

Read the communication by the Rev. C. Albert Tindley, of Wilmington, Delaware, in which he suggests the propriety of the Negroes of this country observing a week of prayer and appealing to God to help them in their dire distress. If such a day could be universally observed, it would give a two-fold advantage, for aside from what we may ask and expect the Lord to do for us, it would give us an opportunity to help ourselves. That is to say, the preachers of every denomination could preach special sermons along the same line as that on which we propose to pray, and thus reach many a thoughtless young man and woman of the race. Who can tell the amount of good that might be thus accomplished. We should be glad to have our exchanges take up this matter.

"DO YOU FAVOR STORMING THE PREACHER?"

This is a question asked by one interested in the Southwestern. We answer, "yes," we favor "storming" him, but we do not favor cycloning him. That is to say, a storm leaves something, but a cyclone clears away everything. While a pastor, we remember to have passed through both; the stormers always left something to help us out for days to come, but the cycloners would bring something, 'tis true, but set the table and eat about all they would bring.

THINGS POLITICAL.

United States Senator Isham G. Harris, of Tennessee, is dead.

The Tariff Bill has passed the Senate of the United States by a vote of 38 to 28. Properly analyzed the stand, for the bill 35 Republicans, 2 silver Republicans and one Democrat, McEnery of Louisiana; against the bill, 25 Democrats, 2 Populists and one silver Republican. It now goes to a committee of conference composed of representatives from the House and Senate; after they settle the differences caused by the action of the two branches of Congress, the bill goes to the President for his signature; it will likely reach him in about ten days.

The bill, as it goes back to the House, re-enacts the anti-trust sections of the Wilson act, while the reciprocity and retaliatory provisions are substituted for those of the House.

One of the most important new provisions added by the Senate is that of placing a stamp on bonds, debentures and certificates of stock. Aside from these more important changes, the bill, as it goes back to the House, has 847 amendments of various degrees of importance which must be reconciled between the two branches of Congress.

The heat continues terrific, and scores of people, especially in the cities of the North, are dying from sun-stroke. A number have been rendered insane, and to escape the heat, committed suicide.

It is said that most of those who die from sun-stroke are subject to the habit of strong drink.

We learn that Editor Campbell, of the Herald (Austin, Texas), who is a prominent Baptist preacher, has a boy by the name of John Wesley. John Wesley—John—yes, yes, John is the Baptist and Wesley—well he is just named Wesley—that's all. Good name!

Despondency is ingratitude; hope is worship.—Ex.

PERSONAL AND GENERAL.

Rev. M. H. Hunter desires his correspondents to address him at Alexandria, La.

Prof. and Mrs. B. M. Hubbard, of Napoleonville, La., rejoice in the advent of a new-born son.

Rev. C. D. Shallowhorn passed through the city last Monday en route to the Epworth League Convention at Toronto, Canada.

Rev. W. R. Butler and the Superintendent of the First Street Church Sunday-school, Mr. T. R. Anderson, were among those who left for Toronto Monday.

Dr. G. C. Bryant, of Thibodaux, La., passed through the city en route to the Epworth League Convention, at Toronto, and gave us a pleasant call. The Doctor reports business fair for him, and his patients, too.

Prof. F. B. Smith, having just closed his school at Thibodaux, came to the city last week. He was immediately taken with the Epworth League enthusiasm and left with the Convention party for Toronto.

Dr. W. P. Thirkield and family are pleasantly located at Center Marshfield, Mass., for the summer. Correspondents may address him there, or at South Atlanta, Ga., his mail will reach him sent to either address.

Prof. I. M. Terrell and wife of Fort Worth, Texas, have been teaching in the public schools of that city for a number of years and have just been re-elected for next year.

Mr. T. J. Johnson, a prominent member of Scott Chapel M. E. Church, Baton Rouge, was in the city last week and gave us a call. He loves his church and the Southwestern.

The daughter of Rev. Stephen Duncan, Miss Virginia M. J., came to the city last week to consult her physician. She is improving a little, though not well by a great deal.

Revs. W. H. Smith and A. J. McNair, of the Mississippi Conference, ran in on us one day last week, said many good things for the Southwestern, and left as suddenly as they came. They are both hard workers for the paper and are proud to belong to the Southwestern's great family.

Rev. P. T. Gorham, an old schoolmate of ours, who completed the theological course at Gammon, last May, has been appointed pastor at Greenville, Ky., where he has had the good sense to move his family and order the Southwestern sent. The people are much pleased with him, and are overwhelming him and family with their many kindnesses. The members of each of the other city churches participated in a surprise given him recently, and left a number of good things and an abundance of good will.

The Claflin University Quintette seems to be meeting with success in New England. So writes one of their number to the Pee Dee Educator.

A South Carolina widower has five married daughters having for husbands, respectively: Poor, Little, Short, Brown, Hogg.—Southern Cultivator.

The Victoria Guide says: Of 40,000 Christian hymns that have been written, it is said Charles Wesley alone wrote 6,500, and Isaac Watts 400.

The excellent article on "Sociology," published among our contributions week before last, was by Miss M. E. Wendell, of Nashville, Tenn. We regret the omission of her name at the time, and gladly make due acknowledgement in this way.

The man who preached a sermon apologizing for the lynchers of Mitchell in Urbana, Ohio, was J. B. Helwig, D. D., pastor of the First Presbyterian church of that city. Dr. Helwig apologizing for the prostitution of law! Who says there is nothing in a name?

South Bend, Indiana, has invested \$50,000 in a Public Library Building.—Ex.

GIVE THE PEOPLE A CHANCE.

By Rev. W. T. Trammell.

Dear Editor: Thinking this might be a good way to interest and encourage the many thousands of our members and friends who are utterly without homes of their own, to seek out and purchase homes, I herewith enclose the subjoined tabulated statement of the amount of lands, together with the names of the parties who own the same, for publication through the columns of the Southwestern Christian Advocate.

All the parties who own these lands, except about two small owners, are members of our Zion, thank God, and show what those in the back grounds are doing in the way of accumulating homes. These homes, to a very large extent, are unincumbered. The Southwestern Christian Advocate is largely and eagerly read upon this circuit among this people and they like the Southwestern Christian Advocate more and more, and the Editor and publishers of the Southwestern Christian Advocate like them more and more. Please find space to publish the whole of this letter.

Tabulated statement of those who own homes on Union and Mt. Sinai Circuit:

	Acres.
James Brown	40
Peter Lockett	60
Rev. Charley Strait	80
Elizabeth Burton	110
Jack Snoddy	110
Miles Burton	120
Annie Moore	180
Zach Storey	200
Wesley Burton	240
John Henry Burton	240
Bettie Howard	200
Robert Davis	300
Rev. N. Snoddy	360
Nelson Lavender	444
Eber M. Morrow	440
Press Burton	100
Alexander Morrow	160
Providence Smith	700
Pickens McGraw	110
David Eatman	480
Total	4734
Union, Ala.	

Lewistown, Pa., July 1, 1897.

The Christian Advocate, New Orleans, La.
Gentlemen: Will you kindly insert the following notice in your paper, viz:

"George Thompson, colored, who was married to Mary Kane, or Cain (or his children if he is dead), by writing to J. S. Rakerd, Lewistown, Pa., will learn of the death of his mother, Annie Thomas, and of an estate which she left and which belongs to him."

I am advised that George Thompson went to Louisiana, and that he has children, and I promised his mother to look him up. Respectfully,
J. S. Rakerd.

Trinity M. E. Church, Denver, Colorado, raised sixty thousand dollars on the last Sunday in May, in order to free itself of debt. Reasonably fair collection for these times. Just so.

Brockton, Central Church.—The removal of Dr. C. M. Melden from the pastorate of this church, which will occur early in September, when he will assume the presidency of Clark University at Atlanta, Georgia, brings undisguised disappointment to his people here. Yet their disappointment is well taken. The good feeling of the church expresses itself in terms of genuine regret and kind wishes. Dr. Melden will leave behind him a record of faithful and appreciated service, and carry with him the warm esteem of the people whom he has served. The filling of the vacancy which his removal will cause is an important matter. The official board has appointed a committee to confer with the presiding elder, who is already in communication with Bishop Newman with reference to the appointment of Dr. Melden's successor. There is reason to believe that the coming man will not be selected hastily. Four members were received to full membership, June 6, and one on probation, the latter, a son of the pastor.—Zion's Herald.

WHAT SHALL SHE DO?

Addressing himself directly to graduates of institutions of learning—to those whose school days are over—Edward Van Bok, in the July Ladies' Home Journal, forcibly writes: "A girl reaches one of the most important times of her life when, with her school days behind her, she steps out upon the threshold of a new phase of life. What is she to do? She has the power of knowledge within her. How will she use it? It is not an easy decision this. The home, when she returns to it, seems small in comparison with the college halls. The life of her parents seems a bit precise and circumscribed compared to the hours of girlish companionships in college. She feels just a little shut in, cramped. She longs to put her knowledge to some use. But in what direction? How? Common duties seem hardly worthy of her! It is a noble trait in a girl, when, returning home from college, she realizes the necessity for bread-winning, and feels impelled to put her knowledge to use. Under such conditions a girl has not much choice. Her duty is very clear to her. But where the desire for a career opens itself before a girl from simply an absorbing ambition, then it is that the road opens to her, and two diverging paths appear. The desire to do something in the world is ever laudable. But sometimes a young woman is apt to misconstrue the 'something' and to see the wrong world. And here, unless she is very careful, the young woman just out of college, and standing on the threshold of a new life, may make her gravest mistake.

"The author of a wonderful little classic for girls—'What is Worth While?'—shows the great danger which besets the young woman who allows some intellectual ambition to be substituted for the simpler duties of life. Ambition is in many ways the most deadly foe to a young woman's character. An intellectual ambition draws many a girl away from her true place in life, and makes of her a cold, unloved and unhelpful woman, instead of a joyous, affectionate and unselfish blessing to home and friends. We need not try to annihilate ambition," this writer goes on to say in her clear way, "but let us keep it within bounds; let us see to it that it holds a just proportion to our lives. We need not let our talents lie idle, nor neglect to make the most of them; there is a place and a grand work for them all. But let us keep their development forever subordinate to simple human duties, usually to be found at home."

QUARRELSOME PEOPLE.

Some people are born with quarrelsome tendencies, but by far the greater number of those who spend their time in petty contentions have a quarrelsome disposition thrust upon them in childhood. Take, for example, a family in which there is a habit of bickering over trifles. One person announces at breakfast that Uncle Robert and Aunt Amanda are coming to call to-day after their drive from the farm and their visit at Cousin Sue's. Another instantly declares that the two relatives have no such intention whatever of calling at Cousin Sue's, and a third says they are coming to-morrow and not to-day. The matter in dispute could be easily settled by a reference to the letter which gave the information, but nobody thinks of this, and the household is agitated and upset by an undignified and absurd squabble, to no purpose whatever.

Worse still, the home atmosphere is disturbed, and the children learn to be cross and contradictory, human nature being prone to learn the worse rather than the better thing on every possible occasion.

It is a good rule in home life to avoid all arguments which tend to irritate or wound. Blessings on the memory of a saint of ninety years who once said to me, I being a girl of fifteen at the time: "Dear child, never insist on the last word about anything. It isn't worth while. You can keep your own opinion, but let your friend express his if he wants to, and refuse for your part to quarrel about a trifle."—Baltimore Advocate.

The Helping Hand, edited by the Hon. R. L. Smith, of Oakland, Tex., in the interest of farmers, is a bright, newsy little sheet. We welcome the Helping Hand, of course. Everybody does.

SLEEP FOR SKIN-TORTURED BABIES

And rest for tired mothers in a warm bath with CUTICURA SOAP, and a single application of CUTICURA (ointment), the great skin cure. CUTICURA REMEDIES afford instant relief, and point to a speedy cure of torturing, disfiguring, humiliating, itching, burning, bleeding, crusted, scaly skin and scalp humors, with loss of hair, when all else fails.

Sold throughout the world. **FORTE DRUG AND CHEM. CO.**, Sole Props., Boston.
"How to Cure Skin-Tortured Babies," free.

SKIN SCALP and Hair Restored by CUTICURA SOAP.

DOINGS OF THE WORKMEN.

A. Reed, P. C., Handsboro, Miss.: Rev. J. M. Shumpert, D. D., was on time and my second quarterly conference was a success. It was largely attended. The officers were present with written reports which showed success along all lines. Two cash subscribers. The church is on the upward march for Christ. Collection as follows: Mission, \$6.75; education, \$5; Freedmen's Aid and Southern Educational Society, \$11; for elder, \$18. Total, \$253.54.

A. Butler, P. C., Paulding, Miss.: My second quarterly conference convened according to appointment, with twenty-two out of twenty-five of the leaders present, with good reports which showed the work alive. Fourteen received on probation, and five in full connection, but we can't get the paper taken by the people it seems. Elder A. M. Trotter preached an interesting sermon and administered the sacrament to fifty-six communicants.

M. M. Walker, P. C., Aquila Circuit, Tex.: My second quarterly conference convened June 12-13th. Rev. H. Swann, P. E., was with us. Nearly all the officers were present with reports. The work is yet alive. Added to the membership this quarter eleven souls. Paid presiding elder, \$5.25; paid pastor, \$24. My people at Mary's Chapel are preparing to buy a bell for the new church. The Southwestern is not forgotten. Pray for us.

W. L. Lamb, P. C., Couparie Circuit, Miss.: My second quarterly conference was held on the 23d inst., with J. C. Houston, P. E., in the chair. A great many of the officers were present, with fair reports, showing the work in a lively condition. We have added to the church this quarter twenty-five; raised in the quarterly conference, \$21.30; collection during the quarter, \$100.08.

Madisonville, Tex.: I am still in the

work and am trying to live up to the cross of Jesus. I certainly enjoy reading our denominational papers and to see the great work that is being done by our brethren. It makes me think of the past. I am still preaching the Gospel occasionally when duty demands.

D. Shelby, P. C., Boyce, La.: The Epworth Leaguers, this shining light of Kynett M. E. Church, last night proved a grand success by giving our pastor, D. Shelby, a grand entertainment, led by Miss Sally Starks, Mrs. William Garge, Mr. Ingram and others. Amount, \$2.70.

H. Motou, P. C., New Site, Ala.: My second quarterly conference was held June 19th and 20th, with Rev. T. J. Jackson in the chair. Elder H. M. Brown sent him in his place. The reports show, from each brother, that we are doing well in our work. We raised for the elder, \$6.27; forty-five partook of the Lord's Supper. Rev. T. J. Jackson preached a grand sermon. I will send some cash subscribers for the Southwestern Christian Advocate.

W. C. Carswell, P. C., Amory Circuit, Miss.: My second quarterly conference was held with Rev. P. O. Jamison, P. E., in the chair. A goodly number of the brethren reported which showed the work in a growing condition. We raised for P. C., \$12.50; raised this quarter, \$9.17. On Sunday our souls were made to drink from that fountain that never runs dry while Elder P. O. Jamison talked to us. Elder P. O. Jamison is a man that looks after all the enterprises of the church.

H. Bright, P. C., Lockesburg, Ark.: My second quarterly conference was held June 26th and 27th, and Rev. J. E. Toombs, P. E., being on time, filled the chair, with an eye single to the work. His kind way of management and good advice, both to the P. C. and brethren of the conference, concerning our special duty for the church, showed him to be one whom we can say is the man in the right place. He preached at 11 o'clock on Sunday to the delight of all who heard him. At 3 o'clock he administered the sacrament to a goodly number. Raised this quarter, \$40.53. I hope to get five cash yearly subscribers to the Southwestern Christian Advocate soon.

W. L. Dyas, Pastor, Katland, La.: This is my second year. I have been travelling and looking after the interest of the M. E. Church. I am building my third church in the Louisiana Conference—two last year, one this year. The P. E. met us in a revival; ten converts. Reports show an increase. Raised during the day of June 20th, on Sunday school, \$25.15. Too much thanks cannot be given to Revs. J. W. Lewis, Theo Williams, and Bro. Shelby. God bless the brethren.

Prof. B. M. Hubbard, P. C., Napoleonville, La.: Last Tuesday night, after the regular class services, Brother A. W. Roberts stepped forward and asked the members and friends to bring forward their several pounds. The pounds fairly rained on the table and in the altar till there were two large baskets filled. There was to be seen a broad smile on the pastor's face while this pleasant affair was in progress. After he reached the parsonage, Mrs. Hubbard and her mother, Mrs. M. L. Dole, who is spending some time with them, began anew the smile. Brother Henry Wilson is the originator of this meeting and his esteemed wife gave a large ham. Do so again, Brother Wilson.

P. V. Crawford, P. C., Belmont, Tex.: We are moving along all right. Our second quarterly conference was well attended. Times being hard, we only paid the presiding elder \$11.30. We have one hundred and sixty dollars on

hand to build a new church at Nashes Creek. We will begin building on the 1st of September. Committees on Missions are all doing well; we have raised on Missions, \$20. I think we will be able to raise all we were asked to raise. Our superintendent, Rev. McKinney, at Sand Hill, is doing all he can to build up the Sunday school. We raised at Sand Hill, on Children's Day, \$2.55. The exercises went off nicely, and the writer gave a lecture to the school. We expect to have sister E. S. Spriggs with us to organize the W. H. M. Society.

B. A. Jordan, Supt., Shuqua Lake Circuit, Miss.: Children's Day was observed on Shuqua Lake Circuit on the 27th day of June at the St. Peter church. God being good to us, opened up the heart of Rev. S. H. Nevill, pastor of the Macon Circuit, and he sent us one of his local preachers for 1897. He is a moving young man about the age of 26 years. He preached for us on Children's Day. W. C. Conrad roused the hearts of both young and old.

E. D. Smith, Fairburn Circuit: The P. E., G. W. Arnold, held his second quarterly conference Saturday. The quarterly conference was largely attended. All of the officers answered to their names. We raised all of the elder's money Saturday at 2 o'clock. Brother C. E. Johnson made a motion that the name of Crossankle Church be changed to the name of Johnson Chapel; it was so ordered. Crossankle has been her name a long time and the church has been almost dead. When she died down to one member, the friends tried to get Brother Johnson to move his membership and let the old church go, but he said I will stay here and take care of the house; and he remained two years with not a member but himself. Now, he says thank God, we have sixty-seven members. Oh, how good it is to wait on the Lord. We have the preacher now that ought to have been here five years ago; he has taken in this year twenty-seven members, and we are going to build a new church this year. We have raised over \$15 on this circuit this year for building; raised \$81 for the pastor, and for benevolence, \$12.58.

E. D. Smith, Fairburn's Circuit: We have the man this year for Fairburn's Circuit. Before he came here there was about two families that would take the preacher; but now, when Rev. R. B. Laster gets through preaching there are about ten or twelve standing waiting for him to go home with them. Thank God, we are coming to the front. Sunday morning the elder gave the Sunday school a talk. At 11 o'clock he preached one of the ablest sermons that was ever uttered from the lips of a man; his text was, "Come unto me all ye that labor and are heavy laden, and I will give you rest." The church could not hold the people.

Z. K. Gowen, B. S., P. C., Williamson Circuit: I came to this place immediately after the conference in Atlanta and found my way to the residence of Mr. S. S. Reid, a noble Christian gentleman and one of the best class-leaders I have ever seen. Though considerably pressed financially at first, the members are now pulling to the front on all lines. The collections for June are as follows: Mt Zion, \$9.56; Rover, \$5.20; Simmon's Chapel, \$1.65; Free Liberty, class No. 1, \$5.17; class No. 2, 96c; class No. 3, \$1.85; class No. 4, \$1.75; class No. 5, \$3.45; class No. 6, \$1.45; class No. 7, \$1.42. Total, \$16.15. Total for the Circuit, \$32.56.

Geo. W. Norris, P. C., Woodlawn Circuit: We are moving on spiritually. Rev. W. H. Logan held our third quarterly conference at Goodville, June 26-27th. All of the officers were not present. Business was dispatched with care,

Royal makes the food pure, wholesome and delicious.

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Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

On Sunday the P. E. preached one of his instructive sermons, and the Holy Ghost came down in our midst, and many were made happy. Collection for the presiding elder, \$7. The grand old Southwestern was not forgotten. This circuit is coming to the front and will march up to success. We will start our protracted meeting soon. Pray for us.

W. H. Smith, Pearlinton, Miss.: I am glad to say that Pearlinton charge is alive. Our second quarterly conference was held the 21st of June. Reports showed the work to be in good condition. Thirty-six had been added to the church. Paid the P. E., \$10; paid the P. C., \$86.60. This is one of the best people, surely, on the Pearl river. Last Saturday night was a most wonderful night. After 11 o'clock myself and family, with Rev. A. J. McNair, as a guest, had gone to bed; more than seventy-five of the members, in a storm, led by Sister S. Jackson, H. Lewis and Bro. A. Harlies, came in with more than ten or fifteen different kinds of eatables, and loaded down my table, and filled my hands with three silver presents. After all of this and the beautiful singing was over, refreshments was served to all. Please call again, my good friends.

J. L. Franklin, P. C., Eddyville, Ky.: Our first quarterly meeting was held June 7-8th. Rev. E. L. Gilliam, P. E., was in the chair. Reports showed that the work was in a prosperous condition. Forty-nine communion. Collection, \$13.50. The elder preached an eloquent sermon. The rally for the trustees in my charge the third Sunday in June, was the grandest ever held. The Lord was with us. Fifty or more persons were present from Princeton, Ky. Rev. Jessie Munday, pastor of our church

Who
opened that
bottle of
HIRES
Rootbeer?

The popping of a cork from a bottle of Hires is a signal of good health and pleasure. A sound old folks like to hear—the children can't resist it.

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A package makes 5 gallons.
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MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

at Dulaney, Ky., with his congregation, was present and assisted. Collection, \$41.51 to repair the church. Pray for our success.

A. B. Venable, P. C., Bastrop, La.: Our second quarterly conference convened June the 27th. Our beloved P. E. was on hand as usual. The reports of the leaders, stewards and committees showed quite an improvement on all lines of the church work. Every enterprise of the church is looked after. The P. E. gave a good talk about the Southwestern, and we are trying every way we can. I have several promises in the near future. I send you one subscriber. Raised for benevolence this quarter, \$10. Received into the church in full membership, two, and also on probation, five. The elder preached one of his soul stirring sermons on the 24th, and the good Lord was with us on that night, and everybody seemed to be glad. There were a good many persons partook of the Lord's Supper. Monies raised for the expenses of the church, toward the poor and other enterprises of the church, \$22.60, and also paid P. C. this quarter, \$36.65. We have raised for all purposes this quarter, \$73.85. So we ask you to pray for us that God will pour out his blessings upon us.

Tribal Rally Day at Lee Chapel M. E. Church, Bryum, Tex., was a grand success. The Lord blessed us with a beautiful day, and grand results followed. Prof. A. H. Caldwell, the principal of the City Graded School, presided at the organ. Rev. L. J. Sanders, pastor of A. M. E. Church, this city, preached a soul reviving sermon at 3 o'clock. The following named persons paid one dollar: Sister Gussie Polk, Caroline Cape, Clara Lacy and Jane Ward and brothers Alfred Polk, Henderson Ward, Washington Warren and Prof. P. Landry. The following captains reported their collections: Sister Annie Greare, \$2; Sister Maggie Demartens, \$3.30; Sister Jessie Williams, \$1.80; Sister Clara Lacy, \$3.35; Sister Annie Ford, \$1.25; Sister Elba Lee, \$1.85; Sister Jane Ward, \$1.80; Sister Lizzie Sallad, \$1.75; Sister Lucinda Duran, \$3.35; Sister Victoria Campbell, \$2.10; Sister Mattie Andrews, \$3.50; Sister Ellen McDonald, \$2.35; Sister Emma Ford, 85c. The total amount subscribed, cash, \$127.27. You see our church property must be repaired. While God leads, success is ours. Results would have been larger, but owing to rain the previous day prevented our country members from attending. P. H. Jenkins, P. C.

(The letter was unintentionally delayed. Ed.)

A. A. Lacey, Ponchatoula, La.: Allow me space in your paper to give thanks to the good people of Ponchatoula for their kindness on last Wednesday night, May the 19th. After family service and prayers, between the hours of 11 and 12 p. m., when all was quite still, I was awakened by some one knocking at the door of the parsonage, calling my name in a very low tone of voice, as one in distress. On recognizing the voice, I opened the door, and to my surprise I was fired on with twenty-five sacred voices of sweet music, led by the Silver Leaf Singing Circle. The moon, the silver queen of night, was just rising from the eastern hills, shedding forth its rays of light. They formed a line of march to the church singing, after which prayer of thanks was offered to God by Rev. Henry Tucker, of the Baptist Church, then a song, "Nearer My God, to Thee." We were then served to lemonade and cake. The party, composed of the best young ladies and gentlemen of Ponchatoula, left our table filled with nice groceries of all kinds. Therefore, I wish to return thanks to Mr. John Haynes, T. B.

Jackson, A. Scott, H. Haynes, J. Pines, Miss L. Haynes and a host of other ladies and gentlemen for kind favors.

O. W. Trammell, Recording Steward, Five Points Circuit: Our Second Quarterly Conference convened at Mount Zion Church June 26 to 27, with Rev. H. W. Brown, P. E., in the chair. The reports showed a slight falling off in the attendance of the members. On Sunday at 11 o'clock our much beloved presiding elder preached a grand and magnificent sermon which made lasting impressions on the minds and hearts of those who heard him. If just such sermons were preached from every Methodist pulpit there would be much less immorality in the land, and wives and daughters would receive much better treatment. God bless Elder Brown and the cause which he so ably represents. The Lord's Supper was paid to pastor this quarter, \$90.94; presiding elder, \$13.33; Missions, \$3.01; administered to eighty communicants, child fund, \$5; F. A. and S. E. Society, \$1; total paid this quarter, \$113.28. Our presiding elder urged the official members to take the Southwestern. Some are taking it, and others promised to send for it soon. Yours in the work.

A. C. Proctor, P. C., Lake Providence, La.: Please give St. Peter M. E. Church, Lake Providence, La., a little space in the Southwestern. Thank God the water has subsided and things are beginning to look bright. I suppose you received our little notice of our success on Children's Day; also the subscription sent in. Now, just see. Today, two weeks from that time, God gave us a grand success. We are planning to rebuild, and my people have gone to work in earnest. Our collection on Sunday, June 28th, was \$94.50 and one yearly subscription for the paper, which makes a grand total of \$130.50 for two weeks. After having gone through the high water scare, we want our friends to know that St. Peter stands at the head of the list, and we are going to keep her there, God being our helper. This will also inform our friends that our presiding elder has not been able to get to us this year, on account of the high water, and our first quarterly conference will be held on the 17th, 18th, 19th and 20th of July.

E. Holliday, P. C., Columbin, Tex.: A great storm passed through Columbin and seemed to lodge at the parsonage, where it left many good things. God bless such storms. Please call again.

William Porter, P. C., Franklin, La.: We have just closed another financial rally in which we raised the sum of \$121. We hope within a few weeks to have every dollar in hand necessary to rid Asbury M. E. Church of its long-standing indebtedness. All departments of our church are in good working condition.

Bowerton, Miss.: We are alive on the Bowerton work. We are mindful of the many blessings God has bestowed upon us. On the 30th of May, I preached to a crowded house. Nine joined the church that night; eight were converted to God. From that meeting, twenty-eight souls were brought to Christ. We are looking to God from whom all blessings come. We are visiting the poor people and advising them to come to Christ. The outlook is glorious for a great year's work for the Master. A. Reed.

Cordele, Ga.: I came to this charge in February and found the work in a bad condition; very few members and the church which was started two years ago, to be completed. I am sorry to say a storm passed through on the 28th inst. and blew it down. We are having a hard time in Cordele, but by the help

of the Lord, we intend to build again in spite of our foes. Everybody here is against the old M. E. Church. The church here was burned down once. Now, dear brethren, help us to accomplish this work; send us aid and God will bless you. Pray for us! Yours in the vineyard of the Lord,

J. C. Williams, P. C.

C. L. Galloway,

J. C. Myers,

Wm. Latson,

Trustees.

Douglasville, Ga.—Our Sunday School and Epworth League Convention met in Adairsville, Ga., a few days ago. Rev. J. C. Hunt presided, standing at the head of the district. The introductory sermon was preached by Rev. S. B. Beauford. He handled his subject as the Gammon boys always do.

He made an impression in Adairsville that was never felt before; he is a singer and preacher. Second day at 7:30 Rev. M. M. Alston, of Rome First Church, preached; souls were made to rejoice. There were not many dry faces when he closed his subject. Third day Rev. G. W. Matthew preached at 7:30, and he lifted the people. All were made to rejoice. Fourth day at 7:30, Bro. Ritchie preached a soul-stirring sermon, and the fifth day at 11 o'clock a. m., Rev. J. C. Hunt, the presiding elder, I have known him for fifteen years, and I have never heard him preach such a sermon in my life. We have a round man all the way round. He woke up both men and women on the Southwestern. The people will read later on. At 3 p. m. Rev. J. A. W. Usher took the people by storm, and tried to carry them into heaven anyhow. At 7:30 Rev. E. D. Giddens preached a sermon that the people will not forget soon. It was thought and logic. We have promised man and God to stand by the church and the Southwestern Christian Advocate. New subscribers soon. L. V. Simmons.

A Trip on the Coast: This will serve to show that I have just returned from a trip on the historic coast. First, our district conference assembled in its first session in the beautiful little town of Biloxi, where we met Rev. Tate and his good people. All went on lovely with one exception. Dr. J. M. Shumpert, after having preached to the delight of all at 11 o'clock, returned to the 3 o'clock service and was taken very suddenly sick. It was thought for a while that his condition would prove fatal, but the Master said not so. We were glad also, to note the presence of Mrs. Dr. Shumpert, it being the first time she had visited us. After the adjournment of the conference, the writer, by request of several of the coast ministers and friends, stayed over a few days and visited Handsboro Monday night and met with Rev. Jones and his good people. Leaving Handsboro Tuesday morning, by request we stopped over at Pass Christian with Rev. Flowers and his lively people. There we found their church undergoing repairs. Preaching Tuesday night, we met with the noble band of young ladies composing the choir of the church. Too much praise cannot be given this noble choir. We left the Pass Wednesday morning enroute to Bay St. Louis, where we met Rev. Price and his people repairing their church. After preaching Wednesday night we left for home. The third Sunday in July will be styled as Southwestern day in Hattiesburg, after which we hope to send in a goodly number of subscribers.

A. B. Logan.

Robert Williams, P. C., Yarboro Circuit, Yarboro, Texas: My third quar-

terly conference was held June 26 and 27, at Pleasant Grove. Elder W. L. Deneau was on time. The reports of the Conference showed up well considering the hard times. The elder preached on Sunday, administering the sacrament. Eighty communion. Collection, \$20.10. We are building two churches, one at Yarboro, and one at Stoneham. Pray for us.

NOTICE.

Baton Rouge, La.—Please allow me to say through the paper that all persons who intend to visit the District Conference at Jackson, La., on July 21, 1897, on purchasing your ticket get a certificate certifying that you paid full fare to McManis, La., and on purchasing your ticket at McManis, ask for a certificate there certifying that you paid full fare to Jackson, La. Then you will get reduced rates on both roads. All ex-presiding elders and presidents of universities and academies are cordially invited to attend. Yours respectfully, A. Moore, P. E.

NOTICE.

All members and visitors attending the Birmingham District Conference will meet at Attalla, Alabama, August 5 to 9, 1897. Reduced rates will be granted on all railroads in Alabama, on the certificate plan. When buying your ticket, get a certificate from the agent showing that you have paid full fare, and you will be returned for one cent a mile. Get a certificate at each place you buy a ticket. If you fail to get a certificate you will have to pay full fare both ways. Tickets on sale from August 3 to 6; good until August 11. Yours for the good of the work,

Wm. Leewood,

Railroad Secretary, North Birmingham, Alabama.

The Christian should keep out of the path in which he cannot find the footprints of his Lord.—Ram's Horn.



A sick person trying to keep up on mere stimulating tonics is like any one pretending to swim while supported by a belt. The instant the support is withdrawn down you go.

Nearly all diseases result from a deep-seated impairment of the nutritive powers which cannot be reached by any temporary exhilaration. The only good that any medicine can do is to increase your own natural powers of recovery and make you able to swim for yourself.

The debilitating weakness, nervousness and digestive disorder which indicates this state of mal-nutrition can only be overcome by a scientific remedy like Dr. Pierce's Golden Medical Discovery which acts directly upon the digestive and blood-making organs, and effects the nutritive transformation of food into rich, healthy blood, which carries genuine permanent vitality to every corner of the system.

It is vastly more nutritious than malt-extracts. It does not paralyze the nerves, but feeds them with health. It is better than cod liver oil emulsions. It is assimilated by the weakest stomachs. It does not make flabby useless fat, but muscular strength and healthy nerve-force. It is the only perfect invigorant for corpulent people.

Mrs. Ella Howell, of Derby, Perry Co., Ind., writes: "In the year of 1894 I was taken with stomach trouble—nervous dyspepsia. There was a coldness in my stomach, and a weight which seemed like a rock. Everything that I ate gave me great pain; I had a bearing down sensation; was swelled across my stomach; had a ridge around my right side, and in a short time I was bloated. I was treated by three of our best physicians but got no relief. Then Dr. Pierce's Golden Medical Discovery was recommended to me and I got it, and commenced the use of it. I began to see a change for the better. I was so weak I could not walk across the room without assistance. I took Dr. Pierce's Golden Medical Discovery and one bottle of the 'Pleasant Pellets.' I began to improve very fast after the use of a few bottles. The physicians who attended me said I had 'dropsy' and that my disease was leading into pulmonary consumption. I had quite a cough, and the home physicians gave me up to die. I thank God that my cure is permanent."

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effect following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists, price fifty cents and one dollar. You may have a sample bottle and a pamphlet sent free by mail. Mention the Southwestern Christian Advocate, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

CONFERENCE NOTICES

ATLANTA DISTRICT CONFERENCE.

Third Round, 1897.

Hogansville July 23, 25
Hogansville Circuit July 24, 25
Long Circuit July 23, 25
Grantville July 30, August 1
Grantsville Circuit July 31, August 1
East Atlanta August 2, 8
Lutherville August 14, 15
St. Luke August 11, 15
Newnan August 22, 23
Newnan Circuit August 21, 22
Palmetto (Meriwether) August 20, 22
Fairburn Circuit (Meriwether) August 21, 22

Fairburn August 28, 29
Gate City August 26, 29
Fort Street (Coggins) August 25, 29
Chapel Street (Adams) August 27, 29
Vine Street September 2, 5
Battle Hill September 1, 5
South Atlanta September 9, 12
Loyd Street September 12, 13

Dear Brethren: Continue to push forward all along the line with great zeal. Come up to the District Conference, August the 24th, with good reports, and to the Annual Conference, December 16th, with complete reports. Push revival interests, and bring up all assessments.

Rally to the interest of the Southwestern Christian Advocate. Yours faithfully, G. W. Arnold, P. E.

OPELIKA DISTRICT.

Opelika July 29, August 1
West Point August 6, 8
Sardis August 7, 8
Five Points August 14, 15
Roanoke August 21, 22
Lafayette August 27, 29
Mount Lebanon September 4, 5
Jackson Gap September 4, 5
Alex City September 4, 5
Bethel September 11, 12
Eclectic September 11, 12
Wedowee September 10, 12
La Mars September 11, 12
Flint Hill September 11, 12
Ashland September 18, 19
Dadeville September 18, 19

Tallassee September 18, 19
Spring Hill September 18, 19
Dyke's Mill September 25, 26
District Conference August 25 to 29
Yours truly, H. N. Brown, P. E.

SHURUTA DISTRICT, MISSISSIPPI CONFERENCE.

Third Round.

Heidelberg July 24, 25
Ellisville July 27, 28
Augusta July 30, August 1
Perkinson August 3, 4
Poplarville August 5, 6
Hattiesburg August 7, 8
Quitman August 14, 15
Shubuta August 14, 15
De Soto August 17
Shubuta Circuit August 18
Waynesboro August 20
State Line August 21, 22
Moss Point August 28, 29
Escatawpa August 31
Ocean Springs September 4, 5
Biloxi September 6, 7
Hindsboro September 11, 12
Gulfport September 14
Basin September 15, 16
Pass Christian September 18, 19
Bay St. Louis September 21, 22
Pearlington September 25, 26
J. M. Shumpert, P. E.

ABERDEEN DISTRICT, UPPER MISSISSIPPI CONFERENCE.

Athens July 31, August 1
Aberdeen and cir. August 7, 8
Caledonia August 14, 15
Columbus and cir. August 21, 22
Crawford August 28, 29
Brooksville September 4, 5
Mashulaville September 11, 12
Macon September 11, 12
Hashuqua September 14
Hickory Grove September 21
Macon Circuit September 18, 19
(By J. Burton.)

West Point September 25, 26
Shuquack September 25, 26
West Point Circuit September 30
Mhoon Valley October 5
Rising Sun Mission October 11
Dear Brethren of the District: Do your best to have full reports on this round. Your servant,

H. R. Revels, P. E.

NOTICE.

To all persons attending the District Conference at Yazoo City, July 21 to 27, 1897: Special rates will be granted, on certificate plan, from Canton to Yazoo City, over the Illinois Central Railroad, and from Forest to Jackson, over the A. and V. Railroad. Ask agent for certificate when you purchase your ticket, showing you have paid full fare, and you will be returned for one cent per mile. Yours truly,

P. W. Baldwin.

Meridian, Miss., July 2, 1897.

If you would be happy in this world, you must not think of the service which other people owe to you, nor consider as to how well they perform that service. Fix all your thoughts on what you owe to others.—Pres.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I use the California Cold Process, do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 100 families in one week; any one will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident any one can make one or two hundred dollars round home in a few days. I will mail you sample of fruit, and complete directions to any of your readers for eighteen two-cent stamps, which is only the actual cost of the sample postage etc. I am going to begin work at once to catch the arriving trade.

FRANCES CASEY, St. Louis, Mo.

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Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

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A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

PERFECT IN EVERY RESPECT.

A SELF-SETTING NEEDLE and SELF-THREADING CYLINDER SHUTTLE are used in the Peerless Advocate High-Arm Sewing Machines.

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Is so simple that with two motions of the hand backward and forward the shuttle is threaded.

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in velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

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Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

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Weak Tired
Thousands are in exactly this condition and do not know the cause of their suffering. They are despondent and gloomy, cannot sleep, have no appetite, no energy, no ambition. Hood's Sarsaparilla soon brings help to such people. It gives them pure, rich blood, cures nervousness, creates an appetite, tones and strengthens the stomach and imparts new life and increased vigor to all the organs of the body. It builds sound, robust health on the solid and lasting foundation of pure blood.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5. Be sure to get Hood's.

Hood's Pills are mild, effective, easy to take, easy to operate. All druggists. 25c.

BOMBAY.

The Great Railway Station at Bombay, India.—The city of Bombay has the grandest railway station in the world, and it is the finest modern architectural work in India. It is known as the Victoria Terminus. It is the terminus and executive offices of the great Indian Peninsula Railway. The architect was Mr. F. W. Stevens, M. I. C. E. The principal or west front forms three sides of the square, the courtyard between the center building and the wings being 180 by 104 feet. The total length of the principal elevation is 1500 feet. The building is Venetian Gothic, with Oriental modifications. The principal feature of the edifice is the large central octagonal dome of cut stone masonry, which gives a very fine effect and may be seen from any part of the city. The figure crowning the apex of the dome is a stone statue of Progress. Each of the principal gables is surmounted by groups representing Engineering, Commerce, Agriculture, Science, Trade, while in front of the central facade is a life size statue of the Queen Empress. The building was named on jubilee day in honor of the Empress of India. A large clock, with two illuminated dials ten and one-half feet in diameter, is placed in the south gable of the station roof; one dial in each gable, so that it may be seen from any point. In the central gable is another clock, with a dial eight and one-half feet in diameter, facing the street. The ornamental flat roofing is decorated in accordance with the rest of the building. The garden in the quadrangle forms one of the prettiest features of the building, and it is separated from the road by a handsome wrought railing ten feet in height. The piers and gate are in the center, the former supporting a lion and tiger and colossal figures representing Great Britain and India. The interior of the building is lavishly decorated, being fitted up in marble, granite and fine woods. Ample facilities are offered for passengers while they are waiting for trains. Excellent restaurants are provided, as well as commodious offices for the officials and clerks of the railway. The ticket offices are in a hall eighty by seventy feet deep, the height of the hall being forty feet. The sanitary arrangements have received the utmost attention, and the restaurant is said to be the coolest in India. Altogether the station is a remarkable affair and reflects great credit upon those who are charged with the design and execution of this building. The execution of the work occupied ten years, and the estimated cost is about \$17,000,000. Our engraving is from a photograph by Bourne & Shepherd, of Bombay.—The Scientific American.

When writing to advertisers, please mention this paper.

RAILROAD TIME TABLE.

Illinois Central.

ARRIVE—		LEAVE	
Local mail	9:00 pm	Local mail.....	6:55 am
Chicago limited.....	6:30 pm	Chicago limited.....	9:00 am
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati.		Louisville and Cincinnati.	
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.		Louisville and Cincinnati, Limited.	
No. 3.....	6:30 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis Express.....	10:35 am	No. 6, Memphis Express.....	4:20 p.m.
No. 21, Vicksburg express.....	5:30 p.m.	Vicksburg express.....	8:05 a.m.
No. 33, Baton Rouge acc.....	9:40 a.m.	No. 34, Batgn Monege acc'n.....	4:30 pm
Louisville and Nashville.			
No. 8, coast acc.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lin. ex.....	6:50 pm	No. 8, coast acc.....	3:30 pm
No. 5, fast mail.....	8:30 pm	No. 2, lin. ex.....	7:50 pm
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 am
Texas and Pacific.			
No. 62, Ft. Worth and Cal. ex.....	6:55 pm	No. 61, Hot Sp'gs express.....	7:20 pm
No. 51, Hot Sp'gs express.....	9:15 am		
Queen & Crescent Route.			
Cincinnati and New York.....	11:55 am	Cincinnati and New York.....	3:30 pm
No. 3, local.....	6:20 am	Local.....	7:0 am
Southern Pacific Company.			
Texas and Mexico fast mail.....	6:45 pm	California ex.....	9:15 am
California ex.....	6:55 am	Texas & Mexico fast mail.....	8:35 pm

Louisville and Nashville RAILROAD

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No.	Departs.	No.	Arrives.
6 Fast Mail.....	7:10 a.m.	3 Fast Ex.....	7:35 a.m.
4 Fast Ex.....	9:45 a.m.	7 Coast acc.....	8:55 a.m.
8 Coast acc.....	3:30 p.m.	1 Lim. Ex.....	5:00 p.m.
2 Lim. Ex.....	7:50 p.m.	5 Fast Mail.....	10:25 p.m.
Sunday Ex.....	7:50 a.m.	Sunday Ex.....	9:30 p.m.

City Ticket Office 100 Canal street. Depot Ticket Office foot of Canal street. Freight Depot foot of Glend street.

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THE LAST OF CHILDREN'S DAY REPORTS.

J. J. Alford, Chiffley Circuit, Georgia. We observed Children's Day according to the program, and did good work for education. Our pastor, S. C. Crandall, is leading us to the front. Collection \$4.

Annie M. Johnson, Batesville, Miss.—The Children's Day program was well carried out. The day was celebrated by old as well as young. There were several interesting essays by the young ladies. We had an instructive talk by Mr. C. L. Alston. Collection \$4.80.

W. D. Thompson, Greenwood, S. C.—Children's Day was duly observed at this place. The church was beautifully decorated with flowers and evergreens, which presented a very pleasing appearance. "The Young People's Republic" was well rendered. The church was filled to overflowing. It is said that the program was the best we have ever had. A handsome collection was taken and forwarded to the Board of Education.

Miss Mamie L. Williams, Corinth Circuit, Mississippi.—The Children's Day program was grand. The pastor and superintendent spared no pains in making the occasion one of interest to all. A good collection. Prof. J. B. Combs spoke on the "Young People's Republic," causing an increased love for Children's Day.

W. C. P. Marion, Superintendent, Bolton, Miss.—Children's Day was a grand day with our people. The following persons gave one dollar each: Mrs. Janie Bracy, Miss Emma Morrison, Annie Barnes, Hattie Collins, Mitchell Hill. The pastor promised me the Southwestern if my school beat.

A. T. Stevens, Center Point, Ark.—The program was carried out, each one acting his part well. The children were arranged in classes. The Bible class, headed by A. Gray, of Little Rock, raised \$5, other classes following. Total collection for the day, \$11. Prof. J. C. Smith, of Pine Bluff, made the educational address. Prof. T. M. Walton and W. Hill addressed the people in the evening. We are moving nicely on all lines. The church is spiritually alive, God is fighting for our cause.

S. McDonald, Althames, Ark.—We observed Children's Day in a grand style. We had the program that was laid down by the Board of Education and raised for the day \$5, all of which was sent to Dr. Payne, and the good work is still going on.

Rev. F. E. Wynn, P. C., Courtland, Ala.—Children's Day was carried out the best we could under the circumstances, and \$2 was raised. I have raised since I came \$11.01. I am urging the people to take the Southwestern, and have some promised to do so.

Rev. A. B. Venable, P. C., Bastrop, La.—The program was carried out to the letter, and the church was beautifully decorated with flowers and evergreens. The house was crowded and we had a grand time. Collection \$3.

William Bell, P. C., Belle, Miss.—Children's Day was observed in grand style. Sixty speeches by junior and senior scholars. Mrs. A. L. Norgolds and sister furnished music for Wesley Chapel Sunday School, and Miss Eugenie Bell for Mt. Zion choir. Collection good.

James Allen, Sherburne, Ky.—Not what we want, but what we get does us good. We used the regular program, and my children and congregation were much pleased. Collection, \$7.20.

A. Butler, Paulding, Miss.—Children's Day was somewhat interesting. Collection, \$3. May the Lord prosper us to raise more money on all lines.

D. P. Shaw, P. C., Shellmound, Miss.—Children's Day was observed with good

results. Nebo Church raised on children's fund, \$3.45; St. Paul raised \$3.33; total for the circuit, \$6.83; amount raised for the day, \$41.15.

A. C. Carter, P. C., Troy, Ala.—We observed Children's Day, and the program was carried out to a letter. Mrs. Julia Sanders, our excellent organist, furnished thrilling music for the occasion. Collection, \$4.50.

WAS OUT OF ORDER.

"For several months I was in poor health. My blood was out of order, I was gloomy and despondent, had no energy, and took cold very easily. Hearing so much about Hood's Sarsaparilla, I decided to try it. After taking two bottles I am feeling better than I have felt for a year." Marion W. Smith, Collinsville, Ala.

HOOD'S PILLS nausea, sick headache, indigestion, biliousness. All druggists, 25c.

SHUBUTA DISTRICT CONFERENCE

The first session of the Shubuta District, Mississippi Conference of the M. E. Church, for 1897, convened in Biloxi, Miss., June 22d, at 9 a. m., with Rev. J. M. Shumpert, D. D., P. E., in the chair. The president led the devotional exercises by reading Matthew 23th chapter, and singing the hymn, "And are we yet alive." Prayer by Rev. J. M. Shumpert and L. J. Bell. Afterwards the assistant secretary of the last session called the roll, and all the pastors answered, with the exception of two. Rev. A. J. McNair, of Gammon Theological Seminary, Atlanta, Ga., was elected secretary, with E. E. Reanssean assistant. Rev. A. C. Lacy was elected statistical secretary, with G. W. Brame assistant. The second day, at 9 o'clock, the conference was called to order by the president. Reports were called and the presiding elder read a well prepared report of the district, which indicated success and prosperity in all the charges and circuits. The pastor reported great prosperity. Many souls had been converted, the Southwestern well represented and that the growth of the church was good.

Reports from local preachers, exhorters, Sunday school superintendents and Epworth League presidents indicated general prosperity. Reports from district stewards showed that \$2,248.64 had been raised for all purposes and that the district was financially alive. The evening sessions were devoted to the literary program, and to the Sunday school and Epworth League work. The following read papers upon the same: L. J. S. Bell, A. B. Logan, D. F. Dudley, Mrs. Dr. Shumpert, Miss E. Shieft, Miss Rosa Gaines and Miss Bilbon. Among the important work done was a District Epworth League was organized for the enlargement of the Epworth League work upon the district. The purpose is to make stronger efforts to have the young people. Rev. D. F. Dudley was appointed agent for the Southwestern Christian Advocate, and distributed several copies among the people which greatly helped the cause in Biloxi. It will also be the means by which Rev. Tate will in the near future send in many subscribers to the paper. The statistical secretary showed in his report, that a great increase in membership and probationers had been made, and more money for benevolent purposes raised up to this conference than in any previous year, at this date and season. The committees made excellent reports, stating that provisions should be made and that we see to it that the M. E. Church be planted at every convenient place upon the Gulf and Ship Island R. R., and upon the Mobile and Kansas City R. R., they being put through the Shubuta District. Rev. W. F. Smith, D. D., of Warren Street M. E.

Church, Mobile, Ala., and Rev. S. D. Davis, were pleasant visitors to the conference, and made excellent speeches concerning the church in Alabama, and how, through difficulties, the church would prevail.

Soul stirring sermons were preached by the following brethren: Rev. V. Trotter, G. W. Brame, O. H. Flowers, W. H. Smith, E. E. Reanssean, H. T. Hampton, L. W. Prier and L. J. S. Bell.

The presiding elder made able speeches upon every department of church work, and left no stone unturned.

Rev. Williams, P. C., of the A. M. E. Church, and Rev. Douglass, P. E., of the A. M. E. Church, were introduced to the conference.

Fifth Day, Sunday Services.—Sunday school opened at 9 o'clock a. m., and at 10 a. m., love feast was conducted by Rev. A. C. Lacy and R. L. Carpenter, which was a source of much joy. At 11 a. m. Rev. J. M. Shumpert, D. D., preached a soul stirring sermon with power and inspiration; after which two came forward and joined the church. At 3 p. m., Rev. A. J. McNair preached with much power and made a lasting impression. He preached with much dignity as he stood under Gammon's banner. At 8:30 p. m., Rev. A. B. Logan preached to the delight of all who heard him. Rev. D. F. Dudley preached at the A. M. E. Church. At the close of the day's exercises resolutions were read by L. J. S. Bell to the P. E., to secretaries, to Rev. L. Tate, the pastor and his kind people for their hospitality and to the various railroads for reduced rates. Hattiesburg was fixed as seat of the next conference, and the Shubuta District, Mississippi Conference, adjourned sine die.

A. J. McNair, Sec'y.
J. M. Shumpert, D. D., Pres.

ST. JOE DISTRICT CONVENTION.

The third annual session of the Sunday School and Epworth League Convention of the St. Joe District, Central Missouri Conference, convened at Armstrong June 17 to 20, 1897. Professor P. M. Cason, president, presided in a Christian and intelligent manner, and Miss Anna J. H. Watts, with ability and grace, filled the secretary's chair. The convention opened with devotional exercises conducted by W. H. Wheeler, after which the report of the Committee on Credentials showed that the district was well represented. The welcome address on behalf of the church and friends was delivered by Rev. G. W. Patton, of Armstrong; on behalf of the League Chapter and Sunday School, by Mr. Harvey, superintendent of Armstrong. A ringing response on behalf of the Convention was made by Rev. J. H. McAllister, of Glasgow.

The business of the Convention was up in date and well looked after, and the literary part of the program, as rendered, was of a high logical order. Each paper read reflected much credit upon the writer, as well as upon the Convention. During the week the following sermons were ably preached: Opening, Rev. W. L. Lee; annual, W. H. Whitmore; educational, F. L. Donohoo; pentecostal, Dudley Smith. And on Sunday the pulpit was occupied by Rev. O. A. Johnson, 11 a. m.; J. G. Denmore, 3 p. m.; and R. J. Vivion, 8 p. m. The Model Sunday School, the Sunrise Religious Meeting, the Sentence Prayer and Experience Meeting and Junior League Exercises were occasions that were highly beneficial and uplifting. It is conceded that the Convention in many respects surpassed all the previous ones of the district. Rev. G. W. Patton, the pastor, and the good people of Armstrong, to say they deserve praise is but a mild expression for the

hospitable and royal manner in which they entertained the Convention. The following officers were elected for the ensuing year: Professor A. Lewis, president; vice-presidents, Professor R. J. Vivion, Miss Rena Diggs, Miss Maggie J. Coleman and Miss Arletha Payne; Miss Georgia Gibbs, secretary; Miss Annie Moore, treasurer, and Miss A. J. H. Watts, Junior League superintendent. St. Joe was selected as the seat of the next convention.

W. H. Wheeler,
O. A. Johnson,
Reporters.

You don't always realize that the soap you are using harms your skin. But you realize quickly that HEISKELL'S Medicinal Soap benefits your skin. At drug stores or by mail 25c. a cake. HEISKELL'S Pills purify the blood. Will not nauseate or gripe. 25c. At drug stores or by mail. JOHNSTON, HOLLOWAY & CO., 531 Commerce St., Philadelphia.



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This is a four or six years' course, and is nearly the same as that of the Academy of Berlin. It includes the teacher's course and voice training, and harmony.

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This is for those ministers whose circumstance will not permit them to attend school, and who wish to pursue a course of study by correspondence.

The Medical Department opens September 13th. The first term of the literary departments open September 27th, 1897.

The second term begins December 20th, 1897. The third term begins on March 14th, 1898.

Expenses.

In the professional courses, tuition is \$30.00 for the year. Other expenses, board, etc., from \$9 to \$10 for school months of four weeks.

In the literary departments, the expenses are from \$8.75 to \$10 for board, washing, etc., for school month.

For circulars, catalogues and information about the school, address the President, REV. J. BRADEN, Nashville, Tenn.

UNITED FOR LIFE

.....Gives Name and Place Distinctly.....

Altheimer, Ark.: On the 13th of June, at the residence of the bride, Mr. W. H. Barnes, of Pine Bluff, to Miss Maggie Roberson, of Altheimer, were united in Holy wedlock, S. McDonald, P. C., officiating.

Mt. Jordan Circuit: Mr. Thomas Blackny to Miss Annie L. Price, was united in Holy wedlock, at New Hope M. E. Church June 13, 1897. Miss Annie is one of Meridian Academic students and a public school teacher in Clark county. Both of them are teachers. R. Howze, P. C., officiated.

Josserand, Tex.: Mr. Walter Scott and Mattie Slaughter united in marriage wedlock July 4th, 1897. E. Micheaux officiating.

Shreveport, La., July 1, 1897:—Mr. Willie G. Spears and Miss Cora M. Fayard were joined in Holy wedlock on the evening of the 30th ult. at the residence of Dr. D. A. Smith. It was pronounced by all a brilliant affair. May God's choicest blessings attend them. J. A. Tireuit, officiated.

Mr. J. M. Folkand and Miss Carrie L. Black were solemnized by the Rev. I. S. Miago, in Holy matrimony on the 27th day of June, 1897.

THEY LIVE IN OUR MEMORY

.....Gives Name and Place Distinctly.....

Yarboro, Tex.: Sister Malinda Bratt, a member of the M. E. Church at Stoneham, died June 22, 1897. She lived a faithful Christian and lover of the church. She leaves many relatives, God comfort them in this hour their affliction. Robt. Williams, P. C.

Yarboro, Tex.: Sister Henrietta Palmer, a member of St. Paul M. E. Church fell asleep in Jesus June 13, 1897. She died in full triumph of faith; aged 24 years. She told her grandmother, on the day of her death, that she was going to away to leave them. To the question, "Where?" she replied, "To Heaven." She breathed her last still conscious of all concerned.

Robert Williams, P. C.

Aquilla Charge: Sister Sarah Mills was born December 28, 1870; professed a hope in Christ and joined the M. E. Church at the age of 13 years. Sister Mills was faithful to the cause of her Master and said on the day of her death, "All is well; I have fought a good fight," and fell asleep in Jesus. She leaves a husband, father and many friends to mourn her loss.

Also Sister Eliza Steels. A true and devoted Christian and loving wife, after living a member in the Methodist church, departed this life in peace. As she stepped in the cool stream of death, she began to sing, "Tho' Jordan's waves around me roll, fearless I launch away." She leaves a husband and six children to mourn.

M. M. Walker, P. C.

Bro. Henry Pruitt departed this life June 1st, in full triumph of faith.

Also Bro. H. Fowler departed this life June 22d, in full triumph of faith.

Also Bro. A. G. Allen, a local preacher of Magnolia M. E. Church, fell asleep in Jesus, June 30th, in full triumph of faith. All of Mt. Jordan Circuit.

R. Howze, P. C.

Jackson, La.: Mrs. Margaret Perry, one of the old founders and members of the M. E. Church, at this place, died June 23, 1897. She leaves a devoted daughter, two sons, many loving grandchildren and a host of friends to mourn her loss. May she rest in peace.

G. A. Payne, Pastor.

Centerville, La.: Brother Armstead Ausband departed this life July 2, 1897, in full triumph of faith. Brother Ausband was one of the old leaders of our

church here at Centerville. His last words were, "Save me, Lord; save me." He also sang this hymn, "How happy is every child of Grace who knows his sins are forgiven." Then clasped his hands together and bid good-bye. He leaves his wife and three sons, William, George and Eddy, also a host of grandchildren. His funeral was conducted by the Rev. John D. Wilson, assisted by Rev. J. W. Smith. Brother Dorson Hardy fell asleep in Jesus June 22nd. John D. Wilson, P. C.

New Orleans, La.: A great man has fallen in Israel in the person of Charles Kelley, a local preacher and superintendent of Malden Chapel Sunday school, who died Tuesday, June 22, 1897. Malden Chapel has lost a faithful soldier, but its loss is heaven's gain. His funeral was attended by his pastor, Rev. William Davis and Bro. A. Sanders, the chaplain of Friends of Faith Association, June 23d.

Frank Narcisse, Sec'y.

New Albany, Miss.: Bro. Lewis Blackwell fell asleep in Jesus, July 3, 1897, in full triumph of faith. The only son of sister Mattie Anderson. The funeral was attended by

H. C. Norman, P. C.

Corrigan, Tex.: Sister Fannie Matthews, a member of the M. E. Church, died in full faith June 25, 1897. The funeral was attended by the writer.

E. Micheaux, P. C.

PROGRAM.

Of the Shreveport District, Louisiana Conference, M. E. Church, to convene on Thursday, August 5th to 8th, 1897, at Logansport, La.

Introductory Sermon, Wednesday night, August 4th, by Rev. James Roberson; alternate, John P. Bayliss.

Thursday night, Missionary Sermon, by Revs. J. O. Brown and P. C. Colton.

Friday night, anniversary of the Freedmen's Aid and Southern Educational Society, conducted by Dr. M. C. B. Mason, secretary.

A Paper—Should Every District Have a District Conference Because the Law Permits it? by S. R. Hason.

Hints on Revivals, by C. D. C. Bryant.

Is Entire Sanctification Attainable in this life? And if so, is it spontaneous or gradual? by S. Mitchell.

The Southwestern Christian Advocate, by S. E. H. Morant.

Knowledge is Power, by J. A. Tireuit.

How to Read and Study the Holy Scriptures, by J. O. Brown.

The Model Pastor, by Pompey Bibbs.

Is a Lie Ever Justifiable? by S. A. Mason.

Blasphemy Against the Holy Ghost; What it is? by P. C. Colton.

Does the Bible Forbid Self Defense? by John McKee.

Is Heaven a Place or a State? by James Roberson.

At the Resurrection Will All the Dead Rise at the Same Time, or will There Be Two Resurrections? by John B. Brightop.

Ministerial Jealousy, Its Cause, Its Hindrance to the Work of Grace in the Heart, and Its Hindrance to the Work of God in the World, by J. W. Pierce.

Indispensableness of Prudence in the Successful Work of the Christian Ministry, by Alfred Gray.

Local preachers, exhorters and others will please write short, pithy papers from subjects of their own selection.

Brethren will please be at the seat of the conference on Wednesday evening, the 4th, so as to be present at the opening of the session on Thursday morning. Dr. Mason, secretary of the Freedmen's Aid and Southern Educational Society, has written that he will be present. The brethren will please

bring up their Freedmen's Aid money to the seat of the conference and pay it over to Dr. Mason, and get a voucher, to be used at the next annual conference.

All ex-presiding elders, former members of the district, and as many others as may wish to attend are cordially invited to do so.

H. James, P. E.

J. A. Tireuit.

S. E. H. Morant.

Pure, rich blood feeds the nerves. That is why Hood's Sarsaparilla, the great blood purifier, cures nervousness.

FARM AND FIRESIDE.

EGGS.

To produce eggs, feed hens on nitrogenous foods.

Green bone serves as an excellent purpose as an egg-producing food.

Brown eggs can hardly be safely tested before the seventh day. White shelled eggs can be tested on the fourth day.

It is reported by those who have had experience, that eggs packed in bran for any considerable length of time, will taste musty. We favor whole oats as the best packing material.

Do not wash the eggs, but rub them with a damp cloth, when brought into the house. They will then look bright and clean when taken to market. There is more than a little in the appearance of things.

A new poultry raiser sold his eggs six to a pound, at 20 cents per pound, and seven to a pound at 19 cents per pound. The 100 dozen thus sold brought him \$57.20, a gain of \$17.20 over the old way of selling by the dozen at 25 cents per dozen.

Why does a sitting hen turn her them, but usually moves them more eggs? She does not knowingly turn or less to make her seat easy, and to keep them from rolling outside. This she does by raking them toward her, thus rolling or turning them. The best hatches come from stolen nests. These are generally in shady, moist places. Often the eggs sink into the sod, until those in the center are nearly covered, and so tightly compressed that it would be impossible to poke them out or over without breaking. These rarely fail to hatch, and the chicks are strong and healthy.—Southern Cultivator.

DUCKS.

Properly handled, ducks pay as well, if not better than chickens.

As an insecticide, a flock of ducks is said to be the best means of ridding a field of army worms.

The Aylesburg Duck is a prolific layer. The eggs vary in color, some being white, while others are of a pale blue tint, the average weight being three ounces. They do not consume as much food as the common duck, and are less noisy. They are good sitters.

A thrifty Pekin duck, well fed and cared for from the start, can easily be brought to weigh four pounds when ten or twelve weeks old, which is about double that of chickens of the same age, and if ready for market in June, will bring a good price, but there is a good price for them at all times if in marketable condition.—Southern Cultivator.

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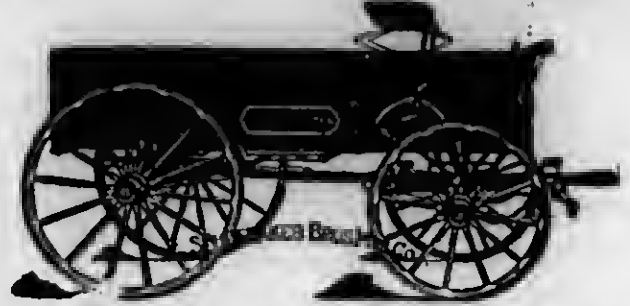
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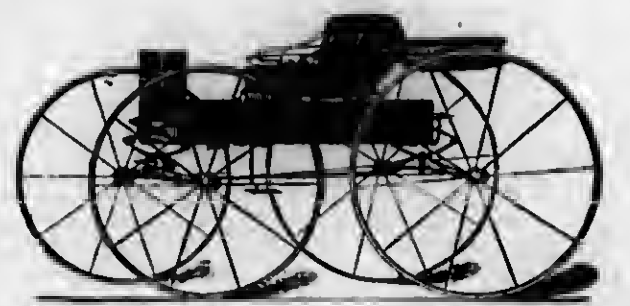
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PUBLISHER'S NOTICES.

Cash Remittances.

From July 5th to 12th.

J. M. Bryan, 2	Wm. Porter, *1
A. W. Wilkes	C. A. Jordau, 1
W. H. Smith, 1	E. H. Clark, *1, 1
P. J. Jackson, *1	N. Duulap, *1
J. A. Patterson	W. N. Haudley, 2
F. B. Bough	Harriet Horn
Willis Wise	A. G. Glenn
J. W. E. Bowen	M. B. Mabuy, 2
P. V. Crawford	J. H. Mallory
T. J. Jacobs, 1	S. Lawson
M. E. Mask, 1	N. J. Wright, 1
Geo. Johnson, 1	L. H. Reynolds
G. A. Payne	S. A. Henger
A. Moore, *1, 1	Jos. Courtney
R. Roberts	E. D. Wesley
J. B. Williams, 2	Jackson Spotts
Robert Wheeler	James Jackson, *1
J. F. Elliot, *1	A. J. McNair, *1
W. G. Valentine	A. D. Hickman, 2
H. S. Cills	P. F. Robinson
V. C. Barnes	W. T. Brantley
A. C. Blundon	W. H. Jones
C. L. Johnson	J. H. M. Butler
E. B. Williams	John Claiborne
Henry Coles	Aaron Mendenhall
S. M. Smith	G. W. Horton
John D. Allen	M. E. Day
Epworth League, 2	G. M. Nelson
J. R. Nocho	J. P. Morris
Geo. Ashe	W. M. Logan
W. J. Jones	J. W. Emerson
M. Washburn	W. W. Moore
J. H. Wright	C. H. Moore
E. W. Hatchett	D. B. Yancey
J. L. Bullock	J. Rookes
A. J. Gwynn	W. A. Holley
E. G. Houston	F. L. Jones
B. G. Hightower	Wade Lovett
Martin Beville	G. A. Cable
Prince Johnson	Joseph Cutter
A. J. Scales	Peter Carter
T. D. Gunn	Robt. Penn
E. M. Windsor	J. H. Brim
H. H. Bowman	J. F. Hughes
John Turrentine	J. W. Anderson
T. L. Brucefield	W. T. Fuller
H. H. Hall	Nathan Moore
Robt. Tuttle	G. W. Green
K. H. Hawkins	W. L. Leak
G. N. Williams	C. F. Carter
N. H. Hill	W. M. Crawford
Henry Foster	G. F. Gagsdale
C. Hickerson	F. F. Hayes
J. S. Fitts	J. R. Reynolds
L. H. Fries	E. G. Hairston
J. M. Smith	J. S. House
A. H. Williams	J. P. Calvin
G. H. Bowen, *1	S. McDavis, 1
J. J. Coffee	W. R. Butler

* Yearly

Christ did not come into the world to reform it, but to give it his own life.—Ex.

LA HARPE STREET CHURCH.

One of the pleasantest exercises it has been our pleasure to attend lately was the Children's Day services of the La Harpe Street church Sunday-school, this city, Mr. Paul D. Kennedy, superintendent. The little folks had been thoroughly drilled by Miss Julian Jacques, who is the organist, and Miss Adline Baptiste. To say all taking part did well, would be to put it mildly. The singing and speaking were creditable indeed. Beside the members and friends of La Harpe church, the schools of Thompson Chapel M. E. Church and the Israelite Baptist church came in a body to witness the exercises. These were in charge of Mr. Lazarus Thompson and Mr. Julius Mitchell respectively. An educational address was delivered by the Editor of the Southwestern Christian Advocate. The collection was \$5.00.

UNION CHAPEL.

The Epworth League Chapter of Union Chapel held its regular monthly social on Friday evening last, which was well attended. There is great interest being taken in League matters, and they hope to accomplish much good. The chapter made an effort to raise funds to send a delegate to the Toronto Convention, and was fairly successful.

Large varieties of latest books can be found in the late numbers of McDowell's Fashion Journals (published at 4 West 14th Street, New York). "La Mode de Paris" is \$3.50 a year, 35 cents a single copy. "French Dressmaker" is \$3.00 a year, and 30 cents a single copy.

When Queen Victoria came to the throne, sixty years ago next June, the population of Canada was only a fifth of what it is now, and its total revenue was only \$300,000, whereas now it is about \$6,000,000. In 1837 there were but 14 miles of railway; now there are about 15,000 miles in actual operation.—Ex.

Before we can live right, we must first love right.—Ex.

Since the Queen began her reign, the British and Foreign Bible Society has added 157 versions to its list, more than had been made on all the preceding ages. It has now 100 versions in progress, and there are over 100 scholars and philologists engaged upon them.—Ex.

LOW VACATION RATES.

Every day from June 1st, to Sept. 30th, inclusive, the Queen & Crescent Route will sell excursion tickets at low rates to the Mountains and Seashore; return limited to October 31st, 1897. This Route offers Tourists the most perfect train service in the South. Through Pullman sleepers on solid vestibuled trains with latest appointments. Inquire of your nearest Queen & Crescent Ticket Agent for descriptive matter, rates and full information. A. F. Barnett, G. P. A. R. H. Garratt, A. G. P. A., 210 St. Charles St., New Orleans, La.

God never made a cow that gave milk punch.—Ex.

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by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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BAPTISM: An able treatise by Rev. A. G. Houston, P. E. Mississippi Conference; 25 cents.

BIBLES: All kinds and prices. Send for list.

CATECHISMS OF OUR CHURCH: No. 1, 40; No. 2, 55; No. 3, 70. Cloth bound in one volume, 25 cents.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

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GOD KNOWS.

O heart that aches and bleeds and breaks!
God knows the measure of thy woes;
He on himself thy burden takes,
And shields thee from the heaviest blows.

Though other eyes be dull and blind
To note the sorrows thou dost bear,
He sees whose eyes are very kind,
And all thy prayers is swift to hear.

Though dark the clouds above thy head,
The heavens beyond are full of light;
Dismiss thy fear, suppress thy dread,
For thee the days shall yet be bright.

—E. E. H., in Nashville Advocate.

A BACK SEAT IN THE METHODIST CHURCH.

The New York Age comes back as us relative to our editorial on "The Position of the Negro in the M. E. Church." It neither disproves nor attempts to disprove anything we said regarding our status in the Church; this the Age seems to consider unnecessary, but after making a few statements, some true and others that are meant to be true, drifts from the question to the statement that no one of our number has been elected a bishop. The argument, as it strikes us, is about as forcible as were we to say: Dr. Blank ran for bishop in the last General Conference of the A. M. E. Zion Church; the Doctor was not elected, therefore he and his friends occupy a back seat in their Church. Or again, we might make the same argument apply to the Germans in our Church, because they contended for a German bishop. But the fact is, membership is in no wise impaired in either case; the right to legitimate representation is in no wise curtailed. Were they or we denied proper representation in the law making General Conference, or on the law executing boards of the Church, the Age's claim would hold good, but such is not the case. We showed the Age conclusively, and have history to back us, that our representation is all we can ask, to which the Age replies in this forceful statement:

"All this may be true and we are pleased that it is, without effecting in the least the main assertion of our's," etc.

In other words, it simply says, may be you do not occupy a back seat, and we are pleased if you do not, but you do. "That statement will have to stand." And why? The only reason the Age gives is that there are more white than colored members in the Church. This is no reason whatever. The principle for which the people of this country contended in the early days, was for proper representation. They did not object to taxation in itself, but to taxation without representation. In this country to-day, the Negro makes no complaint because he is not in the majority, but because he is not allowed such representation in the affairs of the government as he thinks is his due. In the Methodist Church, we get all the representation to which our numbers entitles us, and a vote by one of our representatives counts one, just as does a vote by the ablest white man in the Church. And yet, our contemporary says in its own peculiar arbitrary way, that we are allowed "a minority representation" to which we "are entitled, but in a restricted sense." Such a statement is clearly a contradiction of terms. To state that we are allowed "a minority representation" to which we "are entitled," is to say nothing at all; the Afro-Americans of the Methodist Episcopal Church have proportionately the same representation our white brother has; every nationality in the Church elects on the same basis exactly. We, by our vote, help determine what that basis shall be; it

is not a question of allowing anything, and nobody allows us anything, the white and black elect alike.

Again, the Age is clearly in error when it says: "They have steadfastly refused to give them a bishop, even for Africa, the position being taken and sustained, by the result at the last General Conference, that the time had not arrived when it would be for the best interest of the Church to elect as a bishop a black man."

In reply we would say: (1) The Church has not refused to give us a Negro bishop for Africa, but has, to the contrary, actually elected two. (2) The position has been tendered more than one prominent Negro in our time, but they "steadfastly refused." (3) No such position was taken by the last General Conference, as the Age asserts, either by "the result" or otherwise. Our candidate was in the same predicament of a number of prominent white men; they got a good vote, but not enough to elect. Hence, the same argument would apply with equal force to them. It is surprising to us that the Age will make such assertions relative to these matters as we are not sustained either by history or logic.

We are certain it is difficult for those not in the M. E. Church and who do not understand the working of its machinery to properly appreciate the way the Negro members are treated, but we are glad to say there is nothing in our relation to the Church that will not bear the closest scrutiny or that should make us ashamed or cause us to lose our self-respect. We are perfectly satisfied in the Church, but do not claim to be wholly satisfied with it. That is to say, there are some things about the Church which, for the good of our own peculiar work, we would have otherwise, but we believe every Church has its own difficulties, hence we see nothing to be gained by jumping from one to another. Especially not, when situated as we are, we have our votes, our influence and a perfect and acknowledged right to contend for what we wish. We know we do not outnumber the whites, but have no complaint whatever because of this; for we are led to believe that it would be extremely difficult to find an equally large number of our own race who would be more considerate of our wishes and more just in all their dealings with us. We have with their assistance brought about many changes and improvements that we considered for the good of our work, and they know as do we, that we are not through yet.

But finally, we desire to say: We have thought best to discuss the question thus fully, because of having been long since convinced that the Editor of the Age is not alone in the position he takes relative to our standing in the M. E. Church. Some think that the policy of the Southwestern Christian Advocate is so far influenced by the white members of our Church, that we cannot be true to the best interests of our race in this country. The fact is, this paper is as free on these lines, as the Star of Zion, the Christian Recorder or any other religious weekly in the country. Moreover, we are run about as they are; we go as far as we can on our income, and then draw on the general fund. They are subject to a general board of Book Committee, and so are we; the Southwestern is published in the interests of the Negro of the M. E. Church, and those we have just mentioned, in the interest of the Negro in their respective churches. In its last analysis, it may be said, we run this paper for God, the Church and the race; no platform can be broader, and nothing more should be asked.

The Negro in the M. E. Church is as greatly interested in his people and as free to advocate their cause as is the Negro in the blackest organization in the whole country. Not only so, but we go further, and say there is no firmer

friend to the Negro, no more zealous advocate of his right to enjoy all that is due him as a citizen of this great country, than is the Methodist Episcopal Church in its entirety.

We consider it to be for the best interest of the Negro that our best people in all the churches shall be united for the work in hand; hence we desire to have our relation to the Church of our choice thoroughly understood. This will be the sooner accomplished when such journals as the New York Age cease to make these wholesale and unfounded reflections on that part of the race found in our Church, which will without doubt compare favorably, to say the least, in intelligence and true piety, with the Negro in any church in the land. We contend for political toleration in every part of the land; but a part of our race needs first to learn the lesson of free and unprejudiced religious toleration. May the day be speedily hastened when both shall be accomplished.

OUR OBLIGATION TO CHURCH EXTENSION.

It is easy to catch the notion that certain things are our right. Associated with such an idea gratitude does not play a prominent part. Donations often repeated some times develop the conviction that it is only a justice that they should continue.

What has been done through the south by the Board of Church Extension cannot be estimated. By its service recognized places were secured where there centered all the religious and social interests of our societies. This gave a standing and a following that could not have been had otherwise. We were required to do our best in helping ourselves which was proper and just. Then the Board of Church Extension made us generous donations and loaned us money to complete our churches when we could not borrow elsewhere.

What could have been our condition without the aid of this Board it is not easy to anticipate. The places for worship that were provided in the days of slavery were no longer secured to us. With little means and meagre leadership, we were in poor condition to arrange houses of worship for ourselves. In such an emergency the Board of Church Extension came to our aid and helped us construct hundreds of churches in every State in the South. Many of the societies thus aided have grown strong and self-reliant. Not only so, but they in turn are now aiding the Board by contributing to promote its work. Over ten thousand churches in Methodism have been helped into being by this noble agency of the church.

Our obligation to this benevolence is pronounced and unequivocal. They cannot respect friends who prove unfriendly. Some aid was tendered upon conditions that we accepted. It would be base ingratitude not to keep faith with the obligations we made. This holds specially true concerning the loans made by the Board of Church Extension to many of our churches. Our people need facts about this work as to its value, methods and results. When this service has been rendered, and information has been given, our people should be urged to regular, generous, intelligent, and cheerful contributing to the cause of Church Extension. Nor shall we have reached to the measure of our obligation until we meet the small amounts that have been appropriated to us, for the noble work that has been rendered in the South by the Board of Church Extension.

Keep in mind the fact that when we return the money we borrowed of the Board, and which was so timely in helping us to erect our churches, it goes out immediately to help some other needy church. This gives us two ways to help needy churches; one is to pay back to the Board what we have borrowed; the other is to collect from our people a generous collection for the Church Extension Society. Let us help in both ways.

OUR CONTRIBUTORS.

THE BIBLE IN THE PUBLIC SCHOOL.

By H. N. Brown, P. E., Opelika District, Central Alabama Conference.

That school from which the Bible is excluded is hardly worthy of consideration by Christian America, notwithstanding the Bible has already been divorced from many of our public schools, I am told, and none of them, to my knowledge, make it a text book. If we would be a prosperous people we should make the Bible the Text Book of all our schools.

"Search the Scriptures," is as imperative to-day as when first it was spoken by our Lord; and is so cosmopolitan that not even a child is excluded from the search.

That people who would exclude our children from this search does not deserve a place among us. Is the Bible dangerous for the young to search? If you think so, you have not the mind of our Lord.

Timothy knew the Scriptures from his childhood and it only served to make him a useful man, 2 Tim. 3:15. And the Lord hath said, "Thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Dent. 6:7.

They were not only to be taught to the children but taught by the home, at home, by the wayside, in the morning, in the evening, in the school-room and everywhere with diligence. "Thou shalt read this law before all Israel in their hearing, gather the people together, men, women, children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God." Dent. 31:11-13.

Now, if the strangers who have come among us have no desire to read the Bible and it is offensive to them for us to train up our children in the way they should go (Prov. 22:6), settle the question at once by making the Bible the leading text book in all of our schools.

"The honor of kings is to search out a matter," Prov. 25:2. Are there no kings among us? "Search and look," John 7:52. "The prophets searched diligently," 1 Pet. 1:10-11, and why not we?

Why should we search the Scriptures?

First, Because in them our thought is fixed on eternal life.

Secondly, Because they "bear witness of Jesus our true example," Dent. 18:15; Luke 24:27.

Thirdly, Because "Whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope," Rom. 15:4.

Fourthly, Because all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16-17.

Fifthly, Because "Knowing this first, that no prophecy of Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:20-21.

The Bible is a universal book and fully adapted to the needs of the human race. It is possessed of unmeasurable pre-eminence in the influence it exerts in promoting human happiness. It is distinguished for its intellectual superiority. God is its Author. It is an embodiment of truth, the inexhaustible Book that contains the mind of God.

Take it from us and you deprive us of a knowledge of the divine mind. "Give what thou wilt, without thee we are poor. And with the rich, take what thou wilt away." This Book of God enables the child of faith, "When flesh and heart fail," to say: "Thou wilt show me the path of life; in thy presence is fulness of joy, and at thy right hand there are pleasures forever more."

The Bible alone tells us in what true happiness consists, and how it may be attained. It points out the only way to bend the knee and consecrate the three idols, wealth, pleasure and the fame, of this world to the true service of God.

"A little child shall lead them." "Open ye the gates, that the righteous nation which keepeth the truth may enter in."

What aileth thee, Christian America?

Why think ye to shut the gates of Gospel grace against our own children for political ends?

"Courage, brother, do not stumble,
Though the path is dark as night;
There's a star to guide the humble—
Trust in God and do the right.
Perish "policy" and cunning,
Perish all that fears the light;
Whether losing, whether winning,
Trust in God and do the right;
Simple rule and safest guiding,
Inward peace and inward light,
Star upon our path abiding—
Trust in God and do the right."

FROM BLUESTONE, VIRGINIA.

Being a subscriber to your paper, also secretary of the Ministerial Institute on the Bluefield division of the Wytheville District, of the East Tennessee Annual Conference, and having been requested by the body to write a sketch of the proceedings of our meetings and its glorious results, I shall endeavor to do so, begging your indulgence.

Owing to the necessity of closer intercourse and a more fraternal union, whereby the mutual benefits of each other might be advanced and a greater interest in the church might be manifested by the laity, on March the 5th, 1897, the preachers, local preachers and exhorters assembled in Anderson's Chapel, Graham, Va., elected officers, formed by-laws and organized the above named body. Rev. G. T. Wright, of Bluefield, W. Va., was elected president; J. F. Priggmon, vice-president, and C. D. Shell, secretary.

We discussed such subjects as the Epworth League, Sunday school, Prayer and Class meetings, co-operation of the brethren in their respective ministerial labors, for two days with great benefit to all who participated, and to those who listened.

On Sunday, the pulpit was filled with credit by the different brethren.

On Monday night, there were several lectures given by the friends of the paper of our church, which resulted in at least a few new subscribers; but as that meeting has not been reported hitherto, I shall not say more about it now, but endeavor to say something of the grand work of the one just closed last night.

Our Institute convened June the 18th, at 10 o'clock a. m., in Raleigh Street M. E. Church, Bluefield, W. Va., with Rev. G. T. Wright in the chair.

The opening sermon was preached by Rev. W. H. Perkins, who selected for his text the 18th verse of 14th chapter of St. John—"I will not leave you comfortless"—from which he preached a sermon that scattered hallowed fire all through the conference, which ceased not to burn until the meeting adjourned, and many were constrained to say, "It was good for us to be here."

On roll call twelve members were found present, and a program having been prepared, the brethren proceeded to discuss the following questions, viz: An Essay, on being called to preach, by C. H. Jones; Department of Preachers to Meet with Success, by W. M. Johnson; Consecration, by W. W. Ward; How Should a Local Preacher, or Exhorter, Spend His Time When Not Employed by His Pastor, by M. H. Eggleston; The Ministerial Progress of the Negro Race, by R. D. Washington; Who Should Become Members of Our Epworth League Chapter, by F. E. W. Morton; Should not Our Church Abolish the Six Months' Probationship, by R. D. Washington; Should Women be Elected to the Presidency of Our Leagues, Sunday Schools, etc., by W. H. Perkins; What Should a Christian Home Be, by W. M. Burger; The Object of a Christian Education, by I. Johnson. These subjects were participated in by most all of the brethren who acquitted themselves very creditably.

At 9 o'clock, we had love feast, and I cannot describe it.

At 11 o'clock, R. D. Washington preached a sermon from Philippians 3:14, "I press towards the mark, for the prize of the high calling of God in Christ Jesus," from which Bro. Washington preached one of the best sermons I ever listened to.

Bro. Morton, at 3 o'clock, p. m., filled the pulpit, and his sermon was equal to the occasion.

Bro. G. W. Alexander, at 8 o'clock, p. m., aroused the people on the old camp-meeting style.

On the whole our meeting was a success. Rev. G. T. Wright is doing a grand work in Bluefield. He and his congregation both expressed themselves as well pleased with the proceedings, and I think the fire will not go out soon.

Our next session will be at Alyonia, W. Va., where we expect to raise \$100, towards completing a new church in that section.

We, the patrons of your paper, were pleased to see several copies of the Southwestern spread on the tables in our meetings, and, at different times, very entertaining articles were read from its pages that were instructive, spicy and beneficial. Very truly,
C. D. Shell.

YOUNG MEN WANTED.

Thousands of young men are wanted for religious purposes. Ninety-five per cent. of the young men of this great land make no religious profession whatever. Where are the young men? What is to become of a nation in the future, whose young men do not seek after God? We can foresee nothing but social and political bankruptcy. The great question before the minds of men to-day is, the bringing of the hearts and lives of men in vital union with Jesus Christ. When we take a glance through all the ranks and conditions of men, we find the dens and broad avenues of sin thronged with young men. The club, the ball-room, etc., are filled with the young men of the coming race. Listen and hear a voice saying, "Young men I call upon you because you are strong." A thousand and one gilded gates that lead to alleys of sin and shame are filled with young men. The hidden serpent, which has already stung the race and inserted a poison into the blood of our young men, is tightening himself around the hearts of those who are the pride of this country. The blood in our veins boils intensely. Our souls are made sad when we hear the tread of immortal souls that are going so swiftly downward to the gates of death and hell. Our heart's longing is to stop the myriads of young men from their march of death. Oh, that we could but for a moment snatch from the hand of Gabriel that golden trumpet and blow a blast that would awake an interest in the young men on this earth to-day!

Let me say this to you, fathers, mothers, sisters, your sons, your brothers are bound hand and foot. Many are the forces and agencies, and countless the host, that are marshaled against those who have prayed at your knee, "Now, I lay me down to sleep." Let us blow a blast that will sound and resound through all the caverns of the lost world, and call forth an army of young men for God that shall go forth as soldiers valiant and true. Young men of consecrated hearts and heads. The battle is hard, the day burns with a fiery heat, the burdens gall, and the heart is ready to perish. We want strong characters—souls that come to us as a draught of fresh water in a parched land. The young man cannot find his supply in a worldly philosophy, but in the unfailing promises of God's word. It was Jesus who said, "Let not your hearts be troubled; ye believe in God, believe also in me." The most discouraging thing in the training of our young men to-day, is, so few of their parents study the Scriptures enough to know how to point to them the truest moral life; as a result they grow up in ignorance. God help school teachers and all spiritual teachers to study and present fine discrimination in moral principles, in example as well as precept.
A. R. Perry.

Marion, Ala.

WHAT ARE THE NECESSARY QUALIFICATIONS TO TEACH PRIMARY CLASSES?

By Miss Sallie E. Howard.

In answering this question, it may be profitable to dwell for a while on those qualifications in a teacher essential to the easy control and guidance of pupils in primary classes. Foremost among these qualifications, are personal magnetism and the power of presence.

These endowments may be important and real; but they lie beyond the teacher's conscious control, as well as beyond his easy acquisition or cultivation. They neither fall from the sky nor spring out of the ground at one's bidding.

The same is true of the much-coveted endow-

ment called natural aptitude. This is essential to high success in all pursuits and teaching, is no exception.

The old Latin maxim, "Poeta nascitur non fit," expresses a principle that runs through all human achievement. Even as the artist is born an artist, and the soldier is born a soldier, so the teacher is born a teacher.

What requires special emphasis is the fact that the teacher needs more than natural aptitude. In-born gifts may not be relied upon wholly; for without cultivation and special preparation, it is almost useless to expect success.

The aspiration of every primary teacher is to make an impression on the class given to his care. This is a laudable aspiration, but the means used to gain the ends must be praise-worthy in all instances.

To suit the ear of a primary class now, as a rule, the teacher cannot afford to pass over lightly such facts as are particularly emphasized by advanced students.

If it be true that to be a successful teacher one must gain the attention of the child, then we are bent upon finding a method of gaining this. At the time the child enters the Sunday school its education in many respects has begun already; but it is necessary that the primary teacher be familiar with the best methods of giving instruction.

The third qualification is, that soft and easy flow of speech, which shows deep thought, clear understanding and thorough acquaintance with the lesson, as well as how to teach it.

One hour among the children will prove very beneficial, if the talk on the lesson be plain and pointed. It should be practical, and, in being so, will be easily stamped on the memory. Much that is useful and interesting may be said in this time, because all that is of a stiff, formal character will be left out of the lesson.

The end to be reached is, to give through the hearing a connected story, which, aided by pictures from the chart, will make a permanent memory image. There must be a connection between the mind of the child and the object which he perceives, for inner connection is a law of developing the mind.

The successful primary teacher is not satisfied with simply having placed the chart before the class, giving the lesson subject, golden text and read briefly the lesson; but the unfolding process which leads to thinking, then expression is the goal sought.

The earnest primary teacher feels never so happy as when he finds the simple, suggestive and artistic plan of teaching has been a success.

The knowledge which tells in a school-room is fresh knowledge. We are thus brought to a consideration of the importance of daily study as a means of growth in governing power and influence.

The power to awaken children's interest and hold their attention is due as much, if not more, to the freshness of the teacher's knowledge as to its fullness. But freshness of knowledge can only be secured by daily preparation, and no lesson is so simple as to make such preparation unnecessary. Even the lessons in a primer require some attention.

The power to govern well is another qualification; one element of which is skill in teaching and managing. It is one thing to know a subject, but it is quite another thing to be able to teach it effectively. The teacher needs not only knowledge, but skill—skill in instruction, skill in drilling, skill in testing results. Such skill is not only essential to successful teaching, but it wins and increases the confidence of children, awakens interest, secures attention, imparts facility in learning, increases application, and otherwise enters helpfully into the pupil's efforts and conduct.

The teacher must make himself familiar with the best available experience, not for blind imitation, but for intelligent appropriation.

Love the pupils, and that love most conscientiously shown towards those who need it most is another element of control. Very often in a large primary class there are those who, coming from unhappy homes, are unhappy themselves and at times make it unpleasant for the teacher and all around him. It is this class of pupils who need to be linked to the teacher with a true affection.

"Idleness is the mother of mischief," is an old maxim; hence if a teacher possesses all the foregoing qualifications, together with the power to

keep the child out of mischief, all his efforts to teach will be crowned with success.

It is said that Dr. Arnold of Rugby, was once asked why he spent several hours daily in his study, preparing lessons which he had taught for years, and that his answer was, "I wish my boys to drink from a running stream, and not from a stagnant pool,"—an answer that showed deep insight into the conditions of all true teaching, and especially that which takes hold of the heart and life of the pupil.

The review of a lesson before teaching it, discloses new facts or new relations; makes the memory more ready and accurate, and, in other words, increases the teacher's ability to interest and instruct a class.

Austin, Tex.

MOTHERS AND CHILDREN.

Mrs. Margaret E. Sangster.

Our delightful New Englandland romancer, Mary E. Wilkins, in a charming story about children, ("Mehitable Lamb" is its title), has a sketch showing the curious reticence and martyr-like fortitude possible in a young child, showing, also, the ease with which grown people may blunder in their dealings with children whom they love very tenderly. Mehitable, a little dimpled girl who still plays with her doll, has been solemnly bound over to an older girl not to tell a certain thing.

"I s'pose," says Hannah Maria, "you'll go right straight home and tell my mother just as quick as you can get there."

Mehitable said nothing.

"You'll be an awful tell-tale if you do!"

"Shan't tell," said Mehitable in a sulky voice.

"Will you promise, 'Honest and true, black and blue, lay me down and cut me in two,' that you won't tell?"

The child promised, repeating the gibberish over after her friend. From that moment until the next morning her little life enters into a cloud of misery and wrath. For Hannah Maria has started to walk to her Uncle Timothy's, supposing it merely a little way up the road, and it is five miles, and when she reaches the place her uncle and aunt keep her all night, and her parents are distracted, and the town rouses itself to go in search of the lost child, and the well is dragged, and little Mehitable is scolded and punished and drenched with bitter thoroughwart tea, and makes no sign. A Christian martyr of the first century could have shown no more invincible courage than the poor baby whose mother whips her for the first time in her life, but who would have died sooner than tell that she knew that Hannah Maria Green had set out to walk to her Uncle Timothy's.

Reading this plain little story the other day, I was struck anew by its insight, and again, as often before, I was impressed with the singular color-blindness of many grown-up people with regard to the mental processes of children, with the astonishing lack of comprehension which is displayed by many parents in their intercourse with their beloved little ones. I am not sure that even now when a wave of interest in what is termed "child-culture" has swept over the land that children will be very much the gainers. There is the danger that we will treat our delicate small girls and boys as the botanist treats the flower he wishes to analyze; that before our ruthless scrutiny and our rigid searchlights the sweetest thing in childhood, its unconsciousness of self, will disappear. Perhaps, on the whole, the children of the busy and hard-worked foremothers were better off, in that less critical attention was lavished upon them, and they had the blessing of a little wholesome neglect, while their parents were not only bringing them up but also toiling and striving to maintain a foothold in the community, to keep the home intact, or to make the stony hillside farm a productive place from which the family living could be wrung.

The whole duty of children in the old days is epitomized by Robert Louis Stevenson in his "Child-garden of verse":

"A child should always say what's true

And speak when he is spoken to,

And behave mannerly at table;

At least as far as he is able."

Much more than this, which is elemental and

simple, is required of our little ones of to-day, and the peril is that while we are requiring so much of them and of ourselves, we shall forget that after all the thing is not so complex.

"Suffer the children to come unto me, and forbid them not, for of such is the kingdom of heaven," said our blessed Lord.

We suffer the little ones to come when we bring them up that our homes are full of the love light from above; when we do not comment on their faults in their presence, nor on their remarkable attainments either. To make a child's own performances of any sort the theme of conversation before the child is most injudicious. We must often leave to time and nature passing phases of child-life, knowing that some developments which give us anxiety will drop away from the unfolding life and be seen no more. We must remember, alas! we too often forget, that childhood is a period of imitation, and that our example, our life lived purely and sincerely, our high-mindedness or our low ideals, will surely tell, and tell as vitally in the end as the process is imperceptible, upon the child's welfare and character for two worlds.

And, mothers, whatever else you leave undone, do not cease to pray much for the children whom God has given you. For, as you pray, you will receive help straight from that heaven where their angels do always behold the face of our Father.—Christian Intelligencer.

THREE GOOD RULES.

First.—Never do a thing that you know to be wrong. As surely as you do, you will get into trouble. However attractive the path may be, it ends in a pit. A wrong once done can never be undone. Even if repented and forsaken, its evil influence can never be wholly counteracted. You can never be the same person again. If you are in doubt if the thing is wrong, don't do it until you are sure it is right.

Second.—When you undertake a right thing that ought to be done, go through with it. There always comes a point when success is almost reached that one is tempted to relax effort, a time when one doubts if the prize is worth the exertion. Beware of yielding then. You are not in condition to debate the question at that time. It is weariness makes you hesitate and not good judgment. Push ahead! If you were sure that you were right in beginning, you will be glad you persevered to the end.

Third.—Waste nothing. Don't fritter away time, strength or money. Use all for the best advantage and you will find yourself gaining in the race even if at first the progress seems to be slow. Ben Franklin used to say, "Take care of the dimes, and the dollars will take care of themselves." If you have little, then all the more reason why you should make good use of it. You can't afford to waste anything.—Omaha Advocate.

BEHAVIOR AT CHURCH.

There is no law in the country requiring any person to attend divine worship, but there is a law requiring those who attend to behave themselves in a becoming manner. Strange as it may seem to young people, there are men and women who attend church for the sole purpose of worshipping God, and it is to protect this class from being disturbed in their devotions that laws are enacted to regulate the conduct of those who attend to while away the time, see who else is there, or for any other purpose than divine worship. As a rule, there is no malice in the one who misbehaves, but just a reckless disregard of the proprieties of the place, and the rights of others, and this makes it all the harder to control. If a man or woman were to willfully and contemptuously disturb a religious assembly, almost any law-abiding citizen would be ready to prosecute, but where the disturbance is the result of whispering, tittering and laughing, even church officials are slow to enforce the law, chiefly on account of others whose feelings they do not wish to wound. This being the case, how much better be for all, if those who do not care to listen to the singing, the prayers and the sermon, would remain at home and not disturb others who do wish to hear.—Ex.

WOMAN'S DOMINION.

BOILED RICE.

Boiled rice will digest in one hour; if boiled in milk, however, it requires two hours; if eaten with unboiled milk, two hours and fifteen minutes. Raw eggs will digest in about one hour and a half; fried, three hours and a half; soft-boiled, three hours; hard-boiled, three hours and a half. The white and yellow should be served together as one assists in the digestion of the other. Salt beef requires four hours and fifteen minutes. Beefsteak, broiled, three hours. Stewed oysters, three hours and a half. Oysters require a longer time to digest than broiled meat. Roast veal requires five hours for perfect digestion. Pork the same. Suet pudding is supposed to take five hours and a half.—Mrs. S. T. Rorer, in *Ladies' Home Journal*.

STEAMED CHERRY PUDDING.

Mrs. Rorer, in *Ladies' Home Journal*.

Steamed cherry pudding may be made by separating two eggs, and adding to the yolks a cupful of milk; stir in one and a half cupfuls of flour and a tablespoonful of butter melted; beat thoroughly, and add one rounding teaspoonful of baking-powder. Stir in one cupful of stoned cherries well floured, or a cupful of seedless raisins, or the same of currants, or you may substitute blackberries for currants; then stir in the well-beaten white of one egg, turn into a greased mold, and steam one and a half hours.

BISCUITS.

When biscuits are laid in the pan, each one should be made to touch those lying adjacent. Otherwise, the dough will spread rather than rise.

A recipe which makes excellent biscuits is as follows: One pint of unsifted flour, half a teaspoonful of salt, one tablespoonful of butter, two rounded teaspoonfuls of baking-powder, milk enough to make a soft dough. Sift the flour, salt and baking-powder twice together. Mix in the butter very thoroughly, using the fingers. Add the milk, and mix lightly with a fork. Roll carefully and cut with a small cutter. Light handling is an essential in the baking of first-class biscuits.

HOMESTEAD, TO KEEP HEALTHY.

A healthy house makes healthy people. It should be dry, warm, airy and free from smoky chimneys. To be dry it must be well drained and should be free from dense, overspreading foliage. Do not scour the floors too often, for fear of dampness. It is not necessary to sleep in a cold room to get fresh air. The cold air of the external atmosphere should be made to enter the room in such a manner as to make it thoroughly warm. Let plenty of light into the room. Throw open the blinds and draw aside the curtains. Pale cheeks touched by sunlight will acquire a deeper hue. Look well to the cellars. In too many cellars will be found rotten apples, turnips, cabbage, onions, etc. In some will be found old brine, with pieces of decayed meat, sending forth an odor, when the cover is taken off, which is vile enough to wrench the stomach of a pig. In others there will be musty cider barrels, possibly vinegar casks, in which the vinegar has passed onto the putrefaction stage, disseminating the spores of decay and death. Decaying wood generates one of the most subtle poisons, because the odor is not particularly offensive. Rotten timbers in the cellars and moldy wood or chips in the woodhouse, fill the air with spores, which, if inhaled by one whose blood is low, may generate disease. Under the cider and vinegar barrels, and around potato bins, may be found old timbers and boards that are full of dry rot, ready to propagate itself whenever the rotten particles find a lodgement. In the well, also rotten wood is a subtle poison, more dangerous than a decomposing toad, as the latter makes his presence known, while few tastes are so keen as to detect the presence of decaying wood. Probably the most prolific source of disease around the house is the cesspool which carries off the chamber and kitchen slops. In the cities and large villages these are carried off in the sewers, but seldom does any farmhouse have any system of sewerage. The slops are too often thrown out the kitchen door and left to generate vile odors on the surface of the ground. To keep

the air of the cellar and around the house pure and sweet, resort to a free sprinkling of air-slacked lime, as occasion may demand.—The People's Cyclopaedia.

THE RIBBON SELLER.

A little gray-haired woman stands behind the ribbon counter of a downtown shop in New York City. She went to work there forty years ago, when the store that now covers nearly a block was only a little, narrow, passagelike place with one window. All these years she has known nothing but ribbons—pink ribbons, blue ribbons, yellow ribbons, every-colored ribbons. She has seen mountains and mountains of scrap ribbons disappear—vanish into the tenements round about, and she has measured off miles of blocks of ribbons to supply the weddings, and the funerals, and the christenings, and the festal days of that dense neighborhood. Occasionally she goes down to the wholesale houses and buys fresh ribbons for her counter. She knows just what to buy, because she sells the ribbons herself, and her employers know that she knows this, and from time to time they have raised her wages a dollar or so a week.

She is a single woman, small and gray-haired and spinster-looking, and she has looked at the world through spectacles since she was a girl. She has looked so long now that she has observed certain things out of joint, and has set about remedying some of them with her savings from ribbon selling. Selling ribbons brings her in touch with young people, particularly with the little cash and stock girls in her own store who come to buy a yard of so for a nickel or a dime, and look longingly at the tempting display of scarlet and orange and lemon colored sash ribbons that are far beyond their reach. Gorgeous dyes are most sought after in that neighborhood. Many of the people hail from the far East, and resplendent colors please them.

The small, spectacled ribbon seller noticed that many of the little ribbon buyers did not look prosperous or plentifully fed or well clothed. Some looked pale and dispirited, though scarcely old enough to realize the reason. She bought a small frame house on Long Island with her bank savings, a small house in a little hamlet having an odd Indian name, and, last summer, when it was stiflingly hot in the ovenlike tenements, she sent little tired-out cash girls there to recruit. She sent twelve in turn. She paid their way down, and each stayed the length of her vacation. The frame house is close to the sea. Anyone who has walked through Hester, Forsyth, or Rivington Streets on a summer morning will know what "the house being close to the sea" meant to those fifteen and sixteen-year-old girls. They were "misfits" for the Fresh Air Fund, which blessed charity has to have "rules" you know.

The little spectacled woman does not want anybody to know about it or to speak of it to her. She does not dream now that a newspaper writer bought a yard of brown ribbon just so as to look at her, or that another saleswoman told on her. Besides being small, she is somewhat bent, and has wrinkles on her brow because of much concern about ribbons. In outward appearance, her life is as colorless and monotonous as the every-day gray gown she wears in the store. A widow whom she employs to cook and care for the cash girls while they stay at the place with the queer Indian name, also knows something of the real nature of the ribbon seller.—N. Y. Evening Post.

If your seat is too hard to sit upon, stand up. If a rock rises before you, roll it away, or climb over it. If you want money, earn it. If you wish for confidence, prove yourself worthy of it. It takes longer to skin an elephant than a mouse, but the skin is worth something. Don't be content with doing what another has done—surpass it. Deserve success and it will come. The boy was not born a man. The sun does not rise like a rocket, or go down like a bullet fired from a gun; slowly but surely it makes its round, and never tires. It is as easy to be a leader as a wheel-horse; if the job be long, the pay will be greater; if the task be hard, the more competent you must be to do it.—Ex.

EPWORTH LEAGUE CHAPTER.

Epworth League Chapter No. 11,138, of Union Chapel, this city, held its business meeting on Monday, July 5th, with seventy-five members present. We received fourteen new members. Reports of different departments were very good. We made an effort to send a delegate to Toronto by giving an Epworth League entertainment and watermelon social Friday evening, July 9th, but owing to the heavy assessment the trustees and steward placed upon us for gas bills, insurance and building, this month, we were not successful. On Sunday, July 11th, we had our annual Epworth love feast and general testimonial service. We had an outpouring of the Holy Spirit for three hours, after which we went to the home of one of our sick members in a body, and we then each gave our mite to assist him. We have the Southwestern, the Epworth Herald and Sunday school papers always on file in our room; also the reading courses.

Gus Roman, President.

EXPENSES OF GREAT CITIES.

On January 1, 1898, the recent enactments constituting the Greater New York will go into effect. The territory annexed to New York, embraces Brooklyn, Long Island City, and numerous towns of Queens and Richmond counties, giving the city an estimated population of 3,000,000. This will make New York the second city in the world in point of population. London has a population of 5,500,000, and next to it in the Old World is Paris with 2,500,000. Just now the comparative expenses of these great cities are being studied by political economists, with a view to ascertaining how the expenses of the Greater New York are likely to compare with those of London and Paris. The annual municipal expenditures of London are said to be \$80,000,000, while Paris spends \$75,000,000, which is considerably more per capita than those of London, with a population one-half greater. The total municipal expense of Greater New York, including the whole of the territory embraced, is estimated at \$61,000,000. This is a larger ratio of expenditure to the population than prevails in London, but a smaller one than is the rule in Paris. Where so much money is expended for the maintenance of city government, it must be plain there is need of a class of officials of unimpeachable integrity and business capacity, or the people are likely to be burdened by taxation. What an opportunity there is in these great cities for the application of the principles of the highest Christian citizenship in both the official and the unofficial classes. The great cities rule the world. If they are well governed they will prove a mighty stimulus to good government everywhere.—Religious Telescope.

A New Brunswick (N. J.) special says: "Traditions of nearly twenty centuries were ruthlessly brushed aside to the intense astonishment of the feminine portion of the congregation of the Livingston Avenue Baptist Church, when the Rev. Thomas Needham, an evangelist, in the course of his sermon said: 'There are no female angels.' A decided sensation was created by the boldness of this statement, and there was an expression of incredulity on the faces of many of his auditors who had been brought up with the belief that there were both male and female angels. Then the preacher said that nowhere in the Bible was there mention of female angels. 'They are all men, and will be a mighty army,' he said. He also said that angels acted as the messengers of the Almighty. In qualifying this broad statement, the preacher said by way of explanation that the souls of the redeemed were a higher order of being than angels. Another sensation was created when the Rev. Mr. Needham said that no minister ought to be allowed to take charge of a church until he was married. 'A man after being graduated should go out in the mission field and acquire his experience and then marry and take a charge,' said Mr. Needham. 'A minister who is not married will be embarrassed in his pastoral relations and cannot deal with many question that confront him like a married man.'

We excuse our selfishness by assuming our greater need.—Rams Horn.

OUR YOUNG FRIENDS.

WASHINGTON.

Where may the wearied eye repose,
When gazing on the great,
Where neither guilty glory glows
Nor despicable state?
Yes, one—the first, the last, the best,
The Cincinnatus of the West,
Whom envy dare not hate,—
Bequeathed the name of Washington,
To make men blush there was but one!
—Byron.

HOW "YANKEE DOODLE" CAME.

In the Centennial Collection of National Songs, published in 1876, the following account is given of "Yankee Doodle": "In the summer of 1775, the British army, under the command of General Abercrombie, lay encamped on the east bank of the Hudson river, a little south of the city of Albany, awaiting reinforcements of militia from the Eastern States, previous to marching upon Ticonderoga. During the month of July these raw levies poured into camp, company after company, each man differently armed, equipped, and accoutered from his neighbor, the whole presenting such an appearance as was never equaled, unless by the celebrated army of Jack Falstaff. Their appearance furnished great amusement to the British officers. One Dr. Shamburg, an English surgeon, composed the tune of 'Yankee Doodle,' and arranged it to words, which was gravely dedicated to the new recruits. The original words, which we take from Farmer and Moore's Historical Collections, published in 1820, we have not, however, met with before in many years."

With the needed historical corrections that the attack on Ticonderoga by Abercrombie took place in 1758, and not 1775, and that Dr. Shamburg did not compose the tune of "Yankee Doodle," the above as quoted is generally correct. Another authority states that the song originally appeared in a Boston newspaper in 1775, under the title of "The Yankee's Return from Camp." The first verse and chorus of this version of the song are as follows:

"Father and I went down to camp
Along with Captain Toodling,
And there we see the men and boys,
As thick as hasty pudding.

"Yankee Doodle, keep it up,
Yankee Doodle dandy;
Mind the music, and keep step,
And with the girls be handy."

There were fifteen additional verses in this version of the song. There was a mistake somewhere, for "Yankee Doodle," in both words and music, has a lineage that dates farther back than either 1775 or 1758. In an old newspaper, The Columbian Gazette, published in Georgetown, D. C., during the early years of this country, appears a letter from a correspondent telling of his having seen, in the collection of a gentleman in Cheltenham, England, called Musical Antiquities of England, a song entitled "Nankee Doodle," one of the verses of which ran as follows:

"Nankee Doodle came to town,
Upon a little pony,
With a feather in his hat,
Upon a macaroni."

The song was written after the restoration of Charles II, and the verse given is a satirical allusion to Cromwell's going to Oxford on a small pony, with his single plume fastened in his hat by a small knot that was called a "macaroni."

Watson, in his Occurrences of the Revolution, says: "Before the Revolution, under another name, 'Lydia Fisher,' 'Yankee Doodle' was a favorite New England jig, the custom being to sing it with impromptu words, such as:

"Lydia Locket lost her locket,
Lydia Fisher found it,
Not a bit of money in it,
Only binding round it."

Which, instead of being an impromptu verse, is part of a song from Gay's "Beggar's Opera," first performed in 1727. Miss Clayton, in her Lives of Celebrated Singers, asserts that from that opera the tune was derived, but the fact is it was only one of the many popular airs of the time that were incorporated in the opera. During the Rev-

olution, when arms and ammunition were carried from Boston into the country in carts, ostensibly loaded with manure, the British officers adapted the following words to the tune:

"Yankee Doodle came to town,
For to buy a firelock,
We will tar and feather him,
And so we will John Hancock."

Watson, in his Annals of Philadelphia, says, that John Carr, who opened the first music store in Baltimore in 1797, had a book of tunes, one called an "Air from Ulysses," an English opera, written for Lincoln's Inn Field Theater, London, about 1731, by John Christian Smith, which was identical with the air of "Yankee Doodle." Watson gives us the first verse of the original American song:

"Yankee Doodle, keep it up,
Do it neat and handy,
The boy to flog the British troops,
Is Yankee Doodle dandy."

Clearly no patriotic American need feel ashamed of "Yankee Doodle." Written originally to satirize the dead Protector, Oliver Cromwell, by some friends of the newly returned Stuart, Charles II, nearly a century later it was still popular enough to be used in the greatest dramatic success of the age; a second time it appeared in opera, and then crossed the Atlantic, where it at once became a favorite. Although used by the British as a means of poking fun at the recruits in the army, in less than fifty years the song was used by the descendants of those recruits as a battle-cry when chasing the British out of the United States.

Long may

"Yankee Doodle keep it up,
And do it neat and handy,"

whatever he undertakes.—Will E. Clemens, in The Golden Rule.

THE BUCKEYE CELEBRATION.

Forty years ago it was customary in the Buckeye State to hold "Sunday school celebrations" on the Fourth of July. This was a wise arrangement. When children and young people come together on a given day, for the day's sake, in part, the question naturally arises, why? The following incident will answer the "why."

There was a certain Sunday school in a locality where the people were widely scattered. The children only met at Sunday school, or day school, as a rule. During the winter there was no Sunday school, and for three months of summer no public school.

When it was given out that the school would have a Fourth of July celebration (for a Sunday school "picnic" was an unheard-of thing in those days) the youngsters were all excitement, especially a class of barefooted boys. When the day came this school, with two others from adjacent communities, were early at the place of meeting. A procession was formed, the school possessing an American flag being placed at the head to lead this column of young Americans to the place prepared in the great forest for the exercises.

Upon arrival at the ground the minister offered prayer, the schools sang a Sunday school hymn, then the president of the day made a short speech, and another song was sung.

The orator of the day was then introduced. His address was full of patriotic enthusiasm and made many references to the "flag of our country."

There were several little boys in that barefooted class whose hearts were deeply stirred by that first Independence Day oration which they had ever heard. It opened a train of thought and started a course of reading in the lives of those boys which made true patriots of them; and being associated with the sacred lessons of the Sunday school, it gave their patriotism a religious bent which linked their love of country with their love of God.

Four of these boys have since gained distinction in public life as good and noble citizens. Two others laid down their lives in defense of the country and that fair flag, whose real relation to themselves, and humanity, they first heard of at that "Fourth of July Sunday school celebration" in the old Buckeye woods.—S. S. Classmate.

Christ did not meet men on the point of reproach; nobody appreciated the good in men as He.—Rams Horn.

THE RISING GENERATION OF BOYS.

A contributor to the Evening Post, who writes with a practiced hand on various social topics, finds himself able, in reviewing the manners of contemporary American men, to aver that the rising generation of boys is a great deal better bred than the lot that preceded them. For purposes of comparison he classifies the Americans whose behavior has come under his personal observation into gentlemen of the old school, surviving examples of which were still extant in his youth, gentlemen of a school which began about 1875, and the youths of the present period. He relates a number of afflicting characteristics of the school of 1875, and praises its latter-day successors as being more civil, more deferential to their elders, and better balanced, as shown in their being much less apt to fall over one another in offering attentions to casual and unidentified Englishmen who may have straggled over to this country. In this new school of better Americans this observer sees "the influence of their mothers—those women we knew as girls, and who were so far ahead of their brothers and husbands in refinement and culture." To have seen these girls marry and bring up sons so well has been, he says, a satisfaction and a compensation for many delusions.—Harper's Weekly.

The preacher who would hear sinners begin to pray, must first get his church on its knees.—Rams Horn.

Put the wicked in office and the devil will rule the town.—Rams Horn.

Plan of Episcopal Visitation

Conference.	Place.	Time.	Bishop.
Idaho.....	Caldwell, Ida.....	Aug. 19.....	Crane
Montana.....	Butte, Mont.....	" 19.....	Crane
Columbia River.....	Pendleton, Ore.....	" 25.....	Foss
Colorado.....	Colorado Springs, Colo.....	" 25.....	McCabe
North Montana Miss.....	Chinook, Mont.....	" 25.....	Crane
Black Hills.....	Rapid City, S. Dak.....	" 26.....	Nichols
Central Swedish.....	Galva, Ill.....	Sept. 1.....	Merrill
Cincinnati.....	Springfield, O.....	" 1.....	Mallie
St. Louis German.....	St. Louis, Mo.....	" 1.....	Vincent
Puget Sound.....	Everett, Wash.....	" 2.....	Foss
N. W. Nebraska.....	Crawford, Neb.....	" 2.....	Ninde
West German.....	St. Joseph, Mo.....	" 2.....	FitzGerald
Nevada Mission.....	Reco, Nev.....	" 2.....	Newman
Wyoming Miss.....	Laramie, Wyo.....	" 2.....	McCabe
N. W. Miss. Conf. Ishreming, Mich.....		" 2.....	Crane
Erie.....	Oil City, Pa.....	" 8.....	Andrews
Central German.....	Columbus, O.....	" 8.....	Hurst
Nebraska.....	York, Neb.....	" 8.....	Ninde
Northwest Indiana.....	Lebanon, Ind.....	" 8.....	Walden
Kentucky.....	Pineville, Ky.....	" 8.....	Mallie
Iowa.....	Oakdale, Ia.....	" 8.....	FitzGerald
Northwest German.....	Garner, Ia.....	" 9.....	Warren
Norwegian & Danish.....	Forest City, Ia.....	" 9.....	Vincent
California German.....	San Francisco, Cal.....	" 9.....	Newman
Utah Mission.....	Salt Lake City, Utah.....	" 9.....	McCabe
West Wisconsin.....	Platteville, Wis.....	" 15.....	Merrill
East Ohio.....	Coshocton, O.....	" 15.....	Andrews
Central Illinois.....	Caaton, Ill.....	" 15.....	Hurst
Illinois.....	Pinckville, Ill.....	" 15.....	Walden
Indiana.....	Indianapolis, Ind.....	" 15.....	Fowler
Michigan.....	Kalamazoo, Mich.....	" 15.....	Vincent
California.....	Pacific Grove, Cal.....	" 15.....	Newman
Detroit.....	Port Huron, Mich.....	" 15.....	Crane
Chicago German.....	Ripon, Mich.....	" 16.....	Warren
West'n Nor. Danish.....	Portland, Ore.....	" 16.....	Foss
Western Swedish.....	Des Moines, Ia.....	" 16.....	FitzGerald
Southern Illinois.....	Mt. Vernon, Ill.....	" 22.....	Merrill
Wisconsin.....	Marquette, Wis.....	" 22.....	Warren
Oregon.....	Corvallis, Ore.....	" 22.....	Foss
West Nebraska.....	Lexington, Neb.....	" 22.....	Ninde
Central Ohio.....	Leipsic, O.....	" 22.....	Mallie
North Ohio.....	Bellevoe, O.....	" 22.....	Vincent
Des Moines.....	Guthrie, Ia.....	" 22.....	FitzGerald
Northwest Iowa.....	Ida Grove, Ia.....	" 23.....	Walden
Holston.....	Athens, Tenn.....	" 23.....	Fowler
Minnesota.....	Winona, Minn.....	" 29.....	Hurst
North Nebraska.....	Schny'er, Neb.....	" 29.....	Ninde
West Virginia.....	Morgantown, W. Va.....	" 29.....	Mallie
Pittsburg.....	Washington, Pa.....	" 29.....	Vincent
Southern California.....	Los Angeles, Cal.....	" 29.....	Newman
Ohio.....	Washington C. H., O.....	" 29.....	Crane
N. Pac. Ger. Mis. Conf. Spokane, Wash.....		" 30.....	Foss
East Tennessee.....	Chattanooga, Tenn.....	" 30.....	Fowler
N. Mex. Eng. Miss.....	Albuquerque, N. Mex.....	" 30.....	McCabe
Atlanta Miss. Conf. Bethlehem, N. C.....		Oct. 1.....	Andrews
Rock River.....	Chicago, Ill.....	" 6.....	Merrill
Upper Iowa.....	Dubuque, Ia.....	" 6.....	Warren
North'n Minnesota.....	Fergus Falls, Minn.....	" 6.....	Hurst
Genesee.....	Buffalo, N. Y.....	" 6.....	Walden
North Carolina.....	Laurinburg, N. C.....	" 7.....	Andrews
Central Tennessee.....	Nashville, Tenn.....	" 7.....	Fowler
Arizona Mission.....	Proccott, Ariz.....	" 7.....	Newman
N. Mex. Span. Mis. Conf. Raton, N. Mex.....		" 7.....	McCabe
Dakota.....	Mitchell, S. Dak.....	" 13.....	Warren
Central New York.....	Watertown, N. Y.....	" 13.....	Walden
Tennessee.....	Nashville, Tenn.....	" 13.....	Fowler
Blue Ridge.....	Watertown, N. O.....	" 14.....	Andrews
Northern German.....	Arllington, Minn.....	" 14.....	Hurst
Oklahoma.....	El Reno, Okla.....	" 14.....	McCabe
Southern German.....	Dallas, Tex.....	" 25.....	Mallie
South Carolina.....	Beaufort, S. C.....	Dec. 1.....	Vincent
Alabama.....	Kinsey, Ala.....	" 1.....	McCabe
Austin.....	Dallas, Tex.....	" 2.....	Mallie
Texas.....	Nuvassa, Tex.....	" 8.....	Mallie
Central Alabama.....	Montgomery, Ala.....	" 8.....	McCabe
Florida.....	Waycross, Ga.....	" 9.....	Vincent
West Texas.....	Waco, Tex.....	" 15.....	Mallie
Georgia.....	Demorest, Ga.....	" 15.....	McCabe
Atlanta.....	Gainesville, Ga.....	" 16.....	Vincent

Foreign Conferences.

Switzerland.....	Winterthur.....	June 9.....	Goodell
South Germany.....	Stuttgart.....	" 16.....	Goodell
North German.....	Cassel, Hesse.....	" 21.....	Goodell
Japan.....	Tokio.....	July 7.....	Joyce
Norway.....	Trondhjem.....	" 7.....	Goodell
Sweden.....	Goteborg.....	" 21.....	Goodell
Finland & St. P. Miss.....	Helsingfors.....	Aug. 4.....	Goodell
Denmark Mission.....	Aalborg.....	" 18.....	Goodell
North China.....	Peking.....	Sept. 15.....	Joyce
Central China Miss.....	Kia-Kiang.....	Oct. 13.....	Joyce
Foo-Chow.....	Foo-Chow.....	Nov. 8.....	Joyce
Hinghua Miss Conf. Hinghua.....		" 24.....	Joyce

By order and in behalf of the Board of Bishops:
EDWARD G. ANDREWS, Secretary.
Providence, R. I., May 2, 1897.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for August 1st, 1897.

PAUL'S MINISTRY IN CORINTH.

(Acts 18: 1-11.)

Golden Text—"Other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11.)

1. Departing from Athens. (v. 1.) Paul was not satisfied with his effort in that great city. He was not thrust out of it, yet he went away feeling his weakness, and realizing that all efforts were vain without the help of God. He had not gained the signal victories there which crowned his efforts at Philippi, Thessalonica, and Berea, yet his work was not a failure. One of the most intellectual, eloquent and powerful sermons he ever delivered was preached there; and some "clave unto the Lord and believed." Note—A minister is not always the best judge of his preaching. Sometimes when he feels that he has failed the very best results have been accomplished.

2. Entering Corinth. (v. 1.) This city is about forty miles south of Athens. It stands on the isthmus connecting Peloponnesus with Attica. It was one of the most populous and wealthy cities in all Greece. Lasciviousness was deified in worship of Venus. No city of ancient times was more profligate. It was the Paris of antiquity. Paul likely made the journey from Athens to Corinth by sea. He entered Corinth "in weakness, and in fear, and in much trembling." He felt that everything depended on the favor of God. Without Him he could do nothing, and with him he could do all things. Note—Cities are the greatest missionary fields. They are hotbeds of vice, and rule the countries about them. God's children are laborers together with Him.

3. Working in Corinth. (vs. 2-3.) Paul entered the home of Aquila and Priscilla. These were Jews, born in Pontus, a province of Asia Minor, emigrated to Italy, and banished from Rome by the decree of Claudius Caesar. They came to Corinth, and he began work at his trade. Paul abode with them because he was of the same craft. They were tent-makers. Tents were in large demand. They were used by travelers, soldiers, and the miriads of Arab nomads. Aquila and his wife were no doubt Christians as well as Jews. By some they were supposed to have founded the Church at Rome. Note—Labor is honorable, and should be taught and practiced by every one. Paul was humble—he came not to be ministered unto, but to minister. He was industrious—at Thessalonica, Corinth, and Ephesus he labored to support himself. He did not live on any man's sponge cake, but in the sweat of his face he ate bread. He was careful—while he taught "that they which preach the Gospel, should live of the Gospel," yet he labored to support himself that he might "be free from all men," and prevent the Gospel from being "burdensome to others."

4. Preaching to the Jews. (vs. 4-6.) First. His manner.—He reasoned with them out of the Scriptures, and persuaded them. He showed them that Jesus was the seed of the woman that should bruise the serpent's head; the Shiloh that should come; the prophet the Lord would raise up unto Israel; and the Prince on whose shoulders the government would rest. He persuaded them to accept this Saviour and live. Note.—The thoughts of a sermon should be strong and clear; its words chaste and pure; its logic and rhetoric weighty and beautiful. Second. His place for preaching was the synagogue. Where ten or more Jews could be found, they would erect a house where they could come together, read their Scriptures, sing Psalms, and offer prayer. Note.—We should have houses of devotion. We should assemble in them to worship God. We should at every coming together take some part in His services. Third. The time of worship was the Sabbath day. This was the last day of the week, and was to them a day of repose and worship. Note.—The Sabbath should be to us a day of rest, of remembrance, of meditation, of devotion, and of anticipation. Fourth.

The congregation was composed of Jews and Greeks, converted to the Jewish religion. Note.—Congregations to-day are made up of saints and sinners. Each of these classes may be subdivided. The minister should have something for all, that will lead them closer to God. (5). His subject was "Christ crucified." He affirmed that "Jesus was the Christ," and he preached him though he was to the Jews a stumbling block, and to the Greek's foolishness." Note.—Jesus is the theme of the Gospel, and he should be preached though he be a cause of offence to some, and a subject of folly to others. (6). His preaching was not well received. They set themselves against him, and blasphemed the name of Jesus. To preach longer to them, was to cast pearls before swine. Note.—The Gospel produces not the same result on all. To one it is a savor of life unto life, and to another it is a taste of death unto death. It is foolishness to those who perish, but the power of God to those who are saved.

When Silas and Timothy came to Corinth, and told how the work was prospering in Macedonia, Paul was "pressed in spirit," and not only testified that "Jesus was the Christ," but wrote two letters to the church at Thessalonica. (A. D. 53). These are his first canonical epistles, and are likely the first written documents of the entire New Testament.

5. Preaching to the Gentiles. (vs. 7-8.) 1. Turning from the Jews. When they set themselves against him, he shook his raiment, as an expression that he brushed from his soul all guilt of their condemnation. He had done his part, and they had chosen death. Note.—The mercy of God has bounds, and when man goes beyond them, his destiny is fixed. God says to his Spirit and His servants, "Come away." 2. Turning to the Gentiles. Paul entered the house of Justus, and for a year and six months, preached the word of life to the heathen. Among those who believed, were Crispus and his household, and many Corinthians. Note.—Ministers may fail in one congregation, and succeed in another. The gospel is for all races. All are saved by believing in Jesus. Disciples should be baptized.

6. The vision of Paul. (vs. 9-10.) A vision is a revelation from God: usually made while one is in a waking condition. He is not sleeping soundly, yet he is not fully awake, but is perfectly conscious of all that is being said and done about him. The Lord removed fear from Paul, exhorted him to speak, and encouraged him by saying He would be with him, and had "much people" in that city. Note.—God's written word is the revelation He has made to us. It is the sufficient rule of our faith and practice. In it He urges us to speak out boldly and tell what "great things he hath done for us!" We sometimes, like Elijah, feel that we are the only true disciples that remain, but God often has "much people" when we think he has none.

Dr. Martha A. Sheldon, a missionary of the Woman's Foreign Missionary Society, in India, who not long ago penetrated farther north into Tibet than any missionary before her, spent last Christmas with Miss Mary Reed, at her leper missionary home in Pithoragarh, India, who is herself afflicted with leprosy. Miss Sheldon writes very touchingly of this occasion in the Woman's Missionary Friend as follows: "What an evening we had together! There were heart-experiences to tell, difficulties of the work to recount, and travails of soul over wayward ones to relate. In the course of the conversation I asked Mary, 'Do you think the disease is making any progress with you?' She said: 'I feel it will never be any worse for others to bear than it is now, but I am conscious of its presence within, especially during the last few months; but I feel the power of God upon me in holding me quiet. There are days, too, when the external symptoms are aggravated and more noticeable; then again they recede. What I pass through in my experiences no one knows. The furnace is only heated a little hotter. What cross there must have been in my nature!' she added. 'No, Mary,' said I, 'it is all for the glory of God, and He has honored you in choosing you to suffer for Him and to show His keeping power. Not you only, but many, many are blessed with you.' But I feel deeply that, as far as human help was concerned, she was walking in the furnace alone, and that there was only One who could enter in and comfort her."

OUR BENEVOLENT CAUSES.

MISSIONS.

(Conducted by Rev. E. B. Burroughs, South Carolina Conference.)

THE AMERICAN BIBLE SOCIETY.

Once more the American Bible Society renews its appeal for prompt and liberal contributions to promote the wider circulation of the Holy Scriptures in our own and foreign lands.

Because the proceeds of some large legacies are not yet entirely exhausted, the Society has no outstanding indebtedness for borrowed money, and its fiscal year closed with some reserve available for immediate use in partial fulfillment of outstanding pledges for work that is now going on in all parts of the world.

But the shrinkage in the gifts of the living, and the falling off of legacies at the same time, make it imperative to inform the friends of the Society, and all indeed who count upon its co-operation in the evangelization of the world, that the appropriations announced for the current year, already exceeding one hundred thousand dollars, cannot be paid, nor can the Society's work in foreign lands continue, unless, either directly or through the societies enrolled as auxiliary, contributions are made to its treasury on a scale greatly in advance of the last two years.

The expenditure for benevolent work during the year closing on the 31st of March exceeded the receipts by \$77,291.33. The expenditures for two years have been \$156,050.92 more than the receipts. This deficiency has been provided for out of the remarkably large legacy of the late Mrs. Mary Stuart, of New York City.

The present appeal is not for a spasmodic contribution to meet a passing emergency. It is made necessary by a growth and development of Bible work which calls for, and will call for, constant giving in future years as well as now. There was never a wider opening than at present, and never a more urgent call to press onward. It is with grief that the Managers have made large curtailment in their appropriations for the current year, and are still declining to yield to urgent appeals. They wait for remittances and promises as a means of judging what the Christian people of the United States would have them do. It is for those whom they represent to decide whether this curtailment shall go on, and where it shall end.

It is not believed that after eighty years of such usefulness as has characterized the history of this Society its friends will allow this curtailment to continue, but it would be unjust to them not to emphasize the fact that unless the funds of the Society are largely increased the result will be deplorable.

Bible House, New York, April 15, 1897.

AFRICA ITEMS.

From Liberia Professor Camphor writes:

Monrovia Seminary, Monrovia, Liberia, April 5, 1897.

Dr. A. B. Leonard.

My Dear Brother: Our work is very gratifying to us. We have had to turn away students for lack of room and accommodation. Our enrollment is now one hundred. We require them to pay a small incidental fee of fifty cents. This is paid promptly. We are very hopeful in our work. The Lord is blessing us with health. We send you other letters in this mail which will reach you by the time this does.

Since writing our last, I have employed a third teacher, Miss Kate Deputie, the daughter of the late Rev. Deputie, of this Conference. She will teach the primary classes. We pay her out of our incidental fund. All needed repairs about the building and grounds I pay from that fund. Bishop Hartzell requested me to make full reports to him. This I do.

My wife and I take part in every good work here in the interest of Christ and our Church. We have organized three Epworth Leagues in Monrovia and a Conference League. I preach every Sunday. We are both well, and are hoping for large results in our work.

I am sincerely yours,

Alexander P. Camphor.

—World-Wide Missions.

Bishop Hartzell writes from Dondo, Angola, Africa, under date of May 10, as follows:

I have now been in Africa nearly four months, have traversed over 2,500 miles of the West Coast from Cape Verde to ten degrees south of the equator, and have made a somewhat careful study of the governments, missions, and of the native populations. What a new and wonderful world as compared with anything I have ever seen before! At Sierra Leone I was permitted to study the Negro after being under English rule for a hundred years. My six weeks in Liberia enabled me, besides holding the Conference, to visit the important sections of that republic and study the Negro after fifty years of self-government. Both these centres have great difficulties to contend with, but each has an important providential mission to the millions of native peoples about them. My stay on the Congo was long enough to enable me to see all the work remaining of Bishop Taylor's several stations, the highest being at Vivi, 120 miles inland. I am now at Dondo, Angola, 160 miles from Saint Paul de Loanda, the capital on the coast, and on my way to visit all the stations we have in this Portuguese province. This trip toward the heart of Africa means over 600 miles; travel, more than half of which will be on foot or by hammocks. I will engage eight carriers here for myself and outfit, for camping, etc.

How wonderfully the Lord is keeping and directing me. Praise Him name! I dare not worry, or even be anxious. My heart and thoughts are absorbed about this great work. It is so many-sided, opinions concerning it among good people are so various, and the obstacles are so complex and difficult to even comprehend with sufficient intelligence to state them and suggest right methods, that I feel myself only a primary student in the presence of a very great task. My constant prayer is that the blessed Holy Spirit, the inspiration of all true missionary work since Pentecost, may guide and teach me.

There are no steamers from here southward to the cape, so must go via the Madeira Islands or Liverpool. Expect to return and sail from Loanda last of June.—Christian Advocate.

It is proposed to hold a meeting of missionaries at Freetown, in Sierra Leone, to divide up the territory on the West Coast among the different missionary societies operating in that vast region.

The Presbyterian Church has accepted the offer of Miss Margaret Maclean, of Glasgow, to establish a mission among dwarfs of Africa found by Stanley. She gives £1,500 to establish the mission, and £500 a year to support it.

The Congo railway through the cataract country, 230 miles long, will soon be constructed. The cost in human lives and money has been enormous. But no cost of money or life is too great to facilitate trade and commerce. Elephants' tusks and rubber are considered valuable enough to justify the outlay. Is not Christian civilization worth more than ivory and rubber? If foreigners do not hesitate to brave the climate of the Congo for worldly gain, shall Christians flinch when souls are to be won?

Rev. J. W. Robinson, Lucknow, India, says: "I have a suggestion I would like to make. As agents of the Church and engaged in her work as missionaries, we feel that we need the prayers of the Church. In a general way we are prayed for, and perhaps there is a small circle somewhere in the home land that prays for each of us by name. But could not some plan be made by which, on a given day, the praying people in our Church would all bear before the throne of grace one particular missionary and his work? Not only would there be the benefit of direct answer to prayer, but it would familiarize the Church with its missionaries and their work, and thus give them a more intelligent and earnest interest in all that pertains to the evangelization of the world. It would also be a very great help to us as individual workers to know that a certain time the whole Church at home is praying for us.—World-Wide Missions.

The general report for last year of the New Hebrides Mission states that there were 18 missionaries and 271 teachers at work, with 9,187 people attending school, and 296 candidates awaiting baptism; 492 adult baptisms and 148

marriages were solemnized during the year. The sum of £312 7s. 3d. in cash was raised, and, in addition, 5,210 pounds of arrowroot, amounting to about £260, was made for mission purposes. This does not include the large amount paid for books in cash or by contributions of arrowroot. Sixteen couples volunteered for work in heathen islands, and 1,120 natives renounced heathenism and joined the Christian party, while the number of church members stands at 2,082.—Indian Witness.

A Presbyterian missionary in Chile wanted to make it easier for his young Spanish converts to take part in the weekly prayer-meeting, and so closed the door, because the hall-way had been filled with curious spectators. The young Christians all took part that evening, but afterwards they wanted the door open, agreeing that no Christian should be afraid to show his colors before all the world.—The Golden Rule.

The Missionary Herald reports some remarkably flourishing Sunday-schools in Aintab, Central Turkey. They now have a membership of more than 3,000 children, over half of these belonging to the old Gregorian Church. The attendance is so large that they have been compelled to forbid the attendance of adults, because there is no room for them!

While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by him to keep you out of the foreign mission field.—Hon. Ion Keith Falconer.

Let us remember that the blood of over fifty thousand heathen, dying daily without the knowledge of God, will rest upon this generation if we neglect to rise with a mighty purpose to the work he has given us the privilege and responsibility of doing.—Joseph Booth.

"We may safely estimate," says Rev. J. Hudson Taylor, the founder of the China Inland Mission, "that not less than 15,000 to 20,000 souls have accepted Christ through God's working with us during the last thirty years."

It has been in the power of those who hold the truth, having means, knowledge, and opportunity enough, to have evangelized the globe fifty times over.—Earl of Shaftesbury.

Pray ye; go ye; bring ye—a call to supplication, service, sacrifice.—L. D. Wishard.

Common humanity ought to interest us in the evangelization of the heathen. However, a merciful God will deal with these children of darkness, it is hardly possible for us to close our eyes to the fact that in every way their condition is most pitiable. The ignorance of the commonest laws by which physical suffering may be alleviated, the lack of tenderness to childhood and old age, furnish in themselves chapters that it is the privilege of the Gospel messengers to obliterate. If you are willing that these creatures of a common God should live without the influences of the Gospel, pause long enough to ask yourself this question: "Would I be willing to change places with them?"

"If there were no command that we go teach, a compulsion would still be upon us. Did you ever ponder upon by what law we, more than they, have a right to the news of salvation? Common honesty compels us to so far as lies within us see that they receive their own inheritance.

The strongest reason, however, why we should support Foreign Missions is that one touched upon at the beginning. It is the command of God. Whether we believe in them or not, this remains the same. When the Commander says, "arch!" it is the business for his men to go forward, even though to them it seems to be to certain defeat. The worst defeat is always that which comes of disloyalty and cowardice.—Mattie M. Boteler, in Christian Standard.

Géo. E. Jones is said to be the largest real estate owner in Little Rock, Ark. He also deals in drugs, and does a large undertaking business.—Freeman.

Of course he does if he deals in drugs; they all do that.

THE AMERICAN FLEET.

No one can form a just idea of a battle-ship—such as the *Indiana*, for example—until it has been inspected first on the building-ways and then when commissioned for sea service. Abstract, life-denuded statements are of little avail, but perhaps if its factors of 348 feet length, 69 feet breadth, and 34 feet depth be turned into similar dimensions of the built-up streets or blocks of a city or town, the meaning of its bulk may become plainer. This steel mass is belted with armor half a yard in thickness, and mounts guns which weigh 67 tons and throw shells that will penetrate 30 inches of iron, or fly through the air for a distance of 11 miles. Forward, with its beak near the water-line, a monster ram projects, built at that level because if placed lower it would plough the water so as to arrest speed, be too weak for a sid-ing blow, or, when entangled in the wreck of a vessel rammed below the armored deck, be freed with difficulty. Bilge-keels, long projecting fins curved with the sweep of the hull, are bolted to each side at the turn of the bottom, to reduce the rolling; and to preserve stability of flotation, two well-separated and independent skins surround the frame work of the ship.

The armored redoubt built upon this monster fabric has walls 7 1-2 feet high, all—plate, bolt, and rivet—of the finest steel. At either end of this redoubt a circular fort, crowned with a turret, carries a pair of 67-ton guns, which sweep the encircling horizon. Ashore such a structure would be considered marvelous, impregnable; but here its possibilities are a hundredfold multiplied, for it can move to any threatened point at a speed of 16 knots an hour, stow 1800 tons of coal, and carry 450 men and officers. In its holds are stores and provisions sufficient for a six month's cruise, and in its magazines and shell-rooms slumber powder and projectiles sufficient to sink a fleet. Its battery—its armament—is composed of four 13-inch guns, eight 8-inch, four 6-inch, and thirty rapid-fire and machine pieces. Were all these guns discharged at the same instant, three tons of metal, projected by a ton and a half of powder, would fly whizzing, shrieking, bursting, through the air. Each of its 13-inch guns can be loaded and fired in five minutes; every one of its 8-inch in one minute; and the combined energy of its four 13-inch reaches—what? 134,508 foot-tons; or, less technically described, they give an energy sufficient to throw the 10,000-ton *Indiana*, or any other battle-ship of her size, 13 1-2 feet straight into the air. Imagine this energy pounding destruction upon the armored sides of an enemy, while each of the 8-inch guns is moving a 250-pound shell, developing 7500 tons energy every eight seconds, against the lighter armored and unarmored sides and ends of the ship; and, fortifying this hurricane of death and destruction, fancy the automobile torpedoes, charged with guncotton or other high explosives, darting at the unprotected underwater body of the ship, while rapid-fire and machine guns are mowing down with pitiless storm of shell and shrapnel the exposed crews, and seeking out the hidden recesses of the ship—imagine this, and perhaps an idea may be formed of what a battle-ship can do in action.—Harper's Weekly.

Patience reaches the goal, while worry falls by the way.—Ex.

Keep Well

Easy to say, but how shall I do it? In the only common sense way—keep your head cool, your feet warm and your blood rich and pure by taking Hood's Sarsaparilla. Then all your nerves, muscles, tissues and organs will be properly nourished. Hood's Sarsaparilla builds up the system, creates an appetite, tones the stomach and gives strength. It is the people's Favorite Medicine, has a larger sale and effects more cures than all others. Hood's Sarsaparilla absolutely and permanently cures when all others fail.

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1. All business letters should be addressed to Eaton and Mains, and all communications intended for publication to the Editor.

2. In sending matters for publication write plainly on one side of the paper, and make your communication as short as the subject will allow.

3. When the Advocate does not arrive regularly, notify us promptly.

4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

WE MADE THE SCAPE GOAT FOR OTHER MEN'S SINS.

Just a week or two past the daily papers told with glaring head lines of a great crime committed by a Negro near New Port, Ark. A man had been walking out with a woman when a Negro came upon them, struck the man on the head and killed him, and then took the woman off in the woods and cut her throat because she would not submit to his wicked purposes. The Associated Press report closed with the statement that a mob was in pursuit of the Negro, and, of course, he would be lynched if caught.

It so happened that they did not come upon any poor unfortunate, hence no lynching occurred, and if the papers have said anything further about the matter we have not seen it. Desiring to learn something more of the outcome of such a brutal crime, we wrote to New Port to get the facts in the case, and we print the letter entire, simply omitting the name of the writer. He says:

"New Port, Ark., July 8, 1897.

"Dr. I. B. Scott:

"Dear Sir—In reply to your request in regard to the Negro that struck the white man on the head and cut the throat of the woman, it has been decided by the justice court that there was no Negro in the killing of the white man. Further it has been decided that all who had a hand in the killing of the man were whites. One white man confessed, while he was drunk, that he was the man that did the killing. He is now in the county jail; also the woman who got her throat cut. It has been found out that she herself had a hand in the killing. Both parties are now in the county jail, waiting the decision of the circuit court. The white woman wanted to charge some Negro with the killing of the white man in order to save herself. The third party who is accused of being accessory to the killing of the man is a citizen of Jackson Port, and one of the leading men of Jackson county. He is now under \$5000 bond. Yours truly,

Our only reason for giving so much of our space to this matter is that since it has been found that the crime mentioned was not committed by a Negro, no one of the honorable citizens of New Port has yet been fair enough to correct the slander against our race through the same medium by which it was heralded to the world. The public believes yet, and will continue to believe, that this crime was actually committed by a Negro, while the Arkansas mob, that has learned the truth in the case, is trying to save its friends and relatives from deserved punishment, and to do so is swearing falsely themselves, and, if necessary, employing others to do the same.

The discouraging feature of this whole matter is that it is absolutely impossible for the Negro to free himself of the responsibility for the vast majority of the crimes committed throughout the

country as long as lynch law prevails. This does not allow time to investigate, hence as long as it is the medium by which black men accused of crime are punished, the Negro will be compelled to die, not only for his own sins, but for those of the low-down white men, who are only too glad to shift their responsibility to him. Only last week the St. Louis Globe-Democrat (July 13) reported the case of eight white scoundrels who blackened their faces to do the Whitecap act on a respectable white man of their community. As it happened, they were exposed, but how many cases must there be that are not.

It is a well-known fact that not only do many murderers and Whitecappers among white men load the Negro down with their crimes when they can, but even women who are "overtaken in sin" shift the responsibility, in order to save their good name (?) by the outcry that they were forced.

We regret the necessity for discussing this subject in our columns, in this way, but how can we do otherwise, when our race is being branded before the civilized world as a race of rapers, and the Negro himself, with a rope about his neck and a hundred rifles pressing against his body, is forced to testify against himself, and thus pronounce his own doom?

How can we do otherwise when the reputation, made by our fathers in the protection of white women and children, during the late war, is being unjustly torn from their more intelligent, and yet no less faithful, sons? How can we do otherwise when our hitherto best friends are being influenced, and many of the great conservative religious papers of the land have joined with the mob in their maddened cry of "brute" on no better testimony than that we cite in the foregoing. We are compelled to speak at any risk, when the Negro is being swept down and yet downward before a constantly growing sentiment founded on unjust accusations and greatly magnified reports of actual crimes.

That we have our criminal classes we do not deny—and what race has not? Such we do not seek to defend; we simply ask that the law shall hunt them down, then even Negroes would help punish them. But for the just, the fair-minded whites of this country to behold as we bear the sins of their criminal classes in addition to those of our own, and not come to the relief for the sake of the law-abiding and true, is one of the greatest crimes of the age—it is a national crime for which a just God will hold them responsible. Thus, once more, we lift up our voice against this enormous sin; we struggle in our helplessness, leaving our case before the tribunal of a just God, to settle in His own way.

SHE MUST HAVE WANTED HIM HERSELF.

During the prohibition campaign in Texas a few years ago, there were a number of old "topers" who claimed to be in perfect sympathy with the "Pros," but their plan to get rid of whiskey was to "drink it all up." The following incident indicates that the girl's mother must have had the same thought in her effort to avoid getting an objectionable son-in-law:

Greenup, Ky.—In the White Oak neighborhood in the eastern end of the county lived Mrs. Martha Berry and her pretty daughter Matilda, aged 18. Johnson Whitley, a prosperous farmer of 30 and a widower, has been paying attention to Mrs. Berry's daughter. Mrs. Berry opposed the marriage, so the young people decided on an elopement. The mother discovered what was on foot, and on Friday night, the time set for the elopement, she bound and gagged her daughter. She then went to the daughter's window, and when Whitley came answered the summons, and, without speaking a word, joined him. He drove with her to Grayson. Whitley was struck by the silence of his companion, but as she leaned confidently on his arm and appeared to be sobbing all the time he could do nothing to make her speak. It was not until after the ceremony was performed on the Judge's front porch that the deception was discovered by Whitley. He concluded to make the best of it. His sweetheart also took the matter philosophically and promised to be a dutiful daughter to him.—Cincinnati Tribune.

PERSONAL AND GENERAL.

Rev. R. C. Barrow, P. C., at Bertie, La., was in the city last week adjusting a fire loss which he had recently sustained here. It was the house occupied by his son, and was well insured.

At the recent commencement of Franklin College, New Athens, O., there were twenty-two graduates in the classical, philosophical and scientific courses. Not one uses intoxicants or tobacco, and fourteen will preach.

Miss Marcelle Edwards, daughter of Mrs. C. D. Crockett, of Slidell, has returned home, and is teaching a private school. Her niece, Miss Cecelia Jackson, is teaching public school in Pearlville, which will close July 23d. She will then return to her home in this city.

J. W. Gilmore, late P. C. at Weimar, Tex., having joined the Baptist Church, Rev. M. S. Jordan, of Columbus, will have Weimar in charge till conference.

Miss Susie P. DeGardy, who has been spending her vacation in our city with Rev. Mr. and Mrs. D. W. Boatner, left last Monday week for her home in Shreveport. She is an earnest Christian worker and Haven Chapel will certainly miss her.

Rev. Halsey Werlein, of St. Louis, but formerly of this city, thinks that some measure of the existing industrial depression is due to the fact that women have usurped many of the occupations formerly monopolized by men, thus oversupplying the labor market.

The business manager of the Christian Recorder, Dr. T. W. Henderson, is to be congratulated on the editorial tone and make-up of the Recorder, which he is manipulating, while Editor Johnson is health-seeking.

The appointment of Dr. S. A. Elbert, of Indianapolis, Ind., to be United States consul at Bahia, Brazil, seems to gratify his friends very much indeed. It looks as though Mr. McKinley will get matters straight with Afro-American voters after a while. This, we think, is the first time this position has been filled by one of our race.

According to official statistics which have just been issued in London, the national debt during the last five years in England shows an average daily decrease of nearly \$100,000. During the same period the national debt of the United States shows an average daily increase of more than \$125,000. France's debt increases \$120,000 daily, Germany's debt over \$130,000, while that of Russia shows a daily growth of not less than \$405,000. France's national debt to-day is the largest, heading the list with \$6,000,000,000. Russia comes next, then Great Britain and then Germany.

A. WEEK OF PRAYER FOR THE RACE

In the days of slavery bad seed were sown and a bad crop is now being harvested, and to undertake to do away with this bad crop by sowing other bad seed is downright ignorance, or a spirit to ignore God upon the part of good people.

Has He not said, "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap."

God cannot lie. Good people believe it, and let us hear the call of God through Bro. C. Albert Tindley to prayer. I regard it as a call to the good people of the nation, and not the Negro race alone, for both races have, are and will suffer if we stand by and see bad seed sown, and do not lift our voices to heaven against it.

You need not ask me what kind of a crop it will be, only look at the seed you sow, and take God at His word, and you will find that bad seed produce a bad crop. Join Bro. C. A. T. in calling not only the Negro race, but this nation to prayer; and if the whites will not join us to sow good seed then let the Negro race sow prayers enough to shake heaven and destroy hell.

Up my Brother! no time to sleep now. He who sleeps now will find himself in the gutter to-morrow.

Lynching must go! Who will be the first at the throne of grace? Let a week be appointed and you will find me there when you come.

I suggest that all read the 37th Psalm.

H. N. Brown, P. E.,

Opelika District, Central Alabama Conference.

DISTRICT GATHERINGS TO BE HELD.

If there is any District Conference or Convention omitted from this list, send the editor the proper information, and it will be entered. Is your date correct?

District	Place	Date
Chattanooga	South Pittsburg, Tenn.	July 15
Dallas	Hubbard City, Tex.	" 15
Tenn. River	Savannah, Tenn.	" 20
Jackson	Yazoo City, Miss.	" 21
Tupelo	Nettleton, Miss.	" 21
Pine Bluff	Dermott, Ark.	" 21
Baton Rouge	Jackson, La.	" 21
Austin	Belton, Tex.	" 21
Brookhaven	Crystal Springs, Miss.	" 22
Cumt'd Riv'r	Springfield, Tenn.	" 22
Wilmington	Lumbarton, N. C.	" 22
Griffin	Covington, Ga.	" 22
Meridian	Enterprise, Miss.	" 28
Bristol	Glad Springs, Va.	" 28
Montgomery	Pensacola, Fla.	" 29
Knoxville	Knoxville, Tenn.	" 29
Western	Lenoir, N. C.	" 29
Natchitoches	Robellne, La.	August 4
Indiana	Connorsville, Ind.	" 4
Shreveport	Logansport, La.	" 5
Birmingham	Gadsden, Ala.	" 7
Waynesboro	Sylvania, Ga.	" 11
Lexington	Winchester, Ky.	" 11
Greenville	Pendleton, S. C.	" 11
Huntsville	Huntsville, Ala.	" 12
Alexandria	Booneville, La.	" 12
Gainesville	Suwanee, Ga.	" 12
Columbus	Edna, Texas	" 16
Hot Springs	Little Bay, Ark.	" 18
Lagrange	Forsythe, Ga.	" 19
Palestine	Bryan, Tex.	" 24
Nashville	McMinnville, Tenn.	" 24
Forrest City	Newport, Ark.	" 25
Opelika	Lafayette, Ala.	" 25
Ohio	Steubenville, Ohio	" 25
Savannah	Boxley, Ga.	" 25
St. Joseph	Richmond, Mo.	" 26
Marion	Tuskaloosa, Ala.	" 26
Marshall	Tyler, Texas	September 1
Houston	Beaumont, Texas	" 15
Vicksburg	Vicksburg, Miss.	October 6
Huntsv'e, Tex.	(Place and date not given.)	
West Tenn.	" " " "	"
Holly Springs	Oxford, Miss.	Date not given.

WHY NOT WIPE OUT OUR MISSIONARY DEBT.

By A. B. Leonard, D. D.

The debt that has been hanging like a millstone upon the necks of the Home and Foreign Missionary Societies of the Baptist Church is soon to be wiped out. Some time ago Mr. John D. Rockefeller offered to give \$250,000 on condition that \$236,000, the balance of the indebtedness, be raised within a certain time. The missionary secretaries of the two societies interested went to work with a will, and now have the gratification of reporting that an amount in excess of the \$236,000 which they attempted to secure has been subscribed. If some wealthy Methodist were to come forward with a proposition similar to that of Mr. Rockefeller, the debt now hanging over our Missionary Society would probably meet the same fate as that which has overtaken the debt of the Baptist societies. Here is a chance for some benevolent person to become, in the most practical sense, beneficent.—The Christian Advocate.

The Missionary Secretaries are anxiously waiting for some "wealthy Methodist to come forward with a proposition similar to that of Mr. Rockefeller." The proposition need not include so large a sum by more than one-half. If some wealthy Methodist would come forward with a proposition to give \$100,000, which would be just about one-half of our debt, the secretaries would at once start a campaign that would secure the other half in less than ninety days, which would enable our treasurer to report all claims paid October 31, 1897.

There are doubtless a large number of Methodists any one of whom could give the sum named without missing it in the sense of occasioning the slightest ripple in their business affairs. This

would be a splendid addition to any good man's treasure in heaven, and it would afford an opportunity for a large number of good people to add to theirs by contributing according to their ability, to make up the other half of the proposition. The doing of such a deed would at once lift a great and embarrassing burden from the Missionary Society and send a thrill of joy throughout all our mission fields, home and foreign.

Our opportunities are greater than ever before. Truly "the fields are white unto the harvest," but our overworked force cannot gather it. We cannot send the needed harvesters because we ourselves are burdened with debt.

If we must enter our next fiscal year, November 1, with our debt of about \$200,000 upon us, we cannot reinforce the work for the reason that the debt will have to be first provided for; at least in part, and arrangements made to carry the balance. This will make it necessary for the General Committee to make another cut in the appropriations, and by so doing further weaken our force on the field.

With the debt removed, without increasing the aggregate appropriations, having no interest to pay and no old score to embarrass us, we could strengthen our wavering columns all along our lines and make such rapid advances as never before in our missionary history.

Brother, sister, to whom God has given large wealth, who among you will be the first to respond to the pressing needs of the hour and send us the proposition to give one-half of our present debt, provided the other half is raised before November 1, 1897? You are the Lord's stewards, and it is for His work and His glory that we plead. For His sake let not this call be lightly heeded.

The plan herein proposed is designed to be suggestive and to awaken thought and immediate action. Perhaps a better proposition can be made. We will gladly accept any plan that will give promise of success, and the Missionary Office will co-operate with all promptness and earnestness. Who has a proposition to make for the payment of this debt? Address the Missionary Secretaries, 150 Fifth avenue, New York.

OUR WORK IN THE SOUTH.

By J. H. Reed, A. M.

To speak of the work of the Methodist Episcopal Church in this Southland would be to recount innumerable victories and most wonderful achievements of the greatest organic body upon the globe. Notwithstanding the glorious record made by the church within the past generation, there arise new phases of the work and yet sterner battles to be fought, with stubborn facts to be faced under the new and changed conditions of our present civilization.

In the first place, there is a marked distinction between what we may term the Northern and Southern branch of our Methodism. Our connectional interests are the same throughout the church, but our circumstances and conditions are as distinct and different as day and night. To speak briefly, all of our chief pastors and high officials of the church are truly in what may be known as the North. All of our official editors (with one exception), our secretaries and agents, to say nothing of Episcopal residences, are at the North. This grows out of the fact that the Southern branch of the church has been and is still, a missionary field; but how does this affect the work of the church in the South? To answer the query with an unprejudiced mind, one must consider the advantages of the one section over the other. Our entire church organism at the North is given an impetus in every department of its work by the presence of our bishops, official editors and secretaries, all of whom lend a hand in the various enterprise of the local churches. Dedication sermons, special lectures and addresses are delivered by these officials of the church for the assistance of the Northern pastor. Hence the Northern branch of the church enjoys an inspiration and enthusiasm of which the South cannot boast.

Our work in this section is peculiar to itself. There are no influential churchmen living in our midst to encourage and push forward the cause. The faithful Southern pastor plods along in the regular routine, very often burdened with church debts and other encumbrances, all of which tend to dampen his ardor. The only season of refresh-

ing is at the Annual Conference, where once a year, a word is spoken by a secretary, an agent, an editor, and a bishop graces the rostrum with his holy presence. The Annual Conference adjourns and the awful silence of these inspiring voices sets in for another twelve months. Such stern realities that confront us in the South demand more than a passing notice. One may argue that such a procedure is in harmony with our ecclesiastical polity and church economy, but the effects on our work are indeed apparent. The question arises are we left alone to work out the destiny of Methodism in the South, backed only by our faithful pastors and presiding elders? This truly has been a mighty weapon in the hands of other denominations in this section as to our place in the church.

We do not presume to call up this old hackneyed subject, for the signs of our times clearly point to victory for our colored membership in the M. E. Church; but the thought uppermost in my mind is to call attention to the fact that our Southern work may be unintentionally neglected, and the authorities of the church may conceive the idea that our condition is what it really is not. If the strongholds of Methodism in the North need the presence and assistance of our church officials and bishops to push forward the standard of the Cross, how much more do we in the South need, yea demand such for the perpetuity and growth of our world-famed Methodism? The cry is heard more and more for special supervision of our Southern field. We may attempt to drown this cry in the enthusiastic statement that our Methodism is a unit—truly so—but it is like Banco's ghost—it will not down.

The two sections of our country are distinct. Immediate general superintendency of the one guarantees and demands the same for the other. Our Epworth League work in the South has been weakened for want of superintendency. The pastors have not been able to push forward the work of the League for the reason that they were burdened with church work. There is a thrill of joy throughout the South in the recent appointment of an assistant general secretary for the South, and it is apparent that this branch of our work will take on new life. Already the Texas and West Texas Conferences, through their delegates at a recent joint convention, have organized a State Epworth League, which is destined to grow in power and influence for saving our young people. So with other branches of the church work; they need immediate superintendency.

What is true of the church, is also true of our educational institutions in the South. Our Northern schools are blessed with the strong support of men of influence and wealth, while we struggle here in the South to maintain even the name of a college. This is true of our Wiley University, which has stood amid storms and adversities for the past quarter of a century. We need room, we need facilities to carry on the work, and above all, we need the church to stand by us in every particular, like Bishop Warren at Denver, Bishop Hurst at Washington, and other cases in the North too numerous to mention in a short newspaper article. We need some influential churchmen to present our cause with an unstinted pen. But what more should we say? Let there be no North, no South, no East nor West in the width and breadth of our church enterprises. Let general superintendency and active agency cover our entire territory alike, then will our membership be increased more rapidly, and the constant taunts of the enemy be put to naught. The church must realize first and last that no spoon is long enough to stand in the North and feed her hungering children in the South. "Don't give up the ship," but increase the crew in order that the King's business may not suffer defeat upon our tempest-tossed ecclesiastical sea. Come South and help us!

Wiley University.

Man without patience is like a lamp without oil, and pride in a rage is a bad counsellor.—Musset.

The priest who "passed by on the other side," was at the head of a very long procession.—Rams Horn.

We hand folks over to God's mercy, and show none ourselves.—George Eliot.

RED ROUGH HANDS

Itching, scaly, bleeding palms, shapeless nails, and painful finger ends, pimples, blackheads, oily, mothy skin, dry, thin, and falling hair, itching, scaly scalp, all yield quickly to warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA Ointment, the great skin cure.

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DOINGS OF THE WORKMEN.

D. H. Crockett, Coopertown, Tenn.: Quarterly meeting was held the 11th of June, by Rev. S. S. Rideout. We had a glorious meeting. Quarterage collection, \$9.34.

R. H. Patton, Green Hill, Miss.: Our third quarterly conference was held on the 3d of July. Collection for P. C., this quarter, \$15.40, and for elder, \$15. This quarter found me in a very bad fix and left me in the same condition. Am having a hard time. Pray for my success.

D. Coburn, Louisville, Miss.: We have three Sunday schools and two Epworth League Chapters at work on the Louisville charge.

V. M. Cole, P. C., Paris, Tex.: At my second quarterly conference we had a grand time. Rev. C. C. Minegan was present. Sunday morning the church was crowded. Rev. Tucker Young preached. The Lord's supper was administered to thirty; one baptized; three added to the church. Morgan Chapel Sunday school celebrated Children's Day with about forty children, ranging from 3 to 10 years. We raised 50 cents, thank God.

S. H. Viel, P. C., Roanoke, Ala.: We observed the second, third and fourth Sundays as Children's Day and the program was used. P. P. Wright and R. B. Rowe and J. T. Nelson, superintendent, deserve much credit. Collection, \$9.15.

F. T. Adams, Heidelberg, Miss.: Sunday night, July 4th, five persons were converted and joined the church. Showers of blessing came to the parsonage with many good things. Come again; you are welcome.

G. S. Helm, P. C., Spring, Tex.: Our third quarter on Spring Circuit was held at Pine Chapel on the 3d and 4th of this month. Our P. E. was present. Brethren were out with their reports, which showed they had been busy. We have no church here, but worship in a

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schoolhouse; but the Lord is with us. We raised for all causes, \$33, and paid to the elder, \$10.55. Several of our Baptist friends were with us.

S. R. Hason, P. C., Logansport, La.: On the 27th of June, the trustees gave a rally meeting for the purpose of raising money to move and enlarge our church, and to entertain the district conference, which will meet here August 5th. Rev. H. L. Davis, of the Baptist church, came with us and brought his congregation, and did good service. Rev. S. W. Ogilvie, of Benton, and others assisted us. Collection, \$21. We have moved the church and are working hard to remodel it. The noble hearted people of Logansport, both white and colored, are standing by us and helping carry on the good work. This is only a small town. We have three colored churches—one Baptist, one C. M. E. and our's, which was the last organized. We had a small membership, yet we are expecting to take care of the district conference in good style.

H. J. Davis, Magnolia, Ark.: Rev. D. H. E. Harris has just closed his meeting in Magnolia, with fourteen conversions, and added eighteen to the church. Magnolia is a charge that has been doing a grand work here, and our church is revived; they are preparing to lengthen the church to accommodate the people.

G. J. Dobson, P. C., Abbeville, Miss.: Our second quarterly conference was held in Buford's Chapel. Most of the officials were present with written reports. The elder preached an able and instructive sermon on Sunday; 137 bowed at communion table; 3 joined the church. Total amount raised this quarter, \$116. The third Sunday in July is Southwestern day. Our Sunday school is grand. Number in Sunday school, 239. Epworth League is doing a grand work. Every interest of the church is on the ascendency. We are pushing the battle to the gates. Victory is ours.

G. W. Nevils, P. C., Altair, Columbus Circuit, Tex.: Mr. Editor, my third quarterly was held June 26th and 27th. Elder B. T. Smith preached and lectured on Duty. Collection, \$16.90. Children's Day was observed. We are now carrying on a tabernacle meeting.

R. Howze, P. C., Enterprise, Miss.: My second quarterly was held June 27th. Reports showed general success. Prof. J. L. Wilson, of Meridian Academy, was with us and gave us a lecture. A storm came at 12 o'clock on the third Saturday night and awoke me with bells, pans and harps, led by H. B. and S. H. Jordan and forty others, who left 250 pounds of eatables. We invite them to come again.

Prince A. Taylor, Supt., Pelahatchie Circuit, Miss.: Mountain Ridge Church had Children's Day on July 10th, according to program. Our Sunday school is alive and moving up to a mark of intelligence. Our pastor, Rev. J. K. Comfort, is the right man for Pelahatchie Circuit. He has finished the parsonage since he arrived. Collection, \$4.50.

W. M. Johnson, P. C., Thompson Valley, Tenn.: Our fourth quarterly conference was held at Gillespie, July 10th and 11th by Elder W. H. Pleasants. Collection, \$8.41.

A. C. Morrell, Rec. Secy., Hahville, La.: The St. James M. E. Church, under the pastorship of Rev. J. W. Hilton, has successfully closed its work for the second quarter. We have the Band Sister's Missionary Society, which is doing great work. The Whitfield Club composed chiefly of the smaller Sunday school children, are advancing toward the front; also the Young Men's Periodical Club, which takes in all who are willing to

work. Prof. A. W. Brazier is president.

H. N. York, Amory, Miss.: My second quarterly conference was held June 17th and 20th. Elder P. O. Jamison could not be present, so Rev. G. Orange, of Tupelo, was in the chair. Reports showed marked progress on all lines. Paid pastor \$60.10; paid P. E., \$18; raised for benevolences, \$12. A committee of sisters raised \$30.50 for improvements. Total collection for the quarter, \$121.20. Elder Jamison was with us a week later and preached two able sermons. June 12th was a great day with our young people. The program was carried out. Miss Ella Tubbs and Bro. J. H. Tolbert deserve credit for good service. Collection, \$12.

J. F. R. W. Summerhill, Dickson, Tenn.: Our third quarterly passed off very nicely. Rev. S. B. Danley, P. E., was hindered by sickness and could not attend. Elder H. Robinson presided, to the satisfaction of all. Most of the members were present. We have an Epworth League, a Junior League and a fine Sunday school of ninety-three scholars. We are trying to bring Bowman's to the front. The members had a pound class. The Lord blessed the outpouring, and they blessed the pastor with outpouring of many good things for the body. May the Lord continue to bless them. On the morning of the 6th inst. the Lord took from the parsonage our baby boy, Philip, to himself. My wife and one other of my children are sick. Pray for me that I may not break down under this cloud of trouble; but work until the Master says, "It is enough."

J. Smith, secretary of the Hickory Grove, Mississippi quarterly conference, sends a detailed report of the session which we cannot use; only to say that the P. E. got \$10.70, and fifty-seven communioned.

Cheyneville, La., July 12—The Committee called at Eola, April 15th last, to investigate charges, preferred against Rev. M. H. Hunter, after having examined all the papers obtainable in the case, found Rev. Hunter not guilty as charged. A. J. Pickett, Joseph Johnson, H. C. Gair, H. W. Welsh, W. J. M. Price, Committee.

A. Alexander, P. C., Hearne, Tex.: My third quarterly conference was held June 26th and 27th; Presiding Elder Fortson, present. The work is in a progressive condition. Paid the elder \$11.85. We were engaged in a great fight for King Jesus. The elder preached Saturday night, when many wicked men and women said by their way and action, "What must we do to be saved?" And to-day they are on the Lord's side, telling others what to do to be saved. They are still coming. I do not know when we will close this fight because there are many poor souls yet in distress.

H. C. Williams, Wild Lucia, La.: Our second quarterly conference was held June 26th. P. E., James, was on time as usual. Reports showed everything O. K. Raised for all purposes this quarter, \$62.25. Our church has been remodeled and nicely ceiled. Two were baptized on Sunday.

P. T. Drizzle, Brookston, Tex.: Our third quarterly conference convened July 3d and 4th, by Elder C. C. Minegan. Collection during the quarter, \$24.75. Rev. J. Jordan our pastor, is doing excellent work. He has brought the church and Sunday school to a point that will compare favorably with the leading churches of the District. We are expecting to have the district conference here early in the fall, and shall have many of our leading lights of the church—Bishop McCabe, Drs. Bowen and Scott, also Prof. Dogan, president of Wiley University. We are working untiringly to advance the in-

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C. E. Alexander, P. C., Memphis, Tenn.: The Tennessee Conference seems as backward in her correspondence as she is in her benevolent collection. I watch anxiously every week to see what Tennessee has to say about her work, but she is slow about coming in. Well, of course, if we have done nothing we have nothing to say. I believe in working and then telling the other brethren. It may inspire them to greater exertion and encourage the membership. At Centenary we are getting along fairly well. The Willing Working Club had their anniversary on the 29th ult. The new officers had been elected for the ensuing year. They had a grand program which was carried out to perfection. The Club had collected and paid out \$447.85, and still had over \$30 on hand. Like every good work, it has had its discouragements, but its indefatigable president, J. E. Land, knew no such thing as give up or fail. Every church ought to have a Willing Working Club.

NOTICE.

To Presiding Elders of the M. E. Church in Texas.

Dear Brethren: Please inform me of the time and place of holding your District Conferences. I wish to visit those that I can, and to send you papers of interest concerning the Bible cause. Please appoint committees on the Bible cause and emphasize the need of sustaining the Bible work. If the Bible is the Book of Books, then the Bible cause is "The Cause of Causes." Fraternally W. B. Rankin,

District Superintendent A. B. S.
Austin, Tex., July 8, 1897.

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CONFERENCE NOTICES

ROME DISTRICT, ATLANTA CONFERENCE.

Third Round, 1897.

Temple	July 17, 18
Carrollton	July 23, 25
Carrollton, Ct.	July 24, 25
Adairsville	July 31 and August 1
Seney	August 7, 8
Cohutta	August 8, 9
Tallapoosa	August 14, 15
Palmetto Ct.	August 21, 22
Anstell	August 20, 22
Douglass	August 21, 22
Rome, Second Church	August 27, 29
Livingston	August 28, 29
Rome, First Church	August 29, 30
Cedartown	September 4, 5
Summerville and Finley	September 4, 5
Chickamauga	September 5, 6
Floyd	September 11, 12
Rome Mission	September 11, 12
Heard	September 11, 12
Cave Spring	September 18, 19

Dear Brethren: The Annual Conference convenes December 16. Do not put off taking your Benevolent collections until fall, but strive to make full reports at the District Conference, which convenes at Tallapoosa, Ga., August 12, at 9 a. m. Owing to a lack of sufficient funds in the treasury to meet the claims of our bishops, we are urged by the treasurers to raise our assessment for that cause. Let us do our best. Dr. M. C. B. Mason, Rev. T. Garland Penn and several other distinguished representatives of the church will visit our conference. Let each pastor bring the claims of the Southwestern Christian Advocate prominently before his people, and urge them to subscribe. Secure certificates from railroad agents at starting point, when you purchase tickets to District Conference. Yours faithfully,

J. C. Hunt, P. E.

HUNTSVILLE (ALA.) DISTRICT.

Third Round.

Decatur	August 7, 8
Huntsville	August 14, 15
Huntsville Circuit	August 16, 17
Center Grove	August 21, 22
Scottsboro	August 21, 22
Stevenson	August 24, 25
Lime Rock	August 26, 27
Triana	August 28, 29
Cedar Grove	August 28, 29
Mt. Mariah	August 30, 31
Oakland	September 4, 5
Athens	September 7, 8
Guntville	September 11, 12
Courtland	September 11, 12
Sheffield	September 14, 15
Blountsville	September 18, 19

The District Conference will convene at Huntsville, Ala., August 12, and we hope all members will bring full reports. Israel Townsend, P. E.

TUPELO DISTRICT, UPPER MISSISSIPPI CONFERENCE.

Third Round.

Houston	July 7-8
Egypt	July 10-11
Belle	July 14-15
Okolona	July 16-18
Okolona Circuit	July 17-18
New Albany	July 31, Aug. 1
Pontotoc	Aug. 5-6
Pontotoc Circuit	Aug. 7-8
Cotton Plant	Aug. 11
Union Grove	Aug. 14-15
Ripley	Aug. 14-15
Ripley Circuit	Aug. 18
Corinth	Aug. 20-22
Corinth Circuit	Aug. 21-22
Amory Circuit	Aug. 25
Amory	Aug. 28-29
Shannon	Sept. 1
Tupelo	Sept. 4-5

P. O. Jamison, P. E.

MONTGOMERY DISTRICT.

Third Round.

Pensacola	Aug. 1-2
Warren St.	Aug. 6-8
Tensaw	Aug. 14-15
Wesley and Theodore	Aug. 14-15
Mt. Sterling	Aug. 21-22
Brewton and Pollard	Aug. 28-29
Castleberry	Sept. 4-5
Evergreen	Sept. 11-12
Montgomery	Sept. 15-16
Prattville	Sept. 18-19
Union Springs	Sept. 25-26
Brown's Grove and Aberfoil	Oct. 2-3
Troy	Oct. 9-10

E. M. Jones, P. E.

JACKSON DISTRICT.

Third Round.

Benton	July 31, Aug. 1
Yazoo City	Aug. 7-8
Yazoo City Circuit	Aug. 7-8
Jackson	Aug. 14-15
Forest	Aug. 17
Morton	Aug. 18
Pelahatchie	Aug. 20
Brandon	Aug. 21-22
Clinton	Aug. 28-29
Madison	Sept. 1
Canton	Sept. 4-5
Canton Circuit	Sept. 4-5
Carthage	Sept. 9
Comanche	Sept. 11-12
Wolf Lake	Sept. 18-19
Green Hill	Sept. 22
Rosemeath	Sept. 25-26

J. C. Houston, P. E.

GAINESVILLE DISTRICT, FLORIDA.

Third Round.

Freedom	July 31, Aug. 1
Fateville	Aug. 4
Newnansville	Aug. 7-8
San Palaski	Aug. 21-22
Mikesville	Aug. 28-29
Adamsville	Sept. 1
Rosewood	Sept. 4-5
Otter Creek	Sept. 6
Archer	Sept. 8
Waldo	Sept. 11-12
Liberty Hill	Sept. 15
Hague	Sept. 18-19
Williston	Oct. 2-3
Rochelle	Oct. 6
Pleasant Plains	Oct. 9-10
New River	Oct. 13
Lawtey	Oct. 16-17
Pinville	Oct. 29
Arredondo	Oct. 23-24
Micanopy	Oct. 26
Old Town	Oct. 28
Gainesville	Oct. 30-31

Dear Bros.: Lack of space in the grand old Southwestern, toward which all are not doing their duty, hinders me from saying what I may, as regard it and other interests of our Methodistism. However, having spoken to you and your people in person, in your quarterly meetings of the past, I can only hope that you will report progress on all lines at the District Conference which will convene at Waldo, Fla., September 23d. I am truly yours for success.

J. P. Patterson, P. E.

JACKSONVILLE DISTRICT.

Third Round.

St. Joseph Chapel	July 23, 25
Simpson Chapel	July 27, 29
Wrightsville	July 29
Huntsville	August 5
New Hope	August 7, 8
White Springs	August 9
Live Oak	August 14, 15
Sanderson	August 21, 22
Hibernia	September 4, 5
Manderline	September 6
Mt. Mariah	September 9, 12
Fernandina	September 17, 19
Ebenezer	September 24, 25
King's Ferry	October 2, 3
Lone Star	October 9, 10
St. Augustine	October 15, 17

The Jacksonville (Fla.) District Conference will convene at Lake City Au-

gust 26, at 9 o'clock a. m. All traveling ministers, local preachers, exhorters and district stewards within the district, one Sunday school superintendent, one president of an Epworth League chapter, and one class leader from each pastoral charge in the district are the legal representatives, and are earnestly requested to attend. It is important for each local preacher and exhorter to meet the committee on examination, that their licenses may be renewed. The Conference Board of Examiners are also requested to meet and arrange for the Annual Conference examination, etc. Reduced rates will be had over all railroads running into Lake City.

S. H. Hinger.

NOTICE.

The Southern Pacific Railroad and the San Antonio and Ark. Pass Railroad will grant reduced rates over their lines, on the certificate plan, on account of the District Conference of the Columbus District (West Texas) Conference, which will convene in Edna, August 16 to 23. Do not fail to get a certificate.

B. F. Smith, P. E.

NOTICE.

I have arranged for reduced rates, on the certificate plan, over the Central of Georgia Railroad and the G. and A. Railroad, for delegates who attend the Waynesboro District Conference, at Sylvania, Ga., August 11. Please see that your ticket agent gives you a certificate for full fare at starting point.

J. D. Jenkins, Secretary.

NOTICE.

Delegates and friends who expect to visit the Sunday School and Epworth League Convention of the Pine Bluff District, to convene at Dermott, Ark., July 21 to 26, come prepared to make it the best of its sessions. Let every Sunday school send a delegate. We will care for you.

J. W. Burns, P. C.

NOTICE.

Ocean Springs, Miss., July 15.: The great Gulf Coast Camp Meeting will begin August 12 and close on August 22. The following pastors are expected to attend, with their congregations: Rev. L. W. Price, Bay St. Louis; Rev. L. Tate, Biloxi; Rev. E. E. Rosseau, Escatawpa; Rev. R. N. Jones, Hindsboro; Rev. A. Davis, Moss Point; Rev. O. H. Flower, Pass Christian; Rev. W. H. Smith, Pearlinton; Rev. A. J. McNair. Dr. J. B. Scott is invited to be with us.

Trains Nos. 6 and 2, going to Mobile, and Nos. 1 and 3, going to New Orleans, will stop daily; Nos. 5 and 4 will stop on Sunday. Round-trip tickets will be for sale at all stations between Mobile and New Orleans, at reduced rates, to Ocean Springs Camp Grounds.

Rev. W. McNeil, P. C.,

Rev. J. M. Shumpert, D. D.,

Presiding Elder Shubuta District.

NOTICE.

All delegates and visitors who will go to the Montgomery District Conference at Pensacola, Fla., July 29, will be returned at reduced rates, provided they have certificates of full rates going. Pastors of the district will take due notice and so instruct all their people going.

W. H. Nelson, Secy.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

PROGRAM.

Knoxville District Conference, of East Tennessee, will be held in Knoxville, July 28 to August 1.

Thursday night, July 28, Opening Sermon, W. E. Mitchell.

The printed program shows a fine selection of interesting subjects, which no doubt will be ably treated by the brethren.



Presented at Court

A young woman about to be presented at court receives the fullest instructions as to her behavior. She is told how to dress; how to manage her train; how to courtesy correctly. Every incident is carefully rehearsed so that she may commit no blunder in the presence of royalty. If all this trouble is worth while for the satisfaction of one brief moment, how infinitely more important it is that a young girl about to enter into the sacred precincts of womanhood, should be properly instructed in all that concerns a life-time of possible happiness, or possible misery.

Every mother ought to see to it that her daughters are healthy and strong in a womanly way. She ought to make them aware that any neglect or irregularity of the special functions of womanhood may result in life-long weakness and disease.

Any mother or daughter may write concerning these delicate ailments, with the utmost confidence to Dr. R. V. Pierce, chief consulting physician to the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. Her letter will be answered free of charge with suggestions for self-treatment at home, by which these complaints may be overcome without need of mortifying examinations.

Dr. Pierce has had over thirty years' experience in the treatment of women's diseases, and is an eminent specialist in this particular field of practice. His "Favorite Prescription" cures completely and permanently the most obstinate cases of feminine weakness and disease. It heals all inflamed conditions, strengthens and tones the nerve-centres and the entire womanly organism.

For prospective mothers and nursing mothers, the "Favorite Prescription" is a perfect strength sustainer.

CATARRH A LOCAL Disease. A Climatic Affection.

Nothing but a local remedy or change of climate will cure it. Get a well-known pharmaceutical remedy.



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BOOKMAKER'S CORNER

The Home Doctor is a monthly magazine of information on health subjects, and is valuable to every one. The Home Doctor Co., 128 White street, New York.

For a young college graduate to start out without a cent in his pocket, and earn his living for two years as an unskilled laborer, is a striking achievement. Walter A. Wyckoff begins his narrative of this feat in the August Scribner's, under the title, "The Workers—An Experiment in Reality." It promises to be the first presentation of the American working man as he is to-day—not as an economic emblem, but as a human being, making what he can of the conditions which the republic offers him. It is the real thing and not manufactured adventures.

Professor Thomas D. Goodell, of Yale, will contribute to the August number of The Century an article entitled "A Journey in Thessaly." This will cover the ground of the recent fighting between the Turks and Greeks.—Ex.

General John M. Schofield contributes another chapter of secret history to the August number of The Century, the present paper dealing with "Controversies in the War Department," with special reference to the impeachment of President Johnson. General Porter's anecdotal reminiscences, "Campaigning With Grant," will deal with the preparations for the last campaign, and describe the capture of Fort Fisher.—Ex.

ATTENTION.

Your attention is directed to the advertisement of the American Business College of Omaha, Neb. They offer a thorough course of instruction in book-keeping and commercial arithmetic by mail free of tuition for advertising purposes. This shows that they have faith in their ability. Those of our readers who wish to secure a good business education will do well to investigate the matter and profit by it.

CAMP MEETING.

There will be a grand camp meeting at Lettsworth, La., in the Baton Rouge District, commencing Thursday, July 29, and continuing until August 21. A special invitation is extended to all preachers of the Gospel, singers, churches and their members, and the public in general. Best of order will be maintained. Leroy Wilcox, Phil. Howard, Albert Bradford, Prince Hunter, Douglas Alexander, William H. Buchanan, William W. Alexander and Bro. Tingel, special committee.

C. C. Wright, P. C.

A. Moore, P. E.

Lettsworth, July 10, 1897.

HOLLY SPRINGS DISTRICT.

The first session of the Holly Springs District, Upper Mississippi Conference, convened at Oxford, Miss., in Sewell's Chapel, June 16, with W. McDonald president. All but four answered to roll-call. G. J. Dobson and T. L. Inghram were elected secretaries; W. C. Clay and J. A. Slate statistical secretaries. The report of the presiding elder, and of the pastors, show that the district is steadily progressing. The District Epworth League met in connection with the District Conference, its sessions being held every afternoon. Strong speeches and able papers were read, which reflected credit upon each one. Our elder is wide awake, and looks after every interest of the church. He leaves no stone unturned in the discharge of his duty; in appreciation of which fact, he was elected as delegate to the International Epworth League Convention, to be held at Toronto, Canada. A motion prevailed that each pastor set aside a day in his charge as Southwestern Christian Advocate day. The District Epworth League has a new set of officers, with Prof. A. C. Boone as president. Sunday services were grand. The sermons were logical and full of thought. The pastor and the good people of Oxford spared no pains in making our stay with them a pleasant one. Our next District Conference will convene at Ryhalia. G. J. Dobson, Secretary. Abbeville, Miss.

APPLY AT ONCE.

If you wish to secure enrolment as a free student in the mail department of the American Business College, Omaha, Neb., apply for a scholarship at once. The offer of free course by mail will be open for a limited time only.

PROGRAM.

Of the Sunday School Convention for the Five Points Circuit, Central Alabama Conference, to convene August 14, at Five Points, Ala., to open at 10 a. m., by devotional exercises.

Welcome Address, Prof. J. W. Trammell; response, R. Trammell.

William Zachery and H. Trammell will conduct the music.

What is the Duty of the Sunday School Superintendent? by Miss T. Trammell.

What Relation Has the Sunday School to the Church? Mrs. Emily E. Joiner.

Duty of Parents to the Sunday School, Alex W. H. Reid, Jr.

How Are We to Keep the Young People in the Sunday School? R. B. Trammell.

The Advantage of a Good Education, Miss Eola Trammell.

What Is Character? Miss Carrie E. Trammell.

Best Method of Teaching Sunday School, Miss Annie L. Zachery.

What Is the Value of a Good Name? Miss Mary Zachery.

Have You any Race Pride? S. S. Co-field.

What Is the Best Method to Kill Out a Sunday School? Alex Zachery.

The following named persons are to read papers of their own selection: Miss A. R. Higgins, E. L. Phillips, Miss Rosa Phillips, Miss Edna L. Gunn, Miss Clellie Bowen, Miss Mattie Collins and Miss Emma Cole.

Exhorters, as well as local preachers and teachers, are expected to be present and take an active part in the discussion.

Brethren and friends of the cause of education, please come not only to say, but to do something to increase the circulation of the Southwestern Christian Advocate.

B. O. Trammell, President.

J. W. McKnight,

O. W. Trammell, Secretary.

LOST FRIEND.

I want to know the whereabouts of Alfred Peoples, Georgiana Peoples, Gustave Peoples, Allen Peoples, Samuel Peoples and Julia Peoples. The last I heard of them, they were in Little Rock, Ark.; that was some time ago. Their mother was named Leonor Peoples, but I hear she has been dead for some time. Any information of either of these names will be gladly received, by addressing C. L. Kyles, 48 Elliott Street, Memphis, Tenn.

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Are much in little; always ready, efficient, satisfactory; prevent a cold or fever, cure all liver ills, sick headache, jaundice, constipation, etc. Price 25 cents. The only pills to take with Hood's Sarsaparilla.

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PERFECT IN EVERY RESPECT.

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in velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Bralder (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.

Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

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UNITED FOR LIFE

.....Give Name and Place Distinctly.....

Heidelberg, Miss.: Mr. Richard Bariar and Mrs. Mattie Thomas were united and Miss Jackson is one of Athen's in holy wedlock on the 4 inst.; both members of the M. E. Church; R. N. Jones officiated.

Rev. J. D. Brightop and Miss Rosa Jennings were united in marriage, in the parish of Bossier, at New Light M. E. Church, July 7, 1897, Presiding Elder James officiating. H. J. Mocky Mound, La.

Two of our friends, listening to the mutterings of Cupid, consummated the nuptial tie at the M. E. Church, Brookhaven, July 7th. The church was decorated with garlands of rare beauty by the young ladies. The writer officiating. The contracting parties were Ben. H. May, of Crystal Springs, and Miss Laura P. Brown, of Brookhaven. Mr. May is one of the leading ministers in the Mississippi conference and is well known throughout the State. Miss Brown is one of New Orleans' University graduates from the Normal Course of the Class of '91. She has been a very successful teacher in this and other places. This couple is well mated for a life of usefulness.

"Had I the power to carve and paint

Thy picture, my dear friends,

It would be fair and ever bright

And pleasant to the end."

I. L. Pratt.

In this city, July 6th, at the residence of the bride's mother, by Rev. Allen Luster, Mr. Edward Gibson and Miss Aramenta Price.

In Lake Providence, La., July 11th, at the residence of the bride's mother, the widow of Rev. N. Burton, Mrs. Jas. Wilson and Mrs. Ida C. Johnson. Rev. A. J. Proctor, officiated.

THEY LIVE IN OUR MEMORY

.....Give Name and Place Distinctly.....

Victoria, Tex.: Rev. Daniel Harper departed this life June 30th. He was born in Kentucky, in 1824, and joined the M. E. Church in 1842, under Rev. James Harper, of Baltimore. He came to Texas in 1856, was ordained deacon in Galveston in 1873 by Bishop Wiley, and ordained elder by Bishop Andrews in 1876. He was a faithful pioneer of the West Texas Conference. Wherever duty called him he would go. He was successful during all the years of his ministry. A few months before his death, he told his pastor he had reached perfection. He tried to obey the command of his Master, "Be ye perfect, even as your Father which is in heaven is perfect." He walked down to Jordan as a bold soldier, and, ere crossing, he took time to pray for his friends. Then he said, "It is all over," and took his flight into heaven, where awaits him a crown of life.

'Tis sweet to work for Jesus,

And do His service well,

And then, on nearing the station,

Can hear the heavenly bells;

"Come, O, my blessed servant,

And lay thy armor down;

For fifty and five years thou hast

worked

To obtain this crown."

Rev. N. V. Johnson.

Harmony Grove, Ga.: Sister Lula Vaughters, for fourteen years a member of Warren Chapel, departed this life July 2, aged 26 years. She was loved by all. G. W. Lamar, P. C.

Hensley, Ark.: Sister Eliza Harris, June 24; Bro. General Barber, June 26, and Sister Siracen Plant, July 9. All sleep in Jesus. D. B. Harston, P. C.

Little Rock, S. C.: Bro. Charlie Alford departed this life June 7. He leaves a wife and eight children. He

was a faithful member. His funeral was attended by 900 or 1000 persons, at New Holly. Sister Amerline Campbell, a member of St. Luke Church, departed this life July 9. She is not dead, but liveth. W. M. R. Eaddy, Pastor.

Corinth, Miss.: Sister Maria Ward departed this life July 11. She lived a consistent Christian for seventy-one years, dying at the age of 84 years.

D. A. Briggs, P. C.

Mandeville, Miss.: Brother Edmund Lewis, a member of Newell M. E. Church, died on June 25, 1897. He was converted to God before the war. He said to the writer: "Brother, I am ready for death, for I am saved in the Lord Jesus. He leaves three children and many friends to mourn his loss.

The only child of Brother and Sister Nangles was borne to heaven May 21, 1897; born August 29, 1896, age nine months. Also Bro. W. M. Nangles departed this life June 12, 1897; age 54 years. He served as steward thirteen years. He was a faithful worker for the church. Our loss, we hope, is heaven's gain.

W. M. Bell, P. C.

Heidelberg, Miss.: Sister Jane Tyler, the wife of Mr. C. Tyler, fell asleep in death June 17th. The funeral was attended by F. T. Adams, P. C. She was a faithful member of the Methodist Church for forty-two years. She joined the Methodist Church, South, before the War, and as soon as the Emancipation, she was left without a shepherd and joined the Methodist Episcopal Church, and stood at her post till death. She was the mother of nine living children and two dead. She leaves a husband and a host of friends; age, 50 years.

F. T. Adams, P. C.

Fernandina, Fla.: Mrs. Sarah Mack Deas, wife of Rev. J. M. Deas, departed this life July 4, 1897, at the parsonage of the Trinity M. E. Church. Sister Deas was born January 15, 1864, in Sumpter county, South Carolina; was converted August 20, 1881, and joined the Cumberland M. E. Church in Florence, South Carolina. She was married to Rev. J. M. Deas, March 23, 1882. She was a true wife, devoted mother, and consistent Christian. In her death we have lost a most amiable woman and a Christian worker. She always took great pride in working for the interest of the church. She leaves a mother, husband, three small children and many friends who mourn her death.

"Thou are gone to the grave; but we will not deplore thee,

Since God was thy Ransom, thy Guardian, thy Guide;

He gave thee, he took thee, and he will restore thee;

And death has no sting, since the Saviour hath died."

The funeral services were conducted by Revs. S. A. Huger, P. E., R. W. Butler, of the A. M. E.; R. Kemp, of the Baptist Church; S. Bartley and T. H. B. Walker, of Jacksonville. Yours for Christ.

W. H. Peck,

Member of Trinity M. E. Church.

Mexia, Tex.: Bro. Milligan Steen was born January 4, 1850, in Alabama, and departed this life May 6, in full triumph, leaving a wife and eleven children. He was treasurer of the Board of Trustees of Whiting Chapel, and a faithful member.

Raphael Beaver, P. C.

A RARE CHANCE.

The American Business College, Omaha, Neb., has a card in this paper offering a complete business course by mail free of tuition. This is a rare chance. The American Business College is one of the most successful business colleges in the United States, and to take a course with them means success.

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FARM AND FIRESIDE.

IN A NUT SHELL.

A Putnam county, Georgia, farmer presents the cotton question in a comprehensive and strong manner in the Eatonton Messenger. He writes: "The Putnam county farmer raises a bale of cotton and hauls it to the gin. He pays \$1 for bagging and ties; \$2 for ginning, and carries it to Eatonton, where he pays fifty cents to the buyer; ten cents to the weigher; sixty cents for compressing; freight to Rhode Island or Massachusetts. This foots up \$9.00 against the bale by the time it reaches the factory.

"There it is made into some kind of domestic goods, and sold to the large jobber at a profit; the freight from the factory to the jobbing house is also added. The jobber sells it to Putnam county merchants at a profit, and the railroads in transporting also come in for a profit in the freight from New York to the retailer in your town. The bale has been at an expense of nearly \$20 in its round.

"Putnam county raised the past season, say 15,000 bales of cotton, which in its rounds cost the producer \$300,000; or, to be safe in your estimate, put it at \$10 per bale, you have the sum of \$150,000 clear loss to the Putnam farmer, and to all other interests of the county. One year's profit, gone to enrich other people, would build a cotton mill in our midst that would consume the entire crop not only of Putnam, but several adjoining counties.

"Such a mill would employ hundreds of men and their families, and they in turn would have to live on the products of our farms. It does not require an expert to see where the profit to the farmer, merchant and every other interest comes in; and when the farmer prospers, every other interest prospers."—Southern Cultivator.

WASTEFULNESS THE PRELUDE TO WANT AND WOE.

Wastefulness of one kind or another is the great curse of the majority of non-profitable farms. We waste time and land in attempting to cultivate more land than we can possibly manage; we waste our grain on scrub stock; we waste the fertility of our soils by bad culture; we waste the barnyard manure, and then waste money for commercial fertilizers; we allow the nitrogen of the air to go to waste, because we do not grow clovers and peas to get it into the soil; we waste so many opportunities to add to our income, because we are too busy to trifle with such little things as hens and bees, fruits and berries; we buy expensive machinery, and then waste it by neglect; we buy thoroughbred stock, and waste it by giving it only half care; we waste our time in growling, instead of working.—Southern Cultivator.

RIGHT OF THE FARMER'S WIFE.

It is one of the inalienable rights of every farmer's wife to have a good vegetable and small fruit garden. Without it, it is impossible to make the farm table as attractive as it should be, and every house-keeper who takes pride in her home, loves to set a liberally supplied and attractive table. In fact, homes where the table is not attractive, are seldom attractive or homelike in other ways. With a good garden, a skillful housewife can set a good table, with a very small outlay for such articles as cost the farmer money. Nobody on earth can live so well, so independently and with less expenditure of cash than can the farmer, who has a good garden and a good wife.—Southern Cultivator.

The extent of the produce shipped at Liberty, North Carolina, in 1896, is shown by the express agent there to be, Of chickens, 110,000 pounds; of eggs, 40,000 crates, thirty dozen to the crate, and of butter, 10,000 pounds. Twenty thousand pounds of walnut kernels were also shipped from that point, while the shipments of dressed rabbits in one day amounted to 850 pounds.—Southern Cultivator.

LOW VACATION RATES.

Every day from June 1st, to Sept. 30th, inclusive, the Queen & Crescent Route will sell excursion tickets at low rates to the Mountains and Seashore; return limited to October 31st, 1897. This Route offers Tourists the most perfect train service in the South. Through Pullman sleepers on solid vestibuled trains with latest appointments. Inquire of your nearest Queen & Crescent Ticket Agent for descriptive matter, rates and full information. A. F. Barnett, G. P. A. R. H. Garratt, A. G. P. A., 210 St Charles St., New Orleans, La.

NORTH NEW ORLEANS DISTRICT.

The eleventh session of the North New Orleans District Conference convened in Haven Chapel, Darrow, July 7, with Rev. Stephen Duncan, P. E., in the chair. The conference was organized with the following officers: Henry Taylor, secretary; Jas. A. Reddix and E. P. — assistants; E. H. Clark, statistical secretary; E. Baptist, Jules Benn, assistants; A. W. Brazier, treasurer; J. W. Turner and Wm. Robinson, assistants; Conference P. M., Fred Thompson.

The usual committees were appointed, and the roll-call showed a fair attendance of ministers and laymen.

The welcome address was delivered by the writer, and responded to by Prof. A. W. Brazier, of Hahnville.

Eugene Baptiste and A. H. Banks occupied the pulpit on Wednesday night.

On Thursday, the District stewards made their reports, which showed an increase along all lines. Special prayer was offered for the restoration to health of Rev. D. G. Butler and Bro. Brooks, of Wesley Chapel. The Missionary Sermon was preached Thursday night by Rev. Algiers H. Banks.

On Friday the character of local preachers was examined, and Ralph H. Patty was discontinued.

The Epworth League presidents held a meeting Friday evening, and elected the writer district manager. Frank Harvey occupied the pulpit Friday night, after which Dr. I. B. Scott made an address in behalf of the Southwestern Christian Advocate.

J. W. Hilton preached Saturday night. Saturday evening, the audience (who did not understand the ways of Methodism) was thrown into great consternation when Rev. Henry Taylor rose and presented charges against the presiding elder. Rev. Clark took the chair. Rev. Pierre Landry acted as the presiding elder's attorney. The charges were read, the case argued, and, answering for his client, Rev. Landry won the case, and the nequiers paid damages by presenting the presiding elder with a District Conference suit. The presentation was made by J. W. Turner, Rev. Landry responding in behalf of his client.

Conference love feast was held at 9 a. m. Sunday. The memorial services for Rev. T. G. Montgomery, Mrs. Maria Baker and Bro. Hamilton were held. Revs. Eugene Baptiste, Pierre Landry and Henry Taylor preached the memorial sermons.

Among the prominent laymen present were Messrs. Johnson and Robert Armstead, of Wesley; Wm. Robinson, of Union, and N. Kyle and A. W. Brazier, of Hahnville.

Resolutions were passed thanking the Donaldsonville Times and the Chief, and the New Orleans Pleayune and Times-Democrat for courtesies, and extending the thanks of the conference to the citizens for their generous hospitality.

The success of the District Conference is an evidence of the ability of Bro. Bryan as an entertainer, and that he is in the hearts of his people.

The District Conference has boomed Darrow, and the conduct of our ministers, on the streets and on the conference floor, won golden opinions. Our Methodism will boom here as never before. The next conference will meet in St. Charles. All honor to our presiding elder.

Revs. E. H. Clark, Eugene Baptiste,

J. M. Bryan and the presiding elder were given a reception Monday noon by Mr. Anthony Bringier and his family. Mr. Bringier and Dr. Raymond are the leading and most wealthy colored citizens of this parish.

Benevolent collection, \$215.10.

Jos. A. Reddix, Reporter.

ETERNAL VIGILANCE

Is the price of perfect health. Watch carefully the first symptoms of impure blood. Cure boils, pimples, humors and scrofula by taking Hood's Sarsaparilla. Drive away the pains and aches of rheumatism, malaria, and stomach troubles, steady your nerves and overcome that tired feeling by taking the same great medicine.

HOOD'S PILLS are the best family cathartic and liver tonic. Gentle, reliable, sure.

"Washing made graceful."

(After a sketch in New York Truth.)



We want to show it, because this seems to be a woman who uses Pearlline (use with-out soap). She's doing no work to speak of, you see—she doesn't look as if she ever had to. She appears to be rinsing out the clothes, after letting them soak in Pearlline (use no soap) and water, which is about all the labor required.

The washboard we don't understand—unless she's washing it. Women who use Pearlline (use with-out soap) don't need a washboard. They don't have that tiresome, wearing rubbing over it. But for cleaning washboards or wood work or paint or anything of the kind, then they want Pearlline.

Washing can't be made graceful unless it is made easy. Of all the ways of washing that are perfectly harmless, the easiest, quickest, most economical, is with Pearlline.

Millions NOW USE Pearlline

Good things should be praised—Shakespeare

That is why there was so much praise for the famous 1896 Waverley Bicycle. We continue making it this year, greatly improved, and have no expensive machinery to buy—hence a drop in the price.



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The new '97 Waverley is a masterpiece of bicycle construction. Its great feature, the new and costly bearings that are absolutely true, places it first upon the list of popular wheels.

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INDIANA BICYCLE COMPANY, - Indianapolis, Ind.

PROGRAM.

Birmingham (Ala.) District Conference.

The District Conference convenes at Attalla, Ala., August 5, 1897.

Opening Sermon, Thursday, at 11 a. m., William Leewood; alternate, D. Royal.

Missionary Sermon, W. H. Jordan; alternate, L. B. Smith.

Pastor's Conduct in the Homes of the People; What it Should Be, H. Adams. Duty of a Preacher's Wife, William Coleman.

How to Make a Successful Pastor, B. G. Smith.

Educational, including Children's Day collection, J. W. Paul.

Southwestern Christian Advocate; what we must do for it, and what it does for us, William Leewood.

Freedman Aid and Southern Education Society, R. L. Beasley.

Benevolent Societies of the Church and Our Duty to Them, J. S. Todd.

Local Preachers and What the Church Expects of Them, L. W. Goodson.

Revivals, S. Ray.

What Is Our Relation to Africa; What Should We Do for Its Evangelization, P. G. Goins.

Can the Pastors Continue to Give Their Time Wholly to the Work of the Charge, Without Engaging in Other Pursuits at the Present Salary Paid Them by the Charge? J. W. Martin.

How to Make the Class and Other Meetings More Interesting, W. R. Howard.

Central Alabama Academy, A. J. Colly.

Temperance, Jesse Barns.

How to Keep the People Interested in the Work of the Epworth League, G. R. Rogers.

How to Organize Mission Sunday Schools, and by Whom, Perry (Bessmer).

Why I Am a Methodist Preacher, Dennis Herron.

Why We Have District Conferences, Lewis Drake.

How Sunday Excursions Affect Our People, D. Royal.

The Kind of Homes We Need as a Race, and Why, W. H. Jordan.

Each local preacher and exhorter will come prepared on subjects of their own selection.

Committee—J. S. Todd, Chairman; L. W. Goodson, Secretary; B. G. Smith.

SEND FOR IT.

Our method of instruction by mail is the best. Our patrons say so. Send for list of names and addresses of students. It is free. The American Business College, Omaha, Neb.

NOTICE.

The Shreveport District Conference will convene at 9 o'clock a. m. Thursday, August 5, at Logansport, La. In order to be on time, you will have to reach Logansport on Wednesday night from Shreveport via the Houston Railroad. Dr. Mason has written that he will be present. Come up well with your Benevolence. Dr. Mason will give you vouchers for your Freedman's Aid money. Let us make him feel good. Brethren, let me say this to you: the amount assigned to the Louisiana Conference to be raised for the Episcopal fund is \$524; the amount raised last year by the Conference was \$147.38; leaving a deficit of \$376.62. This ought not to be so. Every dollar of the Episcopal fund ought to be raised. Please make a special effort to raise and bring up to the District Conference every

dollar apportioned to each charge for the Episcopal fund. And again, brethren, I have said before, and I say now, that every officer of the church, local preacher and exhorter, ought and must subscribe for the Southwestern Christian Advocate, and I ask that all those who have not subscribed please come to Logansport prepared to pay for the paper. Yours for the cause of Christ, H. James, P. E.

WORTH FIFTY DOLLARS.

The American Business College, Omaha, Neb., has a notice in the local columns of this paper offering a thorough course of instruction in book-keeping and modern business methods by mail free of tuition. To avail yourself of this offer is the same as accepting a present of \$50.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; this comes out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free. F. J. CHENEY & Co. Props., Toledo, O. Sold by Druggists. 75c.

RAILROAD TIME TABLE.

Illinois Central.			
ARRIVE—		LEAVE—	
Local mail.....	9:00 pm	Local mail.....	6:55 am
Chicago limited.....	6:30 pm	Chicago limited.....	9:00 am
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati			
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.			
No. 3.....	6:30 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis Express.....	10:35 am	No. 6, Memphis Express.....	4:20 p.m.
No. 41, Vicksburg express.....	5:30 p.m.	No. 42, Vicksburg express.....	8:05 a.m.
No. 33, Baton Rouge acc.....	9:40 a.m.	No. 34, Baton Rouge acc.....	4:30 p.m.
Louisville and Nashville.			
No. 3, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	6:50 pm	No. 8, coast acc.....	3:30 pm
No. 5, fast mail.....	8:30 pm	No. 2, lim. ex.....	7:50 am
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 am
Texas and Pacific.			
No. 52, Ft. Worth and Cal. ex.....	6:55 pm	No. 53, Cal. ex.....	8:15 am
No. 51, Hot Spgs express.....	9:15 am	No. 51, Hot Spgs express.....	7:20 pm
Queen & Crescent Route.			
Cincinnati and New York.....	11:55 am	Cincinnati and New York.....	8:20 pm
No. 3, local.....	6:30 am	Local.....	7:30 am
Southern Pacific Company.			
Texas and Mexico fast mail.....	6:45 pm	California ex.....	9:15 am
California ex.....	6:55 am	Texas and Mexico fast mail.....	8:35 pm

Louisville and Nashville RAILROAD

Montgomery, Birmingham To Nashville, Louisville, Cincinnati, Atlanta, Jacksonville, Washington and

NEW YORK

THROUGH WITHOUT CHANGE.			
No.	Departs.	No.	Arrives.
6 Fast Mail.....	7:10 a.m.	3 Fast Ex.....	7:55 a.m.
4 Fast Ex.....	9:45 a.m.	7 Coast acc.....	8:55 a.m.
8 Coast acc.....	8:30 p.m.	1 Lim. Ex.....	5:00 p.m.
2 Lim. Ex.....	7:50 p.m.	5 Fast Mail.....	10:25 p.m.
Sunday Ex.....	7:50 a.m.	Sunday Ex.....	9:30 p.m.

City Ticket Office 100 Canal street. Depot Ticket Office foot of Canal street. Freight Depot foot of Girod street.

CHAS. MARSHALL, Sup t. JOHN KILKENNY, Div. Pass. Agent.

Shorthand, Typewriting, Penmanship, Bookkeeping and Spanish Taught BY MAIL and Personally. Good positions secured all pupils when competent. All these branches taught by mail. First lesson in Short and Pen. Write W. G. CHAFFEE, Oswego, N.Y.

25 House Plans for 25 cents. If you are going to build, send 25 cents to J. S. Osceola, 57 Rees st., New York, and get new book containing new plans how to build a house.

Union Teachers' Agencies of America Rev. L. D. BASS, D.D., Manager. Pittsburgh, Pa.; Toronto, Canada; New Orleans, La.; New York, N. Y.; Washington, D. C.; San Francisco, Cal.; Chicago, Ill.; St. Louis, Mo.; and Denver, Colorado. There are thousands of positions to be filled with in the next few months. Address all applications to Union Teachers' Agencies, Saltburg, Pa.

MONEY SAVED

In the end by taking the

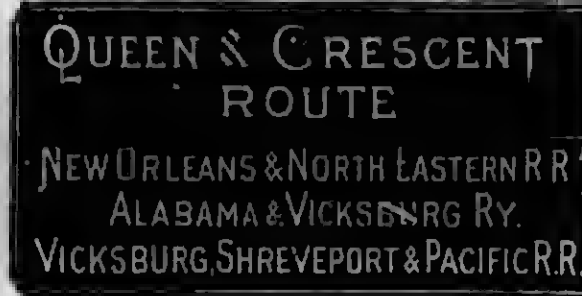


SUMMER OUTING

To the Mountain Resorts of Virginia, the White Mountains, the Seaside of New England, the Thousand Islands, the Lake and Forest Resorts of Michigan, Wisconsin and Minnesota, the Yellowstone Park or the Resorts of Colorado. They are all quickly reached by the double daily train service of the Illinois Central to St. Louis, Chicago, Cincinnati and Louisville. Tourist Rates and close connections. Ask your local railroad ticket agent for particulars. A. H. HANSON, G. P. A., Chicago. WM. MURRAY, D. P. A., New Orleans.

Yazoo and Mississippi Valley Railroad.

Memphis Express 4:20 p.m. | 10:35 a.m. Vicksburg and Natchez... 8:05 a.m. | 5:30 p.m. Baton Rouge Accommodation... 4:30 p.m. | 9:40 a.m. Solid Trains with Pullman Sleepers New Orleans to Vicksburg and New Orleans to Memphis and Kansas City. ALL TRAINS DAILY. Ticket Office, St. Charles and Common Streets. WM. MURRAY, W. A. KELLOND, Div. Pass. Agt., A. G. P. A. New Orleans, La. Louisville.



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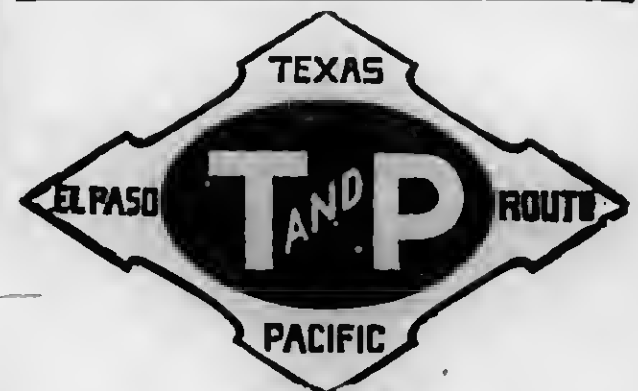
Only 40 HOURS to New York.

Great Washington & Southwestern Vestibule Limited.

(No. 38) Running through to and from New York with Pullman Drawing Room Sleeping Cars and Dining Cars, serving all meals, between New Orleans and New York. Pullman Drawing Room and Compartment Sleeping Cars between New York and New Orleans twice a week, connecting with Sunday Limited for Texas, Mexico and California, leaving New York Tuesday and Saturday of each week; leaving New Orleans Wednesday and Saturday.

UNITED STATES FAST MAIL. (No. 36.)

Solid train, composed of baggage car, first and second-class coaches and Pullman sleeping cars between New Orleans and Washington providing first-class accommodation without change of cars for all classes of travel between New Orleans and the East. Drawing Room Buffet Sleeping Cars between Atlanta and New York. Pullman Tourist Sleeping Cars weekly between San Francisco and Washington, via Southern Pacific, New Orleans, Montgomery, and Atlanta, leaving Washington Saturdays, arriving San Francisco Thursdays; leaving San Francisco Saturdays, arriving Washington Thursdays. For tickets, sleeping car reservations, or reliable information, call on or address M. R. POWERS, JOHN M. KNIGHT, Dist. Pass. Agent, Pass. & A. T. A. Southern Railway Company. 704 COMMON STREET. Next to Ladies' Entrance St. Charles Hotel. Telephone No. 1557.



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For further information call on or address A. S. GRAHAM, Ticket Agent. ARTHUR De ARMAS, City Passenger Agent, 632 Canal street, New Orleans, La. —OR— H. C. TOWNSEND, G. P. & T. A. Iron Mountain R. ste. St. Louis, Mo. E. P. TURNER, G. P. & T. A. Texas & Pacific Railway, Dallas, Tex.

Christian Advocate.

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Terms: \$1.25 per Year; Six Months 75c; Three Months 50c. Invariably in Advance.
\$1 a Year to Pastors.

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When change of address is desired, be sure to give the old as well as the new address. There are four ways by which money may be sent by mail, our risk—Postoffice Money Order, by Bank Check or Draft, or an Express Money Order; and, when none of these can be procured, in a Registered Letter.

You can buy a Money Order at your postoffice, payable at the New Orleans postoffice.

If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

From July 12 to 17.

B. G. Smith	J. L. Henderson, *1
J. D. Lindsay	S. Lawson
J. E. Harrison	G. H. Bayer
L. M. Alton	H. Flowers
J. O. Richards, 2	M. S. Jordan
G. J. Dobson	S. Duncan
H. Taylor, *1, 4	Levi Allen
B. L. Crump, 3	E. H. Clark, *1
A. E. Franklin	A. Moore, *1
E. Kight, 1	F. A. South, 1
J. McLeod, 1	S. B. Danley, *1
H. N. York, 2	C. D. Crockett
J. A. Tircuit	Wm. Rand
J. H. Hines	James Haskins
A. J. Pickett	B. J. Reddix, *1
D. B. Cornelius	S. A. Hunger, *1
A. G. Townsend, 1	J. M. McKinney
E. Balfist	P. S. Bowen
G. G. Logan, *1	R. C. Barrow
D. S. Sloan	R. E. Barrow
G. A. Payne	Sam Bush, Jr.
M. J. Keller	J. Ogloise
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* Yearly

THIS IS WORTH READING.

To advertise our College we will give a thorough course of instruction in double and single entry book-keeping and Commercial Arithmetic by mail, free of charge, to a limited number of persons. This course will be completed in forty lessons. No charge for diplomas. Text books furnished at one-half the regular price. Apply at once and name this paper when you write. Address: The American Business College, Omaha, Neb.

A Quarter-Centennial Jubilee will be given at Cleveland (Ky.) M. E. Church, on Richmond and Lexington pike, ten miles from Richmond and fifteen miles from Lexington. The meeting will begin July 24, and continue eight days. The exercises will consist of sermons, essays, memoirs, lectures, love feasts and model class meeting, etc.; also a grand picnic on July 31, at Boonesboro. Rev. R. F. Broadus, P. C., has the matter in charge.

NOTICE.

To Pastors of the Forrest City District. Please send to me, at once, the names and number of attendance of your charge on the conference at Newport, so that suitable arrangements can be made for their accommodation, and oblige,
G. A. Hall, Pastor.

SAVANNAH (GA.) DISTRICT CONFERENCE.

The Savannah District Conference, Epworth League and Sunday School Institute will meet at Baxley, Ga., August 25th at 9 o'clock a. m. Pastors Local Preachers, Sunday school Superintendents, Epworth League Presidents, Exhorters District Stewards are requested to be present with full reports. Local preachers may select and write their own subjects. Pastors, Sunday school and Epworth League delegates will prepare according to the printed program which has been issued. Papers should be written so as to require no longer than ten minutes to read them. Affectionately,
John Watts, P. E.

NOTICE.

The District Epworth League of the Forrest City District will meet at Newport, Ark., August 27, 1897. We have selected five subjects for general discussion by all members of the Epworth League, presidents, Sunday School superintendents, local preachers and exhorters.

Program.

For Pastors: What is a League?

For Presidents: Who Should Be Members of the League?

For Sunday School Superintendents: How Does the League Help the Sunday School?

For Local Preachers: Why Should Local Preachers Attend the Leagues?

For Exhorters and Class Leaders: What We Do to Build up the Epworth League?

All Leagues must be prepared to report in full and give number of your chapters before you can be enrolled.

T. R. Wamble, President.

NOTICE.

The Savannah District Conference will convene at Baxley, Ga., August 25, at 9 a. m. Reduced rates over the road have been secured. All delegates and visitors must call for certificates at starting point. Drs. M. C. B. Mason, C. R. Melden, president Clark University, D. W. P. Thirkield, president Gammon Theological Seminary, and several other men of prominence, will be present.
John Watts.

Waycross, Ga., July 9, 1897.

The proper way to build health is to make the blood rich and pure by taking Hood's Sarsaparilla, the one true blood purifier.

NOTICE.

The Forrest City District Conference of the Little Rock Annual Conference will meet in Newport, Ark., August 25, at 9 a. m.; also the District Stewards' meeting, on August 28. All members and pastors will be present the first day, without fail. Dr. M. C. B. Mason will be present. Let each pastor bring his full Freedman's Aid and Southern Educational apportionment. No local preacher's or exhorter's license will be renewed unless he is a paid up subscriber to the Southwestern Christian Advocate. It is expected of every member of the Conference to subscribe for the paper. Yours truly,
J. W. Jackson, P. E.

July 13, 1897.

If your skin isn't healthy make it so. HEISKELL'S Ointment will do it. It cures all skin troubles—tetter, eczema, pimples, etc. If it is due to humors in the blood, take two or three HEISKELL'S Pills daily. They purify the blood.

Ointment 50c, Pills 25c. At druggists or by mail J. HEISKELL, BELLGATE & CO., 177 N. 3rd St., Philadelphia.

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PRESIDENT W. P. THIRKIELD.



1845 Kentucky Military Institute 1897

The Most Important Question for you parents is, WHAT CAN YOU DO FOR MY BOY? We can save him! We can make a man of him! What more can you ask? "But my boy doesn't like to study." All the more reason for placing him in a school where character comes before books. "Do you neglect books?" Not by any means; we succeed in getting boys to study that never studied before; we can prepare your boy for any college or university, or we can give him his degree, but the best thing we can do for him is to give him a passport to true manhood. Strong faculty, fine equipment, safe country location; gymnasium, athletic field, 4-lap bicycle track, woods and creek. \$30 a year. For catalogue address, Col. CHAS. W. FOWLER, (S) Lyndon, Ky.

NOTICE.

All parties attending the Alexandria (La.) District Conference can get reduced rates (one and one-third fare) to Cheneyville by securing a certificate at starting point from the following points on the Southern Pacific and Watkins Railroads: Baldwin, Alexandria, Lake Charles, Abbeville and Lafayette. Certificates must be signed by the secretary of the conference; tickets good August 10 to 17. Conference convenes August 12, at Boonville. Get off at Cheneyville. Frank Walker, P. E.

HALL'S Vegetable Sicilian HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

R. P. Hall & Co., Props., Nashua, N. H. Sold by all Druggists.

DROPSY TREATED FREE. Rapidly Cured with Vegetable Remedies. Have cured many thousands of cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. 100 CENTS. TREATMENT FREE by Dr. Green & Sons, Specialists, ALBANY, N. Y.

Central Tennessee College.

NASHVILLE, TENNESSEE.

Chartered by Legislature of Tennessee in 1866. Attendance last year, 569.

Courses of Study.

Common English, Normal, Preparatory, College, Theology, Law, Music, Medicine, Dentistry, Pharmacy, African Training, Mechanical. Students finishing any of these courses will receive a certificate, diploma or degree.

Music Course.

This is a four or six years' course, and is nearly the same as that of the Academy of Berlin. It includes the teacher's course and voice training, and harmony.

Pastors' Course.

This is for those ministers whose circumstance will not permit them to attend school, and who wish to pursue a course of study by correspondence.

The Medical Department opens September 13th. The first term of the literary departments open September 27th, 1897.

The second term begins December 20th, 1897. The third term begins on March 14th, 1898.

Expenses.

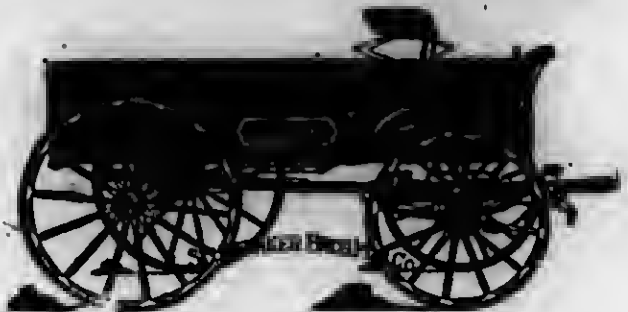
In the professional courses, tuition is \$30.00 for the year. Other expenses, board, etc., from \$9 to \$10 for school months of four weeks.

In the literary departments, the expenses are from \$8.75 to \$10 for board, washing, etc., for school month.

For circulars, catalogues and information about the school, address the President, REV. J. BRADEN, Nashville, Tenn.

THE CELEBRATED

STUDEBAKERS



Next to the horse, the farmer's best friend is his wagon, and he should have the best that money will buy. THE STUDEBAKER IS THE BEST, and is known as such the world over.

Why experiment with an inferior and cheaper wagon when you know what the Studebaker is.



It is the same with BUGGIES, and everything else in the vehicle line made by

Studebaker Bros. Mfg Co., SOUTH BEND, IND.

GET READY TO ENTER

Philander Smith College,

Little Rock, Ark.

Fall term opens Sept. 20, 1897.

Winter term opens Dec. 29, 1897.

The very school for young men and women seeking a thorough education. Fifteen Professors and Instructors. College, College Preparatory, Academic, Normal, English, Industrial and Commercial Courses open to students. Expenses the lowest. Students with energy can pay their board with their services outside of school hours.

Remember next session opens in September.

For catalogue address the President of the College, Little Rock, Ark.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Ellensburg, O.

HYMNAL, with Notes.

—And—

NEW DISCIPLINE.

received last week.

Price of Hymnal, postpaid 40c.
Price per doz. not prepaid 30c.
Price of Discipline, post paid.... 35c.

EATON & MAINS,

408 Carondelet St., New Orleans, La.

Christian

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, JULY 29, 1897.—Vol. 82. No. 30.

FREE INDEED.

Easy indeed it were to reach
A mansion in the courts above,
If swelling words and fluent speech
Might serve instead of faith and love!
But none shall gain the blissful place,
Or God's unclouded glory see,
Who talks of free and sovereign grace,
Unless that grace has made him free.—Cowper.

Grace is free.

Grace makes you free.

Grace keeps you free.

Grace abounds according to your need.

"By grace are ye saved and that not of yourselves."

There are fifteen different nationalities living in Texas; 250,000 of its population are foreigners, including Mexicans.

Give up one or the other; either be a whole Christian or else have it understood that your desires are good but you have not quite made up your mind.

Do not think that every man who does not agree with you is your enemy. It is neither best for you nor the rest of mankind that everyone agree with you. Only little narrow men expect such.

RACE ABSORPTION.

The Freeman discusses Mr. Durham's taking to himself a white wife and then grows philosophic. It says:

"And through it all comes the illustration of that great possible truth that the race's salvation rests in amalgamation. The Negro must lose his identity. His personality must be caught up in the great vortex of human affairs and ground up beyond distinct recognition. It can not be held that this is the starting point as yet, although it may be, for as before stated, the rule is not determined by the exceptions. We hope the pair a journey void of disagreeable incidents."

If the Freeman is right we can only say we hope it is not; but we have no idea it is as bad as that. We grant that there are certain conditions that surround us, as a race, scarce a generation from slavery that must be lost. While these are not peculiar to us as a people, we are, nevertheless, so fully enveloped by them that a prejudiced public, not ever having seen us separate and apart from them, seem to regard them our peculiar heritage. We refer to ignorance, poverty and their degrading accompaniments; these the Negro must lose. But to say the race's salvation rests in amalgamation is, to our mind, a pessimistic view. We believe it possible for the Negro to recover and gain a footing in this country in his own right and title. No doubt there will constantly be much of this discoloration going on on both sides, not as an end to a mean, but as a natural result of our situation. This it is impossible to stop unless the mobs exterminate both sexes of our race entirely. But even with these modifications, our losses to the whites will be so nearly balanced by our gains from them, that our fate will evidently be fully determined long before we lose our identity.

Finally, we would say if the Freeman's theory be the correct one there are a number of our "best white citizens" who have been for years past and are yet doing their utmost along the line of verifying it.

WHAT WAS IT—THE CONVENTION?

It was a great love feast between three great churches. It was not a law making nor law executing body. A great coming together of Christian men and women from every part of the land, bound by no law except the law of love—love to God and love for men. It was a Methodist meeting bent on the upbuilding of the Epworth League. There were present thousands of members of the Methodist Church of Canada, of the Methodist Episcopal Church, South, and of the Methodist Episcopal Church, not to mention a few representatives of Methodism in England.

There were held regularly great meetings three times each day in Massey Hall, Metropolitan Church, Cooke's Church and what is known as the Pavilion. These four places accommodate ordinarily about 13,000 people but there is no telling how many were at times crowded into them.

On Friday when no doubt the attendance was larger than at any time during the Convention, eight Departmental Conferences were held at the same time in different parts of the city. The conferences considered, "Spiritual Work," "Literary Work," "Society Work," "Finance," "Mercy and Help," "Correspondence," the "Junior League" and the cause of Missions. These meetings were addressed by persons supposed to be specially interested in the subject in hand, and hence prepared to give hints and suggestions that would prove helpful to others engaged in the same line of work. We might say the same also of the speakers at the other meetings.

Then there were lectures by such speakers as Lishops Newman, Fowler and Walden; there were sun rise prayer meetings, experience meetings, love feasts and consecration meetings each and all of which had the effect of reclaiming the wayward, strengthening the weak and leading sinners to repentance. In one of these meetings a brother told how he was saved at the sun rise prayer meeting held on Lookout Mountain, Chattanooga, Tenn., two years ago. There is one thing certain! it is almost impossible to come within the influence of such meetings without having your spiritual life quickened and your heart fixed in a purpose to go and do something for God and humanity. To this end, no one can possibly calculate the influences set in motion for good nor estimate the number of souls, young and old, that will be brought to Christ and within the pales of the Church as the direct result of such great gatherings.

We must mention the "Church Rallies," and the "Farewell Meetings." The former were for the discussion of such subjects as the educational and publishing interests of each Methodism represented, and Women's work in home and foreign fields. At the one held specially for the M. E. Church, Bishop Hurst presented the "American University," Assistant-General Secretary Penn discussed "The forward movement among our colored young people;" Dr. Eaton, "Our publishing interests," and Mrs. Clinton B. Fisk, "Woman's work in the home church." Bishop McCabe had been assigned to speak of "Woman's work in foreign lands," but was unavoidably detained in the East.

The "Farewell Meetings" Sunday night considered such subjects as "Equipment for service," "Baptism of Power," and closed with farewell addresses and tender and touching consecration services. Who that witnessed one of these meetings will ever forget it? If the holy resolves made on that memorable evening in the five great meetings are faithfully carried into effect, who can calculate the result not only the individuals concerned but on the dying world of mankind!

At 7 o'clock Sunday evening, closing at 8:30,

preaching services were held at forty-five different churches and halls in the city. At one of these services at Euclid Avenue Church, Dr. M. C. B. Mason officiated and at Bathurst Avenue the Editor of the Southwestern Christian Advocate. And such audiences they do have! The people go to church and go to hear, and how they listen!

We should have said that there were an equal number of preaching services held at 11 a. m., at one of these the Rev. Frank Gary, of Galveston, Tex., preached at the B. M. E. Church, where the Rev. C. R. Brown, of South Carolina preached at another hour. No doubt a greater number of persons listened to the preaching of the Word on Convention Sabbath in Toronto than in any other city on the continent.

Monday it looked as though everyone of the thousands attempted to leave the city at the same time. Some to Niagara Falls, some to the scenes along the St. Lawrence and others homeward bound. Every boat, every train and every street car was crowded. But they went as they came—good naturedly and happy.

A COLONY OF SOUTHERNERS.

While in Chicago last week, we were invited to luncheon with a club of ladies and gentlemen who are pursuing special studies at the Chicago University. We soon found to our very great delight that we were among the jolliest crowd of "boys and girls" it has been our good fortune to meet for some time. And, strange to say, all were Southern teachers, preachers or physicians except three—two young ladies from Indianapolis, Ind., and a pastor of one of the Chicago churches. There were representatives from Texas, Louisiana, Georgia, District of Columbia and other points we do not recall. That so many of our teachers are beginning to feel the need of spending their vacations in the acquisition of additional information and methods for their life work is unmistakable evidence of our intellectual growth as a race. And when we consider the meagre salary that most of them are paid, especially those at work in the various denominational schools, it is all the more remarkable that they make the sacrifice necessary to spend the summer at even a great school like Chicago University. Just in proportion, as we realize our weaknesses and seek to destroy them, it is evident we are developing strength. We certainly enjoyed meeting this little colony of Southerners in the far North.

WALDEN UNIVERSITY.

We learn that the various departments of the Central Tennessee College are to be grouped under one head and named Walden University, in honor of Bishop J. M. Walden, who has been an untiring laborer in the interest of the man's Aid Society since the day it was organized. Walden University; neither a bad name nor named for a bad man! While we express our partiality for the old name of our Alma Mater we must say, there is no one on whom the title could be more worthily bestowed than on Bishop Walden. He was the Society's first corresponding Secretary and has for years past been President. This is the Society's first school it is highly appropriate that it should bear the name of him who has done so much for the education, for the Society which established it for the race in whose interest it was founded. As great as is Central Tennessee College, just such help and encouragement should be given to Walden University.

OUR CONTRIBUTORS.

NOTES FROM THE NORTH.

By Norman.

You have made a wise choice "Down South" in electing our beloved brother, Rev. C. M. Melden, Ph. D., to be the president of Clark University, at Atlanta. It would be easy for this pen to write fluently of Dr. Melden. He is a good theme. An artist would call him "A fine study." Scholarly, but not pedantic; aggressive, but not combative; conservative, but not fossilized, the new president will bring to his work a personality attractive, alert, trained and, above all, sympathetic with his fellow-men and devoted to Christ.

We shall miss him from our ranks. "God bless him," is the prayer that will follow him from very many of his old-time New England friends.

Dr. L. M. Dunton, of Claflin University, Orangeburg, S. C., is spending the summer in and around Boston. He has with him a company of five young colored men, whose singing aids greatly in his work of presenting the needs of his important institution. It is worth a rousing collection from any congregation for the "Freedman's cause" to hear this stalwart quintette sing "The Ole Time Religion."

Still a third of your leaders is with us for a time—Dr. Thirkield, of Gammon Theological Seminary, Atlanta. With his family, he is spending the summer at Marshfield, near Boston, in a veritable "saint's rest." A number of our prominent preachers own a large place there, very near the home of the great Webster, and there, in company the most congenial, spend a few weeks of a well-earned vacation. Dr. Thirkield seems one of us, for he is an alumnus of our Boston School of Theology, and the husband of our Mary Haven, the late Bishop Haven's only daughter.

And yet a fourth to this personal homily: Rev. Dr. George Whitaker, who, about ten years ago, went from our New England Conference to work in your Wiley University, as its president, has now returned to take his place again in the pastorate. He has swung around a great circle in these ten years—Texas, then Oregon, then Michigan, and now Massachusetts. Dr. Whitaker has received a brotherly welcome, and is sure to do splendid service here again.

Let me write you familiarly of a recent trip to Nova Scotia, where I made a short but delightful visit to our "Canadian Cousins." An eight-hours' sail out on the broad Atlantic, almost due east, brings us to Yarmouth, the chief town in Southern Nova Scotia. We are made at once aware that we are in a foreign country by the presence of the custom house officer, who quickly examines our baggage—now called "luggage"—and either taking our word that there is nothing dutiable, or judging from appearances that it isn't worth his while to linger over such imposing grips, or both, marks them with chalk and lets us go our way.

Why did not Nova Scotia, and, in fact, all of Canada, unite with the thirteen colonies in their glorious Revolution. There were surely three reasons: (1) They were worn out by the almost ceaseless struggle for the twenty-five years previous between the English and the French, and were in no position to fight. (2) The English had very strong garrisons there, because it was a newly-conquered territory. (3) A religious reason, doubtless had influence. The Canadians at that time were largely Roman Catholic, while the thirteen colonies were predominantly Protestant. Especially was this true of New England, the leader in the Revolution. There was, therefore, a lack of sympathy between them.

Many of the loyalists in the colonies went to Nova Scotia at the time of the Revolution. They preferred George of England to George of Virginia, and so hastened to get under the folds of the red banner of royalty, rather than remain under the starry flag of the republic.

Yarmouth, where we landed, was settled by Tories, or loyalists, from Cape Cod. Shelburne, near by, was built by rich loyalists from New York.

If ever there was enmity between the New Englanders and the New Scotchmen, for Nova Scotia is New Scotland, it has now long since gone.

The very first characteristic of these people to impress a visitor is their extreme cordiality. I

never saw it surpassed anywhere; not even in the friendly West or the hospitable South.

An immense trade is springing up now between Yarmouth and Boston. In fact, the Boston market alone keeps Yarmouth busy. This season just closing, a period of four or five months, two and one-half million lobsters were sent alive from Yarmouth to Boston. Massachusetts law makes it necessary that every lobster offered for sale must be at least ten and one-half inches long. This is to insure against the extermination of the species, and as a health measure too, presumably.

Another industry that is just coming into prominence is the picking and shipping of blueberries. One steamer, on one trip, carried 2000 bushels of this simple but luxurious berry.

A third business is just in its infancy. It supports the theory that there is nothing useless in the world. The eel grass, which has been despised as a noxious sea weed, now comes to the front. It is used to put between two layers of coarse paper, which is lacked over rough boards and between clap boards to keep houses warm. So tons and tons are now being worked up into a very useful article of trade. Who knows but that the sharp teeth of the persistent mosquito may yet be extracted for purposes of finest needlework?

The old shipping trade is fast going. The treacherous, puffing wind must give way to the faithful, steady steam as a motive power for vessels. So the old yards do not now ring with the hammer and buzz with the saw of the ship carpenter, and many a wharf is rotting at "the old stand." But new business engages the alert people, and the country is neither dead nor dying.

As we coast along the lovely south shore, we go into a beautiful little seaport called Barrington. While waiting there, we are all alarmed by the awful cry, "A child overboard." A dear little girl, who has come down to the boat to see her father, the mate of our steamer, becomes frightened, and running, stumbles and falls from the wharf into the water. The men run, a brave fellow leaps down to the little one, and in a few moments—but, oh, how long they seemed—he has caught and lifted the precious child to a place of safety. We all rejoice with "those who do rejoice." To one, perhaps to others, came the thought of many in frightful danger of eternal loss, and the earnestness that we should have in our efforts to "rescue the perishing."

On to Halifax. The Capital City impresses one with its Englishness. Its great citadel, with a regiment of a thousand strong, all imperial troops, its two mighty men-of-war swinging at their anchors in the bay, its peculiar words, such as "barrister" for lawyer, and "haberdasher" for dry goods merchant, and "tramway" for electric car. These are some of the first English features to attract attention. Of course, the Methodist tourist sought a Methodist Church on Sunday. In the morning I heard Dr. Lathern, for many years editor of the Wesleyan, and fraternal delegate from the Methodist Church of Canada to our last Grand Conference, held in Cleveland. The doctor preached in the chief church of the city, Grafton Street. The service was eminently worshipful. Its informality, such as calling upon a layman sitting in a pew to offer prayer, did not detract from its spiritual impressiveness. The sermon was on "Our Father which art in heaven," and was a very beautiful, forceful and Scriptural exposition of the great truth of God's fatherhood. The preacher announced three points, but spoke only upon the first, leaving the other two probably for later discourses. They were: The text has three aspects, viz.:

1. The Paternal; Our Father.
2. The Fraternal; Our Father.
3. The Celestial; which art in Heaven.

In the evening it was a pleasure to hear Rev. Arthur Hockin, pastor of Kaye Street Church. Mr. Hockin preached thoughtfully and powerfully upon "The Twelve Apostles."

Two or three peculiarities of Canadian Methodism took my attention. One was the frequent exchanges between the ministers of a given city or town. In Yarmouth there are two Methodist churches, about a mile apart. The pastors exchange with each other every Sunday, first in the morning, then in the evening. In Halifax all the Methodist pastors exchange twice a month, according to a plan made up at Preachers' Meeting.

Their term of service, or "time limit," is three

years, but, by a two-thirds vote of the Official Board and the consent of the Conference Stationing Committee, a preacher may be returned a fourth year, and, if the same arrangement is carried out, he may also go back for a fifth year—and "then cometh the end." Evidently this elastic scheme is not often worked, for there is only one man in all Nova Scotia now on his fifth year. He is the Rev. Arthur Hockin, whom I mentioned just above.

It seems extraordinary to be among Methodist preachers and see no presiding elder. But just that is the condition of things in Canada. They work their system without the aid of these officers, whom we in the States consider so useful. A preacher is chosen, who is also pastor of a church, and he is chairman of a district. Of course, he has only a few churches in his care. The plan works well. In our great country, however, we need the presiding elder. If, in some instances, the work has seemed perfunctory and unimportant, it is because an inefficient man is in the office, or the conditions are such that nobody could succeed.

Going to the Preachers' Meeting in Halifax Monday morning, I was greeted with extreme kindness. The friendly spirit of these brethren made a stranger feel himself to be at home immediately. The visit gave rise to the expression of much that was mutually interesting to the loyal sons of Wesley who were present.

On my way now "home again," I acknowledge a fervent love for all who "love our Lord Jesus Christ in sincerity and in truth."

THE TEXAS STATE EPWORTH LEAGUE CONFERENCE HAS BECOME HISTORY.

Pursuant to call, the Texas and West Texas Conference Epworth League conventions met in joint session at the St. James M. E. Church, Waco, June 29th.

The convention was called to order by Prof. H. B. Pemberton, A. M., president Texas Conference Epworth League, who briefly stated the object of the call, "The organization of a State Epworth League Conference." (By the way, the word convention was discarded for the more Methodist term, Conference).

Rev. W. H. Logan, P. E., Marshall District, conducted the devotions.

Music during the conference was furnished by Mrs. B. J. Henry's excellent Epworth League choir. Temporary organization was affected by electing Rev. H. Swann, P. E., Waco District, president, and H. B. Pemberton, secretary. Motion to organize a State Epworth League Conference was carried.

The following were appointed Committee on Constitution and By-Laws: H. B. Pemberton, Revs. W. A. Fortson, W. Hartly Jackson, A. M. Mason, W. H. Logan, W. L. Duncan, A. C. Culbreath, H. Swann, D. C. Laey, Profs. J. W. Frazier, C. D. Johnson, Mrs. Viola E. Lawson.

The conference voted to make the temporary organization permanent for that session.

Hon. B. F. Wallace, of Waco, delivered the welcome address. Response by Rev. W. H. Logan. The papers and discussions were highly interesting and entertaining.

Enthusiasm and harmony prevailed in the election of the following officers: Prof. H. B. Pemberton, A. M., Marshall, president; Hon. R. L. Smith, Oakland, (the only Negro representative in the Texas Legislature) secretary; Mrs. Viola E. Lawson, Hubbard City, 1st vice-president; W. D. Lewis, Navasota, 2d vice-president; Rev. G. R. Bryant, Waco, 3d vice-president; Rev. W. Hartley Jackson, Huntsville, 4th vice-president; Rev. A. M. Mason, Belton, treasurer.

The following, with the above, constitute the Executive Committee:

State officers, ex-officio, and the following were made the Executive Committee: Rev. W. A. Fortson, P. E., Palestine District; O. T. Wilson, Houston; Prof. J. B. McCollough, Clarksville; Dr. J. G. Starnes, San Antonio; Prof. J. W. Frazier, Victoria, and Dr. G. R. Townsend, Victoria.

Rev. O. I. Jones and Prof. J. W. Frazier were elected delegates to the Toronto convention. Alternates, J. B. McCollough and C. D. Johnson.

The introductory sermon was preached by Rev. W. H. Logan; the closing sermon by Rev. A. M. Mason.

The meeting was enthusiastic from start to finish.

Rev. G. R. Bryant and congregation deserve special credit for their royal welcome and hospitable entertainment. Revs. H. Swann, W. L. Duncan, H. C. Culbreath, W. A. Fortson, L. H. Richardson, M. C. Cavena, J. W. H. Pinkney, A. M. Mason, D. C. Lacy and others labored hard to make the conference a success.

Thus ended one of the grandest and most historic meetings ever held in Texas in the interest of young people. Maria L. Jones.

Marshall, Tex.

THE WEEK OF PRAYER.

I heartily endorse the "Week of Prayer" for the race, as suggested by the Rev. C. Albert Tindley, of Wilmington, Del., as appeared in the Southwestern of 15th of July. I hope that it will be published until it becomes the watch word of every Negro in America, also the loyal and hospitable Christians of the Anglo-Saxons. Christ says: "Ye are my friends, if ye do whatsoever I command you. (John 15:14). We were not commanded to seek sciences, nor riches explicitly, but we were commanded to seek the Kingdom of God and His righteousness; also to fastings and prayers and love of each other. Hence, it is essential that we seek and petition a friend who will not disregard our petition. It will not cost us any money to send our delegates. Our greater lights have the matter investigated and announcement made all over America, the time set aside for said week of prayer.

G. W. Shackelford,
Pastor Lyra M. E. Church, Lyra, S. C.

CONVERSION OF ADAM CLARKE.

Though Adam Clarke's father was a member of the Church of England, his mother was a Presbyterian of the Puritan type, and reared her children in the fear of God. When Adam was about seventeen, certain Methodist preachers visited the neighborhood. Under the labors of one of these preachers, Mr. Barber, young Clarke and his mother became deeply interested in the subject of personal salvation. They attended class-meeting, and at length Mr. Barber enrolled Adam's name as a member of a small class which had been formed. He shortly after, for the first time, received the sacrament at the hands of the parish minister. He became strongly tempted about this time in relation to the propriety of praying to Jesus Christ, which some of his Socinian friends alleged was an unscriptural and idolatrous practice. Giving way to the temptation, he ceased praying to the Son, and made his petitions to the Father, without even mentioning the name of Christ. Being under strong convictions for sin, he was led frequently to call upon God for mercy, but all his prayers seemed to be in vain. While in a field alone praying for pardon, he wrestled with God until his strength was exhausted and he could no longer speak or pray. Suddenly the Spirit whispered: "Pray to Christ." He at once complied with the suggestion, and soon his whole soul was overwhelmed with a sense of the Divine presence and approbation. Still he was ignorant of the fact that he was converted; and it was not until some time after, when, being at the same spot in company with Mr. Barber, that he obtained the witness of the Spirit. He returned home to tell what great things the Lord had done for his soul. He also, notwithstanding his youth, erected a family altar in his father's house, and, through his pious counsels and fervent prayers in their behalf, the most of the family were converted, as were some of his school-fellows.—Northwestern.

"If unnaturalized natives of any foreign government were treated in the United States as Negroes are treated, an armed fleet of that nation would demand promise of reform."—Northwestern Advocate.

Right, as usual, Dr. Edwards; and not only so, but if white citizens were being butchered in this country or elsewhere as black men have been here for years, and especially within the last month or two, some way would be found to remedy it. As it is, our only hope is that this is that darkest hour which usually precedes the coming of the dawn.

OUR BENEVOLENT CAUSES.

MISSIONS.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

THE VOICE FROM OVER THE SEA.

By Rev. G. H. Bretnall.

List, for a voice in the silence is calling;
Hear, for that voice is coming to me!
Voice of a lost one, in darkness appalling,
Seeking the light from over the sea.

See how the hands are stretched out, imploring!
Hear for a moment that heart-rending plea:
"Tell us the story of Him you're adoring,
Tell us of Jesus, who died on the tree."

Still comes the voice, more piteously pleading;
Hearts almost broken are turning to thee;
Heathen are praying to you to be heeding,
And send them the light from over the sea.

Ignorance in respect to the condition of the foreign mission field is in direct disobedience to the command of Christ: "Lift up your eyes and look on the fields; for they are white already to harvest."—From "Record of Christian Work."

The moment a man says that his Christianity does not require him to give the Gospel to the world, then he hasn't a Christianity at all. The work of evangelizing this world, for every man, is a matter of personal, inalienable obligation.—Robert E. Speer.

The field is not the church; the church is simply the reapers thrust into the field. God help us to keep before ourselves the map of His entire extended kingdom, and give us a heart that is willing to go anywhere. Unless we are willing to go anywhere, we are fit to go nowhere.—W. H. P. Faunce.

It is time that the church of God should awake to her responsibility. We have been acting as though we had an eternity in which to do the work, and the people whom we seek to reach an eternity on earth in which to be reached.—A. T. Pierson, D. D.

Sir Charles Aitchison recently said: "Educated Hindu society is honeycombed with unbelief, and the great question of the day in India is, What shall take the place of the broken gods?"

Dr. T. A. Pierson writes: "For a body of over 40,000,000 Protestant believers, with a total wealth of not less than \$20,000,000,000, to give of that vast sum only about \$12,000,000 annually for foreign missions, or less than one-sixteenth of one per cent., is parsimony and penuriousness for which there can be no apology or extenuation."—Evangel.

WHAT SIX SOCIETIES ARE DOING.

The London Missionary Society reports 96,000 communicants and \$733,000 expended.

The American Presbyterian Board (North) reports 32,000 communicants and \$865,000 expended.

The Church Missionary Society of England reports 56,000 communicants and \$1,309,000 expended.

The American Baptist Missionary Union reports 790,998 communicants and \$568,000 expended.

The American Board of Commissioners for Foreign Missions reports 44,000 communicants and \$716,000 expended.

The American Methodist Episcopal Board reports 134,000 communicants (including probationers) and \$1,009,000 expended.—Religious Telescope.

THE HORRORS OF FALSE WORSHIP.

Before the coming of Christianity any one accused in Madagascar was liable to suffer the poison ordeal. He was compelled to swallow part of a tangena-nut. If he survived this terrible test, it was only as a life-long sufferer.

"The nearly one quarter of a million who die annually in India of smallpox owe their death

chiefly to the smallpox goddess, 'Mother of Death,' who would be enraged if persons were to be vaccinated."

The Buddhist worshipper in Japan writes out his prayer, chews up the paper into a wad, and throws it at the idol. If it sticks, the prayer is heard.

When the "rain doctors" among the Matabele in South Africa cannot make rain, some innocent old man or woman is charged with opposing them by witchcraft, and is cruelly put to death.

Such examples may be indefinitely multiplied.

THANK GOD, I SEE A CHURCH.

A crew of sailors who, as they said did "not believe in missions to the cannibals," learned to change their minds. Cruising among one of the Pacific groups, their vessel struck a reef, and foundered.

There was nothing to be done but to take to the boats and row ashore, although, according to their information, it was a choice between sharks and natives. The part of the coast where they landed happened to be uninhabited; they hid themselves in a hollow until it became necessary to procure something to eat, even at the risk of being eaten themselves. At length one of the boldest ventured to climb to the top of a hill, where he could look over to the populous valley beyond. All at once his fear-stricken companions saw him spring to his feet, and swinging his hat, shouting: "Come on boys; it's all right. Thank God! I see a church!"—Selected.

POLYNESIA—GOOD NEWS FROM FIJI.

Among the editorial paragraphs there will be found an allusion to a recent gift of \$4,000 Fiji for the sufferers by famine in India. From the Wesleyan Magazine, "Work and Workers in the Mission Field" for May, we find a report of the meeting of the Synod of Fiji held at Navuloa in October last, Methodism, though not established by the State, is the national church. Fiji is now a thriving colony and the government Handbook speaks of its people as the most law-abiding community in the world. Though there are some European missionaries residing there, their presence is not necessary. The people are loyal to their church and are fulfilling their obligations as Christians in seeking to send the Gospel to other regions. At the recent Synod nine catechists were appointed to re-enforce the prosperous mission in New Guinea. More offers of service were received than it was deemed expedient to accept. Fiji is said to be rendering splendid service to the Southern Hemisphere in supplying native Christian agents. A recent arrival of a large consignment of Testaments and Bibles gave great joy to the people, for their love for the Word of God is genuine. A revision of the translation of the Bible into Fiji is now being made. One of the special reasons for anxiety concerning the needs of the islands is the incoming of coolies from India to supply the demand for labor. Over 10,000 of these coolies are now there, and they are an alien element as yet, having no sympathy with the Christian views of the Fijians.—Missionary Herald.

RIGHT HABITS OF GIVING.

A man cannot be trusted to do right in any particular until he can do right easily; that is to say, until it has become his habit to do right. Giving cannot be left to impulse and more than spelling can be left to impulse. We have seen what might be called impulsive spellers, and they make just the same wretched work with orthography that impulsive giving makes with charity. Nor is the purpose observed by putting into the child's hands as a gratuity the money that he is expected to bestow as a beneficence. Merely letting money go through his hands will not make him charitable any more than letting water slip through a lead pipe will make the lead fertile. The act that is going to strengthen the little boy-giver or little girl-giver in the direction of a mature generous disposition must be an act in which the actor feels that he is parting with something that is his own, not something that he is merely holding in the capacity of agent. It is a very different thing, if there is a beggar at the door to whom pittance is to be given, or a gathering church or Sabbath school where the collection box is to be passed, for the child to ob-

his father or mother the requisite penny, and then for the child and parent both to imagine that the child was somehow involved in and disciplined by the penny's conferment. The child in the Sabbath school does not learn to give in that way any more than the child in the spelling class learns to spell by the bare mimicry of the letters that the teacher herself puts into the child's mouth.—Dr. C. H. Parkhurst.

AMERICAN BIBLE SOCIETY.

The Galveston Daily News makes the following report of an address delivered by Rev. W. B. Rankin before the Bible Society of that city:

He was asked to answer the following questions:

1. What has been done in supplying Texas with the Bible?

Fifty years ago the Republic of Texas became one of the United States. Through all these years the American Bible Society has liberally distributed the Holy Scriptures largely in excess of the gifts of the Texas people to this cause. The words of the prophet, Isaiah, have been fully verified: "For as the rain cometh and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be."

Under the benign influence of the Bible, the State has become populous and prosperous; schools and churches numerous and wealthy, with a happy population. At this time a hundred and forty-six Bible depositories are sending forth "The Word of Life" to its people of fifteen nationalities and languages, at the rate of forty-five volumes per day. Webster said that the Bible is a stronger defense of our liberties than our army and navy. From 1880 to 1888 a systematic colportage work was prosecuted. Our colporteurs carried the message of salvation to places beyond the easy reach of the churches. The voiceless ministry of the Bible found a welcome often where the preacher would have been rejected. Cellars and garrets of the city were visited, as well as the prairies and valleys of the State. The following work has been accomplished in the past twenty years: New Bible organizations formed, 76; families visited by colporteurs, 429,128; families found without the Bible, 64,031; destitute families supplied, 57,658; destitute individuals supplied, in addition, 28,416; destitute Sunday school pupils supplied during past year, 615; number of volumes of Scriptures distributed in fifteen languages, 529,008. This was a great seed-sowing, and great results are following. This Bible work was not confined to Texas, but was carried on throughout the United States, and we behold wonderful results, namely: the organization of young people's societies, orphanages, rescue homes and other charitable institutions which have come into existence in the last eight years. Also in Texas, the society has liberally provided for Sunday and other mission schools, the army, sailors, criminal and humane institutions, hotels, the Indian tribes, destitute, poor and blind, and hundreds of new and needy churches have been given pulpit Bibles.

In the colportage work above mentioned, over one hundred different colporteurs were employed at different times. They encountered many hardships, perils, oppositions and prejudices. Two of our colporteurs were killed, three were robbed by highwaymen, and several of them lost their horses and their buggies while carrying the Word of Life over the Empire State of Texas.

In supervising this work, I traveled 267,301 miles, wrote 20,548 official letters, and delivered 1847 public addresses.

This great work cost the American Bible Society over \$90,000. It was prosecuted on the most economical scale. The colporteurs received from \$30 to \$50 per month, they furnishing themselves horses, buggies, etc. They sold the Scriptures at cost, not making a cent of profit for the Society.

2. What need yet of Bible work in Texas?

Mr. Rankin replied:

About 100 counties in Texas have no Bible depositories, thousands of families are without the Scriptures, and not in reach of them, and over 500,000 children able to read are Scriptureless. The Book of Books is excluded from our schools, and sparingly used in our Sunday schools, while immigration is pouring in upon us continually.

In Texas, there are about 250,000 foreigners, including the Mexicans. Eighty-three per cent

of them, representing about twenty different nationalities, are unable to understand English. Our churches furnish the Gospel in only five languages, leaving the other nationalities without the Gospel, or only as supplied by the American Bible Society.

3. Is the American Bible Society able to continue this work as in the past?

His reply was:

It is not. The Society's means are about exhausted, and the work of translating the Scriptures and reducing oral languages to written forms in foreign lands is so urgent that it has been compelled, for lack of funds, to suspend the colportage work in the United States. The Society is still circulating the Scriptures through its numerous auxiliaries, and various missionary channels. There are twenty-one district superintendents in charge of this benevolent work.

Owing to the falling off of receipts, especially of legacies, the Society is in great need of help. It appeals to a generous public for prompt and liberal contributions that it may continue its benevolent and missionary work.

4. Is the American Bible Society a richly endowed institution?

He replied:

It is not. Unlike all other institutions, it has never sought endowment. Its work is one of faith and of love for the salvation of men and the glory of God. It does not seek to lay up treasures for moth to corrupt and for thieves to break through and steal, but uses the money it receives for a wider spread of the Bible, without note and comment.

5. Do the managers receive pay?

He answered:

They do not.

For the last eighty years, some noble men have given their time and lives to the management of this Society, without compensation.

EDUCATIONAL.

CENTRAL TENNESSEE COLLEGE.

The closing days of a school year are always interesting to those who have to take part in exercises. Teachers are hopeful for the students, that they may pass; students are sanguine, hopeful, doubtful or despairing as they are conscious of having mastered their lessons or have been mastered by them. The examination of the classes in the Central Tennessee College revealed all these classes. The first and second classes were greatly in the majority, while the despairing ones were very lonesome. The oral examinations, as well as the written, were fully up to the usual excellence, and gave evidence of faithful work on the part of teachers and students.

The literary exercises of the closing year began on Friday night, May 28th, with the essays of the Theological class and a lecture by Rev. D. M. Birmingham, S. T. D. All these papers were well prepared and were heard with profit.

On Sunday, May 30th, the college love feast at 9 o'clock, was a delight to all present. At 11 o'clock Rev. E. W. S. Hammond, D. D., preached the Baccalaureate sermon, which held the audience, in defiance of heat and crowd, with a grip that compelled attention. The sermon was the product of a master mind.

On Monday night, May 31st, the essays and orations, of those finishing the English course, were delivered in a style to call forth words of special commendation.

On Tuesday night, the graduating exercise of the law class took place. Orations were delivered by the graduates, Miss Lutie Lytle, of Topeka, Kan., and Mr. Daniel F. Ross, of Houma, La. It is the first time in the history of the college that a lady has entered the law school, and probably the first colored lady graduating in law in the lower Mississippi valley. The address to the class was delivered by J. C. Napier, LL. B., of Nashville, and was well calculated to stimulate the class to higher attainment.

Wednesday night, June 2d, the Alumni held their annual gathering. This is a season of renewing old acquaintances, forming new ones, looking after the interests of the college, getting fresh inspiration for higher studies and binding all in closer ties of friendship.

Excellent papers were read, but the event of the evening was the address of Rev. I. B. Scott, D. D., Editor of the Southwestern Christian Advocate, an alumnus of the college. The address was an

excellent one, and was heard attentively, with pleasure and with profit. The Doctor can come again, was the universal verdict.

Thursday, June 5th, was the closing day. There were nine Normal graduates and two Collegiate. The theses were all selected from the course of study and were treated from the standpoint of the authors studied. These essays and orations were the result of reading and thinking and were excellent in all respects. The president, Dr. Braden, delivered the diplomas to the English, Normal and Theological graduates, and conferred the degree of Bachelor of Science on Taylor G. Ewing, of Nashville, and Seth J. Hill, M. D., of Jacksonville, Fla. The honorary degree of Doctor of Divinity was conferred on Rev. E. O. Olmstead of the Wyoming conference.

The Alumni dinner and sociable later in the afternoon and night closed the exercises of the thirty-first commencement of the college. The attendance in all departments was 564.

The next school year opens September 27, 1897. The notice of this commencement would be incomplete without a word of praise for the music, both vocal and instrumental, which the music department furnished the several public exercises, adding greatly to the enjoyment of those present. The college choir, the Choral Society, the Glee Club, the young ladies' trio, and various young women, who gave splendid exhibitions of skillful training in the technics of the piano. All these performances gave evidence of the painstaking and wise teaching of Miss Braden, the principal of the department of music.

Nashville, Tenn. July 16, 1897.

ARE YOU GOING TO COLLEGE?

You are now on the home-stretch of the last lap of your school course. When you have reached the goal and commencement exercises are over, will your formal education be at an end? I say formal, since every intelligent and active person is constantly adding to an education, whatever his life-work may be. To those who have already decided on a college course I have little to offer beyond congratulations and, possibly, some hints that may prove useful. Those who are forbidden a college education by bad health, lack of means, or the need of caring for some dear relative, may comfort themselves with the thought that home study and attendance on literary clubs and lecture courses may form a fairly satisfactory substitute for college training, at least apparently, since history and literature are the only branches of a liberal education that are exhibited in social intercourse. In no case is an education gained by questionable means, or by demanding undue sacrifices of one's family, worth what it has cost. What I have to say is intended especially for those who have a college education for the asking or by putting forth a reasonable effort, but who fear that the four years' additional study is a waste of time.

It is right, because it is necessary, that most persons should consider this, as all other important steps in life, from a business standpoint. Only a few are so unfortunate as to be able to plan without regard to the blessed necessity of earning a living, and still fewer are so lacking in ambition as to have no desire for ultimate prosperity.—A. L. Benedict, in August Lippincott's.

Men never fail doing what God requires.—Ex.

A Good Appetite

Is essential for perfect health and physical strength, but when the blood is weak, thin and impure, the stomach cannot perform its duty and the Appetite fails. Hood's Sarsaparilla is a wonderful medicine for creating an appetite and giving sound digestion. It purifies and enriches the Blood, tones the stomach and digestive organs and gives strength to the nerves and health and vigor to the whole system. Be sure to get

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OUR YOUNG FRIENDS.

PLANT A TREE.

"This is a splendid peach," said Ned. "Just as sweet and juicy! I'm going to plant the seed. Come out in the orchard with me."

"Oh, what's the good?" said Will.

"Papa says that, if a peach grows well, it will begin to bear—just begin, you know—only a very little in about four years."

"Oh!" said Will again, this time in great scorn. "Four years! Why, think how long a year is! Think how long 'tis since Thanksgiving! And four years to wait!"

"But the time goes by, anyway. That's what papa says. You might as well have something growing. You'd better plant your seed."

"I shan't bother to. Come on."

He waited impatiently while Ned brought a spade to dig, and finally, after also bringing water, smoothed the earth over his peach stone.

"See me shy this at Rover."

Rover gave a little yelp as the stone hit him; and that was Will's last thought of the small kernel in which was wrapped up so much of beauty and sweetness, ready to be brought out by a little care.

Later in the day Ned spied it and picked it up. He carried it to where he planted the other, then looked about with a thoughtfulness unusual in so small a boy, born of wise heed to what "papa says."

"I don't believe there will be quite room enough here when it's a tree. Those apple trees'll shade it too much. I guess it had better go over in the corner."

Some years later Will followed Ned into the orchard and to a special spot, where the latter gave a little exclamation of delight.

"What is it?" asked Will.

"My peach tree," said Ned. "I've been watching out for some blossoms this year, and here they are."

"And will the peaches be all your own?"

"Why, of course. I planted the seed. Don't you remember? You were here when I did it. You had a stone, too, that day; but you threw it away."

"No," said Will. "I don't remember."

"I remember, because I've watched and watched it. I saw when it sprouted out of the ground and when the leaves began to grow. And it's been fun, I tell you, to see it get bigger and bigger. And now to see these pink blossoms!"

"And then see the peaches," said Will, regretfully. "I wish I had planted my stone."

"We're not so very old yet," said Ned, "you twelve and I eleven. Papa says that if a boy keeps planting, he will enjoy them all his life—the things that will keep growing and growing while he is doing something else. He says, Ned's face lighted as his hand gently touched the delicate bloom, "that God sends all his beautiful things to help the one that plants a seed or a tree. The sun helps him, and the rain and the dew and the wind."

"I'm going to plant," said Will. "But you've got the start of me by years."

"Come here," said Ned. He led the way to a corner of the orchard, and pointed out a tree exactly like the one they had just left. "That's yours," he said.

"I don't know what you mean," said Will. "I never planted a peach stone."

"I planted it for you," said Ned. "When you threw it away, I picked it up. See, it has about as many buds as the other—one, two, three, four, five—more than a dozen. This isn't the time of year for transplanting things; but papa says that, when the right time comes, if it's taken up very carefully, it won't stop its growth at all."

"You're really good," said Will, fervently. "I'm going to plant trees after this."

"He keeps his promise, and the two boys are making the world more beautiful for having lived in it. They drop acorns and fruit stones. They bring vines and saplings from the woods. Nature gives them her kindest aid; and, as they go on in life, they will more and more rejoice in what they have done. In years to come other lives will be blessed by the fruits of their labors.—Sydney Dayre.

Where God is there is victory.

The residue of the Spirit is with the Lord.—Ex.

WOMAN'S DOMINION.

HOUSEHOLD NOTES.

Sweet oil with a little vinegar added will restore the leather backs and seats of chairs.

A cooking teacher says that the whites of eggs can be beaten most quickly if a pinch of cream of tartar in the proportion of an eighth of a teaspoonful to each egg be first added.

Icing may be whitened by the use of lemon juice and given a pink tint by using strawberry or cranberry juice, or yellow by using the grated rind of an orange strained through a cloth.

A refreshing drink is iced chocolate. Use whipped cream and pulverized sugar and have each cup a third full of chopped ice before pouring. The cream is added while the mixture is hot, but the sugar is put into the cup with the ice.

Thrifty housewives save lemon-peel. After using the juice for jelly or lemonade, where a number of lemons have been used, the peel should be washed and dried in the oven, then grated and put in a tin. It is most useful as flavoring for puddings and various forcements.—Northwestern.

TO WHITEN HANDKERCHIEFS.

Handkerchiefs are quite apt, in warm weather, to come through the weekly laundering slightly yellowed. This is due often to their free use as absorbers of perspiration. To whiten them they should be soaked before being washed in salted water for half an hour, rinsed, and then washed. If in addition a little paraffin oil is added to the water in which they are boiled, a half tablespoonful to a gallon of water, the process will be the more beneficial.—Northwestern.

Ida Platt, a colored lawyer, occupies a unique position in the world of jurisdiction. Besides being the only colored woman lawyer in Chicago, she is the first of the race to be admitted to the bar of Illinois, and the only one, so far as we know, in active practice in this country.—Index.

It is stated that the richest young woman in the city of St. Louis is absolutely and utterly penniless. Stocks, bonds, houses, lands—vast holdings of every sort and description—are hers, and yet she cannot pay a cabman for trundling her to her dress-maker's. Millions of her money lie at interest, piling up enormous profits day after day; but for all that penury stares her in the face. She is the sister of Arthur Duestrow, who in February last was hanged in St. Louis for the murder of his wife and child, the only millionaire, too, who ever suffered death upon the gallows. Her name is Hulda Duestrow. Louis Duestrow, their father, died in 1892, and left his great fortune in the keeping of the Union Trust company. Duestrow's awful deed diverted the riches from their destined channel and took away from them all power they ever might have had to bring happiness to any one. The sister has applied to the courts for a little spending money.—Northwestern.

Father August Tolton of St. Monica's colored Roman Catholic church died at Mercy hospital, Chicago, July 9th, from the effects of heat prostration. He was born in slavery in Rawes county, Mo., April 22, 1852. His parents, Peter and Martha Tolton, had been slaves all their lives and during August's early childhood he had few opportunities for development. The family moved to Quincy, Ill., after the war. He early became attached to Catholicism and conceived the idea of forming a colored Catholic society in America. In 1876, he went to Rome and entered the College of the Propaganda and was ordained a priest in 1881. He returned to Quincy and formed a small colored church which he maintained for several years. In 1886, he concluded that a larger field for good offered itself in Chicago and organized St. Monica's church, which is the only colored Roman Catholic church now existing in the United States.—Northwestern Christian Advocate.

The debt of the Baptist Home and Foreign Missionary Societies of \$486,000, has been wiped out. Mr. Rockefeller gave \$250,000 of it.

They who live for self cannot be satisfied.

Whenever you make the sunshine

On a darkened face to break;

Whenever a self-denial

For another's sake you make;

Whenever for souls of the wandering

In Jesus' name you pray,

You are being a ministering spirit

And making things go God's way.

OUR BROTHER IN BLACK

Divided honors with the most favored. He was there in men like Scott and Shumpert and Mason and Penn. He was there with wife and children. It was Canada of the North Star and freedom, the inviolate city of refuge in the black night of his past. No Mohammedan ever trod the sacred streets of Mecca with greater veneration than that felt by our Brother in Black for Canada. Hence he was there in numbers to have made a respectable Convention of his own. But there was no trace of a color-line, and he blended harmoniously in audience and speech and song with his Brother in White.

We heard Rev. Frank Gary, of Galveston, on "Spiritual Work in the Colored Chapters." The address was one of the best in matter and manner to which we listened, and indicated a lofty conception of Christian living, and a noble purpose to realize it.

All reports indicated that Assistant Secretary Penn won his spurs, while Dr. Mason's address—"Christlikeness in Spirit and Service"—captured the vast assembly that crowded the Metropolitan. We heard a leading Ontario divine reporting it to Dr. Briggs of the Book House, using only superlatives, and yet lamenting the inadequacy of language.—Western Christian Advocate.

IN EVERYTHING GIVE THANKS.

A clerk and his country father entered a restaurant on Saturday evening and took seats at a table, where sat a telegraph operator and a reporter. The old man bowed his head, and was about to give thanks when a waiter flew up, saying: "Beefsteak, codfish balls and bullheads."

Father and son gave their orders, and the former again bowed his head. The young man turned the color of a blood-red beet, and, touching his arm, exclaimed in a low, nervous tone:

"Father, it isn't customary to do that in restaurants!"

"It's customary with me to return thanks to God wherever I am," said the old man.

For the third time he bowed his head, and the telegraph operator paused in the act of carving his beefsteak and bowed his head, and the journalist put back his fish-bowl and bowed his head, and there wasn't a man who heard the short and simple prayer that didn't feel a profounder respect for the old farmer than if he had been the President of the United States.—Sel.

DISTRICT GATHERINGS TO BE HELD.

If there is any District Conference or Convention omitted from this list, send the editor the proper information, and it will be entered. Is your date correct?

District	Place	Date
Montgomery	Pensacola, Fla.	" 29
Knoxville	Knoxville, Tenn.	" 29
Western	Lenoir, N. C.	" 29
Natchitoches	Robeline, La.	August 4
Indiana	Connersville, Ind.	" 4
Shreveport	Logansport, La.	" 5
Birmingham	Gadsden, Ala.	" 7
Waynesboro	Sylvania, Ga.	" 11
Lexington	Winchester, Ky.	" 11
Greenville	Pendleton, S. C.	" 11
Huntsville	Huntsville, Ala.	" 12
Alexandria	Booneville, La.	" 12
Gainesville	Suwanee, Ga.	" 12
Columbus	Edna, Texas	" 16
Hot Springs	Little Bay, Ark.	" 18
Lagrange	Forsythe, Ga.	" 19
Palestine	Bryan, Tex.	" 24
Nashville	McMinnville, Tenn.	" 24
Forrest City	Newport, Ark.	" 26
Opelika	Lafayette, Ala.	" 26
Ohio	Steubenville, Ohio	" 26
Savannah	Boxley, Ga.	" 26
St. Joseph	Richmond, Mo.	" 26
Marion	Tuskaloosa, Ala.	" 26
Marshall	Tyler, Texas	September 1
Houston	Beaumont, Texas	" 1
Vicksburg	Vicksburg, Miss.	October 6
Hunts'v, Tex.	(Place and date not given.)	
West Tenn.	" " " " " "	
Holly Springs	Oxford, Miss.	Date not given

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for August 8, 1897.

WORKING AND WAITING FOR CHRIST.

(1 Thes. 4:9-18; 5:1-2.)

Golden Text.—"If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:3.)

Thessalonica was first called Therma, but Cassander, the son of Antipater, rebuilt it, and called it Thessalonica after his wife, who was a sister of Alexander the Great. The Gospel was first preached there by Paul on his second missionary journey. The church organized there was composed of Jews and Gentiles, chiefly of the latter. Timothy remained there while Paul passed on to Berea, then to Athens, and finally to Corinth. During his long stay in the last named city Timothy and Silas joined him. They brought favorable reports from the work in Macedonia. This epistle was written from Corinth early in year 53. It is the first of Paul's thirteen letters, and is likely the first written record of the New Testament. It is the outpouring of the apostle's soul for the stability of the church. It contains no quotation from the Old Testament, and the death of Jesus is only once mentioned in it. The cross is not named. It is not doctrinal but practical.

1. Some Christian duties (vs. 9-12). 1. They should love one another. Paul did not think it well to be teaching them that which they already knew. It would not be edifying, but tiresome. They were taught by God, by the Holy Spirit and the written word to love one another. The fulfilling of the law is to "Love thy neighbor as thyself." This they did to the brethren in Macedonia, but they were exhorted to extend it throughout the connection. Love is a creature of growth, and may be increased more and more. It may be in this life perfect in kind, but not perfect in degree. It is proven, not by declarations, but by works. Note.—God's people should love the doctrines, literature, and members of the church to which they belong. They should love the entire household of faith and rejoice to see the Bible scattered, the Gospel preached, and the kingdom of heaven advanced. They should love the world till they can do all in their power to save it from perishing. They should see that their love never grows cold, but increases till the entire person is brought and kept under its influence.

2. They should be quiet, diligent, and industrious. It would seem that there were in the church at Thessalonica brawlers, tattlers and contenders; and others who were disposed to neglect their own business and attend to the affairs of those about them; and a third class who were inclined not to work but to live on the charity of others. Timothy seems to have been a faithful witness, and told the whole truth. Paul warns against all these evils. Note.—Christ is the Prince of peace, the word is the gospel of peace, and the professor should be a professor of peace. Every man should have a business, profession, or calling, and should stick to it. No man who neglects his own business and meddles with the affairs of others was ever known to prosper. Labor is honorable and no man who is able to work for his daily bread should be a burden to others. An idle person, though able to preach like an angel, or pray like an apostle, cannot be a Christian.

3. Two reasons for these duties are given: (1) "That ye may walk honestly towards them that are without." The conduct of the Christian towards the world should be exemplary. He should be just. The heart is wrong that desires something for nothing, or much for little. He should be charitable, give to the poor and sympathize with the distressed. (2) "That ye may have lack of nothing." God does not forsake the righteous, nor suffer his posterity to beg bread. Prudent, industrious, frugal people, as a class, never come to want. God's supply is inexhaustible, and every one who will, may have enough to live in comfort.

4. The return of the Lord Jesus (vs. 13-2). 1. No doctrine of Scripture is taught with more clearness than the Second Coming of Christ. But the time of His return is not known. The church had likely set a period in the future when He would come again, and were counting the seasons

that would pass before they should reach that date. In this they were ignorant. God has not revealed to any man, nor the angels of heaven, the day when Jesus shall return. Those who fix dates for this, the greatest of all events, are wise above what is written.

2. Jesus will return suddenly. As the lightning comes out of the east and shines even into the west so shall the coming of the Son of man be. A sign will precede His return, but there will likely be a very short period between the appearance of the sign and the coming of the Son of man be. His return will be a surprise to many. They will not be looking for it, neither will they be ready to meet Him. None will wonder when they "shall be punished with everlasting destruction from the presence of the Lord."

3. The manner of His return is before us. He will come in the clouds of heaven, seated upon the throne of glory. All the holy angels will be with Him. There will be a mighty shout. The voice of the archangel will be heard, and the trumpet of the Lord will sound. The advent of the greatest potentate of earth is as nothing when compared with the return of the Lord Jesus. The Justice and Mercy of God demand that He come again.

4. Those who are asleep will not be overlooked. Jesus will bring them with Him. Sorrowing for the dead is not contrary to the word of God. But we should not weep as those who have no hope. If we believe that Jesus died and rose again, then we can trust Him to bring forth our dead.

5. Those who are living when Jesus returns will be changed, for "flesh and blood cannot inherit the kingdom of God," and then caught up, with the resurrected dead, to meet the Lord in the clouds. The judgment will then take place, after which the wicked will be punished and the righteous rewarded.

6. Let the disciples "comfort one another with these words. We have nothing more consoling for those who are dying, or who have lost friends, than the return of Jesus; the resurrection of the dead, the final judgment and the reward of the righteous."

PROF. ANDREE'S EXPEDITION.

Another novel expedition which we may get a thrill or two out of is that of Prof. S. A. Andree, the Swedish aeronaut whose purpose it is to sail across the north pole in a balloon. The latest news at this writing from the professor comes by way of Stockholm, and tells that his balloon was filled on Danes Island, at the northwest point of Spitzbergen, on June 28, and that he was ready to start on July 1. His start will doubtless depend somewhat on the direction of the wind. Indeed, his whole expedition seems to depend on forces beyond his control, and not to be estimated beforehand. He may get a big story in a short time and without much trouble; he may take immense trouble and get only a little story; and he may have a valuable and astonishing experience and not succeed in getting home to share it with mankind. However, all the news from Prof. Andree we shall be glad to read, be it much or little. It may be remembered that the attempt similar to the present one which he made a year ago failed because of unfavorable winds and defects in his air-ship. This year he is better equipped and knows more than he did. His present balloon carries a sail and steering apparatus. The Swedish Academy of Sciences has helped him in his preparations, and other organized scientific societies are interested in his attempt.—Harper's Weekly.

A German professor has been investigating the matter and finds that the influence of electric light has a widely dissimilar effect on weak and strong persons. All delicate persons, he says, and those who suffer from nervousness ought not to remain long in a room lighted by electric light, the effect on the nervous system being of a depressing character and tending to an uneasy restlessness which makes it impossible for them to concentrate their attention on any one thing for any length of time. To strong and robust persons, however, the consequences are exactly the reverse; stimulating such as if they had taken a cup of strong coffee.—Ex.

He who does not know God is a stranger to himself.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

TOPIC FOR AUGUST—ST. PAUL AS A MAN OF PRAYER.

August 1st: The Prayer at Conversion, Acts 9:4-6, 11.

This month we are to study the different prayers of St. Paul, as uttered on different occasions.

The prayer of to-day is a wonderful one. It's the awakening of a soul that has spent years in the dark and miserable night of sin.

This prayer is the confession of the persecutor, Paul, that really there is a Lord, and he has been made to feel that he (Paul) had been persecuting Him. Read the entire chapter. See the workings of a wonderful Saviour. Behold that "chief of sinners" crying and pleading, "Lord, what wilt thou have me to do?"

What a change! How sudden and yet effective. A radical cure. Such prayers help to fasten and fix one deeper in the divine and holy life.

St. Paul began at once to pray; not like many who simply go and tell it all the time, but he prays at once for the Lord to tell him what to do. He was anxious to work, though new in the cause. A noble desire!

Ofttimes we allow young converts to go too loose and careless and are not considerate enough as to their welfare, spiritually, hence they wander astray and are lost. Why not assign them work at once.

God never converts a man to sit down! His whole system is one of work and faith backed by humble and earnest prayers. Ask God, "What wilt thou have me to do," then go and do it. Never ask Him then shrink from it when he tells you. No shrinkers wanted!

"What wilt thou have me to do?"

First, To myself. Get cleansed; be washed; purify yourself. Let Christ, through His all atoning blood, take all your sins away. Learn to love your enemy, pray for them that do spitefully use you, trust in God, bear one another's burdens, love one another, resist the devil, pray much, work constantly, give to the needy, comfort those in distress, care for the dying, be always abounding in the work of the Lord, growing daily in grace, fervent in prayer, and determined in the work of Christ.

Second, To my church. Love the church; it's the house of God; His spirit abides there; it's the place where He promised to meet all true and faithful believers. It's the place of your spiritual birth—hence dear to you. Give liberally to all of her various enterprises; stand by the church; care for the church. Only those who give nothing fail to care for the church. Speak well of the churches. They are the "good geni" to this dark world. Be self-denial for the church.

Too many people are at all times willing to make sacrifice for societies and other benevolent organizations that are of no earthly benefit to them, and yet can't spare one cent for the church. They can't even get their feet wet to come to church. The least headache or toeache keeps them from the church, yet they say, "I love the church."

You are mistaken brother. You don't love anything. Pray St. Paul's prayer, "What wilt thou have me to do?" Learn how to deny yourself for the church.

Third, In the League. Go at once to work. Help where you can; don't wait for a committee to wait on you, or the president to get in a carriage and call and see you to get you to do something. Start right in, with sleeves rolled up; go in waist-deep and work like a Trojan. Help make the League what it ought to be; use your talent; don't hide it away in a napkin; allow your name to be used on visiting committees to see the sick, to pray for them, to talk to some fallen young man or woman, to help the pastor, to help the church. By no means are you wanted to stand aloof and criticise the entire League and its workings. Certainly everything in it is not wrong. Somebody in it must be doing the right. Anyway there are enough devils to criticise; don't you be guilty of such an ugly act. Pray St. Paul's prayer and then help to answer it by doing something yourself.

Pray! Pray! Don't stop! Pray for your own

success and that of others. Too many Christians are negligent of this all important duty.

"Help me to watch and pray,
And on thyself rely,
Assured if I my trust betray,
I shall forever die."

Growth in Christ without earnest and sincere praying is impossible! When you are tempted, pray. Prayer alone can ward off the devil. It's our Christian duty to pray, and fear not.

God does not let all of our prayers go unanswered. He heard St. Paul's and he will hear yours. He answered St. Paul's and will answer yours.

When were your prayers answered last? Are they answered daily? Are you praying for the missionaries? Are you praying for the richest blessings upon the entire church? Are you praying that the Lord will tell you what to do and that you will have faith enough to go and do it?

The How? When? What? Where? to pray.

At the family altar.

Pray without ceasing.

I will pray with the spirit.

In the League meetings.

Evening, morn and noon.

During all the work of life.

For the peace of Jerusalem.

Pray earnestly and fervently.

At home, in your secret closet.

When at work on the house top.

For the life of those around me.

For one another, for more strength.

In the sanctuary; in the synagogue.

For them that do despitely use you.

At the bedside of the sick and penitent.

"Lord, what wilt thou have me to do?" was St. Paul's prayer.

If there be a slothful and indolent Leaguer, let him go home and pray the same prayer in his secret closet and assuredly the Lord will answer him, and that right early, for Truly the harvest is great but the laborers are few.

PRESENT STAGE OF THE YOUNG PEOPLE'S MOVEMENT.

Rev. E. S. Lewis, D. D., in the Western Christian Advocate.

A single decade has seen most of the development of the young people's societies in our churches. The movement has widened and deepened rapidly, and the great current still swells as it rolls on.

The young people's movement began in our church with the presentation of the memorial for the Church Lyceum to the General Conference of 1872. From that time various societies were in operation, until 1889, when they were consolidated in Cleveland under the name of "The Epworth League." This organization is unique and conspicuous among its fellows, not only in its magnitude and prosperity, but also as the only great organization that is entirely included in its own denomination, and at the same time includes almost the entire body of its young people within its organic system. The Christian Endeavor Society is avowedly undenominational. As it exists in many churches, it cannot be operated in the special interest of any. The Epworth League of the Methodist Episcopal Church, South, is reported to have chartered only about half of its young people's societies. The League of the Methodist Church of Canada contains a large number of Endeavor Societies, nominally connected with the League, under the name of "The Epworth League of Christian Endeavor." Other young people's societies are federations of local societies of different names and plans of organization. There are a few Christian Endeavor Societies in our church, but the exact number cannot be given.

The Epworth League contains 14,470 chapters at this date, having a membership of 1,200,000. There are 5561 Junior Chapters, with a membership of 300,000. The entire membership thus reaches a million and a half. The Epworth Herald circulates 110,000 copies weekly. The headquarters of the League are in Chicago. It holds no general convention.

The Epworth League of the Methodist Episcopal Church, South, was authorized by the General Conference of 1890. The first Chapter was organized by the First Church, of Memphis, in December of that year. It has 3450 Chapters

chartered, besides 350 Junior Chapters, with a membership of 160,000, and 12,500, respectively. The League is strongest in Texas. Then comes Missouri and Georgia. Its general plan is like ours, and its growth is encouraging. Its headquarters are in Nashville. The Epworth Era is its organ, with a circulation of 7000.

The Canadian Epworth League was organized in 1890. It has 1,428 regular, and 270 Junior Chapters, with a membership of 63,015 and 12,000, respectively. The name of its organ is Onward. Its circulation is 38,000, and it is one of the best of the newspapers of the young people's family.

The three Epworth Leagues hold a biennial Convention together. This year the great meeting convenes in the city of Toronto.

The three Epworth Leagues of Canada hold a biennial convention together. This year the great meeting convenes in the City of Toronto.

The United Society of Christian Endeavor originated in the Williston Congregational Church, in Portland, Maine, in 1881. It exists "simply to make the young people loyal and efficient members of the Church of Christ. It is the church training the young." It has 47,009 societies, regular and Junior, with a membership of 2,800,000. These are found in the United States, Great Britain, Australia, India, China, Japan, and all other missionary lands. In the United States there are 36,922 societies. Pennsylvania has 4685, New York nearly as many; then, in order, Ohio, Illinois, and Indiana. The British Provinces have 3,333 societies. The essential features of its work are the pledge, the lookout, the prayer-meeting, and the social committees, and the consecration-meeting. The United Society is the bureau of information for all the societies. Its headquarters are in Boston. It holds a great annual convention in July. This year it met in San Francisco. The Golden Rule is its organ, with a circulation of 92,654.

The Baptist Young People's Union of America is a federation of all the local societies in the Baptist churches, of whatever names and forms of organization. The number and membership of these local organizations have not yet been gathered at headquarters, but a fair estimate gives a total of 8000 societies in the United States and Canada, with a membership of 400,000. The Unions of the Canadian Provinces are known as the Department of the Red; the Southern States form the Department of the Green; the Northern States, east of the Mississippi, form the Department of the Gold, and those west of the Mississippi, the Department of the Blue. Each department has its own Executive Committee, and these are known as the "Committee of the Red," "Gold," etc. The distinctive feature of the Union is its educational work. Senior and Junior courses of study are prepared by the best talent in the church, upon broad and thorough plans, and they are very successful. The headquarters of the Union are in Chicago. It holds an annual convention. The Baptist Union circulates 32,000 copies weekly.

The Luther League of America was organized in 1895. Like the Baptist Union, it is not a unitary organization, but a federation of all the various young people's societies in the Lutheran churches. Its aims are "to encourage the formation of young people's societies in all Lutheran congregations in America, to urge their affiliation with their respective State or Territorial Leagues and with this League, to stimulate the various young people's societies to greater Christian activity, and to foster the spirit of loyalty to the church." It has an enrolled membership of 55,000 in twenty States. Five States have permanent organizations. The first organization was that of six Lutheran societies in the City of New York, in 1888. Its next convention will be held in New York, in 1898.

The Young People's Christian Union includes the various young people's organizations of the United Brethren Church. It is also a federation. It was organized in 1890, for the purpose of securing denominational direction of the young people's societies. It has 1770 societies, including 86 Junior societies. The total membership is 70,554. The headquarters are in Dayton, Ohio, and its organ is the Young People's Watchword. It holds a biennial convention, which next meets in 1898.

Mention should also be made of the Brotherhood of St. Andrew. This is the young men's organization of the Protestant Episcopal Church.

The general organization was effected in 1886. The Brotherhood covers the United States, Canada, Australia, Scotland, and England. It has 1120 Chapters, with a membership of 13,000. Its members observe "The Rule of Prayer" and "The Rule of Service." These bind them to pray daily for the spread of Christ's kingdom among men, and for the Master's blessing upon the Brotherhood; also, to make an earnest effort each week to bring at least one young man within the hearing of the Gospel. Its international convention meets in Buffalo, in October of this year.

The Brotherhood of Philip and Andrew was founded in 1888. It exists in fourteen different denominations, including our own. It resembles the preceding in its rules of prayer and service. It has 279 Chapters in the United States, with a membership of 8000.

The foregoing are all the young people's societies known to the writer. No others appear in the general publications examined by him.

SATAN'S DEVICES.

Satan resorts to many stratagems to decoy and ruin souls. He effects this by filling the hearts of some with pride, cruelty and avarice; others by rendering them the victims of some peculiar constitutional sin. All men need a refuge. Christians flee to Christ, but sinners too often flee to a refuge of lies. Such a refuge will not stand; for the "hail shall sweep away the refuge of lies."—Christian Index.

It is easier to set up a mark than it is to hit it. The quality of our spectacles often determines our estimate of others.

Plan of Episcopal Visitation

Conference.	Place.	Time.	Bishop.
Idaho.....	Caldwell, Ida.....	Aug. 19.....	Foss
Montana.....	Butte, Mont.....	" 19.....	Cranston
Columbia River.....	Pendleton, Ora.....	" 25.....	Foss
Colorado.....	Colorado Springs, Colo.....	" 25.....	McCabe
North Montana Miss.....	Chinook, Mont.....	" 25.....	Cranston
Black Hills.....	Rapid City, S. Dak.....	" 26.....	Ninde
Central Swedish.....	Galva, Ill.....	Sept. 1.....	Merrill
Cincinnati.....	Springfield, O.....	" 1.....	Mallalieu
St. Louis German.....	St. Louis, Mo.....	" 1.....	Vincent
Puget Sound.....	Everett, Wash.....	" 2.....	Foss
N. W. Nebraska.....	Crawford, Neb.....	" 2.....	Ninde
West German.....	St. Joseph, Mo.....	" 2.....	FitzGerald
Nevada Mission.....	Reno, Nev.....	" 2.....	Newman
Wyoming Miss.....	Laramie, Wyo.....	" 2.....	M. C. C.
N. W. Miss. Conf. Ishaming, Mich.....	Ishaming, Mich.....	" 2.....	Cranston
Erie.....	Oil City, Pa.....	" 8.....	Andrews
Central German.....	Columbus, O.....	" 8.....	Hurst
Nebraska.....	York, Neb.....	" 8.....	Ninde
Northwest Indiana.....	Lebanon, Ind.....	" 8.....	Walden
Kentucky.....	Pineville, Ky.....	" 8.....	Mallalieu
Iowa.....	Oakdale, Ia.....	" 8.....	FitzGerald
Northwest German, Garner, Ia.....	Garner, Ia.....	" 9.....	Warren
Norwegian & Danish, Forest City, Ia.....	Forest City, Ia.....	" 9.....	Vincent
California German.....	San Francisco, Cal.....	" 9.....	Newman
Utah Mission.....	Salt Lake City, Utah.....	" 9.....	McCabe
West Wisconsin.....	Platteville, Wis.....	" 15.....	Merrill
East Ohio.....	Cochituate, O.....	" 15.....	Andrews
Central Illinois.....	Canton, Ill.....	" 15.....	Hurst
Illinois.....	Knoxville, Ill.....	" 15.....	Walden
Indiana.....	Indianapolis, Ind.....	" 15.....	Fowler
Michigan.....	Kalamazoo, Mich.....	" 15.....	Vincent
California.....	Pacific Grove, Cal.....	" 15.....	Newman
Detroit.....	Port Huron, Mich.....	" 15.....	Cranston
West'n Nor. Danish, Portland, Ore.....	Portland, Ore.....	" 16.....	Warren
Chicago German.....	Ripon, Mich.....	" 16.....	Foss
Western Sw. Danish, Portland, Ore.....	Portland, Ore.....	" 16.....	FitzGerald
Southern Illinois.....	Mt. Vernon, Ill.....	" 22.....	Merrill
Wisconsin.....	Marquette, Wis.....	" 22.....	Warren
Oregon.....	Corvallis, Ore.....	" 22.....	Foss
West Nebraska.....	Lexington, Neb.....	" 22.....	Ninde
Central Ohio.....	Upsilon, O.....	" 22.....	Mallalieu
North Ohio.....	Bellevue, O.....	" 22.....	Vincent
Des Moines.....	Centerville, Ia.....	" 22.....	FitzGerald
Northwest Iowa.....	Ida Grove, Ia.....	" 23.....	Walden
Holston.....	Athens, Tenn.....	" 23.....	Fowler
Minnesota.....	Wadena, Minn.....	" 29.....	Hurst
North Nebraska.....	Schuyler, Neb.....	" 29.....	Ninde
West Virginia.....	Morgantown, W. Va.....	" 29.....	Mallalieu
Pittsburg.....	Washington, Pa.....	" 29.....	Vincent
Southern California, Los Angeles, Cal.....	Los Angeles, Cal.....	" 29.....	Newman
Ohio.....	Washington C. H., O.....	" 29.....	Cranston
N. Pac. Ger. Miss. Conf. Spokane, Wash.....	Spokane, Wash.....	" 30.....	Foss
East Tennessee.....	Chattanooga, Tenn.....	" 30.....	Fowler
N. Mex. Eng. Miss.....	Albuquerque, N. Mex.....	" 30.....	McCabe
Atlantic Miss. Conf. Bethlehem, N. C.....	Bethlehem, N. C.....	Oct. 1.....	Andrews
Rock River.....	Chicago, Ill.....	" 6.....	Merrill
Upper Iowa.....	Dubuque, Ia.....	" 6.....	Warren
North'n Minnesota.....	Perkasie, Minn.....	" 6.....	Hurst
Genesee.....	Buffalo, N. Y.....	" 6.....	Walden
North Carolina.....	Laurinburg, N. C.....	" 7.....	Andrews
Central Tennessee.....	Nashville, Tenn.....	" 7.....	Fowler
Arizona Mission.....	Prescott, Ariz.....	" 7.....	Newman
N. Mex. Span. Miss. Conf. El Paso, N. Mex.....	El Paso, N. Mex.....	" 7.....	McCabe
Dakota.....	Mitchell, S. Dak.....	" 13.....	Warren
Central New York.....	Watertown, N. Y.....	" 13.....	Walden
Tennessee.....	Nashville, Tenn.....	" 13.....	Fowler
Blue Ridge.....	Watertown, N. O.....	" 14.....	Andrews
Northern German.....	Arlington, Minn.....	" 14.....	Hurst
Oklahoma.....	El Reno, Okla.....	" 14.....	McCabe
Southern German.....	Dallas, Tex.....	" 25.....	Mallalieu
South Carolina.....	Beaufort, S. C.....	Dec. 1.....	Vincent
Alabama.....	Kinsey, Ala.....	" 1.....	McCabe
Austin.....	Dallas, Tex.....	" 2.....	Mallalieu
Texas.....	Navasota, Tex.....	" 8.....	Mallalieu
Central Alabama.....	Montgomery, Ala.....	" 8.....	McCabe
Savannah.....	Waycross, Ga.....	" 9.....	Vincent
West Texas.....	Waco, Tex.....	" 15.....	Mallalieu
Georgia.....	Demorest, Ga.....	" 15.....	McCabe
Atlanta.....	Gainesville, Ga.....	" 16.....	Vincent

Foreign Conferences.

Switzerland.....	Winterthur.....	June 9.....	Cranston
South Germany.....	Stuttgart.....	" 16.....	
North German.....	Cassel, Hesse.....	" 22.....	
Japan.....	Tokyo.....	July 7.....	
Norway.....	Trondhjem.....	" 7.....	
Sweden.....	Goteborg.....	" 21.....	
Finland & St. P. Miss.....	Helsingfors.....	Aug. 4.....	
Denmark Mission.....	Aalborg.....	" 18.....	
North China.....	Peking.....	Sept. 15.....	
Central China Miss.....	Kia-Kiang.....	Oct. 13.....	
Foo-Chow.....	Foo-Chow.....	Nov. 5.....	
Hinghua Miss. Conf.....	Hinghua.....	" 24.....	

By order and in behalf of the Board of Bishops.
EDWARD G. ANDREWS, Secretary.
Providence, R. I., May 2, 1897.

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1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

TORONTO—CONVENTION NOTES.

Who was not there!

Toronto is a great city.

The best water on the continent.

Only about 20,000 in attendance.

Every one was happy and cheerful.

Our representation was made up of teachers, preachers, one physician and a dentist.

We never saw such great churches before, nor such hearty attendance on the part of the people.

Mr. E. O. Excell is a great singer and led a great audience at every service at Massey Hall.

Our Southern Conferences were more largely represented than ever before on such an occasion.

The Rev. Dr. W. I. Haven was there and did his part well. Our readers will hear from him shortly.

The ovation tendered Dr. Mason when he arose to speak and after he had concluded was flattering indeed.

Now we know why our fathers ran away in slavery days and went to Canada. We've a mind to do so now.

We called it Massey Hall, but the Englishmen called it Massey Hall. They were right of course; they live there.

Dr. Mason was there with Mrs. Mason and all six of the children. Dr. and Mrs. J. M. Shumpert were there also.

Perhaps one-third of our representatives were lady school teachers—educated, refined ladies. Glad they were there.

The Gannon Faculty was well represented by President Thirkield and Dr. Murray, both of whom were on the program.

'Twas so pleasant to be let alone just a little while and have everyone forget seemingly both our color and previous condition. Rest is sweet.

Secretaries Mason and Penn and Rev. Frank Gary did themselves proud in their addresses and made good impressions both for themselves and their cause.

We expected to see a great many bicycles there but did not expect to find it necessary to get an officer to guard us across the street. The wheels! the wheels!

Mr. John A. Patton, of Chattanooga, a member of the Board, was not on the program, but he

was there and enjoyed the services as did thousands of others.

Bishop Walden, Bishop Hurst, Bishop Newman, Bishop Fowler, Bishop Nind of the M. E. Church, and Bishop Fitzgerald of the M. E. Church, South, were present.

Such enthusiasm! Enthusiasm for Christ, for the League, for the Church; glorious and refreshing. Go as early as you wished to a meeting some one was there already.

Who ever tires listening to Dr. A. Carmen, who is the head of Canadian Methodism? It is a treat to hear him. Most any one can talk, but few can entertain an audience as can he.

Drs. T. B. Neeley and S. W. Gherett headed the delegation from the city of brotherly love. They fell in with the spirit of the meeting and went through like the rest of the "boys."

Washington and Delaware Conferences had the largest delegations but Mississippi and Upper Mississippi combined gave that state a fine representation and saved the good name of the far South.

There were present Drs. Kynett and Hard of the Church Extension, Dr. Hamilton of the Freedman's Aid, Dr. Palmer of the Missionary Society and Dr. Payne of the Board of Education. Each got in a word for his cause.

Dr. Buckley was not there but his audience was, and long before the hour for service at that. Had he been present he would have needed an officer to get him in. He was detained at home on account of family affliction. Dr. Palmer filled his place and did it well.

The woods were full of editors; we saw Dr. Edwards of the Northwestern, Dr. Phillips of the Index, Dr. Moore of the Western, Dr. Palmore of the St. Louis, Dr. Berry of the Herald, Dr. Steel of the Era, Dr. Spencer of the Rocky Mountain, and Dr. Tigert of the Review.

At times there were eight meetings going at once, all full. The night Bishop Walden delivered his lecture on Africa at Cooke's Church, we, with hundreds of others, who could not gain admission, had to trust the good Bishop to go on without us. The church seats about 3000 but was crowded long before the hour for service.

A RAILROAD THAT PROTECTS A LONE WOMAN.

We have long since noticed that the Illinois Central Railroad makes special effort to provide for the comfortable transportation of all its passengers. This fact caused us to determine to carry our party to the Epworth League Convention at Toronto, as far as possible, over its lines. And this we did, notwithstanding the kindly offer of two other lines to convey us in perfect comfort. We left this city on their vestibuled limited train, enjoyed the trip and everyone of our party would be glad to go again. But this is not just what we started out to say.

The afternoon our train left Chicago for this city we noticed a timid looking young colored woman go into the forward car and take her seat. We wondered why she preferred to take that car in the free city of Chicago, and learned afterward that it was to avoid changing when the Kentucky line was reached. Anyway, although she was the only female passenger in the car, everything went well till Memphis, Tenn., was reached the next morning. Here we suppose the train butchers change; anyway there came aboard a high toned gentleman (?) with the usual stock of peanuts and red candy. He was perfectly delighted to see this comely looking colored girl, and from the very first began to prance and chatter. He must talk to her, tug at her clothes, whisper, meddle with her parcels; he was told to stop, but just could not. In fact, why should he, she was only a Negro woman? At any rate, he could not possibly let her alone; 'twas the opportunity of his life. The conductor's attention was called to it. He watched the young man suf-

ficiently to satisfy himself, and when the train blew for the next station, said, "Friend, this is where you get off." The young man demurred and pleaded how necessary it was for him to go through. But he and the conductor couldn't agree somehow, so he was put off "bag and baggage" to supply the little country station with such wares as he had to sell. As the train thundered on, some one said to us, "This company requires that a passenger's rights be respected, and if the conductor had not put that young fellow off he would likely have been laid off himself."

In this connection we desire to say we know not what other companies require, but we do know that during the ten years that we have been a constant traveler over our Southern railroads, this is the first time we have ever seen any protection whatever accorded a Negro woman. Not only so, but since the infamous separate car laws of this section went into effect our women have suffered not only at the hands of rude and ungentlemanly passengers, but even at the hands of conductors who ought to be their protectors. Heaven knows we speak the truth when we say that since Negro women have been separated on railroad trains from that class of women that white men respect, they have, on some roads, been subjected to every indignity and indecency possible to imagine.

The "Jim Crow car" of the South is an outrage against a race and as destructive of good morals as some of the low dives of our cities. This any one who has had to travel constantly in them knows, and any train porter who has a degraded conductor can testify.

Knowing whereof we speak, we appreciate the more any evidence that indicates a purpose to protect even the unfortunate and much abused woman of the Negro race. All honor to the Illinois Central Road since such seems its purpose.

IS IT POSSIBLE?

The Christian Endeavor Convention will meet for the first time in the South in Nashville, Tenn., next July. This was agreed to a year ago on condition that Bishops Walters and Arnett, who are trustees, should not be rejected by the leading hotel of that city where President Clark and Secretary Baer will stop.—Star of Zion.

That is perfectly right, and we see no reason why it should not be so. The South has made fearful inroads on the North since the war; now let the North take its turn. All honor to the Endeavorers!

A BROAD CHRISTIAN SPIRIT.

Any one who sits and listens to an address or sermon by that godly man, Bishop O. P. Fitzgerald of the M. E. Church, South, and is not drawn toward him and his church must be fixed in his prejudices. As we listened to him at Toronto our mind carried us back to the interesting lectures by him we had the pleasure of listening to when we were a school boy, and he the Editor of the Christian Advocate. Though somewhat older and hence bearing a little more evidence of the fact that he is nearing his Father's house, he is evidently as happy, as sweet and as full of that elevating jollity that is peculiarly his own, as ever God bless Bishop Fitzgerald; perhaps he will never know how many struggling black boys he has cheered and really helped by his broad, Catholic Christian spirit.

SHE WAS CONVERTED.

A brother informed us that when Dr. Mason arose to speak in Metropolitan Church, Toronto, a Southern lady seated near by said, "Let me out; I do not care to hear him." The brother replied, "You wait and you will hear something good." She sat down and when Dr. Mason was through and Chairman Burns suggested that the Chautauqua salute be given him, the lady was among the first to waive her handkerchief. Then she turned to our western friend and said: "I acknowledge sir, I am converted; let me out and I shall go right up and shake his hand." The Doctor's subject was, "Christlikeness in Spirit and Service."

We are sorry to learn that the wife of Rev. E. Fields, P. C., at Jeanerette is quite sick, and has been all the year. Let the prayers of the conference ascend in their behalf.

PERSONAL AND GENERAL.

Mr. John D. Hoss, brother of Editor Hoss of the Christian Advocate (Nashville), was foully murdered a short time since in Conway, Ark.

Dr. Homer Eaton was the sole representative of our Book Concern interests at Toronto, but he was equal to the task and delivered an earnest and telling address in Massey Hall.

Dr. A. C. Coffin, of Alcorn, accompanied our party to Toronto, and so did his enthusiasm and his kodak. He used both, not only at Toronto but at Niagara Falls also.

Rev. B. H. S. Ferguson was leader of the singing in our car after we passed Chicago, when he had the enthusiastic Northern Leaguers to help him, but didn't he keep quiet before he met them! He didn't want to leave Toronto.

Revs. J. M. Walton and C. W. Walton, of Upper Mississippi, and Dr. D. W. Fields, of Memphis, are all pleasant companions in travel, and we do not see how we should have gotten on without them. They did not care to leave Toronto, but had to.

Dr. S. L. Baldwin, recording secretary of the Missionary Society, and Mrs. Baldwin sail from San Francisco August 5th, for China. They are to be accompanied by Dr. H. H. Lowery, his wife and daughter and Miss K. J. Mullikin, all of Chicago.

Dr. I. L. Thomas, Revs. C. G. Key and B. T. Perkins chaperoned the Washington Conference delegation at Toronto, and they certainly know their business.

Prof. J. P. Morris, A. B., and Rev. Robt. Smith were among the North Carolina Leaguers at Toronto, and left filled with enthusiasm for the spread of the League in their State.

Seattle, Wash., made a hard fight for the next International gathering of Epworth Leaguers, but Indianapolis, Ind., secured the plum. Indiana was present with 1500 delegates and promise great things for 1899. That meeting will be in charge of our church and ought to be a good one.

Rev. W. R. Butler and Rev. C. C. Shallowhorn found acquaintances in Chicago and stopped over there on their return from Toronto. Both preached at Quinn Chapel A. M. E. Church and are delighted with their trip all around.

Rev. F. N. Upham, pastor of the Baker Memorial Church, Boston, has been spending his vacation in Nova Scotia. If you happen to read anything from that section—why, read it.

Bishop Galloway of the M. E. Church, South, has gone to Brazil, South America, to hold the Brazil Conference and inspect the missions of his church. We wish him a pleasant and successful trip.

We had the pleasure of meeting in Chicago Prof. J. H. Brown, B. S., teacher of science in the New Orleans University. He is spending his vacation in the scientific department of the great Chicago University in further preparation for his work in the school here. No doubt he will return to his classes better prepared for his work than ever before.

J. F. McKinley, M. D., so well known throughout the South as one of our most able and successful physicians, has recently moved from Austin, Tex., where he has for so long engaged in the successful practice of his profession, to Chicago, Ill., where he is making a specialty of the treatment of diseases of the eye, nose, ear and lungs. While we regret exceedingly to lose the Doctor from this section, he has our best wishes for his success in the windy city. If unquestioned ability as a physician, backed by a strong, Christian character as a man be worth anything in the city of Chicago, we are confident his success will be most brilliant.

The Florida Sentinel gives a distressing account of the way Afro-American bicycle riders are treated in Cocoa, Fla. The Mayor, the Marshal and other city officers unite with that class of citizens who object to Negroes riding wheels through the streets of that city, and have absolutely forbidden their doing so. May the Lord have mercy on their narrow little souls. We certainly hope some of them were at the Epworth League Convention at Toronto.

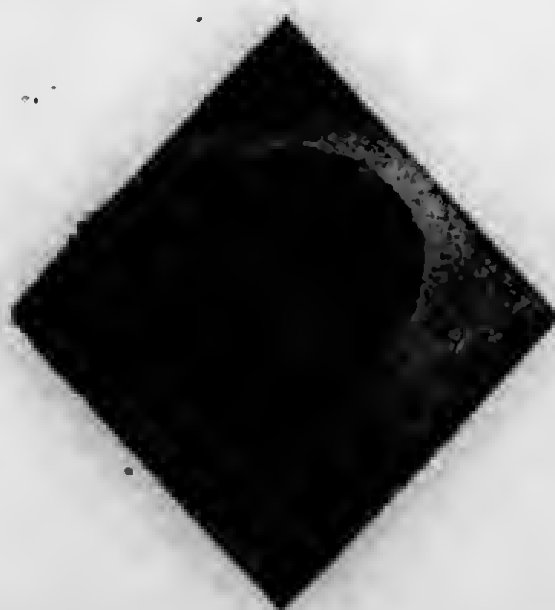
We present our readers the cuts of the three secretaries whose great armies of Leaguers were represented at the International Conference at Toronto, Canada.



Rev. Edwin A. Schell, D. D., is General Secretary of the Epworth League of the Methodist Episcopal Church which numbers 17,500 Chapters and a total membership of 2,750,000. Dr. Schell is a graduate of Northwestern University. Previous to his present position, he was the successful pastor in Yonkers, N. Y. Since his election as General Secretary, he has shown great energy in developing the various departments of the League. The success of the Epworth League Reading Course, is largely due to his efforts. He is the author of "The New Generation," which has been widely read, and he edits a large part of the Epworth League literature.



Rev. A. C. Crews is general secretary of Epworth Leagues and Sunday schools in the Methodist Church, Canada, having been elected to this position May, 1895. The Epworth League of Canada numbers 1800 Chapters with a membership of 22,300.



Rev. S. A. Steele, D. D., is General Secretary of the Epworth League of the Methodist Episcopal Church, South, which has 3300 Chapters with a membership of 225,000. Previous to this appointment he filled pastorates in Richmond, Nashville, Memphis and Kansas City. Dr. Steele is also Editor of the Epworth Era.

An equestrian statue in honor of Gen. John A. Logan was unveiled in Chicago on Thursday the 22d inst. There was an immense procession composed principally of United States and State soldiers, though, in addition to these, there was a large number of old veterans who followed Gen. Logan during the late Civil War, and a number of uniformed civic societies. The monument was unveiled in the presence of a vast concourse of people by "Jack," or John A. Logan III, the General's little five-year-old grandson. It is estimated that there were more than 20,000 persons in the procession. Mrs. Logan and all Gen. Logan's relatives were present to witness the interesting ceremony. The park in which the monument stands, is near the Illinois Central depot fronting on Lake Michigan. On this beautiful body of water quite a number of vessels, including two or three revenue cutters, were drawn up in line. They alternated with the land forces in firing appropriate salutes. The Logan monument is the work of Augustus St. Gaudens of New York, and no doubt well deserves to be denominated his masterpiece. The opening prayer was by Dr. Arthur Edwards, Editor of the Northwestern Christian Advocate, who is himself an old soldier.

The Georgia State University will not admit women, notwithstanding the Chancellor's recommendation, unless the State Legislature so orders. Thus the trustees have voted.

Did you notice our "Cash Remittances" for July 15th? Well, we did and rejoiced accordingly. North Carolina tried herself that week; the District Conferences of both North and South New Orleans Districts were in session and they remembered us, and so did many other brethren in various parts of our territory. Now, let every District Conference as it meets send us in a few cash subscribers and thus help us during these dull months.

THINGS POLITICAL.

The Tariff Bill which was some days ago submitted to a committee on conference, composed of members chosen from the two Houses of Congress, was reported back and finally passed by the Senate on Saturday last. It was immediately signed by Speaker Reed and President McKinley, hence is now law. Congress adjourned Saturday night at 9 o'clock and will not meet again till next December.

On last Friday the President appointed Hon. Henry A. Rucker, a prominent Negro politician of Atlanta, collector of Internal Revenue for the Northern District of Georgia, which includes his home city. Of course, some of the Georgians are "kicking," but the Senate confirmed Rucker on Saturday, the day following his nomination.

The Atlanta Journal (Dem.) gives Mr. Rucker's cut and speaks very highly both of his standing and ability. Even those who oppose Mr. Rucker admit that he was endorsed by some of Atlanta's leading citizens.

The purpose of some of the little Democrats and Republicans as well, seems to be to prevent any Negro's holding a respectable office. Nevertheless Mr. McKinley seems to have less prejudice and much more backbone than he has been credited with, and it now looks very much as though both Athens and Augusta will have their mail handed out by Negro postmasters—Mr. M. B. Morton in Athens and Mr. Lyons in Augusta. In fact, Mr. Morton has already been nominated. He is a coal dealer.

From this distance it seems to us that the President is right. If no other reason can be given for his not appointing a man there that he is a Negro, we see no cause for his refusing to do so. Since we are here and even the Southern white man objects to our leaving, he had as well become accustomed to seeing the Negro occupy places of trust and emolument. Where we have men qualified to hold such positions and a President with nerve enough to make the appointments, there will always be found white men brave and broad enough to make the required bond.

Blood Humors

Whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether simple, scrofulous, or hereditary, from infancy to age, speedily cured by warm baths with CUTICURA SOAP, gentle anointings with CUTICURA Ointment, the great skin cure, and mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

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FACE HUMORS Falling Hair and Baby Blemishes cured by CUTICURA SOAP.

DOINGS OF THE WORKMEN.

G. A. Hall, P. C., Newport, Ark.: The introductory service in the new church at Newport, Ark., was held on Sunday, July 4th, and was a grand day with us. A very large congregation came at 11:30, when Sister Jennie Owen, one of our faithful Methodist givers, presented a Bible that cost \$13.00. With a few remarks, hoping that its contents would be accepted by all, Rev. A. J. Phillips, P. E., received it and offered it to the church, with a few words of encouragement to the faithful woman, assuring her that she should never lose her reward. He then preached the introductory sermon. At 3 o'clock, Rev. J. R. Wamble, of Batesville, preached to a crowded house. The total collection for the day was \$14.00. The Forrest City District Conference will convene here August 25th. You will do me a favor by sending the names of all the delegates that will attend. The church is now completed and is one of the finest frame churches in the State. Come to the District Conference prepared to make it the best held in the State. We can do it. We want fifty conversions, fifty accessions to the church, and \$150 in cash.

G. W. White, Willis, Texas: Our church here is in a prosperous condition, both spiritually and financially. The dark clouds that hung over our heads are all dispersed, and we can readily say that the sunlight of God's Eternal Truth is shining over our heads. Rev. W. S. Curtis, our pastor, is leading the people on to victory. We have built a parsonage which is as neat as any in the Texas Conference, with five finished rooms and a hall. July the 9th and 10th the pastor gave what was known as McKinley Gold feast. All of the prominent young men of the town took an active part in it; none knew just what was com-

ing but the pastor. but when we got to the church we saw booths of various kinds all over the yard. Over three hundred people were present, and \$50 was raised. Both saints and sinners far and near come to hear him preach. We are now engaged in a hot battle with Satan at the Camp Meeting. "The Lord of Host is with us; the God of Jacob is our refuge!"

W. E. Mitchell, P. C., Morristown, Tenn.: Our third quarterly Conference was held July 17th and 18th. Rev. O. Hypsher, P. E., presided. Reports showed progress in every department. The financial report showed \$118.90. On Sunday, we listened to three soul-stirring sermons; Rev. J. S. Hill, D. D., preached the sacramental sermon at 3 o'clock in the evening.

M. C. Rogers, P. C., Goldsboro, N. C.: Mr. Thomas Dorson, a young man of good moral character but not a member of the church, seeing the church in her weak condition said he wanted to help her; therefore he got up a grand concert composed of our young people, by which he cleared \$10. Of this, he bought a nice \$5 marble-top table for the church, and the other \$5 he gave for missions. I wish we had plenty of such young men as Mr. Thomas Dorson. (All such young men should enroll themselves under the banner of the Cross, and become indeed alive unto Christ.—Ed.)

G. W. Crider, P. C., Mossey Creek, Tenn.: We had a very successful rally at Mossey Creek on July 4, assisted by Revs. J. A. Guthrie and W. E. Mitchell. We had three awakening sermons on self-sacrifice and the unity of churches. Collection for the day, \$12.15.

J. W. Turner, P. C., New Orleans, La.: The concert given by B. D. White for the benefit of Pleasant Plain M. E. church, was a success; amount raised, \$33.80.

B. Bolden, P. C., Camp Parapet, La.: On July 8th, a storm swept over this place, and the gale struck the door of the parsonage at eleven o'clock. It was led by Sisters Mary J. Smith and Lear Brown. They made their way to the kitchen and left the table laden with good things. Come again, sisters, and friends.

Marion, Somerset Co., Md.: The Salisbury District (Delaware Conference) Epworth League held its annual convention in Pocomoke City June 3d and July 1st. The following officers were elected for the ensuing year: President, Rev. J. C. Dixon; 1st Vice-President, Rev. M. L. McKenney; 2nd Vice-President, Miss Effie J. Miles; Recording Secretary, Mr. D. M. Hargis; Corresponding Secretary, Clara H. Elbert; Treasurer, Mrs. E. J. Outin. Rev. J. J. Elbert was elected delegate to the International Convention, at Toronto, Canada.

J. T. Henry, Churchville Circuit: The District Conference of the Chopt. District, convened at South Pittsburg, July 15-19. Our beloved P. E., G. W. Staples, was on time, and rendered much instruction along all lines. Most of the ministers were present with written reports, also other members were present with encouraging reports. We are on the way to success; be sure of that. Brother J. W. Wilson is doing a grand work for Methodism. From Thursday, until Sunday night God's people feasted on fat things; able sermons being preached by many of the brethren. At the communion which took place at 3 o'clock in the evening, about thirty-seven partook; one joined our Zion. The good people of the above named place are able to care for an annual Conference. Total collections, \$20.23. Four were recommended for admission into the traveling connection. Our P. E. is the right

man in the right place. We adjourned to meet the East Tennessee Annual Conference, September 30th.

S. S. Lawson, P. C., Springfield, S. C.: Children's Day was celebrated at Springfield, S. C., on the third Sabbath in July. After several declamations by the scholars, the regular program, prepared by Dr. Payne, was excellently carried out. This is the smallest school of the charge, with about forty-four pupils, and being assisted by the older and larger Sunday-schools of the circuit, did well. There were two choirs present and united in the music, which was excellent. Superintendents J. North and D. S. Faust conducted the exercises.

A. Thomas, Bayou Goula, La.: Rev. S. McGruder began his first year with the brightest prospects. The people of this place acknowledged their esteem for him by storming him with many nice things to the amount of \$26.00. When he came to this place, the outlook was dull, but thank God the M. E. Church is looking bright once more.

A. Jackson, Crystal Springs, Miss.: Rev. A. May, P. C., of the M. E. church, has returned with his lovely bride from off the coast, where he spent a week on a bridal tour. On the night of the 16th, there was a grand reception given them by the members of the M. E. church, and friends and citizens of the entire town. There were three hundred people present. The young people prepared a grand program under the able management of Rev. Jackson. Rev. A. Reid, P. C., of the Baptist church, delivered the welcome address, after which there was a chant by the choir. Mrs. Ella Thornton presided at the organ.

H. Taylor, Clarksville, Tex.: Our Sunday School and Epworth Convention passed off nicely, with representatives from all parts of the district. Rev. C. C. Minigan and the presidents were present, ready for business. My quarterly Conference was held in connection with the convention. It was a source of great joy. A spirit of revival was all through the meeting and souls were converted. We are up to date. Pray for us.

A. N. Jackson, Evergreen, Ala.: For about forty days and nights nothing at all has been done here in the line of church work. Smallpox infested the town, and the council ordered that all churches close and visiting cease until further notice. We are now (July 23) allowed to open on Sunday, but not during the week. Owing to the excitement of the people, and the great financial strain through which we were passing, the presiding elder, Rev. E. M. Jones, saw that suffering in the pastor's family would be inevitable, his wife being in bed sick. He could not, under any circumstances, get aid from the contingent fund, so he heartily endorsed an appeal to the pastors of seventeen of our cluding charges and three presiding elders, also three pastors of the Savannah Conference, explaining the situation and requesting them to explain the matter to their people, some time after their church collection was taken, and allow all who would to donate something to help us. Responses came from the following with \$1 each: Revs. T. M. Joiner, N. H. Speight, W. F. Smith; J. S. Todd, 70 cents; C. L. Johnson, \$2; N. H. Redrick, adjoining work and knowing our condition, voluntarily, \$1.55. Without this aid suffering would have been in the family. Eternity alone can tell my feeling of gratitude to those brethren for their feared by the doctors that the disease will linger around till cold weather and play havoc with the town, hence the interruption of church work.

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Members were afraid to visit the parsonage or the pastor to visit them, in consequence of the disease being next door to us. A friend in need is a friend indeed. Such was our noble presiding elder and the brethren named above.

H. Morton, Newsite, Ala.: My Children's Day was observed July 18, and program carried out. We had an enjoyable time. The collection for the Board of Education was \$2.82. I will send some subscribers for the paper soon. Pray for us.

J. W. Johnson, Waterford, Miss.: Children's Day was observed here and the full program carried, conducted by Superintendent J. W. Finley, with the assistance of the pastor. We had a glorious and good time. It will long be remembered. The collection for education amounted to \$5.40.

S. T. Cooper, P. C., Park Place, Ark.: Our Children's Day was a success. We did not observe it until the fourth Sunday in June, on account of the high water. The program prepared by Dr. C. H. Payne was beautiful. Collection \$10. Presiding Elder J. W. Jackson was with us on the first Sunday, and preached an excellent sermon to a crowded house. He administered the Lord's Supper and preached at 3 p. m. He left us all rejoicing, for surely God was with us. "Praise God, from whom all blessings flow."

J. P. Calvin, Greenville, Tex.: Children's Day was observed. We used our Children's Day program. Collection for the Children's Educational fund \$2.25.

H. Y. Sinter, Ebenezer, Miss.: Children's Day was observed here in grand style. The program was rendered in toto. The house was beautifully decorated. Much credit is due Mr. P. W.

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Quenches your thirst
HIRES
Rootbeer



Howard, as superintendent, and Miss Eva Howard, as organist. The programs rise higher and higher in the scale of thought, but more suitably adapted to the masses. Collection \$4.50.

J. T. Willis, Eclectic, Ala.: My Children's Day was celebrated on June 13 at this place, and the program carried out well. It was a day of joy to all. On the 20th, Children's Day was celebrated at Chappel. The people were made to feel glad on each day to know what a grand church they are connected with. Collection \$6.

J. T. Willis, P. C. Eclectic, Ala.: My Second Conference was held July 3 and 4, at Ney Style. Rev. T. H. Wyatt, P. C., of Tallassee, held the quarter. The presiding elder was not present. Saturday night we had Love eFast. Many of the brethren and sisters were present, and the Lord was in the hearts of the people. Sunday, at 11 o'clock, Rev. T. H. Wyatt preached a wonderful sermon, then administered the Sacrament to eighty-seven. It was a time of rejoicing. Collection for the presiding elder, \$10.70; for missions, \$3. My work is moving on, by the help of the Lord. I shall try to send in some subscribers for the Southwestern in a few weeks. I am trying to push things to the front on all lines. Ask all to pray for us.

NEVER HAD BEEN STRONG.

"I have been a sufferer with bowel trouble and have never been strong. A few months ago I began taking Hood's Sarsaparilla. I am now feeling stronger than I ever did in my life. I was so I could not work, but now I am able to work all day and sleep well at night." E. L. Holliday, Stroud, Alabama.

HOOD'S PILLS are purely vegetable and do not purge, pain or gripe. All druggists. 25c.

LEXINGTON CONFERENCE.

To the Ministers and Members of the Lexington District: Our annual district Conference will be held at Winchester, Ky., August 11th. This, by all means, should be our best session; it is the last that I shall hold, as my term of office expires this year. If you are willing to contribute to make this the crowning session of all in good works, do it by bringing up good reports. We shall expect to receive every dollar of the Conference minutes apportionment. You have no excuse, as you have had the apportionment three months. Are you pushing for success in all departments of church work? How many souls have been saved on your charge since Conference? How many new Epworth Leagues have been organized? How many new subscribers have been secured for the Southwestern Christian Advocate? How much of the Episcopal apportionment has been raised and paid into the treasury?

Have you adopted the new form of service for public worship? If so, what effect is it having in elevating the tone of your service. Are you religiously training the children of your charge? Are you doing your whole duty as Methodist preachers—as Methodist members? We shall be more able to give our opinions after we hear reports in our District Conference.

Yours for success,

Joseph Courtney, P. E.

A RARE CHANCE.

The American Business College, Omaha, Neb., has a card in this paper offering a complete business course by mail free of tuition. This is a rare chance. The American Business College is one of the most successful business colleges in the United States, and to take a course with them means success.

LITERARY PROGRAM

For the Nashville District Conference, Which Convenes in Clarke Chapel M. E. Church, McMinnville, Tenn., August 24th, 1897.

Welcome Address, by Hon. A. R. Hammer, mayor of the city.

Response by Prof. D. W. Byrd, of the Central Tennessee College.

"The Power of Habit"—Rev. T. W. Johnson.

"Importance of a Good Character"—Rev. Tom Allen.

"The Danger of Parental Influence"—Dr. J. Braden, D. D.

"Temperance"—Rev. D. C. Ransom.

"The Value of Time, and the Uses to Which It Should be Applied"—T. H. Mabrey.

"Religious Culture"—Prof. D. N. Byrd.

"The Power of Thought"—W. Ellison.

"What Is the Doctrine of Calvinism?"—A. Phillips.

"Define the Holy Trinity"—W. R. Smith.

"Omniscience of God"—A. L. Nelson.

"The Nature of the Person of Christ"—P. R. Woodson.

"A Necessity for the Atonement"—Rev. C. Pickett.

"The Different Schemes of Salvation Without the Atonement"—Rev. H. Primm.

"Arminianism"—J. W. Richmond.

Night Program.

Tuesday night, August 24—Opening Sermon—Rev. Calvin Pickett.

Wednesday night, August 25—Missionary Anniversary—A. Phillips and A. L. Nelson.

Thursday night, August 26—Freedman's Aid—Rev. J. Braden, D. D.

Friday night, August 27—Church Extension Anniversary—P. R. Woodson and Tom Allen.

PROGRAM.

Of the Columbus District Conference, August 16, at Edna, Tex.

Welcome Address—Hon. M. Kelly.

Response—Rev. J. W. Weekly.

Opening Address—Rev. B. F. Smith, P. E.

"Need of Education and Moral Ministers"—Rev. J. K. Betts.

"Why I Am a Methodist Episcopalian"—Rev. J. H. Swann.

"What Impedes the Progress of the M. E. Church Among the Colored People"—Rev. G. W. Nevils.

"John Wesley as a Church Organizer"—Wm. Mooney.

Relation of Local Preachers to the Pastor—Rev. S. Harvey.

"Nature and Condition of a True Revival"—Rev. M. S. Jordan.

"Loyalty and Unity of Our Members"—Rev. G. A. Shanklin.

"Complete Qualifications of a Methodist Bishop"—Rev. J. W. Weekly.

Brief Account of the Rise of Methodism in the West Texas Conference—Rev. Isaac Smith.

"Epworth League a Necessity in every Charge"—Oakland Chapter.

"Does the Epworth League Meet the End for Which It Was Designed?"—Columbus Chapter.

Debate—"Resolved, That the Epworth League is More Beneficial to the Church Than the Sunday School"—Affirmative, Flatonia and Lagrange Chapters; negative, Victoria and Hallettville Chapters.

Address—Dr. G. R. Townsend.

Model Sunday School—Conducted by J. W. Frazier and Rev. N. J. Johnson.

APPLY AT ONCE.

If you wish to secure enrolment as a free student in the mail department of the American Business College, Omaha, Neb., apply for a scholarship at once. The offer of free course by mail will be open for a limited time only.

LEAGUE CONVENTION AND DISTRICT CONFERENCE.

The Aberdeen District Conference and Epworth League Convention, Upper Mississippi Conference, convened in Shuqualak, July 7-11. Wednesday morning the convention assembled, and the president being absent, Rev. H. R. Revels, presiding elder, called the meeting to order. After Devotional service, S. H. Nevils was appointed president; and N. H. Williams, secretary pro tem; committees were also appointed.

In the afternoon, the welcome address was delivered by Brother Wm. McNease, of Shuqualak, and the response by Prof. A. B. Coleman, of West Point. Miss Judie Griffin read a paper on the "Relations of the Pastors to the League." Miss A. Guyton read a paper on the "League an Inspiration," also Mrs. L. E. Quinn, "The League a Promoter of Unity," was discussed by Dr. H. R. Revels, James Washington, and Prof. A. B. Coleman.

Mrs. F. A. Shempert was elected by acclamation a delegate to the International League Convention. At 8:30 o'clock, the church was well packed to hear Rev. C. W. Butler.

Thursday, the name of each charge was called, and the delegates from each chapter reported: Aberdeen chapter, Mrs. Annie Daniels; Brooksville, Rev. J. Burton; Columbus, Miss A. Guyton; Crawford, Miss Katie Miniard; Macon, N. H. Williams; Macon Ct., Mrs. E. L. Spann, D. L. Fleming and James Washington; Shuqualak, Wm. McNease; Mashulaville, S. T. Walker.

Thursday afternoon the following officers for the ensuing year were elected: president, S. H. Nevils; 1st vice-president, Mrs. A. C. Daniels, 2nd vice-president, Miss Mary Donahue; 3rd vice-president, Miss A. Guyton; 4th vice-president, Miss Aggie Cole; secretary, N. H. Williams; corresponding secretary, Mrs. D. L. Fleming; treasurer, Miss Katie Miniard.

Rev. R. Sewell was authorized to visit the chapters in the district, wherever solicited. At 8:30 o'clock, a grand Epworth League Anniversary was held.

The District Conference met Friday morning at 8:30. Devotion by Dr. H. R. Revels. Rev. J. W. Terrell was elected secretary, with C. W. Butler, assistant. N. H. Williams was elected statistical secretary, with S. R. Gipson assistant. Roll was called, and all the pastors were present, except five.

Reports from the pastors on the district showed a steady growth on all lines. Dr. Revels, with his co-workers, is sparing neither time nor labor in pushing the work forward. The business of the Conference was done with accuracy and dispatch.

The district stewards held their session Saturday morning, and fixed the presiding elder's salary. A good many local preachers were present, who made encouraging reports. Class-leaders, Epworth League presidents, and Sunday-school superintendents also made good reports. Benevolence raised \$214. The next District Conference it to be held at Aberdeen.

Dr. H. R. Revels preached on Sunday at 11 a. m., Rev. J. W. Terrell, at 3 p. m., and A. Salusbury at 8:30 p. m. We have a splendid church in Shuqualak about thirty-two by fifty-two feet in size, but it could not seat the people at night. This session is one among the best ever held on the Aberdeen District.

N. H. Williams, Reporter.

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Common English, Normal, Preparatory, College, Theology, Law, Music, Medicine, Dentistry, Pharmacy, African Training, Mechanical. Students finishing any of these courses will receive a certificate, diploma or degree.

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This is a four or six years' course, and is nearly the same as that of the Academy of Berlin. It includes the teacher's course and voice training, and harmony.

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This is for those ministers whose circumstance will not permit them to attend school, and who wish to pursue a course of study by correspondence.

The Medical Department opens September 13th. The first term of the literary departments open September 27th, 1897.

The second term begins December 20th, 1897. The third term begins on March 14th, 1898.

Expenses.

In the professional courses, tuition is \$30.00 for the year. Other expenses, board, etc., from \$9 to \$10 for school months of four weeks.

In the literary departments, the expenses are from \$8.75 to \$10 for board, washing, etc., for school month.

For circulars, catalogues and information about the school, address the President, REV. J. BRADEN, Nashville, Tenn.

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BOOKMAKER'S CORNER

"The Despotism of the Democracy" will be the subject of an article by Franklin Smith in the August number of Appleton's Popular Science Monthly. While the author recognizes that democracy is a condition of freedom under moral control, he holds that as a form of political government it is despotic, crushing individuality and personal independence.

The complete novel in the August issue of Elppincott's is "Two Daughters of Our Race," by Edgar Fawcett. It is a domestic tale. Its well-known author has done no better work. "Private Barney Hogan," and "Two Letters," are brief and pointed stories. The other contents of this number cover in small space a wide variety of topics. The poetry of the number is brief but good.

ATTENTION.

Your attention is directed to the advertisement of the American Business College of Omaha, Neb. They offer a thorough course of instruction in book-keeping and commercial arithmetic by mail free of tuition for advertising purposes. This shows that they have faith in their ability. Those of our readers who wish to secure a good business education will do well to investigate the matter and profit by it.

NOTICE.

Opelika (Alabama) District Conference will convene at Lafayette, August 25 to 30. Reduced rates have been secured on all lines over which delegates will travel. When it can be done, delegates will purchase through tickets. If a second purchase is made, be sure to secure a certificate each time, showing full first-class rates have been paid. Delegates should find out if the agents have the certificates of standard form; if not, apply to me, not later than August 15, and I will furnish them. P. P. Wright, Roanoke, Ala.

SUNDAY SCHOOL CONVENTION.

The fifth session of the Palatka, (Fla.) District Sunday School Convention was held at Sanford, Fla., June 24th-27th. It was opened in the usual form, by the Presiding Elder, P. Swearingen. The roll was called, and B. J. Shannon was elected secretary, with Rev. J. H. Williams, assistant. L. J. Little was elected treasurer and committees were appointed. The services were well attended. Papers were read and ably discussed on other matters of great interest.

Our Epworth League chapter was generally advocated. The Sabbath was a day of remembrance with us; Sunday-school at 9 o'clock a. m., and at 11 o'clock the Presiding Elder preached one of his soul-stirring sermons. At 3 o'clock, p. m., Rev. G. W. Cook preached, and at 8 p. m., Rev. L. J. Little preached from the text to be found in 2 Cor. 5:17.

Reports of Sunday-school superintendents showed a vast increase in Sunday-school work, both numerically and spiritually, and financially also. We have a grand leader in our presiding elder, Rev. P. Swearingen.

L. J. Little.

In the reign of Louis XII a company gained a monopoly of making saucers.—Ex.

At the feast of Achilles shoulders of lambs, a doe and a pig were served.—Ex.

Rose, cook of Charles II, gives 26 ways of folding the napkin.—Ex.

Most of the Greek roasts were flavoured with asafoetida, rue and garlic.—Ex.

PROGRAM

Of the Huntsville District Conference of the Central Alabama Conference, to Convene in Huntsville, Alabama, August the 12th, 1897:

Opening Sermon, Wednesday, the 11th, at 7:30 P. M., by Rev. G. W. Reeves.

2. "The Doctrines Peculiar to Methodism"—G. W. Winn.

2. "Repentance as Taught in the Testament"—N. J. Shackelford.

3. "Why Should Young Ministers Seek an Education"—S. J. Jordan.

4. A Paper on Prayer—Chas. Neal.

5. Written Sermon—P. H. Ham.

6. A Talk on the Use of the Catechism—J. Harper.

7. "The True Sabbath"—A. W. McKinney.

8. A Sketch of the Life of John Wesley—J. W. Landrum.

9. A Sketch of the Life of St. Paul—Geo. Miller.

10. A Paper on Temperance—Dennis Patterson.

11. Should Women be Allowed to Preach?—A. G. Glenn.

12. A Paper on the Sunday School—A. Harris.

13. "The Epworth League"—B. S. Kirk.

14. "Our Benevolence"—G. W. Reeves. Let the local preachers, exhorters and other delegates attend this conference. Let them wake up along all lines touching the interest of the church. We hope to see Drs. Mason and Scott present.

A. W. McKinney,
N. H. Speight,
I. Townsend, P. E.

DALLAS DISTRICT CONFERENCE.

The Dallas District, West Texas, Conference, was held at Hubbard City, Texas, July 14th-18th, with Rev. D. C. Lacy, P. E., in the chair.

L. R. Richie, was elected secretary; Mrs. A. E. Overton, statistical secretary, and Miss O. M. Douglass, assistant.

The Epworth League Conference and Sunday School Institute met in connection with the District Conference. The program was carried out with a few exceptions.

It was one of the most business-like District Conferences that the writer ever attended. Able papers, from members of the Sunday School Institute, Epworth League Convention and the District Conference were read and discussed. There was a crowded house at 6:30 a. m., in attendance at the preaching service. It reminded one of the historical days of Wesley. Rev. Lacy is making a mark as a wise and competent leader. Rev. Swann, the giant of the Waco District, was a visitor and we were glad to see him. As usual, he preached a "rouser" on Thursday night to the delight of all who heard him. Mrs. E. L. Spriggs was in attendance and made many friends. She lectured to a large audience on Saturday night. The District showed some improvement.

This District needs men—consecrated men, and also money to develop this unoccupied territory that is lying idle. Sunday was a gala day. Sunrise prayer-meeting, conducted by Rev. Bunton; 10 a. m., love feast, conducted by Rev. Goff; 11 a. m., preaching, Rev. D. C. Lacy; 3 p. m., preaching, Rev. E. T. Jackson; and at 8:30 p. m., preaching by Rev. A. Brown. Every one seemed to enjoy the whole proceeding of the District Conference. Several papers were ordered to be published. The Conference then stood adjourned to meet at Sherman, Texas, next year.

The human heart was made for God, and only He can fill it.—Augustine.

OPELIKA DISTRICT, CENTRAL ALABAMA CONFERENCE.

The District Conference will open at Lafayette, Ala., August 25, at 8 o'clock p. m., continuing through the 29th.

The Missionary Convention of the district will occupy the first day. (Each member is to pay 25 cents for the cause of missions. All members who cannot come are asked to send the money. All officers of the convention are to report on this first day.)

No pastor is to absent himself from the convention on the first day of the conference. Take warning.

Missionary Sermon—Rev. T. C. Le Vert, 11 o'clock a. m.

There will be preaching three or four times each day, by different preachers. Come with the revival spirit.

A literary entertainment will be given at 8 o'clock p. m., by the representative young people of the convention, on the evening of the first day. The literary program will be arranged soon, and each representative informed.

Arrangements will be made over all lines of railroad going to and from La Fayette, for reduced rates.

Brother Pastors, push the Benevolent claims.

Bring all Benevolent moneys or receipts to the conference. All money not sent in to New York must go in from the conference.

We expect a large attendance at this conference. Come. La Fayette is building a fine church to hold you. Your brother, H. N. Brown, P. E.

NOTICE.

Huntsville District, Central Alabama Conference.

All delegates and friends attending the Huntsville District Conference, August 12, will get certificates from agent where they purchase their tickets showing they have paid full fare to Conference, and they will return at one-third rate.

Arrangements have been made with the M. & C. Railroad for reduced rates over that road, on the certificate plan, from Stevenson to Courtland.

Pastors will please inform delegates and friends.

We hope to have a full delegation. N. H. Speight, Secretary.

NOTICE.

To Delegates of the Nashville District Tennessee Conference.

The N. C. and St. L. R. R. has granted reduced rates over its line between Nashville, Sparta and Shelbyville, Tenn., to delegates attending the District Conference at McMinnville, Tenn., August 24, 1897.

Let the pastors please send the names and number of delegates coming from their charges, so that ample preparation can be made for accommodating them. Please do not delay in doing this, as it is quite important.

Yours truly, W. R. Smith,
Secretary of District.
H. W. White, P. E.

BISHOP FOSS' TRIP TO INDIA—CHANGE OF DATES OF CONFERENCES.

In view of recent advices from Bishop Thoburn, it is deemed by the Board of Bishops advisable that the official visitation of our missions in India and Malaysia, to which I have been assigned, be made during the coming autumn and winter. I have, therefore, arranged to sail from New York early in October, and hope to be accompanied by John F. Goucher, D. D.

This plan necessitates some change in the dates and presidency of conferences, which have been arranged as follows: Oregon, September 9; North

Pacific German Mission Conference, September 16.

Bishop McCabe has kindly consented to meet the Western Norwegian Danish Conference on September 16, the date heretofore announced.

Will all our church papers please publish this notice, and also insert the changes indicated in their standing announcement of the Plan of Episcopal Visitation. Cyrus D. Foss.

THE COMMISSION ON FEDERATION.

The commission on federation, appointed by order of the General Conference, held a meeting in Chicago on Wednesday, July 21, for the purpose of organization and consultation with regard to its duties and powers. Bishop Merrill was chosen chairman, and T. B. Sweet, of Kansas, secretary. The chairman was instructed to correspond with the commission appointed by the General Conference of the Methodist Episcopal Church, South, with regard to the time and place of a joint meeting of the two commissions. The probability of a joint meeting will be held some time the coming winter, with a view to consider plans and propositions to bring the two churches into harmonious relations, and to secure co-operation and economy of men and means in territory occupied in common both at home and in foreign fields.

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PROGRAM.

Forrest City District, Little Rock Conference, will convene at New Port, Ark., August 25, 1897. The program follows:

W. S. Sherrill—Missionary Sermon.
Anvergne—"What Is Justification?"
Batesville—"Regeneration."

Bledsoe—"Why Should We Baptize Children?"

Brinkley—"Why Should We Baptize Adults?"

Brinkley Circuit—"What Is Sanctification?"

Jackson—"What Is the Object of the Lord's Prayer?"

Marianna—"The Possibility of Falling from Grace."

Minturn—"Who was the First Missionary, and to Whom Did He Preach?"

New Port—"What Is the Office and Work of the Minister?"

Oak Forrest—"How to Conduct a Revival."

Cotton Plant—"The Object and Privilege of Church Membership."

Cotton Plant Circuit—"Is There a Divine Call to the Ministry?"

Crawfordville—"What Is Prayer?"

Forrest City—"What Is the Object of the Lord's Supper?"

Forrest City Circuit—"What Is the Visible Church?"

Presiding Elder—"How to Put the Southwestern in every home."

Palestine—"What is Repentance?"

Park Place—"How to Make a Sunday School Good."

All local preachers and exhorters will prepare their own subjects.

Rev. J. W. Jackson, P. E.
T. R. Wamble, Secretary.

Your face—make it fair as nature intended. HEISKELL'S Soap is the soap that cures—that softens—that whitens the skin. Use, at druggists or by mail. Your complexion will be bright. Two or three HEISKELL'S Pills daily for a few days will do it. They tone the stomach and liver. Use, at druggists or by mail. JOHNSTON, HOLLOWAY & CO., 531 Commerce St., Philadelphia.

A CORRECTION.

Mr. Editor: In my published list of appointments for the third round in Advocate, it shows that Rev. J. Burton is to hold five quarterly conferences for me, while a copy of that list now before me shows he is only to hold one at Shuqualak, September 25th and 26th; all the others I shall hold myself.

H. R. Revels, P. E.
Abberden District, Upper Miss. Con.

NOTICE.

The Little Rock District Conference will meet at White's Chapel, Little Rock, Ark., August 25, 1897.

An Epworth League Convention will meet at the same place on August 26.

Brethren, see that every charge is represented in this convention. Each chapter can send three representatives.

W. O. Emory, P. E.

NOTICE.

P. A. F. Dismuke, St. Augustine, Tex.—Our second Quarterly Conference went out nicely, with Rev. W. A. Fortson in the chair. We had a grand time. I raised \$7.60 for the presiding elder, who is beloved by these people. He is the right man in the right place. We are glad to meet the old Southwestern when it comes to our homes. The more we read it the better we love it. Crops are very good over here. We will send in a few subscribers in a few days.

NOTICE.

Arrangements have been made for reduced rates from any point in Georgia and Alabama for all who wish to attend the great Farmers and Educational Congress to be held in La Grange, Georgia, August 12 and 13.

S. C. Upshaw.

NOTICE.

To the pastors of the Navasota District: Apportioning the amount of money necessary to pay for the New Song Books for the Navasota District, resulted as follows: Anderson, \$1.90; Bellville, \$1; Brenham, \$1.50; Brenham Ct., 70 cents; Caldwell and Lyons, 50 cents; Caldwell Ct., \$1.50; Courtney, 50 cents; Hempstead, paid; Hackly, \$1.80; Millican, \$1.35; Navasota, \$2.50; Navasota Ct., \$1; San Felipe Ct., \$3.50; Sealy and Brookshire, 50 cents; Waller and Cypress, 50 cents; Yarbrough, \$2.50. Forward money to Rev. W. L. Dunne, P. E., Navasota. Order of Convention, Hempstead, July 10th, 1897.

W. L. Dunne, P. E.,
A. E. Gibbs, Secretary.

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To advertise our College we will give a thorough course of instruction in double and single entry book-keeping and Commercial Arithmetic by mail, free of charge, to a limited number of persons. This course will be completed in forty lessons. No charge for diplomas. Text books furnished at one-half the regular price. Apply at once and name this paper when you write. Address: The American Business College, Omaha, Neb.

LOW VACATION RATES.

Every day from June 1st, to Sept. 30th, inclusive, the Queen & Crescent Route will sell excursion tickets at low rates to the Mountains and Seashore; return limited to October 31st, 1897. This route offers Tourists the most perfect train service in the South. Through Pullman sleepers on solid vestibuled trains with latest appointments. Inquire of your nearest Queen & Crescent Ticket Agent for descriptive matter, rates and full information. A. F. Barnett, G. P. A., R. H. Garratt, A. G. P. A., 210 St. Charles St., New Orleans, La.

The Egyptians kneaded their bread in a wooden bowl with their feet.—Ex.

SOUTH NEW ORLEANS DISTRICT CONFERENCE.

The eleventh session of the South New Orleans District Conference convened at Houma, July 11 to the 12th. The roll was called by Rev. D. J. Price, A. B., and there was found present a large attendance.

C. H. Penilton was elected secretary; B. M. Hubbard, statistical secretary. The reports showed no little improvement on all lines. The P. E. presented the claims of the Southwestern to the brethren. The Conference adjourned to meet at Napoleonville.

C. H. Penilton, B. S., Secretary.

In Paris, Berlin and Vienna there are butchers who serve only horse-flesh.—Ex.

Deafness Cannot be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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RAILROAD TIME TABLE.

Illinois Central.			
ARRIVE—		LEAVE—	
Local mail.....	9:00 pm	Local mail.....	6:55 am
Chicago limited.....	6:30 pm	Chicago limited.....	9:00 am
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati.		Louisville and Cincinnati.	
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.		Louisville and Cincinnati, Limited.	
No. 3.....	6:30 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis Express.....	10:35 am	No. 6, Memphis Express.....	4:20 pm
No. 21, Vicksburg express.....	5:30 pm	Vicksburg express.....	8:05 am
No. 33, Baton Rouge acc.....	9:40 am	No. 34, Baton Rouge acc.....	4:30 pm
Louisville and Nashville.			
No. 3, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	9:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	6:50 pm	No. 8, coast acc.....	3:30 pm
No. 5, fast mail.....	8:30 pm	No. 2, lim. ex.....	7:50 pm
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 pm
Texas and Pacific.			
No. 52, Ft. Worth and Cal. ex.....	6:55 pm	No. 51, Hot Spgs express.....	7:20 pm
Queen & Crescent Route.			
Cincinnati and New York.....	11:55 am	Cincinnati and New York.....	3:20 pm
No. 3, local.....	6:20 am	Local.....	7:30 am
Southern Pacific Company.			
Texas and Mexico fast mail.....	6:45 pm	California ex.....	9:15 am
California ex.....	6:55 am	Texas & Mexico fast mail.....	8:35 pm

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No.	Departs.	No.	Arrives.
6 Fast Mail.....	7:10 am	3 Fast Ex.....	7:35 am
4 Fast Ex.....	9:45 am	7 Coast acc.....	8:55 am
8 Coast acc.....	3:30 pm	1 Lim. Ex.....	5:00 pm
2 Lim. Ex.....	7:50 pm	5 Fast Mail.....	10:25 pm
Sunday Ex.....	7:50 am	Sunday Ex.....	9:30 pm

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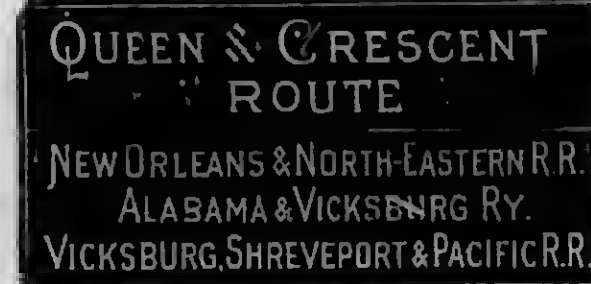
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FARM AND FIRESIDE.

REMEDIAL USES OF APPLES.

In all temperate climates the apple grows freely, and might be obtained in practically unlimited quantities. That it is not more used than it is, is probably due to the fact that being so plentiful it is undervalued. Yet almost everyone likes the fruit in some fashion, and it should form a part of at least two meals out of every three during the year round; for even when ned, dried, or evaporated apples may the fresh fruit is not in season, can always be had.

The malic acid of apples, either raw or cooked, will neutralize any excess of chalky matter engendered by eating too much meat. Ripe apples are probably the least fermentable of all fruits, except possibly the banana. For this reason, ripe and sound apples may be eaten by most persons in the hottest weather, but even the apple is safest when cooked.

We have the support of eminent medical authority in saying that the most healthful way to cook apples is to pare and core them and bake in a moderate oven. If the apple is quite sour, it may be necessary to add a little sugar, putting about a teaspoonful in the hollow whence the core was extracted. The next best way to cook them is stewing, contrary to common belief; apples baked in their skins are the least healthful of cooked apples.

A HOG CHOLERA CURE.

Dr. T. J. Dodge writes, in the Iowa Homestead: "I deem it my duty to give to the public, free, my receipt for the cure of what is termed hog cholera. I have used this remedy for thirty-five years, and raised hogs on my ranch in Nebraska and never lost a hog. I have experimented by placing one well hog with a lot of sick ones, and keeping it well by the use of this remedy. The prescription and directions are as follows: Arsenic, one-half pound; Cape aloes, one-half pound; blue vitriol, one-fourth pound; black antimony, one ounce. Grind and mix the remedy well before using. The following are the directions for using:

"1. Sick hogs in all cases to be separated from the well ones, and placed in dry pens, with only five large hogs or eight small ones in each pen.

"2. Feed nothing but dry food, but no water, only the slop containing the remedy, until cured.

"3. When hogs refuse to eat, turn them on their backs, and then, with a long-handled spoon, put the dry medicine down their throats.

"4. Dose for large hog, one teaspoonful three times a day for three days; then miss one day, and repeat amount until cured. Shoats or pigs, one-half the amount.

"5. As a preventive, one teaspoonful once a week will keep your hogs in a healthy condition to take on fat. I can place one well hog in a pen with one hundred sick ones, and with this remedy keep him well.

"6. Let no other stock but hogs have access to this remedy, as it is to them a deadly poison."—Northwestern.

FOR TIRED FEET.

When the feet are tired and tender after much walking or standing during the day, there is nothing that will afford them so much relief as a good warm foot-bath. Take as warm water as can be borne and throw into it a handful of sea salt. Bathe the feet and legs with this for five to eight minutes, and then rub briskly with a dry towel. The effect is most refreshing. It is a useful thing to know, too, that bathing the feet in this way before retiring, is an excellent remedy for insomnia.

WOMEN AS HOUSE-PLANNERS.

Among the new occupations lately taken up by women, that of architecture is one of the finest. A few firms of women architects have started in various parts of the country, and single women are beginning to make a living at the trade, amid all the difficulties and discouragements which always attend the woman who tries to make her way in a business hitherto monopolized by men.

Yet if any business could be considered peculiarly adapted to a woman's natural abilities it is that of planning a comfortable and convenient house. Women are certainly more cognizant of the needs of the woman housekeeper and the wants of the different members of the family.

The architect who plans a house solely with a view to the strength of its walls, and the beauty and symmetry of the rooms, will omit the most vital needs of the home which is to be created in the midst of it. The convenience of its future inmates must be the keynote of the structure. Any architect who does not study this would certainly be a miserable failure. And it is just here where the woman's long training in home needs is going to be of most value to help her into success in this new business opening.

The mechanical laws governing the strength of the walls, the adjustment of various parts of the building, and the value of the different sorts of building material—all such knowledge is not hard to acquire. For a knowledge of the outside building of a house is, after all, not so much to learn as a true knowledge of the inside building, and that is the part of which the woman has hitherto been the acknowledged architect.—Harper's Bazar.

It is not a remedy put up by Tom, Dick or Harry; it is compounded by expert pharmacists. Ely Bros. offer a 10 cent trial size. Ask your druggist. Full size Cream Balm 50 cents. We mail it.

ELY BROS., 56 Warren St., N. Y. City.

Since 1861 I have been a great sufferer from catarrh. I tried Ely's Cream Balm and to all appearances am cured. Terrible headaches from which I had long suffered are gone.—W. J. Hitchcock, late Major U. S. Vol. and A. A. Gen., Buffalo, N. Y.

PROGRAM.

Of the Greenville District Conference, South Carolina Conference. To be held at Pendleton, S. C., August 11th-16th, 1897:

First Day, Wednesday, August 11th-16th, 1897:

8:30 p. m.—Addresses on the elms of Clinfin University, by D. M. Minns, D. D., and J. D. Whitaker, B. D.

Second Day, Thursday, August 12th:

9:00 A. M.—Devotional exercises, by J. A. Bowen, P. E.

9:30 A. M.—Organization and appointment of committees.

10:15 to 12 M.—Reports from the P. E., and pastors.

12 M. to 1 P. M.—Song Service, by the District Conference choir, and a recitation by Mrs. Estella Jordan.

Second Day, Afternoon Session:

3:30 P. M.—Devotional exercises, by J. L. Gny.

3:45 P. M.—Essay: "Why Am I a Methodist?" A. S. J. Bowen.

4:00 P. M.—Reports from local preachers and exhorters.

4:45 P. M.—Address: "What Are the Duties of an Exhorter?" A. J. Robinson.

5 P. M.—Song service, by the choir.

Second Day, Evening Session.

8:30 P. M.—Address of Welcome, by W. Bibbs; response, by F. Sherard.

9 P. M.—District Conference Sermon, by F. W. Vance.

Third Day, Friday, August 12th.

8:30 A. M.—Sermon, by W. F. Smith.

9:00 A. M.—Reports from class leaders.

9:45 A. M.—Essay: "Infant Baptism," by J. D. Whitaker, B. D.

10 to 10:45 A. M.—Skeletous of sermons, by J. D. Mitchell, C. L. Logan and Y. Goodlett, and song service by the choir.

10:45 A. M.—Essay: "The Colored Man in the M. E. Church," J. C. Martin.

11:15 A. M.—Recitations by Misses L. A. Jenkins and Anna Littlejohn.

11:30 A. M.—Skeletons of sermons by G. F. Miller and J. H. Parks.

12:00 M.—Sermon, by George Gray.

Third Day, Afternoon Session.

3:30 to 5:00 P. M.—Rev. J. C. Martin will conduct the Sunday School Institute. Addresses will be delivered by J. C. Martin, Mrs. Estella Jordan, Mrs. M. H. Gassaway, Miss Alice B. McLeod and C. K. Bowen.

Third Day, Evening Session.

8:30 P. M.—Missionary and Church Extension Mass Meeting.

Fourth Day, Saturday August 14th.

8:30 A. M.—Sermon by Father J. R. Rosemand.

9:00 A. M.—Address: "Relation of the P. E.'s Work to that of the Pastor's," J. McLeod.

9:30 A. M.—Address: "Why Do We Take Benevolent Collections," J. A. Bowen.

10:00 A. M.—Thesis: "Christian Baptism," by W. G. Deas.

10:30 A. M.—Discussion: Resolved, That in the line of promotion, the pastor of a station is not above the pastor of a circuit. Aff. J. W. Grove and E. I. Foster; Neg. Y. Goodlett and F. W. Vance.

11:30 A. M.—Address: "What Relation Does the Church Sustain to the Public School System?" Professors W. W. Cooke and M. H. Gassaway.

Fourth Day, Second Session of the Sunday School Institute and Epworth League.

3:30 to 5:00 P. M.—To be conducted by J. C. Martin and A. B. Davis.

Fourth Day, Evening Session.

8:30 P. M.—Address: "How to Conduct Revival Meetings," A. S. J. Bowen.

9:00 P. M.—Address: "The Best Methods by Which to Raise Ministerial Support," J. McLeod.

Fifth Day, Sunday, August 15th.

9:30 A. M.—Love feast, by Fathers J. R. Rosemand and Hayward Grove.

11:00 A. M.—Sermon, by J. A. Bowen, P. E.

3:30 P. M.—Sermon, by J. D. Whitaker, B. D.

8:30 P. M.—Sermon, by J. W. Grove.

Misses Ella C. McCurry, of Seneca, S. C., and Beulah Robinson, of Wall-halla, are appointed special canvassers for the Southwestern Christian Advocate, during the session of the District Conference.

All visiting brethren who represent and of our connectional societies will be given a hearty welcome and an attentive audience.

J. A. Brown, P. E.

God took away the grave of Moses that the people might have before them, in full and undisturbed relief, the man himself. It is an easier thing to revere the dust than to follow the example.

The Romans were very fond of dog-fish, star-fish, porpoises and seals.—Ex.

HALL'S Vegetable Sicilian HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

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Your Toilet

must not be overlooked. The best hints on this point are contained in The Home Doctor.

Your Baby

requires constant attention. The Home Doctor furnishes common sense advice of the highest medical authority on the care and feeding of infants.

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is a monthly magazine of information on the above subjects, and is invaluable to every one. Save your doctors' bills and subscribe for it. One Dollar a year buys it, together with NINE elegant toilet articles as a premium. Do you want to act as an Agent? If so, send for a sample and terms 10

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INDIANA BICYCLE CO., - - - Indianapolis, Ind.

THEY LIVE IN OUR MEMORY

.....Give Name and Place Distinctly.....

Harriston, Miss., July 10.—Dear Editor: Please publish the death of Bro. Edward Warren. He was a faithful member of the M. E. Church of the Harriston Circuit, and departed this life July 6, 1897. He leaves a wife, nine children and two sisters and a brother-in-law to mourn his loss. He has been a member of the M. E. Church for fifteen years, and has filled many offices in the church. The church has lost a saint and heaven has gained a jewel. Age, about 40 years.

A. Handy.

Meridian, Miss., July 10, 1897.—Sisters Jane Martin and Burneada Williams, both old members of St. Paul M. E. Church, died in June. They were faithful until death.

J. C. Hibbler.

Jackson, Miss.—Mrs. Anna Jones, the wife of Newton Jones, departed this life June 22. She joined the M. E. Church shortly after the war and lived a consistent christian until her death. She loved the Church and her cause. Her greatest delight being christian giving, not only to the church but to any good christian purpose. She was conscious of approaching death four days before. She called her sister and said that the Lord had called her and that she was happy and ready. She sang "The day is past and gone," and "We shall be satisfied by and by." She called all of her friends and family around her and told them to meet her in heaven. She died as though going to sleep and slept away in Jesus. She leaves five sons, one daughter and a husband to mourn.

G. W. Smith, P. C.

Bastrop, La.: Our dear little Willard died on the 17th, at 9:20 p. m., aged six years. He has gone to be with his sainted mother and five of the others, all of whom died in 1891. "Jesus, Lover of My Soul," was his favorite song. Rev. Flood preached his funeral on the 18th.

P. W. Clark, P. C.

Waynesboro, Tenn.: Sister Mattie Chapel, a member of the M. E. Church at Harden's Creek, died July 11. She leaves four brothers and two sisters. Her age was nineteen years.

H. Robinson, P. C.

Tillie Jones Thomas, one of the original "Jubilee Singers" is no more. It has pleased God to take her from our midst to live in a home of happiness. She lived and died a Christian, beloved and a joy to all that knew her; she will never sing again to gladden our hearts, for she sleeps the "sweet sleep of the blessed." She sang before the Queen and Royal Family, and in many places throughout Europe. She was called the "Black Swan." Thou hast fought the good fight, Tillie, thy crown is now in glory. Thou no more will join our number, And no more your songs we will hear; Peaceful be thy silent slumber, Peaceful in thy grave so low. Friends knew you well, But God knew you best, Good night, but not farewell.

Her Friends.

Richmond, Texas, Fort Bend, Co.: Sister Classic Smith, wife of Lourance Smith, departed this life on Sunday morning, July 11th, at 1 a. m., at her daughter's home, Johanna Jones, near Crabb. She was born in the year 1823. She professed religion and joined the Methodist Church in 1872, and from this time to her death she was a most attentive and faithful member. Through all her illness she was full of faith. She was often heard to say that God cannot do any wrong, and "though he slay me, yet I can trust him." Two days before her death she talked cheerfully with all about her

future home. She breathed her last, surrounded by her four daughters and a husband, and a host of grandchildren to mourn their loss, but her gain; for blessed are the dead who die in the Lord. Rev. J. F. Cozier, assisted by Rev. G. Todd and Elder Branch, attended the funeral services.

Greenwood District, Upper Mississippi Conference: Sister Diey Walker, a faithful member of the M. E. Church for twenty years, departed this life July 17th, in full triumph of faith. The church has lost a member, but heaven has gained a soul. She called the pastor and friends to her bedside and bade them good-bye. "Servant of God, well done. Her funeral was attended by the writer. Rev. E. H. Holmes, P. C. Woodville Circuit.

UNITED FOR LIFE

.....Give Name and Place Distinctly.....

Mr. Geo. R. Tucker and Miss M. B. Hawkins were joined together in holy wedlock. Both are prominent. Mr. Tucker is the leading first-class barber for whites here in Lexington. Miss Tucker is one of our leading teachers. Also, on the 7th inst. Mr. Chas. Nixon and Miss Eva Lacey: The writer officiated. W. H. Humbley.

Lexington, Miss.

Hensley, Ark.: Rev. D. B. Harston and Miss Lavra C. Curtis were united in the holy bonds of matrimony. Rev. T. P. Curtis officiated. (No date given).

New Orleans, La.: At the residence of the bride, July 18th, Mr. Alcide Bailly and Celestine Edwards were united in marriage. Eugene Baptiste officiated.

Butler, Texas: On the 6th of February, at the residence of the bride, Mr. Hun Williams, of Oakwood, and Miss Sarah Turner, of Butler, were married. Rev. M. Wilson, officiated.

On the first day of July, at the residence of the bride, Rev. E. D. Hubbard, of Oakwoods, and Miss Charlotte Manning, of Butler; the writer, Rev. M. Wilson, officiated.



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Cash Remittances.

From July 19 to 26.

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B. Bolden	G. W. Banks
D. G. Butler, 2	E. Harrison
J. H. Craig, 1	H. W. York, 1
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To each of the three persons who shall send in the largest number of yearly or equivalent (4 three months or 2 six months counting one) we will send the "Home Doctor" for one year. This will be in addition to usual commission allowed.

The ladies of Simpson Chapel, of class No. 8, led by Miss Hattie Jackson, stormed their leader, Mr. M. R. Hite, on Wednesday night, July 21, with many good things, in honor of his return from the District Conference, held at Houma. Mr. Hite is a very popular and prominent leader of Simpson.

SOMETHING INTERESTING AND PLEASING.

A flag drill by the young ladies of Simpson Chapel M. E. Church, at Relief Sons of Liberty Hall, on Valence street, between Camp and Chestnut, Tuesday night, August 3. Come and see what girls can do with the United States flag. Admission 10 cents.

It is a terrible thing when one's religion is too small for the world—But it is a great thing when the world is too small for one's religion, and the soul's sense of the glory and dearth of God is always craving larger and larger regions in which to range.—Phillip Brooks.

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NEW ORLEANS, SOUTH DISTRICT. Third Round.

Godman Church Aug. 11, 12, 15
Winsted Church Aug. 13, 14 15
Franklin Church..... Aug. 16, 17, 22
Centreville and Verdunville
..... Aug. 18, 19 22
Bayou Sale Aug. 20, 21
Patterson Aug. 24, 25
Morgan City & Berwick .. Aug. 26, 29
Houma Aug. 30, 31, Sept. 5
Beattieville Sept. 1, 2, 5
Shriever Sept. 3, 4
Thibodeaux Sept. 6, 7, 8
Woodlawn Sept. 9, 10, 12
Napoleonville Sept. 11, 12, 13
Voiron Sept. 14, 15, 16
Donaldsonville Sept. 17, 18, 19
Island Sept. 20, 21
St. James and St. Patrick
..... Sept. 22, 23
William Church Sept. 24, 26
Haven Church Sept. 26, 27, 28
Camp Parapet Sept. 29, 30, Oct. 10
Simpson Oct. 1, 3, 7
Mallalien Oct. 3, 4, 5
First Street Oct. 8, 10, 11

My Dear Brothers:—Over half of the Conference year is gone. See to it that every dollar of your apportionment for the various benevolent causes is raised and forwarded to the proper authorities by the holding of your third quarterly Conference. Remember the stand we took for the Southwestern Christian Advocate. We must double our subscription list by September. We must advance on all lines of Church work. "To go back is death." Remember the blessed inspiration which came to us while at the District Conference at Houma. Go forth and do much in His name.

Yours for victory.

Valeour Chapman, P. E.

WEST TENNESSEE DISTRICT. Fourth Round.

Humboldt & Alamo Aug. 1
Memphis, Centenary Church, Aug. 7, 8
Hontes & Hardin Aug. 14, 15
Galaway Aug. 21, 22
Big Creek & Ramsay Aug. 28, 29
Montin St. Sept. 4, 5
Sharon & Gordney's Sept. 3, 5
Dresden Sept. 2
Memphis Ct. Sept. 11, 12
Friendship Sept. 18, 19
Crockett Mills Sept. 25, 26
Atoka & Pleasant Grove Oct. 9, 10
Mason & Covington Oct. 9, 10
District Conference will meet at Mason, August 25th and continue four days. Epworth League and Sunday-school institute will be held on Friday, August 27th, in the afternoon. Please come with full reports. Yours.

H. W. Key, P. E.

NEW ORLEANS, NORTH DISTRICT. Third Round.

Gretna July 30, August 1
Thompson Chapel August 1, 2, 4
Scott Chinn August 5, 6, 8
Wesley Chapel August 8, 11, 12
Mandeville August 14, 15
Union August 16, 19
Slidell August 17, 18
St. Johns August 20
St. Charles August 22
Ball Town August 26 to 29
Franklinton August 30, 31
Ponchatoula September 4, 5
Pleasant Plains September 6, 8, 12
Malden Chapel September 9
Mt Zion September 10, 12, 13
Kenner September 15
S. Duncan, P. E.

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DELAWARE CONFERENCE.

The Epworth League Convention of the Wilmington District convened in Wilmington, at Ezion M. E. Church, Wednesday, June 16. It was very largely attended, there being delegates from all parts of the district. The president, Rev. J. R. Waters, presided in an able and efficient manner. Those present entered heartily into the work, and showed by their very excellent papers and thrilling addresses that they were men and women of thought and culture. They were all of such high order that it is hard to determine which was best.

The president of the district, Rev. W. C. Jason, delivered a very able address. So completely did he carry his audience with him that it was several seconds after he finished before they could come down to the common things of earth.

The paper by Miss L. A. Spence on "Woman's Work in the League," was nicely written and well rendered; also the one by Mrs. M. E. Jackson, on "A Live League," showed careful preparation, and all showed themselves to be live, up-to-date thinkers, and called forth loud applause.

While I cannot speak separately of each, and give them the praise they merit, yet I must say a few words about the very excellent paper rendered by Mrs. Jessie E. Waters, on "A Successful Preacher." The paper was a masterpiece, so full of wise hints and valuable advice that one following them cannot but be successful. Another paper which deserves special mention is the one rendered by Mrs. M. C. Williams, of Smyrna, on "The League as a Moral Force." So clearly and forcibly did she set forth what has been done, and what is yet to be done by this all-important branch of the church, that we feel sure very one went to his home resolved to work more industriously for the moral uplifting of humanity.

As, in the days of the Bible, they kept the best wines for the last, so I have kept the best speaker for the last. Prof. I. Garland Penn, assistant general secretary of the Epworth League. (A page is evidently omitted here, but we know not what it is.—Ed.) more and bring in a still better report next year.

CENTRAL MISSOURI CONFERENCE.

The Sunday School and Epworth League Convention convened at Manhattan, Kan., June 16 to 19. A full representation of delegates and officers were present, as follows: President, Rev. W. A. Ray, Coffeyville; vice president, Rev. Wm. Murphy, Topeka; secretary, May L. Holmes, Clay Centre; treasurer, Carrie E. Dunn, Clay Center. June 17, at 7:30 p. m., a full house listened attentively to the Annual Address, delivered by Dr. R. E. Gilliam. June 18, at 3:45 p. m., was the election of officers for the ensuing year. Officers for 1898 same as above.

The convention of 1898 will convene at Coffeyville, Kas.

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I. B. SCOTT, D. D., Editor.

NEW ORLEANS, AUGUST 5, 1897.—Vol. 32. No. 31.

EATON & MAINS, Publishers.

BE STILL.

By Arthur L. Salmon.

Be still, the crown of life is silentness,
Give thou a quiet hour to each long day,
Too much of time we spend in profitless
And foolish talk—too little do we say.

If thou wouldst gather words that shall avail,
Learning a wisdom worthy to express,
Leave for a while thy chat and empty tale—
Study the golden speech of silentness.
—Sabbath Reading.

EDITORIAL COMMENTS.

In Toronto, Canada, there are one hundred and ninety-eight churches, and only one hundred and forty-two saloons. No saloon keeper can hold office in the city.

Alexander B. Williamson, of Memphis, Tenn., grew up in the family of Mrs. Clara Mariana, of that city; she left him all her possessions at her death, amounting to \$45,000. She was in the saloon business and Williamson has had charge of it since the death of her husband.

Well, maybe you are a christian, but who knows it beside yourself? Why make a secret of it by living just as people do who make no such profession? No, the fact is if you are really a christian, some one will be sure to find it out; you cannot conceal it and fulfill the obligations and duties of a christian life. There are no lights that do not give some light.

The great strike of coal miners is still in progress and thousands of men are idle, while the leaders in the movement are doing everything possible to induce others to stop work. At this writing it looks as though there is no immediate prospect of a settlement. Matters are growing more and more serious and we have no other thought than that there will be much bloodshed and suffering before it is all over.

The Times-Democrat, of this city, of recent date, speaks against allowing organ grinders to dispense their music in the business portion of the city during the week. Some business men, it says, complain that it disturbs them while at their work. Well, maybe so; we have no such complaint. We desire to say, however, we shall appreciate it very highly indeed if some one will stop the street vendors from annoying one the whole Sabbath through crying their fruit, vegetables and such things, in the streets. It seems to us a fearful condition of affairs when one cannot sit down an hour to read or rest on the Lord's day without being interrupted by some one tugging at the street bell to sell something. We believe most firmly this country will yet be made to regret allowing the "Dagoe" and others of his kind, to destroy the sanctity and quiet of the Sabbath day.

The discovery of unusually rich gold fields in what is known as the Klondyke region, Alaska, is creating considerable excitement throughout the country. The deposits of the precious metal are said to be far more abundant than those found in California in '49. People are flocking to this favored region as rapidly as it is possible to convey them. The boats can, of course, convey only a limited number, and people are so anxious to go that they are offering those who have been fortunate enough to arrange for transportation as much as \$1,500 for their berths. After leaving the boats much overland travel must be done on foot, hence on account of the extremely cold climate and the absence of such protection as civilization offers, no little suffering is expected.

NO PROCLAMATION CAN BE MORE EFFECTIVE.

It is certainly refreshing and encouraging to read the strong protests issued of late by the Atlanta Journal against the crime of lynching. The Journal, a strong Democratic paper though it is, comes right down to business; without excuses, without equivocating or truckling it comes out faithfully and boldly and denounces lynching as a crime against God and man. On Saturday it urged the ministers of the city and of the State to lift up their voices and cry aloud against mob violence. There is no mistaking its tone and purpose. In attempting to show the pulpit its responsibility, this astounding statement is made. It says:

"It is time for the pulpit to recognize the existence and prevalence of this crime.

"Thou shalt not kill" is one of the commandments which all churches of the new and the old dispensation profess to obey but there are many members of these churches in Georgia who have joined mobs and participated in the violation of this commandment by helping to slaughter a fellow-creature. The church should be a leader in morality; those who expound the doctrines of our churches should not falter in their denunciation of crime, whether committed by the multitude or the individual.

"Our preachers inveigh often against offenses far less grave than the taking of human life.

"Why do they not speak out now, when Georgia is disgraced by the frequent assertion of the power of murderous mobs."

This excerpt needs no comment. It only goes to show that the pulpits of the South, backed up by such papers as the Journal, can break up this mob law if they will.

On the Sunday following, the white ministers of Atlanta, and especially of the Baptist Churches, delivered some terrific philippics against this awful crime. The Rev. W. W. Landrum, D. D., of the First Baptist Church, is to be commended for the masterly and forcible manner in which he presented this grave subject before his congregation. We should be glad to publish the full outline of his and other sermons, as given by the Monday's Journal, but a single passage must suffice. Relative to the responsibility of the public, the doctor says:

"Public sentiment has too long winked at, if not encouraged, mob violence. The press has too often apologized for or extenuated this form of lawlessness; the pulpit, always conservative about any utterances with the remotest possible political bearing, has been culpably silent. It ought to thunder the anathemas of the Lord God Almighty against any and all who break His solemn ordinances of civil government. 'The powers that be are ordained of God.'"

What he says is all too true; but we are greatly rejoiced for these evidences of the thorough awakening of so many of the pulpits of that city. In addition to the sermons preached against mob law, resolutions were on Monday adopted by both Baptist and Methodist ministers.

No doubt the stand the Journal has taken on this subject is a matter of principle with it; and yet, since our people are the greatest sufferers from this giant evil, they should help and encourage such a paper as much as possible.

To say the lynching of Dr. Ryder has caused this righteous outburst, does not change the conditions in the least; lynching is being denounced, the Lord be praised!

We are glad to find on our desk catalogues of the Colored Normal, Industrial, Agricultural and Mechanical College of South Carolina; of Bennett College, Greensboro, North Carolina, and that of McKendree College, Lebanon, Ill.

THE GALVESTON NEWS KNOWS THE SECRET.

The Galveston News, one of the great twin doilies of Texas, says, in its issue of the 29th ult.:

"The marriage of a colored horse doctor to a white female member of Trinity Evangelical Church, at Milwaukee, resulted in splitting the congregation in halves. One-half denounced the pastor of the church for performing such a ceremony as that, and at once proceeded to marshal the secessionists upon the corner-stone doctrine of anti-miscegenation. It is a congratulatory feature of this stirring incident that once, at least, a Negro figures in a disgust-creating performance without a word being said about lynching."

To us it is evident the News knows the secret regarding much of the reported raping in the South. Too often are Negroes lynched for being connected with some "disgust-creating performance," as the News intimates, when two persons are involved and both are equally guilty. We are confident there are genuine cases of assault, and those are the ones for which men should be severely punished.

"CHURCH DEBT LIQUIDATING COMPANY."

In the Christian Advocate of July 15th, reference is made to the "Church Debt Liquidating Company," of this city. A company organized for the benefit of colored churches. We have heard of such an institution for several months, but have thought best to say nothing about it, because our city preachers meeting decided to have nothing to do with it. The company was organized and conducted, as far as it went, by two or three white men, evidently of a speculative turn of mind. One of them called at this office and presented the matter, but we invited him to attend the next session of our meeting, which he did with the result just mentioned. We know not what other churches of the city did relative to the matter, but our pastors thought it might be a church debt liquidating company, alright, and yet not liquidate. What the success or fate of the company has been we are not able to say.

PARDONED BY GOVERNOR BRADLEY.

George Dinning, whom we mentioned some weeks ago as having been sentenced to seven years imprisonment in Kentucky for killing one of a gang of white caps, who came to his house in the night and fired upon himself and family, has been pardoned by Governor Bradley, of that state. The Governor thinks Dinning should be commended for defending his home and family. He says further: "Too long have mobs disregarded the fair name of Kentucky, and while I am governor of the commonwealth no man, however obscure and friendless, shall be punished for killing a member of a mob who comes to take his life or drive him from his home." We say three cheers for Governor Bradley!

The Rev. Dr. Pezavia O'Connell, pastor of Bainbridge Street M. E. Church, Philadelphia, has swung his excellent congregation into line for the Southwestern Christian Advocate. He is well pleased with the paper and shows his interest by sending us a list of subscribers. We are glad for this another evidence of o. together.

OUR CONTRIBUTORS.

THE SPIRITUAL WORK IN THE COLORED CHAPTERS.

(Address of Rev. Frank Gary, Before the Epworth League Convention, at Toronto, Canada.)

Mr. President:—

In the United States of America we have a people who number between eight and ten millions. They are called colored, and the shade of their skin is a great hinderance to their financial, intellectual, and spiritual progress.

They are a peculiar people. Their circumstances in the past nobody coveted. Their present condition is not sought by others.

They came out of barbarism into cruel slavery, which proved to be a curse to them; but thought to be an inestimable blessing to their children of this, and we hope, the future generations.

The masses of these millions live in the Southern States. Here they toil, and here they once did spin; here they labor, and here they wait for their reward; here they mete out, and here they receive what is measured unto them; and here they fix their character, and here they will settle their destiny for this and the other world.

Of these millions, more than 200,000 are members of the Methodist Episcopal Church, and thousands of them are Epworth Leaguers, among whom the spiritual department is doing a great work, and would do a much greater work, were it not for the heavy burdens to be moved, and the grave hinderances in the way.

Our religion for centuries has been a mixture of barbarous superstitions and the religion of Jesus Christ.

The sincerity of our supplications to God were judged by the peculiar tone of voice with which they were made. Our earnestness in our devotions was expressed by loud, unintelligible moans; but the correct idea of the true character of the great fount of intelligence, never entered the mind of the applicant for divine favors.

So long have we practiced and cherished our peculiar intonations that they have become second nature to us, and when we were taught to eliminate from our prayers the tone in each word it seemed to take the essence out of the prayer; and when we left out the moan from the sermon, we left out the life of that sermon. Down into this land, darkened by the form of ignorance and the fast fading shadows of superstition; and among these people with partially developed intellects; and crude ideas of the Master; and a low conception of His teaching, the Epworth League has lately come with its spiritual department, showing us a pure gospel, a free salvation, a practical religion, and a personal Christ.

Owing to the low ideal of a christian life, among the masses, and their ignorance and disregard for the truth as taught in the scripture, we find it no easy task to lift them up permanently, to that intelligent spiritual plane, and practical religious life as set forth by the spiritual workers of the League.

The work of this department in the Colored Chapters, is not what it should be; nor what we want it to be; nor what we expect to make it. It is new work, and like some new pieces of machinery, it is yet difficult to run. The friction is great; the lubricating oil of intelligence is scarce; and the hands that manipulate it are untrained.

Before we can enter into the spirit of this department of league work, we need to educate twice. Educate out of the old into the new; educate out of our race peculiarities into the intelligent ways of other races.

We must unlearn, and then learn again, to do things that we have been doing for ages, in another way. We find that the spiritual department in this wonderful wheel is the most difficult to keep going. When all others are moving smoothly along, it is trying to stop.

If it were a department of feeling we would excel all other people in progress; if it were an emotional department, we would astonish the world with our success. But it is a department of work, in which every element of our spiritual and social being must be brought into play. No one, unless acquainted with the mental condition of the masses of our people can possibly conceive how enormous a task, nor how great

the difficulties, we are called upon to face in this work.

We have yet to learn that hard work for others is good work done for one's self.

We need to concentrate all the powers of mind, thought and feeling, and we need to quicken the conception, and stir up the intellect, and put to work the heart and hand of our young people, for in them is the hope of our race, as well as the hope of the church and the league.

Notwithstanding the difficulties in the way to progress, we have made marvelous improvement in our mode of worship. In some of the Colored Chapters, the spiritual department has revolutionized the services.

Instead of singing nonsensical ditties, we now sing with the spirit and understanding, glorious hymns of love and praise to God. We no longer pray for the world, "as far as the ships ever sailed the ocean, or the horse ever pawed the valley, or man ever trod the soil;" but we now pray for God to give us what we daily need, and give us strength to shun temptation and deliver us from the destroying evils of this life.

The intensity of our feelings is no longer to be measured by the volume of voice; but by the depth of the thought expressed, and the tears of joy we shed.

In many chapters this department is the motive power, the life and the existence; but there are many more, in which spiritual work has not as yet come to the surface.

We hail this spoke in the great League wheel with more than delight; for through it we are becoming students of the Bible, practical christians, and active servants of the Master.

But we regret to acknowledge that after all of our spiritual progress; religious advancement; and christian improvement, we have not so much as punctured the surface of the vast plain of ignorant and superstitious worship of God among our people.

There are millions yet untouched, and at present out of our reach. These millions need light, they need it more abundantly. They need the light of pure, perfect, and undefiled religion. They must have it ere they sink and die.

They cannot receive it in the public schools, for ninety per cent of the teachers are either themselves in the dark or stand aloof and laugh at their peculiarities; they cannot receive it from the pulpit, because thousands of their ministry are unable to lift them up intellectually or religiously.

The work is, therefore, left to Methodism and this great League wheel, which has within it the light of the world, and bears above it the blood-stained flag of the ever conquering King; and which shall roll on until it shall touch and instruct the thousands; and come in contact with and inspire the tens of thousands; and lift up and enlighten the millions and give them a practical knowledge of the gospel of the Son of God.

The masses of us are not yet ready to have the search-light of christian intelligence turned upon us. We are too near the land-marks of our fathers.

Our petitions rise, still, encumbered with a multiplicity of meaningless words and senseless phrases.

But, Mr. President, we ask that we be not condemned for our present religious imperfections, but consider what a journey we have made; what a distance we have traveled, and from what a depth we have been lifted.

And now with feet-sore from journeying through the wilderness of ignorance; and with the dust of the roadway of superstition covering our garments; and with the mire of the pits of vice clinging to our well worn sandals, we are moving into new and better fields of life, where the spiritual department is spreading new thoughts of prayer and christian work; and diffusing new ideas of the religion of the Master; and teaching us to form new conceptions of God and right.

And through Christ, the glorious work of this department shall continue, until the now rifted clouds of darkness shall disappear, and the effulgent rays of the sun of truth shall break in upon us; and the cherished relics of barbarous modes of worship shall be sunk in fathomless depths of the seas of the forgotten past; and we shall be lifted to the highest plane of christian intelligence; while the hundreds of Chapters shall stand as beacon lights on the shores of the sea

of time, and thousands of leaguers in the glare of those lights shall throw out the life line and pull sinking seamen to the solid rocks of eternal salvation.

THE RECOGNITION OF THE CALL TO THE MINISTRY.

By Thos. L. Routt, R. D.

Every one who chooses a vocation has an object in view. What that aim is depends upon the character of the individual himself. Whether he is successful or not depends upon the circumstances which surround him and his own energy. Every profession is burdened with its incompetent followers, but, probably, none so greatly as that of the ministry. It is filled to overflowing, but its work seems undiminished. This shows that there is something lacking in the ministerial element. Some may have mistaken their calling; others may lack complete consecration to their labor. The call to work implies self-denial and consecration, and its recognition by every individual should be complete. If you are not sure, like Samuel of old, wait until you have been called thrice, then answer, "Speak Lord, for thy servant heareth."

The proof of the call is the concurrence of one's own conscience with the dealings of Providence. A true motive must actuate every one who pursues this calling. If chosen for a selfish purpose your plans will fall to the ground. It is not a speculative business; for ministers are very poorly paid, and those who go into the work for the loaves and fishes, soon cease and change to other business. One offered to follow thinking that it was a good field for earthly glory and was told that the foxes have holes, the birds of the air nests, but the Son of man had not where to lay his head.

The opportunity for the greatest amount of good if not rightly improved is followed by an equal amount of evil. The wants of the people must be carefully studied. Preparations cannot be too elaborate. It is a field which requires the keenest intellect. A minister cannot delve too deep nor soar too high. Let him be able to unfold the strata of the earth and read the pages thereof or compete the revolutions of Mars if necessary. But, above all, let him have his heart, mind and soul saturated with divine wisdom; for worldliness, skepticism and unbelief are to be encountered. His position is paramount. He forms the head of that inseparable triune body—school, family and church—the most potent factors of a nation's durability.

Doubtless some are mistaken in their call. Many who are in the work of the ministry would make excellent farmers, blacksmiths or mechanics. After you have properly prepared yourself and find that you are unable to edify the church, you may know that you were not chosen for the position. You are sure to fail if you are trying to carry the gospel and grasping after the world. You must crucify selfishness, leap the bounds of family ties and race connection, and dedicate yourself on the sacred altar for humanity's cause. You must not keep back part of the price.

If you are called from above it will be accompanied by the gift of the Holy Spirit. Difficulties cannot gather thick enough, nor obstacles rise high enough to successfully impede you, for you have been sent with the divine command to declare the everlasting tidings of peace. Though oftentimes discouraged and advised to turn aside, like Philip Dodridge, whose hymns we love to chant, or receiving the call with diffidence, as did the Israelite general, Moses, or Jeremiah, when appointed to be "a prophet unto the nations," go at his command, for you have been commissioned by the court of heaven.

No other class of men better deserve public recognition, and none have done more to forward the cause of freedom and advance the interest of humanity; yet there are elements characteristic of us to be condemned as well as to be admired.

Fellow members of the ministry, being one of you in purpose and calling, I feel as if I can speak to you freely. Much of our worship is characterized by spasmodic movements, frantic yells and groanings. At times it reaches almost beyond the point of decency. The object of the minister seems to be to excite, by modified and unnatural tones of the voice and inimitable gesticulations. It is sound void of substance; utter confusion is the result. All people of culture

speaking of it with disgust. It is time for a reformation on this line. The house of worship should cease to be a place of mirth for spectators; for God is the author of peace and you must stand to account for "handling the word of God deceitfully." We must appeal to reason, for the voice of conscience is the voice of God. The simple truths of the Savior, such as were set forth in the sermon on the mount, were untarnished and have echoed down through the ages. We owe him our best efforts and talents; for we are lord of creation, stamped with his own image, endowed with the power and thought of reason. "Study to show thyself a man approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Yours is a sacred mission; for the fate of nations and the destinies of human souls may be determined by your deliberations.

Lebanon, Ky.

"INFERNAL AND COWARDLY"—SAM JONES ON LYNCHING.

To the Atlanta Journal:

I rejoice to see that in the last few days, the pastors, preachers, lawyers, editors and others are joining my profession. I am busy all the year round on the same line on which they take spasmodic spells. I have read some very sensible articles on lynching; none more so than Judge Bleekley's. Judge Hopkins also wrote a fine article on the subject. Judge Bleekley was right when he said, "There is no provocation for or palliation of the crime of lynching."

Men have said to me, "Jones, if your home was invaded by a fiend like that, you would change your views."

"No, sir," I have said, and I stick to it.

Whenever I believe a man ought to be licked or killed for anything he has done to me or mine, I am going to go for him by myself. I will not take my brother, my uncle or my cousin with me. If I can't lick him or kill him by myself, he will go unlicked and unkill.

A mob is the most infernal and most cowardly thing this side of perdition. They never have turned on anything, unless it be some poor defenseless negro, or some poor devil of a white man who has not a friend in the county, and I would as soon be a member of any chaingang of Georgia as a participant in a mob.

But these good pastors who are shelling the woods just at this time—they remind me of a fellow who keeps a dozen faithful watch dogs at his home to protect him from burglars, and these dogs are all lying asleep in the front yard when the burglars come in and pillage the house and leave with their plunder. After they have gone the dogs all wake up and see the front door open, and then they make the night hideous with their barking and noise.

The pulpits of this country are responsible for the sentiment of this country, and say what we will about the sentiment, I would as soon tackle a Missouri cyclone as to tackle the sentiment of a community. The pulpit can create any sentiment, and is responsible largely for the right sentiment obtaining in any community. But they cannot expect to get up the right sentiment by preaching on the sweet bye and bye or the new Jerusalem. They should jump on the right things, such as ring politicians, dirty politics, saloons, beer-guzzlers and raceality with both feet; and also jump on the "sisteren," who are cutting off the top of their dresses for the ball room and the bottom of their dresses for the bicycle, until the thing begins to look sorter squeamish at this writing. In other words, the only way to preach now-a-days, in my honest judgment, is to find out what hole the sinners are in and fire into that hole. They will come out of the hole a humping and some of them will say they were not in there, but they are full of shot all the same. We'd better be picking the shot out of the rascals than to have them turn on us and get the job of picking the shot out of ourselves.

There never was a greater provocation for lynching than the case of Flanagan now on trial at Decatur, and there is no danger of such an occurrence, as long as John Candler is on the bench. If there was a John Candler in every judicial circuit in this State for twelve months, lynching and some other things would get very

much scarcer. I would not disparage any other judge in the States, but Judge John Candler is a good one. We have a good judge in North Georgia—Judge Fite. He has courage and sense.

The word rape means force, and the mob that burns a negro for rape commits rape itself. When one negro commits a rape and a thousand men hang him, you have just one thousand and one rapists in the settlement instead of the one dirty negro.

I have been asked, "Jones, ain't you afraid that some mob will lynch you?" but I said, "No mob was ever known to lynch a man who had friends or money, and as I have a few of each, I have no fear of mobs."

If the preachers will keep up the licks they started in Atlanta last Sunday for twelve months they will derive fruits, but these little spasmodic cataleptic fits don't amount to a row of pins.

Sam P. Jones.

OUR BENEVOLENT CAUSES.

MISSIONS.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

Whenever you make the sunshine
On a darkened face to break,
Whenever a self-denial
For another's sake you make;
Whenever for souls of the wandering
In Jesus name you pray,
You are being a ministering spirit
And making things go God's way.
—Ex.

There is only one ordained minister in India for every 300,000 inhabitants, while in America there are 500 for the same number.

Heathen Hindus are making a new translation of the Bible with Hindu notes, and St. Matthew's Gospel is already published.

An intelligent Hindu, when asked why he worshiped idols, exclaimed: "Sir, we know these things as well as you do. But what can we do? Our families are against us, village life is against us, and our hands are tied."

Dr. and Mrs. Lowry, of Peking, return to their work by the steamer on which Dr. and Mrs. S. L. Baldwin expect to sail from San Francisco, August 9. Miss Evelyn Pinkney, who goes out as teacher for missionary children in Foochow, will also be in the party.

Rev. H. Mansell, of Mussoorie, India, says: "Our work shows no sign of abatement. Several hundred baptisms in the district. Famine pinches hard; much suffering; all expenses nearly doubled."

The French acquisition of Madagascar has been followed by the entire abolition of slavery. By a stroke of the pen the slaves of that island have been made free citizens. In Ananarivo, of a population of less than 45,000, about 30,000 were slaves. Christianity prepared the way, and the French republic consummated the good work.

Jesus said, "My kingdom is not of this world." It does not have metes and bounds as do earthly kingdoms. All who have been born from above are citizens of the kingdom, no matter where they may dwell. A kingdom has three essential things: a ruler, subjects, and laws. In the kingdom of heaven which exists here in this world Jesus Christ is King, genuine Christians are subjects, and the Gospel of Christ is the law—a perfect law of liberty.—World-Wide Missions.

The Methodist Episcopal Church has been permitted to occupy an important place in the aggressive work in South America. From the days of Dempster and Kidder, and through the labors of the sainted Lore and the saintly Goodfellow, through the eloquence of Thomson, the fidelity of Jackson, the administrative foresight, force, and culture of Drees, and the labors of

other men who can never be forgotten, the Methodist Episcopal Church has made a noble record of evangelistic and ecclesiastical service in Brazil and Argentina; and in the educational experiments of William Taylor and of Grant and Fowler, through the skill and persistency of the La Petras, of Arms, of Campbell, Gilliland, and Hoover, and of noble women not a few, the church has proved the practicability of united educational and evangelical endeavor.—Bishop Vincent.

NEED OF MISSIONS IN SOUTH AMERICA.

Bishop Vincent, who has lately returned from South America, thus writes: "The study of the Roman Catholic Church as it exists to-day in South America will convince any real Protestant of the necessity of Protestant missions in South America—the character of the priesthood; the shameful record of the shrines; the wide patronage of the lottery under church approval; the abuse of marriage; the vast number of illegitimate children, many of them the children of priests; the prevalence of illiteracy; the abominable doctrine of indulgences, illustrated in the Cathedral of Montevideo, where I saw a statue containing this inscription: 'Fifty days' indulgence for kissing the foot of this sacred image of St. Peter.' This indulgence may be gained once per day."

OUR WORK IN PERU.

We have confronted great difficulties in the prosecution of our work in Peru. Dr. Wood, the superintendent of our missions, has a number of able helpers, and they are pushing the battle hard and accomplishing some tangible results. In a letter Dr. Woods says:

"All our schools are open, despite the expectations of our enemies during vacation (January and February) that they were closed never to reopen. They are eight in number, held in five different places. * * * Our enrollment of scholars is equal to that of the same date last year."

Dr. Wood is hopeful concerning his work. Let the church earnestly pray that our cause may prosper in this land. In the recent elections held there they were favorable to a liberal policy on the part of the government concerning our schools and evangelistic work.

A FAVORABLE SHOWING.

Rev. G. F. Arms, the president of our ladies' school at Concepcion, Chili, writes very hopefully concerning his work. He says:

"At our annual meeting we were asked to contribute \$3000 (pesos) for support of native church work. This school gave \$4000, and loaned the mission \$1000 more. This property had been purchased, and the edifice was under construction when Fowler and Grant offered to give the property over, and ordered all further expenditure to be stopped. In 1895 and 1896 \$8000 (pesos) was spent from school earnings to finish the building sufficient to meet the needs of the school. Three thousand dollars were contributed from this school in 1895 for Gospel work, and \$4000, as I have stated, in 1896. Further, there was paid \$1814 to settle obligations against the school building when Fowler and Grant gave over the mission, which we met by money sent out by them because the difference in exchange in the nine months' delay made a loss on sales of bills of exchange. That is, the school of which we have charge, in two years has given \$7000 to Gospel work, added \$8000 to school property, and paid off \$1814 of debt on property. Total for two years, \$16,814 above supporting itself."

Such a report as this ought to be an inspiration to all of the lovers of the work in Chili. We believe that the future will reveal blessed results from our efforts there.—World-Wide Missions.

OUR MISSIONARIES.

The heathen are afar off. We have little in common with them. We never have seen them. Their ignorance, superstition, peril, and needs appeal to our compassion and evoke efforts for their enlightenment and salvation. But whom we have sent to them are our own

men and kindred. They are our representatives. Hence, we should often think of them and pray for them.

They have also their special trials and hardships, as well as their peculiar duties and responsibilities. It becomes us, then, to know more about their privations, cares, duties, difficulties, and experiences, from time to time, and thus come more into personal identification with them.

Another thought pertains to their qualifications. Not everyone is fit for missionary work. All Christians may have the necessary devotion and piety for it, but many lack the judicious temperament, the aptness to teach, the power to acquire the native language, the physical endurance and the tactful nature.

Again, the call for more missionaries is growingly urgent. New fields are opening up, while ill health and death are diminishing the number of those who have been rendering faithful service for years.

Moreover, we must not heed the false cry that our missionaries are a failure. Their success, considering the difficulties in the way, is most noteworthy. Never were the returns for missionary expenditure larger than now, and never was the future more hopeful.

Besides, out of the ranks of our missionaries largely come our modern heroes. Many are showing the martyr spirit. Moral courage finds among them its grandest examples, and wins through them its most conspicuous victories.—Presbyterian.

THE POWER OF CHARACTER.

Miss Minnie Williams.

Character is the sum of qualities which distinguish one person or thing from another.

A person can have no character before he has had actions. Though an action be ever so glorious in itself, it ought not to pass for great if it be not the effect of wisdom and good design.

Great actions carry their glory with them as the ruby wears its color, the gold its purity, the lily its sweetness, the sun her brightness and as Bartol says, "Character is the diamond that scratches every other stone."

As God had a foundation upon which he built the world—his word, John 1:1-3—so must we have a foundation upon which to build character. We have no better foundation upon which to build character than the word of God.

Whatever influence of character we possess should be given to Christian society, for he who uses his influence outside is not upon the sure foundation. Matt. 16:18; Eph. 2:19-22.

Our mental powers must be cultivated. The full measure of all the powers necessary to make a man are no more a character than a handful of seeds is an orchard of fruits.

God gives us our minds, and we make our own character, if we cultivate the powers and harmonize them well they will make great and noble character. "As there is nothing in the world great but man," there is nothing truly great in man but character. Truthfulness, integrity and goodness are the qualities that form a manly character. He who possesses these qualities, united with strength of purpose, carries with him a power which is irresistible. He is strong to do good and strong to resist evil, and strong to bear up under difficulty and misfortune.

Character, when expressed, is only reflex action; it is the doing what we have always resolved to do when chance came. Just as a man prizes his character, so is he.

John Brown, of Ossawatimie, said: "One good, strong sound man is worth one hundred, nay, one thousand men without character, in building up a state."

What lifted Lincoln from the low position, as rail-splitter, and placed him in the chief executive chair but the power of character?

Do you not see a quality greater than leadership or generalship in Moses at the Red Sea, or in Grant at Vicksburg, Sheridan at Winchester, and in scores of others who have achieved triumphs in war or in peace.

If there is any power in the world that will make itself felt, it is character.

"Character much stand behind and back up everything—the sermon, the poem, the play. None of them is worth a straw without it.

EDUCATIONAL.

FUTURE PROSPECTS OF MERIDIAN ACADEMY.

A recent visit to the Meridian Academy served to deepen the impression long since formed on the writer, that that school is destined to accomplish great things for the race in the near future. Its recent developments are unquestionably encouraging, and furnish safe ground for the most sanguine anticipations as to its future accomplishments. Situated, as it is, in an energetic and rapidly growing town, with a sufficient supply of railroads to facilitate travel, making approach from all directions not only possible, but remarkably easy; occupying one of the most prominent and attractive sites, overlooking the whole city; these natural benefits will always operate in its favor and stand as a strong guarantee to its steady advancement and permanent growth. In addition to these natural advantages, it has a very strong faculty at its head. Prof. J. L. Wilson, B. D., the principal, is a man of profound education, with a well balanced mind. Cool, considerate and calculating, a quick and penetrating eye. Apparently always actuated by a high sense of the exalted functions of his office; stern and positive in management, and yet so absolutely void of odious manners and repulsive conduct as to make approach free and easy. A splendid preacher, a captivating platform speaker and a charming conversationalist, he is peculiarly fitted for the high station to which he has been appointed, and will continue to bring patronage to the school.

Mrs. J. L. Wilson, who stands at the head of the music department, is a woman of rare qualifications. Gifted in music, modest in manners, amiable in spirit and indefatigable in labor, she represents a high ideal of Christian womanhood, furnishing a true model that tends largely to shape the moral character of the students.

Prof. J. H. Brooks, one of the faculty, is scholarly and always holds his room with a success that marks him as a wise and commendable teacher. These are not alone; the school has other noted friends in the persons of the worthy presiding elder, A. M. Trotter; the broad-hearted pastor, J. C. Hibbler; the deservedly popular Drs. Holmes and May, together with the church, city and the Mississippi Conference, all combined, constituting an embodiment of superior strength, a mutual host, whose practical ability and energetic actions will create friends, inspire hope and thus guarantee the highest type of ultimate success. Standing at the head of this element of power is our great and good Dr. Mason, whom we love for his goodness, praise for his ability, and honor for his far-reaching worth. His name and promise are a sufficient guarantee to the future prosperity of the school; indeed, we rightly appreciate his plausible demands.

It is perfectly obvious to those of us who know the situation, that in order for our hopeful anticipations to reach their highest and best realization we must have a new building at Meridian. It is the supreme need of the hour, the paramount duty of all within the patronizing territory, irrespective of denominational proclivities. It is to be the people's house, and the people should and will build it. Its immediate erection will mean much for the future elevation of the race. It will create new desires, new hopes and a greater mania on the part of the Negro youth for the higher education, and thus serve in a very important sense to give birth and permanency to a higher social, moral and intellectual life, looking to the universal amelioration of the illiterate condition of the whole race. To sit down with tranquil indifference in an unimproved state of things, when a little manly exertion would certainly ameliorate them, would be a dastardly dereliction of our own happiness and the most sacred regard for our children.

Quite a deal of money has been raised for this cause this year. Much remains to be raised. We are not guilty unless we fail to act. Let us stand up and build.

J. C. Houston.
Yazoo City, Miss., July 28, 1897.

THE GOOD WORK OF OUR COUNTRY'S SMALLER COLLEGES.

There are a few striking facts about the small-American college. One striking fact is that 60 per cent. of the brainiest Americans who have

risen to prominence and success are graduates of colleges whose names are scarcely known outside of their own States. It is a fact, also, that during the past ten years the majority of the new and best methods of learning have emanated from the smaller colleges, and have been adopted later by the larger ones. Because a college happens to be unknown two hundred miles from the place of its location does not always mean that the college is not worthy of wider repute. The fact cannot be disputed that the most direct teaching, and necessarily the teaching most productive of good results, is being done in the smaller American colleges. The names of these colleges may not be familiar to the majority of the people, but that makes them none the less worthy places of learning. The larger colleges are unquestionably good. But there are smaller colleges just as good, and, in some respects, better. Some of the finest educators we have are attached to the faculties of the smaller institutions of learning. Young girls or young men who are being educated at one of the smaller colleges need never feel that the fact of the college being a small one places them at a disadvantage in comparison with the friend or companion who has been sent to a larger and better-known college. It is not the college; it is the student.—The Ladies Home Journal.

WOMAN'S DOMINION.

POINT IN PRESERVING FRUIT.

A very good authority on fruit preserving considers that the plan followed by many housekeepers, of using a small proportion of sugar, and in consequence boiling the preserve longer, is a fallacy, as the more sugar used the greater the bulk of preserve obtained, less being wasted in long boiling and evaporation, while the flavor of the fruit is more retained. A quick fire should be used, and, of course, the preserve continually stirred, the skum being taken off as it rises. To judge if the preserve has boiled long enough drop a little into a glass of cold water. If it does not spread or mix, it is done enough. Or another way is to drop a little on a plate. If it does not run on the plate, it is sufficiently boiled and should at once be poured.—Boston Budget.

DELICIOUS FIG PUDDING.

Fig pudding is a dish not to be despised. There are several ways of making it, but this one is about the best. Mince very fine a half pound of suet and the same quantity of figs; then mix with them half a pound of finely grated bread crumbs, with a little sugar and enough golden syrup to make a nice paste. Butter a mold, fill it with the mixture, and boil or steam it for 1½ hours. Then turn it out and serve either plain or with whipped cream or treacle sauce. The latter is made by flavoring a little white sauce with some lemon rind and a spoonful of golden syrup.—Chicago Journal.

WEDDING INVITATIONS.

Wedding invitations have greatly changed in the past few months. The fashionable wedding invitation is no longer printed on the sheet of note paper which folds to fit a square envelope, the sheet now used for that purpose being 6½ inches long and 5½ wide, thereby requiring an oblong envelope. The paper has a smooth, dull finish, like parchment, instead of the former glazed surface. The script on the new invitations is about the same size as that on the old ones, and the words and lines are brought rather nearer together, so that the wording occupies the center of the sheet, with wide margins about it, while some people even use what is termed the paragraph form, in which the words run straight along, instead of being arranged in lines of varying lengths, and the result is quite good.

The wording of a wedding invitation, by the way, does not always receive the attention which it should. For a church wedding the parents of the bride request the "honor of your presence," whereas for a home wedding the "pleasure of your company" is asked. Then, again, for a home wedding, the name of the guest is often inserted, such as Mr. and Mrs. William Thompson request the pleasure of ———— company at the marriage of their daughter. Of

course, as this latter form closely resembles a personal invitation, it is more of a compliment to the guest. At a very stylish wedding recently the parents of the bride simply requested the "honor of your presence at the marriage of their daughter at Grace Church," her name being omitted entirely, though the calling cards of both bride and groom were inclosed.

The invitation to the wedding breakfast or reception is about the same as those of last year, save that the cards are a trifle more oblong. The wedding announcement is printed on the same kind of note paper as the wedding invitation, the simple card no longer being considered good form, though if it is used it should be oblong and about 5½ inches wide, and 3½ inches from top to bottom.—San Francisco Chronicle.

BEAUTIFYING COUNTRY HOMES.

There are many persons who love flowers, yet their gardens are devoid of these most beautiful gifts of nature. The garden may be large and roomy, but no flower is to be seen. There is a reason for this, especially where artificial supplies of water are unknown—we must depend upon nature to furnish us the necessary amount of water for our flowers. For several years nature has failed to keep her contract, and there has been a deficit of fourteen inches of rain per annum. With these conditions, flower culture proves a decided failure.

We in such a position must try to overcome this obstacle and plant our garden accordingly. We are not forced to have the most tender plants. Let us plant to suit our surroundings. How were the flower gardens of the old Romans, about which we read in history? Did they plant annual flowers, did they renew the beds every year? They did not have artificial rain! Their gardens were planted with bushes, shrubs and trees. The gardens thus planted were as beautiful as those of to-day—they must have been grander and more lovely than those at present, else they would not have made a mark in history. In this same way we can plant and beautify our homes. There will be no more excuse then, if it is not done, and I am of the opinion that we can eclipse the gardens of the Romans, as we have a better and larger variety to select from.

A garden of this kind may require a little more room than a common flower garden, but when once planted it is with us to stay. Of course, it should not be neglected by any means. Some of the bushes will need pruning and trimming in order to give them a desirable shape.

The greatest trouble is that everybody cannot lay out and plant such a garden artistically. We should do the best we can, however. The main thing is to avoid crowding and planting a whole string of a certain shrub. Place them so that the effect will be pleasant. Plant in clumps scattered here and there, but be careful not to get the taller plants in front of the smaller ones. If the garden is small, plant along the edges, leaving the center free! this will make the garden appear larger.

With a little study and selection we can plant so that we can have an abundance of flowers the year round. Of the well-known bushes and shrubs we have the lilac, spirea, calycanthus, hydrangea, deutzia, rhododendrons, and numerous other similar plants. Not alone will these furnish flowers, but also a great deal of shade. We could also plant paeonies, yuccas, bleeding hearts, etc., and on the fence we could trail Japan honeysuckle or Virginia creeper. A garden planted in this way will stand second to no flower garden. A large garden planted with roses alone would also be very nice.—How to Grow Flowers.

Printed programs are out for the Epworth League and Sunday School Convention of Starkville district, to convene at Starkville, Miss., September 2, Rev. B. H. S. Ferguson, P. E.; the same conventions and the District Conference of Palestine district, to convene at Bryan, Tex., August 24th, Rev. W. A. Fortson, P. E., and the Preachers' Meeting, Epworth League and Sunday School Institute of the Charleston district, to convene at Lake City, S. C., August 26, Rev. C. C. Jacobs, P. E.

OUR YOUNG FRIENDS.

OVER THE HILLS AND FAR AWAY.

Over the hills and far away,
A little boy steals from his morning play,
And under the blossoming apple tree
He lies and he dreams of the things to be;
Of battles fought and of victories won,
Of wrongs overthrown and of great deeds done—
Over the hills and far away!

Over the hills and far away,
It's O for the toil the livelong day!
But it mattereth not to the soul aflame
With a love for riches and power and fame!
On, O man! while the sun is high—
On to the certain joys that lie
Yonder where blazeth the noon of day;
Over the hills and far away—
Over the hills and far away!

Over the hills and far away,
An old man lingers at close of day;
Now that his journey is almost done
His battles fought and his victories won—
The old-time honesty and truth,
The trustfulness and the friends of youth,
Home and mother—where are they?
Over the hills and far away—
Over the hills and far away!

—Engene Field.

A SMALL POTATO.

A man in Tolland, Conn., found a very small potato in one of his pockets when he came in from his work.

"Here," said he, laughingly, to a boy twelve years old who lived with him, "plant that, and you shall have all you can raise from it till you are of age."

The bright little boy cut the potato into as many pieces as there were "eyes" in it, and planted it. In the autumn he dug and laid by the increase of it, and planted that in the following spring. Next year he planted the larger crop gathered the previous autumn. The potatoes grew healthily and did well, and his fourth year's harvest amounted to 400 bushels. The farmer asked to be released from his bargain, for he saw the boy's planting would cover all his land.

And yet it is quite common to despise "the day of small things."—Methodist Times.

HE REVERSED THE ENGINE.

Here is a modern knight errant on wheels.

The bravery of a young Negro boy in Marietta Wednesday morning prevented two trains splicing into each other and probably several lives being dashed into eternity. It was also a new use of the bicycle and as brave a deed as has been noted in this neck of the woods for many weeks.

About half a mile north of the Marietta depot an Atlanta, Knoxville and Northern switch engine was lazily transferring some freight cars from one track to another. The iron horse ventured out on the track of the Western and Atlantic once as a freight engine flew around the corner, and dashed into the switch engine at a lively rate, scattering splinters, steel and iron in every direction, to the music of the escaping steam and the frantic yells of the fireman and engineer of the switch engine, who had jumped from their cab and were making for the woods.

The two engines plowed at each other for a while, when the throttle of the switch engine was opened automatically and the hissing monster started toward Marietta at a terrific rate, drawing three freight cars after her. The pilot was gone, as well as some other paraphernalia of her make-up, and there was no guiding hand at the throttle. The engine sped on in its wild race to seemingly certain destruction far down the line.

As the runaway passed the depot in Marietta the engine had acquired a speed of about fifteen miles an hour. The loungers about the depot made frantic efforts to jump the engine, but could not. The speed was too great. The run-

away disappeared around the curve south of the depot and made straight down the track.

The north-bound freight from Atlanta was about due. The runaway would catch her about half a mile out, and there was no telling the result. Consternation reigned supreme through the little city, and the fast dying rattle of the wild engine sounded like a death knell in the ears of the excited citizens.

As the engine passed Anderson's stable, a short distance from the depot, Charles Daniel, a young colored boy in the employ of the electric light company of Marietta, was riding down the road on his bicycle. As the engine flew past him and he saw no one at the throttle or in the cab, it did not take him long to take in the situation.

With remarkable swiftness, he turned his silent steed from the road straight to the track and put all his power on the pedals. The bicycle responded to his exertion, and flew down the smooth path beside the track like a bird. The runaway was not far in front—only 200 feet—but it was running over fifteen miles an hour.

The race grew more exciting. The boy had never ridden so fast before. He knew the freight was due; that if he did not stop that engine death would result. He had already run after the engine a half mile, but was slowly gaining. The steep grade was near, though, and if the runaway reached the top before it could be caught there was no earthly chance to prevent a collision.

With this thought, Daniel strained his muscles and pushed still harder. He flew like lightning. The distance between him and the engine diminished. He gained fast. In a minute he was beside the cow-catcher and the flying drivers. He rode up to the side of the cab, and, placing his hands on the steps, with one mighty effort swung himself from the saddle of his bicycle on to the side of the engine. His wheel dropped into the gutter and Daniel sprang into the cab.

The runaway was perhaps still making fifteen miles an hour. Daniel jumped to the throttle, closed it and pulled forward the brake lever. The engine groaned, the drivers ground the track in their mighty resistance, and the train came to a standstill. Daniel opened the throttle again and sped back toward Marietta.

As he stopped in front of the depot, which was surrounded by a crowd mute with astonishment, a cheer went up that almost shook the earth, and the brave Negro boy was fairly carried from the engine, the hero of the hour.

The north-bound freight whistled around the corner a few seconds later and sped by the little station, on her way northward, blissfully ignorant of the narrow escape she had just had.

The heroic deed of the boy is the talk of all the city, and it is said the railroad company may richly reward him for his services.—Atlanta Constitution.

SOME TIMELY ADVICE.

Do Not Keep Lemonade or Fruits in Vessels of Tin.

It seems as if this advice ought to be entirely unnecessary, but the frequency of accidents from the use of canned fruits and lemonade which is allowed to stand in open tin vessels shows that there is still a great deal of popular ignorance on the subject, or else a good deal of carelessness. So long as fruits and their juices are contained in hermetically sealed cans, no harm will result; at least, if the contents were properly treated in advance. But just as soon as the air gets access, fermentation takes place, and the acid enters into chemical combination with the tin. Consequently, when a can is opened, the fruit should be removed within an hour or so, and ought not to be allowed to stand. If it be poured into earthenware dishes, no poisonous effects will be produced, even though the liquid mass deteriorates so as to become unpalatable. What is true of canned fruits is also true of lemonade. The latter should always be mixed in a glass or earthenware pitcher, and not in a tin pail. At any rate, it should not be permitted to remain for any time in a tin vessel. Numerous cases of poisoning from this cause are on record, and new ones are reported every summer.—N. Y. Tribune.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for August 15th, 1897.

ABSTAIN FOR THE SAKE OF OTHERS.

1 Corinthians 8: 1-13.

Golden Text—"For none of us liveth to himself." Romans 14: 7.

When Paul departed from Corinth he came to Ephesus, labored there for a short while, and then sailed for Jerusalem. He, after the Feast of the Passover, returned to Antioch, and from there set out to visit the churches again he had planted in Asia Minor. This was about ten years after he had first preached the Gospel in that country. In the course of time he came down to Ephesus, and for more than two years proclaimed to them "the things concerning the kingdom of God." During this period the church at Corinth, founded by him some two years before, sent letters in which they asked about marriage and divorce, meats offered to idols, the apostolic office, head-dress, the Lord's Supper, spiritual gifts, the resurrection of the body, and collections for the saints. The lesson we study to-day is a part of his answer to their question about meat offered to idols. There may be some quotations in it from their letter to him.

I. The True Knowledge (1-3). 1. The assertion of the Corinthians—"We know that we all have knowledge." These words ring like those of the young man who came to Jesus and said of the commandments, "All these have I kept from my youth up." Man is not a competent judge of himself. He is prejudiced in his own favor, and will conclude that he is good when he is bad, wise when he is ignorant, rich when he is poor, happy when he is miserable, and safe when he is in danger. But all knew an idol from the true God, and that which would please and displease Jehovah. The Lord makes piety and not knowledge a test of salvation. It is a great thing to be wise, but it is a greater thing to be good.

2. The answer of Paul. "Knowledge puffeth up." This knowledge that is closely allied to conceit makes one bold, rash and careless about the feelings of others. It is the lack of knowledge that exalts. It is the man who thinks he knows, but really does not, that is puffed up. True knowledge produces humility. True knowledge of God will cause man to love Him, and constrain Deity to know, or to approve of, man. False knowledge gives very broad views of the Gospel, and feels that it can cast off many restraints without offending God. The church-member who thinks he can drink intoxicating liquors, play at games of chance and visit places of doubtful morals is puffed up, ignorant and wicked.

II. The True God (4-6). There are false gods. An idol is a representation of something visible or invisible, and worshipped by man. There can be no literal representation of God, therefore, "an idol is nothing in the world." Yet they are worshipped throughout the entire earth. It is likely the people did not at the beginning suppose their images possessed saving power. They worshiped the true God through them. But in the course of time they saw only the object before them, and learned to worship the creature and not the Creator. The heavenly bodies have been deified, and almost everything in the animal, vegetable and mineral kingdoms of earth have been worshipped.

Note.—Man is a worshipping animal. He becomes like the God he adores. The worship of idols is a proof of ignorance; it dwarfs the intellect and develops the instincts and passions.

2. There is a true God. As counterfeit dollars imply a genuine dollar, so false gods teach the existence of a true God. The Lord is the Creator of all things, and the tender, loving Father of the human family. Jesus is of the same nature and power of God, but stands in the relation to Him that an earthly son does to an earthly father. It is He alone, and not the dumb idols, that has revealed the Father to the world. Atheism did not trouble the church at Corinth. It was not a fight for God or no god, but for the living God and the dead gods. Pantheism and Monotheism were the bones of con-

tention. We may judge of worship by the effect it produces. Nations that have worshiped idols for thousands of years are no higher now in the scale of civilization than when they began. But where nations worship the true God knowledge and piety advance, superstition disappears, ignorance melts away, and slavery vanishes.

III. The True Worship (7-13). 1. Offering meat to idols. There was a Pagan custom of presenting the blood, which was the life, in sacrifice to an idol, the meat was sometimes eaten in a feast dedicated to the idol, at other times it was put on the market and sold, and at other times it was taken to the house of the officer and kept for future use. There was strife among the brethren about eating this meat. The wise thought it might be eaten, the weak believed it should not.

Note.—Can the dollar that has been secured by the sale of intoxicating liquors be used for the Lord's cause?

2. Eating meat offered to idols. (1) The effect on the individual. The meat has not been changed by offering the blood to an idol. It neither commends nor condemns the individual. He is not better because he refuses to eat, nor worse because he eats.

Note.—This cannot be said of strong drink. We cannot use it without being made worse by it.

(2) The effect on others. The liberality of the strong may become a stumbling-block for the weak. Conscience is a faculty of the mind and a creature of education. It will approve what we have been taught to believe is right and condemn what we think is wrong. A Christian, well informed, may eat this meat and not be injured, but one with less knowledge feels that he will perish if he partakes of it.

Note.—The man who drinks is not the only one who suffers by the act.

(3) Christ died for all. He tasted death for those who enter heaven and for those who perish. Man's state in this life is not fixed. The saint or the sinner may pass from the state he is in into its opposite.

Note.—Tampering with the appearance of evil is dangerous.

(4) To sin against a weak brother is to sin against Christ. Jesus dwells in him in the person of the Holy Spirit. All that is done to better his condition is done to Jesus, and all that is done to weaken him is done against Jesus.

Note.—What an eternal weight of sin the saloon-keeper will be forced to answer for.

3. Refusing to eat meat offered to an idol. "Wherefore" means for this cause. The reasons here given for total abstinence are two: (1) We may offend the weak brother and cause him to perish; (2) we sin against Christ, and may thus destroy our own soul. Hence, Paul says, rather than do these things he "will eat no flesh while the world standeth."

Note.—We must deny ourselves for the sake of others.

SOME BARBARISMS OF OUR OWN.

The mobs that kill negroes, and the communities that excuse the killers, are barbarous. The men engaged in the bloody work in Tennessee and Alabama are murderers, and should be hanged. If the communities permit them to go free, they are, to that extent, uncivilized communities in which passion is superior to the law. The judge in Kentucky is worse even than the lay offenders, for he has studied the law, knows, if he does not feel, its spirit, and is sworn to administer it fairly, justly and thoroughly. Besides conniving at and encouraging murder, he has violated his oath, and if the community in which he lives were wholly fit to govern itself, he would be driven from the bench.

We may properly continue to shudder at the cruelty of Turks and Spaniards, to deplore the brutality of the black savages of Africa and the red savages of America, but until we tame and civilize our own white savages, until we treat all illegal killing as murder, and until we drive from the bench such judges as the man who has recently disgraced the State of Kentucky, we would best make up our minds that the tasks we have at hand are so exacting that we have no time for interference in foreign countries or with strange populations, either through advice or annexation.—Harper's Weekly.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

MONTHLY TOPIC—ST. PAUL AS A MAN OF PRAYER.

Aug. 8—The Prayers at Miletus and Tyre—Acts 20:36; 21:5.

In our last Sunday's lesson we studied Paul's prayer at conversion, and found that immediately after praying, the first thing he did was to go and prepare for the work that God would have him do. At no time can we find this man of God minus of that strong weapon of the Christian—prayer. He prayed daily for himself and others. He communed with God, and enjoyed a blessed fellowship with Him. God was his constant companion, friend and deliverer.

How touching are the incidents in connection with to-day's lesson! What anguish and great grief prevailed among his beloved followers on this occasion!

He was to leave them—they never to see his face again.

Verses 17-38 give in detail his last charge to the Church at Miletus and to the elders from Ephesus.

See its simplicity, and how painstaking he was, bearing the news to both Jews and Greeks, and his willingness to go bound up to Jerusalem, not knowing, nor caring, as to what should befall him.

What consolation he must have felt in knowing that he had at all times, for three years, ceased not to warn them, both day and night, and to tell them their duty towards each other and the church.

Prayers.

What is it to pray? At what times shall I pray? Where shall I pray? When shall I pray?

To the young convert, the backslider and the unbeliever in Christ, these are, or ought to be, very serious questions.

Many in seeking salvation claim that they pray all the time, and yet they are not saved; others that the Lord won't hear their prayer, and again, "My prayers don't profit me anything."

What's the trouble with such a person? Why are they discouraged? because they do not pray aright. One half the things they pray for they are not in earnest about, and if the prayer was answered they would find themselves no better off. Too many simply utter idle words; they pray the same old trite and meaningless prayer all the time. Not a few preachers, to say nothing of the members, begin a prayer in the same old way everytime—"O, God, our help in ages past;" "These sin-bending cares;" in some lonesome valley;" My heart below my knees," and the like, are but constant repetitions heard in many churches and religious gatherings.

And why such expressions? Because we think too lightly of the great duty of praying, and the importance attached thereto.

Suppose Paul had only one prayer and would not have known how to plead in behalf of every one's ill. What would have been the result of his labors? Futile, perhaps. But no such stereotyped form of speech escaped his lips. He was always in earnest, praying had become a part of him. His entire life and heart was turned toward God. Yea, and if you, poor lost soul, trembling sinner, will only draw nigh and turn to God with such confidence and trust, your life will become one of entire devotion to God and His service. "Ye ask, and receive not, because ye ask amiss."

Kneeling at Prayer.

What a picture! The meeting about to close, eyes moistened, hearts tender and ready to burst forth with great grief at this final parting. When Paul exclaims, "Let us pray." How they all kneel down! What a fervent prayer arose in behalf of all assembled.

No wonder they wept sorely after parting. We do not attach vital importance to the bended knee, nor bowing at all times in the church and at other religious services, but we do hold that it helps wonderfully. In our large city churches nearly everybody, pastor included, walks to their seats and "nods" or "bows" the heads, twists the lips, and that a prayer.

What mockery! A thousand times better to

simply walk in as the unconverted, and sit right down, than make mock of God's work.

Leaguers, you can help to reform along this line. Do so by kneeling yourself. Perhaps you have not noticed this evil before; well, do so, and see if you can tell the christian in the church by any manifestations on their part on entering, or during the services. How many times are sinners in a congregation mistaken for christians under our "latest fad" for christians?

Well you may reason that the church is not clean and that the pews are too close, but a Catholic nor a heathen never ignores the religious rites or customs with reference to entering a place of worship.

O, brother, learn how to bend the knee. Get down on your knees. Your communion with God will be more pleasant. You will be able to feel His divine touch with still greater force and happiness. A christian can see more on his knees than standing on tip-toes.

Interrogation Points.

Are you praying for the churches. Not Millets and Tyre but Methodist and all others.

Are you praying for the Leaguers?

Are you prayers "the soul's desire?"

Of what avail are they?

Can you rely on your own prayer?

Have you prayed to-day for a fallen brother?

Have you a definite object in view when you pray?

Tell how many times the Lord has answered your prayers this month?

Will you continue to pray?

Are you trying to help answer your own prayers?

Echoes From Toronto.

Twenty thousand Leaguers were encamped within Toronto! The largest gathering of its kind in the world.

There were at least fifty colored delegates from the South, says the Toronto Globe, and the tallest man in the convention was Rev. James Matthew Henry, of New Iberia, La. We are glad that Louisiana scored another victory, if it was skyscraping this time.

The Rev. Dr. Moran, of Cincinnati, formerly of Houma, Louisiana, took the convention by storm.

The Globe says: "He was enthusiastically received on rising to speak." His address electrified the audience. It was a charm. He made christian character, such as exemplified and lived by Christ, the ruling centre in our every-day life. "The success of this quality—meant a new day for the poor, the oppressed, the unfortunate—a new day in the lives of individual men. In that day the blatant success of infidelity will pass away, the church will rise from its passionless existence and men will be wiser and better." After the address he received the Chautauqua salute twice.

Three cheers for Louisiana!

All honor to Bishop Walden for the discretion, lucidity and strength with which he put the question of Africa's evangelization before the convention. Truly Africa and her redemption rests upon this God-fearing man's heart. Let the Leaguers pray for the cause he so ably represents.

Assistant Secretary Penn scored a victory when he declared in no uncertain tone that the forward movement among our colored young people meant nothing but their final elevation, educationally, socially and morally. He pleaded for clean hands, if good was to be done for the colored people, by those sent among them. His stand against the saloon was a noble one. O, for more Penns!

Bishop Hurst plead for an Epworth League hall in the American University, at Washington, D. C.

On to Indianapolis, will be the cry of '99. Sometime ago a plea for an organ for Prof. Camphor, Monrovia, Liberia, appeared in the Southwestern, and any amount was asked for.

Will not some League start or assist in raising funds for this worthy cause?

The League of Morgan City, La., starts by giving \$2.00. Who'll be the next? Send to Southwestern, at New Orleans.

Since 1874, cooking schools have become general in the United States.—Ex.

ASSISTANT SECRETARY'S CORNER.

In beginning to conduct my column in The Southwestern, through the courtesy of our talented editor, I want to express first of all my deep interest in The Southwestern. It should be made self-supporting, if not a profit in receipts to our Book Concern this quadrennium. Who would not rejoice to hear The Southwestern reported a paying business when the roll of advocates is called at our next general conference. Let the laymen get down to work for it as well as ministers.

Everywhere I go in the interest of our League there is a deep seated desire upon the part of our people to know our church. I, therefore, find it profitable to devote a portion of my speech to the relation of our people to our beloved Methodism.

How they do enjoy it!

They go away happy and better Methodists if I am to judge by their expressions and actions. I have long since determined that so far as I can our people shall not only know the Epworth League but also the church, of which they are an important part. Let's begin a campaign of education. I am glad to see that Dr. Scott has started it by lecturing on the Negro in the M. E. Church to a great editor of a race newspaper who is wise when not otherwise.

What our people need is enlightenment on the important position they occupy in the church and how solicitous the church is of their welfare.

* * * * * We want to turn on the light because it's no longer night with the Negro in the Methodist Episcopal Church. The day dawns!

So far as the Epworth League is concerned, its my business to stir the dry bones, and eye-glasses are not necessary to enable us to see that the League work is pushing out. Thank God for it. From most of the places I have visited since I have been in this work, we had delegates at Toronto. These delegates were not all ministers, but many were young men and women who journeyed to Mecca to get a blessing for themselves. From my home chapter we had five delegates, from Wilmington two, from Columbus, Miss., four, from Washington nine, from Louisiana, Texas, South Carolina, Virginia, North Carolina, Maryland and other states they were there—young people to get in touch with the spirit of Methodism. They go back filled to overflow to talk and work.

If we want to build our work and make it permanent, let's send our young people where they can see and know Methodism by object method. Brother pastors remember, Leaguers take notice, we want 500 young colored people in the Indianapolis convention. It will not only put objectively before the church the result of its labor in the South but educate our young people in giving them a proper idea of our world wide Methodism.

Our leagues must have the proper Epworth League literature. We can't successfully build up work without our literary tools which suggest so many things we can do for God and humanity which we haven't time to stop and think of. "What can we do," is the query? Get our literature which will help you to think what you may do. Here is an outfit and you can order it from Eaton & Mains, 408 Carondelet street, New Orleans, La., and get it quicker than from any other houses:

- (a) "Neely's Parliamentarian," for President.25
- (b) "How to make a wheel go," for President and Pastor, 25 cents each.50
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- (d) "The Missionary Spoke of the Epworth Wheel," for Spiritual Department.25
- (e) "Epworth League Secretary's Record," for Correspondence Department.35
- (f) "What Can We Do," for Mercy and Help Department.05
- (g) "Fifty Literary Evenings, and the 3rd Vice-President's Problem," for Literary Department.30
- (h) The Reading Course. \$2.00
- (i) "Fifty Social Evenings," for Social Department.25
- (j) "Concerning the Collection," for Finance Department.25

- (k) "Practical Hints on Junior League Work," for Junior League Department.30
- (k) "Bible Study," for Junior League Department.10
- (m) Junior League Secretary's Record. . .30
- (n) Manual Epworth Guards.40
- (o) Drill Manual, Epworth Guards. . . .40
- (p) Constitution, Epworth Guards. . . .05

Total. \$6.30

How cheap to know "How to Run" the Epworth League if we have the will to do it! Cabinets arouse and get in earnest about this great work of training and drilling our youth in works of Mercy and Help. Do decide to cover every inch of the office intrusted to your care by faithful labor.

I am on a tour of district conferences. The brethren are giving us a cordial welcome. The work is pushing to the front. Let us keep it agoing. Irvine G. Penn.

LEAGUE CONVENTION.

The Tupelo District Epworth League Convention met at Amory, Miss., July 21st. Sixteen local chapters were represented, reporting 474 members. The annual reports showed marks of progress. The annual sermon by Rev. H. C. Norman was instructive and well delivered. He sought to impress the thought of being good Samaritans upon Epworth Leaguers. The annual address delivered by Rev. W. H. Whitlock, "How to make the wheel go, and aim high," was inspiring.

Very instructive essays were read by Misses Merriwether and Richardson. The following persons were elected annual officers for the ensuing year: President, Rev. W. H. Whitlock; vice-presidents, J. C. Walls, E. C. Cox, Jannie Richardson, Cora Pulphus; secretary, C. E. White; assistant secretary, W. L. Merriwether; corresponding secretary, Rev. N. R. Clay; treasurer, C. E. Giles. It was one of the best Epworth League conventions ever held in the district.

Okolona, Miss. Luma C. White, Secretary.

DISTRICT GATHERINGS TO BE HELD.

District	Place	Date
Natchitoches	Robeline, La.	August 4
Waynesboro	Sylvania, Ga.	" 11
Lexington	Winchester, Ky.	" 11
Greenville	Pendleton, S. C.	" 11
Huntsville	Huntsville, Ala.	" 12
Alexandria	Booneville, La.	" 12
Gainesville	Suwanee, Ga.	" 12
Columbus	Edna, Texas	" 16
Hot Springs	Little Bay, Ark.	" 18
Lagrange	Forsythe, Ga.	" 19
Palestine	Bryan, Tex.	" 24
Nashville	McMinnville, Tenn.	" 24
Forrest City	Newport, Ark.	" 25
Opelika	Lafayette, Ala.	" 25
Ohio	Stenbenville, Ohio	" 25
Savannah	Boxley, Ga.	" 25
St. Joseph	Richmond, Mo.	" 26
Marion	Tuskaloosa, Ala.	" 26
Marshall	Tyler, Texas	September 1
Houston	Beaumont, Texas	" 15
Vicksburg	Vicksburg, Miss.	October 6
Huntsv'e, Tex.	(Place and date not given.)	
West Tenn.	" " " " " " " "	
Holly Springs	Oxford, Miss.	Date not given.

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1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

WHY PURCHASE SUPPLIES AT THIS OFFICE.

There are many reasons why the Conferences that are convenient to this office should send here for books and Sunday-school supplies, that they may need, but at this time we give a few that we think will convince any thoughtful pastor or superintendent interested in the cause:

1. Because you add to the volume of business done here, thereby giving the office a better standing with the Church at large.
- 2nd. The Southwestern Christian Advocate is one of the papers published by the Eastern Branch of the Book Concern. Eaton and Mains, publishing agents, stand loyally by every interest of the paper, hence are morally entitled to the patronage of our territory.
- 3rd. It is desirable to have the Church establish a depository here as soon as one can be made profitable; the sooner we furnish the business, the sooner this can be done.
- 4th. The same prices prevail here as at any of the depositories, hence you lose nothing by sending your orders here.
- 5th. It is a direct benefit financially to the office now and will be much more so in the future.

The City chapters have made the following appointments for Mr. Reddix, Epworth League Chairman, for the New Orleans North District: Wesley Chapel Wednesday, Aug. 4
 Union Chapel Friday, " 6
 Scott Chinn Chapel Monday, " 9
 Thompson Chapel Tuesday, " 10
 No dates have been arranged, as yet, for Mt. Zion or Pleasant Plains, but will be as soon as pastors are seen. Meetings to begin at 8 p. m.

THINGS POLITICAL.

Senator Turley, of Memphis, Tenn., who was named by the Governor of that State as successor to the late Senator Harris, was sworn in a few days before the close of the extraordinary session of Congress.

Ex-Senator John P. Green, of Ohio, has been appointed superintendent of the stamp division in the Postoffice Department, at Washington, at a salary of \$3000 per annum. The President is taking his time, but is appointing Afro-Americans to a few positions hitherto not held by them, as well as some they have held.

President McKinley has gone to Bluff Point, near Lake Champlain, to spend his vacation. Meanwhile those who are awaiting appointment and cannot afford to remain in Washington till he returns, in the early part of September, are leaving for their homes.

Mr. Rueker, who has been appointed revenue collector at Atlanta, and "Pink" Morton, the postmaster at Athens, Ga., are to take charge shortly.

It seems about settled that Mr. Lyons will be the next postmaster at Augusta, Ga.

The President is expected to combine business with pleasure, and continue making appointments while he rests.

TORONTO AND OUR IMPRESSIONS.

From a rude fort built 148 years ago by order of Louis XV, of France, to the proportions and dignity of a great, grand and clean city of 200,000 inhabitants is a great change. And yet that is the beginning and this the present status of the City of Toronto, Canada. True, the city proper was not begun for more than fifty years after the erection of Fort Toronto in 1749, but that was the year in which the spot on the north side of Toronto Bay, where the city now stands, was selected as a desirable place for man to settle.

The City.

From this beginning, the present magnificent city has grown, and I know of no better way to describe its character than to give the words of Mayor R. J. Fleming, in his welcome address at the Metropolitan Church. He said:

"The people here are largely a church-going community. We have in this city about 200 churches, more churches than saloons. The people spend their money freely upon everything pertaining to education, and, in the public schools every child is taught the effect of alcoholic liquors upon the human system. As a result of this teaching, we expect the boys and girls in the future to be a great army of abstainers. No tenement houses exist here. The desire of every citizen is to own his own home. Possibly there are few cities upon the continent where the average comfort of the people is greater than here, and in no city is there to be found less poverty than exists in the City of Toronto.

"The laws governing the community are respected and enforced impartially.

"We are blessed with a strong, clean newspaper press, and no newspapers are published here on Sunday."

Toronto is regularly and beautifully laid off; streets wide, clean, and most of them well shaded. The fact, is the city seems to have been built, and even its business run, for man's comfort and convenience. Though a large city, most of the houses are small, and thousands of the people own their homes. There are houses rented, of course—built to rent—but evidently erected with an eye single to comfort as well as profit. The Canadian makes haste slowly. He is in a hurry, but starts in time to get there. And thus he does in business, as well.

Business is necessary, and is, of course, carried on, but business must yield to law. The law says all business must close Saturday night at 12 o'clock, and it closes. The Canadian is kind and strict, but just and impartial. As far as I was able to learn, there is no privileged class; the law is for the good of all, and all must obey it. This all seemed to understand.

It was a little difficult at first to become accustomed to polite service. The street car conductors and motormen polite, and the merchants and clerks the same. The idea of a great burly policeman saying "please" never entered my mind before, and even yet I think the fellows must simply have been on their good behavior.

Toronto boasts of its pleasant climate. Though situated on Lake Ontario, the air is dry and pleasant. It is claimed that even in winter the thermometer seldom falls below zero. In summer it is warm, but the mercury seldom rises above 80 degrees.

The city has more than 1100 acres in its fifteen parks and public squares. In one of these, Queen's Park, is situated the Capitol, or Parliament Building. I shall barely mention only one other public building, the City Hall. This is 300 feet square, five stories high, with a tower 300 feet in height.

I should, by all means, mention some of the great churches, other than those referred to last week, and some of the great schools and colleges, but cannot spare the space. Let all readers of the Southwestern understand, however, that if any one of them desires to go there to enter any one of the great institutions, they are perfectly free to do so; there is no color line there.

HOW THE YOUNG MEN OF THE SOUTH MIGHT HELP US.

When we saw those thousands of Methodists together at Toronto, Canada, a few days ago, we could not help think what a power for good or evil such an army must be. There they were from the North and from the South, from the East and from the West, old and young, all seemingly actuated by one purpose and enthusiastic for one common cause. And there were the orators from all sections, colored and white, each vying with the other as to which should most loyally exalt the name of our Christ. There were the singers, all seemingly forgetful of self, striving to drink in and fully comprehend the spirit of each song. What a vast throng, what a holy purpose, and, seemingly, what thorough consecration!

As we looked upon the dark faces here and there, and the white faces everywhere, we thought how thoroughly representative this gathering is of the way this country is peopled; many, many whites, and as compared with them, how few blacks! Even though one is not so far advanced as the other in wealth, in education, and the requisites of civilization, why could not the many so influence the few as to be helpful to them along all lines that tend to true development? There is a young man who says he is from the far South, and he has testified that it is his fixed purpose to do more for the blessed Savior. Glorious resolve! Bishop Fitzgerald has just made the statement that "Responsibility is measured by opportunity." This being true, let that young man determine at once what is the measure of his responsibility. He comes in daily contact with those whose every act seems to hinge on his influence. They are simply employed to serve him, but they are really making him their example in everything. They dress about as he does, if it takes every cent they make; if he has regard for holy things they will, if he spend his life in an unconcerned and worldly manner they will too; if he believe in the Epworth League, the church or the Young Men's Christian Association, and will seek to so impress them, they will believe in it also. How many excellent opportunities he will have to do good. He might get a friend or two to go with him, and organize those boys into a League or a Christian Association of some kind, and thus be a blessing to them and to himself also. The fact is, nothing would be more helpful to them or to him. And why should he not do this? If either of those boys were to get in trouble in any way he would go straight to this young man, and he would help him too. Why not help him keep out of trouble and be a man?

The fact is, if the two great Methodisms of the States were to join hands in the work of elevating the Negro, how soon would all race problems disappear! How helpful such a labor of love would be to the spiritual life of both races. If one of these churches has accomplished so much single-handed and at a distance from the field of operations, how much more could the two together do, especially when one is on the ground? Besides, as it is now, the Negro is situated so as to be the most powerful factor in his own elevation. He needs financial assistance, 'tis true, but he needs also encouragement and direction. He needs the touch of a friendly hand, put forth in the spirit of the Master, to assist him to bind up his own wounds and to stand on his own feet.

We have a kind of contact now with our white brother, but it is not the kind that is helpful nor with the class that is best calculated to assist us. This is the more evident when we consider that our young people who give the race most trouble and a bad name generally, are those who drift about town and do odd jobs here and there. They are not under the influence of our schools or churches; we can't reach them. If they are under anybody's influence it must be the young white man, for or with whom they work, for seldom can any one else come near them till they get in trouble.

On Sunday they follow a certain class of whites to the baseball ground, the race course or elsewhere. We believe our only chance to reach them is through some one of the various young people's organizations, but we have very few young men who are able to push such work

as it should be. We are doing our best, but how shall the end be accomplished? Surely, among all the thousands who are now engaged in the various young people's movements throughout the country, some one will be found in each community who will be willing to take the initiative in a work that would be so helpful to the country at large. Who knows but that these great organizations have come to the kingdom for such a time as this?

OUR POSITION AS TO SECRET SOCIETIES.

Since, in a recent editorial, we made reference to the fact that many people spend more time and money joining secret societies, etc., getting ready to die than they spend getting ready to live, we have received a number of letters on the subject. Those who have written us seem to understand we are opposed to secret societies, and urge us to "make it stronger," "hit 'em again," and such expressions. The fact is we are not opposed to secret societies in themselves. We think in some respects they serve a very beneficial end. No doubt many a person has been cared for in sickness who would otherwise have been neglected; many a one decently buried who would otherwise have been put away by the corporation; many a person who had not been reached by the churches helped in the way of right living, and not a few who might never have secured property or even a home, are now, because of the salary, the per diem, the mileage, etc., paid them as officers, in good comfortable circumstances. Some object to societies because of these fat offices, but the same objection can be urged against insurance companies, and for that matter nearly every business similarly conducted.

What we object to is that most of our people insist on joining so many of such organizations that they are not able to keep up in them, and at the same time make the necessary preparation for living. Many such people could have homes, could educate their children, could make their families comfortable, but they spend all for fine regalia and a big turn out when they die.

Besides, there are thousands of good church members who join so many of these institutions that they must attend some one of them every night in the week and report at the hall for practice or some kind of drill on Sunday; hence they neglect their church duties altogether, and not a few become cast aways.

Then too many of these societies insist on having wine or some other beverage at every initiation; the result of which is that many otherwise excellent people thus cultivate a taste for strong drink. We have, on many occasions, when invited to preach special sermons before grand lodges and local societies, called attention to such abuses, and have invariably been invited to preach their next sermon. As a rule their principles and laws are good and founded upon scripture, but the difficulty is that so few of these organizations live up to their rules. We might speak further of the influences of such abuses on the children in the juvenile departments; the danger of secrecy when so many seem to think it means to conceal each other's meanness, but doubtless nothing further is necessary at this time.

THE STUDENT, NOT THE COLLEGE.

When a girl is told by her parents that she can have a college course, one of a half dozen colleges suggests itself to her; either Vassar, Wellesley, Smith, Bryn Mawr, or some other large and well-known place of learning. With young men, the same is true; it is Harvard, Yale, Princeton, Cornell or Pennsylvania. Suggest a lesser-known college than these, and the young man or girl lapses into disappointed silence. These are the colleges to their minds, and there are no others. This tendency is most complimentary to the skill with which our better-known colleges have served to advertise and impress themselves upon the young mind. But when the hundreds of our smaller American colleges are allowed to suffer in the strong light of the larger and more conspicuous institutions, it is time that the real facts should be stated—for the benefit of young people, and in justice to these smaller colleges.—The Ladies' Home Journal.

PERSONAL AND GENERAL.

Bishop J. B. Small, of the African Methodist Episcopal Zion Church, is in Africa.

Mr. A. W. Brazier, of Hahnville, La., is in the city, assisting Mr. Reddix in his Epworth League work.

George F. French, M. D., a brother-in-law of Dr. J. M. Buckley, died in Minneapolis, Minn., July 13, and was buried a week later at Dover, N. H.

Miss Virginia M. J. Duncan, the daughter of Presiding Elder Stephen Duncan, continues quite feeble, and her parents fear that the day of her recovery is remote, to say the least.

Rev. L. W. Moseley wishes his correspondents to address him at Dunnaway, Miss. The fifth Sunday in August is Bro. Moseley's Southwestern Day.

It is reported of the Rev. W. McDonald, P. E., Upper Mississippi Conference, that he had to be coaxed away from Toronto, so greatly was he delighted with his treatment and surroundings there.

Rev. W. R. A. Palmer, A. M., B. D., professor of classics, English and literature, State College, Orangeburg, S. C., will accept our thanks for a copy of his excellent Decoration Day address on "Colored Soldiers in the Civil War."

Rev. W. T. Hagan was Secretary, and Prof. Camphor was Statistical Secretary. The Conference has five small Districts; 442 probationers; 2,598 full members; 55 local preachers; 42 churches, valued at \$50,805, and 3 parsonages, valued at \$1,950. Bishop Hartzell was heartily welcomed and went about his work with his usual energy.

Mr. Joseph A. Reddix, District Manager of the Epworth Leagues of North New Orleans District, is in the city, for the purpose of visiting the city chapters. He has visited a number outside of the city and had flattering success, and is desirous of doing all he possibly can to enhance the interests of the work here. He desires to have both the officers and pastors of the city cooperate with him. He is stopping with Mr. Robt. Armstrong, No. 4716 Coliseum St.

The Rev. D. W. Boatner, pastor of Haven Chapel, this city, is succeeding quite nicely in his work. He has built a neat little four-room parsonage since Conference, which is a great thing to do in a city like this. He is expending time and thought on his sermons, and his congregations are increasing accordingly. The young people have organized a League chapter, and the pastor hopes it will prove a success.

WOMAN'S DEBT TO SOCIETY.

Woman stands as the sacred guardian of future homes and our nation's prosperity, and to her must we look for true reforms. To her standard must society come. Let her be sure to place it high and keep it pure, and make it apply impartially to all people. Let her keep out those whom she knows fall short of her standard, and never condone in the stronger sex what she condemns in the weaker. Let her think not to elevate society by hiding or condoning the evils which surround her on every side, but only by shutting out those whom she has found it impossible to raise to her standard. Then future generations will arise who will bless her for their heritage, instead of cursing her for their misery.—Methodist Times.

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DOINGS OF THE WORKMEN.

J. W. Johnson, Waterford Station, Miss.: Our second Quarterly Conference was held at Malone's Rest in May. Rev. W. McDonald presiding. The elder was on time, and preached a glorious sermon. He administered the Sacrament to a good number. We are getting along nicely at Waterford Station. We have not been able to get any subscribers for the Southwestern, but from promises, we hope to forward some in the near future. Pray for our success.

E. H. Clark, P. C., White Hall, La.: Please allow me space in our glorious Southwestern Christian Advocate to say a few things about the White Hall charge. Since the beginning of the conference year, from January 21 to July 21, 1897, the pastor and the official and lay members have been and are yet in peace with each other. There are 26 additions to the church.

An Epworth League chapter was organized in March, and is making grand progress under the management of Miss M. O. Simms, who is fully able to make it lively and interesting. On May 22, 1897, the Unity Hope Circle was organized with Mrs. R. Simms, the beloved wife of our ex-Senator, Hon. R. Simms, at the head. It is doing a grand work for the church. On the 26th of June the president marched the new company out to make its first financial fight. At the end of the battle she, with her gallant soldiers, had captured the sum of \$20, which was turned over to the pastor. The names of the officers are as follows: Mrs. R. Simms, president; Mrs. V. Knott, vice-president; Miss E. A. Simms, corresponding secretary; Miss M. Baptist, secretary; Miss F. A. Nesby, assistant secretary and Miss C. Allen, treasurer. Every church ought to have a Unity Hope Circle in it.

A. A. Laegy, Ponchatoula and Springfield, La.: Our second Quarterly Conference was held Saturday and Sunday, July 17 and 18. Rev. S. Duneau, P. E., occupied the chair. Reports of stewards and class leaders showed increase, both spiritually and financially. By the help of the Lord we man-

age to hold our own with gratifying results, and the P. E. is well pleased. At 11 o'clock he gave a lecture on duty; at 3 o'clock he preached, and proved himself to be equal to the task.

Miss Nellie Landry, the daughter of Rev. P. Landry, pastor of Wesley Chapel M. E. Church, has charge of Ponchatoula public school, assisted by Miss P. F. Murry. This accomplished young lady from our New Orleans University, has given great satisfaction to both white and colored citizens as principal of the school. She has on roll 91 scholars and a continued increase.

Reports show money raised for all purposes by classes and public collection, \$86; paid pastor up to date, \$39; paid P. E., \$6.75; benevolent money raised and sent off to its proper place, \$3. Bros. A. Scott, James Pines, T. W. Primus, H. McCoy and B. Johnson are with us in good works, while Sister Rosanna Pines and Gabriella McCoy are in the Sunday school work heart and hand.

Sister Rosanna Pines is superintendent of Ponchatoula Sunday school and Sister Gabriella McCoy, superintendent of Springfield Sunday school, are doing a grand work. Bro. T. W. Primus was appointed president of the Epworth League. Four are taking the S. W. C. A.

J. W. Terrell, P. C., Columbus Circuit, Miss.: This is my second and last year on this circuit. The high water was a hindrance to me for thirty-five or forty days, so I could not reach my work for that number of days. My second Quarterly Conference was held at Salem, July 24th and 25th. Dr. H. R. Revels, P. E., being absent, Rev. S. R. Gibson, the pastor of Aberdeen, held the conference. He left no stone unturned. All the interests of the church were brought before the people, and that our people must learn to read our church organ, the Southwestern, before they can be loyal to the church. He preached two strong sermons, and our hearts were overjoyed. Received on probation 2, into full membership 3. We have bought for Moses Chapel a bell, and we are striving to bring this circuit up to the middle line. The benevolences of the church have been looked after, and the Southwestern Christian Advocate has not been unnoticed.

A. J. McAlister, Greenville, Miss.: Our second Quarterly Conference met, with Rev. L. F. White, P. E., in the chair. After making some graceful remarks concerning the Southwestern, and the church work generally, the officers were greatly enthused, and say they will all take the paper. Reports showed the work to be in advance of previous years. The Sunday school is in a good condition, under E. C. Pierce, who spares no pains to train the youth in Gospel truth. Our class leaders are all sisters, and do not know what it is to tire. Rev. White preached to a large congregation. Collections during quarter \$60.

Rev. L. J. Hogan, of Boynton Chapel, Houston, Tex., writes: About 11 o'clock p. m., July 21, 1897, I heard the noise of a mighty wind, as a storm rising in the south, which caused myself and wife to arise and dress quickly. The door was thrown open, and the storm passed into the dining room. It proved to be several sisters and brothers of the Boynton Chapel, and others of the A. M. E. and Baptist Churches, headed by Mrs. P. E. Davis. After the storm was over, we noticed the table was filled with eatables of all description. We passed into the church, took refreshments, which were served by the party, after which all quietly dispersed.

J. C. Clemens, P. C., Asbury M. E. Church, Natchitoches, La.: We have

organized a company of Willing Workers in connection with our church work, and they certainly reflect great credit upon our work at this place. They have, with the exception of \$13, succeeded in paying for a \$60 organ, paying in monthly installments of \$5. This company consists of the following: Miss Rosetta Martin and Miss Luteia Braden, captains; Misses Cally Ramsey, Susan Jules, Julia Mishell, Lottie Crump, Arsan Hason, Pazetta Quins, Rebecca Hoover, Florence Green, Angelina Burrell, Denia Wright, Messrs. J. H. Redmon, Edmond Griffin, Samuel Martin, Thomas Wether-spoon, James Cole, Horace Chapman, Jr., Leon Goodrich, Henry Taylor, Albert Butler, Emmanuel Hayes, Samuel Cage, Irving Robinson and Albert Wadkins. The above-named company has purchased a barrel of lime to whitewash the church property. We think our company the best in the State.

(Be sure not to put in so many names next time, please. Ed.)

Miss Della M. Elliott, Secretary, Dallas, Tex.: We are trying as best we know to bring the Epworth League to a grand success. We reported 178 members at the July District Conference, 112 active and 66 associate. The departments of work are moving along nicely. The spiritual department, though young, is making rapid progress. The people approve much of the Epworth League and its workings.

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Made only by the Charles E. Hires Co., Philadelphia. A package makes 6 gallons. Sold everywhere.

HALL'S

Vegetable Sicilian HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

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Wm. Brooks, P. C., Milliean, Tex.: I have just closed my revival on last Sunday night, with seventeen conversions, and backsliders reclaimed. Received in the church during the meeting, 56; conversion, 17. Now we feel that the Lord has blessed us on our work this year, so far, and we do believe that He will go with us to the end. I have been at work this year, but I tell you the times are hard here; but we are going to do just what I tell my members. All our money will be in hand on time. The church here is all right. She is looking up. We have here on hand \$1 for the paper, and, names—no end to the names—but I think I will get about seven of them. If I can get the money for them I will do well, but I will do all I can for you and the paper.

M. Q. A. Fuller, Palestine, Tex.: There was quite a storm here last night between 10 and 11 p. m. It was so unexpected that it frightened my wife quite a little for a few moments. It was first noticed from the north end of our house by the tramp of the feet and then on the east, or front, by a song, "Will walk in the light," led by A. B. Strain and Sister Martha Perkins. After the storm was over we found on our table many good things suitable for a preacher and his family.

Many thanks to them, and they are welcome at any time.

John D. Wilson, P. C., Verdunville: The pound meeting held at Fitzgerald by the members of the M. E. Church, assisted by many friends, was well attended and a complete success. The contributions by classes were: Class No. 1, articles valued at \$2.15; Class No. 2, articles valued at \$4.70; Class No. 3, articles valued at \$3. We are greatly encouraged. Further comment is not necessary. "Bless the Lord, O, my son; and all that is within me bless His Holy name."

CUMBERLAND RIVER (TENN.) DISTRICT CONFERENCE.

The second semi-annual session convened in St. John Chapel, Springfield, Tenn., July 21 to 25. Wednesday the Epworth League Convention of the district held its annual session, with Rev. J. P. Price, president, in the chair. The reports showed that there had been an increase of chapters and members since the last session; 805 members in the district, and 22 local chapters. We had the pleasure of having with us our dear Dr. M. C. B. Mason, who came to represent his work. He said many good things to us, which we will not soon forget. He promised to be with us again soon.

The presiding elder, L. M. Moores, was on hand to open the conference. The secretary of the last session called the roll, and forty answered to their names. The presiding elder read his report, which showed that he had been doing some very hard work on the district, and improvements along all lines.

Pastors' reports were encouraging. Most all had held revivals and had had conversions.

Benevolent collections were increased. Total amount of Benevolent collection, \$131.41.

Local preachers, exhorters, class leaders, district stewards, Epworth League presidents and Sunday school superintendents were present from nearly all of the charges and made reports.

All of the pastors were present except five.

The literary program was partially carried out. The introductory sermon was preached by Rev. Samuel Knight; semi-annual sermon, Rev. C. L. Seward; missionary sermon, Rev. R. H. Johnson. All ably delivered.

Twenty-two local preachers had their characters passed upon and licenses renewed; three were licensed to preach, viz.: J. H. Thompson, Allie Green and G. L. Reasonover. Ten exhorters had their licenses renewed.

Rev. M. Williams, of the Tennessee River district, and pastor of the Brentwood and Spring Hill charges, was present.

The Sabbath, July 25, was a grand day with us. Sunday school at 9 o'clock a. m., W. S. Williams superintendent. The conference brethren taught classes. Able sermons were preached by Revs. J. B. Bradford and S. S. Rideout.

This is said to have been the best District Conference in the history of the Cumberland River district.

Resolutions touching the presiding elder, secretaries, pastor, good people of Springfield and the good old Southwestern were voted.

Presiding Elder L. M. Moores presided nobly and impartially.

The next District Conference will be held at Gallatin. E. J. Guthrie, Secretary.

The Roman supper was in three courses—soups, meats and fruits.—Ex.

OUR TRIALS AND TRIUMPHS AT McMinnville, Tenn.

Twelve years ago our members came into possession of a large, two-story brick church, situated on a hill and built on a lot containing about seven acres of land. It is in one of the most prominent places for a church in the city. By some means, this church was burned soon after the members took possession, and, unfortunately, there was no insurance upon the building when burned, hence, after the fire the members found themselves about \$5000 worse off than they were at first. This, of course, made them feel bad and broken-hearted. They soon revived, under the leadership of Rev. J. W. Richmond, who was then their pastor, and began to rebuild a house of worship. Before the second house was completed, Rev. Richmond was removed and Rev. F. W. Puryear, who has a wonderful reputation as being a great church builder, was assigned to this place. As soon as Rev. Puryear had entered his new field of labor and began the work of finishing the church a storm blew it flat to the ground again. This was, indeed, quite discouraging to the members, but they soon rallied again, and began to build the third house. After seven or eight months' hard work, they were successful in finishing the third house of worship, and took possession of the same with quite a heavy indebtedness hanging over them. A part of this was paid during the administration of Rev. H. Primm, who succeeded Rev. Puryear as pastor, and the remainder during the first six months of the labors of the present pastor. Soon after I came to the new field of labor, I began to plan a rally, assisted by Presiding Elder H. W. White, in which to raise the money to pay off the indebtedness. The rally came off, and enough money was raised to pay off every nickel of the indebtedness and \$50 was left in the treasury to pay on new pews.

Dr. Robert T. Burt was presented a handsome Bible for his faithfulness in church work.

Mrs. R. O. Spears is also a faithful worker and strong supporter of our church.

We have added twenty-three new members to the church this year, and raised nearly all of our benevolent claims, and sent them to headquarters. We hope to have every cent of our benevolent money raised before the District Conference, which convenes here August 24th.

W. R. Smith Pastor.

The ancient spices were mint, saffron, garlic, onion and asafoetida.—Ex.

Marmalade, made from quinees, was known in England in 1400.—Ex.

CONFERENCE NOTICES.

PALESTINE DISTRICT.

Fourth Round.

East Calvert September 4, 5
Hearne and Sutton .. September 11, 12
East Mexia September 18, 19
Winkler September 25, 26
Fairfield October 2, 3
Palestine October 9, 10
San Augustine October 16, 17
Jacksonville October 23, 24
Buffalo and Jewett October 30, 31
Oakwoods November 6, 7
Bryan November 12, 14
Bryan Cir. November 13, 14
Leona November 20, 21
Madisonville November 27, 28

Dear Brethren: Have your list of stewards, trustees and committees all made out for the quarter. Push your Benevolences, and, if possible, report your entire apportionment raised. Be, as far as possible, able to make a financial statement of your charge. Try to put the Southwestern Christian Advocate in every home; also a Discipline and Methodist Hymnal. Remember the man who succeeds will all the time be advanced. Yours in the work, W. A. Forison, P. E.

NAVASOTA, TEXAS, DISTRICT.

Fourth Round.

Navasota Cir. September 4, 5
Sealy Cir. September 11, 12
Anderson Cir. September 18, 19
Yarborough September 25, 26
Caldwell Cir. October 2, 3
Hockley and Waller October 9, 10
Brenham October 13, 17
Brenham Cir. October 16, 17
San Felipe Cir. October 23, 24
Milican October 30, 31
Bellville Cir. November 6, 7
Hempstead November 12, 14
Courtney Cir. November 13, 14
Navasota Sta. November 19, 21
Caldwell and Lyons .. November 27, 18

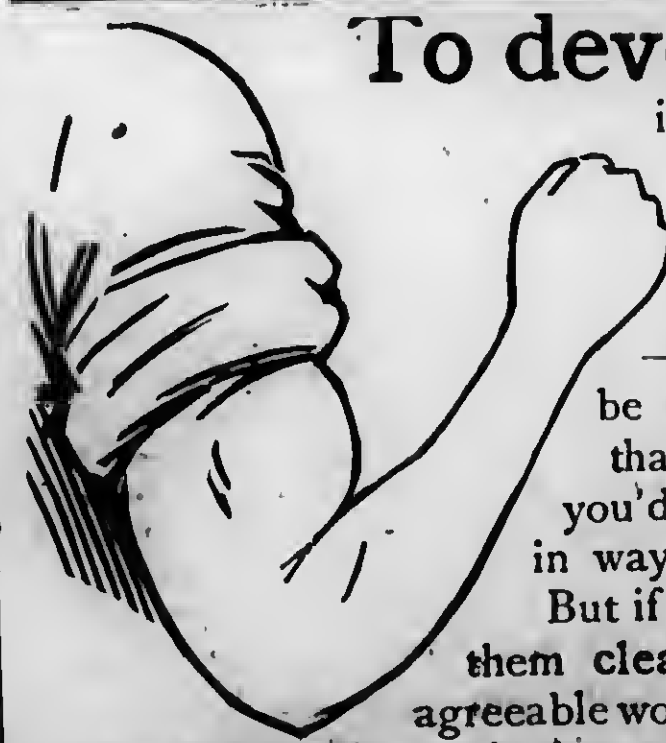
Dear Brethren: Come to Brenham, the seat of the District Conference, prepared to report your full assessments.

We have closed up our second round, and are almost out of the third round. Great revivals are being held in many of our churches on the district, returns from which I shall give you in my closing round.

Brethren, strike hard and earnestly for your Benevolence. Don't fail. Remember the order of our last Annual Conference, \$1 from each member, and more from those who are able to give more. Let no brother be behind when the District Conference convenes, October 13th, at Brenham, at which time each pastor is expected to make his full assessment. Some will be able to do this; yes, I hope all will. Bring your cash and your vouchers. We shall send money from there and get it properly credited before the parent boards meet.

W. L. Duncan, P. E.

To develop muscle,



if that is what you're doing the washing for, perhaps the old way of washing with soap—rubbing the clothes up and down over a board—may be pretty good. It can't be healthy, though, to breathe that tainted, fetid steam, and you'd better take your exercise in ways that are pleasanter.

But if you're washing clothes to get them clean, and want to do this disagreeable work easily, quickly, and safely—do it with Pearlina. And one of the strongest points about Pearlina's washing is its saving—its economy.

Millions NOW USE Pearlina

PIMPLY FACES

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

Cuticura

Is sold throughout the world. POTTER D. AND C. CORP., Sole Props., Boston. 27 "How to Beautify the Skin," free

BLOOD HUMORS Permanently Cured by CUTICURA REMEDIES.

DOINGS OF THE WORKMEN.

J. W. Johnson, Waterford Station, Miss.: Our second Quarterly Conference was held at Malone's Rest in May. Rev. W. McDonald presiding. The elder was on time, and preached a glorious sermon. He administered the Sacrament to a good number. We are getting along nicely at Waterford Station. We have not been able to get any subscribers for the Southwestern, but, from promises, we hope to forward some in the near future. Pray for our success.

E. H. Clark, P. C., White Hall, La.: Please allow me space in our glorious Southwestern Christian Advocate to say a few things about the White Hall charge. Since the beginning of the conference year, from January 21 to July 21, 1897, the pastor and the official and lay members have been and are yet in peace with each other. There are 26 additions to the church.

An Epworth League chapter was organized in March, and is making grand progress under the management of Miss M. O. Simms, who is fully able to make it lively and interesting. On May 22, 1897, the Unity Hope Circle was organized with Mrs. R. Simms, the beloved wife of our ex-Senator, Hon. R. Simms, at the head. It is doing a grand work for the church. On the 26th of June the president marched the new company out to make its first financial fight. At the end of the battle she, with her gallant soldiers, had captured the sum of \$20, which was turned over to the pastor. The names of the officers are as follows: Mrs. R. Simms, president; Mrs. V. Knott, vice-president; Miss E. A. Simms, corresponding secretary; Miss M. Baptist, secretary; Miss P. A. Nesby, assistant secretary and Miss C. Allen, treasurer. Every church ought to have a Unity Hope Circle in it.

A. A. Lacey, Poncehatoula and Springfield, La.: Our second Quarterly Conference was held Saturday and Sunday, July 17 and 18. Rev. S. Duncan, P. E., occupied the chair. Reports of stewards and class leaders showed increase, both spiritually and financially. By the help of the Lord we man-

age to hold our own with gratifying results, and the P. E. is well pleased. At 11 o'clock he gave a lecture on duty; at 3 o'clock he preached, and proved himself to be equal to the task.

Miss Nellie Landry, the daughter of Rev. P. Landry, pastor of Wesley Chapel M. E. Church, has charge of Poncehatoula public school, assisted by Miss P. F. Murry. This accomplished young lady from our New Orleans University, has given great satisfaction to both white and colored citizens as principal of the school. She has on roll 91 scholars and a continued increase.

Reports show money raised for all purposes by classes and public collection, \$86; paid pastor up to date, \$59; paid P. E., \$6.75; benevolent money raised and sent off to its proper place, \$5. Bros. A. Scott, James Pines, T. W. Primus, H. McCoy and B. Johnson are with us in good works, while Sister Rosanna Pines and Gabriella McCoy are in the Sunday school work heart and hand.

Sister Rosanna Pines is superintendent of Poncehatoula Sunday school and Sister Gabriella McCoy, superintendent of Springfield Sunday school, are doing a grand work. Bro. T. W. Primus was appointed president of the Epworth League. Four are taking the S. W. C. A.

J. W. Terrell, P. C., Columbus Circuit, Miss.: This is my second and last year on this circuit. The high water was a hindrance to me for thirty-five or forty days, so I could not reach my work for that number of days. My second Quarterly Conference was held at Salem, July 24th and 25th. Dr. H. R. Revels, P. E., being absent, Rev. S. R. Gibbs, the pastor of Aberdeen, held the conference. He left no stone unturned. All the interests of the church were brought before the people, and that our people must learn to read our church organ, the Southwestern, before they can be loyal to the church. He preached two strong sermons, and our hearts were overjoyed. Received on probation 2, into full membership 3. We have bought for Moses Chapel a bell, and we are striving to bring this circuit up to the middle line. The benevolences of the church have been looked after, and the Southwestern Christian Advocate has not been unnoticed.

A. J. McAlister, Greenville, Miss.: Our second Quarterly Conference met, with Rev. L. F. White, P. E., in the chair. After making some graceful remarks concerning the Southwestern, and the church work generally, the officers were greatly enthused, and say they will all take the paper. Reports showed the work to be in advance of previous years. The Sunday school is in a good condition, under E. C. Pierce, who spares no pains to train the youth in Gospel truth. Our class leaders are all sisters, and do not know what it is to tire. Rev. White preached to a large congregation. Collections during quarter \$60.

Rev. L. J. Hogan, of Boynton Chapel, Houston, Tex., writes: About 11 o'clock p. m., July 21, 1897, I heard the noise of a mighty wind, as a storm rising in the south, which caused myself and wife to arise and dress quickly. The door was thrown open, and the storm passed into the dining room. It proved to be several sisters and brothers of the Boynton Chapel, and others of the A. M. E. and Baptist Churches, headed by Mrs. P. E. Davis. After the storm was over, we noticed the table was filled with eatables of all description. We passed into the church, took refreshments, which were served by the party, after which all quietly dispersed.

J. C. Clemens, P. C., Asbury M. E. Church, Natchitoches, La.: We have

organized a company of Willing Workers in connection with our church work, and they certainly reflect great credit upon our work at this place. They have, with the exception of \$13, succeeded in paying for a \$60 organ, paying in monthly installments of \$5. This company consists of the following: Miss Rosetta Martin and Miss Luteia Braden, captains; Misses Cally Ramsey, Susan Jules, Julia Misher, Lottie Crump, Arsan Mason, Pazetta Quins, Rebecca Hoover, Florence Green, Angelina Burrell, Denia Wright, Messrs. J. H. Redmon, Edmond Griffin, Samuel Martin, Thomas Wether-spoon, James Cole, Horace Chapin, Jr., Leon Goodrich, Henry Taylor, Albert Butler, Emanuel Hayes, Samuel Cage, Irving Robinson and Albert Wadkins. The above-named company has purchased a barrel of lime to white-wash the church property. We think our company the best in the State.

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It is the only medicine devised for this particular purpose by an educated and skilled physician. It is a positive and permanent cure as attested by more than ninety thousand grateful women.

the Holy Spirit came with its fullness and many hearts were made to rejoice. After this the P. E. waited until the church became quiet and preached a soul-stirring sermon. Please excuse for delaying. Children's Day publication, fourth Sunday in June, we had a fine day's exercise. Dr. D. M. Darter gave the Sunday school a grand lecture. Prof. Arant, of Helena, Ark., our Normal instructor, gave us a fine lecture on F. A. and S. E. Society of our church. Collection amounted to \$6.59. The high water prevented us from taking up as much as last year—\$7. Miss Clara Pearson was our trainer and deserves credit. She belongs to the C. M. E. Church, but is an earnest worker in our church.

Wm. Brooks, P. C., Millican, Tex.: I have just closed my revival on last Sunday night, with seventeen conversions, and backstiders reclaimed. Received in the church during the meeting, 56; conversion, 17. Now we feel that the Lord has blessed us on our work this year, so far, and we do believe that He will go with us to the end. I have been at work this year, but I tell you the times are hard here; but we are going to do just what I tell my members. All our money will be in hand on time. The church here is all right. She is looking up. We have here on hand \$1 for the paper, and, names—no end to the names—but I think I will get about seven of them. If I can get the money for them I will do well, but I will do all I can for you and the paper.

M. Q. A. Fuller, Palestine, Tex.: There was quite a storm here last night between 10 and 11 p. m. It was so unexpected that it frightened my wife quite a little for a few moments. It was first noticed from the north end of our house by the tramp of the feet and then on the east, or front, by a song, "Will walk in the light," led by A. B. Strain and Sister Martha Perkins. After the storm was over we found on our table many good things suitable for a preacher and his family.

Many thanks to them, and they are welcome at any time.

John D. Wilson, P. C., Verdunville: The pound meeting held at Fitzgerald by the members of the M. E. Church, assisted by many friends, was well attended and a complete success. The contributions by classes were: Class No. 1, articles valued at \$2.15; Class No. 2, articles valued at \$4.70; Class No. 3, articles valued at \$3. We are greatly encouraged. Further comment is not necessary. "Bless the Lord, O, my soul; and all that is within me bless His Holy name."

CUMBERLAND RIVER (TENN.) DISTRICT CONFERENCE.

The second semi-annual session convened in St. John Chapel, Springfield, Tenn., July 21 to 25. Wednesday the Epworth League Convention of the district held its annual session, with Rev. J. P. Price, president, in the chair. The reports showed that there had been an increase of chapters and members since the last session; 805 members in the district, and 22 local chapters. We had the pleasure of having with us our dear Dr. M. C. B. Mason, who came to represent his work. He said many good things to us, which we will not soon forget. He promised to be with us again soon.

The presiding elder, L. M. Moores, was on hand to open the conference. The secretary of the last session called the roll, and forty answered to their names. The presiding elder read his report, which showed that he had been doing some very hard work on the district, and improvements along all lines.

Pastors' reports were encouraging. Most all had held revivals and had had conversions.

Benevolent collections were increased. Total amount of Benevolent collection, \$131.41.

Local preachers, exhorters, class leaders, district stewards, Epworth League presidents and Sunday school superintendents were present from nearly all of the charges and made reports.

All of the pastors were present except five.

The literary program was partially carried out. The introductory sermon was preached by Rev. Samuel Knight; semi-annual sermon, Rev. C. L. Seward; missionary sermon, Rev. R. H. Johnson. All ably delivered.

Twenty-two local preachers had their characters passed upon and licenses renewed; three were licensed to preach, viz.: J. H. Thompson, Attie Green and G. L. Reasonover. Ten exhorters had their licenses renewed.

Rev. M. Williams, of the Tennessee River district, and pastor of the Brentwood and Spring Hill charges, was present.

The Sabbath, July 25, was a grand day with us. Sunday school at 9 o'clock a. m., W. S. Williams superintendent. The conference brethren taught classes. Able sermons were preached by Revs. J. B. Bradford and S. S. Rideout.

This is said to have been the best District Conference in the history of the Cumberland River district.

Resolutions touching the presiding elder, secretaries, pastor, good people of Springfield and the good old Southwestern were voted.

Presiding Elder L. M. Moores presided nobly and impartially.

The next District Conference will be held at Gallatin. E. J. Guthrie, Secretary.

The Roman supper was in three courses—soups, meats and fruits.—Ex.

OUR TRIALS AND TRIUMPHS AT McMINNVILLE, TENN.

Twelve years ago our members came into possession of a large, two-story brick church, situated on a hill and built on a lot containing about seven acres of land. It is in one of the most prominent places for a church in the city. By some means, this church was burned soon after the members took possession, and, unfortunately, there was no insurance upon the building when burned, hence, after the fire the members found themselves about \$5000 worse off than they were at first. This, of course, made them feel bad and broken-hearted. They soon revived, under the leadership of Rev. J. W. Richmond, who was then their pastor, and began to rebuild a house of worship. Before the second house was completed, Rev. Richmond was removed and Rev. F. W. Puryear, who has a wonderful reputation as being a great church builder, was assigned to this place. As soon as Rev. Puryear had entered his new field of labor and began the work of finishing the church a storm blew it flat to the ground again. This was, indeed, quite discouraging to the members, but they soon rallied again, and began to build the third house. After seven or eight months' hard work, they were successful in finishing the third house of worship, and took possession of the same with quite a heavy indebtedness hanging over them. A part of this was paid during the administration of Rev. H. Primm, who succeeded Rev. Puryear as pastor, and the remainder during the first six months of the labors of the present pastor. Soon after I came to the new field of labor, I began to plan a rally, assisted by Presiding Elder H. W. White, in which to raise the money to pay off the indebtedness. The rally came off, and enough money was raised to pay off every nickel of the indebtedness and \$50 was left in the treasury to pay on new pews.

Dr. Robert T. Burt was presented a handsome Bible for his faithfulness in church work.

Mrs. R. O. Spears is also a faithful worker and strong supporter of our church.

We have added twenty-three new members to the church this year, and raised nearly all of our benevolent claims, and sent them to headquarters. We hope to have every cent of our benevolent money raised before the District Conference, which convenes here August 24th.

W. R. Smith Pastor.

The ancient spices were mint, saffron, garlic, oxonol and asafoetida.—Ex.

Marmalade, made from quinces, was known in England in 1400.—Ex.

CONFERENCE NOTICES.

PALESTINE DISTRICT.
Fourth Round.

East Calvert September 4, 5
Hearne and Sutton .. September 11, 12
East Mexia September 18, 19
Winkler September 25, 26
Fairfield October 2, 3
Palestine October 9, 10
San Augustine October 16, 17
Jacksonville October 23, 24
Buffalo and Jewett ... October 30, 31
Oakwoods November 6, 7
Bryan November 12, 14
Bryan Cir. November 13, 14
Leona November 20, 21
Madisonville November 27, 28

Dear Brethren: Have your list of stewards, trustees and committees all made out for the quarter. Push your Benevolences, and, if possible, report your entire apportionment raised. Be, as far as possible, able to make a financial statement of your charge. Try to put the Southwestern Christian Advocate in every home; also a Discipline and Methodist Hymnal. Remember the man who succeeds will all the time be advanced. Yours in the work,
W. A. Fortson, P. E.

NAVASOTA, TEXAS, DISTRICT.
Fourth Round.

Navasota Cir. September 4, 5
Sealy Cir. September 11, 12
Anderson Cir. September 18, 19
Yarborough September 25, 26
Caldwell Cir. October 2, 3
Hockley and Waller ... October 9, 10
Brenham October 13, 17
Brenham Cir. October 16, 17
San Felipe Cir. October 23, 24
Millican October 30, 31
Bellville Cir. November 6, 7
Hempstead November 12, 14
Courtney Cir. November 13, 14
Navasota Sta. November 19, 21
Caldwell and Lyons .. November 27, 18

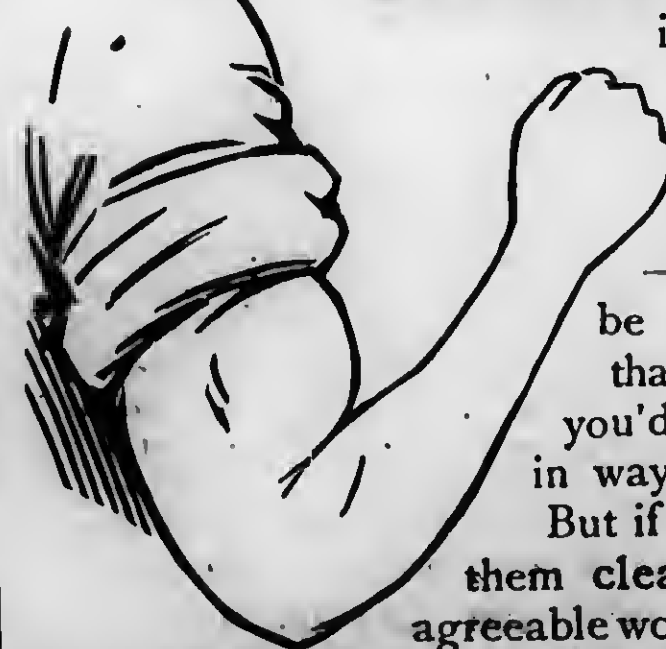
Dear Brethren: Come to Brenham, the seat of the District Conference, prepared to report your full assessments.

We have closed up our second round, and are almost out of the third round. Great revivals are being held in many of our churches on the district, returns from which I shall give you in my closing round.

Brethren, strike hard and earnestly for your Benevolence. Don't fail. Remember the order of our last Annual Conference, \$1 from each member, and more from those who are able to give more. Let no brother be behind when the District Conference convenes, October 13th, at Brenham, at which time each pastor is expected to make his full assessment. Some will be able to do this; yes, I hope all will. Bring your cash and your vouchers. We shall send money from there and get it properly credited before the parent boards meet.

W. L. Dunean, P. E.

To develop muscle,



if that is what you're doing the washing for, perhaps the old way of washing with soap—rubbing the clothes up and down over a board—may be pretty good. It can't be healthy, though, to breathe that tainted, fetid steam, and you'd better take your exercise in ways that are pleasanter.

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WHAT TO DO.

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BOOKMAKER'S CORNER

The New England Magazine for August is more emphatically a New England number than usual, but none the less interesting to our readers who have an interest in the section that has done so much and influenced so largely that which is best in this country. Published by Warren F. Kellogg, 5 Park Square, Boston.

The Century Magazine will offer twelve prizes of \$250 each, three a year, for four successive years, to college graduates receiving the degree of Bachelor of Arts, for the best poem, the best essay and the best short story. Graduates must submit their work before June 1st of the year succeeding graduation, and the young men and women who came out of college in June, 1897, are to have first chance at the prizes. We hope our graduates will strive for these prizes.

With five delightful stories in the August Cosmopolitan, one might judge that it was intended solely for light reading in midsummer; but a second glance shows that it contains as well much of serious interest. The second paper by the special commissioner sent by the Cosmopolitan to India tells a tale, the like of which has never before appeared in any periodical. There is a new poem by Bret Harte.

The special feature of the American Monthly Review of Reviews for August are a resume of the new tariff; a description of the two Boer Republics in South Africa, by the Rev. Dr. Francis E. Clark (illustrated); "Hawaiian Island Climate" (illustrated); "A Rose Carnival on Puget Sound"; "Continuous Sessions of Schools," etc. The editorial department, entitled "The Progress of the World," discusses business conditions, tariff legislation, the coal miners' strike, the Klondyke gold discoveries, and many other topics of the hour.

Blood puddings were a favorite dainty of the ancient Egyptians.—Ex.

Vegetables in Egypt were eaten raw, boiled or roasted in hot dishes.—Ex.

WACO DISTRICT CONFERENCE.

The Waco District of the West Texas Conference held its annual session at Calvert, July 7-11; quite a grand time was had and the people crowded in by every available resource.

The District Epworth League held its session Wednesday and Wednesday night. Among the prominent speakers were, Revs. Lynch, Hall, Harford and Prof. C. D. Johnson.

The Woman's Home Missionary had its anniversary Saturday afternoon. Mrs. E. S. Spriggs, corresponding secretary, was present, and quite an interest was manifested on the part of its delegates.

Conference opened Thursday morning; all the pastors being present and nearly all the delegates. The Reports showed greatly in advance of last year. The presiding elder delivered his address which was very encouraging; after which the general business was dispatched with great precision.

The literary program was very interesting Thursday afternoon.

The anniversary of the Freedman's Aid was held Friday evening; speakers were Mrs. Hon. B. F. Wallace and J. W. H. Pinkney. The speakers for the Southwestern were Rev. L. H. Richardson, Rev. H. Swann and Prof. O. I. Jones. They certainly made some big talk for the paper. Elder Cravens was appointed district agent for the Southwestern. A resolution prevailed after considerable discussion. Refusing to issue license to any brother.

The evening service was opened by Rev. A. Johnson, of Bremond, after which the writer tried to entertain the audience with the subject assigned him, "The Negro in the M. E. Church." A collection of \$55 was lifted; the conference then adjourned.

J. W. H. Pinkney, Secretary.

JACKSON DISTRICT CONFERENCE.

The Jackson District Conference met in the M. E. Church at Yazoo City, July 21-27, 1897, with J. C. Houston, P. E., in the chair. After devotional services Rev. P. W. Baldwin, former secretary, now of Meridian District, being present, was requested to call the roll. Most all the pastors answered at roll call on first day. A. R. Martin, N. Toole, N. N. Sidney were made secretaries; J. B. Brooks, statistical secretary. Rev. A. Jackson, P. E., in the A. M. E. Church, residing in Yazoo City, and Rev. H. A. Robinson, Prof. Martin, Rev. J. C. Miller, pastor of A. M. E. Church, were introduced. The P. E.'s report showed the district to be in fair condition. Reports from the pastors showed progress in the Master's vineyard. Over \$300 of benevolent money has been raised for all purposes on the district. Several souls had been happily converted since the annual conference. Amount raised during the conference was \$101. All the departments of church work were well represented. N. Toob preached the opening sermon. Mr. M. Dean, of Yazoo City, delivered the welcome address, to which Rev. G. W. Smith responded. Sunday services at 11 o'clock. Rev. N. E. Goodloe preached at the M. E. Church, J. B. Brooks at 3 p. m., G. W. Smith at 8:30 p. m., and at the A. M. E. Church, R. B. Anderson at 3 o'clock; at 8:30, in same church, N. Toole. Two men were licensed to preach. The seat of the next District Conference was fixed at Canton, Miss.

N. Toole, Secretary.

A lamp does not burn very well, and eats its head off in chimneys, unless you use the chimney made for it.

Index tells.

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TUPELO DISTRICT CONFERENCE.

Proceedings of the Tupelo, Mississippi District, Conference, held at Amory, Miss., July 22-25. It was to have been held at Nettleton, but the elder, the pastor, Rev. H. N. Yost, thought it expedient to move it to Amory, which proved to be a wise consideration. The people spared neither means, time nor labor to make our stay in their midst pleasant and enjoyable. And it was the general acclamation that no place has ever so largely entertained us at a district conference. Rev. P. O. Jamison, P. E., was at the seat of the conference several days before the meeting, assisting the pastor in making arrangements. Elder Jamison leaves no stone unturned in looking after the interest and the comfort of his men, as well as keeping his eyes open upon all the avenues that lead to the various departments of the church. His affectionate manner, his timely advice and admonitions invariably stimulate the brethren to go forth to success. Should a pastor fail on "Zion's" district it is his own fault. Rev. E. F. Scarborough was chosen secretary, with Revs. G. Orange and H. C. Norman assistants. Rev. Wm. Campbell was chosen statistical secretary, and Rev. W. H. Whitlock, critic and reporter to the Southwestern. Rev. J. M. Lewis, pastor of the Baptist Church, was introduced and made a speech, welcoming us to the town. He was invited to a seat within the bar and to take part in the literary exercises. Revs. S. R. Gipson and John Mayo, of the Aberdeen District, were introduced. The former made an able address on morality, which took his hearers by storm. The reports showed progress along all lines. All the local preachers were required, as well as the exhorters, to subscribe to the Southwestern, or their license will not be renewed.

The standard for examination was fixed at one hundred, and an average of seventy required to pass.

The following subjects were very ably discussed, and made deep impressions both upon the conference and the people of Amory: "John Wesley as a Preacher," E. F. Scarborough and Wm. Campbell. "The Southwestern as a Family Visitor," W. E. Logan, W. S. Gilispie, W. C. Weatherall. "Armenianism Contrasted with Calvinism," W. C. Canwell, H. N. York, Wm. Campbell, J. T. Cannon. "What Effect has the District Conference in the Place Where It is Held?" D. A. Bragg. "The Present Demands of the Pulpit," W. H. Whitlock, H. C. Norman, N. R. Clay. "The M. E. Church as a Factor in Solving what is Commonly Called the Negro Problem," D. L. Tubbs, Wm. Bell, G. Orange. "The Pastor as His Own Evangelist in Revival Work," M. Adams, D. A. Bragg, J. T. Cannon. "How to Help Local Preachers to Success," Bro. Glover, W. A. Dobson, D. U. Cooper and others. "Should there not be what is Called a Midsummer Local Preachers' Conference?" J. W. Wilson, G. Banks, C. C. Cox and others. All of the speakers showed marked improvement in logic, grammar and elocution, and the critic found very little to criticize along these lines.

The following preached able sermons during the week: Revs. S. R. Gipson, D. L. Tubbs, E. F. Scarborough and W. S. Gilispie:

Sunday was a great day in Zion. Bro. W. C. Weatherall preached at the Baptist Church in the morning. At Wall's M. E. Church, we had quite a pentecostal love feast, led by Bro. W. C. Canwell. It rained during the day, but did not deter multitudes of people from coming from every direction and in every kind of conveyance to listen to three able and powerful sermons preached by Revs. N. R. Clay, G. Or-

ange and D. A. Bragg. Their sermons will long be remembered in Amory, and are still burning by the way. About fifty dollars were collected during the session. Rev. W. H. Whitlock led in singing, "God be with you 'till we meet again," then the final benediction was announced by the Rev. D. A. Bragg, and thus closed the happiest session of the Tupelo District Conference.

W. H. Whitlock, Reporter.

LITERARY PROGRAM OF NASHVILLE DISTRICT CONFERENCE.

Friday, August 27th, will be Local Preachers' Day, and the following program is prepared for them:

Paragraph 198 of the Discipline Read and Explained by Phelix Allen.

The Work of a Local Preacher—A. Ridley.

Paragraph 196 of Discipline Read and Explained by G. W. Taylor.

Paragraph 197, by A. Alexander.

Paragraph 200, by E. Brathers.

Paragraph 201, by I. S. Rucker.

Relation of the Local Preacher to the General Progress of the Church—Prof. D. W. Byrd.

To give an exegesis on the following texts:

Psalms 19: 7—C. A. Todd.

Romans 5: 1—A. Wooten.

1 Corinthians 13: 13—N. Watson.

1 Corinthians 15: 17—H. Thompkins.

2 Timothy 2: 15—A. McGregor.

1 John 4: 15—W. M. Ransom.

St. John 14: 1—W. L. Lillard.

Drs. Scott, Mason and Penn are invited and expected to be with us.

W. R. Smith,

T. W. Johnson,

A. L. Nelson,

Committee.

The Romans began every banquet with eggs, ended it with apples.—Ex.

Supper, eaten in a recumbent position, was the principal Roman meal.—Ex.

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Berean Lesson Pictures (Quarterly), 12 cents, (copy of Leaf Cluster.)

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In ordering please write plainly. These rates are for four quarters, or one Year, as subscriptions for the periodicals can be for one or more quarters, as desired, at proportionate rates.

All subscriptions must expire with end of quarter, (March, June, September or December).

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NOTICE.

Brethren of the Houston District, Texas Conference: It will soon be one year since the adjournment of the last Annual Conference, and many ministers are still unpaid. Please consider this matter. Wm. Bartley.

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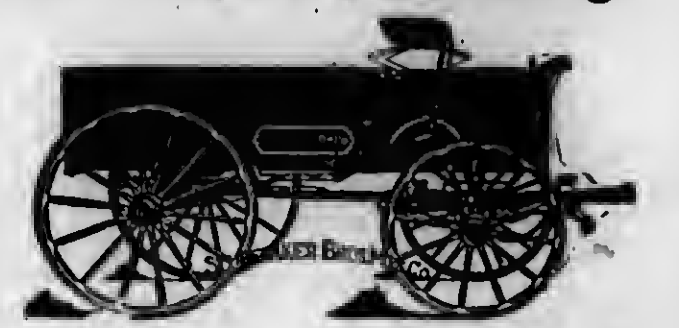
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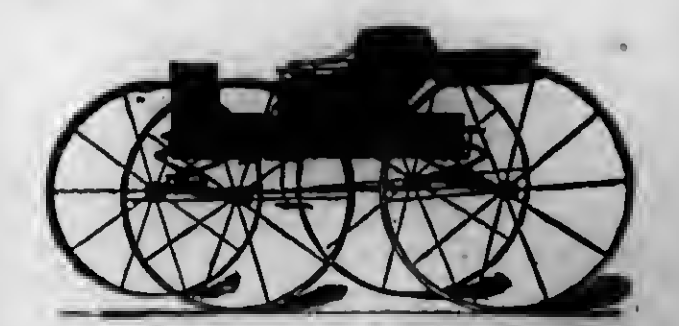
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BELLS

FARM AND FIRESIDE.

Make notes of everything in the garden that is good, so that you can have more of it another year. You will find these notes quite interesting reading next spring, and they will help you along greatly.—Ex.

"These roses under my window make no reference to former roses or to better ones; they are for what they are; they exist with God to-day. There is no time to them. There is simply the rose; it is perfect in every moment of its existence."—Ex.

Good compost can be made by mixing dry dirt and fresh horse manure, equal parts, keeping the mass moist with soap suds. It will be found excellent for the flower beds.

Renew the earth in the flower pots, and when so doing trim off the damaged roots of the plants, should they be injured during the removal, to allow of fresh earth. By changing the earth the plants will have new feeding material and may get rid of diseases existing in the old earth.

When you can buy a cow at a low price it will be to your advantage to make some inquiries regarding her, as no wise farmer will sell his good cows if he can avoid it. She may be vicious, hold up her milk, diseased, or have some other fault which can only be discovered when it is too late to rectify the mistake made in purchasing.

A pretty way to serve strawberries is in individual dishes with the hulls on, and in the center of the dish a smaller dish of powdered sugar, into which the strawberries are dipped and eaten from the stem. Strawberries are very frequently eaten this way in England, where the fruit is more solid and sweeter. If the berries are piled closely around the smaller dish of sugar, the contrast of red and white is very pretty.—Methodist Times.

CO-OPERATIVE BANKS FOR FARMERS.

The scarcity of banks in our agricultural districts has been noted. The farmer considers it one of his hardships. Yet the farmers themselves could remedy the need, as the agriculturists of Europe have done.

The remedy is through the establishment of small co-operative banks founded on the plan of the ordinary building and loan association. In every community there must be some farmers who can put by small sums from week to week and month to month, as the artisan who sustains the building association does. In Massachusetts the building and loan association is called the co-operative bank, and there is no better name.

Fifty to 100 farmers—the more the better—might organize a co-operative bank on the basis of depositing regularly small sums, which might be as low as 50 cents a week. It is a precious poor farmer who cannot by some means put by \$26 a year. These sums altogether would furnish a fund from which the farmer might secure a small loan as the member of the building association does when he wishes to erect a house. Five per cent. ought to be all the interest charged. Depositors would get this back in the form of dividends amounting to possibly 1 per cent less than the borrower pays for money. If the borrower paid 5 per cent. interest, the depositor would receive in dividends 4 per cent. That is more than capital in large amounts is bringing now on the average.

There will be found in every agricultural community some capitalists who

would invest money in the farmers' co-operative bank, and that would be a help. The loans should be made for short terms, from six months to four years, and should be returned by means of the regular weekly or monthly installment, as the borrower in the building association pays. It is doubtful whether loans should be given for the purchase of real estate. In cases where such banks have been successful the farmer is only allowed to borrow for the purpose of buying seed, live stock and implements.

Such agricultural banks have been a marked success in France, in Austria and in Germany. There the borrower must have his life insured before he obtains the loan, so that in case of his death, the loan will be covered without the necessity of the bank's seizing on his real estate or personal property.

The system would be fully as successful in America. If capitalists will not establish banks for the farmer, let him establish his own banks.—Methodist Times.

HOW DISHES GOT THEIR NAMES.

The sandwich is called for the Earl of Sandwich.

Waffle is from wafel, a word of Teutonic origin, meaning honeycomb.

Hominy is from aubuminea, the North American Indian word for parched corn.

Gooseberry fool is a corruption of gooseberry froule, milled or pressed gooseberries.

Foremeat is a corruption of farce-meat, from the French farce, stuffing.—i. e., meat for stuffing.

Blanc-mange means literally white food, hence chocolate blanc-mange is something of a misnomer.

Succotash is a dish borrowed from the Narragansett Indians and called by them m'sick-quatah.

Charlotte is a corruption of the old English word charlyt, which means a dish of custard, and chocolate is Russian charlotte.

Gumbo is simply okra soup, gumbo being the name by which okra is often known in the South. Chicken gumbo is soup of okra and chicken.

Macaroni is taken from a Greek derivation, which means "the blessed dead," in allusion to the ancient custom of eating it at feasts for the dead.—Nashville Advocate.

Heliogabalus generally supped on the brains of 600 thrushes.—Ex.

At the marriage of Hermione, Menelaus served the half of an ox.—Ex.

The oldest modern cook book was written by Le Sage about 1350.—Ex.

The poet, Arcestratus, traveled over all lands to find new eatables.—Ex.

TIED, NERVOUS, SLEEPLESS

Men and women—how gratefully they write about Hood's Sarsaparilla. Once helpless and discouraged, having lost all faith in medicines, now in good health and "able to do my own work," because Hood's Sarsaparilla has power to enrich the blood and make the weak strong—this is the experience of a host of people.

HOOD'S PILLS are the best family cathartic and liver medicine. Gentle, reliable, sure.

EVANGELIST SMITH.

Notice for the month ending and the ensuing month: Giddings, July 28 to August 8; Bastrop August 9th to 17th; Troy, Tex., August 18th to 29th. Now, brethren of these places, I hope you all will do your best to make it a grand visit of God's blessing. Yours in Christ, S. N. Smith.

NOTICE.

The Huntsville District Conference of the Central Alabama Conference, will convene in Huntsville, August 12. We sent program for the same to be published in the Southwestern some weeks ago. You will give notice.

I. Townsend, P. E.

N. H. Speight, Secretary.

NOTICE.

Lumberton, N. C., July 20, 1897.—Please announce to the brethren of the second year's course of study that I have been appointed by the president of the board to prepare papers for examination in the exegetical studies of the above year. Please allow me to call attention to the importance of making thorough preparation. Study, not to master books, but ideas. Come to the sent of Conference, October 6th, 9 a. m., prepared for written examination and to do thorough work, as it will take this kind of work to advance you. If any subject is not clear or you are in doubt, write me at once, and freely, as to books, etc. See Discipline.

I am yours for a complete mastery of our subjects and success.

J. P. Franklin.

NOTICE.

La Grange District Conference.

The La Grange District Conference will convene August 19, at Forsyth, Ga. Reduced rates will be given to all who have certificates properly filled. Brothers and delegates must pay full fare going and obtain certificates at starting point. Jas. Jackson, P. E.

NOTICE.

Gainesville, Ga., July 26, 1897.—To the brethren of the Gainesville District, Atlanta Conference: We have secured reduced rates for delegates wishing to attend the District Conference over the following roads: Southern, Seaboard Air Line and Georgia roads. Each delegate must purchase a first-class ticket and secure a certificate of agent at starting point. Also over the Central and W. and A. roads.

S. A. Stripling, Secretary.

LOW VACATION RATES.

Every day from June 1st, to Sept. 30th, inclusive, the Queen & Crescent Route will sell excursion tickets at low rates to the Mountains and Seashore; return limited to October 31st, 1897. This Route offers Tourists the most perfect train service in the South. Through Pullman sleepers on solid vestibuled trains with latest appointments. Inquire of your nearest Queen & Crescent Ticket Agent for descriptive matter, rates and full information. A. F. Barnett, G. P. A. R. H. Garratt, A. G. P. A., 210 St Charles St., New Orleans, La.

NOTICE.

Our District Camp Meeting convenes August 3 to 16. All ministers and friends are invited to attend. Reduced rates on the railroad from Crockett to Houston at all stations.

Our District Conference, the Sunday School and Epworth League Convention will convene at Huntsville, St. James M. E. Church, October 5th.

Rev. Tenola Edwards has withdrawn from the M. E. Church and joined the A. M. E. Church. May God bless him.

A. C. Culbreath, P. E.

Huntsville, Texas, District.

Marie de Medici introduced Italian cooks and cookery into France.—Ex.

Ninety can hear better than nine.—Ex.

PARKER'S HAIR BALSAM
Cures and beautifies the hair. Promotes a luxuriant growth. Never fails to restore Gray Hair to its youthful color. Cures scalp diseases & hair falling. 50c and \$1.00 per Bottle.

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UNITED FOR LIFE

.....Give Name and Place Distinctly.....

On the 29th of July I united in marriage Mr. Clarence Hall and Miss Lillie Jackson. Yours,

G. J. Rogers.

Monroe, La., July 31, 1897.

THEY LIVE IN OUR MEMORY

.....Give Name and Place Distinctly.....

Greenville, Miss., July 29, 1897.—Miss Laura McDill, a faithful member of the Methodist Church, died July 17, 1897. She was a teacher in the public schools of this (Washington) county. She died triumphant in the faith. Many friends grieve her loss.

A. J. McAllister, P. C.

Vicksburg District, Mississippi Conference.—Bro. Drink Berry was a faithful member of the M. E. Church. He departed this life July 17th, leaving a wife, two children, three brothers and three sisters to mourn.

M. Cooper, P. C.

Memphis, Tenn.—Bro. Prince Phillips, a faithful member of the M. E. Church, and also the superintendent of the Sunday school, died July 15th, 1897, and said that his way was clear and he was going home to heaven.

L. L. Shumpert.

Vicksburg, Miss.—Sister Bettie Scott was born in 1854, and joined the M. E. Church in 1872, and died in the faith July 19. She leaves three sisters, two brothers, a husband and a host of friends to mourn.

P. R. Crump, P. C.

Bastrop, La.: Little Willard F. Clark, son of Rev. and Mrs. P. W. Clark, born February 18, 1885, died July 17, 1897. He suffered many pains in this life, but is now gone to the world of spirits bright. He was a faithful Sunday school scholar. The funeral service was by Rev. A. B. Flood, assisted by Rev. W. L. Booker.

M. Ivory.

TO THE MEMORY OF SISTER ANNIE FRANKLIN.

(Who died June 3rd, 1897, aged 20 years and 11 months, by her friend, Miss Vassie Buchanan).

A beautiful life has ebbed away,
But went to a home where none ever stray;
O, how sad for one so bright and gay,
To be laid in her casket with the lilies of May.

Her sweet voice is hushed in church and home;
No more to be heard with the organ's deep tone.

Whiter than snow, she stands by the throne,
And sings with the angels in her heavenly home.

V. B.

A RICH FOOL.

If Carlyle had heard of Prince Albert of Thurn, etc., we are sure he would have set him down very near the head of his long list of fools. We do not believe a bright boy in our big band envies this poor slave of mammon:

"Prince Albert of Thurn and Taxis is spending on clothes the fortune accumulated by his ancestors while they held the monopoly of the post as hereditary Grand Postmasters of the Holy Roman Empire. He wears a new suit, perfumed with attar of roses, every day, spending \$15,000 annually on his tailor, who keeps twenty workmen constantly at work for him. He puts on a new necktie three times a day, and uses up two hundred pairs of boots a year. He spends one thousand dollars a year on cigarettes, and seventy-five thousand dollars on sports. The prince is thirty years of age, and is married to an Austrian archduchess." —Epworth Herald.

The official figures show that the Southern Methodists gave for Foreign Missions the past year, \$244,463. The Southern Baptists for the same cause, \$125,681.99. The Methodists gave for Home Missions, \$133,948. The Baptists for the same cause, \$125,681.99. The Southern Methodist women gave \$81,000 to Foreign Missions. The Southern Baptist women gave to the same cause, \$23,476.43, or less than one-third as much as their Methodist sisters.

A Catholic gentleman who is quite intelligent said to one of our missionaries: "The Catholic Church made a very poor showing in its hundred year's dealing with the Mexicans. You look for education and you do not find it, you look for morality and you do not find it. This Church has had the sole chance to make the Mexican people, and they have failed. If they have done nothing in three hundred years, what would they do in three thousand?"—Church at Home and Abroad.

During the middle ages the best cooking was done in the monasteries. —Ex.

STATE OF OHIO, CITY OF TOLEDO, Lucas County.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1896.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

RAILROAD TIME TABLE.

Illinois Central.	
ARRIVE—	LEAVE—
Local mail..... 9:00 pm	Local mail..... 6:55 am
Chicago limited, 6:30 pm	Chicago limited, 9:00 am
Fast mail..... 8:30 am	Fast mail..... 6:30 pm
Local mail and Cincinnati	
Fast mail..... 8:30 am	Fast mail..... 6:30 pm
Louisville and Cincinnati, Limited.	
No. 3..... 6:30 pm	No. 4..... 9:00 am

Yazoo and Mississippi Valley Railroad.	
No. 5, Memphis Express..... 10:35 a.m.	No. 6, Memphis Express..... 4:20 p.m.
No. 21, Vicksburg Express..... 5:30 p.m.	Vicksburg Express..... 8:05 a.m.
No. 33, Baton Rouge acc..... 9:40 a.m.	No. 34, Baton Rouge acc..... 4:30 pm

Louisville and Nashville.	
No. 3, fast ex..... 7:40 am	No. 6, fast mail..... 7:13 am
No. 7, coast acc..... 8:50 am	No. 4, fast ex..... 9:45 am
No. 1, lim. ex..... 6:50 pm	No. 8, coast acc..... 3:30 pm
No. 5, fast mail..... 8:30 pm	No. 2, lim. ex..... 7:50 am
Sunday ex..... 9:30 pm	Sunday ex..... 7:50 am

Texas and Pacific.	
No. 52, Ft. Worth and Cal. ex..... 6:55 pm	No. 53, Cal. ex..... 8:15 am
No. 51, Hot Springs express..... 9:15 am	No. 51, Hot Springs express..... 7:20 pm

Queen & Crescent Route.	
Cincinnati and New York..... 11:55 am	Cincinnati and New York..... 3:20 pm
No. 3, local..... 6:20 am	Local..... 7:30 am

Southern Pacific Company.	
Texas and Mexico fast mail..... 6:45 pm	California ex..... 9:15 am
California ex..... 6:55 am	Texas and Mexico fast mail..... 8:35 pm

Louisville and Nashville RAILROAD

Montgomery, Birmingham
To Nashville, Louisville, Cincinnati, Atlanta, Jacksonville, Washington and

—NEW YORK—
THROUGH WITHOUT CHANGE.

No.	Departs.	No.	Arrives.
6 Fast Mail..... 7:10 a.m.		3 Fast Ex..... 7:35 a.m.	
4 Fast Ex..... 9:45 a.m.		7 Coast acc..... 8:55 a.m.	
5 Coast acc..... 3:30 p.m.		1 Lim. Ex..... 5:00 p.m.	
2 Lim. Ex..... 7:50 p.m.		6 Fast Mail..... 10:25 p.m.	
Sunday Ex..... 7:50 a.m.		Sunday Ex..... 9:30 p.m.	

City Ticket Office 100 Canal street. Depot Ticket Office foot of Canal street. Freight Depot foot of Girod street.

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by taking
the

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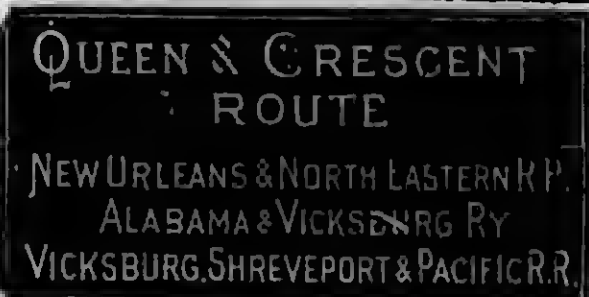
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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

July 26 to August 2.

J. W. Turner,	J. McLeod, 1
E. Harrison,	C. D. Crockett,
Anderson Davis,	A. C. Culbreath, 2.
H. J. Wright, 1	D. F. Dudley, 1.
Frank Narcissa,	I. C. Coleman,
Rachel Bolden,	J. H. Swann,
S. Mitchell,	P. O'Connell, 2.
Donie Campbell,	F. S. Bowles,
Moses Smith, 1.	J. D. Brightop,
M. P. Franklin,	Danchley & Co.
A. J. McAllister,	D. C. Lacy, *2,
L. W. Goodson, 1.	J. J. Obee,
J. D. Gibson,	George Johnson,
R. L. Carpenter,	A. S. McCombs,
A. Moore,	Wm. McCutchen,
H. Dunlap,	J. H. Nutter, 1.
E. R. Roberts,	Miss Taylor,
H. A. Johnson,	J. F. Marshall,
M. J. Keller,	James Jackson, *1.
W. McWillie,	M. Seether.

WE MUST HAVE 10,000 SUBSCRIBERS! WHY NOT?

Many families living within the territory of the Southwestern are not subscribers. We this week begin to send sample copies to persons whose names and addresses we have secured. We hope the pastors will follow them by a personal solicitation. Surely the paper is worthy, in size, quality and appearance, and our people can in no way so well show their appreciation of what the church is doing as by pouring in their subscriptions.

No one who receives a sample copy need wait for the pastor to call around and invite their subscription. They can do the business themselves. Procure a postal or express order, and when that is not convenient, register their letter. All such can be sent at our risk. See the rates as published.

We have sent requests to several of our pastors for names of persons who might and ought to become subscribers, that we may send them a sample copy of the paper. Although a stamped envelope was enclosed for reply, but few have responded. We trust all receiving such requests will reply immediately. We are after the 10,000, and must have them.

THEY LIKE IT.

Shell Mound, Miss.—I am a new subscriber, but the Southwestern is the best paper for both young and old Christians I ever read. It enlightened me so much the few weeks I have been taking it, that now I would not be without it. Rev. D. P. Shaw preached two of his heart-searching sermons here recently. About 200 people were present. David Shelby.

F. S. Bowles, P. C., Washington, Mo.: I have been reading the Southwestern

since May, and must say I believe it better now than at any time before in its history. It ought to be in every home. Enclosed find money order for one year's subscription.

The American Bible Society was one of the earliest agencies for the evangelization of Mexico. A dispensary of Bibles was established at Brownsville, Texas, on the Rio Grande river, as early as 1854. Miss Rankin, who was engaged in mission work in that region, aided largely in their distribution. Rev. R. P. Thompson, of the Methodist Episcopal Church, South, was also an agent of the Bible work among the Mexicans in the Rio Grande Valley.

Physical strength and energy contribute to strength of character, and both may be had by taking Hood's Sarsaparilla.

One day an Indian asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The Bishop asked: "Why?" He said: "One dollar for me to give to Jesus and one dollar for my wife to give." The Bishop asked him if it was all the money he had. He said: "Yes." The Bishop was about to tell him: "It is too much," when an Indian clergyman who was standing by whispered, "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus."—Central Methodist.

ILLINOIS CENTRAL RAILROAD COMPANY.

Notice to Stockholders.

The Board of Directors of the Illinois Central Railroad Company, at a meeting held July 21, 1897, adopted the following Preamble and Resolution:

To the end that the Stockholders of the Illinois Central Railroad Company may more readily attend, in person, the Annual Meetings of Stockholders, which the By-Laws require to be held in Chicago on the third Wednesday in September in each year, be it—

Resolved, That, until the further order of this Board, there may be issued to each holder of one or more shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the company, a ticket enabling him, or her, to travel free over the Company's lines from the station on the Illinois Central Railroad nearest to his or her registered address, to Chicago and return, for the purpose of attending, in person, the Meetings of Stockholders. Such ticket to be good for the journey to Chicago only during the four days immediately preceding, and the day of, the meeting, and for the return journey from Chicago only on the day of the meeting and the four days immediately following, when properly countersigned and stamped in the President's office. Such a ticket may be obtained by any registered holder of stock on application, in writing, to the President of the Company, in Chicago. Each application must state the full name and address of the Stockholder exactly as given in his or her Certificate of Stock, together with the number and date of such certificate. No more than one person will be carried free in respect to any one holding of stock as registered on the books of the Company.

By order of the Board of Directors,
A. G. HACKSTAFF, Secretary.

The next Annual Meeting of the Stockholders of the Illinois Central Railroad Company will be held at the office of the Company, in Chicago, on Wednesday, September 15, 1897, at noon.

The Stock Transfer Books will be closed from August 9 until September 16, 1897.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

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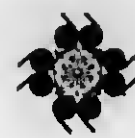
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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, AUGUST 12, 1897.—Vol. 32. No. 32.

EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

Do not let your subscription run out.

Of the 89,630 lawyers in this country, 208 are women.

Why borrow your neighbor's paper when you can so cheaply subscribe for yourself.

A brother of the Mississippi Conference calls Dr. M. C. B. Mason "The Golden Mouthed John."

Constant use does not wear out but develops your religion. Use it daily and hourly, both for your own good and that of others.

The Meridian District Conference, Rev. A. M. Trotter, P. S., gave us twenty-five cash subscribers while the Conference was in session.

It is said Chattanooga is a kind of distributing point for Mormon elders. Only recently 21 were there at one time. They seem to find the Tennessee Mountaineers in need of evangelization.

We wish some one would tell us the difference between those people who butcher Armenians on the continent of Europe, and those who butcher Negroes in this country.

One of the very pleasant features connected with our trip to Toronto was that of meeting Mr. David G. Scott, an older brother of this editor, in Chicago. We spent the whole of our boyhood days together, except while he was in the late war, but now seldom enjoy the pleasure of meeting. He lives with his motherless children in Los Angeles, California, and is delighted with the pleasant climate, the abundance of fruit and the enjoyment of his rights there accorded him.

In these times, when men are slow to condemn wrong doings for business, political or other reasons, it is really refreshing to read such an editorial as that produced in Harpers' Weekly of the 31st ult., on "Some Barbarisms of Our Own." It is a just, though an exceedingly strong denunciation, of one of the gravest wrongs of the age. It will, without doubt, put many of those people who condone mob law to thinking.

Immediately after the passage of the Tariff Bill, Mr. Leon Godchaux, one of the largest sugar growers of Louisiana, advanced the wages of field hands on his plantations 16 1-2 per cent. Some other planters have followed his example. We know of no better way to perpetuate the protective tariff than by allowing the laborers to share with the manufacturers, any benefits accruing therefrom.

A man needs spiritual food for the spiritual man just as imperatively as he needs food for the physical man. Read your Bible, your church paper and such good books as you think will strengthen you spiritually, and attend divine services; preaching, prayer meetings and class meetings in order to secure the assistance a live pastor prepares himself to give his flock at such times.

The Meridian District Conference at Enterprise, Miss., last week was a great meeting. It was largely attended and will no doubt do much to strengthen Methodism in those parts. Elder Trotter has his work well in hand and is highly respected by his preachers and the people. Our reception was most cordial, and the brethren did well by the Southwestern.

WHAT WE INHERIT FROM POLITICS.

We dare say no nationality in this country has found politics as expensive and hurtful as has the negro. Because of politics many of his choice young men have been shot, hung and otherwise ruthlessly murdered; homes have been broken up and enterprising farmers, school teachers and other good and useful citizens banished to unknown parts to dwell among strangers. These things are all bad and we deplore them most bitterly, but is there not something worse that has come to us through politics? What we have just enumerated are only temporary in their effects, and as demoralizing and destructive as they are, can scarcely be compared to the far-reaching and withering moral blight that has come to us through corrupt politics. Bad men discovered long before the sale of Joseph or the betrayal of Jesus of Nazareth, that money is a great source of temptation to men who are delighted with the prospect of turning a dollar in an easy manner. Hence they have with gold not only sought the purchase of a brother or the betrayal of a faithful friend, but again and again made such trades as they supposed gave into their hands vast numbers of confiding friends and brothers.

Whether the seller is more to be condemned than the purchaser is a question worthy of serious consideration. And yet it is a fact that the purchaser is loud in his denunciation of the seller and brands him as unworthy the confidence and respect of honest and patriotic men; giving as an excuse for his own act of using corrupt methods in politics that thousands of voters can not be inspired by a nobler incentive than the offer of a dollar or a drink for their vote. Hence, he claims if he does not make the purchase his opponent will, and, therefore, justifies his own deed as done in self defense.

On the other hand the unprincipled voter excuses himself by saying his vote is his own personal property and as such he has the right to dispose of it as he may desire.

Such a person does not, of course, realize how important, how sacred is the right to vote. He does not see in that ballot, his right to choose on his best judgment not only who shall hold office and execute the law, but what laws shall be made and how executed. And further, that ballot has in it the enjoyment of his rights as a citizen; the protection of his own home—his wife and children, and that honor and respect to himself that are of right accorded one honorable citizen by every other of the same class. All these he forfeits when his ballot is cast for any consideration less than these. Thus he robs his wife and loved ones of the respect and protection that would be accorded them if his ballot were not on the market with the understanding that he does not want rights he wants money. And so he gets money; it may be the voter himself does not, but too often his corrupt leader does, and his rights are disregarded and the laws executed without any thought whatever of his influence as a voter.

This condition of affairs grows out of the political situation by which we are surrounded, otherwise known as "politics." We are surrounded we are engulfed, we are robbed and destroyed by "politics." The little corrupt politician infests the land. He claims to control us and trades our votes for what there is "in it" and thus robs us of our rights, leaves our homes exposed and lowers us in the estimation of good men every where. We regret to admit that this trading politician is too often the minister who preaches the gospel to us. He, too, has learned to ask "is there anything in it?" And the people are thus forsaken by him in whom they confide and who should be their truest and most faithful friend.

Few conventions, legislatures or city councils

meet in which there are men pledged to us to look out for our interests and protect us in our rights. As a rule they have given us or our leaders all they owe us before the office was secured, and, hence, they feel confident when they need us again they have simply to repeat the same operation. Hence, class legislation is enacted and black laws placed upon the statute books, and good people wonder that men are so unjust and our sacred rights so little regarded.

"What is there in it?" "What is there in it?" As often as the question is asked the answer comes thundering back: "A dollar for your vote and absolute confiscation of all your rights, that is what there is in it." To our mind, in many of the states, we are brought face to face with this great question: "We want your votes; will you have money and no rights or rights and no money."

Our only consolation is that the condition of affairs to which we here refer is not universal. There are scores of communities, hundreds of prominent men and ministers and thousands of voters who spurn political trickery and tricksters, and who take only such part in politics as they think will be for the best good of the race and the country at large.

While we are not alone in such political corruption, because of our situation it costs us more than any other race or nationality.

MURDERED IN A CHURCH WRANGLE.

We regret, both for the sake of the church and the race, that our Baptist brethren of Montgomery, Ala., allowed their feeling in a church wrangle to rise to such a pitch as to prompt one of their number to murder his opponent. If there is anything Baptists ought to be used to and able to do, and that without sin, it is to wrangle. We say this because their form of church government leads to it.

The very sad incident to which reference is here made is the killing of Prof. P. H. Patterson, a teacher in the State Normal School of Alabama, in a church in the city of Montgomery.

According to the most reliable information we can get from a number of Negro Baptist papers, it seems that the difficulty grew out of the question of allowing one Rev. J. T. Brown, who was in bad odor morally, to participate in the State Congress just assembling. Before his moral difficulties, he had been appointed to read a paper; but when the meeting assembled, his right to do so was questioned, and a committee appointed to consider the matter and report.

On this committee, was appointed Rev. W. H. McAlpine, who was Rev. Brown's successor as pastor of the church he had lost. Rev. A. J. Stokes, who was also in bad odor morally, objected to McAlpine's serving on the committee and Prof. Patterson favored it. When Prof. Patterson spoke in favor of the committee as appointed by the chair, Stokes made some disparaging remark about him and a personal altercation ensued, during which George W. Prichett shot Patterson through the head, killing him instantly.

Prichett, Stokes, Brown, Bracy and Coleman, have been indicted by the grand jury, and are in jail.

The papers all speak very highly of Prof. Patterson, and much regret for his untimely taking off is expressed.

We are thinking of offering a first class bicycle as a prize to the man, woman or child who will send us in the largest number of subscribers in a given time. How would you like that?

Renew now.

OUR CONTRIBUTORS.

THE PREACHER OF THE TWENTIETH CENTURY.

By Prof. B. M. Hubbard, B. D.

Discoveries of no small importance have been made; inventions requiring the most patient and untiring efforts have been given to the public gaze; wars have appeared upon the stage of action with their devastating power and have swept millions of noble souls into the boundless beyond; empires have arisen and fallen; nations and republics have been born in a day; and even thrones have crumbled in the dust. All these attract the world's attention and thought, but to my mind there is no subject more inviting for careful consideration than that of the "Preacher of the Twentieth Century."

Organizations and corporations seek the most efficient men for their management in order that the best possible good may accrue to them; political parties, though sadly corrupt, are inquiring for and even demanding the best prepared men for leadership; men who are broad as to their range of thought, far-seeing as to political prosperity or adversity; men with the vision of a Jefferson, the faithfulness of a Washington, the stability of a Clay, the integrity of a Grant. Now, if the best prepared leaders are required to be at the head of the affairs which are restricted to this time world, what shall we say of the leaders who are to be at the head of the affairs which reach out beyond time into boundless eternity?

Again, the nature and scope of the preacher's work make this subject one of marked importance.

Let us now observe:

I. The call of the preacher.

There are several ways in which he may be called.

- (1). He may call himself.
- (2). The church may call him.
- (3). Called of God.

I am not here to enter upon any labored discussion touching the first two ways, but to impress upon you the absolute necessity of being called of God.

The world is to be saved through the preaching of the gospel, and this sacred work is God's, man being the medium through which God works. Dare we aspire to such high and holy calling without invitation? Can we consistently expect, or can we hope to be rewarded in any way without the consciousness of our heavenly calling?

All men are called, but all men are not called to preach the gospel of the Lord Jesus Christ.

Hear ye the Scriptures on this subject: "And no man taketh this honor unto himself, but he that said unto him, Thou art my Son, to-day have I begotten thee."

If God has called you to be a minister of holy things, you have this blessed and hope inspiring promise, "and lo, I am with you always, even unto the end of the world."

The sanction of the Church is of marked importance to the call in that she gives her attestation to the divine commission.

Let us notice in the second place:

II. His qualifications.

As the Preacher of the Twentieth Century is to do peculiar work, he must be strangely prepared for this work.

(1). He must be endowed with the power of the Holy Ghost. This is paramount. No one can be a true spiritual leader and guide unless he, himself, is led and guided by the Holy Spirit. He must live so that the Holy Spirit will give him utterance. Yea, his tongue must be a tongue of fire. Men must see his face radiant with the glory of God.

If the preacher is thus qualified spiritually, the people will not wait for special seasons of the year to embrace the Christian religion, but the "revival" will commence with January and last throughout December.

(2). He must be skilled in God's two great books. It is presuming in the highest for any one to attempt to shape the destiny of his followers by the teachings contained in these books. Revelation and Nature, unless he himself is acquainted with said teachings.

Therefore, "The Preacher of the Twentieth Century must know God's word and ought to know God and his teachings as revealed in na-

ture. To accomplish this, he must necessarily be a devoted student of both.

He must be so familiar with the Blessed Book as to be able to claim with the poet:

"Holy Bible, book divine,
Precious treasure, thou art mine."

He ought to be so well informed as to nature that he can look up and sing with the Psalmist, "The heavens declare the glory of God and the firmament sheweth his handiwork."

(3). He must be a student. This is truly a progressive age. An age fraught with varied and complicated problems, both political and ecclesiastical. But the vexed questions and weighty responsibilities that await the preachers of the twentieth century are more marked than these of this the evening of the nineteenth century.

As a student, it is necessary for him to be devoted, diligent, profound, broad in his sweep of thought, accurate in his logical deductions, and impartial and unbiased in his decisions. He must be a student who delights to study, who finds pleasure in going through and to the bottom of abstruse as well as easy subjects, who finds time for daily and systematic study, who will keep pace with the onward march of Christian civilization.

In short, he must be a student that will set men to the task of thinking, will bring something to pass, break something if need be, pull down something, lift up something, and be original.

The skeptic and the infidel must not be any longer evaded, but must be met with sufficient and rational argument. This is the task for the preacher of the twentieth century. The preacher of the twentieth century is to be a teacher. To teach successfully the teacher must understand the subject in hand. His instructions are along the line of both the spiritual and the temporal welfare. Hence, the importance of a thorough and comprehensive research. The Apostle in his Second Epistle to Timothy exhorts him to study. Hear him: "Study to show thyself approved unto God, a workman that needeth not be ashamed rightly dividing the word of truth." (4) He must be a man.

I do not mean nor do I wish to impress upon you the term man in its common conception, but in the broadest and truest sense of the term. He must be a man after God's own heart, with the mind that was in the blessed Christ, his heart filled with love and sympathy for the people and cause he represents. He must be a man of truth, of honesty, and whose moral status is above reproach. He must weep with them that weep, and rejoice with them that rejoice. He must be apt to teach, slow to anger and abounding in love suffering. He must be a man of unselfish devotion, toiling not for the loaves and fishes, but for the glory of God and the edification of humanity. He must be a man with a definite purpose, christian integrity and fidelity; a man that avoids every appearance of evil. In a word, he must be a model man adorned with all the Christian graces.

Let us now consider:

III. His work.

As previously stated, his work is peculiar. He is to save immortal souls; souls that are accountable to God for their existence; souls that are to live forever with God, or be eternally banished from His peaceful presence. He has to do with the shaping and moulding of character which must remain during the cycles of eternity. He must be a pastor in the most comprehensive sense. He must visit the widows and orphans in their affliction, console the disconsolate, pray with the sick and the dying. He must preach the gospel, tell men of God's love, His blessed promises and His terrible warnings. He must convince men of their sins, and show them the awful consequence of the same. It is to bind up the broken hearted, strengthen the feeble knees, and lift up the hands that hang feebly down, preach deliverance to the captive; yea, preach the acceptable year of the Lord.

His work is a glorious one. He is called to be a co-laborer with Christ in the salvation of the world.

Brother preacher, we are rapidly drifting toward the twentieth century; shall we or shall we not measure up to the responsibilities that await the preachers of the twentieth century? The preacher is to conduct himself in such a way amid the stern realities of this life as not only to command the respect, reverence and applause of men, but so live as a preacher that when the sacred rostrum is no longer a place for him to display his sacred oratory, the influence of which swayed

great multitudes, that when God, the Great Commissioner, will call him from labor to reward, that he will stand with rapturous joy in the presence of his God.

Napoleonville, La.

SOME PECULIARITIES OF THE RAVISHER.

President W. C. Jason, A. M.

According to the published accounts of this cowardly, contemptible and atrocious crime certain peculiarities are common to its perpetrators.

1. They prefer the daylight.
2. They assume no disguise.
3. They never escape arrest.
4. They are all powerful Negroes.
5. They are readily identified.
6. They promptly make confession.

The facts (?) are telegraphed over the country together with the story of the lynching, and with a celerity which proves the reporter to be in close touch with the mob. No one else could become acquainted with the details so quickly. The statements bear the stamp of falsehood. Yet, strange to say, many of the colored people accept them as true.

Men who contemplate a crime, the penalty of which is death, usually exercise some caution. Except when the victim is murdered also, it is almost inconceivable that any but a mad man would attempt such a crime in open day without effort to conceal his identity.

Crimes, from the least to the greatest, are constantly committed and the majority of criminals escape detection. The most skillful officials, trained for their work, often fail to apprehend the law-breaker even in a populous and well-organized community. But a southern mob, heated to frenzy by a sense of wrong, is swift and unerring in its judgements. The offender is never allowed to escape when a white woman is the victim.

White men have developed wonderful virtue and self-control, or they exercise a remarkable shrewdness in selecting the objects of their passion. The ravisher is a Negro, of course. Among criminals, as a class, it has been observed that moral depravity is often attended with physical degeneracy, but the Negro ravisher is a giant in size and a Hercules in strength. This explains two things—his success in the commission of his crime; the necessity for a strong force in his arrest and execution.

His positive identification by the victim is regarded as very significant. The New York Age has recently published an article quoted from the Brooklyn Eagle showing how unreliable such testimony is likely to be. Who supposes that a terror stricken woman, hysterical or on the verge of nervous prostration (a natural result of such an experience) is able in every instance to identify positively her assailant. The hunted creature, starved, bruised and bedraggled must appear very different from what she saw him last, if she ever saw him before.

Then, the confession! Criminals confess, sometimes when they hope thereby to receive some mitigation of penalty. But what wretch ever thought a confession would lessen the fury of a mob already thirsting for his blood? Men confess, sometimes, when all efforts to evade the death penalty have failed and they are without hope. But to say that a man confesses to a mob about to hang him on suspicion, and begs for mercy, is to reveal the effort of lawless men to justify their deed.

A lyncher is a coward and a murderer; why not a liar also? I would no sooner accept the testimony of a participant concerning the facts of an illegal execution than I would that of the thief whose murdered companion leaves one side of the story to be guessed at.

State College, Dover, Del.

SALMON, OR CODFISH?

By C. H. Wetherbe.

Are you a salmon all the while, or a salmon in one place and a codfish in another place? Rev. Dr. B. Carradine, in The Methodist, says: "A preacher, in speaking of how differently people act at home and abroad, being religious where they are known, and doing wrong things in places where they are unknown, gave us a striking illustration. He said that a gentleman in fishing

caught a very fine salmon. Because of its excellence he determined to present it to the governor of the State in which he lived. Just before he left his house with the present, some mischievous boys removed the salmon from the basket and substituted a codfish. Ignorant of the change, the gentleman waited on the governor, told him of his fine success on the river and acquainted him with the fish that he had brought him, the reward of his skill, as an expression of esteem. But, lo! on uncovering the basket, the salmon had become a codfish. With considerable mortification the man retired from the mansion and was soon at home confiding to his wife his astonishment at what had occurred. She said she was certain he was mistaken, that she had seen the salmon with her own eyes, and went out to the woodshed, where he had left the basket, to bring it in, that she might be convinced. Meantime the same boys had paid a second visit to the basket, removed the codfish and restored the salmon. So, when the wife removed the cover and both saw the salmon, while the wife was triumphant the husband stood for a moment utterly dumbfounded, but finally gasped out, 'This is a strange fish! It is a salmon at home, but a codfish abroad.' The reader can make the application." Yes, and the application is that some professing Christians are pretty well devoted to the cause of religion when they are at home, but when they are abroad they are very lax and seem to care but very little for the cause, neglecting the meetings of the church and the prayer room. They are quite good salmon at home, but quite poor codfish abroad. What are you, wherever you are? Be a salmon in every place.

WASHINGTON LETTER.

By Tam.

St. Mary's is in a Catholic county, but Methodism has a strong footing. Rev. J. J. Cecil preacher in charge of St. Mary's Circuit, is doing a splendid work. At his second quarterly conference the reports were encouraging.

At Bethesda a new church is needed, and the pastor is struggling to arouse the people to that point.

Sunday, July 4th, was quarterly meeting day at Leache's Chapel. Rev. A. W. Brooks, an ex-pastor, was present and preached morning and night to the edification of large congregations. The presiding elder preached at 3 p. m. A handsome quarterly collection was taken which gladdened the pastor's heart. This charge is in good condition, and the pastor is doing an excellent work.

Oakville.—Rev. T. H. Cooper, pastor. The people are rallying around their pastor and are supporting him in every advancement. In this section Catholicism is strong, yet Bro. Cooper is making inroads in favor of Methodism. The various interests of the church are cared for. The quarterly meeting was a grand success. The people came from all parts of the circuit.

Pisgah.—Rev. W. R. Davis, pastor. This old charge, under Bro. Davis, is making her way to the front. The Camp Meeting begins August 13th, lasting ten days. It is truly hoped that this will be a spiritual success.

Rev. Jas. Wheeler, pastor of Central Church, is planning to raise \$500 on the debt. The old debt of \$3000 has remained untouched since the pastorate of the Rev. W. H. Brooks, D. D., now pastor of St. Mark's, New York. This church is greatly embarrassed, and needs help. The Missions are increasing—the pastor is very bright.

The Rev. Jno. Barnett, the new pastor of Benning, is meeting with success. He and his people are hard at work.

Rev. Moses Lake, of Simpson, is holding tabernacle meetings in the church lot which are very successful. During the last two weeks there have been several conversions.

The abolition of slavery in Zanzibar, liberating 140,000 persons, is a cheering piece of news from one of the old strongholds of the slave-trade. The slave-markets have been closed since 1873, and abolition would have come sooner had it not been for the fear of the consequences of so great a social change.—Ex.

A former slave of Jefferson Davis has translated the Bible into the Sweetsa tongue, which is spoken by 260,000 Africans.—Ex.

HAVE FAITH IN GOD.

THE BEAUTITUDES—HAVE FAITH IN GOD.

The poor in spirit shall be blessed.
The scorned of earth shall be caressed.
They may in vain seem to have striv'n,
But their's the kingdom of heaven.

Blessings to them who mourn, proclaim,
Go speak it out in Jesus' name;
If captives they from sin be led,
Tell them they shall be comforted.

God will the meek rich blessings give,
Of all the earth where'er they live.
To them there never shall be dearth,
Christ said they shall inherit th' earth.

And those who thirst for righteousness—
Hungering ones—they shall be blessed.
May all the world by this be thrilled
To know the hungry shall be filled.

Blessed are they—the merciful,
May all their ways be beautiful.
Let them God's mercies forth proclaim.
For mercy sure they shall obtain.

Blessed are they—the pure in heart,
Who ne'er from duty will depart.
By them let land or sea be trod—
They shall behold the Son of God.

Let blessings to peacemakers be;
May earth by them from strife be free.
Whoe'er they be 'tis naught to me—
Children of God, their name shall be.

The persecuted, courage take,
For you the Master'll not forsake.
From land to land you may be driv'n,
But yours the kingdom is of heaven.

Rejoice, O Church of Christ, rejoice,
Faint-hearted hear the Master's voice—
Through persecutions prophets trod,
And wrought their way from earth to God.

A. J. Howard, Westside, Miss.
Alcorn College.

"LAYING ASIDE EVERY WEIGHT."

A successful worker in one of our rescue missions is a lady who was formerly a society belle, but who has now consecrated her brilliant social and intellectual gifts and her beautiful voice entirely to the Lord's work among the lost and degraded. She once remarked that she clung to dancing and card-playing for years after she made a profession of religion; and that her real joy in the Christian life did not come until these things had been given up altogether. One evening about two weeks after she had made this full consecration, she went into a little mission room, and was there asked to say something helpful to a poor wreck of a man who had been for many years a gambler. The man looked at her suspiciously. "Do you play cards?" he asked.

"No."

"Do you dance?"

"No."

"Do you go to the theater?"

"No; not now."

"Very well," he said, "then you may talk to me. But I won't listen to one word from your fine folks who are doing, on a small scale, the very things that have brought us poor wretches where we are."

"Can you not believe," added the lady who told the story, "that the joy of being able to teach the way of life to that lost soul was more to me than all the poor little pleasures I had given up for Jesus' sake.—Ex.

HE IS NEAR YOU.

The Psalmist says: "The Lord is nigh unto all them that call upon him." He is much nearer to such than they can conceive. He is so near that he hears the faintest whisper of their desires to have him enrich them with his life and love. Did you ever really call upon him? If so, did you call upon him with a yearning desire to have him make you a very different person from what you had been? If you did, then the Lord must have paid close attention to your call and cry.

F. W. Robertson says: "God is near you. Throw yourself fearlessly upon him. Trembling mortal, there is an unknown might within your soul which will wake when you command it. The day may come when all that is human, man and woman, will fall from you, as they did from him. Let his strength be yours. Be independent of them all now. The Father is with you. Look to him, and he will save you."

Oh, do not weary the Saviour by delaying to let him into your heart!—Ex.

THE SECRET OF LIFE.

One secret of a sweet and happy Christian life is learning to live by the day. We think of life as a whole, running on for us. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even tomorrow is never ours till it becomes to-day, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well done and to-day's life well lived.

It is a blessed secret, this of living by the day. Anyone can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us—just one little day. "Do to-day's duty; fight to-day's temptation, and do not weaken and distress yourself by looking forward to things that you cannot see and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living. The greatest strength lies in the most perfect trustfulness, for thus strength is conserved instead of being wastefully dissipated.—Ex.

"HER TOUCH."

A sailor who met with a serious accident was carried to a London hospital. The poor mother hurried to the building to see her son. She was met with a kind but firm refusal from the house physician; but nothing daunted, she pleaded for admission to the poor fellow's bedside? Who could resist a mother's entreaties? The safety of the patient lay in his being kept absolutely quiet; but the physician consented to her admission on condition that she did not speak a word. She stole softly to his bedside, and gazed, as only a mother can at her unconscious boy. She dare not speak; but a mother's love was not to be denied all expression, and gently laying her hand on his fevered brow, she let it rest there a moment, and then noiselessly crept from the room. The watchful nurse heard the comatose sleeper murmur the words, "Her touch!" and rousing himself, he added, "Surely my mother has been here; I knew her touch!" Ah, there was an electric thrill of sympathy in that touch, which told its own tale to the dying man.—Rev. A. Finlayson.

I once saw a father walk up to a map his little boy had made and pinned on the wall. He stood before it a long time in silence, and in silence walked away. The little fellow was sitting in the room, and his father knew he was there. He was watching with his eager child's eyes, waiting anxiously for a word of approval. As none came, his poor little face fell unhappily. Straight into the next room walked the father, and said carelessly:

"Robert has drawn a very clever little map in there. Look at it when you go in."

"Did you tell him it was clever?" asked a judicial listener, following from the room where little Robert still sat.

"Why, no. I ought to have done so. I never thought to mention it."

"Well, you ought to be ashamed of yourself," was the deserved reply. "Go back now and tell him."

We ought all of us to be ashamed of ourselves a dozen times a day for like sins of omission. It costs so little to say nice things, and the result in another's pleasure is out of all proportion to our trouble. "Praise to the face, open disgrace." No such thing. The proverb is wrong. Praise to the face is one of the sweetest things on earth, and there is no disgrace in it, unless untruth enters, or unless the praise is undeserved. It is the more grateful because no one may ask for open praise and receive by asking; its fine flavor is gone, and it is but flattery.—Harper's Bazar.

WOMAN'S DOMINION.

NOBODY BUT MOTHER.

How many buttons are missing to-day?
 Nobody knows but mother.
 How many playthings are strewn in her way?
 Nobody knows but mother.
 How many thimbles and spools has she missed?
 How many burns on each little fat fist,
 How many bumps to be cuddled and kissed?
 Nobody knows but mother.
 How many muddy shoes all in a row?
 Nobody knows but mother.
 How many stockings to darn, do you know?
 Nobody knows but mother.
 How many little torn aprons to mend?
 How many hours of toil must she spend?
 What is the time when her day's work shall end?
 Nobody knows but mother.
 How many cares does a mother-heart know?
 Nobody knows but mother.
 How many joys from her mother-love flow?
 Nobody knows but mother.
 How many prayers by each little white bed?
 How many tears for her babes has she shed?
 How many kisses for each curly head?
 Nobody knows but mother.

—Author Unknown.

GERMAN TART.

Ingredients: One pound sweet almonds blanched and ground, two ounces bitter almonds, blanched and ground, one lemon peel, grated, one pound five ounces castor sugar, whites of five eggs, two ounces flour, one pot preserved apricots or peaches.

Method: Put the almonds, lemon peel, grated, and one pound of the sugar into a perfectly clean enameled saucepan and set it over a slow fire. Stir until it loosens from the pan; then turn it out and work it with the hands on a pastry board, at the same time mixing in well the flour. Make into a round shape with a high edge; put on the baking sheet and bake until quite firm. Beat the whites of the eggs to a stiff froth, mix with them the five ounces of sugar. Fill the tart with the preserved fruit, pile the egg snow on the top, spread with castor sugar, and return to the oven to bake slowly for half an hour.—Ex.

NO HATS IN CHURCH.

The members of the Woman's Circle of the First Baptist church, of Indianapolis, Ind., removed their hats and bonnets at the service on a recent Sunday, and propose to do so hereafter, thereby adding to the comfort of themselves and others. The circle has 125 members, including some of the leading women of the city, and so much favorable comment has been made that it seems likely that others will follow their example, and "sit uncovered in the church." The pastor, Dr. Ellison, approves of the new departure.—Times-Democrat.

SOME "DO NOTS" FOR THE HOUSEHOLD.

Do not waste in the kitchen. In cooking meats remove the grease before throwing out the water.

Do not allow bread to mold.

Do not throw pieces of bread and scraps of meat away; use them for meat balls.

Where the family is small do not put up preserves or canned fruit in large sized jars, use pint and quart jars. After once opening a jar, the fruit is apt to spoil if not used right away.

Do not leave the tea canister, the molasses jug or vinegar jug open.

Do not use too much soap in the dish water.

Do not use dish towels and napkins for dishtowels.

Do not fail to sift the ashes and save the coal that did not finish burning.

Do not use towels for holders.

Do not leave food open to be run over and eaten by mice and insects.

Do not leave washboards and tubs out in the weather.

Do not leave rice, grits, beans, coffee and other groceries in paper bags. The bag often breaks and hence a waste. Use closed cans and jars both for economy and neatness.

Do not allow knives and forks to rust.

Do not put up tins damp or wet.

THE SWEETNESS OF ONE WOMAN'S GARDEN.

A certain woman had a flower-garden at her home in the suburbs of a busy city. She had no gardener, but did all of the work herself, and so grew to love her pretty blossoms, realizing what they cost in time and effort.

Roses, carnations, violets and many humbler flowers grew at her bidding, and it became a great pleasure to her to see her friends' delight in her garden. No caller ever left with hands empty of flowers. At first this was all she did with her flowers except to use them inside her home, but gradually she fell into the way of sending them to the sick among her neighbors. Many a weary invalid was refreshed with the sweetness of roses or the perfume of carnations, of the dreamy, restful fragrance of violets. Children, going home from school, loved the common, bright-hued flowers she gave them—ragged robins, snapdragons, sweet-williams, marigolds, poppies, nasturtiums and geraniums.

One day, she missed her car into the city, and while waiting for the next, sauntered, gloves in hand, about her glowing garden. For pure love of them she gathered a bunch of crimson carnations, and carried them with her into the street car. "Something sweet to smell," she thought. When her shopping was done she caught a saleswoman's eyes bent wistfully upon the glowing blossoms, and she gave them to her. It was a revelation to her to see the flash of pleasure which lit up the tired face. "Oh, thank you," was all the delighted girl said, but her happy face expressed far more than was conveyed in her words.

From that day to this that woman has never taken the car into the city without a bunch of flowers in her hand, and some one who needs them always gets them. Sometimes it is a crippled boy, whom she chances to meet on the street; sometimes a tired-faced colored woman, with her heavy basket of clothes; sometimes a weary cashgirl in a big shop, and often it is a saleswoman, worn and weary with long hours of standing.

All cannot live in California, where this garden grows, and gather flowers every day in the year, but she who has even a few flowers can do much in a quiet way. A bunch of violets or pansies, cool and fragrant, given with a smile and a kind word; a few sprays of roses placed in a tired saleswoman's hand; a cluster of carnations laid upon a poor woman's heavy basket, will lighten the load, will breathe sweet stories of the country and freedom and space, and the delicious out-of-door life of it all.—Harriet Francene Crocker, in "The Ladies' Home Journal."

Sandwiches are the most appropriate form of food for picnics, especially the dainty, appetizing sandwiches made of home-made white or whole wheat bread, filled with a mixture of chopped meat, daintily seasoned. Many of the sandwiches in these days are perfumed rather than seasoned. Clover or nasturtium sandwiches are made by packing the butter and bread in sweet clover or nasturtium blossoms in a tight box over night. Next morning with a sharp knife cut the end crust of the loaf, then spread the end of the loaf with butter that has been just a little warmed, that it may spread evenly. Then cut a slice, not more than one-eighth of an inch thick, and continue to butter and cut until you have the desired quantity. Two slices are then placed together, the crusts trimmed off, and the slices cut into squares or triangles, or into long, finger-shaped pieces. They are then placed in a pasteboard box that has been lined with wax paper. Ham, tongue or chicken sandwiches are made in the same way. Fruit sandwiches are usually made from sponge cake or thin bread.

An agreeable acquisition to a picnic, luncheon or supper is a salad made either from some green vegetable or tomato. Half a pint of mayonnaise dressing may be carried in a jar, and the salad arranged on wooden plates. Vegetables and fruits serve as food and drink. Sardines, shrimps or salmon may be minced, rubbed to a paste with a little lemon juice, and used as a filling for sandwiches. Lemons for lemonade may be squeezed at home, the juice mixed with a proper proportion of sugar, four tablespoonfuls to each good-sized lemon, poured into a bottle and diluted at the picnic grounds. Condensed milk is easy to carry, and will answer the purpose of either milk or cream. Mrs. Rorer, in Ladies' Home Journal.

SOUTH NEW ORLEANS DISTRICT.

The above named district held its eleventh session in Houma, July 7-12, in Wesley Chapel; Rev. D. M. Seals, pastor. Presiding Elder Chapman, presided.

The following officers were elected: Prof. C. H. Penilton, secretary; Rev. F. D. Bowers and M. W. Jones, assistants; Rev. B. M. Hubbard, A. M., B. D., statistical secretary; Rev. J. H. Pierre, treasurer; W. Scott Chinn, reporter.

The Revs. Marshall, Hubbard, Seals and Chinn were appointed conference stewards.

Each day's work showed signs of marked improvement along all lines. The reports showed that hard, faithful and heroic struggles were being made by all of the brethren.

The forenoons were devoted entirely to the disciplinary questions, and the afternoon to the literary exercises.

Prof. Penilton delivered the welcome address, and Rev. D. J. Price responded. Presiding Elder Chapman's report was terse, succinct and interesting.

There are twenty-two charges, with a membership of 3,500; and a Sunday-school membership of 2,700; 98 local preachers and 32 exhorters; and 12 Epworth League chapters.

The church property is valued at \$100,000, with an indebtedness of only \$7,000.

One hundred and forty-three conversions reported for this year.

The introductory sermon was preached by Rev. W. R. Butler, of First Street Church, New Orleans. The vehement, Rev. J. F. Marshall, of Simpson Chapel, New Orleans, preached the missionary sermon. The Epworth League sermon was preached by W. Scott Chinn.

The papers prepared by Revs. Seals and Hubbard were of such intrinsic value that the conference voted that they be published in the Southwestern.

On Friday the character of the local preachers were examined after hearing their reports, and their license renewed. The local preachers were classed according to the requirements of the discipline, so that hereafter a local preacher may know exactly what year's study he is in, and not be "at sea" all the time, and ignorant of his duty. For various reasons, by vote of the Conference, all of the local preachers who could not read and write, and who could not possibly learn to do so, but who were yet faithful and loyal to the church, were "graduated" from the course of study. The recalcitrant ones were discontinued.

Telegrams of greeting were received from the North New Orleans District Conference, also from Revs. Franklin and Davage, of New Iberia.

The W. H. M. Society held its anniversary on Friday at 3 p. m. Reports showed much good work accomplished this year by these noble women. The district manager, Mrs. Laura Gher, presided in a dignified manner.

Revs. W. R. Butler and C. D. Shallowhorn were elected delegates to the International Convention of Leaguers, at Toronto.

Usual resolutions were passed.

Bro. Seals proved to be the swift-footed messenger and of mighty power.

The conference will help Houma and Methodism.

The church is one of the best in the district, and out of debt.

The people of Houma are loyal and friendly.

Prominent among the many distinguished visitors were the two young barristers, D. E. Ross, a recent graduate of the law school, of Nashville, and Mr. J. Vance Lewis, of the Chicago School of Law; also Revs. Prince King, P. E. Thibodeaux District, A. M. E. Church; J. R. Thompson, Baptist, and Rev. Prof. Carter, A. B., of Houma.

Resolutions were passed praying God's choicest blessings upon Bishop Hartzell, and Prof. and Mrs. Creaphor, in their heroic work in Africa.

Public collection during the conference session, \$38.75. Benevolent collections during the year, \$365.85.

The next conference will convene in Natchitoches.

The earnest and sincere desire of the presiding elder is that there be no less than two hundred new subscribers for the Southwestern, in the district, by the end of the year.

Let all fall in line and push forward the campaign. W. S. C.

EDUCATIONAL.

Paine Institute, the school supported by the M. E. Church, South, for our brethren of the C. M. E. Church, is to have a new building. It is to be called "Haygood Memorial Hall," in honor of Bishop Atticus G. Haygood, who was without doubt one of the best friends we ever had. Bishop Halsey has been commissioned by the Board of Education of the Church South and by the Trustees of Paine Institute to visit the Conferences of the M. E. Church, South, in an effort to raise \$25,000 to build, equip and endow the school. Some money is already on hand and the building will be begun at once. We are confident many, not connected with either of the churches mentioned, will be glad to contribute toward the erection of this hall.

THE WORK OF EDUCATION.

Russia in 1889 had 43,100 schools and 2,510,000 attendance.

Eaton College, in England, was founded by Henry VI., about 1443.

Maps were invented by Anaximander, a Greek, about B. C. 568.

Schools at Oxford were established by Alfred the Great, about 879.

The first professorship of history was established at Oxford in 1724.

The famous Rugby School was founded by Lawrence Sherff, in 1567.

The charter of Oxford University was granted by Henry III., in 1248.

The Missouri State University had 701 students during the past year.

The oldest German university is that of Heidelberg, founded in 1385.

Dr. W. A. Candler closed a speech in connection with the laying of the corner-stone of the Library building of Emory College thus: "But they will bear me witness that the small gifts of the poor, especially the gifts of itinerant preachers, have been most constant and generous. A college sustained by such a constituency can never die. Emory College is made deathless because encompassed by arms of love. 'Many waters cannot quench it, neither can the floods drown it.'"

The report of the Hawaiian Inspector-General of Schools for 1886 shows that the Government schools are 132 in number, with 280 teachers and 10,189 pupils. There are also 63 independent schools, with 202 teachers and 3,834 pupils. Of the teachers in the Government schools, 105 are American, 52 British, 53 part Hawaiian, 19 Hawaiian, 11 Portuguese, 9 other whites, and 1 Chinese. In the independent schools, the teachers are 121 American, 24 British, 15 Hawaiian, 10 part Hawaiian, etc. Of the 14,023 pupils, 5,480 are Hawaiian, 2,443 part Hawaiian, 3,600 Portuguese, 921 Chinese, 397 Japanese, 417 American, 256 British, 288 German, and the remainder of other races. All children of suitable age are compelled to attend school, and all the classes are taught in English, except a few in Chinese. The text-books used are American.—Central Methodist.

Mrs. U. S. Grant has written a book in which she describes the home life of General Grant. One of the most interesting chapters will be the history of the last days of the Civil War, during which time General Grant was such a conspicuous figure. She will give some of the conversations which took place between her and her husband at that time, when the whole country was in the throes of civil war. Life at the White House during the eight years while Grant was President, and an account of their tour around the world, will be other interesting features of the book. Mrs. Grant has been collecting the matter for the book for several years. It was written, she says, entirely for her own pleasure, and for the use and information of her children. She has not yet decided on a title.—Pittsburg Advocate.

The Journal, Danville, Pa., for August, gives a cut and full biographical sketch of Rev. J. N. Fradenburg, D. D., LL. D., now pastor of our Church at Clarion, Pa. His record of army service, of scholarly attainment, of authorship, and of ministerial ability and success, is remarkable.—Western Christian Advocate.

"Persistent sin brings on that worst of dooms, the paralysis of conscience."—Ex.

OUR YOUNG FRIENDS.

THE BOY TO THE SCHOOLMASTER.

"You have quizzed me often, and puzzled me long;

You have asked me to cipher and spell;
You have called me a dolt of I answered wrong,
Or a dunce if I failed to tell

Just when to say 'lie' and when to say 'lay,'

Or what nine sevens may make,

Or the longitude of Kamchatka bay,

Or the I-forget-its-name lake.

So I think it's about my turn, I do,

To ask a question or so of you."

The schoolmaster grim, he opened his eyes,

But he said not a word for sheer surprise.

"Can you tell what 'phen dubs' means? I can,

Can you say all off by heart

The 'onery, twoery, hickory ann!'

Or tell 'comomus' and 'a'leys' apart?

Can you fling a top, I would like to know,

Till it hums like a bumblebee?

Can you make a kite yourself that will go

Most as high as the eye can see;

Till it sails and soars, like a hawk on the wing,

And the little birds come and light on the string?"

The schoolmaster looked, oh, very demure,

But his mouth was twitching, I'm almost sure.

"Can you tell where the nest of the oriole swings,

Or the color its eggs may be?

Do you know the time when the squirrel brings

Its young from their nest in the tree?

Can you tell when the chestnuts are ready to

drop,

Or where the best hazelnuts grow?

Can you climb a high tree to the very tiptop,

And gaze, without trembling, below?

Can you swim and dive, can you jump and run,

Or do anything else we boys call fun?"

The master's voice trembled as he replied,

"You're right, my lad, I'm the dunce," he sighed.

—Stories in Rhyme for Holiday-Time.

A BEAUTIFUL INCIDENT.

On board the ill fated steamer Seawanhaka was one of the Fisk Jubilee singers. Before leaving the burning steamer and committing himself to the merciless waves, carefully fastened upon himself and wife, life preservers. Some one cruelly dragged away that of the wife, leaving her without hope except as she could cling to her husband. This she did, placing her hand firmly on his shoulders and resting there until her strength becoming exhausted, she said, "I can hold no longer!" "Try a little longer," was the response of the wearied and agonized husband. "Let us sing 'Rock of Ages.'" And as the sweet strains floated over those troubled waters, reaching the ears of the sinking and dying, little did they know, those sweet singers of Israel, whom they comforted.

But, lo! as they sang; one after another of the exhausted ones were seen raising their heads above the overwhelming waves, joining with a last effort in this sweet, and dying, pleading prayer:

"Rock of ages, cleft for me.

Let me hide myself in Thee."

With the song seemed to come strength; and she and yet another was encouraged to renewed effort. Soon in the distance a boat was seen approaching! Could they hold out a little longer? Singing still, they tried, and soon with superhuman strength laid hold of the life-boat, in which they were borne in safety to land. This is no fiction; it was related by the singer himself, who said he believed Toplady's sweet "Rock of Ages" saved many besides himself and wife.—Christian Index.

THREE GOOD RULES.

First—Never do a thing that you know to be wrong. As surely as you do you will get into trouble. However attractive the path may be, it ends in a pit. A wrong once done can never be undone. Even if repented and forsaken, its evil influence can never be wholly counteracted. You can never be the same person again. If you are in doubt if a thing is wrong, don't do it until you are sure it is right.

Second—When you undertake a right thing

that ought to be done, go through with it. There always comes a point when success is almost reached that one is tempted to relax effort, a time when one doubts if the prize is worth the exertion. Beware of yielding then. You are not in condition to debate the question at that time. It is weariness makes you hesitate and not good judgment. Push ahead! If you were sure that you were right in beginning, you will be glad you persevered to the end.

Third—Waste nothing. Don't fritter away time, strength or money. Use all for the best advantage and you will find yourself gaining in the race even if at first the progress seems to be slow. Ben Franklin used to say: "Take care of the dimes, and the dollars will take care of themselves." If you have little, then all the more reason why you should make good use of it. You can't afford to waste anything.—Methodist Times.

AMERICA ONE HUNDRED YEARS AGO.

There was not a public library in the United States.

Almost all the furniture was imported from England.

An old copper mine in Connecticut was used as a prison.

There was only one hat factory, and that made cocked hats.

Every gentleman wore a queue and powdered his hair.

Crockery plates were objected to because they dulled the knives.

Virginia contained a fifth of the whole population of the country.

A man who jeered at the preacher or criticised the sermon was fined.

A gentleman bowing to a lady always scraped his foot on the ground.

Two stage coaches bore all the travel between New York and Boston.

A day laborer considered himself well paid with two shillings a day.

The whipping-post and pillory were still standing in Boston and New York.

Beef, pork, salt fish, potatoes, and hominy were the staple diet all the year round.

Buttons were scarce and expensive, and the trousers were fastened with pegs or laces.

A new arrival in a jail was set upon by his fellow prisoners and robbed of everything he had.

When a man had enough tea he placed his spoon across his cup to indicate that he wanted no more.

Leather breeches, a checked shirt, a red flannel jacket, and a cocked hat formed the dress of an artisan.

The church collection was taken in a bag at the end of a pole, with a bell attached to arouse sleepy contributors.—Religious Telescope.

A quiet life often makes itself felt in better ways than one that the world sees and applauds; and some of the noblest are never known till they end, leaving a void in many hearts.—Louisa M. Aleott.

Dr. Wm. L. Watkinson, of England, who so acceptably represented Wesleyan Methodism at our last General Conference, has been elected President of the Conference of his Church.

We should have all communications with men as in the presence of God, and with God as in the presence of men.—Colton.

Build up Health

By nourishing every part of your system with blood made pure by taking Hood's Sarsaparilla. Then you will have nerve, mental, bodily and digestive strength. Then you need not fear disease, because your system will readily resist scrofulous tendencies and attacks of illness. Then you will know the absolute intrinsic merit of Hood's Sarsaparilla. Thousands of wonderful cures of scrofula, salt rheum, dyspepsia, rheumatism and many other forms of disease caused by impure blood prove the great curative power of

Hood's Sarsaparilla

The best—in fact the One True Blood Purifier.

Hood's Pills are the best after-dinner pills, aid digestion, cure sick headache. 25 cents

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for August 22, 1897.

EXCELLENCE OF CHRISTIAN LOVE.

I. Cor. 13:1-13.

Golden Text—"And now abideth faith, hope, charity; these three, but the greatest of these is charity." (1 Cor. 13:13)

The lesson we study to-day is only a part of Paul's answer concerning "Spiritual gifts." There are many gifts, but they are all from the same Spirit. The body has many members, yet it is but one body. The church, with all its members, is the mystical body of Christ. We should covet earnestly the best gifts, and labor there faithfully to secure them, and yet there is a "more excellent way." It is the way of pure, ardent, love for God and man. The Greek word, "agapee," here translated charity, occurs 115 times in the New Testament, 86 times it is rendered love, 28 charity, and once dear. The R. V. has in every instance translated it love. The lesson is a sublime passage. It is a diamond among rubies. Notice:

I. All gifts are valueless without love (1-3). 1. The gift of tongues. This meant, on the day of Pentecost, power to speak in languages they had not learned. The language of heaven is not known to earth. Many think it Hebrew, but speculation is foolish. We need not suppose anyone ever spoke all the languages of earth, and likely the angelic language was never uttered by man. The greatest of eloquence without love is but a hollow empty sound. The metal we call brass, made of copper and zinc, has not been found among the ancients. Corinthian brass was made by mixing silver and gold. It was a very precious metal, and noted for its ringing sound when struck, or blown as a trumpet. Symbols are metallic cups that make a clanging sound when struck together. All who pretend to be eloquent and have not the love of God in their heart, are as sounding trumpets, or tinkling simpletons.

2. The gift of prophecy, or Divine inspiration, is a higher blessing than that of tongues. It is power to understand the hidden mysteries of the Gospel, or the truths that cannot be found out by reason. The higher knowledge, or the most penetrating insight into the Gospel is worthless unless inspired by love. The minister who has a clear understanding of God's word, and can explain it forcibly, will not be profited thereby without the love of God in his heart.

3. The gift of faith. Belief has degrees. We read of great faith, little faith, no faith, and all faith. This does not refer to saving faith, for that works by love; but to miracle-working faith, like that possessed by Balaam, Samson, the witch of Endor, and those who cast out devils in Jesus' name, and yet He did not know them. God has not confined the power to work miracles to the holy. One may have faith to remove mountains of difficulties and yet if he have not love it will profit him nothing.

4. The gift of charity. One may give all his goods to feed the poor, yet he is not benefitted thereby without pure love prompting him. True charity is the result of genuine affection. Only Christian nations build alms-houses for the aged, the poor, the infirm, and the feeble-minded. Only God loving governments make laws taxing themselves to raise money for public education, and many other benevolent works. Yet we are not benefitted by these unless they are backed by true love.

5. The gift of sacrifice. No one is profited though he dies a martyr without pure love for God and man in his heart. Other motives than those prompted by love may constrain people to yield up their lives. For honor the North American Indian has defied the most cruel torture; the Hindu widow has mounted the funeral pyre of her husband, and the Japanese gentleman has ripped open his body in the presence of an assembly. To sacrifice the life for the cause of Christ, without the love of God in the heart, will profit nothing.

II. The fruits of love in daily life (4-7). 1. It is patient, or long suffering. It will hold out in the greatest afflictions, pains, toils, calamities, or provocations of life. 2. It is gentle, or kind. It is mild, meek, tame, peaceable, and soothing. It is not rough, harsh, or severe. 3. It is contented.

It envies not the rich their wealth, the honored their authority, the worldly their pleasures, or the talented their gifts. 4. It is humble. "It does not vaunt itself," but becomes lowly, modest, meek, and submissive. It has a low opinion of self, and a deep sense of unworthiness in the sight of God. 5. It is courteous. It does not "behave itself unseemly," but is polite, civil, well-bred, obliging, condescending, elegant, and graceful. 6. It is unselfish. It does not seek its own. It prefers others to itself. Its happiness does not consist in receiving, but in bestowing; not in being served, but in serving. 7. It is self-governed. It is not easily provoked. The conduct of others do not disturb its harmony. Serving God is its mission. It has no time to worry over the doings of those about it. 8. It is charitable in judgment. It does not think evil of others, but puts the best construction possible on everything. It does right and hopes others will do the same. It has a good opinion of others. 9. It is cheerful. It does not rejoice "in iniquity." It is not glad when some one has been overtaken in a fault, or when evil prevails; but it rejoices in the truth, or when the Bible, church, and things that pertain to righteousness triumph. 10. It is not revengeful, but slow to resent an injury. It feels that revenge belongs to the Lord, and He will repay in due time. 11. It is not unbelieving, but has an unshaken faith in God, and in the final triumph of His cause. 12. It is never filled with despair, but has a hope in God that reaches to that within the veil, and anchors the soul to the throne of grace. 13. It is forbearing, for "it endureth all things," till forbearance ceases to be a virtue, then it may labor in a Godly spirit to right its wrongs.

III. Love will abide forever (8-13). 1. Perishing. Prophecies shall fail, tongues cease, and knowledge vanish. Decline, decay, and death are stamped on all about us. 2. Limited. We only know in part. We see as through a glass darkly. All in the callings, arts, and sciences have only a limited knowledge. 3. Changeableness. From infancy we pass into childhood, then into middle life, then into old age, and finally out into eternity. Let us fill well our places in each stage of life. 4. Abiding. Faith, hope, and love will continue forever. Faith goes before and opens the way, hope constrains us to walk therein, and love ever abides with us and sweetens every act of life.

SETTING UP THE BIBLE.

The first step in printing a new edition of the Bible is to take two common text Bibles, and separate them into single sheets, so that each, if necessary, may be given to a different compositor. The whole Bible has to be mapped out page by page to the very letter. The references have to be planned out in the same way. Specially prepared slips of paper are attached to the copy for this purpose, and on these the references are placed with mathematical exactness.

There are no linotypes at the Oxford Press. Every letter in a Bible represents a separate movement of the human hand, and the lifting of a little piece of lead from the "case" (in which the type is kept) to the "stick," in which the length of the line is fixed.

When the copy is set up, the proofs are read and corrected. This is done not once or twice but five times before the book is finally passed for the press. Each proof is read by a different reader and from different models. This indicates what extraordinary care is taken to provide a perfectly accurate text. The cost of setting up and reading a reference Bible is estimated at \$5,000. If a compositor finds a mistake in his model he is awarded, and if an outsider discovers an error he receives one guinea, about \$15. The average payment is about five guineas in one year.

One of the most correct Bibles ever issued is "The Art Bible" recently published from these offices.—Methodist Times.

The testimony of the famous Arctic explorer, Doctor Nansen, concerning alcoholic liquors should be given wide circulation. He says: "It is often supposed that even though spirits are not intended for daily use, they ought to be taken upon an expedition for medicinal purposes. I would really acknowledge this if any one could show me a single case in which such a remedy is necessary; but till this is done I shall maintain that pretext is not sufficient, and that the best course is to brush alcoholic drinks from the list of necessities for an Arctic expedition."—Ex.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

TOPIC FOR AUGUST—"PAUL AS A MAN OF PRAYER."

August 15: The Prayer at Shipwreck.

Acts 27:23-25.

See how heavily the cause of Christ rested upon this man's heart. Here he is a prisoner, on a Roman ship, bound in chains on his way to be tried for his life, yet how he advocates the cause he so faithfully represented. He advised the master of the ship not to leave the island of Crete for fear of danger to both ship and men, but how mysterious the divine hand interposed in order to give Paul strength and allow him to gain new believers in the faith.

While the captain and other officers of the ship were watching their charts and compass and longing for the winds to cease, Paul was praying for the welfare of all.

Since the storm had risen just as he predicted, naturally sailors thought much of him and perhaps questioned him often as to the safety of the entire crew. Here was his chance to get in, with good effect, the mighty truth which he had been preaching.

Paul's Faith. Though the ship be storm-driven and consternation was rampant among the sailors, see the faith of this man of God. Hear his "Fear not." Only brave hearts can exclaim thus in the time of such peril. How many brave barks flounder and heave heavily upon dangerous rocks of evil simply because they are not able to say, "Fear not." What faith! Unshaken faith in a God that will deliver in time of trouble.

With all that can be said against Christianity and her followers, at no time can the charge be truthfully sustained that Christ does not deliver his chosen ones in time of trouble.

Paul's faith made him the master of that tempest-driven vessel—a prisoner in chains, yet master of a ship! His command, "Except these abide in the ship, ye cannot be saved," was obeyed. We must abide in the ship of Christ if we would be saved. What a beautiful lesson of faith in God. Poor discouraged soul today, though the ship be hard-pressed and the wind blows, and hope almost gone, abide in the ship of Christ. Stay on board. Christ is at the helm. His hand will lead and direct all into the haven of perfect peace and safety.

Paul's Prayer. Oftimes when in great danger many souls simply utter a certain stereotyped form of prayer; but not so with Paul; he had learned by long years' of experience and hardship to go to God and tell him all about his wants and needs.

There was no carelessness about his prayers; he never sought God foolishly nor about trifles, but he had learned to go to Him direct and with an object always in view. This all Christians ought to do. We need to become personally acquainted with Christ by our daily communion with Him! Our prayers need to be earnest—the sincere desire of the heart, and offered up to God in an attitude of souls seeking relief and with faith believing. The cares, the tempestuous waves of this life, the burdens, the anxieties and many other "weights that doth so easily hinder us" can only be permanently removed by and through communion with God.

God's Answer. When questioned as to their safety, Paul tells them "to be of good cheer, for there stood by me this night the angel of God, whose I am and whom I serve." Saying "Fear not, Paul, thou must be brought before Cesar, and lo, God hath given thee all them that sail with thee." Only Paul's faith could help him to make his command acceptable in the face of so great a crisis. Paul knew that God would answer his prayer and lead him aright, but how to convince the others was the main thought that bore on his mind. He had to deal frankly with the sailors. It was a time of sore peril. "No time for idle tales, but down-right facts. Paul aimed at something and his prayer was answered. Let us do likewise. Pray in earnest for the success of the League. Ask of God something definite. Pray that shipwreck of this life may be avoided. God loves to listen to true and earnest prayers. Pray daily for the ingathering of more souls. As Paul prayed and gained some of those in the ship for Christ, so may you. Let all see and know that you are acquainted with God. Pray for those who are in

great danger. Their vessel may be storm-driven and perhaps they are just now ready to forsake the ship. Plead with them and pray to God. Entreat them to accept a Saviour.

How re the Leagues? What are you young men and women doing towards building up the League? Since you are able to go to school and get wisdom and understanding we trust that you are imparting some of it to those around you, who are less fortunate. How have you sought to lead any one to Christ? Are you a workman in the vineyard?

The papers are not through commenting on that Toronto affair of Methodists yet. Dr. Buckley has this to say about Dr. Mason's speech. "Among the other speakers, none surpassed and few equaled in popular effect, vigor of thought, force of statement and energy of delivery."

Assistant Secretary Penn will soon be in his new office in Atlanta, Ga. He is pushing matters along and his travels through Virginia and the adjacent States are producing gratifying results. His field is a large one. Let us help him. If you can't see what "good he is doing" it's because you are too far behind the crowd to see. Come to the front, brethren!

Don't forget the organ for Prof. Camphor. Let him have it by all means. We can do it. Let the Leagues go to work at once. Send any amount. Remember the Chapter in Morgan City starts by sending \$2. Who will follow?

SUNDAY SCHOOL AND LEAGUE CONVENTION.

The fourth Annual Session of Sunday School and Epworth League Convention of the Hot Springs District, of the Little Rock Conference, met at Saratoga, Ark., July 22nd, with Rev. J. E. Tombs, P. E., in the chair. Saratoga is a little village fifteen miles from the railroad, out in the hills; the delegates that came by rail had ample preparations made for their conveyance to the convention.

The Welcome Address was delivered by Miss Iannie Finn, and the response by Rev. J. C. Sherrell, B. D. The convention was well attended by both pastors and delegates, besides many Epworth Leaguers and Sunday school workers, who were not delegates, giving aid and influence, which helped to make the convention a success. The convention was well cared for. Our people on this charge are in good condition. Most all of them own their homes.

Rev. John M. Johnson, of Class '97—the historic class of Gammon—is pastor of this circuit. Bro. Johnson is bringing things to pass on this charge. The Little Rock conference will feel proud of Bro. Johnson when they meet him at its next session.

Our presiding elder is loved by all on this district. He has great influence with the young people.

People came twenty-five and thirty miles in wagons and buggies. Our program was well carried out. There were excellent papers read on the different subjects, after which each was open for general discussion. Philander Smith College was well represented. Many of her sons and daughters are teaching in this and adjacent counties. Prominent among these were Prof. L. W. Futrell, A. M., principal of the Clow Academy; Prof. A. Grey, who will graduate from the college course of next year; Miss Hattie Weson, Miss Bessie Booker and Miss Sarah Johnson, a normal graduate. The convention was both social, literary and spiritual.

On Sunday, at 11 a. m., Rev. J. C. Sherrell, and at 3 p. m., Rev. A. T. Stephens preached to large audiences. At 5 p. m., we had a short literary program and at 7:30 p. m., on account of the presiding elder not being well, Rev. John M. Johnson preached an able sermon to a packed house. The people expressed themselves as being well pleased with the convention. We feel that we have left a lasting impression on the young people of that community.

Lola Larry, Reporter.

A. G. Blair, Minister of Railways and Canals in Canada, has refused to sanction the opening of the canals to traffic on Sundays, except under extraordinary circumstances. An agitation to have the canals open Sundays has been on for some time, but this gives it an effectual quietus.—Pittsburg Advocate.

OUR BENEVOLENT CAUSES.

MISSIONS.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

CONVERSIONS IN AFRICA.

God of Redemption, now
Beneath thy feet we bow
Our heads in praise;
Afair, 'neath Afric's skies,
Thy glorious harvests rise,
And our adorning eyes
Uplift in praise.

Beneath the glowing arch.
Immanuel's armies march;
We follow on.
From conquering height to height,
And add new triumphs bright
To victories won.

The world is very blest;
Christ's harvests, east and west,
The field displays;
The Church adorning stands,
And with uplifted hands
Offers, from Afric's lands,
Eternal praise.
—Hezekiah Butterworth.

In 1850 you could buy a man in the Fiji Islands for \$7, butcher him, and eat him, without even public remonstrance. To-day the Bible is in nearly every house, and on Sunday nine-tenths of the people may be found assembled in the churches for public worship. What about the power and profit of foreign missions?—The Missionary Review of the World.

Wonderful things are happening in China, but the most marvellous is the fact that during the past year, in the province of Fuhkien, where occurred the terrible massacre of 1895, no less than 20,000 inquirers have presented themselves at the doors of the three missions of the Foochow district, and 5,000 of these have been accepted as fit candidates for church membership. Hundreds of families have renounced their idols, and hundreds of others have asked for teachers to lead them into Christian ways.

A Chinaman went to a missionary hospital in order to break off opium, and was saved from that fearful curse. Going home, he told his wife, and she also broke off her opium. They took down their idols and ancestral tablets. Upon this his family had him beaten. When asked how he felt while being beaten, he said, "I remembered the words of Jesus, 'Love your enemies.'"—The Golden Rule.

THAT MISSION DEBT.

To the Secretaries of the Missionary Society: Here is a proposition for paying the present indebtedness. Not one Rockefeller, but one million. If it be not best for one or two wealthy members to bear all the financial obligations of a charge, but rather to interest all, why is not the same rule in regard to the debt of the Missionary Society of the Church? Now, instead of one man assuming, conditionally, a large portion of the debt, as proposed in this issue of the Advocate, come, let us each and all unite in a plan which will pay the last cent.

Take 100 Conferences as a working basis, leaving 24 as a reserve. Assuming 100 preachers for each Conference, we have over 7,000 of a reserve in the working force. We give to each preacher an average of 100 members, and have a reserve of about 2,000,000. This would require 20 cents each from this entire workable force, and give a large surplus from the 17,000 preachers and 2,000,000 members reserve.

Thus the Pittsburgh Conference could work on the above basis and leave to the reserve about 108 preachers and 44,000 members.

This is not visionary, but practical, simple, and easy, and the office at New York has the machinery at hand in the Church papers and 17,000 preachers of Methodism.

You can send out a general call through these organs of the Church for a pledge of \$20 from 10,000 of the 17,000 preachers. A more methodical

and better plan would be the advice or suggestion of the bishops, who have their hands on at least 100 of the Conferences, to designate a man in each of these 100 Conferences to secure the pledges of at least 100 preachers for \$20 each, who in turn will raise that amount and forward it to the treasurer.

Fix the date—say Thanksgiving Day—for the consummation of this plan, and set the machinery in motion to work out this debt problem.

I will set the seal of verity and utility by pledging Dawson Charge of the McKeesport District, Pittsburgh Conference for the first \$20.

Prayerfully,

J. T. Steffy, P. C.

The above proposition is worthy of the careful and prayerful consideration of the whole Church. Can it be carried out? Will the pastors and presiding elders approve it and push it with vigor? The Missionary Secretaries will do all in their power to promote its success.

Let every pastor who will fall into line with Bro. Steffy's plan, pledging the sum of \$20 over and above the regular collection from his charge, provided the whole debt is paid, send a postal card to the Missionary office, where a record by Conferences will be kept, and reported from week to week through all our papers, official and independent. Now let the postal cards fly this way. No pledge to be binding unless the entire debt is paid. Let the grand round-up be made on Thanksgiving Day.

A. B. Leonard,

A. J. Palmer,

W. T. Smith.

Let us learn upon the earth those things which can call us to heaven.—St. Jerome.

CHINA.

In his recent work, "A Cycle of Cathay," Dr. W. A. P. Martin, President Emeritus of the Imperial Tungwen College, Peking, remarks: "If it be true, and it certainly is, that the grandest enterprise that appeals to the heart of man is the conversion of the world to Christ, it is unquestionable that the grandest of mission fields is the Empire of China." The Doctor has had unparalleled opportunity for observation for forty-seven years, and we rejoice in his conclusion that two factors in the enterprise point to China, being reckoned among the trophies of the cross before the close of the twentieth century. These are the power of the missionary agency and the power of God.

The evangelistic force in China consists of 1,324 foreign missionaries, not including wives, and 3,250 native helpers. These occupy 1,206 stations and out stations, with 706 organized churches, 137 of which are wholly self-supporting. Communicants to the number of 55,093 contribute \$36,450 (Mexican), and otherwise aid in the spread of the Gospel. A marvellous expansion from seven treaty ports and 200 communicants in the year 1850.

"Not only is it true," says Dr. Martin, "that to the poor the Gospel is preached; the time is at hand when the learned and influential will come to our missionaries in quest of science, and carry away the Gospel." The Viceroy, Li Hung Chang, who requested through Bishop Hendrix that we send "more missionaries for the schools and hospitals," remarked in New York City, in response to an address by the Missionary Secretaries: "As man is composed of soul, intellect, and body, I highly appreciate that your eminent Boards, in your much esteemed work in China, have neglected none of the three."

Twenty thousand pupils in mission schools, and three hundred and fifty thousand patients treated annually in mission hospitals, evidence the wisdom of the Boards in giving encouragement to every department of the work. Through their trained helpers, teachers, and medical assistants, the missionaries can multiply themselves a hundred fold. They are doing it. But what of that, when there are over three hundred and fifty million of souls yet unreached, and thirty thousand of these die daily? More of the best and strongest men that the church has at her disposal should be sent to the front. "He serves Jesus best who serves the neediest of men in their greatest need." By every token this is the hour of China's need and the Church's opportunity. The signal outpouring of the Holy Spirit upon our work in Shanghai and at Suchow is an earnest of His advance movement.—Review of Missions.

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PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

Brother Pastor, do you attend Sunday-school? If not, do so. Do you abuse your congregation? If so, stop. Preach the Word!

Harper's Weekly, in its issue of the 7th inst., gives a cut of "The Raising of Lazarus," the painting by Mr. H. O. Tanner, which was recently purchased by the French Government for the Luxembourg.

The Northwestern says Paul S. Dunbar "is being lionized in London in flattering fashion. The color line is not drawn in English society, and Mr. Dunbar, whose talent is recognized, is much sought for receptions, garden parties and similar gatherings. His readings of his own poems have been highly praised by the press, and criticisms of the work are friendly."

Last Sunday, Wesley Chapel M. E. Church, this city, Rev. Pierre Landry, pastor, gave us seven cash subscribers, and Thompson Chapel, Rev. Frank Harvey, pastor, not to be outdone, did the same thing, for all of which we are grateful indeed. Now the Rev. W. R. Butler proposes to set aside the third Sunday as Southwestern Day at First Street Church, and show the other brethren how to take subscriptions for the paper. They all appreciate the action of the agents in appointing the Rev. R. E. Jones assistant business manager, and take this means of showing their appreciation.

Since the foregoing was written, Mt. Zion, Rev. D. G. Butler, pastor, has handed in a list of six new names.

The young people of Hahnville, La., St. James M. E. Church, have organized what is called "The Periodical and Debating Club."

Mr. A. W. Brazier, president of the club, who was in the city a few days ago, and with whom we talked the matter over, says the object of the club is: "To improve its members intellectually, and furnish such literature of our church as will be most helpful to our young people and cause them to form a taste for reading. Among other things, we hope to help support the Southwestern; hence we send in subscriptions for our members and they return the money to us in installments."

We not only wish this club success, but hope its tribe may increase. If by its effort even a half dozen young people are led to cultivate a taste for reading, it will have accomplished a great work.

The gold craze of the far Northwest is as much alive as ever. Thousands of men are struggling on to reach the coveted spot before the excessively cold season sets in, which when it begins in September will continue till next May. During this time no work can be done.

Meanwhile it has been decided that the rich gold fields, being east of the 141st Meridian, belong to the English and not to this country. It is thought that at least 5000 people are trying to make their way from Juneau, where they leave the steamers to the gold fields in the Klondike region. These, with other thousands already there, must depend for their winter's supplies on what can be carried over the trail by pack Indians and dog sleds. During the winter, the thermometer registers 30 degrees below zero.

WE SYMPATHIZE, BUT WE DOUBT.

We congratulate the Christian Advocate, Nashville, Tenn., on the editorial in its current issue of August 5, under the caption, "About Mob Law."

We like it because there are no strings tied to it; it deprecates mob law, and makes no excuse for it, except by implication, in its fourth point. And even that is presented in such manner as to impress one with the editor's honesty and absolute sincerity. This prompts us to give our readers the paragraph in question, with hope that it may command their most serious consideration. After giving a number of reasons why mob law should cease the Advocate says:

"We appeal to all the bishops, editors, preachers, teachers, and leaders of the colored people in the South to unite together in denouncing the class of offenses which more than anything else influence the public mind, and make it ready to consent to the use of irregular retribution. To deny that these offenses are common is folly; to attempt to palliate them in anyway is incredible wickedness. Nothing is more amazing than the utter lack of sympathy which is often displayed toward the victims of innumerable enormities, while the perpetrators of these outrages are spoken of in terms of the tenderest compassion. A prominent negro writer, in speaking of the brute who was hung at Urbana, describes him as 'unfortunate.' This sort of stuff will not do. The better class of colored people must learn to reprobate the vicious conduct of the lower members of their race. In all sincerity and in all kindness do we tell them that they have the settlement of these troubles largely in their hands. If they can only put a stop to the outraging of white women, we are sure that everything else will speedily come right. It is this upon which the mob spirit feeds, and without which it would speedily die out."

In presenting our view of this matter we shall be pleased to have our contemporary remember we have never lived any where except in the South, and believe that our people will never live elsewhere. Hence, we are really anxious that they improve, and be on the best terms possible with the people among whom they do now and must continue to live. We have no desire whatever to shield the rapist or make any excuse whatever for him. We believe there are some of our race guilty of this diabolical crime; in fact it would be unreasonable to argue or believe anything else; it would be equivalent to attempting to claim our civilization superior to that of the whites. This of course would be absurd on its face.

And further, whenever there appears to be a genuine case, the better class of negroes not only have heartfelt sympathy for the victim and her loved ones, but we shudder to think of how our own are exposed to the bad men of our own and all other races. Please understand most emphatically, we detest the rapist and sincerely pity the unfortunate female. When such a monster is a member of our own race he not only humiliates but disgraces us. Let his guilt be properly established, and we would ery hang him as soon as our white neighbor would so cry.

Thus far we are side by side with the editor of the Advocate, and wish most heartily all our Southern friends might believe it. Further than this in the present temper of the country, which leads to lynching for any cause or no cause, we cannot go. Even where such a crime has been committed, we do not believe it possible to settle so readily and so unerringly every time on the guilty party; and that the confession of a frightened and coerced suspect is worse than good for nothing. Think of the case which the Advocate itself cites, in which "after two negroes had been brutally killed for their supposed connection with a murder, the actual criminal turned up in a distant state." In view of such a condition of affairs how do we know when our tears should be shed for the female in question or the "brute" (?) hurriedly being put to death without a hearing. The fact is, my brother, the unreliability of the mob has brought us to the place that in most cases where our men are put to death, we ask ourselves such questions as: "Wonder was he guilty," and "Did the mob know it?" or "Was it a put up job on the part of bad white men to get rid of a bad negro?" In conclusion, we ask the editor of the Advocate what would he do with his sympathy under similar circumstances?

THE MINISTRY AN UNDESIRABLE CALLING.

The Florida Sentinel, evidently tired of its laudable effort to persuade the white people of Key West and Cocoa, Florida, to treat Negroes properly, turns preacher and discusses the ministry as "An undesirable calling," in such manner as convinces one of the fact that its spirited little editor has never received the "call."

It asserts as the reason why progressive young men of color do not enter the ministry of the Episcopal, Presbyterian and Catholic churches, "is the absolute dependence of the laity upon the advice and commands of the bench of bishops, which is drawn from the dominant race entirely." We quote this because we are sure it will be news, especially to our presbyterian brethren.

Then comes another great sweeping statement, that we are sure will be news to all, especially Congregational and Methodist churches. Says the Sentinel:

"The requirements of the other denominations are so loose as to morality and education, although there are some excellent men in them, that when a young man does fit himself for successful ministration to the spiritual requirements of an intelligent congregation, he is likely to starve while waiting for a 'call' or an 'appointment,' and when he does get one he is soon disgusted with the preparations he has made and his fruitless attempts to bring them into play, and finds that he must sail in for the shekels regardless of refinement and an intelligent explanation of the Scriptures. He throws theology to the winds and proceeds to educate himself in the art of raising money; and therein lies the evil."

We dare say that no other church organ than ours will notice such an unwonted and libelous statement. We would not but for the fact that we have learned to regard the Sentinel sincere in most things, and we believe it is lead to make such a statement now because the editor has fallen into bad hands, ecclesiastically, tho we do not know its church relation. If we thought it necessary we could show our contemporary just what the "requirements" of Methodism are, educationally and morally, beginning with the exhorter going on up to the Episcopacy. That there are bad men in the ministry, we do not pretend to deny; they are among the whites as well as as ourselves, and are to be found in all denominations. But to argue that the standard is low because of this fact is just about as logical as to say there is no good money because there is some counterfeit.

It is possible, of course, that all Methodisms are not equally strict in guarding the doors of their Conference against bad men, and too it is possible that each and every Conference of any given Methodism is not as careful to expell bad men when found as are others, but the laws, or "requirements" if you prefer, of Methodism throughout the world are all that are necessary to give us as pure and learned a ministry as is to be found on the globe. It pleased God to bless Methodism with such a remarkable ingathering of souls that the different churches were embarrassed for men to take care of them, hence, rather than let the people perish, many men had to be used who were not from an educational standpoint well qualified. But the watchword of Methodism is and always has been for an educated ministry as well as an educated laity, and thus the building of universities and colleges has kept pace with that of her churches. Our ministry is imperfect, tis true, but carefully guarded and not abandoned by any means.

The Rev. Dr. Frank M. Bristol, a member of the Rock River Conference and pastor of First M. E. Church, Evanston, Ill., has according to the associated press dispatches, accepted the invitation to become pastor of Metropolitan M. E. Church, Washington, D. C. This is the President's Church, and will give Dr. Bristol a magnificent opportunity to impress the Nation's Capital, as he has the city of Chicago, that he is one of the most earnest and eloquent preachers of his time.

Bishop Hood, of the A. M. E. Zion Church, holds his silver anniversary in the Episcopacy next month, and the "Star of Zion" urges each pastor to send him a silver dollar. That will certainly make the Bishop a "free silverite." The celebration of the important event, was ordered by the last General Conference of the Zion Church.

PERSONAL AND GENERAL.

Dr. Abel Stevens, the Methodist historian, was 82 years old January 9th, last.

Dr. Berry, Editor of the Epworth Herald, is sick at Ludington, Mich., whither he had gone for much needed rest.

Miss Helen Gould has given Bishop Vincent \$5000 with which to complete the Hall of Christ, at Chautauqua.

Dr. D. M. Birmingham, Professor of Theology in the Central Tennessee College, is spending his vacation in the city of New York. His home is in California.

The Rev. D. W. Shaw, Ph. B., is preparing the weekly Epworth League Prayer Meeting Topics for the Western Christian Advocate. Bro. Shaw is a member of the Washington Conference and pastor at Charleston, W. Va.

Prof. W. E. DuBois, of Penn. University, has been elected to the chair of Sociology in the Atlanta University, Atlanta, Ga.

Mrs. Morse, the wife of our Business Manager, is spending a few days in the country, to escape the severe heat of the city.

Dr. and Mrs. Homer Eaton are enjoying a brief vacation on the old family farm in Vermont, and feel themselves much refreshed.

Prof. C. W. Luckie, A. M., of the Prairie View State Normal of Texas, passed through the city Monday, en route home from the Nashville Exposition. He was much pleased with the show.

Rev. Dr. J. Will Jackson, Louisiana, Mo., goes to Granville, Ohio, this week to attend the 85th birthday anniversary of his mother. Her mother lived to the remarkable age of over one hundred and fifteen years.

Rev. R. E. Jones, our Assistant Business Manager, left the city last week to visit district Conferences of the Shreveport, Natchitoches and Alexandria Districts. He has made quite a record as a canvasser already, hence we are expecting much of him.

Rev. Chas. Monroe, pastor at Williams Chapel, this city, is planning to pay off the total indebtedness of his church this fall, and notwithstanding his great size and the hot weather, is really getting around lively.

Prof. J. L. Wilson, B. D., principal of Meridian Academy, and Faculty are doing a most excellent work for our young people of the Mississippi Conference. He is spending the summer lecturing throughout the Conference.

The Rev. Pierre Landry is preparing to celebrate the Golden Jubilee of Wesley Chapel M. E. Church, which was organized fifty years ago and is the oldest Methodist Church in the city. He is working up the celebration through the Weekly Bulletin, a little sheet he is publishing for that purpose.

The Rev. J. C. Hibbler, who is a strong preacher and one of the most successful and faithful pastors anywhere to be found, reports for the first six months of his Conference year the following figures: Benevolent Collection, \$495.00; additions to the church, 100; the church remodelled, and parsonage repaired.

Presiding Elder Valcour Chapman stays out on his district so much we seldom see him; but he ran in just after his District Conference long enough to say his work is prosperous and he is happy.

Rev. G. W. Prioleau, Chaplain of the Ninth Cavalry, U. S. A., Fort Robinson, Nebraska, and wife, are in the city visiting Mrs. Prioleau's mother, Mrs. Bassett, No. 627 Seguin St. He has been in the city several days, but expects to leave in a few days for a short visit to Ohio, before returning to his post of duty.

The Rev. L. H. Reynolds, D. D., pastor of St. James A. M. E. Church, this city, has returned from the vacation granted him by his church much improved and refreshed. He spent one week in Ohio, the guest of Bishop Lee while attending commencement at Wilberforce; four weeks visiting his parents in Ohio and one week at Georgetown, Mo., near Sedalia, visiting Mrs. Reynold's parents. Mrs. Reynolds, who accompanied him, will not return till about the first of September.

Prof. Booker T. Washington, principal of the Tuskegee Normal and Industrial Institute, Tusk-

gee, Alabama, and Miss Maria Baldwin, the colored principal of the Aggasiz School, in Cambridge, Mass., were recently elected honorary members of the Brooklyn Institute of Arts and Sciences.

Rev. Manley S. Hard, D. D., did not forget the cause of Church Extension while attending the Epworth League Convention at Toronto. He met a gentleman who agreed to give the Doctor \$500.00, to build two frontier churches. Dr. Hard has an eye to business.

Prof. A. P. Camphor, of Liberia, Africa, has favored us with a copy of the Journal of the Liberia Conference, for the session held in Monrovia, February 3rd, last. This was Bishop Hartzell's first Conference, and was held shortly after his arrival in that country.

The Rev. W. C. Jason, A. M., President of the State College, Dover, Delaware, met with a very serious accident on July 24th. The horse which was being driven to a carriage took fright and ran away. President Jason was thrown out and sustained very serious injuries from being cut and bruised by the broken shaft of the carriage. Though suffering no little, he congratulates himself that his injuries were not more serious.

Mrs. S. E. Johnson, President of the Woman's Home Missionary Society of the Louisiana Conference, was in the city last week from Baton Rouge, and gave our office a pleasant call. She came down to arrange for the annual meeting of the society. For reasons the committee changed the place of meeting from Alexandria to Baton Rouge, Sept. 1-5, and the president's notice will be found in another column. Mrs. Christiana Brown called with Mrs. Johnson.

Prof. I. Garland Penn, our efficient Epworth League Secretary, is visiting as many of the southern District Conferences as he can find time to reach. He is organizing the districts, circulating league literature and otherwise doing his utmost to make the wheel go. His addresses are forcible and earnest and listened to with much interest.

Bishop C. C. Pettey, of the A. M. E. Zion Church has issued an invitation to all the colored Bishops of the Methodist Churches of America to meet within the next twelve months at some central point, to discuss important issues pertaining to every phase of the common interests of the churches so represented; especially the twentieth century celebration.

"A WEEK OF PRAYER FOR THE RACE."

Under the caption, "A Week of Prayer for the Race," which appeared in the Southwestern Christian Advocate July 15th ult., by the Rev. C. Albert Tindly, pastor of Zion M. E. Church, Wilmington, Del., is a thought timely and significant.

This same thought was mentioned by some brother when Dr. Albert was editor, if I mistake not, and I heard no more of it.

I think it is a thought of much consideration, and I endorse the idea.

To say that the Negro's condition in this country is sad, is a very mild statement of the fact, when you look at it intelligently from the point of truth, justice, liberty and humanity.

Not only have appeals been made to magistrate governors, presidents and the nations of the world, but to the king himself, (public sentiment) but with little or no avail. It does appear that all the king's subjects have sworn eternal allegiance to protect his throne, his reign and the present cruel authority; that his armies are gathering in a more solid phalanx to push the battle to the jaws of death.

Brother Tindly says pray to Almighty God that he may help us against lynchings and ostracisms, etc.

The king is white men, or the sentiment which rules this country is the white men's; the black man has no part in the ruling sentiment of this country, and I see no ray of hope, and so long as he is no ruling sentiment, so long will he be lynched, ostracised and brutalized.

Some one says, let us make sentiment. I say we have been trying and we see what we have made. Another says, be patient, it takes time. I say, we have had some time and we see the result. So far as patience is concerned, I do not believe that there is one intelligent man in the race that is just lying in a state of patience, but there is great irritation and a deep restlessness. The pulse of a free and intelligent man beats for justice and

liberty, which we are so often denied in this country.

Brother Tindly referred to the fact of the oppressed Israelites and their prayers; the answer, and their deliverance.

God to-day is the same prayer answering God. He needs only to be entreated the right way.

The way God helped the Israelites against the hard oppression of the Egyptians, was to send a leader to lead Israel out of their enemies' land.

I have no objection to God's answering our prayers just that way; it just suits me. But I must leave it with him.

To be before God in humble prayer, supplicating the fullness of his love, mercy and care is a good place for a race to be, and a good thing to do.

It was before God that the race was lying as a body, with bleeding heart, groaning soul, and tearful eyes, imploring his redeeming love and mercy, when God so wonderfully helped the race by sending it deliverance from that most degrading thralldom—American slavery.

It was not the cannon, sword or pen which brought our freedom. They were only instruments through which God sent it. It was the prayers of our mothers and fathers which pulled it down out of God's own hand. He is the same to-day.

If our race were more Godly, said fewer prayers and prayed more; partook not of the corrupt customs and practices of the people in whose midst we are, I believe God would give us greater peace and prosperity.

Righteousness exalts a nation but sin is a reproach to any people. It is a glaring fact and a burning shame to American christianity (?) that there is no bar of justice in this country to which the race can appeal for redress for diabolical crimes perpetrated against us.

The courts are not ours, nor shall we ever have any until we shall have our own flag, and man our own vessels, command our own military, and establish our own laws. The judge, the jury, the jurist is not of us, neither is their sympathy with us.

If we are turned away from the courts of this people and the king turns as it were a deaf ear to the oracles of our race—a race despised, torn, and bleeding at a thousand wounds, to whom shall we go to seek succor but to God in prayer?

While we lift our souls devoutly to God in supplication, let us draw near to each other with clean hearts and hands and help each other, and help God to answer our prayers.

Let the echo fly: let our holy priest call a solemn assembly; gather the race together and sanctify the people for this great work.

I will fall in line and take up the battle-cry—the race in prayer to God for deliverance from this sore oppression. Yours in hope,

J. C. Hibbler,

Pastor of St. Paul M. E. Church,
Meridian, Miss.

The Fulton Bag and Cotton Mill, of Atlanta, Ga., have a strike on its hands and 600 white employees are idle. The mills needed additional help, and advertised for white women; but failing to get them, employed twenty-five colored women. This the whites couldn't stand and struck.

Usually white and colored laborers work together in the South without conflict. Let us hope the Northern laborer's sentiment is not coming South.

The great coal strike still continues with no immediate prospect of settlement. Thus far, the strikers are orderly and instead of forcing, are persuading those still at work to quit. And yet it is said that many stop work for fear of violence.

The West Virginia laborers are satisfied and refuse to strike.

Most strikes, as a rule, bring some good to Negro laborers who are excluded from the unions. Who knows but that this is God's way of settling a great labor question for us?

Mr. James Price, Sr., a prominent layman of the M. E. Church at Enterprise, Miss., is a successful business man at that place. He runs a shoe shop and a store, and makes shoes and boots for many of the most prominent citizens, white and colored, in that region. He has a comfortable home and an extremely interesting family, over which Mrs. Price is thoroughly qualified to preside.

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SPEEDY CURE TREATMENT for torturing, disfiguring, itching, burning, and scaly skin and scalp diseases with loss of hair. — Warm baths with CUTICURA SOAP, gentle applications of CUTICURA Ointment, and full doses of CUTICURA Resolvent, greatest of blood purifiers and humor cures.

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RED ROUGH HANDS Softened and Beautified by CUTICURA SOAP.

DOINGS OF THE WORKMEN.

B. M. Taylor, Conroe, Texas: The third quarterly Conference for Conroe and Montgomery was held July 10th and 11th. Rev. A. C. Culbreath, P. E., was present and rendered efficient service. Reports showed good work during the quarter. Twelve persons have been received into the church. Raised for all purposes, \$92.00.

Rev. S. M. Boldey, our former pastor, paid us a visit, and assisted in a revival meeting, which just closed with eight additions. Paying off in checks and writing paper by saw mills makes it hard financially for our people, and church, in every respect. We hope the new "fellow servant law," enacted by the Texas legislature, will bring about a better condition of things, and hereafter the laborers be paid in the "free and unlimited" cash, thus giving our people better opportunities to pay for what they need.

Jake Bain, Willis, Texas: Our church in this place is in the lead and still going. We are in the midst of a red-hot revival, led on by Rev. W. S. Curtis, our ideal pastor, and we have 140 conversions and accessions up to date, and the outlook is good for any more. A. C. Culbreath, P. E., held his third quarter in the meantime and preached one of his favorite sermons, and everybody rejoiced. Raised \$35 for presiding elder, \$103.70 for the pastor, \$50 for benevolence. One hundred and eighty commended. Our pastor is loved by both black and white, and all races come to hear him preach. We have built a parsonage of five rooms and hall, all complete and paid for. It is as fine as any in the Texas Conference. Paid something on old indebtedness. The whole work is in good shape. We have a goodly number of subscribers for the Southwestern, and yet we are not satisfied—we want and must have more. The church is revived as never before. Our pastor will never

forget the old paper. He keeps one eye on the church the other on the Southwestern.

B. L. Crump, P. C., Benton, Miss: The third quarterly Conference was held for the Benton circuit, at Wesley Chapel, July 31 to Aug. 1, with J. C. Houston, P. E., in the chair. The report of each teacher was full as usual, and the attendance was good, which indicated that all were alive to the interests of the church. The elder preached two soul stirring sermons. The Jackson District Conference, held at Yazoo City, a few days ago, was in some respects the best ever held in the District. It took a firm and a stronger pledge than ever to have the Southwestern put in the house of each family on the District. A resolution was brought in by the committee and adopted by the Conference: "That a layman from each charge be an authorized agent, and appointed as assistant to pastor, to get subscribers for the Southwestern, said agent to report at each quarterly Conference the number of subscribers sent in by them." I believe this resolution, if enforced, will reach the long felt demand for some plan whereby we can get the Southwestern into each home. The paper has always been good, but now with Dr. Scott at its head it surpasses our highest expectations, for he is the right man and has found his right place.

W. Ellison, pastor, Sparta Station, Tenn.: I am closing my second year as pastor of Sparta Station. The fourth quarterly Conference convened in Kynett Chapel, August 1, Rev. H. W. White, P. E., in the chair; Mr. James H. McGinnis, secretary. The members were present with few exceptions. Rev. W. R. Smith, of McMinnville, Tenn., was introduced, and considered a member. The recording steward made his report, which showed cash receipts for P. E. \$50; for P. C. \$95.45; for missions \$11; for trustees \$31.30; total \$187.75. The spiritual condition of our Sunday School is lively. Rev. W. R. Smith preached a stirring sermon. At 3 o'clock the writer preached. An invitation was offered to sinners, and two came forward to be prayed for. At 8 o'clock Rev. W. R. Smith preached another good sermon. There are eight colored schools in White County for about 500 colored people. The writer was elected principal of Sparta Public School, and Miss Lulu Lyda, assistant. This is my second term to teach this school and I have had good success.

S. M. Strathome, Doyle, Station, Tenn.: The fourth quarterly Conference was held at Yankee Town, July 31, and on Sunday Rev. H. W. White, P. E., preached. Reports showed that Sparta circuit is moving along.

M. S. Gains, P. C., Compton, La.: My charge is alive. We have just closed a revival meeting with thirty-one added to the church. The Compton charge is all right.

Wm. Bell, P. C., Belle, Miss.: The people of this circuit seem to have realized that they live in a progressive age. I found only one church in this circuit fit to worship God in, but I am glad to say that we are preparing to build churches this year. The Epworth League bought an acre of land on which to build one. The Willing Workers are raising money to help build the other. My third quarterly Conference was held July 14-15, with Elder P. O. Jamison, present. The Conference was well attended. Reports showed marked progress. The elder preached two inspiring sermons. Paid elder \$8.10; benevolences, \$6.50; pastor, \$26.50.

S. C. Coleman, Purell, Tenn.: Rev. Beadle of the Protestant Church, preached to us recently, to the profit and delight of the people. Rev. Dy. O'Neal, assisted at the services. We shall be glad to receive them again.

My wife's mother from Oklahoma, is visiting us.

H. M. Craft, P. C., Gloster, Miss.: Under the directions of the Holy Spirit we are moving on in a snail's gallop. We have managed to put on doors and eel the church, and to put an organ in it. Our Sunday School is revived, and three converted. We have struggled hard to bring the church to the front.

CONFERENCE NOTICES

KNOXVILLE DISTRICT CONFERENCE.

Fourth Round.

Mossy Creek circuit... Aug. 14-15
Ebenezer circuit... Aug. 21-22
Clinton and C. Creek circuit... Aug. 28-29
Oliver Springs circuit... Sept. 4-5
Tazewell circuit... Sept. 11-12
Knoxville Station and cir... Sept. 18-19
Morristown Station circuit... Sept. 25-26
Newport circuit... Sept. 25-26

Dear brethren see that we have no blanks in the statistic tables; present every collection on its own merit; and let us stop talking omnibus collections. If so, we will raise more money for the benevolents of the church. Let us try by the help of the Lord to be in the advance of last year on all lines. The annual Conference will meet in Chattanooga, Sept. 30. Let every man be ready to make his report the first day.

Yours in Christ,

Owen Hyspher, P. E.

HOUSTON DISTRICT.

Fourth Round.

Liberty circuit... Sept. 4-5
Mallallen chapel... Sept. 7-8
St. James... Sept. 9-10
Boynton chapel... Sept. 11-12
Bennett Station... Sept. 18-19
Orange Station... Sept. 25-26
Kendleton circuit... Oct. 2-3
Richmond Station... Oct. 9-10
Richmond circuit... Oct. 9-10
Trinity circuit... Oct. 15-17
Mt. Vernon circuit... Oct. 17-18
Velasco circuit... Oct. 20-21
Oyster Creek circuit... Oct. 23-24
Columbia... Oct. 24-25
Roweville circuit... Oct. 30-31
Wallisville circuit... Nov. 6-7
Sloan Station... Nov. 13-14
West Tabernacle... Nov. 20-21
St. Paul... Nov. 27-28
Harrisburg circuit... Dec. 4-5

William Bartley, P. E.

AUSTIN DISTRICT.

Fourth Round.

San Marcus circuit... Sept. 1-2
Austin circuit... Sept. 4-5
Georgetown circuit... Sept. 11-12
Wesley Chapel... Sept. 18-19
Granger circuit... Sept. 22-23
Burnet circuit... Sept. 25-26
Davilla circuit... Oct. 2-3
Temple circuit... Sept. 6-7
Belton circuit... Oct. 9-10
Manor circuit... Oct. 16-17
Cedar Creek circuit... Oct. 23-24
Lockhart circuit... Oct. 30-31
Luling circuit... Nov. 6-7
West Point circuit... Nov. 13-14
Winchester circuit... Nov. 20-21
Giddings circuit... Nov. 27-28
Simpson Mission... Dec. 4-5

All persons who write me should address letters to 1005 Chicon street, Austin, Texas.

Moses Smith, P. E.

PARIS DISTRICT.

Fourth Round.

Hinkley... Aug. 14-15
Bonham... Aug. 21-22
Cooper circuit... Aug. 28-29
Paris circuit... Sept. 4-5
Brookston circuit... Sept. 11-12
Gibson circuit... Sept. 18-19
Honey Grove... Sept. 25-26
Clarksville... Oct. 2-3
Leonard... Oct. 9-10
Arthur circuit... Oct. 16-17
Wolf circuit... Oct. 23-24

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Greenville... Oct. 30-31
Paris... Nov. 6-7
Free Hope circuit... Nov. 13-14
Bagwell circuit... Nov. 20-21
Giddings circuit... Nov. 27-28
C. C. Minnegan, P. E.

HUNTSVILLE DISTRICT.

Fourth Round.

Spring... Sept. 4-5
Montgomery circuit... Sept. 11-12
Willis, Thomas Chapel... Sept. 18-19
Lovely circuit, White Rock... Sept. 25-26
New Caney, Boggie... Oct. 2-3
Huntsville, St. James... Oct. 9-10
Crockett, Passo... Oct. 16-17
Prairie Plane Don't... Oct. 23-24
Huntsville circuit... Oct. 30-31
Corrigan, Josseland... Nov. 6-7
Coldsprings, Camilla... Nov. 13-14
Jasper, Neale Grove... Nov. 16-17
Colmenek... Nov. 20-21
Livingston... Nov. 27-28
Dodge circuit... Dec. 4-5

The District Conference convenes Oct. 4 and 5, at Huntsville, St. James. Brethren please come with all of your benevolence raised. The S. S. and Epworth League Conference will convene at the same time. All S. S. and E. P. L. workers must be present.

A. C. Culbreath, P. E.

It is not good that a man should batter day and night at the gates of heaven. Sometimes he can do nothing else, and then nothing else is worth doing, but the very noise of the siege will sometimes drown the still small voice that calls from the open postern. There is a door wide to the jeweled wall not far from any one of us, even when we least can find it.—George MacDonald.

Success grows in a surface-stirred soil.

On a red hot day Hires Rootbeer stands between you and the distressing effects of the heat.

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cools the blood, tones the stomach, invigorates the body, fully satisfies the thirst. A delicious, sparkling, temperance drink of the highest medicinal value.

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CENTRAL ALABAMA CONFERENCE.

The Montgomery District Conference convened in St. Paul M. E. Church, Pensacola, Fla., July 29, Rev. E. M. Jones, P. E., in the chair. G. W. Mann was elected secretary and A. C. Nimro assistant. The appointment of the Disciplinary Committees were made and all rendered reports.

A Woman's Home Missionary Society was organized for the district, Mrs. E. M. Jones president; Mrs. Dr. W. H. Nelson, vice-president; Mrs. Amelia Earl, secretary, and Miss Nancy Pope treasurer. It was ordered that a Home Missionary Society be organized in each charge, the pastor's wife to be president, but if having no wife, then the next suitable woman will be made president. The welcome address was delivered by Dr. Manly, of the Zion M. E. Church, and replied to by Dr. Nelson, of Union Springs. Rev. A. N. Jackson, of Evergreen, was elected to procure subscribers for the Southwestern Christian Advocate, and to report to Dr. I. B. Scott. Dr. M. C. B. Mason was with us and lectured. He can tell what he wishes you to know and how to do it. Remember the \$100,000 by 1900. Rev. I. Garland Penn came to see us and lectured, sold Epworth literature, and preached two fine and instructive sermons on the Sabbath. Rev. J. D. Bibb was granted a recommendation to the annual conference. Mrs. E. M. Jones read a fine paper before the conference, "How Best to Train Our Young Girls." Miss Emma C. Williams read a paper, "Our Duty to the Central Alabama Academy." Benevolence collected and reported, \$109. The next District Conference will convene in Mobile, Ala. G. W. Mann, Sec'y.

KNOXVILLE CONFERENCE.

The Knoxville District Conference convened at Knoxville July 29. Opening sermon Wednesday night by Rev. W. E. Mitchell, of Morristown. The Sunday Schools and Epworth Leagues from all over the district sent delegates. The presiding elder, Rev. Owen Flypher, proved himself to be a man of judicial ability in conducting the conference.

A very warm discussion took place Thursday afternoon while the programme was being carried out, led by Rev. Smith, of Oliver Springs circuit. Subject, "The Best Means of Raising Money for the Various Benevolences."

The conference was blessed by having Dr. M. C. B. Mason present, who spoke Saturday morning and night.

Rev. Green, of Ebenezer circuit, preached Thursday night. Subject, "Prayer."

Friday night Rev. G. W. Staples preached a soul-stirring sermon.

Sunday nearly all of the colored churches in Knoxville asked for our preachers. Their requests as far as possible, were granted.

At 11 o'clock Rev. P. L. McDowell preached a splendid sermon at the Mabry Street M. E. Church.

Much credit is due Rev. W. A. Webber for the neat and careful manner in which he kept the minutes.

The conference was a grand success. Every pastor was present except one. Albert S. Knott.

BATON ROUGE DISTRICT CONFERENCE.

The eleventh session of the Baton Rouge District Conference convened in Magnolia M. E. Church, Jackson, La., July 21st, at 9 a. m., with the Rev. A. Moore, P. E., in the chair. The Conference organized with J. O. Richards, secretary; R. E. Worsham and A. R. Rossard, assistants. B. J. Reddix was elected statistical secretary with David Harrison, assistant; T. J. Johnson, treasurer; S. Carroll, reporter; G. A. Paynes and J. O. Richards, R. R., secretaries; A. Thompson, conference P. M.

retaries; A. Thompson, conference P. M.

The roll call showed a good attendance. The welcome address in behalf of Magnolia M. E. Church was delivered by Miss Bessie C. Cook, of Jackson; responded to by J. O. Richards, of Clinton. Tuesday, 8 p. m., the introductory sermon was preached by F. M. Lishington. On Wednesday, 8 p. m., the missionary sermon was preached by T. J. Johnson. On Thursday, 8 p. m., a special sermon was preached by J. D. Took; just before this served the welcome address in behalf of the citizens of Jackson was delivered by the Hon. G. M. Tombs, mayor of Jackson. On Friday, 2 p. m., was given to the officers of the H. W. M. Society. They had a grand jubilee meeting with some very encouraging reports. Mrs. T. J. Johnson, state president, presided. A poem was read; subject, Our Mission, by Mrs. T. J. Johnson, which deserves special mention. After songs and short addresses by the different members the meeting closed with two serious by our preaching sisters. A paper, subject, Our Christian Schools, was read by H. A. McClellan, which was ordered to be published in the S. W. C. Advocate. The presidents of the Epworth League made some very encouraging reports. St. Peter's Chapter deserves special mention. The president of this chapter, Isaiah Thomas, was elected district manager of the Baton Rouge district. On Friday, 8 p. m., a sermon was preached on the W. H. M. Society, by H. Daniels, assisted by B. J. Reddix. The district stewards reports showed progress along all lines. Mr. C. C. Morse, business manager of the S. W. C. Advocate, was introduced and addressed the Conference in the interest of the paper, as did also T. J. Johnson, J. O. Richards and F. C. Blundon. Saturday night Prof. H. W. McDonald, of New Orleans University, spoke in the interest of the school, followed by Miss Bessie C. Cook, of Jackson, and the writer. We were also favored with an excellent and instructive address on Christian Education and Its Benefits, by Rev. Carter, pastor of the M. E. Church South of Jackson, La. Sunday, 9 a. m., love-feast was conducted by M. J. Dyer, and the writer. Sunday was a day fraught with many good sermons and songs. Resolutions were adopted thanking the pastor, members and friends for the excellent manner in which they entertained the District Conference; thanking the white citizens for their appreciation and liberal contributions to help entertain the Conference; thanking the press of Jackson for the interest taken in the Conference, in publishing the organization, first day's proceedings, and other important notes; thanking the managers of the Y. and M. V. and Jackson Railroads for their liberal reduction to the delegates of the Conference.

We left with many precious impressions and memories of the kindness and appreciation shown the Conference while in Jackson. Thus closing one of the best sessions of the Baton Rouge District. J. O. Richards, Sec.

Resolutions respecting the S. W. C. Advocate, adopted by the Baton Rouge District Conference:

Whereas, The S. W. C. Advocate, with its efficient editor, Dr. I. B. Scott, at the helm, has made such wonderful progress along all lines in protecting the unfortunate and furthering the cause of the Master;

Therefore, Be it Resolved, That we, the ministers of the Baton Rouge District, pledge our individual support in increasing the subscription to the Southwestern Christian Advocate until it shall be self-supporting.

F. C. Blundon,
B. J. Reddix.

SEDALIA DISTRICT CONFERENCE.

The regular annual session of Sedalia District, Central Missouri, Conference, was held at Marshall, in Taylor's chapel, July 21-24. Rev. R. Davis, presiding elder, in the chair. The attendance was good, only four pastors absent. All departments were well represented and had good reports. Some doctrinal discussions were interwoven during some of the sessions, and a sermon preached at each session, which added very much to the interest of the Conference. The presence and addresses of the visiting brethren gave the Conference great inspiration. Dr. M. C. B. Mason conducted a service in the interest of the Freedman's Aid and Southern Education Society. His "New Century Plan" was introduced, and resulted in many cash donations. Revs. J. J. Clark, presiding elder of the Iowa District Conference, J. H. McMaster of Glasgow, C. C. James, of St. Louis Conference and B. J. Griffin of the Little Rock Conference, were introduced. J. W. Rhodes and Jas. M. Harris were recommended for deacons orders. R. H. Young was recommended for admission on trial in the traveling connection. Miss Francis Brown and her three sisters, daughters of the pastor, J. W. Brown, with Prof. J. H. and Mrs. Kenner, and the young people of Marshall, gave a reception on Friday evening, which gave vent to the social life of the participants. The total amount raised by the church at Marshall during the session was \$100. Next District Conference is to be held at Sedalia.

C. M. Keeton.

NOTICE.

To members of East Tennessee Conference: All persons attending the session of the East Tennessee Conference which convenes at Chattanooga, Tenn., September 30, 1897, will be allowed reduced rates on all roads in Virginia, Tennessee and North Carolina. You will buy a first-class ticket at starting point and procure a certificate, which certificate you will have the secretary of the conference to sign, and it will allow you one-third the first-class fare on your return. Be sure and have your certificate signed by secretary of conference. R. J. Buckner, Sec'y.

AFTER MALARIAL FEVER.

"For several years I have been greatly troubled with malarial fever in the summer. Last year I took three bottles of Hood's Sarsaparilla and it gave me great relief. I found it an excellent tonic and blood purifier. It builds up the system and wards off disease." Otto Borer, 2002 Josephine Street, New Orleans, La.

HOOD'S PILLS are easy to take, easy to operate. Cure indigestion, biliousness. 25c.

Isaac Platt and Otto Doerlan are at present held to bail at Chicago, Ill., in the unusually high sum of \$10,500, after staying for some time in jail in default of sureties, on a charge of counterfeiting Dr. Williams' Pink Pills for Pale People. The sum in which the District Attorney demanded bail shows the importance which the tribunal attach to the offence of counterfeiting the medicine of the people. The condemnation at Syracuse, N. Y., recently, of the counterfeiter Dr. Marquisee, to a term in States Prison, is another instance of the same view.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1896.

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

A man may know that he is without God if he is without prayer. Prayer is the simplest expression of the desire for God. It is by prayer we invite God to come in to occupy His throne; and when He is in, prayer is inevitable. —James Stalker.



When a man falls out of a ten-story window you'd naturally say he is a dead man. Well, perhaps he is and then again, perhaps not. Something may save him. There may be a friendly awning that will let him down easy, so he may be sound and well tomorrow. You

never know what may save a man who seems to be as good as dead.

Many a man who seemed to be dying of consumption, and whom the doctors pronounced just as good as dead, has got well and strong and hearty again by using Dr. Pierce's Golden Medical Discovery. This wonderful medicine has shown the doctors that consumption isn't always a fatal disease. It can be cured if you get at the germs of it in the blood and clear them out thoroughly. That is what this "Discovery" does. It makes new blood,—healthy blood.

The germs of consumption can't exist in healthy blood. They simply let go their hold and are carried out of the system; then the new blood builds up new tissue, new flesh, new power, new life. It carries vitality to the lungs, the bronchial tubes and every other part of the body.

It cures people after cod liver oil has failed, because their digestive organs are too weak to digest fat-foods. The "Discovery" makes the digestion strong.

For thin and pale and emaciated people there is no flesh-builder in the world to compare with it. It doesn't make flabby fat, but hard, healthy flesh. It builds nerve-power and force and endurance. It is never safe to pronounce any one "dying of consumption," or any other wasting disease, until this marvelous "Discovery" has been given a fair trial.

Dr. Pierce's thousand-page illustrated book, "The People's Common Sense Medical Adviser" will be sent free paper-bound for the cost of mailing only, 21 one-cent stamps. Cloth-bound, 10 stamps extra. Address Dr. R. V. Pierce, Buffalo, N. Y.

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Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

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There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effect following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists, price fifty cents and one dollar. You may have a sample bottle and a pamphlet sent free by mail. Mention the Southwestern Christian Advocate, and send your address to Dr. Kilmer & Co., Binghamton N. Y. The proprietors of this paper guarantee the genuineness of this offer.

BOOKMAKER'S CORNER

The publisher of Dr. Keen's Pentecostal Library offers to send one copy of his last book, "Pentecostal Sanctification," free to any person who is earnestly seeking pardon, or to any one who will place it in the hands of such a person, sending name and address and mentioning this paper. Dr. Keen's books are having a large sale, their circulation having reached over 80,000 copies, and through them, "he being dead, yet speaketh." Address M. W. Knapp, Publisher of Pentecostal Library, Y. M. C. A. Bldg., Cincinnati, O.

The Century is fortunate in the accidental timeliness of some of the already printed pages of its August and September numbers. Now that all eyes are turned toward Alaska, the article on "The Alaska Trip" will be especially welcome. It is by John Muir, the celebrated explorer of the Sierra Nevada and of the Alaska Glaciers, the largest of which (also the largest in the world) bears his name as discoverer. In the September number will appear the last paper of the series on the African explorations of the late E. J. Glave, whose name has been prominently mentioned in connection with the gold discoveries of Alaska.

"Forty Steamboats Carried on the Heads of Men" is the suggestive title of an article by Cyrus C. Adams, which appeared in Harper's Round Table of August 10th. Their destination is the Congo River, whither they are transported, in sections, a distance equal to that from New York to Boston. Caspar Whitney knows as much about hunting as any man, so that what he writes about "Fitting Out" will be welcomed by many readers.

It is an old story that children reveal their characters most unreservedly when at play; and it is perhaps as true of their elders. In an article styled "The Henley Butterflies," in Harper's Bazar of August 14th, Thomas Wentworth Higginson will describe the brilliant play-making on the Thames, as it looks to the eyes of an American.

The Curious Death of a Whale.

The white whale which was brought from Canadian waters to the New York Aquarium on June 5, died on July 23 of oedema of the lungs. On July 23 one of the keepers noticed that something was wrong with the whale, as he was attracted by the loud wheezing that accompanied each blow the whale made when he came to the surface for fresh air. It was thought that the lungs of the whale had become diseased but it was afterward found that some foreign substance had got into the blowhole, and one of the keepers found a piece of eel floating on the surface of the water. The true cause of the whale's trouble was then found. It was discovered that a piece of an eel was hanging from the blowhole. The water was at once drawn off from the tank, but this did not save the whale, which died in the evening. The whale's blowhole was examined after his death, and what appeared to be part of an eel was found protruding from it. One of the men started to pull this out, and he pulled until he got to the end of an eel about two feet long, which had become partially digested in the whale's stomach. The eel was preserved in alcohol.

A whale is obliged to come to the surface every ten seconds to blow. There is a valve in the blowhole which works very rapidly as the whale exhales the impure and inhales the fresh air. The whale Seltzer took the whole eel into the air passage, thus preventing the air valve from closing tightly. By continued wheezing he pushed more and more of the eel upward, thus opening the air valve wider. Finally the valve became so open that the water rushed in and flooded the lungs, and Seltzer was drowned.—The Scientific American.

Preparing for Civil Service Examinations.—The recent action of President McKinley, requiring removals to be for cause only after proper examination of complaints in a large number of positions under the government, gives greater importance to the matter of civil service examinations, the whole scope of which is yet but partially apprehended by the general public. The qualifications required and the nature of the questions to be asked of one who desires to qualify for any of the offices which have thus been opened to public competition may be learned without difficulty, but in large numbers of cases the applicant does not realize the absolute necessity there is of proper preparation until he fails to pass the examination. The National Correspondence Institute, of Washington, D. C., organized in 1893, undertakes to prepare applicants for examination on the correspondence plan, in this way drilling them in just the line of information and knowledge they will be required to possess in any particular place for which they may apply. The Institute is conducted by a combination of specialists familiar with the classification made in the different departments of the public service, and its scope is so extended that it undertakes even to prepare applicants for examination for the position of examiner in the Patent Office. The position is not an easy one to obtain, the examination embracing physics, mechanics, mathematics and mechanical drawing and chemistry, but the course of instruction by correspondence, as carried on by the Institute, is arranged to prepare an applicant for this as well as any of the other numerous positions open to public competition.—The Scientific American.

came a profession in Greece, B. C. 148.—Ex.

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HIGH ARM. LIGHT RUNNING. NOISELESS.
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A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

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is so simple that with two motions of the hand backward and forward the shuttle is threaded.

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Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

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Drop Leaf Table, Gothic Cover, Case of two Drawers at each end, and Center Drawer. Price \$50.00

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408 Carondelet Street, New Orleans, La.

UNITED FOR LIFE

.....Give Name and Place Distinctly.....

Shreveport, La.: Mr. Clarence Sharp and Miss Addie Johnson were married August 2. Long life and a prosperous journey. J. A. Tineit officiated.

Opelousas, La.: Mr. Edward Reid and Miss Louisa Joubert, July 20, at the bride's sister's residence. They have the writer's best wishes for success in life. J. L. Augustus officiated.

Franklin, La.—The marriage of Mr. Lloyd Martin and Miss Maggie Smith, both of Franklin, took place on last Tuesday night, July 20th inst. The Tuesday night, July 20th. The groom is a popular young man of this town and the bride is the daughter of Hon. W. B. Smith a prominent politician of this state. The ceremony took place at Asbury M. E. Church, of which the bride was a devout member, and for many years the superintendent of the Sunday school. The pastor of the church officiated, assisted by Rev. O. J. Lebeauf, of the A. M. E. Church. The friends of the couple enjoyed a fine wedding repast at the residence of the bride, where were seen also many wedding presents. Rev. Wm. Porter, P. C.

THEY LIVE IN OUR MEMORY

.....Give Name and Place Distinctly.....

New Orleans.—Bro. George Smith, one of the oldest members of Pleasant Plain's Church, died July 25, 1897. He leaves a son to mourn his loss. J. W. Turner, P. C.

New Orleans: Henry Balpaire, a faithful member of Scott Chian Church, Sunday school and Epworth League, died July 26 at 4 p. m., aged 17 years, 11 months. He died in full triumph. He said that he was going home. He asked his aunt if she did not hear them singing in the heavenly land, and he joined in the chorus and sang until his voice became feeble in death. He breathed his last when Rev. E. Baptiste ended his prayer with amen.

M. Bieniane.

Lonoke, Ark.: Rev. June Lemons, our pastor at Minter, Little Rock Conference, died at Pettus, Ark., August 2 in full triumph of the faith that was delivered to the saints. The funeral, owing to the absence of his children, will be conducted later.

W. McIntosh, P. E.

White Hall, La.: Died on July 17th little Jedy Brooks, aged one year and nine months.

July 31st, at 8:25 p. m., Brother J. Perry, aged 14 years, 6 months. He was converted on his sick bed. Just before he died he sang "Guide Me, O Thou Great Jehovah."

August 1st, Sister Hannah Nicholas, one of the oldest members of the White Hall Church, and an invalid for seven years, aged 60 years.

On August 2nd, Sister Sarah Sheals, one of the Steward sisters, of White Hall Church, after a short illness. She was converted and joined the church while Rev. F. Landor was pastor, in 1873. She was faithful. Her age was 60 years.

E. H. Clark, P. C.

Columbia, Texas: David Jones, a member of the M. E. Church, died July 29. His sister asked him before he died if God would call him was he ready to go. He said "yes, I am waiting on the Lord. I have been working for this hour forty years." He then sang "Roll on 'Zion." Age not known.

William Jasey, P. C.

Hamburg, Texas: Bessie Burton departed this life July 28, aged 10 years, 6 months and 28 days. She was happily converted and joined the church in March last. Her testimony as to her

faith in Christ was very strong for one of her years, and she died in triumph. Her last words were: "I want to go home." She was a regular attendant upon the services of the church, League and Sunday school.

She has gone but she is not dead,
To a purer, lovelier land,
To join another happy land,
Her spirit's fled.

James I. Gilmore, P. C.

Every crime has its origin, more or less, in drinking.—Judge Gurney.

Nine tenths of the cases to be tried are caused by drink.—Chief Justice Bovill.

Ninety-nine cases out of every hundred are caused by drinking.—Judge Erskine.

Ninety-two per cent. of our crime is the result of intoxicating liquors.—Carroll D. Wright.

Nearly all the crimes of Rome originate in wine.—Lord Acton, Supreme Judge of Rome.

Among all causes of crime, intemperance stands out the "unapproachable chief."—Judge Noah Davis.

There is scarcely a crime comes before me that is not, directly or indirectly, caused by strong drink. Judge Coleridge.

I say that our drinking system is nothing less in its present form than a national crime.—Archdeacon F. W. Farrar.

All the crimes on earth do not destroy so many of the human race, nor alienate so much property, as drunkenness.—Lord Bacon.

Two-thirds of the crimes which come before the courts of law of this country (England) are occasioned chiefly by intemperance.—Lord Chief Baron Kelly.

My experience is that nearly all the crime affecting our European troops in India has originated in the use of spirituous liquors.—Colonel Dawes, of the Bengal Artillery.

Poverty and misery, crimes and infamy, diseases and death are all the natural and usual consequences of the intemperate use of ardent spirits.—Benjamin Rush, M. D.

Three-fourths of existing crimes is traceable to habits of drink. If so, is it not incumbent on the legislature to remove the temptations to which the working classes are exposed?—Lord Colthorpe.

When the Spaniards landed in Mexico, in the early part of the sixteenth century, the Aztecs or Mexicans, were the leading race. The Toltecs, who had been conquered by the Aztecs, were preceded by older races.—Central Methodist.

When the Mexicans were conquered by Spain, they were subjected to the Roman Catholic faith, but retained many of their old superstitious and practices. It may be said of Mexico that Paganism was baptized and Christianity was paganized.—Central Methodist.

Without Macbeth lamp-chimneys, you throw away money and comfort. But get the right one for your lamp. The Index free.

Write Macbeth Pittsburgh Pa

Missionaries were sent to Mexico in 1871 by the American and Foreign Christian Union, and by the Friends, also by the Methodist Episcopal Church, South, and in 1872 by the Methodist Episcopal Church (North). The Presbyterians, Episcopalians, Baptists and Congregationalists are also doing efficient work in Mexico.

"He that dwelleth in love dwelleth in God." God is love. Love, without distinction or calculation, without procrastination. Lavish it upon the poor, where it is very easy; especially upon the rich, who often need it most; most of all upon our equals, where it is very difficult.—Selected.

To endeavor along Christian lines to increase the sum of human happiness seems to me to be not only the greatest, but the most evangelical thing in the world. To begin to do is an end of controversy. The severed body of Christ comes back to unity the moment it ceased to preach and begins to practice.—Frances E. Willard.

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MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

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Music Course.

This is a four or six years' course, and is nearly the same as that of the Academy of Berlin. It includes the teachers' course, and voice training, and harmony.

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This is for those ministers whose circumstances will not permit them to attend school, and who wish to pursue a course of study by correspondence.

The Medical Department opens September 13th. The first term of the literary departments open September 27, 1897.

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In the professional courses, tuition is \$30 for the year. Other expenses, board etc., from \$3 to \$10 for school months of four weeks. In the Literary Departments, the expenses are from \$3 to \$10 for board, washing, etc., for school month.

For circulars, catalogues and information about the school, address the President, Rev. J. BRADEN, Nashville, Tenn.

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In ordering please write plainly. These rates are for four quarters, or one Year, as subscriptions for the periodicals can be for one or more quarters, as desired, at proportionate rates.

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Orders should be sent in at least two weeks before expiration, so there may be no break in the lesson.

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Good Tidings is not supplied by the Book Concern. That is published by the S. S. Union, 150 Fifth Avenue, New York, to whom all applications for it should be made.

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USES OF BUTTERMILK.

According to a medical journal, long experience has demonstrated buttermilk to be an agent of superior digestibility. It is indeed a true milk peptone; that is, milk already partially digested, coagulation of the coagulable portion being loose and flaky, and not of that firm indigestible nature which is the result of the action of the gastric juices upon sweet cow's milk. It is a decided laxative, a fact which must be borne in mind in the treatment of typhoid fever, and which may be turned to advantage in the treatment of habitual constipation. It is a diuretic, and may be used to advantage in some kidney troubles. It resembles Koumiss in its nature, and, with the exception of that article, it is the most grateful, refreshing and digestible of the products of milk. It is invaluable in the treatment of diabetes, either extensively or alternately with skim milk. In some cases of gastric ulcer and cancer of the stomach, it is the only food that can be retained.—Southern Cultivator.

THE ARMY WORM.

Bulletin No. 39, of the New Hampshire Experiment Station, gives some facts of an outbreak of the army worm in New Hampshire, in 1896. Serious injury was done in July, especially in barley fields, and again in September in fields of Hungarian grass.

Among the remedial measures recommended are: Spraying with kerosene emulsion, trapping in ditches and trenches, fencing out, poisoning with Paris green; drawing the ropes and burning over grass land. Among the natural enemies of the army worm are: The robin, blackbird, bobolink, meadow lark, the black ground beetle, the tachinid and ichneumon flies and ground spiders.

Bulletin No. 104, of the New York Experiment Station, suggests for checking the army worm, the plowing of deep furrows around infested fields, or in front of the advancing insects. In pasture fields, where the surface of the ground is comparatively even and the soil is firm, the caterpillars may be crushed by a heavy roller, spraying of crops with a strong mixture of Paris green, and water may also be resorted to. In this case it is not necessary to spray more than a strip about a rod wide in advance of the caterpillars.—Southern Cultivator.

USEFULNESS THE TEST.

The young man who leaves the farm field for the merchant's desk or the doctor's or lawyer's office, thinking to dignify or ennoble his toil, makes a sad mistake. He passes by that step from independence to vassalage. He inherits a natural for an artificial pursuit. The more artificial a man's pursuit the more debasing is it, morally and physically.

The clerk may have the most exterior polish, but the plowboy under his rough outside possesses the true stamina.

Would that young men might judge of the dignity of labor by its usefulness, rather than by the superficial glosses it wears. Therefore we never see a man's nobility in his kid gloves or toilet ornaments, but in that sinewy arm whose outlines, browned by the sun, betokens an honest toiler under whose farmer's or mechanic's vest a kingly heart may beat.—Southern Cultivator.

COST OF HAULING.

It has been estimated that 500,000,000 tons of farm produce are hauled to market annually in the United States and that the cost of marketing it is \$2.00 per ton, or just about \$1,000,000,000. This is not money paid out, but is the value of the time spent by farmers with their teams in marketing crops or what these men and teams would have earned if they had been hired for cash to do this amount of hauling. The secretary of agriculture estimates that about sixty per cent of this vast amount, or \$600,000,000, would be saved each year if farmers were able to do this hauling over good roads.—Southern Cultivator.

NOTICE.

To the Delegates of the Districts of the Woman's Home M. S. of Louisiana Conference:

On account of the stringency of the times our investigating committee on reduced rates finding the fare to Alexandria too high, to meet the demand of every auxiliary, therefore the committee on annual meeting divides the distance and call the Women's Home Missionary Convention of the Louisiana Conference, to be held at the City of Baton Rouge, La., in Wesley Chapel, Sept. 1st to 5th, 1897.

This will give ample time for notices to all pastors and presidents of each auxiliary society in charge. See that one delegate be elected. Pastors, see all the old societies have new recruiting officers; put new life in each charge; organize new societies where you can get ten or more women, as it will be a great benefit to your church. The invitation is extended to the presiding elders, pastors and Dr. L. R. Scott, editor of the Southwestern Christian Advocate, and friends who are interested in missionary work.

S. R. Johnson, president.

Ellena Dwight,

Recording Secretary W. H. M. S.

Elizabeth, N. J. Oct. 19, 1896.

Ely Bros., Dear Sir:—Please accept my thanks for your favor in the gift of a bottle of Cream Balm. Let me say I have used it for years and can thoroughly recommend it for what it claims, if directions are followed.

Yours truly,

(Rev.) H. W. Hathaway.

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LOW VACATION RATES.

Every day from June 1st, to Sept. 30th, inclusive, the Queen & Crescent Route will sell excursion tickets at low rates to the Mountains and Seashore; return limited to October 31st, 1897. This Route offers Tourists the most perfect train service in the South. Through Pullman sleepers on solid vestibled trains with latest appointments. Inquire of your nearest Queen & Crescent Ticket Agent for descriptive matter, rates and full information. A. F. Barnett, G. P. A. R. H. Garratt, A. G. P. A., 210 St Charles St., New Orleans, La.

OHIO DISTRICT CONFERENCE.

The Ohio District Conference will convene at Steubenville, Ohio, August 25th, 1897. All persons desiring to attend will have to come in parties of ten or more, and secure the advantage of reduced rates, as according to new law under the consolidated railroad system of Ohio, the Conference would have to advance \$11, and also pay the expense of an agent of \$6 per day, which is not very desirable. I would suggest the following centers, viz: Cincinnati, Columbus, Springfield and Cleveland.

R. L. Dickerson, Secretary.

Steubenville, Ohio.

You want a soap that will positively benefit your skin—so that you can see the benefit yourself. It's HEISKELL'S Medicinal Soap you want.

If you are troubled with skin eruptions use the ointment—HEISKELL'S Ointment. It will cure skin diseases, from simple pimples to the most obstinate eczema. Soap 25c., Ointment 50c. At druggists or by mail. JOHNSTON, BULLOWAY & CO., 531 Commerce St., Philada.

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BEAUFORT DISTRICT.

The preacher's meeting, Sunday School Institute and Epworth League Assembly of the Beaufort District, S. C., Annual Conference, convened at Weimers, S. C., in the Friendship M. E. Church, July 21st, 1897, to 26th, inclusive, the Rev. B. F. Witherspoon, B. D., presiding. The introductory sermon was preached by Rev. G. S. McMillan, after which an organization was effected, with the Rev. W. G. White, B. D., as secretary, Revs. J. W. Connelly and T. G. Robinson, assistants. The programme arranged by the committee was adopted and the regular routine of business pursued. Many essays and sketches of sermons well presented that reflected great credit upon the writers. Quite prominent among these were the Revs. Dr. W. R. A. Palmer, F. E. McDonald, W. G. White and W. G. Valentine. The session was indeed one of great benefit and lasting good. On the fifth day, Sunday morning, 11 o'clock, a. m., the Rev. B. F. Witherspoon, B. D., presiding elder of the District, who is now serving his sixth and last appointment, preached to a large and appreciative audience, his farewell sermon in the above relation. The sermon made a lasting impression upon all whose good fortune it was to hear it.

He is closing up his work as presiding elder with much honor—an honor that would well grace any like appointments anywhere found in Methodism. He certainly enjoys the highest confidence of all the preachers of his charge.

We shall ever endeavor to emulate his example and teachings. We earnestly hope that his mantle will fall on one of the young men of the District, whom we consider worthy, and whom we would delight to honor.

The financial report for 1896 shows an increase of nearly two thousand dollars above 1891, for all purposes, as shown in a paper presented by the writer: "The Beaufort District from 1891 to the present."

The meeting adjourned sine die on Sunday evening, 25th inst, 7:30 o'clock, to meet its next session at St. Georges, S. C.

Chief among the many things of great interest is the meeting of our next annual Conference in the City of Beaufort, on the first day of December, next, Bishop J. H. Vincent, presiding. The Rev. W. G. Valentine, the thoughtful theological student and scholar, is preparing together with the kind and generous people of this city, to give their guests a hearty reception.

Clafin University, under the wise and efficient management of Dr. L. M. Dunton, is still our constant care. We say of her as did the Jews, of Jerusalem: "If I forget thee, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

The great work now is simply to give shelter to many hundreds that gather here from all quarters. Christian education is the broad basis upon which she stands, and will live. The Beaufort District will ever rally to the support of this institution.

J. W. Connelly, reporter.

WINSTON, N. C.

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In 1893 he was appointed pastor of St. Matthews M. E. church, our College church, at Greensboro, and as a result of plain, practical but powerful preaching great revivals followed. Last October he was appointed to his present charge, and as a result of his efficient work with such help as he has been able to call to his assistance, the church has gained on all lines. Hymnals have been secured for the members, and nearly thirty copies of the Southwestern have been placed in our homes, a new lot bought, church insured, more than one hundred conversions and more than one hundred and twenty added to the church. At a recent board meeting the report was made, "No debt, a few cents in the treasury." Due the pastor less than \$175 for the year. With the aid of such men as Drs. Mason, Chavis and Morris, the church has turned its attention to the Freedmen's Aid and S. E. S. as never before.

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Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati.			
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.			
No. 3.....	6:30 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis		No. 6, Memphis	
Express.....	10:35 am	Express.....	4:20 p.m.
No. 21, Vicksburg ex-		Vicksburg ex-	
press.....	5:30 p.m.	press.....	8:05 a.m.
No. 33, Baton		No. 34, Baton	
Rouge acc.....	9:40 a.m.	Rouge acc.....	4:30 p.m.
Louisville and Nashville.			
No. 3, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	6:50 pm	No. 8, coast acc.....	3:30 pm
No. 5, fast mail.....	8:30 pm	No. 2, lim. ex.....	7:50 pm
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 am
Texas and Pacific.			
No. 52, Ft. Worth		No. 53, Cal. ex.....	8:15 am
and Cal. ex.....	6:55 pm	No. 51, Hot Sp'gs	
No. 51, Hot Sp'gs		express.....	7:20 pm
express.....	9:15 am		
Queen & Crescent Route.			
Cincinnati and		Cincinnati and New	
New York.....	11:55 am	York.....	3:20 pm
No. 3, local.....	6:20 am	Local.....	7:30 am
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Texas and Mexico		California ex.....	9:15 am
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The corner stone of the Mt. Cavalry C. M. E. Church, this city, will be laid next Sunday at 3 p. m., by Bishop Cottrell and Dr. C. H. Phillips, editor of the Christian Index. The pastor, Rev. J. C. Phillips, invites all to be present.

NOTICE.

Pine Bluff District Conference will convene Sept. 1st, at Dumas, Ark.
E. D. Spencer, P. E.

NOTICE.

The Paris, Texas, District Conference will convene in Brookston, Texas, on the eighth day of Sept., 1897.

C. Minegan.

NOTICE.

Is hereby given to the pastors regarding the joint session of District Conference, Sunday School Institute, Epworth League Convention and the Home Missionary Society, Marshall, Tex., District. Please send the names and number of delegates expecting to attend these meetings in order that homes may be provided for them.

S. M. Bolden, P. C.

Tyler, Tex.

NOTICE.

A grand corner stone laying of Mt. Zion M. E. Church, at Slidell, La., Wednesday, August 18th, 1897. The following named ministers will be present: W. R. Butler, First Church; Perrie Landry, Wesley Chapel; J. F. Marshall, Simpson Chapel; Henry Taylor, Union Chapel; J. W. Turner, Pleasant Plain; C. Monroe, Williams' Chapel; E. Baptiste, Scott Chinn Chapel; E. Harvey, Thompson Chapel; Thos. McCary, Mal-lieu Chapel. The Northeastern Rail-

road will sell tickets for 50 cents for round trip. Train will leave Q. & C. depot, at 8 a. m. sharp, and return at 8 p. m., same day. Refreshments will be served on the ground. Come one, come all and help us. There will be a grand barbecue on the ground.

S. Duncan, P. E.

C. Crockett, P. C.

It is not atheism, it is not agnosticism, it is not materialism, so much as it is the number of passivists, do-nothings in our churches, who are threatening the life of the church, and hindering the progress of Christ's kingdom. Wherefore, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."—Christian Work.

We must have our daily soul work between ourselves and God—our secret communion with Him—or we shall starve, even though surrounded by plenty. We must read our own Bibles, do our own praying and believing and weeping before the Lord. We cannot be pardoned in masses or saved in crowds. Strait is the gate, and each must find it and enter it for himself alone.—H. L. Hastings.

"Lo, I am with you always, even unto the end of the world," is not an idle, nor an unfilled promise. He is not with us merely as a thought, but as a life. He gathers us up into His own being. He floods us with it. There is inspiration here, certainly for any duty, for any endurance. The faith, Christ with me, can make the poorest and the hardest life luminous, joyous, glorious.—Wayland Hoyt.

If we truly feel that the Lord liveth before whom we stand we shall want nothing else for our work but His smile; and we shall feel that the light of His face is all that we need. That thought should deaden our love for outward things. How the things that we fever our souls by pursuing and fret our hearts when we lose will cease to attract! How small and vulgar the "prizes of life," as people call them, will appear.—A. Maclaren.

Life is made up, not of great sacrifices, or duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart, and secure the comfort.—Sir Humphrey Davy.

If we live in the Spirit we shall be led by Him every day and every moment. What if you were to open your heart to-day to be filled with the Holy Spirit? Would He not be able to keep you every moment in the sweet rest of God?—Selected.

There is such a thing as putting ourselves in the way of God's overflowing love, and letting it beat upon us, till the response of love to Him comes, not by struggle, not even by deliberation, but by necessity, as the echo comes when the sound strikes the rock.—Phillips Brooks.

Pliny says that snails were fattened till their shells held three quarts.—Ex.

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Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

R. P. Hall & Co., Props., Nashua, N. H.
Sold by all Druggists.

The bishops and priests from Spain amassed fortunes and lived in luxury, while the native priests were allowed a meager support. Kept in the grossest ignorance by the priests and the wealthy land-holders, the great body of the native population suffered terrible oppression. By the beginning of the present century upwards of one-third of the real estate of the country was held by the church by deed or mortgage.

The conquest of Mexico presents one of the darkest pages in the history of Christian nations. Cortez and his army invaded the land, imprisoned the king, seized the palace, occasioned his death, slaughtered his armies, and reduced the people to slavery. The religion imposed on the Mexicans by the priests was no doubt an improvement on their bloody superstitions; but is far from being the gospel of mercy taught by Christ and sealed by His blood.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, AUGUST 19, 1897.—Vol. 32, No. 33.

EATON & MAINS, Publishers.

"OUR FATHER."

Every inward aspiration
Is God's angel undefiled;
And in every "O my Father!"
Slumbers deep a "Here my child."
A Classmate.

EDITORIAL COMMENTS.

The young man who desires to be pure must think pure thoughts.

The good times are here already, they tell us; now brethren, let us hear from you.

Your actions form the thermometer that indicates the degree of your spiritual life. Remember the people study your actions as well as your words.

Some educated persons are not intelligent, and some who are intelligent are not educated; whether you are educated or not do try to be intelligent.

Of course we thank you for your pulpit talks for the Southwestern, but the men who get the subscribers follow their pulpit announcement by a hand to hand canvass. Personal work tells every time. Try it once!

Andree, who went in a balloon searching for the North pole, has not been definitely heard from yet. It has been once or twice announced that one of his carrier pigeons has returned, but even about this nothing definite seems to be known. He left in July, and some think him lost and others that he will yet return.

That pastor who does not see to it that his young converts have something in the way of Methodist literature is guilty of criminal neglect. Too many of our members are trying to live by the discipline who never saw one in their life. The Bible, of course, is first, but each loyal Methodist family should have a discipline, a hymn-book and the church paper, besides.

The remarkable reign of mob law, for some weeks' past, is, we hope, the dying struggle of the old slavery spirit, which has never accorded the Negro any rights other than such as his former master is pleased to grant. When this country finally emerges from the influence of that spirit it will stand on the broad foundation of "Special privileges to none."

Who can read the recent editorials of the Galveston News, against lynch law, without feeling hopeful and refreshed. And who can calculate what the News has been worth to the State of Texas. Instead of being the worst, Texas is by far, the best State in the South for the poor man, black or white, to live in, and we think the two Newses are largely responsible for this condition of affairs.

The late president of the Ocean Grove Camp-meeting, Dr. E. H. Stokes, left an estate valued at \$30,000, less than \$2,000 of which is in real estate. His will, which was recently probated, after providing a few cash legacies for relatives, sets aside the following bequests: American Bible Society, \$200; the Missionary Society, \$1,000; Woman's Foreign Missionary Society, \$1,000; Drew Theological Seminary, \$1,000; Dickinson College, \$1,000; the Methodist Church, at Hadsonfield, \$500; and the total balance to be divided between the Church Extension Society Loan Fund and the Ocean Grove Camp-meeting Association. Bishop J. N. Fitzgerald, of the M. E. Church, has been chosen by the trustees of the association to succeed Dr. Stokes as president.

THE GREED FOR GOLD.

It is truly remarkable what risks men will run, what hardships they will undergo and what enormous crimes they will commit—all because of the passion for gold. "For the love of money is the root of all evil," saith the Scriptures. Whether the Apostle had in mind gold or silver money we know not, but certain it is, that man, because of its scarcity, and, hence, the value placed upon it by the world, has yet to find something he will not do for gold. There are, of course, exceptions, but we speak of the rule.

When it comes to the risk of life, limb or health, for gold, man has only to believe that there is one chance of a hundred to escape, and in he goes, hoping to come out successfully by that one chance. When this country was undergoing the great California gold excitement of the 40's, the fact that it was necessary to plod across the continent travelling over a wild and unknown region, contending with Indians, desperadoes and wild beasts, did not deter men, they went; they wanted gold. To this end they fought with enemies, they endured hardships, they grappled with death. Deeds daring, deeds brave, deeds hazardous, deeds unmentionable, were all performed because they were necessary in order to secure gold.

Since then California has produced as high as \$60,000,000 worth of gold in one year, and the other states and territories combined have gone as high as \$28,000,000 in a year, not to mention the millions of the rest of the civilized world; and yet man is still wild for gold. The latest figures given out at Washington, the capital of the nation, for the last year, estimate the gold output for the world to have been \$205,000,000 worth. This year it is expected to exceed this by about \$85,000,000.

"Gold, Gold, give me my gold," cries the miser, and so cries the rest of mankind, regardless of the cost. Just at this time thousands are flocking to the Klondike region, regardless of the hardships, searching, longing for gold. Many hunger and freeze, and not a few suffer and perish, but others crowd forward to take their places.

We grant that one result of this mad passion is that the forests are felled, cities are builded and civilization the more rapidly borne to the uttermost parts of the earth—but think of the cost!

Civilization follows man as he goes gold hunting, but in turn his greed for it makes our best civilization imperfect. When civilization feels itself well established and contented, this maddening passion makes man wrong and rob the widow and the orphan, seek to undermine the Christian Sabbath, and in one way or another, break every law of God and man. Hissed on by this greed man will rob his mother and murder his best friend; he will play hypocrite before the world and risk the loss of his own soul. It is a great thing to have it and use it; but a bad thing to let it use you.

Let us hear the conclusion of the whole matter. The Master says: "I counsel thee to buy of Me gold tried in the fire; that thou mayest be rich." Try it!

A SERVANT'S TRAINING SCHOOL.

Mrs. Fannie J. Coppin, of Philadelphia, Pa., is conducting a Servant's Training School in her city to help our young women prepare to compete successfully with the white servants of that section. When we consider how rapidly they are being crowded out on this line, even at the South, to some extent, this strikes us as an exceedingly wise thing to do.

During our experience in traveling north we notice that as a rule the white servant is by far the most polite. Whether the same is true when white guests are being served we know not. However, since thousands of our people must serve in this capacity, it is well that they accept the condition gracefully and try to prepare themselves for the same.

EPWORTH LEAGUERS TO THE FRONT.

The Epworth Leaguers of our Texas and West Texas Conferences, held a successful and largely attended state assembly a few days since, and great impetus was given the League work throughout the State. The officers elected are such as to insure its future success. Let this State meeting be the beginning of a great Epworth League upheaval for the whole South. If Texas, as large as it is, can hold a State Assembly to help and encourage its young people, there is no reason why the Leaguers of every State in the South should not plan to have one great union assemblage each year. Have meetings that will be both a social and an intellectual treat, and a great moral uplift to all our young people. We must take time and spend some money to help and encourage our young people. Get them to reading, get them to thinking, and get them to working for God and the Church.

Thus far we know of only one other State meeting, and that was in North Carolina. This, we dare say, was helpful to all connected therewith. Let all hands, all together, push the Epworth League movement.

"GOLD-PLATED VICE."

The utterances of our editorial confreres of the Methodist Episcopal Church are so uniformly impartial and just, when they have reason to discuss human rights as related to the citizens of this country, that it is scarcely necessary to refer to any one of such utterances as being specially so. And yet we feel it altogether fitting that we express our appreciation for the editorial in the Western, of the 11th inst., on "Gold-Plated Vice." The editorial speaks of the criminal conduct of a prominent young white man in Louisville, Ky., toward a young lady, with whom he was driving in a carriage, and refers to the fact that all except the judge of the court are desirous of having the matter hushed up. Relative to this, he says:

"But Judge Thompson takes another view of the case. The man's conduct was brutal and ruffianly, and compelled the woman to cry aloud for help. So indignant were young men of their social circle that they actually contemplated violence upon the offender. Hence the judge purposes that the affair shall be probed to the bottom, and that social prestige shall not be a defense against crime."

"He knows, as does every man who thinks, that for a tithe of the guilt of this youth, a colored man would not have been suffered to see the light of another day."

"Doubtless he knows, also, that it is the disposition to condone such offences in whites, which raises the suspicion that possibly many innocent black men suffer for guilty white men's deeds. Let there be equal rage against the perpetrator of the nameless crime, regardless of race or color or social rank."

Brave words, and well said, indeed! We desire to add that the "disposition to condone such offences" and scores of others in white men, is a violation of law and right that will undoubtedly bear most bitter fruit to this section in the near future, and what is plain to be seen, it is bearing it already. Justly framed and impartially executed laws constitute one of the principal safe-guards to the perpetuity of our system of government. The more men are indulged in their offences against the law, the more will they trespass, and then seek and even demand the continuance of such indulgencies. The sooner the question is settled, and settled right, the better will it be for us all. May the day come speedily.

Remember that borrowing a newspaper and praising it, don't help to keep it alive.—Weekly Express.

OUR CONTRIBUTORS.

THE FORWARD MOVEMENT AMONG OUR COLORED YOUNG PEOPLE.

Assistant General Secretary Penn's Address Before the Epworth League Convention, at Toronto:

Mr. Chairman, Fellow Leaguers and Churchmen:—One tenth of the membership of our Methodism is composed of Colored people. It is the pride of our Church that she sees them as men, with souls to save, before she sees the color of their skin. So that in this wise provision for character building through the Epworth League the Church has had in mind her youth. If the need was ever great for the Epworth League among the youth of nine-tenths of our membership, it was and is greater among the one-tenth.

The Negro of the South needs what every man needs first, last, and always, a good character, with love for God and the things of God as the basis of his character. Christian character makes the man and because it is of God, we need it from start to finish to successfully direct learning, riches and opportunities for service in the world. The League, has, therefore, been put before our people in the Southland as a panacea for many of their ills and a harbinger of better times for the race in the future, for in proportion as we get closer to God in pious life and living, do we get strength of God to lift up ourselves and those about us. We have pleaded for its teachings, and besought the young people of our race to come up on this high ground of right thinking and right doing, and as we go up let us put our arms about our brother and take him with us, for upon this delectable mount, "Yonder at the top," if you please—there is always room.

For Christian character building we have claimed for the Epworth League a true Methodist training school. The League principles have been clearly stated:

The first call has been for, "Good Hearts."

That the League intends to emphasize the need of trained and cultured hearts first, is clear to me. Service for others is the most important declaration of our charter, granted by Jesus Christ when he said, "Go ye into all the world and preach my gospel." Service for others is the outgrowth of love, benevolence and sympathy all of which are the promptings of a good heart. Our call, therefore, for heart culture as the best attainment for League work, which begets a deep and pious spiritual life, and as such, consecration to God's work, has had no uncertain sound. He who would be great let him be humble and serve others. We have said to our young people let's be humble, serve the race in their uplift, get God on our side and with the educational advantages afforded us we will solve any problem. We have pleaded for this principle of the League believing that no solution of the race problem can be secured without believing in God and things of God. God tells me that education of brain won't do it, but heart, head, hands and feet will do it.

Results.

We may mention one or two of the many results in the development of spiritual life.

But a few days ago we met a young man at a District Conference in North Carolina who had been led to Christ by the League. He was happy and eager to know of the real work of the League.

Another young man was saved from the saloon and its allies and led to Christ by the League. He was elected a delegate to this convention. Thus God is leading us on.

The League and the Saloon.

We have emphasized the position of the League and our church on the saloon. Young men and women have said to me, "it must go." We have called for Davids among our young people who will load their slings, aim well and deal the Liquor Goliath a death blow. We have called for Leaguers to stand squarely in their boots and demand in every community that the saloon must go. It must go! It must go! It must go!!!

The Tobacco Habit and Social Purity.

We have been equally as emphatic upon the tobacco habit and social impurity. Clean men, clean lives is what we want, and to have them e must have clean youth. The Results have been encouraging. Parents have been impressed

and young men have vowed in open meeting to reform in these matters.

Literature and the League.

Our call to Leaguers has had a clear ring to it for good literature, especially such as bears the Methodist stamp, and an open warfare against an impure literature. If reading makes a full man we have pleaded that our Methodist youth should read a guaranteed Methodist literature and get full of high, ennobling thoughts and full of our Methodist Episcopal Church.

That great results are forthcoming in this line is abundantly evidenced by the increased patronage of our book concern. The patronage in League literature has within a very few dollars balanced the expense incurred by the Church in this forward movement of real and practical Epworth League work in our Southland.

Impure Leadership.

We are troubled so much with a multiplicity of race leaders and bad examples for our young people in the Southland it has been necessary in this "forward movement," through the League, to state our real position on this question. There are in most of our cities of the Southland self constituted political leaders with more of the saloon than politics, who are leading our young men astray by deed and word, and making it well nigh impossible to get them for service in the League, the Sunday-school or the Church. I have been told that in a certain state of the South young men actually think that the road to prominence and position leads by way of politics and the saloon, and that one can't be taken without the other. In defense of our boys and girls of the Junior League, the young men and women; in defense of those who want the protection of a moral sentiment in the Church and the state; in defense of the race and our Methodism in her successful attempt to uplift my race, I have said to our young people, take the motto of our League, "Look up and lift up," and go into the field, follow no example, recognize no leader, unless he rids himself of the saloon and its allies.

We are not so much opposed to men, as we are to the things they do, which breeds destruction and death, in opposition to what we as Leaguers are trying to do to bring cheer, comfort, happiness and prosperity in the individual, the home and the Church.

The Negroes in the Methodist Episcopal Church like their white brethren demand pure leadership on high grounds, and we won't have less.

Observance of Pledge and Discipline.

We are emphatic in the call for the strict observance of our pledge and discipline. We have not forgotten that memorable hour in the General Conference, when upon the question of a repeal of the clause in our discipline against worldly amusements, our editor was there to plead for over a million Leaguers to leave the clause in our code of laws. We feel as young colored people we are to sustain that action.

Loyalty to Methodism.

We are sounding the cry in the ear of every youthful Negro in the Methodist Episcopal Church.

"Know Your Church."

Not only know it, but pray for it, weep for it, suffer for it, talk for it, work for it and help to make it a power in the land through our League; for Methodism under God's guidance is cutting down the barriers, blazing the way with thought of religious liberty and intelligence, and with God our Father, man our brother, she is marching on to possess every land and plant the Cross of Jesus Christ thereon.

Of Methodism! Glorious things of thee are spoken, Zion, City of our God.

The Forward Movement as Evidenced by Our Delegation.

That we are on the forward march, going up to possess and promote these high ideals of our League and Methodism is emphasized by our delegation in this convention, "We Are Here."

"We has been wid you,

We is wid you,

We are gwine to be wid you to de end."

We are here to see and be seen, know and be known, learn and teach, serve and be served, and if you please, hear and be heard.

Finally—Of the Epworth League and Our Young People:—Yon watchman! What of the night? What are the signs of promise? Methinks I hear the watchman answer, The Day

Dawns! The young colored people of Methodism are stretching forth their hands unto God.

NOTES FROM WHEELING, W. VA.

Our second quarterly Conference convened August 27th. J. T. Owings, P. E., was with us and preached three times on Sunday. Our church is in a more prosperous condition than it has been for ten years. We have received fifty-two (52) into full membership this quarter. The class meetings are well attended and enjoyed. The prayer-meetings, conducted by Prof. J. McHenry Jones, are feasts for the hungry souls. We have over two hundred (200) Sabbath school scholars on roll; the teachers are all members of our church. Bro. H. P. Clemens, superintendent, is a first class man in every way, and we also have a good choir. We are raising on an average \$50 per week, with a membership if 145.

Prof. J. McHenry Jones arrived in Wheeling July 29th, and was tendered a grand reception by his many friends.

Mrs. J. W. Waters organized the King's Sons with Stanley Barnett, leader.

Our people here are very prosperous and their morals far above the average.

The official board has granted the pastor two weeks vacation.

The "Southwestern" has not been neglected; inclosed please find fourteen names of our most prosperous citizens, who subscribe for one year; I will send you another list soon. Bro. Robert Bullett has assisted us greatly in securing subscribers, and will continue to do so.

CONFERENCE EXAMINERS AND STUDENTS.

The new plan of conducting Conference Examinations now embodied in the Discipline furnishes a basis for co-operation among the several Annual Conferences throughout the Church. The undersigned, with whom the main features of this plan originated, desires to correspond with every Conference Examiner and with every student preparing for examination in the disciplinary course of study. He has a proposition to make which if carried into effect is certain to be a great convenience to examiners, a great help to students in mastering the course of study, and in raising the standard of ministerial attainment generally. The examiner is usually a busy pastor and has not over much time to give to the work of the instruction of students by personal correspondence. Students, likewise, are generally in the active pastorate, most of them, as yet, without the training of the professional schools. They need practical counsel and discipline to expedite their experience and show them how to economize their expenditure of time and force so as to secure the best possible result. What an inspiration it would be if 2,000 examiners and over 4,000 students in our ministry could be brought into mutual correspondence with one another in this specific work, and opportunity afforded for widening the circle of correspondence so as to include our bishops and the theological faculties in our institutional schools.

How this can be done at very slight expense to each one concerned is the thing I wish to make known to every brother who will send at once a postal card giving his postoffice address, and if a student, what class he is in. This concerns also those who are preparing for admission on trial.

Address,

Rev. C. M. Heard,
3200 Bloomington Avenue, Minneapolis, Minn.

SOME OF THE HINDRANCES IN THE CHRISTIAN WORK.

In my very limited experience, especially since I have begun to travel a little, I've noticed the work of the Church and the uplifting of humanity.

I have seen many things in our churches and schools that would have a tendency to drive us away rather than lead us to Christ; and the farther we are from Christ the lower we are in the scale of humanity. We should awake to a sense of duty.

A large number of our ministers and leaders generally, are greatly responsible for the condition of our people, both spiritually and mentally. Some ministers are too careless as carriers of the

gospel. They allow themselves to fall into bad habits, and they also allow themselves to become too familiar with some of the members of the church, and their general walks are not what they should be.

What I have said does not only apply to the churches, but is also true of some of our Christian schools.

All these things hurt the church and humanity, especially sinners.

They (sinners) see those who are supposed to be Christians and race leaders do these things, and they say, "If they (Christians) are followers of Christ and members of the Church, and can do as they do, we can go on in our ways and be saved too."

Dear friends of our church and schools at large, "These things ought not so to be." We should, if we are leaders of any kind, try sincerely to follow Christ's example; keep His commandments, and thereby build up His kingdom and humanity.

Let those who are leaders, and those who are followers, pray for more strength that we may do our whole duty in the fear of God.

Paul says: "Through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ."

I feel my inability to handle this important subject, but I mention it hoping that some deep thinking and well experienced person may take hold and make it plain so that our race can see it.

Yours truly,

J. C. Young.

Holly Springs, Miss.

HYGIENIC HOURS FOR MINISTERS.

Every minister should retire as soon as possible after nine o'clock at night. In cities it will seldom be possible to do so until a much later hour. In that case those nights when it is possible should be utilized religiously. He should arise between six and seven, take light exercise, slow bathing, and a leisurely breakfast; enter the study at eight, and remain there till half past twelve or one; dine leisurely, and devote two of the afternoon hours to exercise, half to some form of manual labor with ax, saw, hoe, chest of tools, or gymnastic apparatus, and half to vigorous walking, and three hours to the pastoral work. The evenings should be given to devotional, social and business meetings, to receiving or paying calls, domestic conversation, or reading. This is an ideal scheme most favorable to health, cheerfulness, success and longevity. Funerals in the morning and necessary absences will make inroads upon it, but it should be promptly resumed. In cases of undue exhaustion, it is well once a week to go to bed at six o'clock, and stay there until six the next morning; and if not quite refreshed and hungry by that time, one would do well once a month to remain in bed all the next day, taking a walk and a bath in the evening, and going to bed at the usual hour. The wise will hear and understand this. The rest will fritter away the day, burn the midnight oil, and either disappear from the scene or gravitate toward imbecility prematurely, besides annoying physicians with accounts of hypochondriacal symptoms or more serious attacks.—Christian Advocate.

Let your Father hold you. Let him keep you. Never stray from him. The sun may hide and thick darkness come upon you, the tender grass may become a stony way for your feet, and the "still waters" may threaten to overthrow you, but you will be safe, because his hand leads you. Stray not from him. When the world is fair before you and all goes well, let him keep you, lest thorns and weeds spring up and crowd out the plant of eternal life. If he gives you "green pastures" and "the cattle upon a thousand hills," keep very close to him, lest your soul be "lifted up unto vanity." Whether it be prosperity or adversity, in both alike you need his guiding hand. One is as dangerous as the other, outside of him; but with him the darkness and the light are the same and you are secure "yesterday, to-day and forever,"—Mrs. A. W. Wilson.

Life is the school of love, in which we rise from love of mother and wife and child through a long discipline of sacrifice to the love of God. Love is the law of life.—Rev. John Watson, D. D.

THE LIFE OF FAITH.

Hast Thou, my Master, aught for me to do
To honor Thee today?
Hast Thou a word of love to some poor soul
That I may say?
For see, this world that Thou hast made so fair
Within its heart is sad;
Thousands are lonely, thousands weep and sigh,
But few are glad. —Mrs. Prentiss.

Whatever shame it may cost you to think of your past, I beseech you to realize that it is possible for you to live henceforth a life of holiness and of power, and to glorify God before all the world in your spirit and your body, which are His. It is possible just in proportion as we have been with Jesus, not only in the sense of following Christ as imitators of His earthly life, simply admiring the Man for His self-sacrifice and for the beauty of His character and conduct, but, deeper far than all that, we must be with Jesus in the actual realities of His death, His burial, His resurrection, and His ascension to the throne of God, the Father.—Webb-Peploe.

"In all thy ways acknowledge Him." Perhaps we acknowledge God in spiritual things, but shut Him out of the other parts of our life. We talk to Him about our souls, but not about our daily work, our week-day life. What did you pray for yesterday? Did you men talk to God about our business, your buying and selling, your farm work, our common taskwork? Did you women pray about your household affairs, asking God to help you keep tidy homes, to train your children well, to be sweet-tempered, gentle, patient, thoughtful? Did you young people talk with God about your studies, your amusements, your friendships, your books? We make a mistake when we take God into our counsel in any mere section of our life.—J. R. Miller.

A young man who had been seeking the Lord's direction in regard to a particular movement in his life, remarked the other day in his quandary, "The Lord does not make our way plain enough." Many feel as he did, but they forget that we read events through a darkened vision and a weak faith. Nor do we wait long enough for Providence to develop the divine purpose. If the seeker after light will keep eyes and ears open, and follow up the indications at hand from day to day, he will clearly ascertain what God would have him do. It becomes us to be careful about misjudging God's leadership and guidance. His purposes often ripen gradually. He may think it best to try us for awhile, or to have us go forward trustingly, and then reward our faith in some very conspicuous way.—The Presbyterian.

THE SOUL'S REINFORCEMENT.

"Bless the Lord, O my soul; and all that is within me, bless His holy name." (Psalm ciii, 1).

It is the soul making alliance with all the ransomed powers for the praise of God, every faculty and power enlisted and directed to the worship of Jehovah. A scripture of great alls, it is "all" that is within responding to "all" that is without, "all" of man answering to "all" of God—deep calleth unto deep. * * * Listen to the gracious appeal, join in the grand oratorio, sweep all the keys of our varied human nature, put out all the stops, let all the music swell. Leave nothing out, God wants the whole. Come, loves and choices; come, motives and habits; come, intellect and will; come, voice, hand, eye, spring to the help of the soul in praising God. God will only get His due meed of homage when all the life is applauding. * * * And the Psalm tells us how to get all the strings in tune. "Forget not all His benefits"—to wit, iniquities forgiven, diseases healed, life redeemed from the grave and crowned with mercies, youth renewed, and the mouth satisfied with good things. Now let all the sanctified nature sing it out and give breath to the melody. God is waiting for whole-hearted worship; nature's praise is not enough. Give God what He wants. "Bless the Lord, O my soul; and all that is within me, bless His holy name."—The Rev. J. W. Waddell.

OUR BENEVOLENT CAUSES.

MISSIONS.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

NOTHING TO DO.

Nothing to do. Oh, folded hands,
Why will ye lie so white and fair,
When the sad world on every side
Calls for your help and earnest care.

Nothing to do. There are tired feet
So weary with life's sinful road—
Show them the way to paths so sweet
That point to Heaven and lead to God.

Nothing to do but live at ease
When the thousands fall on every side;
You might have helped to bear the load,
And breasted the swift rushing tide.

Nothing to do. Your days are bright
With golden eyes and sunny morns;
You gather flowers from morn till night,
While some are pierced with cruel thorns.

Nothing to do. What will you say,
When the Lord of the harvest asks of you,
"What gleanest thou in My field to-day?"
"Lord, there was nothing for me to do."
—Missionary Alliance.

Bishop Joyce notes the progress of missionary work in Korea as follows: "In Korea, as a mission field, a great change has taken place. The faithful teachings of the people and the preaching of the word is producing gladdening effects. All at once, apparently, all Korea is open to receive the gospel. Villages and larger communities are asking for missionaries and other Christian workers to instruct them in the divine truth. We should have seven new men, five for the field to do exclusively evangelistic work and a practical printer to be manager of our press, and we must have a physician for the hospital in Seoul. If we can have these men sent at once, we shall, by the blessings of God, gather into the Church hundreds and thousands of Korean people."—Christian Advocate.

Bishop Joyce had an audience with the King of Korea a short time ago. The Bishop says of the King: "He is forty-six years old, is of pleasing appearance, is agreeable and easy in manner, has a low and gentle voice, and impresses the stranger favorably. He kindly asked after the health of President McKinley, and expressed the hope that he would have a prosperous career as President of the United States; said some pleasant things about America and Americans, which gave me a good opportunity to thank him for his kindness to our missionaries and their work, and also to thank him for the good things he has said and done for our Pai Chai College. The interpreter during my audience with the king was Mr. Yi Mu Yong, a Korean. He is special court chamberlain, is a member of the Methodist Episcopal Church, and is superintendent of the Sunday school of our Chong Dong Church in Seoul."—Christian Advocate.

AN ENEMY OF MISSIONS.

Rev. T. C. Showell, a returned missionary from Fernando Po, West Coast of Africa, in the course of an address in the Metropolitan Tabernacle, London, said:

"We have another law, which you will approve, that no intoxicating liquor is to be brought on the place. All our members are teetotalers. While I am touching this liquor question, let me state that the liquor traffic on the western coast of Africa is the greatest hindrance with which our missionaries have to deal. Liquor has become the principal article of barter. It was not an uncommon sight, and is not to-day, to see passing by our mission house at San Carlos Bay in one day as many as thirty or forty natives, men, women, and even children, helplessly drunk—drunk on European liquor.

"I shall never forget my going out from England. When the ship got to Santa Isabel and the hold was opened, and I had a glimpse of its contents my heart sank within me. Boat load

after boat load of gin and rum passed to the beach.

"All sorts of remedies for this evil are suggested. We are told, that if this liquor traffic is to be stopped the authorities must put on heavier duties. We have at Fernando Po a duty of 100 per cent., and if it were 200 per cent. it would make little or no difference; the natives would simply bring down more produce to exchange for the same quantity of liquor. What we want is not a heavier duty, but entire prohibition. What is needed is a law prohibiting the sale of intoxicating liquors to the native tribes."—Primitive Methodist.

SEVERAL PLANS TO PAY OUR MISSIONARY DEBT.

By W. T. Smith, D. D.

From the report of Dr. Eaton, our missionary treasurer, it would seem that the Spring Conferences have not collected as much for Missions this year as last. We are behind about \$35,000. If the Fall Conferences should have a similar shrinkage, it would aggregate a decrease of \$70,000 in the collections for the year. This would be a disaster. Instead of reducing our great debt, it would be increased so that we would owe, as a Church, about \$250,000 on Nov. 1, the close of the fiscal year. If we could reach the ear and conscience of Methodism, this calamity would be averted. In this exigency we must turn to the pastors. They are the leaders of the hosts. Various expedients might be devised to help our sorely distressed treasury. Any one method will not be adapted to every charge. We have many suggestions from various sources as to the best plan to pay off our debt.

1. One brother suggests that we appeal to the poor of the Church. He says: "I belong to this class. I propose to be one of 200,000 of the poor of the Church to pay off this debt. There are many times that number in the Church who need, as I do, every dollar they can get hold of, but who can save one dollar for this noble purpose. I will do it cheerfully."

2. Another brother proposes a week of prayer for Missions, beginning with Sunday, Sept. 12. He gives a list of topics, with appropriate scriptural quotations for every day of that week.

3. The Rev. C. A. Martin, of Fullertown, Neb., says: "Why not get up some morning and wipe out that old debt before breakfast? We can do it."

4. The Rev. R. L. Selle, presiding elder in Texas, writes: "Why not appoint Friday, Oct. 8, as a day of fasting and prayer throughout the whole Church, strongly urging every congregation to meet at twelve o'clock that day for a well-arranged missionary service. Then on Sunday, Oct. 10, let every church raise ten cents per member at least for our present debt. Let us try it. I think that I can do it on Waco District, and if we can any district in Methodism can."

5. The Rev. J. R. Rader, of Colorado, says: "Get 10,000 Methodists to give a tenth of their income from Sept. 15 to Oct. 15 toward the missionary debt. I will be one of 10,000 to do that."

6. The Rev. F. M. Turrentine, Roxbury, N. Y., proposes: "(1) Find 5,000 laymen who will give \$20 apiece upon condition that the whole amount is raised; (2) Find 5,000 pastors who will become responsible for and raise \$20 apiece, and you have the money. As a pastor I have already raised \$10 for this debt; but I will be one of your 5,000 to become responsible each for \$20."

Thus many different expedients are suggested. We believe if every pastor will adopt his own method and resolve to do something during the month of October, the debt will all vanish. If for one week of that month could be observed as self-denial week, it would be wise and successful. The Rev. Frank W. Warne, of Calcutta, India, sent us a stirring appeal for the observance of such a service. He said:

"The thought that we should have a month of self-denial for Missions has so taken possession of me that I can keep it to myself no longer. The Salvation Army has a self-denial week (but I think we can have a self-denial month), and they raise very large sums for their work. In this land the Salvation Army have not much from which to raise funds by self-denial, but they do the best they can and ask all their friends to join them, and the money raised is a surprisingly large sum. When the call was made for the 'debt-paying day,' the lepers in our Leper Asylum, Asansole, India, had a month of self-denial. All

they had to give up was a part of their scanty allowance of food, and from the few pice given them on which to dole out an existence they save for a whole month and gave a very large sum to come from such a source. One cannot but believe that if the spirit that actuated them should take possession of the whole Church, a great advance would be made in the gifts for Missions, both home and foreign, even in these hard times. Let the whole Church have an organized opportunity to show what can be done."

"The India Witness," of Calcutta, has this strong exhortation on this subject:

"A strong appeal for a 'Month of Self-denial for Missions' throughout the bounds of the Methodist Episcopal Church, appears in 'World-Wide Missions' for May. It is from the pen of the Rev. F. W. Warne, of this city. We hoped to find some editorial approval of this appeal, but looked in vain. The difficulty of getting the Church to take up such an idea is no doubt very great. But in view of the present distress and the embarrassment of the missionary exchequer, we should like to see the Board of Bishops, the Missionary Secretaries, and all the official editors join heart and hand in a mighty effort to rouse the Church and set the society free for its great work. A month of real self-denial on the part of the membership of the Methodist Episcopal Church would mean millions of dollars for the work, without affecting the health or happiness of any in the remotest degree."

All these suggestions are given to the ministry and membership of the Church. If every congregation would adopt its own method during the month of October, and do its best, we confidently believe that every dollar needed would be raised. Of course every charge would receive credit for the amount thus raised, and it would be a part of its missionary offering for the year.

August, 1897.

DOUBLE THE INCOME.

The income of the Missionary Society ought to be doubled immediately. There is scarcely a mission that does not need twice the missionary force now on the ground, while in some instances disaster will certainly come unless the work is promptly reinforced. Chapels are needed at many places to accommodate not only our converts, but large numbers of heathen people who are anxious to hear the Gospel. School buildings for the education of the children and youth of Christian parents and the children of the heathen are needed in many places. Native preachers, teachers, and workers should be employed, and all other departments of our work should be strengthened. We have reached a point where we must advance with strong and steady steps, or begin a disastrous retreat. We cannot stand still. There is no such thing as estimating the possibilities of the future. In India alone a multitude of converts might be made before the close of the present century, and corresponding successes are possible in other fields. Missionaries can be found who are well equipped and anxious to go. There is a plethora of ministers at home. Young men are knocking at the closed doors of Annual Conferences and failing to obtain an entrance. What does this mean but that God is providing for the needs of the pagan world? If the money was forthcoming with which to send them out, a multitude of these young men now idle in the market place or jostling each other in the vineyard would offer at once for the great foreign harvest field now waiting for the reaper's sickle. There are but few members of our church who could not easily double their offerings immediately. By so doing they would damage no material interest at home or even deprive themselves of present luxuries, while they would greatly enrich their own religious experiences as well as advance the kingdom of Christ among men. Let the motto be all along the lines, "Double the missionary income at once."—World-Wide Missions.

In Africa, four hundred and thirty-eight languages and one hundred and fifty-three dialects are found; into only about seventy of these has any portion of the Bible been translated. Five hundred of them have not even been reduced to writing.—Pittsburg Advocate.

The day will come when God will judge over again all those things that are judged amiss.—Bernard.

WOMAN'S DOMINION.

"I want a large sheet of black court plaster," said a young woman at a notion counter the other day, "which," she proceeded to explain to a friend at her side, "is my chief mending implement. I always mend gloves with court plaster, using black or the light tints according to the shade of the glove. I turn the glove inside out and fit the plaster over the rent, first of course, drawing the edges together as a surgeon does a torn skin. It is much better than sewing, and it lasts longer. Sometimes I get an ugly three cornered rent in a gown. My court plaster case mends the rent, leaving practically no indications of it. I mend fans, slippers, lace—everything, almost, with it."—Sel.

RASPBERRY SHERBET.

Mix a quart of very strong raspberry vinegar (that has been made from red raspberries) with three pints of filtered water; add sugar, if it be not already sweet enough; freeze it, and when it is solid, put in the well-beaten whites of two eggs and turn it a little longer. Then take the dasher out and pack and cover the freezer until ready for use.—Ex.

A NEW RICE PUDDING.

Boil for half an hour, in slightly salted water, four ounces of rice; then mix in a pint and a half of milk and the yolks of three eggs; add six ounces of sugar and a few drops of lemon extract. In a baking dish set five small tart apples (one in the centre), whole, with the skins removed and the cores taken out from the tops; the bottoms must not be broken. Pour the rice custard around them, but not covering them; leave their cups empty; drop in the custard a small handful of seeded raisins. Bake this in a moderate oven for about an hour. When it is done, let it get cold and drop into each apple-cup a teaspoonful of currant, quince, or crabapple jelly; on top of each put a peak of meringues, made of powdered sugar and the whites of the two eggs. Lay around the edge a border of the sections of a very juicy orange, from which every bit of skin has been removed.

HER POST-GRADUATE COURSE.

Many highly educated girls seem to know about almost anything but what is helpful to the every-day world around them. They need less scholarship and more of the curriculum through which Solomon's "wise woman" of old gained her title. There is wisdom, as well as wit, in the following:

Daughter—Yes, I've graduated, but now I must inform myself in psychology, philology, bibli—

Practical Mother—Stop right where you are. I have arranged for you a thorough course in roastology, boilology, stitchology, darnology, patchology, and general domestic hustleology. Now get on your working clothes.—The Uplook.

PROPER BED MAKING.

The trained nurse method of bed making is one which might well be studied carefully by all bed makers. There is no real reason why only invalids should be comfortable. The under sheet is tucked in carefully and tightly at both ends. On the sides, at each corner, it is folded back carefully in the same way that paper wrappings are folded at the corners of a package. Then the sides are tucked and the spreads are tucked in at the foot in the same way, and drawn very tightly under the sides.—New England Farmer.

Dr. Griffith John writing from Hankow, China, says: "Although not in love with the material changes which are coming upon her, China will be swept along by the tide of progress. Christianity is becoming a mighty power in the land. It is to-day the only living moral and spiritual power in China. The native religions have ceased to offer any vital resistance to sin or support to righteousness and truth. What is needed is a wider and fuller use of native agency for the spread of the Gospel, but it is of supreme importance that the native preachers shall be men of integrity and purity of life and receive the best training possible."

OUR YOUNG FRIENDS.

A RAT WITH A CONSCIENCE.

(A Study from Life by Robert Beauchamp.)

This was an unusual request, as Henry had, since his fifth birthday, three months before, talked or sung himself to sleep, contented with the thought that mother and father were within calling distance.

"No, my darling," said mamma; "I cannot come up. But father and mother will be right here." But this assurance did not satisfy, and again the request came, this time more urgent than before.

"Please, mamma, come; I'm afraid to stay by myself."

The tone indicates distress, which must not be despised, but recognized and reasonably dealt with. "Go to sleep, my little boy," said father; "Jesus will take care of you. You know he watches over all the children while they sleep."

This seemed to have the desired effect, and for a few moments all was quiet upstairs. But the composure was only outward; the trouble within had not been allayed. The little heart was not yet satisfied, for the silence was soon broken by a plaintive voice which asked, "Papa, does Jesus take care of bad boys?" What prompted this question? Why should he ask it to-night, when all day long he had been cheerful, patient and obedient? Neither mother or father could remember any word or act of the day to make specially appropriate to-night this implied classification of himself with bad boys. But the question must be answered without waiting to inquire why he should be asked at this particular time. To endeavor to use it as a lever to pry upon the heart of the child, would be to take an unfair advantage, and might lead him the next time to keep his thoughts and fears to himself. These reflections were the rapid work of a moment, for delay in the answer might suggest doubt of its truth. So, without attempting to follow the lead of his question, I promptly replied: "Yes, Henry; Jesus takes care of bad boys, too. He loves them, and is sorry they are bad; and if they are sorry, and want to be good, He'll help them to do right."

A few moments of silence, and then "I want to be good" came back from the little room upstairs. There were no more calls for mother, and ten minutes later, when I had occasion to go up for something, he was sleeping the quiet sleep of the just.

Next morning, as we finished breakfast, Henry asked, "Mamma, may I have the rest of my candy now?" Some one had given him four chocolate drops the day before, two of which he was allowed to eat after dinner, the remaining two being put away in the sideboard to be eaten next.

As I arose to get them for him Henry said, in that quizzical tone which in the fullness of its suggestiveness is an inimitable characteristic of childhood: "I spec' the rats have been eating my candy." As I took up the saucer which held them, I noticed on each of the chocolate drops the prints of two little teeth, which had just scraped the brown surface, and left their marks on the creamy white within. They were not rat's teeth, but evidently those of a little human sinner.

"Yes," said I, as I stooped to kiss the sinner on the cheek, "and here's the rat that did it. 'This is the rat that ate the malt that lay in the house that Jack built.'" This led to a frank confession that late in the afternoon he had climbed on a chair and taken out the candy "just to see if it tasted like the other."

My silent questions of the night before were answered, though I did not tell him that I had either asked those questions or found their answer.

As I thought on the whole occurrence, familiar sayings of two great interpreters of human motives came to my mind: "Conscience does make cowards of us all," and,

"Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
But know not what's resisted."

—Sunday-School Times.

HE WAS WATCHED.

"That young Brown has become a Christian, has he?" So said one business man to another.

"Yes, I heard so."

"Well, I'll have my eye on him to see if he holds out. I want a trusty young man in my store. They are hard to find. If this is the real thing with him, he is just the man I want. I've kept my eye on him ever since I heard of it. I'm watching him closely."

So young Brown went in and out of the store and up and down the street. He mixed with his old associates, and all the time Mr. Todd had an eye on him. He watched how the young man bore the sneer of being "one of the saints," as he stood up manfully for his new Master, and was not afraid to show his colors.

Although Mr. Todd took rides, went to church or did what he pleased on the Sabbath, he was glad to see that Brown rested on the Sabbath day and hallowed it. Though the Wednesday evening bell never drew the merchant to prayer meeting, he watched to see if Brown passed by. Sometimes he said, "Where are you going, Brown?" and always received the prompt answer, "To prayer meeting."

Brown's father and his teacher were both questioned as to how the lad was getting on.

For a year or more Todd's eyes were on Brown. Then he said to himself: "He'll do. He's a real Christian. I can trust him. I can afford to pay him. He shall have a good place in my store."—Epworth Herald.

"BEDIBUS-NINE O'CLOCKIBUS."

Learned doctors use big words and prescribe strange remedies. Dr. Dio Lewis gives us an example:

A young lady came into his office one day looking rather grave and troubled.

"Doctor," said she, "do you not think I am looking very old for twenty, and so thin, too—nothing but skin and bones?"

The doctor admitted that she was right, that she did look rather old for twenty.

"But, doctor, what can I do?" she asked. "Can you not give me a prescription?"

"Would you be willing to take something very bitter?" asked the doctor.

"Yes."

She would take anything if it would only improve her looks. The doctor told her it was very bad indeed and must be taken every night.

"I don't care how bad it is, what is it?"

"The technical name of it is Bedibus-nine o'clockibus!"

"Bedibus-nine o'clockibus! Oh, doctor, what an awful name."

"Yes, it means that you must go to bed every night before nine o'clock."

"Oh, that is dreadful! I thought it was something to take."

"What time do you generally retire?"

"Generally about twelve o'clock."

"I thought so. Now, if you will go to bed every night for six months at nine o'clock without making any change in your habits, you will gain ten pounds in weight and look ten years younger. Your skin will become fresh and your spirits improve wonderfully."

"I'll do it, though of course when I have company—"

"It is regularity that does the business. To sit up till twelve o'clock three nights in a week, and then go to bed four nights at nine, one might think that would do very well. I don't think this every other night early and every other night late is much better than every night late. It is regularity that is vital in the case. Even sitting up one night in the week deranges the nervous system. Regularity in sleep is every bit as important as regularity in food."

The doctor's argument prevailed. The lean patient suddenly exclaimed:

"Doctor, I will go to bed every night, for six months, before nine o'clock if it kills me, or, rather, if it breaks the hearts of all my friends."

She did it, gained twenty-one pounds in five months, and found herself in the very best possible health and spirits, fresh and young looking, and quite delighted with the new and simple remedy, which she recommended enthusiastically to her friends.—The Domestic Journal.

MORAL GEOGRAPHY.

The largest river is Time.

The deepest ocean is Death.

The region where no living thing hath habitation is called Yesterday.

The most highly civilized country is To-day.

The highest mountain is called Success. Few reach the top save those who watch sharply for the passing of the spirit of the mountain, Opportunity, who carries upward all those that seize hold upon him.

The region where no man hath set foot is called To-morrow.

The greatest desert is called Life, and it hath many oases. These are called Hope, and Ambition, and Love, Charity and Home. And of them all, the last is the most beautiful. Besides there are many others smaller in extent whence the traveller obtaineth refreshment during the weary journey through life.—Peninsula Methodist.

OUR EXCHANGES SAY.

We Can Stand It if They Can.

An ordinance was recently introduced in the city council of Savannah, Ga., providing that the white and colored city physicians should treat only those of their own class of people.—Fort Worth Item.

A Just Judge.

Birmingham, Ala., July 28.—During the trial of Lewis, Thompson and Walter Neville, colored, charged with assaulting a girl, yesterday, the courtroom was crowded with negroes.

Judge J. J. Banks said: "Now, you negroes go home and stay there, or you will get into trouble. This is a white man's country and a white man's court, and you negroes must keep your places."—Richmond Planet.

Agree to Separate.

When a church gets tired of a minister the minister ought to get tired of the church and be willing to leave when Conference comes. Be independent. We have plenty of good churches elsewhere; and if you are an efficient preacher and a hustling pastor you will always find a good church waiting for you. Never let the church you are serving feel that you are a white elephant on its hands.—Star of Zion.

She Has Money and is a Christian, Too.

Miss Helen Gould has six bicycles for her own use and the use of her friends at her country home at Irvington-on-the-Hudson, but she will not ride a wheel on Sunday.—Omaha Christian Advocate.

He Was a White Man.

Culpeper, Va., August 2.—Special.—Clay Brown, a young white man, living near Lignum, this county, shot and instantly killed Charles Fields, (colored). Saturday night.

Brown has been working at a thresher away from home for the past week and on returning home Saturday night he saw evidence of an attempted clandestine meeting between the negro and his wife.

The revelation coming to Brown, he armed himself with his shot gun, and met Fields in the road.

They quarreled, the negro called to his daughter to bring him his gun. As she delivered the gun to her father, both men fired simultaneously.—The Reformer.

We must say we think a great deal more of the white man mentioned in the foregoing than had he accused the negro of rape, and gathered a mob to lynch him. That is the way the cowards do.

Make Him Archbishop of New Orleans.

A Catholic bishop forbids the Catholics of Kansas City attending a Sunday picnic. We move that he be appointed to New Orleans to help save the Sabbath here. The dispatch says:

Bishop Fink gave as his reasons for placing a ban on the picnic that Sunday was holy day, on which all Catholics were obliged to do their duty toward the church and God, and that a picnic was not a fit observation of the day; also that holding a picnic on the Sabbath was in direct violation of the laws of the Catholic church. Edmond Lynch, president of the United Irish Society, states that the picnic will be held, notwithstanding Bishop Fink's letter.

One of Slavery's Bequests.

Rev. R. Richards, Douglas, Ga., writes: I received a letter from my father telling me of his re-marriage to my mother. They were parted in slavery and in June he found her, and they are now living together as husband and wife. They lived together twelve years and were parted fifty-three years. Praise the Lord.—Southern Recorder.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for August 29th, 1897.

PAUL OPPOSED AT EPHESUS.

(Acts 19: 21-34.)

Golden Text.—Take heed, and beware of covetousness." (Luke 12: 15.)

Ephesus was the capital of the Roman province of Asia. It was located on the Eastern shore of the Aegean Sea, and in the Central part of Asia Minor. It had large mercantile relations with Achaia in the West, Macedonia in the North, and Syria in the East. Fine Roman roads led from Ephesus into every part of Asia. When Paul preached there it was the metropolis of a country that embraced 500 cities. It is now under the dominion of the Turks, and in a state of ruin. It is inhabited by a few Greek peasants, who live in extreme wretchedness, dependence, and insensibility. Its once fine harbor is a malarious marsh.

1. The disciples of John. (1-7). Paul on his third missionary journey visited the churches in Asia Minor and then came down to Ephesus. There he found twelve of John's disciples who did not possess the Holy Spirit. They had only received John's baptism. After they had been baptised in the name of the Lord Jesus, Paul laid his hands on them and they received the Holy Ghost. Note.—Christians should read, inquire, and strive to gain knowledge. Here were worshippers who were not up to date by twenty years. When they are taught the right way they should walk therein. God blesses those who live up to the light they have.

2. Paul laboring at Ephesus (8-12). He entered the synagogue of the Jews and spoke boldly for the space of three months. His manner of preaching was by reason and persuasion. Many believed. Others became hardened and spoke evil of the way of salvation through Christ. He, and the disciples, withdrew from the Jews and their synagogue, entered the School of Tyrannus, and reasoned for two years with all who came to hear them. All who dwelt in Asia heard the word of the Lord Jesus. God confirmed the doctrines of Paul with many miracles. A very strong church was established. Timothy was likely the first presbyter, and the Apostle John its second. Mary, the mother of Jesus, became one of its members. Note.—It is the duty of all ministers to preach the word. People may harden their heart against the gospel. God works miracles to defend His cause and benefit His children.

3. The exorcists. (13-20). There were wandering Jews at Ephesus who claimed to have power to cast out evil spirits, and cure diseases. They claimed to be associated with some great invisible being who clothed them with this ability. They no doubt saw Paul work miracles and concluded they could do likewise. They commanded an evil spirit to come out in the name of Jesus whom Paul preached. The spirit answered that it knew Jesus and Paul, but knew not the sons of Sceva. The man in whom the spirit dwelt leaped on them, overcame them, and prevailed against them. They fled from the house naked and wounded. This was soon noised abroad. Fear came on all the people. Believers confessed their deeds. Many of those who used curious arts brought and burned their books. The word of God became mighty and prevailed. Note.—Satan is a counterfeiter; he is often found trying to imitate God. His servants, in laboring to overthrow the works of God, bite and devour one another. He often over-does himself, destroys his object, and advances the Kingdom of God.

4. The plans of Paul, (21-22). It was no doubt his design, when he set out from Antioch on his third missionary journey, to visit the churches in Asia Minor, pass on to Ephesus, labor there for a season, then go into Macedonia, from there into Achaia, then on to Jerusalem, and from there to Rome. The leading object of this visit was to raise money for the poor saints that dwelt in the Holy City. When the word of God had become mighty and prevailed at Ephesus he desired to carry out his plan. This he was for the present prevented from doing. Therefore he sent Timothy and Erastus into Macedonia to

prepare the way for his coming. He remained for a season in Ephesus. His reasons for so doing are not given. During this period, likely the fifty days between the Passover and Pentecost, A. D. 57, he wrote his third epistle—the first letter to the Corinthians. Note.—God's children plan for the future. They labor to execute their schemes. Unforeseen events may prevent them from doing so for a season, but when these are removed they pursue their onward way.

5. The speech of Demetrius, (23-27). The exciting scenes recorded above, had moved the entire city, and was more than the opposition could bear. Demetrius, a silversmith, called the craftsmen together. Alexander, the coppersmith, who did Paul much harm, was likely among them. Demetrius showed how the cause of Christ was growing, not only in Ephesus but in all Asia. Their way of making money was being set at naught, and the temple of the great goddess, Diana, whom all the world worshipped, was being despised. This temple was one of the "seven wonders of the world." It was made of the finest Parian marble. The entire province of 500 cities was taxed to build it. It was 425 feet long and 220 feet wide. Its walls were supported by 127 columns, six feet in diameter, and sixty feet high, thirty-six of which were curiously carved, and the others finely polished. Its doors and panelings were made of cypress, and its roof of cedar. The interior was made splendid by decorations of gold and art. "The great goddess, Diana," was a rude wooden figure, nearly the shape of a mummy. She was believed to have fallen down from Jupiter. She was sometimes represented with a crescent on her head, a bow in her hand, and wearing a hunting habit. At other times she is seen with a tripple face, and bearing instruments of torture. She personified nature in her generative, nourishing, and energizing powers. She was the patron of health, and medicine. Magical arts flourished under her shadow. She stood in dark connection with subterranean and infernal powers. The shrines made by these silversmiths were likely small portable temples, made of silver, and probably contained a silver image of the goddess. Note.—All occupations are not beneficial alike to man; some are hurtful to him. When you touch a man's way of making money you touch the man. Christianity is a deadly foe to idolatry. When it advances images fall, and dishonest labor ceases.

6. Popular resentment, (28-34). When the craftsmen heard the speech of Demetrius they were filled with wrath, and shouted: "Great is Diana of the Ephesians." The entire city overflowed with confusion. Some cried one thing and some another. The greater part knew not why they had come together. The craftsmen seized two of Paul's companions and hurried them into the theatre. Paul greatly desired to enter in where they were, but was prevented by the disciples, and certain of the chiefs of Asia. The Jews put forward Alexander (likely) the coppersmith, to speak for them. He no doubt desired to show that they were not responsible for the uproar. The mob did not wish to hear him, and for two hours they cried: "Great is Diana of the Ephesians." Note.—Even idolaters became angry when their manner of worship is spoken against. When a theory is destitute of truth and reason it is no uncommon thing for its advocates to endeavor to carry it by noise and excitement. In a mob reason is dethroned, and passion enthroned; matter rules mind; power becomes like an enraged beast turned loose. Public opinion is often wrong.

The simplest, most living, most genuine Christians of our own time are such as rest their souls, day by day, on this confidence and promise of accruing power, and make themselves responsible, not for what they have in some inherent ability, but for what they can have in their times of stress and peril, and in the continual raising of their own personal quantity and power. Instead of gathering in their souls timorously beforehand, upon the little sufficiency they find in possession, they look upon the great world God has made as being friendly and tributary, ready to pour in help, minister light, and strengthen them to victory, just according to their faith. And so they grow in courage, confidence, personal volume, efficiency of every kind.—Horace Bushnell, D. D.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

TOPIC FOR AUGUST—"ST. PAUL AS A MAN OF PRAYER."

August 22: His Prayers for the Church.

Rom. 1: 9; I Thess. 3: 10-13.

Again we study of this man and his relation to the churches, and also his never-ending care and zeal for them.

What, Saul of Tarsus, the persecutor, hater of Christians and a strict Pharisee praying for a Christian church! Almost impossible.

Nay! Not so. He has withstood the attack of the band of enemies and foes. He is even now ready to preach to them of Rome and to show them his love and devotion.

Paul always cared for those who were converted under the influence of his labors.

They were near to him. He put forth all of his love and care on his flock. Their interests were his.

God as a Witness—What a strong witness we have in the Lord. How secure he felt in declaring to them that he always, without ceasing, made mention of them in his prayers.

The Church in Rome must have been greatly encouraged to know that St. Paul had never forgotten them at any time since the beginning of his ministry.

Let God be a witness and our acts and prayers will be of more effect upon the hearts and consciences of men.

Without ceasing. At all times, under all circumstances, on all occasions, I carry your case to the throne of grace.

What a big-hearted preacher. He was not narrow and selfish, he did not fear that others would come in and the people love the newcomer; but he prayed for them all the more. The churches were the churches of Christ. In many things they were imperfect and immatured, listless and easily led astray, so he poured forth his prayers for them without ceasing.

That's the true position of the preacher of to-day, to care for his flock daily. We owe to each other this duty.

"I make mention of you," personally, though I have not seen you. I know of the dangers which you undergo and that continually surround you. That is I call you by name. You are not forgotten.

People love to know that you are praying for them and that you are interested in their daily trials and afflictions.

They, naturally, believe that as a minister of the gospel, you can do them more good than any one else.

Let us not only confine ourselves to praying for those around us, but for every interest of the Church; ask God to bless them all. Every bishop, presiding elder, pastor and general officer. Pray for the League. Make mention of it often in your prayers. In praying for the Church of Thessalonica Paul wanted them to become perfect, wholly sanctified. He desired to see them grow, and once more become alive in heart and not lacking in faith.

He prayed for an increase among them. We need such prayers to-day. O, that some one would feel deeply the need of this in every League.

* * *

Are you praying for the Church?
Are you praying for your League?
Are you working to help answer your prayers?
Are you praying daily without ceasing, always?
Are you praying with a definite object in view?
Are you helping to give tone and character to the League?
Are you pressing on toward the goal?
Are you praying that all may receive some special gift?
Are your prayers accomplishing anything?

* * *

What about the reading course? Get all the literature of the League; study the League. You can't run the wheel without studying it. Let the president and all other officers know their business. Be an up-to-date League.

What about those pretty badges? They are now ready. Let every Leaguer be known by his badge.

* * *

The New Orleans, North, District Conference, at its recent session, elected Mr. Joseph B. Reddix, of Darrowville, district manager and or-

ganizer of the League for that district, and he is now about his League business.

That's a good and wise plan. Many of the districts can help the League flourish and prosper by putting strong, young and intelligent laymen in charge of such work, and thus help the laymen likewise.

The election of Mr. Reddix to such a place means a three-fold awakening for the Leaguers on that district.

May God bless him and the League. Let other districts try this same plan.

* * *

Don't forget the organ for Prof. Camphor. Send any amount to this office.

* * *

Brethren, what are you doing for the League? Give us a few more good local conventions before the summer ends.

Pray without ceasing!

ASSISTANT SECRETARY PENN'S CORNER.

Notes for Leaguers.

The social feature of our League can do very much to bring new life into the church in the promotion of a friendly air which makes us feel at home in each others company, and yet it is the feature that may be most easily abused and put the name Epworth League in bad repute before the old people of our churches.

Our fathers and mothers ought, and must, stand at our backs in this work, and push, push with all their might their young people, who are to take their places in the home, the church and the state when they are gone. Therefore, in our social entertainments let's not go upon Satan's ground. Do not let our entertainments, even bear the name which is suggestive of the wrong thing.

"A Cake Walk" in an Epworth League social grates on the ear.

"Cake Walk!!" It has a bad name. It suggests dance, revelry, drinking, fighting. If you have an entertainment in which friends walk a line competing for a cake, call it "Competing for a Cake," and not "Cake Walk." We can't afford to be misunderstood.

* * *

The first District Conference I attended on this trip was that of the Griffin District, Atlanta Conference, of which Rev. J. P. Wragg is P. E. I got there on Saturday and was surprised to find the church crowded with delegates and visitors. My past experience led me to expect that on Saturday everybody would be leaving, as is the case in some Conferences I have visited. But not so with the Griffin District. Saturday was as big as any day.

Bro. Wragg and his men are in earnest on The Epworth League. Sunday was pleasantly spent in preaching and speaking.

En route to Pensacola, Fla., I stopped for meetings at La Grange, West Point and Opelika, Ala., with splendid audiences at each place. The most encouraging feature of the work at La Grange is the Junior League. It would make any heart leap for joy to have seen the parsonage crowded with children. The pastor is Rev. S. C. Upshaw, and it is his daughter who is successfully training these children. They had no charter so we arranged for the same. They were well behaved, attentive and interested. That is real work. Let's have more of it. At West Point, Rev. T. C. LeVert is pastor. As I have seen our men thus far, all of our Methodist ministers are kind, and Bro. LeVert is one. I tried to stir the dry bones and Bro. LeVert assures us of a little success in that direction. The officers bought literature and promised to start out anew. At Opelika, Ala., I saw Rev. H. M. Brown, presiding elder of the Dadeville District, Central Alabama Conference. He presided at the meeting. I delight in meeting our presiding elders, and how I do quiz them?

Bro. Brown said we must have the League in every charge, and I gave a hearty Amen. His daughter is in charge as president of the League at Opelika, and, father-like, he put her in possession of many League requisites, so that the daughter might have some helps to aid her in her endeavor to do battle for Christ. I am looking for great results from the League at Opelika, led by our pastor, Rev. J. T. Martin, and the presiden-

Our next District Conference was at Pensacola, Fla., where the Montgomery District, of Central Alabama, Conference was in session. Rev. E. M. Jones is the presiding elder, and, evidently, a very acceptable one, for as I entered the Conference for the first time, I found Dr. Nelson in the chair and the brethren planning to give the presiding elder a present in evidence of their affection for him. What a blessed thing it is for brethren to dwell together in such unity. I addressed the Conference and consented to stay over Sunday, and do what I could to help make our Methodism in Pensacola known and felt.

The brethren took their share of literary helps; information was imparted to all, showing real interest in the work and desire for self support. Bro. Jones handed us five dollars on travelling expenses.

* * *

En route to our next District Conference I stopped on Dr. Shumpert's work, the Shubuta District, Mississippi, Conference, and spoke to good audiences at Waynesboro and Shubuta. The League has been doing very commendable work at Waynesboro, although not operating entirely under the League plans. The pastor, Bro. C. H. Brown, and president, Bro. McMullen, secured all necessary information for real work. I said the League had been doing commendable work in helping the sick and making cheerful the homes of the destitute. The pastor's wife, who is a worker and a singer, is going to work up a club for the new singing book, "Songs for Young People," and thus put new life into that feature of the League. At Shubuta, Rev. L. J. S. Bell, needed loyalty talked to his people as well as Epworth League, so I gave both, and the amens came thick and fast. But for the lateness of the hour we would have gotten the cabinet together and secured renewed pledges. But a good deal of information was gotten, and one very encouraging feature of the meeting was the fact that the presidents of all the chapters on the circuit came into the meeting to get information. Bro. Bell believes he can have a good League at Shubuta, and to do that I said Amen.

* * *

Charters! Charters!! Charters!!! Some of our friends have organized the League and have no charter. You are not known in the central office, at Chicago, as a League. Send to me at South Atlanta, Ga., or to the office, 57 Washington Street, Chicago, Ill., and get an application blank, so as to secure a charter. Don't neglect this longer.

When you get the charter frame it and hang it up in the church.

THE STEPS OF THE EPWORTH LEAGUE OR HOW TO MAKE THE WHEEL GO.

If I should take wings and soar away among the stars in their heavenly home, to grapple with them and their science, I would fail to do justice to this important subject. But allow me to say that the great prophet and priest, Ezekiel, talks of a wheel in the middle of a wheel. I see these departments of the Epworth League as the prophet's wheels. The six departments of the Epworth League and how to make the wheel go. I see it as stated here, the foundation or bed stone (a chief corner stone), laid directly by the pastor, is the energetic president and junior League superintendent. But to make the Epworth League wheel go it starts from the hub to rim.

The first department or spiritual work—This department in my estimation is the live coal and life and light of the Epworth League Society. This department needs a set of pure Christian officers from the president down to the committees. With this kind of officers and a thorough-going pastor and League president this department will be a success.

Department second, or mercy and help—Like the first, this department needs an earnest set of members in themselves, merciful and kind, needy, sick and afflicted, with these faithful, Christian officers the wheel of this department will roll in the right direction.

The third department; the scientific department; literary work—This department might well be called the oil to the whole machine. Like the other two, it needs well equipped and trained officers, for the yare the true teachers of the bed from which the League must draw its plant and transplant into the other departments. Then it

is very necessary that great pains be taken in selecting the officers of this department. These officers need not be required to leap upon the atmosphere of science, soaring along the solar paths, out of sight of its followers, but to be studious, Biblical and Christian leaders.

Department fourth, or social work.—This might be called the reception room to the God-sent Epworth League. David, the man after God's own heart, says: "Behold, how pleasant it is for brethren to dwell together in unity." Here, in this department, our love one for another is made known in social union, mixed with fervent prayers and sweet music and songs that would please our Father in Heaven. With cheerful-hearted, Christian officers and the aid of a wide-awake pastor this department will make the wheel roll like it was on an eagle's wing. Oh! let us first seek the right kind of officers for this department and the young people of the vicinity will flock to the League. This is rightfully called the feeding department.

"Bread of Heaven, bread of Heaven!

Feed me till I want no more."

Department fifth, or correspondence.—This is an important department. It is well called the spoke that connects the rim of the wheel and the hub together. Admit that they are among the smallest parts of the wheel, but it is not completed, nor will it run without these little spokes. Give the department an interesting correspondent and the wheel will surely turn toward success. This is the stream that brings fresh and wholesome water from the educational fountains of dear old mother church.

Department sixth, financial—Here I'll blend the whole together. It is finished. This is called the starting point in the whole working of the Epworth League Society. We must have money. The gainsaying world in its sinful work claims that it must have money in order to lead souls astray from God into eternal perdition. Even so must the church have it to build such Christian vehicles as the Epworth League to carry its followers to their desired haven, rest. This department, like the others, needs an honest set of officers, not following for what is in the bag, but for the purpose of feeding the flock of the Lord's Christ. I remember in a great assembly once that many high tones got in the speaking meeting, and each told his Christian experience in his own way. So a train was suggested as the theme to illustrate. One said: "I would like to be the cow-catcher leading up to the great track toward heaven." Another said: "I'd like to be the bull's eye on the front of the engine, piercing up the track." Another said: "I'd like to be the great wheel, mount the track and go into heaven." Another wanted to be the boiler, another the train bell, another the whistle, etc. An old rural parish lady arose with tears in her eyes and said: "I'd rather be the block of coal that makes the steam that drives the train into heaven." I am sure she struck the key-note to the whole. So it is with this department of finance. It is the bass note to all the departments of the Epworth League Society.—W. Hartley Jackson.

Sir Wilfred Lawson, the English temperance leader, has obtained the admission that the furnishing of intoxicating liquors as a beverage in the House of Commons is contrary to the law.—Pittsburg Advocate.

Pure Blood

Every thought, word and action takes vitality from the blood; every nerve, muscle, bone, organ and tissue depends on the blood for its quality and condition. Therefore, pure blood is absolutely necessary

to right living and healthy bodies. Hood's Sarsaparilla is the great blood purifier. Therefore it is the great cure for scrofula, salt rheum, humors, sores, rheumatism, catarrh, etc.; the great nerve, strength builder, appetizer, stomach tonic and regulator. Hood's Sarsaparilla cures when others fail.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are prompt, efficient and easy in effect. Cure all liver ills. All druggists, etc.

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PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

ANNUAL CONFERENCES—TAKE NOTICE.

As the time for holding our Annual Conferences is fast approaching, we desire to call the attention of the brethren to a point or two which are of especial interest to them and to us. First, we shall greatly appreciate it if you will arrange a night during the session of the Conference, when the representative of the Southwestern may address the people and brethren in the interest of the paper. Call it the "Southwestern Anniversary," if you wish.

Second, be sure to bring some money to the Conference with you expressly for the Southwestern, and see that our collector gets it. We are doing our utmost for the good of the cause, and you must help us.

Third, the success of the paper is the success of the race; take an interest in the matter. We hope to have a representative at each Conference.

WHAT DOES HE KNOW ABOUT IRONY?

Our friend and brother, Rev. Dr. L. M. Hagood, pastor of Ninth Street M. E. Church, Covington, Ky., got himself into it—sure enough. He was so greatly interested in the man Geo. Dinning, who killed the white capper in Kentucky, that he wrote an ironical letter to the Times-Star, of Cincinnati, apparently justifying the mob who went to murder Dinning, but which was really intended to, and did show, to an intelligent mind, how ridiculous were the claims and testimony of the members of the gang. Well, the letter was published and, doubtless, the good Doctor complimented himself on the fact that he had struck one more blow for his race. But it so happened that the letter came under the eye of a Kentucky editor (white) who was opposed to the white cappers, and who, evidently, knows a great deal more about politics and Kentucky whiskey than he does about irony as a figure of speech. He read Dr. Hagood's letter and sharpened his pencil. He knew the writer was a preacher, and thought him a white man; and since the said editor claims to be an infidel, he was undoubtedly delighted to have such an opportunity to tear a preacher in pieces; so at it he went. He denounced him, he swore at him, he offered to head a subscription to have him tarred and feathered, and, finally, coupled our well meaning and most excellent brother with that renegade editor of Waco, Texas, which was the "most unkindest cut of all." We are sorry the fellow made a mistake, and yet we hope some good will come of it, for while we were writing the article in question he headed a subscription for the benefit of Dinning and family.

His name is Moore, and he's rough, its true, and claims to be an infidel, but he knew what was right in the Dinning case, and was not afraid to speak his sentiments. We respect him for this, even 'tho he is so hard on preachers.

Editor Johnson, of the Standard, took up the matter and made all necessary explanations. Meanwhile we dare say Dr. Hagood will never use another figure of speech unless he knows his crowd.

TEACHERS FOR THE CITY SCHOOLS.

It may be news to some of our readers to learn that even in this prejudiced city the majority of the public schools for Negro children are taught by white teachers. Within the last few months, however, there has been an effort made by some to have them transferred to the young colored men and women who have graduated from the various institutions in and about the city. The board expressed an unwillingness to do so as they have no other way just now to provide for the white women who have them in charge. But it has finally concluded, we learn, to give them one school this year, provided, any colored person could be found qualified to teach it. An examination was held, lasting four days, July 19 to 23, and the following have just been announced as passed: Wm. Baisdreth, Annie P. Fegues, Florence A. Lewis, S. T. Clanton, D. B. Johnson, Harry S. Smith, W. P. McNeill, Nellie O. DeJose, James A. Burns, D. W. Boatner, L. G. King and C. Lewis.

We suppose they will be given work this fall. It will, of course, be noted that in this respect our people in this city are far behind or ahead, (we do not know which they consider it) of the rest of the South. Still we should make allowance for them, as they are great politicians, and have been busy on that line, even if they have not anything to show for it, but past glory.

The Christian Advocate of the 12th inst. tells of the very rough and dangerous experience of the Hon. M. E. Perley, who represented the Vermont Conference in the last general Conference.

Mr. Perley, being aroused in the night by a noise in his house went into the hall and encountered a burglar whose demand was, "Your money or your life." Determined not to surrender either, he made for the burglar, who fired at him twice, only one ball taking effect. He was wounded a little below and to the right of the heart, and yet he grappled with his assailant there in the dark, and not only prevented his shooting him again, but held on till his wife summoned assistance, and the man was overpowered. The attending physicians found the bullet imbedded about six inches from where it entered, having been deflected by striking a rib. For some time it seemed as tho he could not recover, but his case is now much more hopeful. We certainly trust the hopes of Bro. Perley's friends may be fully realized.

A remarkable feature connected with the case is that the burglar turned out to be an acquaintance and neighbor of Mr. Perley's, of the Seventh-day Adventists' faith; and that the man whom he came so near murdering had really been his benefactor. He confessed that this was not his first offense of the kind, notwithstanding his reputation in the community for sobriety, industry and downright piety. He had been playing the hypocrite and might have continued but for Mr. Perley's pluck.

The fact that he had a black mask reminds us of that class of persons in these parts who thus change their color in order to have their crime charged to a Negro. We do not know his purpose but rejoice that he was detected and exposed.

After a fearful outbreak on Sunday, the 8th inst., last week was comparatively free from lynching, there being only one case reported after the day mentioned, and that in Asheville, N. C. The few days rest accorded us was pleasant indeed. Meanwhile, there were published accusations of a foul nature against three white men, neither of whom was lynched. One was the case of a dentist in Louisiana, and his patient; one a well to do farmer in Georgia, and his wife's little niece; and the third a prominent society young man. We do not desire that they be lynched, but we desire that negroes so accused shall have the same showing before the law.

Florida is trying itself of late, and where is the Governor?

Key West can't stand to have negroes protect one of its number from lynchings, and is sentencing all who did so, to the penitentiary; Cocoa passed an ordinance that no Negro be allowed to ride a bicycle through the streets, and now Hulls has just white capped and driven out and robbed Dr. Miller, and educated dentist. Who lives in those towns, anyway?

THINGS POLITICAL.

The little fellow who sent out the inflammable Associated Press reports from Atlanta, regarding the appointment of Collector Rucker, and who said as sure as the Negro was appointed, all white clerks, etc., would resign at once, might now explain why the boys are, since the appointment was made, so anxious less Mr. Rucker should find some way to dismiss them from their jobs.

Rev. M. Van Horn, of Newport, R. I., has been appointed Consul to St. Thomas, W. I., and Prof. J. N. Ruffin, Memphis, Tenn., Consul to Asuncion, Paraguay. Give the President time.

The political campaign in Ohio is warming up gradually, and a lively time is anticipated.

The Sunday School Union of the African Methodist Episcopal Church has just issued its fifteenth annual statement of the work and condition of that important arm of the church. The Rev. Dr. C. S. Smith, the present secretary and treasurer, organized the union fifteen years ago, and has successfully managed its affairs ever since. We made mention of its building and its work some weeks ago, and yet we are confident the following figures from the report just issued will prove interesting to all:

From Children's Day collections, the department has realized nearly \$57,000, and from the sale of Sunday-school supplies, \$158,658; besides it has donated more than \$5,000 worth of periodicals to needy Sunday-schools. We congratulate the Doctor on the celebration of the fifteenth anniversary of this child of his church, and the excellent showing it makes.

Senator James Z. George, who has been U. S. Senator of Mississippi for sixteen years, died at Mississippi City on the 14th inst., sixteen days after the death of his wife. He was seventy years of age, and had already declined a re-election to the Senate. Though the term he was serving, up to the time of his death, will not expire till March 1899, his successor, Hon. H. D. Money, was elected some months ago.

Senator George was no doubt a great man, for it must have required a great mind to peacefully devise a scheme whereby thousands of American citizens are disfranchised, such scheme being so popular, that one Southern State has already adopted it, and others are likely to follow. He is credited with being the author of that portion of the Constitution of the State of Mississippi, which relates to the right of suffrage. If its operation was the same in the case of the ignorant white man, as in that of the ignorant black man, there would be no ground for complaint, but, if those who advocate that the same law be adopted for Louisiana, tell the truth, the beauty of the Mississippi law is that it is so framed as to disfranchise the Negro, without in the least effecting his white neighbor. Yes, indeed, the Senator was a great man. Peace to his ashes!

After all, the lynchings who murdered Dr. Ryder in Talbot County, Georgia, have aroused the courts of that State no little. Ryder was a white man who had murdered his lover, and those who lynched him gave as a reason that they believed he would not be convicted. Since that eventful affair, the courts have actually condemned three white men to be hanged for murder. We are opposed to lynching, whether the victim be white or black, but as Ex-Gov. Hogg, of Texas, says, if the lynchings are really looking for the man who is likely to be cleared in the courts, as a rule, the white man is that man.

According to a correspondent of the Omaha Christian Advocate, Shrader, the Healer, is still alive and travelling in the West. Newspapers have reported him dead many times, but the Advocate's correspondent claims to have traveled and talked with him.

Zion Herald says: Mr. Daniel McIntire, of Portsmouth, N. H., a prominent official of the Methodist Episcopal Church, has presented Claflin University, Orangeburg, S. C., a fine piano in memory of his deceased daughters.

The First Street Church Rally resulted in raising \$410.30, and the pastor, Rev. W. R. Butler, is happy.

PERSONAL AND GENERAL.

Mrs. Hartzell met the Bishop in London about August 1st. He was well and happy.

Prof. W. T. Breeding, of Montgomery, Ala., was in the city last week and gave us a pleasant call.

Dr. S. T. Clanton and Prof. W. H. Williams are both happy. At the doctor's house is a fine girl and at the Professor's a fine boy.

Bishop Mallalien has changed his residence to Auburndale, Mass., having moved already to No. 42 Grove Street, near Lasell Seminary.

The Rev. J. L. Whitten and family passed through the city last week en route to San Francisco, Cal., to take charge of a church of the A. M. E. Zion connection.

Rev. Jules Benn, of Mandeville, La., was in the city last week and invites the editor over the lake to catch and eat fish. Of course we'll go.

Dr. M. C. B. Mason was one of the lecturers at the Iowa State Epworth League Assembly, which was in session August 11-22. The Omaha Christian Advocate gives a fine cut of the Doctor.

The Rev. J. W. H. Pinckney, of Marlin, Tex., who was secretary of the Waco District Conference, desires the brethren to know it was not his fault that a part of the report published in the Southwestern was lost. We can vouch for him.

Mrs. Dr. E. B. Ramsey and her daughter, Gertrude, of Houston, Texas, passed through this city Tuesday evening en route to Tennessee. She was joined by Mrs. I. B. Scott and I. B. Scott, Jr. The party will spend a few days visiting relatives and friends at Franklin, Tenn., and then go to see the Centennial, at Nashville.

Dr. L. D. Adkinson, President of the New Orleans University, who has spent the vacation with his family in Indianapolis, Ind., returned to the city last Saturday, much refreshed for the work of the ensuing school year. He has arranged for a strong faculty, and anticipates a largely increased attendance.

Bishop J. C. Emory, of the A. M. E. Church, died in the city of Philadelphia last week. He was in his sixty-third year and had been an untiring and devoted worker in his church. Though ailing for some time, the end came suddenly, and to his friends unexpectedly. He had served his church in various positions of honor and was elected Bishop at the last General Conference.

Rev. W. H. W. Rees, D. D., recording secretary of the Freedmen's Aid and Southern Education Society, preached the baccalaureate sermon before the Morristown, Tenn., Normal Academy. Nealy one-half of the large congregation which filled the opera house was composed of the leading white people of the city. The sermon is spoken of as one of great power, and will go far toward breaking down prejudices against our schools in the South.—Ex.

Dr. Robert Forbes, pastor at West Duluth, Minn., is closing up his fifth year there. During these five years he has seen two different priests in charge of St. James's Catholic Church, at West Duluth, two or three pastors in the German Lutheran, two in each of the Norwegian Lutheran Churches, two in Plymouth Congregational Church, two in Westminster Presbyterian, two in the Episcopal, and one in the Baptist Churches, come and go. Not a minister who was at work in in West Duluth field five years ago is there to-day.—Christian Advocate.

On his return to this country from England where he represented American Odd Fellows, Prof. J. McHenry Jones was, according to the Colored American, tendered quite a royal reception by the Odd Fellows and their friends in New York City. There were in attendance a number of very prominent persons, including Bishop Derick, Dr. W. H. Brooks, pastor St. Mark's M. E. Church, Hon. T. Thos. Fortune, editor of the Age, and many others prominent in Society circles. Prof. Jones made an eloquent and polished address; besides there were many choice musical and literary selections. The Professor lives in Wheeling, W. Va.

The Sunday school at New Port, Tennessee, had quite an extensive celebration on the 7th inst. The pastor is Rev. C. W. Walton.

A POST GRADUATE COURSE FOR D. D.

To raise the standard, encourage study, and reward true merit, Franklin College, New Athens, O., has devised a course for D. D., as well as Ph. D. The new departure meets with favor.

The City of Mansfield, La., has great reason to mourn over the sad death of the wife of Hon. E. W. Sutherland, judge of the circuit court. She was the daughter of Hon. J. B. Elam, who represented that district during two terms of congress. Her death occurred August 1st. Judge Sutherland has the reputation of being an upright man, just to all, and our people there deeply sympathize with him in his bereavement.

Simpson Chapel, this city, Rev. J. F. Marshall, pastor, is moving on pleasantly and successfully. They are planning a great rally for next month, and hope at that time to clear off all indebtedness.

Pleasant Plains Church scarcely feels the hard times, and the pastor, Rev. J. W. Turner, dropped in to let us know he and his people are perfectly happy.

Senor Canovas del Castillo, prime minister of Spain, was assassinated by an anarchist. Canovas was considered the very backbone of the Spanish warfare to subdue Cuba.

One of the Georgia preachers in his sermon on lynching, said: "To stop mob law you must stop the cause." The gentleman is perfectly right; the cause sometimes grows out of the brutality of vicious negroes, and every time out of the brutality of vicious white men. We agree with him. "Stop the cause" in both.

The colored postmistress of Tar Heel, N. C., is Miss Mary Guion. She succeeds a Mrs. T. B. Robinson.

Special Gold Medal and Diploma

... AWARDED ...

Dr. Price's Cream Baking Powder

... BY THE ...

CALIFORNIA MIDWINTER INTERNATIONAL EXPOSITION.



In singling out Dr. Price's Cream Baking Powder from all its competitors, and bestowing upon it a special Gold Medal, the California Midwinter Fair concurred in the verdict given by the World's Fair jury, which awarded both medal and diploma to Dr. Price's Cream Baking Powder, declaring it superior to every other brand.

The victories won by it at all the great fairs, and its wonderful growth in popular favor, due to its purity, uniformity, wholesomeness, keeping qualities and excellence, have confirmed and emphasized it as

"THE FOREMOST BAKING POWDER IN ALL THE WORLD."

BEAUTIFUL SKIN

Soft, White Hands with Shapely Nails, Luxuriant Hair with Clean, Wholesome Scalp, produced by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest, for toilet, bath, and nursery. The only preventive of inflammation and clogging of the pores.

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SOAP is sold throughout the world. POTTER DRUG AND CHEM. CO., Sole Props., Boston, U. S. A.
"How to Purify and Beautify the Skin, Scalp, and Hair," mailed free.

Itching and scaly, instantly relieved by CUTICURA REMEDIES.

BABY HUMORS

DOINGS OF THE WORKMEN.

M. L. Edwards, Calvert, Tex.: Rev. Felder has just closed a series of meetings at Chapel Hill, resulting in nine conversions and two recommitments. Pray for them to continue in faith.

L. R. Culpepper, Willis, Tex.: Our third quarterly conference was held July 25th and 26th. As it was in the midst of the Camp meeting it was held at the Camp grounds, one mile from town. Rev. A. C. Culbreath, P. E., presided. All of the brethren were present with good reports. On Sunday, the P. E. preached a soul stirring sermon to over 300 persons at 11 o'clock, and at 3 o'clock he administered the Lord's supper to 176. Money raised during the quarter, \$165.75. Our great Camp meeting, after three weeks of hard fighting, closed with 143 souls brought to Christ. All joined our church but three; only one received baptism by immersion. The community was struck with surprise to see rebellious sinners who had never before been to the Mercy Seat, break through the crowd and come to the altar where they were happily converted to God. The baptizing took place Aug. 1st and ended with a grand old love feast. For miles around the news spread; there was great joy in the camp. Rev. W. S. Curtis, our pastor and up-to-date preacher and leader of this great flock, is generally beloved by both saints and sinners. He hammered on the Southwestern as a blacksmith hammers on his anvil and is now getting it in the hearts of the people and has promises of several subscribers. We expect to raise all our benevolences this year. "Children of the Heavenly King, as we journey let us sing."

Curtis Dorsey, Pineville, La.: Too much praise cannot be given to Miss Isabella Allen and her faithful co-worker for the interest they have taken in the church. On Sunday, July 31st, they gave a grand concert for the benefit of the pastor and church; had a grand time. We are not making much racket, but trying to care and help our pastor up with rest of the churches on this district.

J. H. Manns, Bryan, Tex.: I am glad to say that the St. John M. E. Church, which has been abandoned for

at least eight years, is not dead, but has awakened. I came to this place about the 22d of April, and found seven persons that were willing to work and pray and assist in the upbuilding of this church. In our hard labor and faithful prayers the Lord seems to have been with us, and He has wonderfully blessed us with twenty-six members.

C. D. Crockett, Slidell, La.: We had a grand basket meeting Sunday, August 8th, which was a success. Miss I. Dale and Miss M. Crockett presided at the organ and made things very pleasant. Sister Eliza Harden is spending some time with us. Their niece, Miss Mary Crockett, is teaching school here.

P. M. Burke, Haven Chapel, New Orleans, La.: Miss Palla M. Brewer, B. S., left the city on Friday last to spend a few weeks with Miss Annie Burke at Morgan City. The Rev. Bro. Fontaine of the M. E. Church, South, called in to see us on sacramental night and was with us on the occasion of our consecration meeting.

A. E. Gibbs, San Felipe, Tex.: Rev. W. L. Duncan held our third quarterly conference at Hawin's, July 31st, and August 1st. The pastor's report showed the circuit to be progressing spiritually and financially; \$128 has been raised for missions so far, and \$90 for Wiley. A goodly number of the brethren were on hand with reports showing advancement on all lines. Sunday, at 11 o'clock, a. m., the elder preached an able sermon. He left a lasting impression. At 3 o'clock Rev. H. C. Watson preached a soul stirring sermon. Ninety-nine souls communed at the Lord's table. Collection, during the conference, \$47. Wound up Sunday night with a shout. Rev. H. C. Watson, our beloved pastor, is perfecting arrangements to resume work on our new church in the near future.

Wm. Harrell, P. C., Ashbury Church (Clinton, La.): Since the annual conference God has blessed us with abundant success. I found this church with eight members and now have twenty-five willing workers for Christ. Up to date, we have raised \$68 and paid \$30 on the debt which hangs over us. Rev. A. Moore, P. E., paid us a special visit, and during his stay, put forth strenuous efforts to give the true principles of Christian work. Our Children's Day was carried out very nicely. We had with us Mr. Jas. R. Spears, B. S., graduate of Alcorn College, who spoke for us during the day and night. He, without manuscript or notes, was heartily applauded from beginning to end. Collection for all purposes, \$6.

R. H. Johnson, P. C., Alexandria, Tenn.: We have just closed one of the most successful revivals that has been held in this town for years. One white man said it was "one of the revivingest revivals that ever shook the cathedra of Alexandria." I am closing my second year here with twenty-five conversions up to date, and as many backsliders reclaimed. The church seems to have taken new life. People who have heretofore been distant towards each other are now shaking hands and chatting friendly with each other. Thank God for a revival that revives.

P. F. Robinson, Scooba, Miss.: My third quarterly conference was held August 4th, with Rev. A. M. Trotter, P. E., in the chair. Reports shows that the work is in a spiritual condition. Received two by certificate and three on probation this quarter. Raised \$26 for benevolence; paid P. E., \$11; paid on church debt, \$20. The elder preached two soul stirring sermons; 125 partook of the Lord's supper; 1 subscriber for the Southwestern. The work is spiritually and financially alive.

M. O. Simms, White Hall, Central, La.: On Sunday, July 25th, Mr. Jos. A. Reddix, district manager of the

North New Orleans District, visited the League of this place. He gave the Sabbath school and Epworth League rousings lectures, and the people received many new thoughts on the work. Three new names were enrolled, and a collection of \$2 was taken.

W. J. M. Preece, P. C., Cheneyville, La.: The young ladies of Cheneyville M. E. Church having presented the church with a fine Bible and Hymnal, the sisters two magnificent lamps, the Epworth League, led by the invincible S. D. Brooks, has presented the pastor with a fine black broadcloth suit, costing \$25. The Lord has wonderfully blessed our work this year. He has added 85 to the church.

N. M. Williams, Centerville, La.: Our pastor's wife has been sick all the year and her recovery is thought doubtful. The prayers of the brethren are asked for Rev. Wilson. The members and friends are standing by him.

B. A. Moore, Hillsboro Charge, Tex.: A club of faithful women organized by our great leader and pastor, called the Daughters of Jacob, carried out a successful rally, which resulted in securing two very nice bells for two of our churches. Our pastor is a wide awake man, and deserves more space to speak of his work.

MERIDIAN DISTRICT CONFERENCE

The Meridian District Conference, M. E. Church, Mississippi Conference, convened in the M. E. Church, Enterprise, Miss., August 4-8, 1897 with Rev. A. M. Trotter, P. E., in the chair. Nearly all of the pastors were present. The local preachers, exhorters, Sunday school superintendents, Epworth League workers, and church representatives were present with well written reports. The devotional exercises were conducted by H. L. Kennedy, who was elected secretary but resigned on account of his eyes, and C. W. Ivy, with S. H. Cannon, assistant, was made secretary. Prof. J. H. Brooks was elected statistical secretary. The pastor, Rev. J. Campbell, and his good people had everything in good trim for the entertainment of the conference. The Hon. Mr. George delivered the welcome address and the presiding elder responded. Revs. Corley, P. E., and Leggett of the M. E. Church, South, were introduced, and both made appropriate speeches. Prof. J. G. Penn, assistant secretary of the Epworth League, was introduced and made a telling speech relative to work of the League and the Negro members of the M. E. Church. Prof. J. H. Brooks was elected president of the District League. Our true, tried, and never failing friend, Rev. I. B. Scott, D. D., the able Editor of the Southwestern Christian Advocate, was introduced, and, as we all expected, made a captivating speech which is characteristic of him and got over twenty cash subscribers. Dr. Scott and Prof. Penn made several addresses during the session and endeared themselves to every listener. God bless and prosper the men in their noble work for God and humanity. Rev. I. W. Davis preached an able sermon at night. The topics assigned to brethren were discussed with much credit. The benevolent collections were more than \$600, saying nothing of ministerial support. Only one brother, C. W. Jones, was granted Local Preachers' license. The spirit of the conference is that every applicant must measure up to the required standard or "try again." Prof. J. H. Brooks and S. H. Cannon were recommended to the Annual Conference for admission and orders. The anniversary of the F. A. and So. Ex. Society was quite a success. J. C. Hibbler, Dr. Scott and W. A. Holmes spoke. The interest of Meridian Academy was not forgotten and each brother was

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filled with enthusiasm to do more for the Academy than ever before. The new building must come. The writer spoke on the Southwestern Christian Advocate, and we want it known that the paper is ours, not in words alone, but in fact. We mean to stand by it. Sunday was a glorious day, notwithstanding the heavy rain. The love feast conducted by Bros. Ivy and Crump was a spiritual benediction. At 11 a. m., Rev. A. M. Trotter, P. E., preached from Rev. 6:17, "God shall wipe away all tears from their eyes." The sermon was full of thought as well as spiritual power and the elder was quite himself. At 3 p. m., Rev. J. C. Hibbler preached. All who know Brother Hibbler can testify as to his ability in the pulpit. May he live long. On the whole the reports showed that the district was in good shape and that each brother is pushing forward the great mission of Methodism in these parts. Too much praise cannot be given Bro. Campbell and his generous hearted people for the manner in which they cared for the conference. The next conference will be held at Hickory. Bro. G. W. Longmire, pastor of Conehatt, passed to his reward. He was faithful to the end, and now rests from his labors. J. E. Webb, who was recommended to the Annual Conference for admission, supplies the work. Most truly, J. L. Wilson, Reporter.

Pallid faces indicate pale, thin blood. Rosy cheeks show the pure blood resulting from taking Hood's Sarsaparilla.

Three-fourths of existing crimes is traceable to habits of drink. If so, is it not incumbent on the legislature to remove the temptations to which the working classes are exposed?—Lord Colthorpe.

FUN MAKING

and health making are included in the making of HIRES Rootbeer. The preparation of this great temperance drink is an event of importance in a million well regulated homes.

HIRES Rootbeer

is full of good health. Invigorating, appetizing, satisfying. Put some up to-day and have it ready to put down whenever you're thirsty.

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Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.

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GRIFFIN DISTRICT.

The Griffin District Conference of Atlanta Annual Conference convened in Grace M. E. Church, Covington, Ga., July 22, 1897, at 9 a. m., with Presiding Elder J. P. Wragg in the chair. Quite a large number of the members of the conference were present at the opening. The sacrament of the Lord's supper was a great source of blessing to the brethren who thus armed themselves for the work before them. Rev. E. H. Oliver, pastor of Griffin, was re-elected secretary; Rev. J. M. Anderson, pastor of Brooks' Station, assistant. After conference was fully organized, including the appointment of standing committees and an anthem by the choir, the president of the conference introduced Miss Annie L. Fleming, who, in very appropriate and touching words, welcomed the conference on behalf of the church. Capt. J. M. Pace, Mayor of the city of Covington, advanced after a pleasant introduction and welcomed the brethren in behalf of the good people of Covington. Rev. J. P. Wragg and Dr. H. M. Wilkins responded to these addresses.

The conference work was dispatched rapidly and orderly during the sessions, inspired now and then, here and there with very encouraging words and stirring speeches from distinguished visitors and by members of the conference.

Reports—The reports for the most part were very encouraging. The benevolences are in advance of last year. Splendid revival seasons; church property improved; new church houses and parsonages built; the financial reports considered good. The presiding elder's report showed that he is a busy man—looking to every interest of the church.

Visitors—The conference was graced with pleasant visits of distinguished persons. Among them were Mrs. J. P. Wragg, who read an excellent paper on the Woman's Home Missionary Society. Miss M. L. Hardwick and Prof. W. H. Croghan, both teachers in Clark University. The school was very ably

represented by them. A letter also was read from the new president of the school. The conference put itself on record to stand by Clark University. Prof. Croghan gave a very scholarly address, "Why a Minister Should Know Books." Prof. J. L. Bowdoin, principal of Griffin Public School, gave an address touching the morality of the Negro; he also represented Prof. Croghan's book, "Talks for the Times." Presiding Elder J. C. Hunt, of the Rome District, address was on "The Disciplinary Plan for Raising Ministerial Supplies." Assistant-General Secretary Penn gave the conference a rousing talk, "Why Our Young People Should Know the M. E. Church;" preached on the motto of Epworth League. He also lectured, "How to Make the Wheel Go." Bro. Penn's visit has done us much good. He sold a quantity of League literature and took a number of subscribers for the Herald. The Southwestern was brought to the attention of the conference through some of the pastors and a resolution adopted. On the whole the Conference was a success. Meetings and sessions well attended. Pastors remained over Sunday and filled the pulpits of the city churches. The next conference will meet at Oak Hill Circuit.

J. W. Queen, Reporter.

STARKVILLE DISTRICT CONFERENCE.

This conference convened its first session for 1897 in Newlight M. E. Church, July 22, 1897. Rev. B. H. S. Ferguson, P. E., who had gone to visit the Epworth League Convention in Toronto, had not arrived on first day forenoon session, therefore Rev. J. M. Nevils was elected chairman pro tem, who called the house to order. J. M. Thompson was re-elected secretary, with M. H. Wilkins assistant; A. W. Wright, statistical, and Fred H. Burton, conference critic. Roll call was omitted till second day. A. W. Wright preached a strong sermon which was spiritual balm to our souls. The afternoon was a spiritual feast; the subject, "A Higher Spiritual Life in the Ministry," was so strongly discussed that many saw their mistakes and resolved to bow again at the cross of Christ. The speakers were W. M. Lester, A. W. Wright, Mack McEwen and J. M. Thompson. Ministerial unity was discussed with equally as much force as the former subject, by J. M. Nevils and A. E. Franklin. At 7:30 p. m. N. B. Blackman preached a good sermon to the delight of all. The roll was called the second day; all of the seventeen pastors were present and presented good reports. Churches had been ceiled, paid old indebtedness, erected new churches, some conversions and accessions, benevolences in advance of last year and pastors looking more jubilant. W. H. Lucas preached the sermon of his life at 11 o'clock Friday. D. W. Calvert, better known as the Conference Cyclone, preached at night. A crowd of eager hearts gave the most earnest heed as he promulgated the Gospel. Third day, the local preachers, exhorters, class leaders, stewards and Epworth Leaguers reported very favorably. Rev. McEwen is a good preacher; he is a living surprise. The Southwestern Christian Advocate was one of the central features of the program. M. H. Wilkins and W. H. Lucas would have made Dr. Scott think they were aspiring for his place had he heard their plea for this grand old organ of the church. The educational needs of the race was fairly discussed by Jno. Everette, W. H. Roberts and W. H. Thompson; these did themselves great credit. Do District Conferences benefit the charges, was a subject of good degree; it was

treated with no small degree of consideration. A. D. Sherman, A. W. Wright and W. M. Chappel were the speakers. B. J. Roberson, Wm. Lester and N. B. Bell made heated talks on the present status of prayer meetings. 7:30 p. m. M. H. Wilkins preached quite a commendable sermon. Sunday morning will long be remembered. Rev. B. H. S. Ferguson, our very estimable P. E., and young Joshua, followed the love feast with one of the strongest sermons he has ever preached since in this district; in the meanwhile Fred H. Burton engaged a vast crowd in the grove. For a while the Gospel came from northeast and southwest. Truly this was a pentecostal hour. At night one of the oldest yoke-men in the field preached the last sermon willingly and superbly, thus ending one of the grandest and most successful sessions of this district.

Rev. B. H. S. Ferguson, P. E.
J. M. Thompson, Secretary.

FLORENCE DISTRICT CONFERENCE

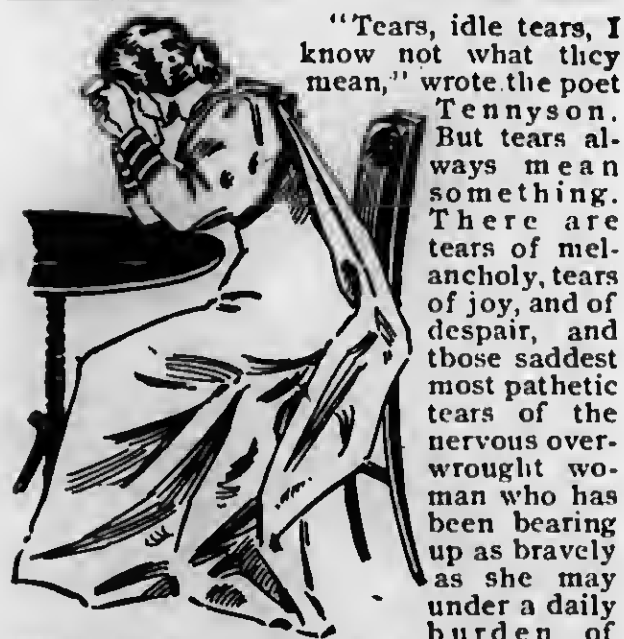
The Florence District Conference closed a very interesting session a few days ago, held at Timonsville. Bro. W. M. C. Willie, who entertained us, spared no pains in order to promote our comfort. In short, every effort seemed to have been put forth by the friends and members of the M. E. Church for our reception. The conference was not as largely attended as heretofore, owing to the separation of the District Conference and Sunday Institute, but equal interest was manifested. We were honored with the presence of some of the representative brothers of our church. Drs. J. E. Wilson, P. E., of the Orangeburg District, and C. C. Jacobs, P. E., of the Charleston District, both made warm, enthusiastic speeches in the interest of claims. Our hopes ran high as we were expecting Dr. Mason, but as he did not appear we shared the stage honors among ourselves. There were several entertaining papers presented that gave fresh air to the current subjects of to-day. Among the papers were those of G. W. Cooper, on Christian Development; G. L. Grice, on the New Century appeal of Dr. Mason; C. C. Robinson, on the benefits of the public school law of the State (new law), and E. B. Burroughs, on Epworth League. Bro. C. R. Brown read a very fine paper on Financial Economy. The sermons were of a high order and well received. The reports showed a steady advance on all lines, and the indications are that the Florence District will hold its place as usual at the top. Resolutions of sympathy were offered in behalf of the fever stricken families of Bros. A. G. Townsend, W. McWillie and B. S. Jackson. A committee was appointed to memorialize the governor relative to lynching outrages. A resolution

was adopted asking the Rev. A. G. Townsend to resign the appointment of professor to the choir of mathematics in the State College, in order to be more effective in the work of the church. The various churches were supplied on the Sabbath from the conference. The P. E. preached at 11 a. m., and was at his best. The feast was heavenly and divine. Bro. E. M. Buckney delivered a warm, instructive sermon in the afternoon, as he always does; while Bro. G. W. Cooper closed the session at 8 p. m., with a sermon that made a lasting and profitable impression on his immense audience. The writer also prepared a paper on the Southwestern and its relation to our work in the South. The next conference meets at Cheraw, and the Editor of the Southwestern is invited.

A. E. Quick, Reporter.

THEY CELEBRATE FREEDOM'S ANNIVERSARY.

The colored citizens of Versailles, Morgan County, Mo., celebrated the 32nd anniversary of their freedom, under the auspices of the St. Paul Chapel M. E. Church, at the Alum Well Park, Versailles, Mo., on Wednesday, August 4th, 1897. The trustees of the church gave a grand entertainment in connection with the occasion for the purpose of liquidating the \$250.00 mortgage debt resting on their church property. The different committees made the various dishes and articles, if possible, the grandest ever contributed by the St. Paul membership. Persons from the different cities and towns of the State honored us with their presence. There were various kinds of amusements for the pleasure of all. The Versailles Silver Cornet Band, and the Thomas Redman Quartette Glee Club, electrified the hearts of the people with sweet strains of both instrumental and vocal music. Rev. D. C. Peters, pastor of the First Baptist Church, this city, (white) addressed the people from the subject: "America's True Man—Black and White." Rev. A. L. Houston, pastor of the Methodist Episcopal Church, South, this city, (white) addressed the people from the subject: "The American Negro, Past, Present and Future." Rev. James W. Jackson, pastor of the church, addressed the people from the subject: "God's Method in the Solution of the Negro Problem." Each speaker handled his subject with considerable skill and ability, and everybody had an old fashioned good time. The trustees raised \$70.70, with which they lifted the entire mortgage debt off of the parsonage; and arranged the mortgage debt on the church, so as to keep its doors open to pastor and congregation a few more days. Pray for us. Respectfully yours,
Jas. W. Jackson, Pastor.



"Tears, idle tears, I know not what they mean," wrote the poet Tennyson. But tears always mean something. There are tears of melancholy, tears of joy, and of despair, and those saddest most pathetic tears of the nervous overwrought woman who has been bearing up as bravely as she may under a daily burden of weakness and dragging, torturing pain. No wonder women weep. The wonder is that they are not oftener in tears for all they have to bear and suffer; and the saddest thing about it is how little their sufferings are understood. Even the doctor, nine times in ten says: "Oh, a little nervousness, that's all" or "neuralgia," or "insomnia," or "dyspepsia." If he suspects the real cause he insists upon examinations and local treatment,—about the very worst thing possible to a nervous, overwrought woman. There is no need of these repugnant methods. Any woman may insure health and strength in a womanly way by the use of Dr. Pierce's Favorite Prescription. It cures the weaknesses and diseases of the feminine organism absolutely and completely. It was devised for this special purpose by one of the most eminent and experienced physicians in this country; an expert specialist in women's diseases. For nearly 30 years Dr. Pierce has been chief consulting physician of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y. Any woman may consult him by letter, free of charge. Her letter will be answered not by a mere nurse or uneducated, unscientific person, but by the most competent medical authority anywhere obtainable. All women should read Dr. Pierce's thousand-page illustrated book, "The People's Common Sense Medical Adviser." It contains more clear and comprehensive advice on medical subjects than any other book ever published. A paper-bound copy, sent free for twenty-one one-cent stamps to pay the cost of mailing only. Or cloth-bound for thirty-one stamps.



Washing windows.

is another one of the things that **Pearline** (use with-out soap) does best. With that, the glass is never cloudy—is always clear and bright. Washing it is less trouble, of course—but that is the case with everything that is washed with **Pearline**.

And about the sashes and the frames; remember that **Pearline**, when it takes the dirt off, leaves

the paint on. Haven't you noticed that certain imitations are not so particular about this?

Millions NOW USE Pearline

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effect following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists, price fifty cents and one dollar. You may have a sample bottle and a pamphlet sent free by mail. Mention the Southwestern Christian Advocate, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

BOOKMAKER'S CORNER

A number of years ago Scribner's published an anonymous story, "Jerry," which was an unusual success. It afterward became known that the author was Miss Sarah Barnwell Elliott, of Sewanee, Tenn. In the Fall numbers, beginning with September, Scribner's will publish a novelette by Miss Elliott, called "The Darket Specter,"—a story contrasting the Tennessee mountaineers with the University types at Sewanee.

Miss Susan E. Blow, whose recent article in The Outlook on the Kindergarten in the United States has attracted very wide attention, contributes to the Educational Number of The Outlook (August) a paper on The Kindergarten Ideal, which cannot fail to interest all educators, as it touches many points of great importance in child education. (\$3 a year. The Outlook Company, 137 Astor Place, New York.)

NOTICE.

The Rev. M. C. B. Mason, D. D., Corresponding Secretary of the Freedman's Aid and Southern Education Society, will visit the District Conference, at Tyler, Sept. 1, 1897. Dr. Mason is one of the most widely known and eloquent speakers in America; therefore the citizens of Tyler, and of Texas generally, should avail themselves of the opportunity to hear this representative Afro-American.

The pastors of the Marshall District are earnestly exhorted to see that their charges are well represented with active laymen, as Dr. Mason desires to come in touch with them, and to get them interested in his "Thank Offering" plan, and to stir them up on the erection of a Central Building for Wiley University. He will also present the various phases of the work of the Freedman's Aid Society.

Dr. Mason will preach once on Sunday, September 5th, and lecture some time during the session of the District Conference, due notice of which will be given.

W. H. Logan,
Presiding Elder.

HOT SPRINGS DISTRICT.

Third Round.

Bearden	Aug. 21-22
Camden	Aug. 23
Magnolia	Aug. 28-29
Lewisville and Canfield	Sept. 4-5
Texarkana	Sept. 11-12
Texarkana Circuit	Sept. 11-12
Wilton	Sept. 14-15
Fulton	Sept. 18-19
Horatio	Sept. 25-26
Locksburg	Oct. 2-3
Center Point	Oct. 9-10
Clow	Oct. 16-17
Nashville	Oct. 16-17
Bingen	Oct. 23-24
Caddo Gap	Oct. 30-31
Hot Springs	Nov. 6-7
Gordon	Nov. 13-14

Dear Brethren: This is the most important quarter of the year. All who fail to raise their full apportionment of benevolence in this quarter, may write "Failure" at the top of their report, for such it is almost sure to be. Reports at the District Conference are fair, but we are far from the mark which we made at the beginning of the year. Now is the time to begin revival work. Make a strong pull for the conversion of many souls; let a shout go up all over the district for conversions for full amount of benevolence and for the Southwestern. I am yours at command.

J. E. Toombs, P. E.

NORTH BALTIMORE DISTRICT.

Brethren, please make full reports to your conferences of all items. It makes all concerned prompt and anxious for their reports. See that all the officials make full reports.

Ames, Baltimore	Sept. 16
Ames	Sept. 18
Ashbury, Baltimore	Sept. 23
Ashbury, Hbrg.	Nov. 26
Frederick City	Oct. 1
Bengies	Sept. 25
Custom	Sept. 8
Eastern Chapel	Sept. 7
Frederick Circuit	Oct. 2
Gettysburg, Pa.	Nov. 27
Hagerstown	Oct. 15
Fallston	Oct. 23
Harford	Oct. 30
Hereford	Oct. 14
Jefferson	Oct. 28
Lutherville	Sept. 11
Libertytown	Oct. 9
Metropolitan	Sept. 24
Michelsville	Oct. 21
New Market	Nov. 6
Reisterstown	Nov. 13
Sharp Street	Nov. 12
Sykesville	Nov. 20
Sparrow's Point	Nov. 19
Westminster	Nov. 27
Williamsport	Oct. 16
Mt. Zion	Sept. 21

G. W. W. Jenkins, P. E.

WACO DISTRICT, WEST TEXAS CONFERENCE.

Fourth Round.

Mexia Ct.	Sept. 11-12
Groesbeck	Sept. 18-19
Reagan	Sept. 25-26
Mayerfield	Oct. 2-3
Calvert	Oct. 9-10
San Saba	Oct. 16-17
Marlin	Oct. 23-24
Mooreville	Oct. 30-31
Magor's Chapel	Nov. 6-7
Waco, Mt. Zion	Nov. 13-14
Aquilla	Nov. 20-21
Waco, St. James	Nov. 27-28
Rising Sun	Dec. 4-5

Dear Brethren:—As this is our fourth and last round, I truly hope you will rally the forces; try and have every cent of your benevolent money

It's the soap you use! If you want your complexion clear and healthy, soft and delicate as a baby's, use HEISKELL'S Soap. If you are troubled with eczema, tetter or any disease of the skin use the Ointment—HEISKELL'S Ointment. It will cure it speedily. Soap 25c, Ointment 50c. At druggists or by mail. J. H. BROWN, ROLLOWAY & CO., 541 Commerce St., Philadelphia.

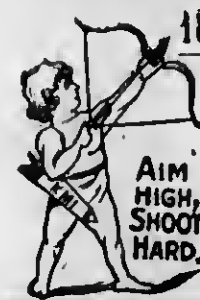
raised, and if not paid over, have it on hand; also have your nomination of officers ready. Let us do our best to answer the roll, the 15th of December, with full reports. Yours for success,

H. Swann, P. E.

DALLAS DISTRICT.

Fourth Round.

Milford and Italy	Sept. 18-19
Blooming Grove and Antioch	Sept. 5-262
Corsicana, Dawson and Hubbard	Oct. 2-3
Gatesville and Valley Mills	Oct. 9-10
Fort Worth and Wills Chapel	Oct. 16-17
Denton	Oct. 23-24
Denison and Pilot Point	Oct. 30-31
Sherman and Vanalstine	Nov. 6-7
McKinney and Plano	Nov. 13-14
Langcaster and South Dallas	Nov. 20-21
Dallas and St. Paul	Nov. 27-28



1845 Kentucky Military Institute 1897

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WHAT CAN YOU DO FOR MY BOY?

We can save him! We can make a man of him! What more can you ask? "But my boy doesn't like to study." All the more reason for placing him in a school where Character comes before books. "Do you neglect books?" Not by any means; we succeed in getting boys to study that never studied before; we can prepare your boy for any college or university, or we can give him his degree, but the best thing we can do for him is to give him a passport to true manhood. Strong faculty, fine equipment, safe country location, gymnasium, athletic field, 4-lap bicycle track, woods and creek. \$300 a year. For catalogue address, Col. CHAS. W. FOWLER, (S) Lyndon, Ky.

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SUPPLIES.

LEAFLETS.

No. 1.—The Epworth League, Four pages. 100 for	\$0.25
No. 2.—Constitution for Local Chapters. Eight pages. 100 for	50
No. 3.—By-Laws and Hints Concerning Organization. Four pages. 100 for	25
No. 5.—Course of Study for Epworth Juniors. Free with No. 6.	
No. 6.—Constitution and By-Laws of the Junior League. Eight pages. 100 for	50
No. 7.—Prayer Meeting Topics. Four pages. 100 for	25
No. 8.—Daily Bible Readings. One-half year. 100 for	50
No. 9.—The District League. Ten pages. 100 for	75
No. 10.—Denominational Young People's Societies. 100 for	50
No. 11.—Why the Epworth League? 100 for	1.00
No. 12.—Constitution of the Oxford Club. 100 for	25

CARDS.

Application for Membership. Per hundred	\$0.40
Membership Ticket. Each, 2 cents; per dozen	15
Pledge Cards. Each, 2 cents; per dozen	15
Transfer Card. Fifty in book, with stub	25

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Solid Gold—Enamel Background.	
No. 1.—Bar Pin	\$1.50
No. 2.—Clasp Pin	1.00
No. 3.—Button	1.00
No. 5.—Charm	1.00

GOLD BACKGROUND.

No. 6.—Bar Pin	\$1.50
No. 7.—Clasp Pin	1.00
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No. 35.—Charm30
Gold Plate—Enamel Background.	
No. 41.—Bar Pin70

Ennis

Dear Brethren: This brings us to you our last time before our annual conference; let every pastor without fail report all benevolent money raised. We want no blanks in our statistics this year.

D. C. Lacy, P. E.

My experience is that nearly all the crime affecting our European troops in India has originated in the use of spirituous liquors.—Colonel Dawes, of the Bengal Artillery.

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MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

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No. 52.—Clasp Pin40
No. 53.—Button40
No. 54.—Stick Pin40
No. 55.—Charm40

STERLING SILVER.

No. 62.—Clasp Pin .....	.30
No. 63.—Button .....	.30
No. 65.—Charm30

WHITE METAL—SILVER PLATED.

No. 72.—Clasp Pin10
No. 73.—Button10
No. 75.—Charm10

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New Orleans.

A CORRECTION.

Please find space in the Southwestern to correct a statement that has gone out concerning my being connected with the Methodist Protestant Church. Such is not true; I have never withdrawn from the Methodist Episcopal Church, and unless there is a great change, more than has just occurred, I never will.

I was born in the M. E. Church, and she has made me what I am; now how can I leave her? God forbid that I ever do.

At the last Annual Conference, at Paris, Texas, I was assigned to Bonham, Texas, with only six members, and there was only \$120.00 missionary money put there for me and my family to pay house rent and board; this I could not stand. I went home to care for my family the best I could, until next Conference.

While I was at home, as I saw no other chance, I asked the President of the Protestant Methodist Church to give me some work, if he had any. He appointed me to a little mission in the 5th ward.

On this ground, the news went out that I had joined this church; but not so, boys, I am with you in the old church, lift high her royal banner and never let her trail in the dust. I am ready when the general roll will be called at Navasota, December 8th.

Yours truly,

C. G. Curtis.

Houston, Tex., August, 11, 1897.

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—MANUFACTURED FOR THE—

Southwestern Christian Advocate,

408 Carondelet Street, New Orleans, La.

FARM AND FIRESIDE.

W. H. Eanes, of Granger, Texas gathered and threshed 669 bushels of oats from seven acres, or at the rate of a fraction over 95 bushels per acre. Mr. Matt Holland, of the same place, threshed 1900 bushels from 18 acres, a fraction over 105 bushels per acre.

Lightning killed two hogs for Bro. Willie Henderson recently, who lives on the Tallyho plantation near Bayou Gouli, La. The sty was under a willow tree and the tree was peeled from top to bottom. It is not safe to place animals or erect buildings under or very near high trees that attract strokes from the electric fluids.

CANNING FRUIT.

All fruit should be well grown, freshly picked and a little under, rather than over, ripe.

All berries, except strawberries, should be firm and large. With these, the smaller fruit towards the last yield is best.

Currents and blackberries are never satisfactory canned.

Making the sirup one-third currant-juice gives an appetizing tartness to canned red raspberries, and adds richness to cherries.

Prunes and most varieties of plums should have the skins removed. Scald only a few at a time, and put these in a wire basket or sieve first, and be careful not to overscald them.

Pears should be pared and halved with a silver knife, and dropped into cold water, to prevent their turning dark.

Prepare peaches in the same way, rather than risk softening them by seaking.

Lemon, green ginger or other flavoring should be added only to insipid pears, watermelon rinds, citron, and the like.

Granulated sugar should always be used. It costs but a trifle more than coffee sugar, and has a far more delicate flavor.

Cleanse and sweeten old jars with boiling water to which soda, borax or ammonia has been added. Test with water, to be sure they are air-tight before filling.

Put the fruit into the jars as fast as it is prepared and fill the jars to the neck with sirup. Adjust the rubber and cover, but do not screw down the latter. Wire racks to fit different sized kettles, or a wash-boiler, can be had at the shops, but one of narrow wood slats answers the purpose nearly as well, and can be easily made at home.

Fill the vessel with warm water to the necks of the jars, and boil until the fruit can be pierced easily with a fork. Berries will cook in ten minutes, cherries in fifteen or twenty, and larger fruits proportionately longer. No definite rule can be given, but experience soon enables one to judge closely. Before screwing down the cover, fill to overflowing with boiling water.

Raspberries, whortleberries and peaches require five ounces of sugar for a pint jar; strawberries, cherries and pears seven ounces, and quinces nine ounces. If this seems too rich, less may be used.

The color of canned fruit is quickly injured by the action of light. No matter if it is kept in a dark closet, every jar should be wrapped in paper.

If fruit is opened an hour or two before it is needed, to restore the oxygen, the flavor is much improved.—Country Gentleman.

THE DRAFT HORSE.

Within the next three or four years it is probable that two-thirds of all

the draft horses now doing the work of the country will be "expended in the service," and will have to be replaced. There is a great deal of talk about the progress of invention displacing the horse, but no bicycle or trolley has yet been found to displace the horse. Nothing of a practical character has yet been discovered that will do the work of the draft horse. It is a class of horse, too, that has become notably scarce in the country. There are very few of them coming on. With a revival of business, which is certain to come eventually, those city firms which take pride in having their vans, drays, and other heavy vehicles drawn by fine, heavy showy draft horses will be in the market for supplies. They find that horses of this class not only do the work well, but are a handsome advertisement of their business. Nor is there much promise that they will be found in the near future in the existing supply of colts. Farmers and live stock growers are looking about to find some line of work that is not overdone. No one conversant with the situation has any apprehension about the draft horse business being overdone now. The only thing that at present prevents a genuine draft horse famine is the general business depression that exists throughout the country, which limits the demand. If the demand were normal, the supply would be wholly inadequate to it. The breeding of good draft horses, wherever one has mares suitable for the work, is, therefore, so far as it is possible for anyone to peer into the future, as good an opening as the live stock grower can find.—Southern Cultivator.

WHAT TOMMY SAID.

Uncle John—Well, what do you mean to be when you get to be a man?

Little Tommy (promptly)—A doctor, like pa.

Uncle John (quizzically)—Indeed; and which do you intend to be, an allopath or a homoeopath?

Little Tommy—I don't know what them awful big words mean, Uncle John; but that don't make no difference, 'cause I ain't goin' to be either of 'em. I'm just goin' to be a family doctor 'an' give all my patients Hood's Sarsaparilla, 'cause my pa says that if he is a doctor, he's obliged to own up that Hood's Sarsaparilla is the best family medicine he ever saw in his life.

TO OUR CORRESPONDENTS.

We are grateful to those wide-awake and progressive pastors who have aided us in making the Methodist Advocate-Journal a medium of Church news. In writing to us, however, why not condense the facts to the dimensions of a single sheet of note paper? What we want to do is not to fill a whole page with two or three reports, but in that page to crowd two or three hundred items of interesting news. One postal card a week from our ministers would double the value of our paper to the Conferences. Then write so that the letter can be read. If what is sent is worth sending, surely it is worth careful writing. Send us the news, fill the Advocate with facts. Every week let the Advocate show the activity and progress of the whole field.—Advocate Journal.

Every crime has its origin, more or less, in drinking.—Judge Gurney.

The only cheap lamp-chimneys there are in the world are Macbeth's—don't break.

If you get the one made for your lamp, more light besides. Get the Index.

Write Macbeth Pittsburgh Pa

Hood's Pills

Should be in every family medicine chest and every traveller's grip. They are invaluable when the stomach is out of order; cure headache, biliousness, and all liver troubles. Mild and efficient. 25 cents.

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is a matter of importance. The Home Doctor tells how to get it—how to keep it.

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THEY LIVE IN OUR MEMORY

.....Give Names and Place Distinctly.....

Corinth Circuit, Upper Mississippi Conference: The dark-winged death angel came to the lovely home of Bro. Edmond Tate and bore away to the sweet haven of rest his dear wife. Sister Catherine Tate was a member of the church for thirty years, and a consistent Christian. For four years she had been an uncomplaining sufferer of consumption and confined to her bed. She had reached the age of 48 years. The Lord had blessed her with seventeen children. Of this number fifteen are left to mourn. She had filled her years with bright and charitable actions. Sharing the trials and joys of her husband and children, she said that she wanted no one to doubt her that she was certainly going to rest. Just before she died she called all her children around her and shook hands with them and her friends, both white and colored, and told them good-bye.

Owing to the absence of the pastor in charge, Bro. Lane, I conducted the funeral services, assisted by Revs. Ratler and Oliver, of Tupelo, Miss.

George W. Baker.

Wildwood Circuit, Miss.: Sister Dinna Jones, a faithful member of the M. E. Church for 21 years, departed this life July 30th in full triumph. She leaves a husband and seven children.

E. H. Holmes, P. C.

Alexandria, Tenn.: Sister Sarah Green died in full triumph August 3. She was the widow of Rev. O. Green, a member of the Tennessee Conference, who preceded her to glory some eleven years ago. Sister Green was at least seventy-five years of age, and a faithful Christian. She was a claimant on the Tennessee Conference, and when I gave her the \$25.00 sent by the Conference last year, she said she would not be on the brothers' hands much longer. R. H. Johnson, P. C.

Anadale, Tenn.: I had with us the Rev. R. T. Smith, of Harriman, Tenn., to preach at three funerals on Sunday, August 8th, Brother Lewis Eskridge and his wife, Elizabeth, and Brother Nelson Hall. Brother Eskridge had been a member of the M. E. Church for five years his wife for twenty-four. Brother Hall had been Class Leader for twenty-one years; all died in faith, and left many children and friends to mourn. The meeting was largely attended by white and colored.

Jacob Warn.

Natchitoches, La.: The saddest day in our town for many months, was caused by the death of Prof. S. J. Pope, August 9th, from Typhoid fever. He was a member of the Baptist church, and a student from Leland University, New Orleans. He was principal of the Baptist public school, and had been for three successive years. We have known him for twelve months, and to know him was to hold him in the highest esteem. He had no denominational prejudice that so often exists. While he taught the Baptist school, we taught the Methodist, and the most perfect harmony existed between the two schools. It does seem hard that one so full of ambition for his race, and while the harvest is so great and the laborers are so few, he should be taken away. Tuesday morning, the 10th, the Baptist church was crowded to overflowing. The funeral was impressive and all the more sad, because out of the immense crowd, not a single relative was there to take a last gaze upon all that was mortal of Prof. Pope.

"Weep no more, dear friends and parents, Though his form's beneath the sod, His spirit now awaits us, in the kingdom of our Lord."

Mrs. J. E. Wells.

Shreveport, La.: Brother Charles Clark, an aged member of St. Paul Church of this city, died in full triumph, August 5th. He said he was ready and willing to die, as the way was clear between him and his God.

J. A. Tirenit, P. C.

Leona, Miss.: Brother Harry King, for twenty-five years a member of the Methodist Episcopal Church, departed this life on the 3rd of August. He was mail carrier from Vosburg to Paulding. He was shot. He leaves a wife and daughter to mourn, with a host of friends, black and white. He was sixty years of age.

A. Butler.

Scooba, Miss.: Deceased, Mary Nelly, Willie Bell Brown and Albert Wiggins during the month of July. All in the full triumph of faith.

P. F. Robinson, Pastor.

LOST RELATIVES.

I desire to inquire for my father. His name is Jack Larson, who belonged to Dr. Larson, of Humander, Miss. My mother's name is Patsy. They were separated by a man by the name of Ransom Odum during the war, and she was brought to Texas by her owner. There were two children of us. My name is Alice. We now live in the State of Texas. My mother lives in Hempstead, and I live in Calvert. To all the ministers, please read this notice from your pulpits and help me find my father. Any information concerning him will be gladly received.

Alice Green, Calvert, Tex.

STATE OF OHIO, CITY OF TOLEDO, Lucas County.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1896.

A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

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Illinois Central.			
ARRIVE—		LEAVE—	
Local mail.....	9:00 pm	Local mail.....	6:55 am
On ex. o limited.....	6:30 pm	Chicago limited.....	9:00 am
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati.		Louisville and Cincinnati.	
Fast mail.....	6:30 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.		Louisville and Cincinnati, Limited.	
No. 3.....	6:30 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis		No. 6, Memphis	
Express.....	10:35 am	Express.....	4:20 pm
No. 41, Vicksburg ex-		Vicksburg ex-	
press.....	8:30 pm	press.....	8:05 am
No. 33, Baton Rouge acco...	9:40 am	No. 34, Baton Rouge acco...	4:30 pm
Louisville and Nashville.			
No. 2, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acco.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	6:50 pm	No. 3, coast acco.....	8:30 pm
No. 8, fast mail.....	8:30 pm	No. 2, lim. ex.....	7:50 pm
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 am
Texas and Pacific.			
No. 42, Ft. Worth and Cal. ex.....	6:35 pm	No. 53, Cal. ex.....	8:15 am
No. 51, Hot Spgs express.....	9:15 am	No. 51, Hot Spgs express.....	7:20 pm
Queen & Crescent Route.			
Cincinnati and New York.....		Cincinnati and New York.....	
No. 3, local.....	11:55 am	No. 4, local.....	3:20 pm
No. 3, local.....	6:30 am	Local.....	7:30 am
Southern Railway Company.			
Texas and Mexico		California ex.....	
fast mail.....	6:45 pm	Texas & Mexico	9:15 am
California ex.....	6:55 am	fast mail.....	8:35 pm

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6 Coast acco.....	8:30 pm	1 Lim. Ex.....	8:00 pm
3 Lim. Ex.....	7:50 pm	6 Fast Mail.....	10:25 pm
Sunday Ex.....	7:50 am	Sunday Ex.....	8:30 pm

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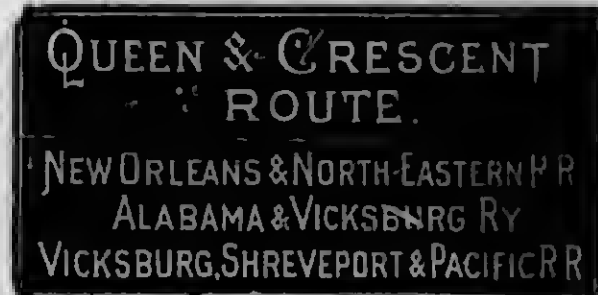
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PUBLISHER'S NOTICES.

Cash Remittances.

From August 9 to 16.

A. Solomon	T. H. Martin
B. G. Smith	A. Davis, *3
S. S. Taylor	S. H. Viel, 1
E. W. Osburn	H. M. Craft, 1
E. H. Langston	H. Bright
C. R. Perry	E. P. Chapman
A. N. Jackson	E. Harrison, 1
Samuel Bush	J. A. Patterson
E. D. Siddens 1	M. O. Simms
S. Duncan 2	H. H. Smith
M. P. Franklin, *1	Lizzie Davies
D. W. Talbert	J. C. Clark
J. J. Obee, 1	I. G. Penn, 1
C. H. Lindsay	F. Gilmore
J. E. Rolax	P. M. Burke
L. W. Moseley	D. D. Cole
Thos. Bowden	J. W. Stone, 1
Wesley Singleton	A. B. Venable
A. Dickerson	A. M. Trotter, *3
Jennie Richardson	J. A. Tirenit, *22
S. E. H. Morant, *5	
Natchitoches Dist. Conf., 14, *7	
Shreveport Dist. Conf., *5	
Alexandria Dist. Conf., 14, *5	

* Yearly.

The Epworth League, at Simpson Chapel, this city, is taking on new life. The meeting last Thursday night was an interesting and profitable one, and a great rally is being planned for September 19.

NOTICE.

To the Pastors and Presidents of the Epworth League Chapter, of the North New Orleans District:

There will be an Epworth League Convention for the above District held in this city, September 16th to 19th. The representation will be two delegates from each chapter.

Let every church be represented. Let the President of each chapter bring in good reports. All city chapters are invited.

The program will appear in the next issue of the Southwestern. Let every one prepare to discuss intelligently the subject that he or she may be assigned to.

Stephen Duncan, P. E.,
Joseph A. Reddix, District Man.
New Orleans, La.

A LAYMAN'S SUCCESS.

The following letter will explain itself. It might be well for others to consider Bro. Miller's plan:

Centreville, La., Aug. 12, 1897.

Dear Dr. Scott:—I wish to report my water melon crop for 1897, which is a complete success. I have sold already 5,000 water melons, and have on hand for sale fully 2,000. These were raised on seven acres of land. Yours for success.
R. Martin Miller.

METHODISM IN NORTH LOUISIANA.

By Assistant Business Manager.

The Natchitoches District Conference convened in Robeline, August 4-8. Arriving at the seat of the conference Wednesday the 4th, we met quite a number of preachers and delegates awaiting the opening of the session.

From the start a revival spirit pervaded every service. No one present at any of these services would be mistaken as to the fact that "Methodist preachers" had come from their fields of labor to spend a while in prayer and song, and to plan for larger work. Here we met the wide-awake and loyal-hearted presiding elder, the Rev. H. J. Wright, who handled the affairs of the conference in a way becoming to one holding such a position of honor in this Methodism of ours. The reports of pastors and other members of conference indicated progress along all lines. Some fields were hard yet the brethren were cheerful and full of faith in God. Many excellent papers were read before the body. Among them, one by Rev. I. C. Clements, B. D., on "A Consecrated Minister," which was very enthusiastically received. Mr. H. W. McDonald represented the interest of New Orleans University. His address on "Christian Education awakened many people to the necessity of the proper training of children.

This Conference took decided steps in favor of the Southwestern. No local preacher's license was renewed unless he was a subscriber to the Southwestern. The Presiding Elder made a ringing speech in favor of the paper. He and his brethren pledged that the Natchitoches District would soon register in the 10,000 column.

We secured here 20 cash subscribers. God bless the brethren of the Natchitoches District!

On Friday, the 6th, we made our way to the Shreveport District Conference. We have scarcely reached Logansport, the seat of this Conference, before we were greeted by a hearty hand shake from the Presiding Elder, Rev. Hampton James. He assured us that the Southwestern would receive the deserved attention from his Conference. All he said was verified.

This session was marked by its business-like proceeding. Every thing was done according to "the rule." The Presiding Elder has the hearty support of the pastors, too, in carrying forward his plan to make the Shreveport District "second to none."

We can use justly the old saying in reference to Elder James, that he is the "right man in the right place."

The reports of the pastors showed that the revival fire had been burning throughout the district. The brethren came to the Conference with this same zeal for the conversion of souls, and Saturday night fully twenty-five came forward for prayer. God he praised!

No preacher's license was renewed unless he paid his subscription to the Southwestern or promised so to do within thirty days. Here we secured a good list of subscribers, and a pledge of many more to follow.

Elder James is determined that his preachers shall know what the church is doing.

On Friday night, good addresses were made by Elder Morant and Mr. McDonald, on Education, after which the people heard something about the Southwestern.

Pastor Hason and his people deserve commendation for the way in which the Conference was entertained.

The attendance was large. Methodism in that part of the country takes on new life.

Shreveport is the head of the Shreve-

GAMMON THEOLOGICAL SEMINARY, South Atlanta, Georgia.

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PRESIDENT W. P. THIRKIELD.

NOTICE.

The Woman's Home Missionary Convention of the Methodist Episcopal Church will convene at Alexandria, St. James M. E. Church, August 26th, to 30th. To all whom it may concern, take notice. All preparations are being made by the good people of Alexandria.

Done by order of the Executive Board:

Mrs. S. E. J., President.

Mrs. A. Claude, 1st Vice-Pres.

Mrs. D. M. Walker, Cor. Sec'y.
Alexandria, La.

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Southwestern Christian Advocate.

L. B. SCOTT, D. D., Editor.

NEW ORLEANS, AUGUST 26, 1897.—Vol. 32 No. 34.

EATON & MAINS, Publishers.

FOUR THINGS.

Four things a man must learn to do
If he would make his record true;
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.
—“The Builders,” Henry Van Dyke.

EDITORIAL COMMENTS.

Send us five subscribers before you leave for Conference, for you may not return, you know.
* * *

To improve your spiritual life is just so much done toward raising the spiritual tone of your church. Strive to make some improvement daily.
* * *

Bishop Hartzell is spending a pleasant time in London with Mrs. Hartzell and their son, Robert. He will remain there till some time in September, when he expects to leave for East Africa.

While at Angola, Africa, he had another week's seige of the fever, but now feels well and strong. He visited all of Bishop Taylor's stations and seems well pleased with what he found and saw in them. To visit them all he travelled a distance of 1000 miles in the dark continent.
* * *

Tennessee has a “Jim Crow Car” law suit on hand. Mr. and Mrs. G. W. Vaughn, of Chattanooga, attended the Centennial at Nashville, Tenn., and when they went to the depot in that city to board the Nashville and Chattanooga train they found that the car set aside for the colored people had been filled by whites. They allege that they were then forced to ride in a crowded car of white people, and that they were on that account subjected to great inconvenience and discomfort. The trial justice awarded them \$150 damages. The suit was appealed and will go to the Supreme Court.
* * *

In a private letter to the editor of the Southwestern, Bishop Mallalien says: “I hope to live long enough to see a building equally commodious with that of New Orleans University erected at Wiley University.” To this not only will the Texas Conference but our people throughout Texas, for whom this school has done so much, say, Amen! We are glad the Bishop remembered us even in his far away Northern home. What he accomplished here in New Orleans shows how earnestly he has worked to help our people. May he be spared for many years of usefulness.

PHILLIS WHEATLEY SANITORIUM.

President Adkinson dropped in last week and told us somewhat of his plans for New Orleans University and the Medical College. Just now, we are at liberty to say that a lady physician by the name of Dr. Avis Maria Keith, of Cheyenne, Wyo., has been employed to take charge of the Phillis Wheatley Sanitorium, as house physician. A full course of study has been arranged for the Nurse Training Department and it is hoped a goodly number of young ladies will take advantage of this opportunity to prepare for life's duties and responsibilities. To take this course a young woman should have a good English education, and, of course, some taste and adaptability for that class of work.

In view of the fact that there are so many educated young women in this city who evidently have no settled life work, this department ought to be full. Any desiring further information can apply to Dr. Adkinson, at the University, or by correspondence, addressing him there.

PASTORAL VISITING.

The preacher who feeds his flock from the pulpit only, leaves undone a greater part of the work to which he is called:

If one would preach effectively he must know his people; know their needs, their personal sorrows; their battles in life. This, alone, will prepare the preacher to give each hearer, on the Lord's day, his portion in due season. He can no more meet the needs of a congregation in the pulpit on a Sabbath without having gone the week previous among the people, than a physician can meet the need of patients whose diseases he has never diagnosed.

The minister of to-day must be a preacher and pastor; if a preacher a pastor by all means.

To know the needs of the parishioners they must be visited. No one can fill this function but the pastor.

It is as a pastor in the homes of his members that he should win their confidence. No one can succeed in preaching the truth effectively unless his hearers personally confide in him.

The visit should be such that it would be looked forward to with delight. His relation to the family should warrant his advice along all lines.

The Church no longer deals with the spiritual life alone, but with all phases of living. If the pastor would fully represent his function as the leader of the flock, he must be acquainted not only with the religious life, but also with the commercial, and social life in order that he might intelligently meet the needs of his people in their homes.

These visits, above all things else, should be religious. The same “air” that the preacher takes into the pulpit must be with him in the home. Too frequently preachers of great power lose their influence in a congregation by the manner in which they conduct themselves in the homes.

Nothing should be seen in the deportment or conversation that would tend to make him “common.” Here begins the downfall of many a good preacher. Abstain eternally from everything that would detract from the office of the preacher of the Gospel of Christ.

The visits should be instructive. There are persons that must be met, individually. Some skeptics, sinners and backsliders can only be helped by a direct presentation of God's word. They must be met hand to hand, and thus lead them into the light.

Visiting should be done systematically; visit all, the high and low; the rich and poor. There should be no “pet families” to visit. The pastor belongs to the people and should serve them.

It should be here added that the children should receive attention during these visits. Learn their names from their acquaintance. Call for them in the homes; recognize them upon the street and thus will be won the hearts of those who will be of untold service in the work. This is the gateway into the hearts of some older persons who could not otherwise be reached.

Certain days and hours should be set apart for visiting. Usually the afternoon hours are the best.

In visiting several things are necessary. First, a big heart of love for all men. A love that can sympathize with all conditions of suffering and happiness.

Second, ability to meet men individually. Some men have great power before an audience but fail in the approach of a single man.

Third, a Bible with which you are familiar, so that, readily, you may find the passages suitable to the occasion. This, we trust, is sufficient to impress the young pastor with the importance of this part of his work.

THE SENTINEL AND OUR MINISTRY.

But why bother the Florida Sentinel further about what it said against our ministry? It bit off more than it can well chew and has found it out; that should end it, but we shall simply remind it of a thing or two that was evidently forgotten in its reply to our criticisms. In its reply, the Sentinel says, repeatedly, “We made exceptions.” Well, maybe it did; if so, it is not for that that it is being stoned by its “Minister readers” and others; it is for such statements as this: “The requirements of the other denominations are so loose as to morality and education,” etc. No exception in that, Brother Sentinel—none, whatever. If so, it is on the other side, that's all. It simply says, the requirements of all other denominations, except the Episcopalians, Presbyterians and Catholics, are loose, etc.; that is where the exception comes in. The Southwestern holds, that though there may be some bad men in the ministry of the Methodist Church, its requirements are inferior to none. Of course, we are willing to admit we have more bad ones than the denominations named, for they haven't many of any kind among our people.

Then again, the Sentinel cries out repeatedly: “We said what you said; we said what you said.”

We beg pardon, but must say the Sentinel said nothing of the kind. We referred to that class of political tricksters that will dabble in politics for money, deploring, of course, that such is the case; while the Sentinel asserts that the requirements of all denominations, except those named, are loose. There is a difference and a very grave one at that.

As to the matter of counterfeit dollars, the Sentinel again mistakes when it says nobody wants them, but many do want counterfeit ministers. Many people want such dollars, and that is why they are made. We regret to say they are constantly in circulation; they are in demand by bad people, though.

OUR CIVILIZATION NOT GENUINE.

“God only knows how badly the misdemeanor convict camps of Georgia need systematizing and regulating. Surely there can be no genuine civilization where man's inhumanity to man is so possible and so much in evidence.”

These words are taken from the closing sentences of the report of Special Inspector Phil Byrd, who was appointed by the governor of Georgia to inspect the misdemeanor convict camps of that State. He seems to have been conscientious and faithful in his work and makes a report that reveals a barbarous state of affairs. Men brutally beaten and even beaten to death, and one woman stripped and beaten by the guard in the presence of the male prisoners. To the credit of Gov. Atkinson be it said, he seems to be trying faithfully to put a stop to the brutal treatment of prisoners for which his State has grown so famous.

“But,” says Inspector Byrd, “Surely there can be no genuine civilization where man's inhumanity to man is so much in evidence.” He uttered a great truth, a self-evident truth, and surely did not realize how far reaching is such a statement as this. If that civilization that tolerates such barbarous deeds as are practiced by the mobs from week to week be the genuine article, may the Lord deliver us from anything short of it. A civilization that has no regard for the laws of its own making, however much it may detest crime, is certainly unworthy its name and claims.

OUR CONTRIBUTORS.

DECREASE OF SKEPTICISM.

The chattering liberals and skeptics of the day would like to have the mass of people believe that skepticism is rapidly on the increase. They gloatingly declare that "liberal" principles are making wide inroads upon the churches and that the idea of future and eternal punishment has but little place in the minds and beliefs of the great majority of Christian people. But such fellows are simply whistling in the bushes to keep up their courage, at least what little they have. The fact is, skepticism is decreasing.

Rev. Dr. C. H. Payne, in the Homiletic Review, says: "It is only the man of very limited knowledge who supposes that skepticism is on the increase to-day. Skepticism does indeed exist, but it has none of the blackguardism of a half-century ago, and a constantly diminishing positiveness and aggressiveness within even the last decade. Men may not hold to all the traditional views they once did, but the great essentials of Christianity were never held so firmly by such a multitude of people of all classes and in all Christian nations as to-day. At the beginning of this century there was scarcely a Christian student at Yale or Harvard; to-day the great mass of the thousands of students in these venerable institutions are Christian believers, and the majority of all the students in the higher institutions of learning in the United States are professing Christians. Is the Church of Christ aware of this most significant fact, and of the inspiration which such a fact ought to furnish?" It is certainly a very inspiring fact, and it ought to lead every genuine Christian to do what he can towards a still greater decrease of skepticism. Christian people themselves are at fault for much of the prevailing skepticism, just because not a few of them live far below the average plane of gospel principles. The more like Christ that Christians live the less of skepticism there will be.

C. H. Wetherbe.

NEVER.

By Rev. H. N. Brown.

"Whoever has a friend to guide him, may carry his eyes in another man's head, and yet see never the worse." Only a chance; is it too much to ask? What is it I hear? A voice from all the good, "Ask me never so much dower and gift." It was never so seen in Israel. There was never an Egypt without a Joseph, a Sodom without a Lot, a faithless world without an Abraham, a deluge without a Noah, an Exodus without a Moses, a dark age without an Enoch, a lost world without a Paul, a world of hate without a John, a cowardly world without a Peter, a fretful world without a Job, a foolish world without a Solomon, a cold world without an Isaiah, a faulty world without a blameless Zacharius, an army without a David, a Nineveh without a Jonah, an Ahab without an Elijah, a Jezebel without a Jahn, a reformation without a Luther, Methodism without a Wesley. Never did a race of people produce a more ideal man than is now found in the Negro race. You bid me point him out. I ask would you know him should I answer your request?

When the Lord sent Samuel to anoint a king, in the house of Jesse, he looked upon the outward appearance and made the same mistake each time, and God had to stand by to correct him. Should you not be so good as Samuel, and should not God stand by to correct your mistakes, you would pass him by though I should send you to his house. Then you would never think to look for him in a Jim Crow car or a sitting room with "Colored" written over the door. Although you never think of it, he is there.

There is a man in the Negro race for every emergency. Joseph showed his virtue when tried; David his valor on the field, and Solomon his wisdom on the throne.

A few days ago I said to a distinguished Christian gentleman that the Southwestern Christian Advocate was never better. He replied, Dr. Scott has found his calling. Only give us the one chance that is rightly every man's, and you will find Scotts, Masons, Penns, Bowens and even Solomons among us.

Never did any man or people show themselves equal to an emergency till the emergency was upon them. Shall that which was never accomplished by any people be expected of the Negro? Can he change his skin? Come, open the gates, that a righteous nation may go through. Prejudice is a man. Joseph's brethren still live, and so does Joseph. They followed Joseph into Egypt. History repeats itself.

"Shame to him, whose cruel striking
Kills for faults of his own liking!
Twice treble shame on Angelo,
To weed my vice, and let this grow.
O! what may man within hide,
Though angel on the outward side!
How may likeness, made in crimes,
Making practice on the times,
To draw with idle spiders, strings
Most pond'rous and substantial things."

A TRIP FOR NEW ORLEANS UNIVERSITY—MY IMPRESSIONS.

On the 22nd of June I left New Orleans in company with Dr. Scott for Mandeville, where we joined Presiding Elder Duncan, with whom I traveled for a week, visiting Covington, Lee's Creek Live Oak or Ball Town, Hay's Creek and Franklinton. At the last named place the Elder and I separated, he going back towards Covington, and I towards the I. C. Railroad. On this road I went as far up as Brookhaven, Miss.; returned to New Orleans, then out again up the Mississippi Valley road as far as Jackson, where I met the Baton Rouge District Conference, and am now at Clinton on my way back to Baton Rouge, from which place I will cross over to the T. and P. road to meet as many of the other conferences as possible.

All this traveling has been in the interest of New Orleans University, and the general arousing of the people toward education and to higher and better plains of living and thinking. One living in the cities and towns would not think that sixty per cent. of the Negro race of this country are wholly illiterate, and in civilization scarcely above the heathen of Africa. But my travel and experience this summer has brought me face to face with undeniable facts. In one locality already visited they have never had a public school, and in many others schools are maintained only two, three and four months in the year, which scarcely awakens within the minds of the children a love and interest in school and study ere they are turned loose. Now, in some of these places, I have found an intelligent and industrious class of young people, but such places have formed rather the exceptions than the general rule. It is a question now, how can we best reach the great mass of our people, ignorant, degraded and superstitious. I find our students doing much in removing this curse from our ranks, and in those communities where the pastors are taking hold and dealing with this question, greatest results are being accomplished. Words and energetic efforts from the ministers to overthrow ignorance and inspire with in our people an educational zeal, will do more to bring about such a blessed consummation than any other agency. In this age when literature and learning in every department of life is being specialized, multiplied and sown broadcast, it is a disgrace and may well be imputed a crime to be ignorant. It fosters idleness, and idleness begets misery and crime, and crime destruction; but, on the other hand, intelligence and industry are yoke fellows, producing hence prosperity and happiness. In these communities where I find the people owning their own property and business establishments, I find an intelligent community, and vice versa. So it is with this our nation; those sections of our country where illiteracy predominates, vice, crime and the iron-hell of hard times grinds the hardest. Besides, ignorance degrades labor and lowers wages but education tends rather to refine the tastes and manners of any race or people, as of an individual; it dignifies labor and grants higher rewards. The Negro's destiny here in America will greatly decide his place and ultimate relation among the other races and nations of the earth. To educate will be the only means by which we will reach the coveted goal, of which we so often have dreamed

sung and sighed; as a member of the body, diseased and incurable, we must be cut off. Education reaches far down into the sub-soil of Christianity, and extends far enough upward to rise above pride, self-conceit and prejudice. Let our young people crowd our schools and colleges with eager hearts and willing hands, to labor, sacrifice and wait until they are thoroughly fitted for usefulness. Let our ministers talk of it more, and the students who go out year after year, by their live's examples and extra efforts arouse our young people to the sense of their duty. Among the millions of colored boys and girls, running wild and ignorant, away back in the sticks and backwoods, who knows but there lies dormant in some of their untutored brains the genius of a great sage, poet, philosopher, discoverer or inventor. They are now rough and ungainly, scarcely arresting the attention of passers-by; but only let them receive the refining and publishing touches of a true education, and the world will wonder, admire and call them great.

H. W. McDonald.

NOTES FROM NASHVILLE.

The churches are enjoying a very quite season. I hear of very few revivals or conversions.

The Centennial Exhibition is the greatest attraction. The management has arranged for splendid music for military displays, sham battles and other attractions, besides the splendid exhibits of the raw materials, in ores and woods, in cotton and wool, and manufactures of a very superior quality from all the grand divisions of the world. The exposition is not open on Sunday, but we have two papers that send out their Sunday issues—"The American" and "The Sun." These papers do their share of the work of making our Sundays a day of secular work and pleasure. It is a sad comment on the professed Christians' regard for this hallowed day, that so large a proportion of the support of these papers is from members of the different churches. (The street cars do a lively business in taking pleasure-seekers to the various parks in the vicinity of the city. As long as the street car lines can make money on Sunday, they will run them.) It is a source of gratification that there are not so many Sunday excursions on the railroads as in former years. The summer school at the Central Tennessee College closed quite a prosperous session on the 6th of August. The closing exercises were witnessed by a large audience, who were deeply interested in the addresses of the students, which were of a high order, and the music, which attracted special attention for its excellence. Prof. Byrd has had charge of the school, and deserves praise for the success of the session, also his assistants, Professors Hipp and Fortson.

J. Braden.

Nashville.

WHAT GOD EXPECTS OF EACH CHURCH.

By Rev. J. N. Fradenburgh, D. D., LL. D.

What is the mission of the church in which you worship? Is your church accomplishing its mission? These are serious questions. There are several things which God may reasonably expect of your church.

1. God expects that your church will maintain a visible existence. The building itself stands as a visible and constant protest against vice and an invitation to virtue. The spire points to heaven, and bids the people look above the world to things spiritual and eternal.

The church is a constant reminder that there are other interests than those of commerce and politics, other possessions than those of houses and lands, and other joys than those of sense and taste. 2. God expects that the regularly appointed services of your church shall be sustained. Such are the preaching of the word, the Sunday school, the prayer and class meetings, and all other regular and special services.

To sustain these services the presence of the membership is needed; not the presence of the few, but of the great body of the membership. There is need of this sympathetic, regular and active attendance; not their presence once a month or once a year, nor their occasional visits for the apparent purpose of observation.

3. God expects that the business interests of

THE LIFE OF FAITH.

THE PLANK WILL BEAR.

One Sabbath morning on the stormy coast of Cornwall a shipwrecked crew who had just been rescued from a watery grave, attended the parish church to thank God for their deliverance. The minister spoke with much earnestness of the sinner's danger and the Saviour's love. "Imagine," said he, "the situation of a drowning man who feels that all his efforts are unavailing and that he is fast sinking; what would be his feelings if suddenly a plank floated within his reach, and if, taking hold of it, he found it would bear his weight! This is your case and mine. We are like the drowning man. Christ is the plank of safety. This plank will bear. Refuse not, delay not, to seize upon it. This plank will bear!" The good man's heart was much moved. But he heard no more of the discourse, and by degrees the incident passed from his remembrance.

Fourteen years afterwards he received an urgent message entreating him to come and see a man who was near death, in a village at a considerable distance. He went immediately. On entering the apartment he saw at once that the sufferer was a total stranger to him, and also that his moments on earth were almost numbered. He knelt beside the bed. "My brother, you have sent for me, and I have come. What is your hope for eternity?"

The dying man was evidently conscious, but the power of speech was gone. "If you can no longer speak, will you give a sign or token to tell whether your hope is now in Christ?" Then by a last effort of expiring strength, the words came, slow and low: "The plank will bear!"—and he floated into life. The long-forgotten sermon had not been preached in vain.—American Messenger.

* * *

THE DYING GIRL.

I went once to see a dying girl whom the world had roughly treated. She never had a father, she never knew her mother. Her home had been the poorhouse, her couch a hospital-cot, and yet, as she had staggered in her weakness there, she had picked up a little of the alphabet, enough to spell out the New Testament, and she had touched the hem of the Master's garment, and had learned the new song. And I never trembled in the presence of majesty as I did in the majesty of her presence as she came near the crossing. "Oh, sir," said she, "God sends his angels. I have read in his Word: 'Are they not ministering spirits, sent forth to minister to them who shall be heirs of salvation?' And when I am leaning in my cot, they stand about me on this floor, and when the heavy darkness comes, and this poor side aches so severely, He comes, for He says, 'Lo, I am with you,' and I sleep, I rest."—Bishop C. H. Fowler.

* * *

DEPEND ON CHRIST.

Reckon on Christ to do his part perfectly. Directly you give, he takes. Directly you will open the door he enters. Directly you will back the floodgates, he pours in a glorious tide of fullness—fullness of wealth, of power, of joy. The clay has only to be plastic to the hand of a Palissy; the marble has only to be pliant to the chisel of a Michael Angelo; the organ has only to be responsive to the slightest touch of a Handel; the student has only to follow the least hint of a Faraday or a Whewell—and there will be no failure in results. Oh, to be equally susceptible to the molding influences of Christ! We shall not fail in realizing the highest ideal of which we are capable, if only we will let him do his work unhindered.—Pittsburg Advocate.

Is it wise for a District Conference to have a treasurer to receive the benevolent money from pastors at the District Conference?

In answer to this we would say, it is very wise indeed. 1st.—It enables the presiding elder and pastor to ascertain just what has been raised up to the time. 2nd.—It gives an opportunity to send what is thus collected to headquarters, which all our benevolent societies are glad to have done. 3rd.—It relieves pastors of all further responsibility and reduces the expense of sending same. The societies will send vouchers to each pastor.

OUR BENEVOLENT CAUSES.

MISSIONS.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

THE CHEERFUL GIVER.

Only a drop in the bucket,
But every drop will tell;
The bucket would soon be empty,
Without the drops in the well.

Only a poor little penny,
It was all I had to give,
But as pennies make the guineas,
It may help some cause to live.

A few little bits of ribbon
And some toys they were not new;
But they made the sick child happy,
Which has made me happy, too.

Only some outgrown garments
They were all I had to spare;
But they'll help to clothe the needy,
And the poor are everywhere.

A word now and then of comfort,
That cost me nothing to say;
But the poor old man died happy,
And it helped him on the way.

God loveth the cheerful giver,
Though the gift be poor and small;
What doth he think of his children
When they never give at all?

Selected.

* * *

POINTERS.

"Whatsoever ye would have others do unto you, do ye also unto them."

How dark seems the great beyond to those who have no religious faith.

If the Bible has had effect on you, it will excite your sympathies for those who have it not.

Bishop Hartzell has visited all our missions on the Congo, traveling by hammocks and on foot over three thousand miles. Thus he continues to be abundant in his work of labor and love.

Of over fourteen millions of dollars given for foreign Protestant missions last year, England gave over seven millions and the United States over five millions.

Three Malaysia Mission Conference is making steady headway. Its members are enthusiastic. Plans have been formed which promise great progress in the near future. World-Wide Missions.

Dr. Griffith John, of the London Missionary Society, reports that he has secured a piece of property for a mission house in the province of Hunan, the first in that Chinese province to be held by any Protestant Missionary society.

Here is a remarkable life of a Hindoo Christian, summed up by an English missionary journal. He was a pupil in a mission college; then a distinguished graduate of the university and a great linguist; then he became a magistrate, then a wandering fakir, and while a fakir carried about with him one book only, and that the Bible; lastly, he was a Christian, brought to Christ by reading the Bible which he had carried about with him while a heathen mendicant.

Miss Leitch, a missionary to Ceylon, relates that a convert on that island was about to join the Baptist Church. As he went down to the water to be baptized, he handed his handkerchief to a friend; and at the same time his purse fell out. The friend offered to hold the purse as well, that it might not be wet. But the man replied: "No, I want my purse baptized too, for that as well as my body with all its powers, is going to be consecrated to the service of the Lord." Would that the purses of all Christians were likewise consecrated!

* * *

NEED OF MISSIONS IN SOUTH AMERICA.

Bishop Vincent, who has lately returned from South America, thus writes: "The study of the Roman Catholic Church as it exists in

your church will receive their share of attention. For all departments of church work there should be liberal financial support, and all obligations should be fully and promptly met. The most sacred of all debts are those which we owe to the church. Every member should have a share in the support of the church. If a member can pay but one dollar a year for the support of the church, it is as great a sin for him to refuse this as it is for a member who can pay ten dollars to refuse that. God expects every one to do something. Favorable financial prosperity, according to the ability of the people, is necessary to the highest efficiency. There is need of consecrated souls, consecrated talent and consecrated property. 4. God expects that the ordinances of the church be respected and honored. He who neglects the ordinances dishonors Christ. The Holy Scriptures should be read, and family and private prayer not neglected. There should be reverent attention at every church service. There should be a form of godliness extending through the whole round of church duties.

5. God expects that the members of your church will be obedient to its rules. When the rules of the church are habitually broken, we cannot hope for healthful religious prosperity. Rules which have received the sanction of men and women most eminent for piety in all branches of the Protestant and Catholic churches during all the ages of the past, should not be lightly regarded. Rules which have received the full and hearty approbation of your own church from its earliest history to the present day, should not be thoughtlessly slighted. When we join the church, our assent to its rules is not formal; but the rather its most solemn and sacred and binding. It may well happen that there may be something which the rules of the church forbid, but which our private judgment does not forbid. We should not in such cases follow our private judgment; it is more probable that our judgment is at fault than that the great body of the church is wrong. Whether we see any harm in the conduct condemned by the church is not the only question; more important is the question of the violation of our church obligations. We can well afford to waive our private judgment when it does not agree with the judgment of the church as expressed in its rules. This should be our course because of our regard for the opinion of others, the good of the church and our church vows. The stake is so infinite in value that no risk should be taken.

6. God expects that the members of your church will grow in grace and in the knowledge of the word. We should profit from experience, and with increase of years there should be increase of experience. Christians should become more holy and more devoted to good works with the flight of years. Growth in grace should be more and more rapid, the conscience more tender, the will more prompt to respond to duty, the experience more mature, the faith stronger, the multiplied activities better directed, and communion with God sweeter.

7. God expects that the members of your church will make conquests in the territory of the enemy. For lies in the unblemished Christian character of these conquests the strength of the church its individual members. The world must look upon good patterns of piety. A powerful evidence of the influences of Christianity in the world is the accuracy of the judgment which the world pronounces as to the genuineness of Christian experience. Notwithstanding their frequent mistakes in individual cases, Christians themselves are almost equally liable to make similar mistakes, this judgment in the main is correct. A member of the church who habitually breaks the rules, though himself may see no harm in it, has lost his influence for good, and has also, sometimes at least, acquired an influence positively and powerfully in favor of evil. To do good to others and secure their salvation, there must be earnest and pure Christian lives, for it is through such lives that the Holy Spirit can work. The church will then be respected as a power in the community, and conquests will be made for the kingdom of God. Such are some of the expectations of God concerning your church. Will you disappoint God?

Clarion, Pa.

Subscribe for the Southwestern.

day in South America will convince any real Protestant of the necessity of Protestant missions in South America—the character of the priesthood; the shameful record of the shrines; the wide patronage of the lottery under church approval; the abuse of marriage; the vast number of illegitimate children, many of them the children of priests; the prevalence of illiteracy; the abominable doctrine of indulgences, illustrated in the Cathedral of Montevideo, where I saw a statue containing this inscription: "Fifty days' indulgence is granted for kissing the foot of this sacred image of St. Peter. This indulgence may be gained once per day."

* * *

BEGGING FOR MONEY.

We heard a man ask the other day, "When will this incessant begging for money (he meant money for church purposes) cease? It is call upon call, now for this, and now for that, and I am sick and weary of it."

More ask the question than those who, like our frank friend, put it into words.

The answer is as clear as the question. It will never cease. It is a part of the law of the situation. While there remains a heathen on earth, an unfaithful Christian, a sick man, soul-sick or body-sick, an orphan child, a cripple, an outcast, a wretched creature anywhere with any wretchedness, the demands will still be made, and they will still be answered worse or better.

When all men on earth are blessed, when the sunlight of heaven gilds the hills and valleys of the world, and wraps the blue seas in eternal calm, then may men rest from their working and their giving—not before.

Till then let the demands be made, and made boldly. The situation is plain. God owns a man, and all he has, and is, and will be. Ask him to give for one of God's purposes. You only ask him to accept the situation, to acknowledge the facts. There is no call for timidity. Let the applicant do his duty. It rests with him to whom he applies whether he will do this. He should at all events be furnished with frequent and favorable opportunities.—Gospel Messenger.

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HOW TO DO IT.

By A. B. Leonard, LL. D., Missionary Secretary.

The plan proposed for the payment of our missionary debt, as published in all our papers recently, is simple and practical, and can be easily carried out. Ten thousand pastoral charges, with an average of 100 members, contributing twenty cents per member, will amount to \$200,000; the probable debt at the close of the fiscal year Oct. 31, 1897. But a large majority of these 10,000 charges have from 100 to 600 members, while many have more than the larger number named, and can, therefore, give much more than the minimum of \$20 per charge.

Last year a debt-paying day was fixed, and each pastor was requested to take a public collection for that purpose. About fifty per cent. of the charges responded and about \$80,000 was contributed, \$60,000 of which was applied to the debt. At its annual meeting, held November, 1896, the General Committee set out to save the entire \$80,000 to apply on the debt, but found it impossible to do so without seriously damaging the work at home and abroad; and so \$20,000 was applied to the support of the work for the current year, leaving a debt of \$180,000. It is hoped that the regular income for this year will not fall much below that of last year. Allowing, however, for a possible decrease of \$20,000, I estimate a debt of \$200,000, Oct. 31, 1897, the sum it is now proposed to raise. By either or by a combination of two or more of the following

Methods.

the minimum of \$20 can be readily raised in each of 10,000 pastoral charges.

1. In a goodly number of charges there will be found a brother or sister who will gladly give the sum of \$20, but in all cases where such sum is contributed by one person, an additional \$20 or more should be raised by the congregation.

2. In every Quarterly Conference there is a Committee on Missions, which is seldom utilized for practical purposes.

Let the pastor call together this committee and determine what sum shall be raised above the minimum of \$20. Let the membership of the church be divided among the committee, and the sum fixed be raised by private solicitation. The committee can be enlarged to any number desired, so that the canvass may be quickly and thoroughly made.

3. Let the pastor call together the cabinet of his Epworth League and give the task of raising the sum that shall be fixed, including the minimum of \$20, to the League, by such methods as may be thought most practicable. Not that the money shall be raised in and by the League as such, but in the congregation with which the League is connected. Here will be a grand opportunity for our Epworthians to put into practical operation some of the missionary enthusiasm that was kindled at the great Toronto convention. Speaking of the missionary meetings, the reporter for the "Epworth Herald" (presumably the editor) says:

"Wonderful Missionary Meetings.

"Yes, that is the way to write it. They were wonderful, indeed. Enthusiasm rose mountain high. And no wonder. Music, prayers and addresses were full of fire, and cold indeed would be the heart that would fail to respond to such appeals. Years from now multitudes will recall the sensations of that Friday night. The impressions made will abide. Missionary treasures will contain added consecrated dollars, and volunteers for mission service in foreign lands will surely be multiplied."

All this "mountain-high" enthusiasm must not be allowed to evaporate into thin air, but must be crystalized into "added consecrated dollars" for our missionary treasury. Crystalization must take place quickly or evaporation will ensue. Here is a good opportunity to set your leagues to work in a practical way and if you will turn them loose on this debt they will wipe it out in a trice.

4. Call together your Sunday school board and plan to raise \$20 or more through your Sunday school people. Divide up the whole sum among the classes, furnish the scholars with Willing Worker cards and send them out among the members of your congregation, and they will come in at the end of one week with more money than you will have asked them to raise.

5. Add to either of the above methods, or any other you may adopt, the week of Self-Denial, which this year will be observed Nov. 14-21, closing with the Sabbath preceding Thanksgiving, the date fixed for the debt "round up." Send to the missionary office for Self-Denial envelopes, which with all other help in the way of Epworth League cards, Willing Worker cards and envelopes for use in public congregations, will be sent out free of charge.

Remember that no money is to be sent in until the whole debt is pledged. Let each pastor write on a postal card the following:

. . . . Charge, Conference, pledges a minimum of \$20 on the debt.

Signed,

and send it to the missionary secretaries, 150 Fifth Avenue, New York. As the pledges come in they will be tabulated by conferences, and weekly bulletins will be issued through the church press, showing how the movement is progressing.

Brother pastor, when you shall have read this, write your postal card pledge and mail it, and then proceed to adopt a plan for raising the money.

A prospector who was seeking gold in the northern waters of the Gulf of Georgia, 100 miles from Vancouver, not long ago, found a vein ten feet wide, ribbed with the precious metal and running several thousand dollars to the ton. He had looked and in vain, but was one evening digging a trench. As he did not turn his employer went after him and found him raving mad, having eaten nothing for a week, and muttering over and over: "I have found it! I have found it!" A find that will lose the reason or the soul is a great disaster.—Omaha Advo.

Subscribe for the Southwestern.

WOMAN'S DOMINION.

Toasted Crackers—Split large crackers, arrange on a plate, and set in the oven to brown.—Ex.

* * *

Tea-Cakes—Cream, half a pound of butter, a pound of sugar and the yolks of three eggs together, add half a cupful of milk and flour to make soft dough, with a teaspoonful of baking-powder, flavor with grated nutmeg; roll thin, cut into cakes, and bake in a quick oven. Dredge with sugar while hot.—Ex.

* * *

Bean Soup—Wash a pint of dried beans, and soak over night. In the morning, drain, put into a soup-kettle, with a quart of boiling water, and let boil two hours; add a quart of melted stock, mix well, take up, press the beans through a colander, return to the kettle, add a pint of boiling water, let the whole come to a boil, and season with salt and pepper. Serve with toasted bread.—Ex.

* * *

Roast Mutton—Wipe the roast with a damp towel, place in a baking-pan, dredge with pepper and salt, pour a cupful of hot water over it, and place the pan in a quick oven; let bake fifteen minutes to every pound, basting every ten minutes. When done, take up on a heated dish, and serve with brown gravy.—Ex.

* * *

Browned Turnips—Pare turnips, cut into slices, put into a saucepan, cover with boiling water, and set over the fire to boil for half an hour. Take up, drain, and put into a frying-pan, with hot butter; stir until brown, dredge with sugar, and turn the slices. When done, dust with salt and pepper, and take up on a heated dish.—Ex.

* * *

THE QUEEN'S VISIT.

To be old and poor and bed-ridden is generally to be debarred from the greater privileges of life, but there was an old man in Scotland whose disadvantages procured him a privilege that the strong and more active members of his family were seeking in vain.

It was on an occasion when Queen Victoria was at Balmoral; and, as she often did, she went one day, unaccompanied, to visit the cottages. In one of these she found an old man bed-ridden and quite alone, and she sat down to talk to him. "And how is it you are alone?" she asked. "Have you no one to keep you company?"

"No," replied the old man, innocently, "my folks be all away seeing the queen; they thought they might get a glimpse of her."

His visitor made no reply, but she sat with the old man, pleasantly filling the gap made by the absence of his "folks," and then found time to read to him from the Bible, she herself treasured. On leaving she gave a further proof of her sympathy in the shape of a five-pound note, accompanying it with the words: "When your people come back, tell them that while they have been to see the queen, the queen has been to see you."—Youth's Companion.

* * *

WHY HE STAYED.

It was 6 o'clock, and the city offices were being rapidly deserted; but in a certain railroad office one man remained—he himself, could scarcely have told why, for his work was done—yet the minutes sped away while he lingered over some unimportant detail of business.

Half an hour before, miles away, towards the outskirts of the same city, a deaconess had been hurrying around attending to a few of the last things that would finish her afternoon's work. Suddenly she stopped. "There! I haven't had the date changed on that ticket! Only five minutes to six! What can I do?"

She signalled a passing car and got on board. It was useless, she almost knew. The offices closed at six. How could she have been so thoughtless? But the Lord knew how much she had on her mind. She must commit the matter to him. So the car rumbled along, the deaconess prayed, and the man in the office waited.

"Oh, please, sir; are you the passenger agent, and can you change this ticket for me?"

The words came breathlessly, and he turned to

survey with business-like disapproval the young woman whose pink cheeks, roughened hair, and small deaconess bonnet ever so little askew told of her hurried journey. Seeing the eager face he unbent a trifle, but answered: "It's after business hours, miss."

"Yes, I know; but I tried so hard to get here, and the business is very important. You see, the ticket is dated Saturday and the lady wants to go to-night."

He took the ticket, on which was conspicuously stamped in red ink the word, "Charity."

"Whom is it for, and why was it not used on the day for which it was issued?"

"It's for a helpless old lady that I'm sending to her own daughter in Cleveland. She was not well enough to start Saturday, but I promised to meet her at the depot to-night with the ticket. We've had such trouble to get it, and to make all the other arrangements; she'll be broken-hearted if she can't go."

The magnate turned to his desk to make the change, but wishing to impress his caller with the greatness of the concession, he remarked: "You are lucky to find me in at this hour. The office is generally locked up before this."

"Yes, but I prayed all the way down Sullivan street that the Lord would keep you here till I came."

This was an unexpected view of it to the man of business. He looked up curiously, but the blue eyes were quite matter of fact in their expression.

"You belong to some sisterhood, do you not?" he asked gently, noting the severe simplicity of her garb.

"To the Methodist Episcopal deaconesses. Here is my church card; if you choose to come I can promise you a cordial welcome and a good sermon."

"Thank you. I'm not much of a church-goer, but I may drop in." Then, as the last glimpse of the black dress vanished through the door: "It was a little odd; I suppose that girl thinks it was her prayers that kept me here to-night. I wonder if there is anything in it, anyway."

But the girl said that night in the home: "I have been thanking the Lord in my heart all the evening for such a direct answer to prayer."—The Message.

EDUCATIONAL.

NEGRO SCHOOLS AT THE TENNESSEE CENTENNIAL.

The following interesting communication is clipped from the Times-Democrat, and fully explains itself:

When this Exposition idea was inaugurated it was immediately decided to have a Negro department. The management did not expect the Negroes to erect their own building, for they knew they were too poor for that. However, the general character and details of the exhibit to be placed in their building was left entirely to those representatives of the race who were chosen by the people of their own color, and when the Negro building was completed at a cost of \$25,000 it was turned over to these representatives to be used as they thought best. The location on the east shore of Lake Watauga has been called the prettiest on the entire grounds.

The schools, colleges and universities that are devoted to the education of Negroes in many parts of the South were quick to see the advantage this building offered of showing to the world the result of the labors in which they have been engaged almost since peace was declared after the Civil War. A dozen institutions of the highest class made immediate application for space, and their example was followed by the smaller private and public schools that dot this State with almost the same frequency as the white schools. The result is enough to surprise the people who live their lives right here where the Negroes most thrive, and it is a revelation to those of the North, who are less familiar with the capabilities and limitations of the Negro intellect and ingenuity.

The directors of these institutions have devoted their best efforts to the development of the inventive and mechanical faculty of their students, and the result is probably the most gratifying of all, showing, as it does, the Negro's ability to fill acceptably those positions which his present environment leave most open to him.

There are buggies, wagons and barouches here which were made entirely by Negro students, and only an expert could distinguish them from an output of the best manufactories, if there really is any difference. In wood turning and carving a high degree of proficiency has been attained, and one school for the education of tinners present a very original display of the possibilities of the trade. And so in many other lines of manual endeavor it is shown that the Negro can reach with comparative ease under proper direction a degree of proficiency that will surely secure early and steady employment for the graduated students.

In a higher sense the universities, of which Fisk is a notable example, have worked for the Negro's advancement, and here they show what he has done in music, the attainment of higher education and the professions. The jubilee clubs with soloists which gave occasional concerts at the Exposition, coming from this and other institutions for the higher education of the Negro, contribute some of the most enjoyable music of the great mass of melody that is constantly being offered. When President McKinley was here he heard a part of one of these concerts, and was delighted.

One of the most unique exhibits of the entire Exposition is in the display of the Central Tennessee College in the Negro Building. It is a collection of insects gathered and mounted by the students and supplemented by a case in which the evolution of butterflies is being constantly demonstrated in life, and the effect of certain insects on certain kinds of plants is plainly demonstrated. The value of the last named portion of the display is beyond question; and no small amount of energy is required to keep the plants fresh and the insects in proper condition for propagation.

The medical and dental schools not only show specimens of work of their students, but photographs of the offices of practicing graduates in various cities are displayed. One institution presents a map on which the location of every known graduate is marked in red ink. There is a red mark on nearly every State in the Union, an indication of the fact that the teeth of almost the entire colored race in America are being cared for by dentists of their own color. The same is becoming more and more true of the doctors.

The useful tendency of the instruction in the school for girls is indicated by the displays of needlework and achievement in other useful household arts. The dress-making and the fancy work especially show skill and a nice sense of appropriateness in color and design. The efforts of the young Negro women and men in the field of art with the brush and chisel are still in a primitive stage, and show crudeness in thought and execution. This is to be expected, as it is only very recently that this branch of study has been added in any of the schools for Negroes. In mechanical drawing, however, they show decided proficiency, and in the manual training school exhibits the form drawings made by the children show a remarkable aptitude for such work.

These school exhibits do not occupy all of the space in the building by any means. A great many Tennessee counties are represented by the work of the resident Negroes. This consists largely of fancy needlework by women, and woodwork, stone carving, etc., by the men. The exhibits are all carefully installed and well maintained.

In one booth Negroes are constantly playing with some instrument compositions which are chiefly their own, and which they offer for sale to visitors. In another place shoemakers are at work, and in another a Negro makes fancy articles before your eyes. There is a roof garden on top of the building and a restaurant in the basement, and every possible comfort for Negro visitors has been arranged with all possible care. All in all the building is the most complete in all appointments on the grounds.

B. Kirk Rankin.

It is reported that a white colored girl completed her four-years course in Vassar College before it was learned that either her mother or her father was colored. Then her poor roommate was horrified. Remarkable, indeed! We certainly wish white men were as easily affected in such matters.

REPORT OF THE BOOK COMMITTEE TO THE ANNUAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.

Dear Fathers and Brethren:—In times of financial depression it is gratifying to know that the publishing interests of our Church have generally prospered. Our credit and our property rest on safe foundations.

In this transitional period in all publication enterprises, when the latest improvements in methods and machinery are being utilized by all well-managed houses, our own book concerns aim to stand in the front line.

Valuable suggestions have been made by our editors before the committee, such as the increase in size of some of our papers and the decrease in the price of others; the use of illustration, which in the friendly strife of competition has become a necessity; greater variety in the departmental divisions of the great official papers, together with aggressive plans more up-to-date for larger subscription lists; all of which, in our hope, utilized by the enterprising sagacity of our publishing agents, will produce good results.

We are glad to say that the dividend authorized for the year is \$100,000. This is a decrease of \$25,000 on the year preceding, and was required to be consistent with good business principles.

Monetary stringency diminishes sales in all commercial lines. New and modern machinery becomes imperative, and the large subsidies for the support of certain Advocates which the General Conference obligated our book concerns to pay, may be given as the chief reasons for this action, taken only after careful consideration.

The love we bear to our brethren in their need is in no sense modified by a just conservatism required by existing monetary conditions.

We appeal to the pastors of our general Church so to sustain our publishing houses and our church periodicals with a zealous interest, almost personal, that our people may be induced to buy our books and to take our papers first, and purchase our Sunday school requisites so as to make a constant annual advance in dividend both a possibility and our greatest pleasure.

Methodist preachers in no small degree predetermine the profits of our publication houses. It is, therefore, a short-sighted policy that allows so large a percentage of our Sunday-schools to purchase literature from the stores other than our own.

The apportionment for Episcopal Fund has been fixed for the current year at one and one-fourth per cent on the claims for ministerial support, which term in this connection has the disciplinary interpretation as found in paragraph 85, Statistics No. III, Note 1.

We desire to emphasize the fact that no part of this Episcopal claim can be paid by our book concerns, so that in case of a deficiency the salaries of the bishops must in that proportion remain unpaid.

It is with great regret that we learn that many of our wealthier Conferences have failed generally to raise their apportionment. Fidelity at this point will make a deficiency quite improbable.

The financial exhibit appended we commend to your studious examination.

OUR FIRST SPECIALIST.

Chicago colored people take pride in the fact that they located in our city, a physician whose success in one line of work has been so marked that he is justified in applying his time and talents exclusively to special line of cases. Our first exponent of this class is Dr. McKinley, who has lately come to Chicago and whose practice is confined to the treatment of diseases of the eye, ear, nose, throat and lungs.

Dr. McKinley is eminently qualified by eighteen years experience, nine years of which he spent as physician of the well-known Colored Blind and Deaf Asylum in Texas. He had thousands of cases in the treatment of which he was highly successful. It was there that he made his splendid reputation for treatment of diseases of the eye, ear and lungs.

Lately he concluded to make Chicago his home and his capable work has found instant recognition. He is already building up a fine practice and there is no doubt that his success here will be equal to that which he achieved in Texas and Tennessee.—Chicago Conservative.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, September 5th, 1897.

GENTILE GIVING FOR JEWISH CHRISTIANS.

(2 Cor. 9: 1-11.)

Golden Text: "Know ye the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." (2 Cor. 8-9.)

This second epistle of St. Paul to the church at Corinth was written only a few months after his first letter to that congregation. It was sent from the country of Macedonia, and likely from the city of Philippi. It is his first canonical letter. Titus, Luke and Erastus were probably its bearers to that church. It was occasioned by information brought by Titus and Timothy concerning the reception of his first letter. That epistle had been received favorably. The church as a body was returning in its spiritual allegiance to its founder. Yet there was a faction, likely of Judaizing members, who were bitter in their feelings towards Paul, and strenuously denied his apostleship. Paul likely made a visit to Corinth, not recorded in Acts during his three years' stay in Ephesus. This epistle may be divided into three parts. 1. The apostle's spiritual labors and affectionate feelings toward his converts (1-7). 2. Directions about the collections (8-9). 3. A defense of his own apostolic character (10-13). Our lesson today has to do with the collection.

1. Giving to the poor (1-5). 1. Ministering to the saints. Saints are those whose sins have been forgiven, whose hearts have been cleansed from unrighteousness and filled with the fruits of the Spirit, and who are leading consecrated lives. This collection was taken for the "poor saints" at Jerusalem. They were likely of the poorest class of Jews converted to Christianity, and had probably been thrown out of employment because of their faith in Jesus. To minister unto them was to relieve their material wants. Paul had spoken to the church at Corinth before of this matter, hence he thought it superfluous to say more about it, yet he did in a mild way give a few additional thoughts. Note The church is a body of which Jesus Christ is the head, and when its members in one locality suffer, those in another should run to their relief.

2. We should be forward, or anxious, to minister to the saints. Should thank God for the opportunity to do so. Giving is a means of grace. It should prove a blessing to the receiver, and also to the giver. The one who refuses to give, when it is possible for him to do so; or gives grudgingly, or of necessity; or gives but little when he should give much, is not right before the Lord. Giving should not be spasmodic, or limited to times of excitement, or governed by feeling, but should be under the control of the intellect. There should be in the soul of every one a deep burning desire to help others.

3. Our ministering to the saints will encourage others to do so. They of Achaia, or Greece, of which Corinth was the capital, had been ready with their gifts for a year, and their zeal had provoked many to good works. Influence is a subtle invisible power that cannot be seen, heard or handled, which one wields over another. It causes one to do as another has done, though he cannot tell why.

The power of example is contagious. The world drifts with the tide. It gathers strength as it moves, till it sweeps all before it.

4. When we set apart a certain amount for the saints, it should not be used for other purposes. The brethren of Greece had been ready with their gift for a year, yet the apostle had fears that they would not keep it for that work, hence he sent Titus, Luke and Erastus to them to complete all arrangements for his coming. When we give to the poor, or to any other object, that gift is gone from us forever. It may not be out of our reach, but it is no longer ours, and those who in their heart desire it back are thieves. This implies that we act from

reason; that we have considered every side of the matter and then bestowed our gift.

5. The apostle was firm in his convictions. He reasoned himself into conclusions, and there he remained. Men and demons could not turn him from them. This collection was unpopular, yet it was worthy, and he must carry it through. Opinions are good, but convictions are better. One man with deep reasonable convictions can move a hundred men who have only opinions.

II. Receiving from the Lord (6-11). The passage is a kind of parable. The blessing bestowed upon the husbandman is used to show how God will bless the liberal, cheerful giver. 1. The seed. The tiller of the soil can raise no crop without it. He should have good varieties and the best quality of each class. Seed here refers to acts of kindness to others, such as giving to the poor, visiting the sick, comforting the distressed, exhorting the unsaved, and confirming the believer. Deeds have life in them, and never die. They should always be prompted by pure motives.

2. The field, our Savior said, is the world, but here it may be restricted to the poor of the church—those who had none of this world's goods, who were ever spoken against, and who were boy-cotted for the cause of Christ. The poor we have about us. It is not our part to ask why they are so, or what effect our gifts will have on them, but to help them. Still, organized societies for the relief of the poor are better. There are many who are rich in gold, but poor in spirit. A very lean soul may dwell in a well-kept body.

3. The sowers are the members of the church who are able to give. Members whom God has blessed, and who should prove a blessing to others. Every one should give. It is better for a hundred to give a dollar each than for one to give a hundred dollars. More are enlisted, influence is distributed, and if one dies the work will continue. The poor are not expected to give as the rich, yet every one should give something. Poverty and other obligations are not sufficient excuses for giving nothing. We are not profited by giving unless we make sacrifices to do so. We should deny ourselves first, our neighbors next, and the Lord last.

4. The harvest is the increase received from the seed sown, or work done. Everything brings forth after its kind. If we sow wheat we expect to reap wheat, and so of every other kind of grain. We will also reap according to the amount sown. If we sow sparingly, we will reap but little, but if we sow bountifully, we will reap much. The soil and the season have something to do with the increase. This is true in the kingdom of grace. If through life we sow selfishness, envy, strife, contention and evil speaking, in eternity we will reap a harvest of the same kind. So, on the other hand, if we sow love, charity, truth, temperance and faith, we will hereafter reap a like reward. We will also reap according to the amount of good or evil we have sown.

5. It is the Lord that gives the increase. He has put life into the seed, and productive power in the earth. He has taught the husbandman to believe that if he sows, he may expect to reap. He sends the sunshine and the shower, and brings about the seedtime and the harvest. He disperses abroad the increase, and gives to the poor. God does not provide for man independent of himself, but they work together. So in the kingdom of grace. The Lord gives life to the soul dead in sin. He sends the sunshine of His love into the heart, and showers of blessings upon the soul. The summer is the seed time and the winter is the time for the harvest. God's people are industrious, and labor has its reward; they are prudent and arrange to meet demands as they arise; they are frugal and expend nothing foolishly; they are charitable and receive from the Lord a hundred fold. Let every one make all he can, keep all he can, and give all he can.

Life is the current spark on the miner's wheel of flint; while it spinneth there is light; stop it, all is darkness.—Tupper.

Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindness.—Spurgeon.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn)

Topic for Aug.:—"St. Paul as a man of prayer."

Aug. 29:—"HIS PRAYERS FOR HIMSELF."

I Cor. 14-15; II 12:8; Acts 16:25.

In I Cor. 14-15, we find "how" St. Paul prayed. The chief object was that he might be understood. In all of his prayers the desire that the Spirit be with him was uppermost.

He sought communion with the Spirit. This all Christians ought to do, for the Spirit is able and willing to assist us in having our needs satisfied "I will pray with the Spirit!" This is necessary for the Spirit itself is a witness to our heirship. When presenting ourselves before any court pleading for our rights, reliable and adequate witnesses are highly necessary before we can make a fair plea or stand a good chance of winning; so when we attempt to ask requests of the father, and call on Him to befriend us in any way, how very essential it is to have the Spirit testify as to our honesty and sincerity. It gives us boldness. We can come near to him, trusting and knowing that the Holy Spirit will testify in our behalf.

The other feature of St. Paul's prayer was that it was with the understanding. His prayers and songs were conducted with both the Spirit and understanding, and his works like wise. How urgent it is that there be perfect understanding.

Going to God, knowing just what you are going to ask for. Your aim is definite; your object a real one and necessary. O! to have the power and faith to put your plea intelligently and earnestly before a throne of grace. In your daily prayers what an excellent example to follow. "I will pray with the understanding also." Let us do likewise. Let our prayers be inspired, the real wants of life; let them be the result of a divine influence that gathers around us constantly.

II Cor. 12:8, tells of how St. Paul prayed to be delivered of the thorn in the flesh.

What this was we do not know. Many minds of an inventive and speculative turn have endeavored to find out just exactly what this particular "thorn" was, and they have made much ado over it, and have gone so far as to attach great significance to it, but St. Paul in the 7th verse tells why it was given, so what it was need not trouble us.

That it was some kind of physical ailment we are most certain, and it grieved him. Still, it was instrumental in helping him to rely wholly upon the grace of God as a means of relief. What about your thorn? Will you let it drive you to or from Christ? In your weakness are you made strong? Are you bearing the thorn gladly for His sake? God will help you to bear it. He answered St. Paul's prayer by giving him sufficient grace to help him bear his burdens. Acts 16:25 tells of the trying and peculiar circumstances under which these two heralds of the cross were imprisoned, and how they both prayed and sang at midnight. What faith in God! The outward man sore and painful from the many stripes put upon them by the multitude, their feet made fast with stocks, and yet the inner man moved strong in the Lord. How it lifted them away up above their present surroundings! The prisoners heard them. Might we not accomplish more good in our Christian life if we would let the world hear us praise and serve God in times of greatest trials and afflictions? The prisoners were astonished to hear the men, and at that hour, and yet how it impressed them. No Christian knows the full influence of his prayers! We were not aware of the exact words of their prayers, but suddenly there was an earthquake, the prison shakes, all the doors opened, and every one's bands loose. The jailer fears the Roman penalty—cries for salvation for his head. St. Paul takes advantage of the opportunity, urges him on to a true and fervent belief in the Lord and thus, through his imprisonment and much suffering. God in the end only uses such to bring others to Himself. What joy and comfort in suffering for Christ! The jailer who only a few hours ago made merry over St. Paul's imprisonment, now washes and endeavors to heal his stripes before dawn of

day What mysterious ways God leads his disciples!

Study these lessons carefully. Still greater truths are yet buried therein. Pray that God may thus pour out His spirit upon the league and help us all to act with the spirit and understanding.

The Fall Conferences will soon be in session, and the chances for spreading League intelligence among the pastors will be excellent. Why not let the several district managers in all of the districts in every conference arrange to have a grand convention of leaguers during that time. The reasons why such a meeting would prove beneficial and most helpful are obvious. First, Many of our pastors do not understand the league and its working, and the benefit derived therefrom, and at the same time they are troubled as how best to get a hold on the young people of the community. On this wise the convention would help all of the pastors and most assuredly after finding out the real object of the league. The brother pastor can then return to his field of labor and do "wonderful work for God and the church." Secondly, The church will see the league is spreading among our people. Third, The times will be better financially for the holding of such convention, and as reduced rates are a certainty to and from the conference, why expenses will be moderate.

Fourth and last, there will be a more general knowledge among ourselves as to the true purport of the League and the good work already accomplished. We need to become more and more acquainted with the work of one another.

Then it will encourage and urge us on to greater effort. Such a convention will help in the development of Christian life and character. It's almost useless to enumerate the manifold blessings that naturally come as the result of such gatherings. What say you? Shall all of the district managers, presiding elders and pastors fall in line to make such convention a success. Think about it, brethren.

OUR YOUNG FRIENDS.

THE UNTIDY MASCULINE.

I often think that the mother of a growing boy is positively unkind to her future daughter-in-law. If the boy is very young, his wife is of course a very remote contingency; nevertheless, in the course of nature, the boy will be a man, and will probably take unto himself a wife, and she already has some rights which her mother-in-law in esse should respect. One of these is that the boy who is to be her husband shall be trained in habits of neatness. I do not mean personal neatness. As a gentleman he will pay due attention to his person, but the chances are many that he will be untidy in other respects. How many wives, mothers and sisters walk through the house "picking up" after husbands, sons and brothers! Not long ago, while visiting in the house of a physician, my hostess called me to come into the library, where her husband had spent his afternoon. The room, I knew, had been put in perfect order in the morning. My host had repaired thither for a siesta after lunch, and had remained there until 4 o'clock, when he was called out. Now in the middle of the floor were his slippers; his smoking-jacket draped the back of an easy chair; the couch was littered with the morning papers, a medical periodical, and a magazine lying open face downward. The slumber-robe from the couch was in a heap on the floor, a half-smoked cigar lay on the table, and the ashes from it were scattered over the polished table-top.

The wife laughed with affectionate amusement, and then sighed.

"I have come to the conclusion," she said, as she folded the slumber-robe, "that mothers are to blame for this kind of thing. If James had been a girl, his mother would have trained him in neatness. As he was a boy, she let him do as he pleased, because he was a boy. My son" (just two years old) "shall be taught that if he leaves a thing out of place nobody but himself shall put it away for him. The day will come when his wife will thank me for making of him an exceptional husband."—Harper's Bazaar.

NOTABLE AUTHORS AND THEIR BOOKS.

Addison usually prepared one of his essays in a day.

Bryant is said to have written "Thanatopsis" in a week.

Hood wrote "The Bridge of Sighs" in a single afternoon.

Bulwer Lytton usually composed a novel in about six months.

Fielding is said to have written "Tom Jones" in three months.

De Foe is said to have written "Robinson Crusoe" in six months.

Shelley spent between one and two years on "Queen Mab."

Cowper required three days for the production of "John Gilpin."

Motley took six years to write "The Rise of the Dutch Republic."

George Eliot is said to have written "Middlemarch" in four months.

Eugene Sue required eighteen months to produce "The Wandering Jew."

Thomson required three years of time to write, revise, and finish "The Seasons."

Mrs. Clarke required sixteen years to prepare the "Concordance to Shakespeare."

Swift employed the odd hours of over two years in work upon the "Tale of a Tub."

Hawthorne spent from six months to a year in the composition of each of his romances.

Dante began his poem, "The Divine Comedy," almost thirty years before he finished it.

Von Ranke is said to have devoted nearly thirty years to his great work, "The Lives of the Popes."

Grote is reported to have spent fifteen years in the work of preparing and writing his "History of Greece."

Byron spent his leisure hours of nearly four years in the preparation of the first two cantos of "Childe Harold."

Charles Lamb would write one of his essays in the evening, after a day spent at his desk in the East India Office.

Dickens says in the introduction to "David Copperfield" that he spent two years in the composition of that novel.

Goldsmith wrote "The Vicar of Wakefield," in six weeks. It is said to have been a story of his own recollections.

Emerson is reported to have spent from six months to a year in the composition of one or two short stories.

Spenser, from first to last, consumed four years of tolerably steady labor in the preparation of the "Faerie Queene."

Hume spent fifteen years in collecting materials and writing his "History of England," and two years more in revising and correcting it.

Longfellow turned out about one volume of poems a year for many years; nearly four years were required for his translation of Dante.

Macaulay, from the inception of the plan to the time when his work was cut short, spent eight or nine years on his "History of England."

Bunyan took the otherwise unemployed hours of three years to finish "Pilgrim's Progress," which was written almost entirely in Bedford Jail.

Thackeray would produce, under pressure, a novel in six or eight months. He did not like to work, and as he often stated, only did so under compulsion.

One of Milton's biographers says that nearly twenty years elapsed between the sketching out of the plan of "Paradise Lost" and the completion of that work.

Gibbon devoted over twenty years of his life to the labor of reading for and writing the "Decline and Fall." It is one of the most stupendous literary feats ever accomplished by the labor of one man.

The manuscript of Gray's "Elegy" remained in the author's hands seven years, receiving touches here and there, and would not have been published then had not a copy loaned to a friend been printed.—The Baptist.

AN ELEPHANT'S FOOT.

Anyone who ever glanced at the foot of an elephant must be aware that it is a ponderous piece of anatomy, but its actual size is best illustrated by an anecdote.

Two men in the Central park zoo were speaking on this subject, and one of them thought the circumference of the foot must measure at least four feet.

His friend laughed at this, but the younger man, after a second time gauging the size, insisted that his guess was correct.

"Nonsense—quite impossible!" exclaimed his friend.

And then, as the younger man still claimed that he was right, they laid a wager and referred the matter to the keeper.

"What is the circumference of the fore foot of that big elephant?" they asked.

"The circumference of an elephant's foot is very nearly half the animal's height," replied the keeper.

"Will you be so good as to measure it?" asked the amazed visitor.

And the keeper got a long cord and went in beside the monster, Bazzle, who stands eight feet five inches in height.

"Of course I measure while the animal is standing squarely on all fours," he said. "If I were to take the foot up from the floor, it would not be quite so large; a small part of that size is caused by the spreading out of the soft matter of the foot by the pressure of the animal's own weight."

He drew the cord around the monster foot, held it up, and measured it with a tape line. The figures showed four feet two inches.—Methodist Times.

FACTS OF INTEREST ABOUT ALASKA.

Purchased in 1867 from Russia for \$7,200,000; purchase negotiated by William H. Seward.

Area in square miles, 531,400.

Population (census of 1890), 30,329, of whom but 4,416 were whites, 8,400 Eskimans and 13,735 Indians.

Estimated present population, 40,000.

Principal cities, Sitka (the capital), Juneau, Wrangel, Circle City.

Principal rivers, the Yukon (more than 2,000 miles long), the Kuskokwim, the Colville and the Copper.

Principal mountains, Mount Logan, altitude, 19,500 feet; Mount St. Elias, 18,100; Mount Wrangel, 17,500 feet.

Governor of the Territory, James D. Brady; residence at Sitka.

Principal products besides gold, furs, fish and lumber.

Principal occupations of the people, hunting and fishing.

Gold first discovered in 1879.

Estimated product of gold to date, \$30,000,000.

Product of gold in 1896, \$4,670,000.

Klondike gold fields partly in American and partly in British territory, and the product is disposed of in the United States.

Scene of the present excitement is along the Upper Yukon and its tributaries.

Travel possible only in June, July and August.

Climate in winter severe in the extreme; winter beginning in September.

During June and July continuous daylight; during December and January continuous night.

—Northwestern.

Cotton picking has begun in Texas, hence the brethren who have been waiting for that time to secure subscribers have our permission to begin.

Was All Run Down

No Appetite and a Tired Feeling All the Time—New Brunswick People Tell What Hood's Sarsaparilla Has Done for Them.

"I was all run down and had no appetite. I had a tired feeling all the time. I was advised to try Hood's Sarsaparilla, and it benefited me so much that I would not be without it." MRS. G. I. BARRETT, Central Norton, N. B.

"My father has been in poor health for a number of years. He took four bottles of Hood's Sarsaparilla and it has done him much good. It has relieved his cough and built up his system." EVA C. BENSON, Seal Grove, N. B.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Price 71.

Hood's Pills cure nausea, indigestion and biliousness. Sold by all druggists. Price 25 cents.

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PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

AN INSTRUCTIVE LITTLE BOOK.

"The Negro in the Educational, Political, Moral, Social and Religious Structure of the American Republic," is the title of a little book of fifty-eight pages, by Prof. J. H. Reed, A.M., Professor of Mathematics in Wiley University, Marshall, Tex. To our own knowledge, the man himself is absorbed in the great questions that relate to the welfare of his race in this country, and has given these questions no little time and thought. Knowing this, we read every line of this his last production, and take pleasure in commending it most highly to any and all who are interested in either phase of the subject he discusses. It is both interesting and instructive and we are sure will not fail to arouse to a profitable line of thought any who may avail themselves of the opportunity to read it.

The author sells the work at 35 cents.

TELL WHERE IT OCCURRED!

The Christian Advocate, Nashville, Tenn., of the 5th inst. contains the following item:

"A colored preacher in Alabama was killed in one of the colored churches by members of his own race for declaring 'lynching to be a proper punishment for any man guilty of the crime of rape.' Eight preachers are now in jail implicated in the murder."

We are confident the Editor of that paper believes what is here said, hence its publication in his columns; but since we have neither seen nor heard anything of this remarkable occurrence before, we should consider it a favor if the Advocate will tell where it occurred. To oppose lynching and then lynch a man simply because he does not, is the height of inconsistency. Tell us where it occurred!

The Rev. Dr. J. W. Jackson, of Missouri, who went to Granville, O., recently to attend a family reunion on his mother's birthday, in a personal letter to the editor from Niagara Falls, says:

"We had a happy reunion of the remnant of our family at Granville, Ohio, on the 8th inst. My mother bears no under her advanced age remarkably well. She was 85 years old on the 7th inst. Leaving Granville on the 12th inst., I find myself in the presence of an object of world-wide attention, and of which I have read and heard so much—the great Niagara Falls. The scene to me is a marvel of sublime beauty. Pictures of it fail to give an idea of its wonderful attractiveness. It is my first visit so far east."

We have sent requests to several of our pastors for names of persons who might and ought to become subscribers, that we may send them a sample copy of the paper. Although a stamped envelope was enclosed for reply, but few have responded. We trust all receiving such requests will reply immediately. We are after 10,000 and must have them.

Humility is the Christian's greatest honor; and the higher men climb, the farther they are from heaven.—Burder.

LAWLESSNESS A BOOMERANG.

The bloody encounter at Palaram, Ark., between Deputy Sheriff Owens and two whites he had called to his aid, on the one side and Harrison Kerr and four or five other blacks on the other, was evidently a very serious affair and much to be regretted. Owens went to arrest Kerr and Kerr resisted; he then summoned two men to assist in making the arrest and then some of Kerr's friends joined him in resisting, and a pitched battle ensued. Kerr and one of his friends were killed; of the whites one was killed outright and another said to be mortally wounded, and the deputy sheriff wounded also.

There is so much of this race war business in Arkansas in which the war is all on one side, that we wonder even yet if this is not a mistake. However, accepting the report as true, we desire to say that we fear if mob law continues much longer, Negroes will so far lose confidence in the officers of the law, that no one will submit to arrest without trouble. If the officers continue to go about arresting men so as to turn them over to mobs or place them within easy reach of the same, Negroes will begin to feel they had as well die at one time as another, and will determine to sell out as dearly as possible. In fact, we know this to be the feeling in some parts, though we hope it may not become general—unless, of course, there is just cause for it to become so.

In this case Kerr was wanted for murder. At last accounts his companions who escaped were being hunted for the purpose of lynching them. Lawlessness is a boomerang any way you take it. We trust it may be abandoned by all.

ADDRESS OF COLORED DEMOCRATS.

We have read very carefully and with very great interest the address of "Colored Democrats to their Race in Louisiana." In fact, we regard with the keenest interest any movement that looks toward the improvement of our condition in this country. Hence we shall only be too glad if it should turn out that these, our brethren, who have changed their political faith, have made as valuable a discovery as they think for. We shall not attempt to discuss with them the political phases of the address; this we shall leave to others who have more time and liking for that kind of work. The advice given Negroes by our democratic brethren may be summed up in these words:

"Our plan is to agree with the rascals in order to get on with them, and we advise you to do the same." And, all things considered, it will require time to prove that they are not to some extent right. As we said in a recent issue, it has cost Negroes more to be republicans than any other people in this country. We came to freedom and found the republican party sustaining certain relations to us and our devotion became at once fixed. Since then, no amount of suffering, hardships or neglect have been sufficient to separate us. We were driven from the polls and defrauded of our votes by bull-dozers and ballot-box-stuffers; and finally in some of the States a majority of the people have been deprived of their ballot. The republican party simply tells us, as it has told us all along, we are sorry but we can't help you. The question, what to do, is by no means an unimportant one. The gentlemen signing the address think they have discovered the panacea, and exhort us accordingly. They say divide our vote. As to this advice, we have simply this to say: We believe the twelve or fifteen men who sign the address in question and all who think as they do, ought to be left free to take the course they prefer without embarrassment or persecution. Let them freely try the experiment they propose. These two things are certain: It is neither natural nor desirable that all of us should be democrats; it is natural, in view of our past history, though not desirable that all of us should be republicans. While there are tens of thousands of our people who will never be other than republicans, they should nevertheless be sufficiently tolerant to allow each and every man to decide for himself.

The Colored American doesn't make much fuss about it, but is really turning out a first-class paper. Everybody doesn't know it but The American man has his eye on something.

WHAT OUR EXCHANGES THINK.

Mississippi Farmers Happy.

The faces of farmers who were so dejected a month or so ago because of the high water, have rounded out considerably. They expect to market a good cotton crop this fall.—Brotherhood.

Good Doctrine.

The Negro as a laborer has no superior, but when it comes to safely investing what he has saved, as a rule, he is a failure. We need to have that if we are ever to have anything; we must adjust the cost of living so that it will be less than our income. No wise man will spend more than he makes, for sooner or later he must become hopelessly involved.—American Baptist.

Yes, and We'll Solve It, Too!

Among the problems of African missions is that of sending American Negroes as regular missionaries to those fields, on the same pay and standing as white missionaries. It seems impossible to state the many difficulties inhering in the policy, but the American Board and the Presbyterian Church, South, have sent out such missionaries, and the Presbyterians are looking for two American Negroes to be appointed missionaries to the Gaboon.—Dr. Gracey, in Northern Advocate.

Looked for His Friends First.

We made our way without loss of time to the "Negro Building," finely located, Spanish renaissance in style, and filled with evidences of the Freedmen's progress. The exhibit of our own schools, especially of the Central Tennessee University, is extensive and praiseworthy. Professor Osborn's "Insectary," or butterfly farm, is intensely interesting. Dean Hubbard, of Meharry Medical College, has arranged the work of his students most attractively, and to the best advantage. Claffin was also in creditable evidence.—Western Advocate.

CENTRAL TENNESSEE COLLEGE.

Nashville, Tenn., Aug. 17, 1897.

Dear Dr. Scott.—Prof. Allen Chase, our bur-sar the past year, died here on Saturday, August 14, of malarial typhoid fever, after a lingering sickness of several weeks. He was an earnest, energetic, careful business man, and did his duty in such manner as to command the praise of all who were acquainted with his work. He was engaged for the next school year to assist his father, who is president of Kent Hill Seminary, Maine. His remains were taken to his home in the north for interment. J. Braden.

We are informed by the pastor of St. Paul M. E. Church, Shreveport, La., Rev. J. A. Turcut, that Bro. Armstead Thomas of that church is seriously ill. He is being treated by Dr. D. A. Smith, and it is hoped may soon recover.

We acknowledge the receipt of the printed program of the Marshall District Conference of the Marshall District, Texas Conference, which convenes at Tyler, Tex., September 1st. Rev. W. H. Logan, P. E., and the pastor, Rev. S. M. Bolden, are laboring to make this the greatest meeting in the history of the district. The pastor writes that "Dr. Mason and the Editor of the Southwestern are to be present sure; also no member of the conference need absent himself for fear of not being cared for—all things are ready."

We are glad to acknowledge the receipt of a copy of the Journal of the Delaware Conference, sent, as we suppose, by Dr. O'Connell. Thanks!

Just think of it, we are going to have a vacation—a whole week! A week all to ourself, and nothing to do but write editorials, read exchanges, answer our correspondence, and—rest! We are delighted!

The fifth session of the District Conference of the Washington District, Washington Conference, will convene at Bowie, Md., September 7-12. The presiding elder, Rev. M. W. Clair, Ph. B., has sent out a well arranged program and anticipates a great meeting.

PERSONAL AND GENERAL.

Dr. S. A. Elbert, of Indiana, has declined the consulship to Bahai.

The Rev. Dr. Lyon, now of Baltimore, visited his old charge, St. Marks, of New York, last week, and was tendered a great reception by the Epworth League Chapter of St. Marks.

Mr. Paul L. Dunbar, the poet, has returned from England, but expects to go back to England in the fall.

The Rev. Geo. F. A. Johns, who went as a missionary to Africa, last January, under the auspices of the Mission Board of the National Baptist Convention, died there June 26. He died of complications for which the Dark Continent is not responsible.

The Rev. J. H. Brice, of Richmond, Va., who delivered the excellent address published in last week's "Reformer," is pastor of the Leigh Street M. E. Church, instead of A. M. E. Church, as the Reformer gets it. Bro. Brice is a power on the rostrum.

The Rev. E. H. Richards, superintendent of the East African Missions of the M. E. Church, married Miss A. Carrie Duncan, of Peru, Neb., August 11th. He has spent thirteen months in this country but will soon return to Africa.

Mrs. Daniel Stevenson, the widow of Dr. Daniel Stevenson, of the Kentucky Conference, has just followed her husband to her eternal reward. She died at her son's residence in Delaware, O.

The Rev. W. H. Logan, presiding elder of the Marshall District, Texas Conference, has just sent us down another batch of annual subscribers. With him the fall has come already.

Dr. M. C. B. Mason has received \$500 for special work in Gilbert Academy at Baldwin, La. The money was given through Dr. Godman, by a friend of the cause.

Miss Rose T. Robinson who taught in New Orleans University, this city, last session, has resigned her position there to join Miss Gibson in the City Italian Mission work.

Mrs. T. J. Johnson has sent us a copy of the program arranged for the Woman's Home Missionary Convention to be held in Baton Rouge, September 1-5, 1897. The arrangement of the program gives promise of a very profitable and inspiring meeting.

Rev. Wm. Payne, of the Meridian District, Mississippi Conference, has done good and faithful service for the Southwestern, and this office appreciates it most highly.

Dr. J. W. E. Bowen spent a Sabbath in Detroit recently, and, according to the Michigan Advocate, was entertained by Ex-Circuit Commissioner D. Augustus Stoker. He and Dr. J. M. Buckley, who was also in the city, for a little rest, attended the semi-centennial services Sunday afternoon at the A. M. E. Church, where Bishop Arnett was officiating.

Mt. Zion is doing well under the pastorate of the Rev. D. G. Butler. His congregations are large and the Sunday school is well attended. He will drop in now and again and leave the name of a cash subscriber.

First Street Church, this city, in is great rally which closed last week, raised \$410.40. The pastor, Rev. W. R. Butler, and his energetic congregation do not stop for hard times in their effort to clear off the indebtedness resting upon their beautiful church edifice.

The Classmate, a paper for young people, issued by our Sunday School Department, has been enlarged and made much more attractive and interesting. Subscription price per year, 60c in clubs of six or more 50c.

Editor King, of the Weekly Express (Dallas), is properly named. We have lived in Texas just long enough to like something hot in the way of a newspaper.

If you want your League chapter to be a success, send 25 cents to this office and get a copy of "How to make the Wheel Go," by Helman. Do this at once.

WE PAY THEM TO DO SO.

The Richmond Planet has this to say with reference to the treatment of the race by many of the white newspapers we help support:

"The designation by the daily reporters of Colored people as 'coons, niggers, darkeys, niggers' is a disgrace to our community, and a stop should be put to this kind of journalism."

Exactly so, Bro. Mitchell; but you must remember our people pay these papers to do that kind of a thing. There are Negroes who will pay for a dirty sheet like that who will not subscribe for the Planet under any circumstances.

So far as the publishers of such papers are concerned, we believe that there are cases in which a committee of prominent Negroes could so present the matter as to have it stopped. This would, of course, be for business reasons. Many papers understand themselves to be catering to the tastes of their very refined (?) constituency, among whom they do not count the Negro. Many of these will never stop till their readers become sufficiently refined to condemn it and hence do away with what is misunderstood to be the demand for such.

As long as the matter is left to the "little reporters" on many of the dailies it is likely to continue, for, as a rule, they belong to that class of poor whites who delight in doing their utmost to ridicule and degrade the Negro.

SUFFERING IN THE SMALLPOX REGION.

Ever since July 1st, the smallpox has been here. The disease has been mostly among colored people. The people have been excited, moving from one part of the city to the other. The Birmingham District Conference was to have met August 5th, at Attalla, but on account of the smallpox and quarantines, it was postponed. The City Council established a pest-house on Red Mountain, where one hundred or more have been carried. Numbers of our people have been thrown out of work and cut off from church worship. Washing and ironing had been taken from those who wash and iron. Thomas, Easley City, and Bessemer and Pratts City have quarantined against Birmingham.

Quite a number of our members worked at those places but are not allowed to pass to and from their work nor church. The churches, for the last two months, have not been able to pay current expenses. The writer and wife have been suffering severely from being vaccinated, also Rev. Wm. Goins. New cases of smallpox are reported every day. Unless we get aid from some source pastors and families must suffer on. Pray for us. Yours in Christ,

B. G. Smith,
Pastor of Enon Church, Birmingham, Ala.
P. G. Goins,
Pastor St. Paul Church, Birmingham, Ala.

GIRARD AS A PHILANTHROPIST.

On Saturday, May 22, there was unveiled in the City of Philadelphia, the statue of Stephen Girard, "Merchant and Mariner." The press teemed with praise for his philanthropy and Girard College was held up as the most remarkable institution founded in love to fellow-man in this country. Children were impressed to believe as they gazed on the bronze effigy of Mr. Girard that here was a man worthy of their emulation in that he economized while living that he might, when dead, do good to the world.

Yet all the world knows that he upon whom all this eulogy is showered and who is held up as philanthropist, placed such narrow insulting, and invidious conditions around his gift as come near to smothering whatever of the milk of human kindness might otherwise be found in it. The gratuitous discrimination against ministers of the gospel, which forbids their ever entering the grounds of Girard College even as visitors, and the restrictions refusing its privileges for all time to Negroes, show Mr. Girard to be no true lover of mankind, but a man who used his great wealth to accentuate his atheism on the one hand and his vindictive instincts on the other.

What an ignoble fly are these unworthy traits in the ointment of this great gift! We say gift rather than benefaction, for the admiration

which people of many generations will extend to Mr. Girard without discriminating perception of the harm such an ideal can bring into the national moral life, makes the gift a harm and not a benefaction.

The Legal Aspect.

Mr. Girard, an adherent of the opinions of Paine and Voltaire, by his bequest has made for all time the City of Philadelphia the preserver, if not the propagator, of infidel tenets antagonistic to the genius of its history and distasteful to the great body of its citizens. He uses the civil power to cast discredit upon the gospel of Jesus Christ and His ministers, thereby encouraging the growth of irreverence for them, debauching the child mind to look in admiration upon that which derides sacred things.

In this connection, it may reasonably be said that it is questionable whether any high court of competent jurisdiction would sustain the legality of the city's administration in enforcing terms of a will clearly in contravention to and in violation to the constitution forbidding the union of church and state.

Not a Real Philanthropist.

As to the discrimination against Negroes, while it is distinctly American and historically acquiesced in to a greater or less extent in all sections of this country, it becomes none the less an insuperable objection to canonizing Mr. Girard as a philanthropist—a lover of mankind. No man measuring up to that grand calibre can pen up his sympathies in a wall of white, nor can he limit his charity to the suffering or degraded of one class, while equal or greater need exists among the excluded class. The man who cannot see that greater injury is done to the American conscience and to Christian civilization than to the Negro has not attained to the power of clear thinking.

If, as we have heard it stated, much of Mr. Girard's wealth came from his being closely connected with Tonissaint l'Onverture, and trusted by him, we get a view of this "philanthropist" not quite that which is thrown upon the canvass by the applauding beneficiaries of his munificence.—A. M. E. Church Review.

The Natchitoches, Shreveport and Alexandria District Conferences (La.) including St. Paul and St. James churches, Shreveport, gave our assistant business manager seventy-five cash subscribers and bought about thirty dollars worth of books. Now who says Louisiana is not in line.

Bishop C. C. McCabe, of Fort Worth, Tex., makes an urgent appeal in last week's issue of the Christian Advocate (New York), for funds to erect a new building at Wiley University, Marshall, Texas. The Lord be praised for that! There is one thing certain, and that is, if Bishop McCabe takes an interest in this matter, the Central Building for which the Texas Conference has been working and praying so long, will be erected. Cheer up brethren and continue to work and pray.

We congratulate the Herald (Austin, Tex.), on its recent enlargement, and trust its bank account may keep pace with the size and vigor of the paper.

Prof. M. Hamon Broyles, A. M., Professor of Mathematics in the Prairie View State Normal School, Hempstead, Texas, and Miss Mamie J. Moore, were united in marriage at Austin, Tex., on the 11th inst. They are among our best young people in the Lone Star State, and we extend to them our most hearty congratulations.

We are pleased to receive a copy of the catalogue of the Prairie View State Normal School, of Texas.

Michael Angiolillo, who assassinated Canovas, Premier of Spain, was executed by garroting, last Friday. Only twelve days elapsed from the commission of his crime till his execution for the same, but it is to the credit of Spain that he was not lynched.

General Ascaraga has been appointed Premier of Spain to succeed Canovas, deceased. He is already minister of war, and it is thought will pursue a policy toward Cuba similar to that of his predecessor.

BABY HUMORS

Instant relief for skin-tortured babies and rest for tired mothers in a warm bath with CUTICURA SOAP, and a single application of CUTICURA (ointment), the great skin cure. The only speedy and economical treatment for itching, burning, bleeding, scaly, and pimply humors of the skin, scalp, and blood.

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BABY BLEMISHES Prevented and Cured by CUTICURA SOAP.

DOINGS OF THE WORKMEN.

D. P. Shaw, Shellmound, Miss.: My third quarterly conference convened at Nebo M. E. Church, August 14th, with Rev. W. E. Mask, P. E., in the chair. The reports of pastors and members of the quarterly conference showed that they are still on the upward march. On account of rain our congregation on Sunday was small; yet the elder gave us a grand talk on Self-Possession. Raised for all purposes this quarter, \$125.45. Pray for us.

Arthur T. Jackson, P. C., Luling, Tex.: Rev. Moses Smith paid us his third visit and held our quarterly conference. The people are very glad to see him every time he comes. The quarterly conference members were all present with written reports. Pastor's report showed that we are progressing on all lines. Three conversions and eight backsliders reclaimed. The presiding elder preached two soul stirring sermons; 104 partook of the Lord's supper. Paid the elder \$30; paid pastor \$14.75; two subscribers for the paper.

P. H. Rembert, P. C., Crystal Springs Circuit: Thanks be to God; we can say that the Crystal Springs Circuit is alive, both spiritually and financially. The revival fire has begun to burn on this circuit, and the devil's kingdom is being interfered with. We have just closed a revival at Gallatin which resulted in bringing twenty-nine souls to Christ. This revival was quite edifying to our little band of faithful members at this place. It is said by the members to have been the best ever had in the history of the church at Gallatin. The members are now coming together and the wheel for Christ and Methodism is turning lively. God bless our little faithful band at Gallatin. Rev. G. W. Smith, of Jackson, one of our able preachers, rendered good services during our meeting; also

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Gold Medal, Midwinter Fair.

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40 YEARS THE STANDARD.

P. S. Woodings who has just come from the Baptists and connected with us at Crystal Springs.

S. McGruder, P. C., Bayou Goula, La.: A grand rally was given here August 15th to purchase graveyard; \$45.50 was collected. One member joined the church. We have received sixteen in the church this year. Subscribers will be sent in a few days.

Wm. Josey, P. C., Rowville Circuit, Houston District, Texas Conference: My third quarter was held on August 14-15th, the presiding elder, Rev. Wm. Bartley, being absent, Rev. E. Holiday filled the chair. All the members present made good reports, which showed improvement on all lines of church work this quarter. On Sunday, Rev. Holiday preached at 11 o'clock to a crowded house, after which the sacrament was administered to 100 souls. Collection of the day was \$21. About fifteen persons knelt for prayer at the altar. Two children were baptized. Elder Holiday gave good satisfaction and the people were well pleased with his sermon. They invited him to come at any time. Raised for all purposes this quarter, \$71. We are on the home stretch. Our promise will be filled for the Southwestern Christian Advocate. Pray for our success.

M. C. Harrison, Natchitoches: Cain River and St. Morice Circuit has two grand Epworth League Chapters, one at Mt. Sterling and one at Valley Chapel. Mt. Sterling has seventy-six members and Valley Chapel sixty-four. They have purchased each a banner. They sent a delegate to the District Conference, Miss Cecelia Mosland, who carried with her the banner of her League Chapter. The presiding elder, Rev. H. J. Wright, spoke very encouraging to the Leaguers in pushing forward the League work. We boast of having the best League Chapters in North Louisiana. Our District manager, Bro. George Cassey, anticipates calling a District Convention the 1st of October. We have put in application to entertain the convention. The young ladies say, "should their application meet the approval of the district manager, they would make October as pleasant as May."

C. Washington, P. C., Augusta, Miss.: My third quarterly conference was held July 30, 1897, with Rev. S. M. Shumbert in the chair. All of the members were present with written reports, showing that the charge was in a good condition, spiritually and financially. Raised this quarter, \$49.20; paid the pastor, \$39; presiding elder, \$10.20. We have built a new church at Boulton this year. Pray for us. Raised for mission, \$5. Total, \$54.20.

J. F. White, P. C., Courtney Circuit, Tex.: I took charge of the Courtney Circuit, as a supply, June 20, 1897, and was gladly received. There are three churches belonging to the circuit of the following names: Wesley Chapel, Lawrence Chapel and Shady Grove. Upon my arrival I found everything spiritually and financially dead. I have filled each appointment and organized Sunday school at Wesley Chapel and Shady Grove churches. Our Sunday schools are doing fine. We have organized a Junior Epworth League in Wesley Chapel; it is doing well. The children have organized a choir. I began my revivals in July and closed in August. Rev. J. White, of San Antonio, Tex., and Rev. G. Bass, of Cooke's Point, assisted in the revival services. Meeting was carried on one week at Lawrence, Ky., Chapel; one conversion. One week at Shady Grove; gained one by restoration. Bro. Bass then fell victim to death, leaving my brother, Rev. J. S. White, and myself to carry on the

work. The revival continued three weeks at Wesley Chapel, Courtney, Tex.; 13 conversions, eight of which were baptized. We closed the meeting with class meeting. A soul searching sermon was preached by my brother; love feast and a general handshaking. The Baptists took an active part with us all the way through. God bless them. Courtney Circuit is now wide awake. We are preparing to build. Pray for us.

W. H. Smith, P. C., Pearlinton, Miss.: This is my second year here on this charge. I have lifted the work fifty per cent. to what it was when I came, both spiritually and financially. There was no reader of the church paper, the Southwestern Christian Advocate, but we have succeeded in getting many readers to the paper. In the first year the revival resulted in ten accessions to the church. This year thirty-six. We are paying a debt on our new church that was built last year, ensuing \$1900 or \$2000. Paid pastor in part with P. E. salary and benevolence; all up to date, less \$80. On the fourth Sunday in July, Revs. A. G. McNair and D. A. Liles assisted in a rally which resulted in \$40 on the debt. The church is alive.

Mattie E. Griner, Jesup, Ga.: Dear readers of the Southwestern and members of our grand society known as the Epworth League. I am thankful to know that our League is growing all over the United States. My heart is filled with joy to say that I am one of her members. I would to God that it could reach all over the whole earth. Brothers and sisters, pray for this our grand society. I hope the time will come when this our colored race will open their eyes, and behold what is in store for them. Our League is much needed in the dark and dreary countries. All hail! All hail! to this, our Epworth League.

CONFERENCE NOTICES.

MARSHALL DISTRICT, TEXAS CONFERENCE.

Fourth Round.

Longview..... Sept. 11-12
Pittsburg..... Sept. 18-19
Ebenezer..... Sept. 24-26
Mallalien..... Sept. 25-26
Marshall Ct..... Oct. 2-3
Hartleton..... Oct. 2-10
Jefferson..... Oct. 15-17
Woodlawn..... Oct. 16-17
Lasater..... Oct. 23-24
Lodi..... Oct. 30-31
Daingerfield..... Nov. 6-7
Hawkins..... Nov. 12-14
Mineola..... Nov. 13-14
Tyler..... Nov. 20-21
Queen City..... Nov. 26
Texarkana..... Nov. 27-28
Wiley Chapel..... Dec. 4-5

Dear Brethren: Prepare list of officers for the ensuing conference year before your quarterly meets.

W. H. Logan, P. E.

TOPEKA DISTRICT, MO.

Third Round.

Fort Scott, B. D. Dixon.... Sept. 25-26
Butler..... Oct. 2-3
Harrisonville..... Oct. 3-4
K. C. St. James..... Oct. 9-10
Rosedale..... Oct. 12-13
Lawrence and Boemer Sprs., D. Mitchell..... Oct. 16-17
Valley Falls, P. Thompson.... Oct. 9-10
Asbury..... Oct. 30-31
Alma, H. H. Lucas..... Oct. 9-10
Burlingame..... Oct. 16-17
Dunlap..... Oct. 20-21
Manhattan and Wamego..... Oct. 23-24
Clay Center..... Nov. 6-7
Salina..... Nov. 13-14

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Ellis..... Nov. 16-18
Mt. Olive..... Nov. 20-21
Independence, L. Thomas..... Nov. 13-14
Coffeyville, L. W. H. Terrill..... Nov. 6-7
Chetopa..... Nov. 24-26
Oswego, W. C. Ellis..... Nov. 27-28
Carthage, J. A. Grant..... Nov. 6-7
Joplin and Neosho..... Nov. 27-28
Mt. Vernon..... Dec. 4-5
R. E. Gillman, P. E.

VICKSBURG CONFERENCE.

The District Conference for the Vicksburg District will convene in Wesley Chapel, in the City of Vicksburg, Oct. 6, 1897. All of the members of the Conference are expected to be present the first day with written reports.

Programme.

Oct. 6, 7:30 p. m.—Preaching by Rev. A. Hardy. "The Beginning of the Christian Church," W. H. Minniss.

"How to Conduct Revivals Successfully," J. I. Garrett.

"Did the Church Practice Baptism Before John's Day?" D. D. Goodwin.

"When Does Sanctification Take Place?" N. W. Ross.

Question Box.

"Do We Need a Higher Educated Ministry?" R. P. Threlkeld.

"The Duty of Local Preachers," John Platt and Simon Thomas.

"Baptism; its Mode and Design," I. C. Rucker.

"Is Apostasy Possible?" Handy Roundtree.

Question Box.

"How to Hold and Increase a Congregation," Melvin Cooper.

"How to Raise Money for Church Purposes," G. W. Stith.

"The Duty of Pastors to Children," N. Cannon.

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opened that
bottle of
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"Who Was Melchisedek?" R. T. Thomas.

"How to Prepare a Sermon," H. M. Craft and Wm. Thomas.

"The Southwestern and Benevolent Collections," by the P. E. and members of the Conference.

"The Discipline of the Methodist Episcopal Church," G. W. Arnold and H. Heslop.

The ministers will please come prepared to discuss all of the different subjects. Committee:

R. P. Threlkeld,
M. Cooper,
G. W. Stith.

Wm. McMorris, P. E.

HUNTSVILLE DISTRICT.

The Huntsville District Conference convened in Lakeside, M. E. Church, Huntsville, Ala., August 12th, 1897. Rev. Townsend, P. E., in the chair. Rev. N. H. Speight was chosen secretary. Revs. B. S. Kirk and S. J. Jordan assistants. The various committees were appointed. Prof. A. W. McKinney and T. H. Ham were appointed committee on Southwestern, also to take subscriptions for same. Reports of pastors and delegates showed success along all lines of church work: Raised for benevolences, \$117.70.

Revs. Williams and Dixon, of the A. M. E. Church, and Rev. Ilios and Prof. Cambel, of Normal, Ala., were introduced to the Conference. Prof. Counsel made some timely remarks on the necessity of a "Consecrated Ministry." Our literary programme was rendered Saturday night. Some of the brethren read very good papers. The services throughout were very interesting. Able sermons were preached by the following brethren: Revs. G. W. Rieves, J. Harper, T. H. Ham and I. Townsend, P. E. The annual missionary sermon was preached by the writer. Prof. A. W. McKinney reported Central Alabama Conference Academy as doing well, but needing help. The Conference pledged him its most hearty support.

Steps were taken to organize the Woman's Home Missionary Society in this district. This will take place at an early date. A. G. Glenn, Reporter.

ALEXANDRIA CONFERENCE.

The Alexandria District Conference at Boonville, La., has just closed. The reports showed an increase of 500 accessions, and the benevolent collections showed an increase of an hundred and fifty per cent. Rev. F. Walker, P. E., presided with grace and dignity, and should he make a mistake it will be of the head and not of the heart. He is pushing every department of church work vigorously. Professors W. W. McDonald of the N. O. University, and C. Johnson of Alexandria Academy, made able and inspiring addresses on our educational work. While these two young educators were speaking some of the white people who were present, remarked that they could see no difference in an educated Negro and an educated white person. Rev. R. E. Jones, assistant business manager of the Southwestern Christian Advocate, represented the paper in a pleasing manner and created interest by his inspiring addresses. Resolutions were adopted touching the various benevolent enterprises of the grand old mother church. Mrs. D. M. Walker, corresponding secretary of the Woman's Home Missionary Society, is progressing nicely in working up the interests of the Woman's Home Mission work on the district. We are due a card of thanks to Sister Walker, Miss Pinkie L. Lawrence and Miss Isabella Allen for the sweet music they furnished us during our conference session. Revi-

val sermons were preached by some of our able speakers, and it seemed that the Holy Ghost was with them and the congregation. Through the hospitality of the good people, the Lord satisfied our mouths with good things.

M. H. Hunter.

Alexandria, La.

NATCHITOCHES CONFERENCE.

The Natchitoches District Conference was held at Robeline, La., August 1th. Notwithstanding the small population of Robeline, the faithful few spared no pains in making everything pleasant and enjoyable. They extended to us a hearty welcome by throwing open their doors and hearts to receive us. The white citizens contributed largely to help sustain the District Conference, and the many visiting friends who crowded in upon us from all sides. The Rev. H. J. Wright, our model P. E., was at the seat of the conference more than a week before the session began, making preparations for our conference. Elder Wright is one of the most systematic men in the church in dispatching business. Besides, he is accessible and ready to advise the least brother in the work. All who were present thought our conference a model one, and right up with the times. We were favored with the presence of the Revs. F. Walker, P. E. of the Alexandria District, and R. E. Jones, assistant business manager of the Southwestern Christian Advocate. We were also favored with the presence of Profs. S. P. Richards and H. W. McDonald. Prof. McDonald spoke in the interest of New Orleans University, and did much good in turning the young people towards our schools. Prof. Richards spoke in strong terms touching the education of the race. The Rev. F. Walker preached an able sermon which made our hearts glad. The Rev. R. E. Jones made us feel as though Sam Jones was present, when he was speaking for our Southwestern Christian Advocate. Friday was marked by special revival services, also Saturday night, which resulted in one conversion and one reclaimed. Sunday was a great day and fraught with much Gospel truth, as many divines expounded the word in the name of the Lord Christ. Our Love feast consisted of napkins with the cut of our presiding elder on them, and tickets with a stanza of a hymn and passage of Scripture printed upon them. The Rev. McGlocklin preached, making our hearts burn with the truth. The Spirit of God rested upon us, and we were made to rejoice. Collection during the session about \$95. Benediction was announced by the Rev. H. J. Wright.

I. C. Clemons, Reporter.

LEXINGTON CONFERENCE.

The Lexington District held its annual District Conference session in Winchester, Ky., August 11-15th. The conference was well attended by the various members constituting it. The session from beginning to finish was both profitable and interesting. Each pastor represented his work as prospering fairly well in its various departments, in increasing in religious attainments and interest. There was a manifest conviction on the part of the pastors, that the work committed to their care needed the closest attention. To purely care for the church of God, develop and advance each of its departments, requires the greatest consideration and effort.

The reports from local preachers showed that they had been actively engaged and were important helpers to their pastors. The district stewards' reports made a fair financial showing in many charges and increase financially above that of last year. The Sun-

day school superintendents' reports indicated attentiveness, growth and development in the Sunday schools throughout the district. There was to be inferred from the class leaders' reports, that a revival of religious interest in this department of the church had set in for good. The reports of the presidents of Epworth League Chapters indicated a slow growth in this new organization, but a permanent growth. In many of the charges there is not the official recognition and approval of the Epworth League movement necessary to conduce to its prosperity.

The character of twenty-nine local preachers was passed and their license renewed. Five exhorters were licensed to preach. Four local preachers were recommended for deacons' orders, and three for reception on trial in the annual conference. Thomas L. Rount was received by transfer, as a local preacher, from the Ohio District. The character of fifteen exhorters was passed and their licenses renewed. Three exhorters were discontinued.

The benevolent causes were not represented as fully as we desired, but we had many fair promises. About two-thirds of the pastors have failed to raise their conference minutes apportionment, or any part of it; but promise, you know.

The Sunday School Institute and Epworth League Chapters, held in connection with the District Conference, were very profitable and instructive sessions. Their discussions on various subjects of importance were interesting and helpful to the whole church.

Winchester is a city of about ten thousand, and is the capital of Clark county. The population is composed of a large element of Negroes, many of whom are educated and thrifty in business. The members of the various churches, as well as our own, vied in giving us a royal entertainment. Rev. H. C. Buckner, the pastor, held a camp-meeting in connection with the district conference, which was well attended and was a success spiritually and financially. The presiding elder read a communication from Rev. I. B. Scott, D. D., Editor of the Southwestern Christian Advocate, regretting his inability and that also of either of the managers to be with us. Rev. Thomas R. Fletcher was appointed to solicit subscribers for the Southwestern. The presiding elder also read a communication from the treasurer of the Episcopal Fund in regard to the state of the treasury of the same. He urged each pastor to raise, without delay, and pay in his entire apportionment. Rev. I. H. Welsh, D. D., of the A. M. E. Church, was in attendance upon all the sessions, participating in the discussions, and expressed himself delighted with the work done. Dr. Holmes, but recently placed on the board of Medical Examiners for pensions, and county judge of Haggard, addressed the conference. Resolutions were passed in regard to a very valuable school property which is for sale at Paris, Ky., urging that each represent this important interest before his congregation. The Lexington Conference ought to have the above mentioned school property, and every minister in the conference should do his level best toward its purchase.

Frank Brown, a local preacher, and Thomas Murray, an exhorter, were reported dead. The future outlook for the success of the district is encouraging.

Joseph Courtney, P. E.

ATLANTA CONFERENCE.

The Atlanta District Conference convened at East Atlanta M. E. Church, August 4th, with Rev. G. W. Arnold, B. D., in the chair, and Rev. R. T.

Adams as secretary. Quite a full delegation was in the first day. After the roll was called and standing committees appointed, the conference opened in full blast.

Reports from pastors and district stewards showed that the entire district was hard at work. Benevolent collections were over one hundred dollars ahead of what they were at this time last year.

The conference had many instructive features, as well as business meetings. Dr. Mason and Bro. Penn were with us, each ably representing his department. The entire community was much helped by the Gospel sermons preached at every night.

Bro. Bridges and his people deserve much credit for the hospitable manner in which they cared for the conference.

The next meeting of the conference will be at Grantville.

W. W. Lucas.

NOTICE.

To the pastors and members of the West Tennessee District of the Tennessee Conference of the M. E. Church. We, the pastor and members of the Dyersburg Mission, M. E. Church, have arranged to hold a Camp Meeting at Dyersburg, Tenn., commencing Tuesday, August 24th, 1897, for twelve days, which will close on Friday, Sept. 3. All the pastors and members are invited to attend, and not only the members of the M. E. Church, but all churches. Arrangements have been made to take care of all the people who come. The railroad fare will be reduced from Memphis to Dyersburg, and from Fulton, Ky., to Dyersburg. For further information in regard to the meeting you can address the writer or one of the committee.

Bro. pray the Lord that we have a good time. I am yours in the cause of Christ. J. L. Massey, pastor.

Charley Carthon, Porter Conway, R. Carthum, committee.



When the appetite fails there is no use in trying to tempt the palate with delicate food. No matter how good and well-cooked and "appetizing" the food may be, it cannot give any nourishment unless the stomach is able to digest it. Nature indicates the state of the constitution by the loss of appetite. This is an unfailing indicator. It shows that something is fundamentally wrong with the nutritive functions.

The only true natural relief must be as searching and fundamental as the trouble it aims to overcome. It is the thorough deep-searching character of Dr. Pierce's Golden Medical Discovery, which causes the marvelous efficacy in all bilious and digestive difficulties. It creates that healthful vitality of the entire digestive and nutritive organism which produces both the natural desire for food and the organic capacity to assimilate and transform it into nourishing, revivifying blood and healthy tissue. It gives appetite, digestion and sound sleep, and builds up solid muscular strength and vital nerve-energy.

H. H. Thompson, Esq., of P. O. Box 4, Kipple, Blair Co., Penn'a., writes: "I had been troubled with extreme vomiting in summer season, always after eating; had to be very careful at times to get anything to stay on my stomach at all; had been taking other medicines, but without effect. I heard a friend speak of Dr. Pierce's Golden Medical Discovery, and thought I would give it a trial. I used about five bottles of it and think it is the only medicine that did me any good, as I have a splendid appetite now, and am not using any medicine at all and don't think I need any more."

A man who is suffering from the evil effects of constipation doesn't feel like work, and can't even enjoy his leisure hours. Dr. Pierce's Pleasant Pellets are a sure, swift, safe, and permanent cure for constipation. They are tiny, sugar-coated granules. One little "Pellet" is a gentle laxative, and two a mild cathartic. They never grip. Dishonest druggists try to get you to take a substitute for the sake of the added profit.

BOOKMAKER'S CORNER

A final paper made up from the journals of the late E. J. Glave will appear in the September Century under the title of "Cruelty in the Congo Free State." Mr. Glave was sent to Africa to investigate the slave trade for The Century, and he successfully crossed the continent only to die at the mouth of the Congo. In Mr. Glave's diaries were found many references to cruelties practised in the name of the Congo Free State by its soldiers and the Arabs in its employ. The article will have many illustrations from photographs.

No daily paper published out of this city is read with so much interest by all the attaches of this office as the Atlanta Journal. We are glad to note also that it has no Sunday edition.

EPWORTH LEAGUE.

The second session of the District League was held in Goliad, Tex., Aug. 4, 5 and 6th, 1897. The League was called to order by the District President, Mr. A. Mills, of San Antonio. Mr. G. D. Mitchell was chosen secretary.

The following named delegates were present at the roll call: Mr. A. Mills, Mrs. N. L. Mills, Miss S. E. Williams, Cuero; Miss Jennie Walker, Gonzales; Mr. J. B. Whitby, Mr. H. M. Whitby, Mrs. Minnie Brewen, Mr. J. W. Bearfield, Mr. G. D. Mitchell, of Goliad, and Mr. L. G. Green, of Beeville.

The reports from the several delegates showed marked progress over the work of last year.

Improvement has been made along financial lines as well as in members. Mr. Mills deserves much credit for the work done on this district.

Besides the regular business meetings, the following programs were carried out by the League:

I Program.

Address, O. I. Jones; subject, "My Trip to Toronto."

Address, Dr. Y. R. Townsend; "My Trip to General Conference."

Address, M. Brown; "How to Reach the Young People."

Paper, A. B. Whitby; "Epworth League a Great Factor for Doing Good."

Paper, S. D. Mitchell; "Duty of the Officers."

II Program.

Essay, Miss Annie Whitby; "League Literature."

Paper, Mr. R. Sodla; "Work of Mercy and Help."

Paper, Mrs. E. S. Spriggs.

Paper, Mrs. N. L. Mills; "Relation of League to the Church."

Paper, Mr. J. B. Whitby; "The Executive Board."

Time passed off pleasantly and much good was accomplished in the meeting.

A. B. Whitby, League Rep.

NOTICE.

The Cotton Belt and the T. & P. and I. & G. N. Railroads will make an open rate to the District Conference, of the Marshall District, Texas Conference, to meet at Tyler, Sept. 1-7. Tickets will be on sale on the T. & P., August 30-31, good to return Sept. 7, and on the Cotton Belt, August 30, good to return Sept. 7. I do not know the selling date over the I. & G. N. Those coming over that line, inquire of your agent. Respectfully,

W. H. Logan.

Macbeth lamp-chimneys save nine-tenths of the cost and all the trouble.

Go by the Index.

Write Macbeth Pittsburgh Pa

NOTICE.

To Local Preachers and Exhorters: You know the rules of the District Conference is if you do not take the Southwestern Christian Advocate your license will not be renewed. Look out for yourself on this line and don't hurt yourselves.

To each pastor: The fall is most here. This is the time which many people have been waiting for to take the paper and pay their dues. Now is your time to get subscribers for the paper. We have one of the best papers in the world. (There is no colored paper that can compete with the Southwestern). Let us swell our number to 150 by the time District Conference meets on October 5th. May God bless you all, Amen.

A. C. Culbreath, P. E.

NOTICE.

This is to certify that Rev. S. M. Taylor, pastor of Shelby, Upper Mississippi Conference, Greenville District, has withdrawn from the ministry of the Methodist Episcopal Church, under charges.

L. F. White, P. E., Greenville Dist. Shelby, Miss., Aug. 19, 1897.

NOTICE.

Dear Brother Pastors of the Conference, Alexandria District: By order of the late District Conference, you are to forward to me in the next fifteen days one dollar for printing minutes of that session. Please take notice and govern yourself accordingly.

Joshua J. Obee.

P. O. Pineville, La.

W. H. M. S. OF BRISTOL CHARGE.

The Woman Home Missionary Society, M. E. Church, of the Bristol charge had their annual sermon preached by the writer; text, Prov. 31:10; Acts 9:36. The Society is composed of some of the best Christian women in the church. With Mrs. E. Province planning and working with them, they have done a grand work for the church, pastors and general public, in caring for the sick and needy; visiting and praying among the people. The stewards being behind with the pastors salary, this society took hold and planned to help them, which resulted on August 15th in a collection to the amount of \$54.07. They have worked hard to pay some indebtedness against the society and have played a good part in doing so. Mrs. Cora Province, with a few others, are in the field early and late about their Master's work. They hold religious meetings in the absence of the pastor. They are a ready and willing class of workers; visit and pray among the sick, relieving their needs; teaching others how to sew and cut garments, which adds much to this work in the homes. I am sorry I am not able to send in a dozen yearly subscribers to our grand paper. We send two.

W. H. Manley, P. C.

SAN ANTONIO CONFERENCE.

The San Antonio District Conference began its twenty-second session in Fannin Street M. E. Church, Goliad, Tex., on the morning of August 4th, 1897. The W. H. M. Society and Epworth Leagues of the district met in joint session throughout the week. Elder Henderson presided. G. D. Mitchell and J. W. Cook were elected secretaries. The following named brethren represented the charges of the district: Rev. M. Henson, Dr. C. P. Westbrooks, Rev. P. Bennett, Rev. J. T. Jacobs, Rev. N. H. Townsend, P. Crawford, Rev. R. Sodla, J. W. Stones, Rev. J. Walker, Rev. J. W. Cook, Rev. G. W. Pleasant. Among the distinguished visitors present were, Dr. O. I. Jones, Mrs. E. S.

Spriggs, Dr. G. R. Townsend and Prof. J. W. Frazier.

The work of the conference was completed in excellent shape. The reports of the several pastors showed marked progress over last year, notwithstanding a great financial strain is now prevailing. During the year the report shows 2764 members and \$5578 collected for all purposes. The presiding elder's report of the work was quite encouraging and was favorably received by the conference.

Several very interesting and helpful sermons were delivered during the conference.

On Friday night, Elder McHenson preached a very excellent sermon to a large audience. It was a scholarly effort and all present listened with the closest attention throughout the discourse. Elder Henson also conducted a memorial service in memory of the late Rev. J. T. Gibbons, who was murdered in Austin, Tex., last summer, and at the close of the service asked for a collection to aid Mrs. Gibbons in prosecuting the case in the courts of justice. Many of her friends responded liberally.

On Sunday morning the regular district conference "Love Feast" was conducted by Rev. R. Sodla. Many delegates united hearts and hands in this glorious service.

Elder Henderson filled the pulpit at 11 o'clock Sunday, August 8th. Hundreds of people gathered to hear the minister they loved so well and they were not disappointed. The elder spoke for nearly an hour and made all happy whose good fortune it was to hear him.

At 3 o'clock the same day, Dr. C. P. Westbrooks preached a very able sermon. His theme was "Assurance." The minister handled the theme with great ease, and closed with a clear and beautiful treatment of the Golden Rule in its applicability to every day life which could not fail to help any listener who has doubts about carrying a living Christianity with him into the common affairs of life.

Dr. O. I. Jones, S. S. Agent for Texas, delivered a very helpful lecture to the ministers of the conference, making an earnest appeal for an educated ministry.

It is safe to say that each and every delegate and the people of Goliad likewise will long remember the conference of 1897 in Goliad.

The weather was almost perfect, and the work of the conference was finished without a break of any kind to mar the happiness of anyone.

The elder pronounced the benediction at exactly 8:30, a. m., August 9th, and then those who had counseled together for a week concerning the interests of Methodism, separated and went their separate ways to their homes and to their labor.

Abraham B. Whitby, Con. Reporter.

NOTICE.

The fourth (4th) Annual Session of the District League Convention of the Greenwood District, Upper Mississippi Conference, will convene at Winona, Sept. 16-20. Let every chapter be represented.

Bring your money for the Epworth Herald.

W. E. Mask, P. E.

Pliny says that snails were fattened till their shells held three quarts.—Ex.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

Hood's Pills

Are gaining favor rapidly. Business men and travelers carry them in vest pockets, ladies carry them in purses, housekeepers keep them in medicine closets, friends recommend them to friends. 25c.

BOOK CONCERN BARGAINS.

BAPTISM: An able treatise by Rev. A. G. Houston, P. E. Mississippi Conference; 25 cents.

BIBLES: All kinds and prices. Send for list.

CATECHISMS OF OUR CHURCH: No. 1, 40; No. 2, 55; No. 3, 70. Cloth bound in one volume, 25 cents.

LESSON COMMENTARY ON THE SUNDAY SCHOOL LESSONS for 1897: To pastors and teachers, \$1.

PEOPLE'S COMMENTARY: Including brief notes on the New Testament, designed to assist Bible students and common readers to understand the meaning of the inspired Word. By Amos Binney and Daniel Steele, \$2.50.

CLARKE'S COMMENTARY: 6 vols. Imperial 8vo. Old Testament, original; New Testament revised by Daniel Curry, D. D. Cloth, leather titles, \$10.00; sheep, \$15.00.

CHRISTIAN PERFECTION, A DEFENCE OF: By Daniel Steele, D.D. 50 cents.

CHRISTIAN PERFECTION, AN ACCOUNT OF: By John Wesley, 25 cents.

HOLINESS, GROWTH IN; OR, PROGRESSIVE SANCTIFICATION: By James Mudge, D.D. \$1.00.

PEOPLE'S COMMENTARY: Including Brief Notes on the New Testament, with copious references to parallel and illustrative Scripture passages designed to assist Bible students and common readers to understand the meaning of the inspired Word. By Amos Binney and Daniel Steele, D.D. Revised, with Topical Index. \$2.50.

REQUISITES.

CLERGYMEN'S POCKET DIARY AND VISITING BOOK: For one year. Arranged for ministers of the Methodist Episcopal Church by James Porter, D.D. Contains list of periodicals, depositories, benevolent societies, ritual, etc. Blanks for visiting list, baptisms, marriages, periodicals, cash, etc. Size 4 x 6 1-2. French morocco. Sprinkled edges, tucks, 50 cents.

PASTOR'S POCKET RECORD: The new ideal. By D. W. Baker. Red edges with pocket, 55 cents.

YINGLING'S SERMON CARDS: Printed on heavy card paper. First page contains blanks for text, hymns, lessons and references. 4 pages, 6 x 3 3-4 inches; per 100, \$1.20.

PASTOR'S RECEIPTS: Bound in book of 50, 25 cents.

CHURCH CLASS BOOKS: With printed headings, etc., and full directions for use. 12 mo., cloth, 22 cents. Same without printed headings. Leather, 17 cents.

QUARTERLY CONFERENCE SUPPLIES.

RECORD BOOK: THE ideal. By M. A. Head. 8 vo., 50 cents; by mail, 58 cents.

RECORD SHEETS: For 1st, 2nd, 3rd, and 4th quarters. 4 pages each. Per dozen, by mail, postpaid, 15 cents.

CLASS LEADER'S REPORT: In pads, 11 cents.

LOCAL PREACHER'S REPORT: In pads, 11 cents.

PASTOR'S REPORT: In pads, 11 cents.

SUNDAY-SCHOOL SUPERINTENDENT'S REPORT: In pads, 11 cents.

TRUSTEES' REPORT: In pads, 11 cents.

BARTEAU'S RECONSTRUCTED SUNDAY-SCHOOL RECORD: Substantially bound in black cloth, gilt stamp, marble edges, size, 6 x 8 3-4 inches. No. 3: 1000, \$3.85.

MINUTE BOOK: 45 cents.

SUNDAY-SCHOOL REGISTER: 45 cents.

SUNDAY-SCHOOL PRIMER (ILLUSTRATED): Containing easy lessons for spelling and reading. Paper, per dozen, 60 cents.

EATON & MAINS, Publishers.

408 Carondelet St., New Orleans, La.

UNITED FOR LIFE

White Hall, La.: Mr. Elias Esten and Miss Celina Brown, both of Ascension parish, La., were joined in the bond of holy matrimony by me on August 12, 1897, at the residence of the bride. I pray God's blessings upon them.

E. H. Clark, P. C.

St. James M. E. Church.

Farmington, Tenn.: July 18, 1897, Mr. Henry Smith and Miss Birdie Dryden were married in front of the pastor's gate, while sitting in the buggy. May the blessings of God be with them, is the prayer of their friends.

H. Primm, P. C.

THEY LIVE IN OUR MEMORY

Carthage, Miss.:—Sister Callie Vanmudale, a member of the M. E. Church, died August 3, 1897, aged 23. She lived a faithful Christian. A few days before she died she asked her husband to sing the song: "O, for a Heart to Praise My God." After singing she clasped her hands and said she was glad salvation was free. She called her husband, and then folded her hands and went home to Christ.

R. B. Anderson, P. E.

Forest, Miss.:—Sister Harriet Boyd, a member of Lynch Chapel Church, died in full triumph of living faith, aged 50 years.

Andrew Jackson, a faithful member of the same church, died in hope of a better world, aged 47 years.

Sister Mary Strong, one of the best and a faithful member of Ebenezer Church, well respected among both white and colored, passed from labor to reward, after a long illness. She leaves a husband and twelve children, and a host of friends, to mourn her loss. Our loss is her eternal gain. She was 55 years old.

Atkinson Thompson, a member of the same church, was killed a few days ago. Age, 19 years. M. White.

Augusta, Miss.:—Sister Mary Smith departed this life August 1, 1897. After being sick seven months and one day God sends for her. She said, I am ready to meet my God. She was a member of the M. E. Church for 19 years. She sleeps in Jesus; leaving nine children, four brothers and three sisters to mourn her loss.

Brother C. Wade departed this life May 5, 1897. He was a member of the M. E. Church about two years. He now sleeps in Jesus, and leaves a father and two brothers to mourn his loss.

C. Washington, P. C.

Palestine, Tex.: Rev. N. Perkins, a faithful member and local preacher of St. Paul M. E. Church, Palestine, died August 12th; age 45. He joined St. Paul M. E. Church in 1885. He and Sister Perkins cared for Bishop Walden when the annual conference was held here. He leaves a loving wife and a host of friends, white and colored, to mourn his death. The funeral, which was largely attended, was conducted by the writer, assisted by Rev. Humphrey of the C. M. E. Church.

M. Q. A. Fuller.

Natchitoches, La.: Prof. S. J. Pope, died August the 9, 1897. He was a native of Arkansas. Came to Louisiana about six years ago; taught public school in this parish. He graduated at Leland University in 1894. He was teaching in the Baptist High School in the town of Natchitoches at the time of his death. We dispatched all over the State of Arkansas but not hearing from his people as yet. He was a Christian gentleman. As he passed to his reward, he had those near him to sing, "Precious Promise God hath Given."

M. C. Harrison.

E. F. Douglass, P. C., Crockett Mills, Tenn.: Sister Francis Swift, a faithful member of the Hudson Grove M. E.

Church and a good Sunday school scholar for thirteen years, died August 3rd; age 26 years. She leaves a mother, three brothers, two sisters and a host of friends to mourn her loss. The funeral services were conducted by the writer, assisted by Rev. J. M. Mosely, pastor of our church at Friendship.

R. H. Johnson, P. C., Alexandria, Tenn.: Sister Phillis Goodner, age 102 years, departed in peace August 9, 1897. She was the oldest person in this part of the country, and was a member of the church for over fifty years. She was only helpless one day in all her eventful life, and that was the day of her death. Her funeral was attended by the pastor.

RAPIDLY IMPROVING.

"The grip left me with a cough and I was not able to rest night or day. I also suffered with female difficulties and was troubled with my liver. I began taking Hood's Sarsaparilla and Hood's Pills and in a short time my cough was gone, my appetite good and my health improved." Mrs. Martha McGee, York, Mississippi.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Cure all liver ills.

In Egypt, beef and goose constituted the principle food of the people.—Ex.

Pigs for the Roman table were fattened on whey, figs and honey.—Ex.

Baking bread, cakes and pies. At Roman feasts all sorts of meats were mixed and pounded into pulp.—Ex.

STATE OF OHIO, CITY OF TOLEDO, Lucas County.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

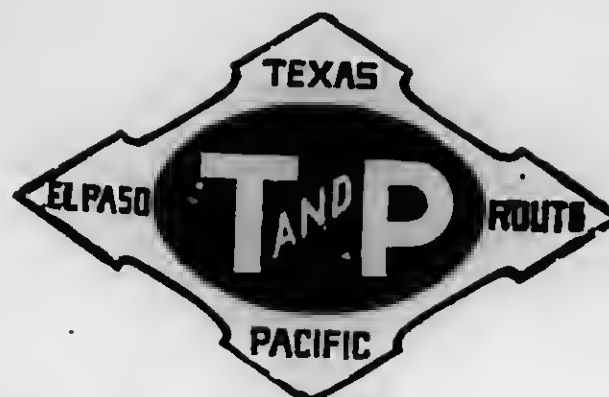
Sworn to before me and subscribed to my presence, this 6th day of December, A. D., 1896.

A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

RAILROAD TIME TABLE.

Illinois Central.			
ARRIVE—		LEAVE—	
Local mail.....	9:00 pm	Local mail.....	6:55 am
Orleans limited.....	6:30 pm	Chicago limited.....	9:00 am
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati			
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.			
No. 3.....	6:30 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis	Express.....	No. 6, Memphis	Express.....
No. 21, Vicksburg	Express.....	Vicksburg	Express.....
No. 33, Baton	Rouge acc.....	No. 34, Baton	Rouge acc.....
Louisville and Nashville.			
No. 2, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	6:50 pm	No. 8, coast acc.....	8:30 pm
No. 5, fast mail.....	8:30 pm	No. 2, lim. ex.....	7:50 pm
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 am
Texas and Pacific.			
No. 52, Ft. Worth	and Cal. ex.....	No. 53, Cal. ex.....	8:15 am
No. 51, Hot Spgs	express.....	No. 51, Hot Spgs	express.....
Queen & Crescent Route.			
Cincinnati and	New York.....	Cincinnati and New	York.....
No. 3, local.....	6:20 am	Local.....	7:30 am
Southern Pacific Company.			
Texas and Mexico	fast mail.....	California ex.....	9:15 am
California ex.....	6:55 am	Texas & Mexico	fast mail.....
Louisville and Nashville			
RAILROAD			
To } Montgomery, Birmingham			
Nashville, Louisville, Cin-			
cinnati, Atlanta, Jackson-			
ville, Washington and			
—NEW YORK—			
THROUGH WITHOUT CHANGE.			
No. 1, Departs.....	No. 2, Arrives.....	No. 3, Departs.....	No. 4, Arrives.....
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8 Coast acc.....	3:30 pm	1 Lim. Ex.....	5:00 pm
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FARM AND FIRESIDE.

HOW TO LOSE A GOOD WIFE.

Last month we told our good lady friends how they wasted a great deal of their time and religion studying about what a hard time they are having with their husbands, when, if the truth was known, their husbands were much better to them than they deserve.

But we want to put the boot on the other leg now and tell the boys how to lose a good wife.

Before starting, however, we want to say that a good wife—the real genuine article—all wool, and a yard wide; the mother of your children, and the bosom companion of your life—they are mighty hard to lose. It is wonderful how much abuse and nakedness and starvation a good woman can take. Long after her brute of a husband has forced the respect she had for him out of her heart, she still loves him because he is the father of her children and the first love of her early and happy days. God in heaven only knows what some women have suffered and are suffering to-day right in Texas. They take all that they ought to take and then ten times more, just because they don't want their children separated from them or because society looks down somewhat on a divorced woman.

But if she will go, here's what will move her: Spend all you make on other women; make her keep up the family and you, too; take as much of her wages from her as you can possibly steal; keep her and the children on the verge of starvation, and you spend all you can pick up, and the best part of what she earns, for whisky and beer and other devilish stuff that will give you a clear title to a striped suit at Huntsville. If that doesn't fetch her try this: Take what she makes from her and her children and keep other women, who are unworthy to loose your good wife's shoes, with it. Women like so much to work their fingers off and eyeballs out to see you enjoying yourself, as you call it, with dissipated wretches who have no reputation to lose. If she can stand that she can stand a whole lot more, so beat her every once in a while. That might fetch her round.

Another good way to lose the affection of your wife is to fail to appreciate her in any way. Some men haven't any heart and not enough gizzard to treat a good woman as good as they would a fifteen dollar cow pony.

A good woman is the best thing between here and heaven. If you've got one that's true to you and even does tolerably well and cares for you, show her, my man, that you love her, too; think of her comfort; let the world know that your wife is first and everybody else next. The Bible says, "her price is far above rubies." Too little attention is paid to our women anyway. Let's take a half hitch and try not to get rid of something that's good for something that's rotten, but let us try to make our good wife better by being kind and noble ourselves.—Helping Hand.

A SURE CURE FOR SORE SHOULDERS AND SORE BACKS ON HORSES.

If your horse gets his back hurt from a saddle, or his shoulders rubbed from an ill-fitting collar, the following remedy will cure it without any expense whatever. Get a little warm water and salt and bathe the sore parts very gently, being sure to get the parts clean. Grease the sore place with salt meat skin. Now let in plenty of air. The oxygen and carbonic acid gas in the air unites with the salt and grease,

forming a new condition which is called "saddle-off." In two weeks, if fed and watered well, and the air can get to the horse's back all the time, your horse will be cured. It will stay cured, if you get a good saddle blanket, and stop lending your horse out to every overgrown boy that wants to go galloping over the country.

The shoulder is cured much the same way, only the salt water and grease unites with the watery vapor and oxygen in the air and forms a new condition called "collar-off." It will cure it quickly and well. To stay cured, have a saddler fit a collar on your horse's neck, and guarantee it.

This receipt is worth \$50,000, but the Helping Hand will give it to its readers without additional cost, though it cost us several hundred dollars to learn the merits of the new conditions, "saddle-off" and "collar-off."

Paste this up in your stable.—Helping Hand.

WILEY TROUP OF SINGERS.

The Wiley jubilee singers of Wiley University, Marshall, Tex., which is composed of Prof. J. Will Jones, musical director; Miss Bessie H. Hill, Chaplain; Misses Matilda M. Williams, M. Dora Hickerson, Viola R. Brantley, Mamie E. Howard, Messrs. Robert E. Brown, Edward W. Kelly, Harry R. Jones and Melvin E. Howard, singers, under the most careful management of Pres. M. W. Dagan, were in our midst a few days ago. Their concert at Trinity M. E. Church, Houston, was a great affair and success. Their songs are of a splendid selection and very charming. These bright and energetic young Christians are doing a great part for our educational advancement. Pressing demands are upon us for more room at Wiley University and have been for several previous administrations. A more commodious building is a necessity. Plans have been set on foot again and again to raise money to commence the work but to date we have not sufficient means.

In connection with what our pastors may do toward raising money to begin this work the Wiley troupe was organized. The scheme is a good one and is proving a success in the way of raising money and advertising the school.

I consider it a great sacrifice upon the part of these students to donate their time and labor four or more months at the time in raising money to build up their school. Pastors, members and friends everywhere should encourage these young men and women in their noble efforts by receiving them most cordially and work faithfully for good crowds. Our daily prayer to God is that our friends far and near may see our needs and come to our rescue ere long. Yours truly,

E. Parker.

We lay it down as an elemental principle of religion that no large growth in holiness was ever gained by one who did not take time to be often and long alone with God. Not otherwise can the great central idea of God enter into a man's life, and dwell there supreme.—Austin Phelps.

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Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.

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We direct special attention to the following remarkable statements.



Am 82 years old, hearing began to fail 20 years ago. For eleven years could only hear loud sounds, could not hear conversation, had continual roaring in head, and sense of smell was entirely destroyed. Used Aerial Medication in '94, it did its work with the greatest satisfaction—the roaring ceased, discharge from head and throat stopped, hearing improved and for four

years have been able to hear ordinary conversation and preaching. Sense of smell entirely restored, and cured of Catarrh and no indication of its return.—G. J. QUICK, Media, Ill.

I had Catarrh twenty-one years, was deaf eighteen years, could not hear ordinary conversation, had roaring in ears, dreadful headaches, offensive discharge, bad taste and eyes so weak could not see to read. I used Aerial Medication in '92; it stopped the roaring and discharge, fully restored my hearing and for over five years my hearing has been perfect and am entirely free from Catarrh.—Mrs. JANE BASTIC, Shelby, N. C.

Deaf Forty Years.

Had Catarrh in a very bad form forty years, which greatly affected my eyes, almost entirely destroyed my hearing, was confined to the house much of the time, and coughed almost continually. Used Aerial Medication in '94, which fully restored my hearing; my eyes are well and I am entirely cured of Catarrh; can work and feel better than for forty years.—JOHN GARBUS, Flatbrookville, N. J.

When a child I met with an accident which caused a profuse offensive discharge from right ear, for 23 years had not heard a sound in that ear; was treated at two hospitals and by several physicians, was told I would never hear again as the drum was destroyed. Since using Aerial Medication can hear a watch tick distinctly in that ear, it is still improving, and the discharge has stopped entirely.—Mrs. DAVES, 37 Ivory Place, Brighton, England.

We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.—Cincinnati Christian Standard.

MEDICINES For Three Months' Treatment FREE.

This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time send medicines for three months' treatment free. For question form and particulars, address, J. H. Moore, M. D., Dept. 12, Cincinnati, O.

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is a monthly magazine of information on the above subjects, and is invaluable to every one. Save your doctors' bills and subscribe for it. One Dollar a year buys it, together with NINE elegant toilet articles as a premium. Do you want to act as an Agent? If so, send for a sample and terms to

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BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Baltimore, Md.

August 26, 1897.

WOMAN'S HOME MISSIONARY SOCIETY.

The Woman's Home Missionary Society met in joint session with the District League at Goliad, Tex., August 4, 5 and 6th, 1897.

Mrs. E. Robinson, the district president, presided. Mrs. N. L. Mills was elected secretary.

The regular business sessions were held from 5 to 6 o'clock each day. The time was given largely to the reading and adoption of reports. Mrs. Robinson, the wide awake president, knew how to manage things and conducted the business of the society in an excellent manner.

On Friday night Rev. G. I. Jones delivered a short address to the society, after which Mrs. E. S. Spriggs, corresponding secretary Woman's Home Missionary Society, of West Texas Conference, gave a very excellent address and won many helpers for the cause.

The following literary program was also carried out: Opening address, Mrs. A. Baldrige; address, Dr. O. I. Jones; song, by the choir; paper, by Mrs. G. Smith, "Need of a Training and Industrial School in West Texas Conference;" address, by Dr. C. P. Westbrook; address, by Mrs. E. S. Spriggs; closing hymn. A. B. Whilby.

There's no question about it. Hood's Sarsaparilla is the best blood purifier. This is proven by its wonderful cures of blood diseases.

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Chartered by Legislature of Tennessee in 1866. Attendance last year, 569. Courses of Study.

Common English, Normal, Preparatory, College, Theology, Law, Music, Medicine, Dentistry, Pharmacy, African Training, Mechanical. Students finishing any of these courses will receive a certificate, diploma or degree.

Music Course.
This is a four or six years' course, and is nearly the same as that of the Academy of Berlin. It includes the teachers' course, and voice training, and harmony.

Pastors' Course.
This is for those ministers whose circumstances will not permit them to attend school, and who wish to pursue a course of study by correspondence.

The Medical Department opens September 13th. The first term of the literary departments open September 27, 1897.

The second term begins December 20th, 1897. The third term begins on March 14th, 1898.

Expenses.

In the professional courses, tuition is \$30 for the year. Other expenses, board etc., from \$9 to \$10 for school months of four weeks.

In the Literary Departments, the expenses are from \$8.75 to \$10 for board, washing, etc., for school month.

For circulars, catalogues and information about the school, address the President, Rev. J. BRADEN, Nashville, Tenn.

Clark UNIVERSITY

A FIRST-CLASS SCHOOL FOR BOTH SEXES.

Six departments: Grammar school, college preparatory, normal, college course (classical), college course (scientific), girls' industrial school.

Expenses, board, room, light, fuel and incidentals, \$10 per month, in advance.

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A strong faculty, good discipline, sound religious training; everything, in short, that a Christian parent can desire in the education of his children.

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Remember next session opens in September.

For catalogue address the President of the College, Little Rock, Ark.

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Picture Lesson Paper (Monthly), 25c. 6 copies and upward to one address each 20 cents.

Berean Lesson Pictures (Quarterly), 12 cents, (copy of Leaf Cluster.)

Berean Beginner's Lesson Quarterly, 6 cents; for junior scholars.

Berean Intermediate Lesson Quarterly, 6 cents; for intermediate scholars.

Berean Senior Lesson Quarterly, 20 cents; for advanced scholars.

Leaf Cluster (Quarterly) \$4.00; colored illustrations of the lesson.

In ordering please write plainly. These rates are for four quarters, or one Year, as subscriptions for the periodicals can be for one or more quarters, as desired, at proportionate rates. All subscriptions must expire with end of quarter, (March, June, September or December).

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in velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

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Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

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Drop Leaf Table, Gothic Cover, Case of two Drawers at each end, and Center Drawer. Price \$50.00

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There are four ways by which money may be sent by mail, our risk—Postoffice Money Order, by Bank Check or Draft, or an Express Money Order; and, when none of these can be procured, in a Registered Letter.

You can buy a Money Order at your postoffice, payable at the New Orleans postoffice.

If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

August 16-21.

J. Reddix.	D. E. Hill.
G. W. Cooper, 2*	A. W. Wright.
H. W. Austin, 1.	W. H. Logan.
E. H. Lampton.	W. H. Logan *7 *1
A. N. Jackson.	A. Dickenson.
G. W. Smith, *1	A. C. Culbreath, *1.
J. B. Brooks.	A. W. McKinley, 4.
T. W. Sparks.	E. M. Jones, *1.
W. R. Butler, *2	L. L. Allen.
J. T. Henry.	Nelson Kelly, 1.
R. J. Buckner.	H. T. Hampton.
N. Toole.	Frank Walker.
W. T. Manly, 2.	V. D. Jenkins.
W. H. Andrus, 1.	J. F. Marshal, 1.
A. T. Jackson, 2.	J. A. Tircuit, *1.
S. E. H. Morant,	

* Yearly.

LOCAL.

The pastor of Haven Chapel and his family acknowledge a very pleasant and substantial surprise from Rev. J. F. Marshall and members of Simpson Chapel, Rev. C. Monroe and members of Williams' Chapel, and members of Mallalieu Chapel.

WE ARE MARCHING ON.

Sunday, August 15th, was a high day at the First M. E. Church at 11 a. m. The Southwestern was represented by the Editor, Dr. Scott, at 11 a. m. At 7:30 p. m., Rev. S. Davage preached to a large congregation; subject, "Purity." Monday night the auxiliaries of the church reported. Auxiliary No. 1 reported cash receipts, \$203.95. Mrs. M. E. Penn, chairman; Miss E. B. Smith, secretary; Miss S. E. Little, musical director; and S. V. Davis, treasurer, spared no pains in making the bazar a success. Too much praise cannot be given to these ladies for their noble efforts in church work. Auxiliary No. 2 reported through its chairlady, Mrs. S. Clark, one of our tireless workers, the neat sum of \$168.30. Miss M. M. Jackson is secretary, Mrs. E. Bertrand, treasurer. Auxiliary No. 3, Mrs. S. F. Green, chairlady, reported \$38; this auxiliary led in June. Mrs. E. J. Anderson is secretary, J. R. Little, treasurer.

Total raised in bazar and auxiliaries, \$410.30. This completes the first thousand dollars raised since annual conference. We plan to raise another thousand by conference.

No matter how much pain to the square inch your special skin disorder gives you, —HEISKELL'S Ointment can cure it.

HEISKELL'S Pills will assist the Ointment more quickly to relieve and cure by removing all humors from the blood. Ointment 50c., Pills 25c. At drug stores or by mail. JOHNSTON, HULLWAY & CO., 501 Commerce St., Philadelphia.

SOUTHWESTERN CHRISTIAN ADVOCATE.

August 26, 1897.

sand by conference. We are glad to say that we have some loyal members who are working hard to rid this beautiful structure from debt. Two annual subscribers to the Southwestern were secured. The benevolent collections will be raised in September. Every interest of the church is receiving attention.

October 10th the auxiliaries will make their next report. Pray for our continued success. Yours in the work,

W. R. Butler, P. C.

First M. E. Church, New Orleans.

PLEASANT PLAIN HAS AN EPWORTH LEAGUE CHAPTER.

On August 13th, Mr. W. J. Chapman, president of the City Union, conducted the services at the installation of the officers of the Pleasant Plain Chapter.

After a fine address by District Manager B. D. Reddix, the following officers were installed: President, Mr. D. B. White; 1st Vice, Mrs. L. Skilling; 2nd vice, Mrs. C. Brown; 3rd vice, Mrs. R. L. Pierce; 4th vice, M. J. Nickson; secretary, Mr. J. S. Skilling; Treasurer, Mrs. T. A. Henderson; Librarian, Mr. J. Buchanan. A neat little collection was lifted for the district manager, after which all repaired downstairs where refreshments were served. It was a fine gathering of young people, with a few of the old mothers and fathers. J. W. Turner, pastor.

SET ON FIRE BY A COLORED BOY. If you wish to read the thrilling story of how a black boy in the wilds of Africa was wonderfully saved from sin and baptized with the Holy Ghost and prayed his way from Africa's forest to the ocean shore and then across the briny deep to Columbia's Isle, and how he set Stephen Merrill, of New York City, and many others on fire for God as they had never been before, then get and read "Sammy Morris," and if you wish to scatter the same kind of fire, then send this book broadcast, either by selling it or giving it.

Two persons in this city have been baptized with the Holy Ghost through reading it. It is one of the most fascinating stories that we ever read. My faith in its value is such that I have just purchased an edition of 5000 copies and am prepared to fill all orders and give special rates by the quantity.

Price 10 cents. Three given as a premium for two subscribers for The Revivalist or Quarterly. A sample copy of The Revivalist FREE to all who send 10 cents for the book. Special rates by the quantity. Address Rev. M. W. Knapp, Revivalist Office, V. M. C. A. Building, Cincinnati, O.

NOTICE.

The T. & P. will sell tickets from Texarkana, Terrell and intermediate stations, and the Cotton Belt from Texarkana, Jacksonville and intermediate stations, and the I. & G. N. from Macon, Longview, Houston and intermediate stations. Yours truly,

W. H. Logan.

Coffeeville, Tex., Aug. 13, 1897.

RUST M. E. CHURCH, OBERLIN, O.

A brother of Oberlin, O., writes us this week, stating that he reads the Southwestern, though he is not a subscriber. In his letter he compliments his pastor and says some good things about the Southwestern. We are pleased with his words of praise for the pastor and thank him for the expression concerning the paper. We trust he will continue to read the Southwestern, but desire that he become a subscriber and not borrow his pastor's paper.

Ed.

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I. B. SCOTT, D. D., Editor.

NEW ORLEANS, SEPTEMBER 2, 1897.—Vol. 32 No. 34

EATON & MAINS, Publishers.

DISGUISED ANGELS.

But all God's angels come to us disguised;
Sorrow and sadness, poverty and death,
One after another lift their frowning masks,
And we behold the seraph's face beneath,
All radiant with the glory and the calm
Of having looked upon the front of God.

—Selected.

THE SOUTHERN WHITE MAN AS A MISSIONARY.

It is difficult for any Negro to think kindly of slavery. It is difficult for any freeman to think that there can be any circumstance or condition connected with the life of the slave, that can for a moment be held to be superior to even the most unfavorable circumstances or the most lowly condition of a life of freedom. We do not set forth these preliminary propositions because of a purpose to land slavery nor to attempt to prove it in anywise advantageous to those who were but recently its subjects. This is far from our thoughts. While we are free to admit (and that with gratitude) that in spite of slavery as it existed in this land, through the mercy of God some good came to us, but we do not now propose to discuss that phase of the subject. We are lead to mention slavery at this time simply because we have been comparing in our own mind the Southern white man as a missionary during the days of slavery, with this work on that line since the emancipation. There is, we think, a very marked difference, and why, we are lead to ask? Was he more sympathetic or a better Christian then than now? The most prominent thought with the best owners then, was that of making the Negro good. The ideal, good Negro, was one who was diligent, obedient and trustworthy. And whether he was instructed in the class meeting, exhorted from the pulpit or elided and threshed at home, the one purpose running through it all was to make him good. Many of our readers, we dare say, will not approve all the methods used to accomplish this end, but there are a great many people, especially among the whites themselves, who think they did pretty good work. They were transforming heathen—doing missionary work. We think that it is certainly a fact, that the contact was for the most part helpful and some good was accomplished.

But the emancipation came and found the work unfinished. The slave became a freeman and a citizen; and the master lost his title, and to too great an extent, we fear, lost his interest in both the soul and body of his former slave. While he was his property he really tried to make him good; to have him so, not only made things pleasant around the home but increased the value of his property. To this end everything was done to increase that value, however severe the method, so long as it did not destroy the property or decrease its worth. With the coming of freedom this incentive was lost; and with the changed condition that the abolition of slavery brought, the former owner had to be either wise, or good, or both, to pursue any further the work of civilizing and Christianizing the now free Negro. He had to be wise enough to see that neither he nor his could enjoy the highest degree of civilization while surrounded by a people who, at best, were only semi-civilized; or he had to be good enough to desire to help in the work of elevating a race without being actuated by any selfish motive. What was done all know; what would have been done but for false prophets and "carpet baggers" no one can tell. The prophets had said the Negro would drift back into "barbarism," would "die out," and no doubt "the wish was father to the thought," hence nothing was done that would in any wise interfere with the fulfillment of such

prophecies. The "carpet-bagger"—but we desist, for it may be he meant well toward us, he certainly did for himself anyway; but as it looks now, the real harm that came to us, as a people, through him, is almost incalculable. However, this may be, we do know that as a result of these, and possibly other influences, the Southern white man's missionary zeal abated or else changed its form, and the change has not been helpful to us by any means.

He came home from the war and stopped a while to straighten his business, and to feel the least bit grateful for the way his women and children had been treated by our people during the war, and then began a new system of missionary labors. What transpired then, and has been going on to some extent ever since, it is not necessary to recount, even tho our space permitted; let the bleaching bones of our kindred, the anguish and tears of our women; the thousands of untimely graves of our vigorous young men, answer. Some may have deserved death, many certainly did not. The faithfulness of our fathers in protecting old master's home has been gratefully acknowledged and amply rewarded (?) We ask no more.

But we are told that this is the only way to restrain Negroes. That is to say, the only way to civilize and Christianize him. It is a new system of missionary work. The Times-Democrat, an influential daily of this city, discussed lynching recently (which we are glad to say it generally opposes) and said:

"It is more common in the South than in other sections because of the large number of Negroes here and the difficulty of restraining them, except by very violent means."

The Atlanta Journal, a leading daily of Georgia, which has shown itself absolutely straight on the question of lynching, says:

"It is time for the pulpit to recognize the existence and prevalence of this crime."

"Thou shalt not kill," is one of the commandments which all churches of the new and the old dispensation profess to obey, but there are many members of these churches in Georgia who have joined mobs and participated in the violation of this commandment, by helping to slaughter a fellow creature."

Hence, if the testimony of these Southern democratic papers be worth anything, the purpose of lynch law, at the South, is to restrain, and, hence, civilize vicious Negroes. And, on the principle that the good Negro is the dead one we presume they are right. But the worst feature of it all is that, according to the Journal, this species of missionary work is being done very largely by church members.

May God, and all good people, pity a race thus situated. Pity the Negro, because we know he is not what he should be; we acknowledge that there are thousands of them who are just as bad as the bad white men, who hang and shoot them without law and without the least fear of punishment by law.

Pity the Negro, because he lives in the midst of a civilization, and is surrounded by a people who boast their superiority in religion, morals and education, and yet, whose only efforts made to improve him, when he shows a tendency toward crime and degradation, is a noose about his neck, to hasten his guilty soul before a sin-avenging God, and cold lead pumped into him from new and improved Winchester rifles.

Pity the Negro, because he is surrounded by a people who are so afraid of "social equality," that they do not dare do their God-given duty by their poor ignorant ex-slaves or their children; hence, few, however good religion they may have, dare to offer to go into a Sunday school to teach a class; into a church to assist in changing and ele-

vating the mode of worship, or to otherwise purify the moral atmosphere.

Pity the Negro, because he must live in the midst of a people, many of whom, after they allow him primary schools of high grade, which are supported out of the public funds, seek to suppress every evidence of real manhood and manly action, and to impress both him and his children, that they are naturally, and hopelessly, inferior to every race and nationality in the world; and that there inferiority is so striking and degrading that even tho some are educated and well-behaved, talented and possessed of wealth, they are yet unworthy to receive the treatment on public carriers, and in public places, accorded even the meanest and lowest of other nationalities. To them all Negroes belong to the same class, and where it comes to the rights of citizenship and manhood one is just as good as another, no matter about moral worth or standing.

To them the Negro's elevation means their degradation and, hence, tho he be allowed education, his spirit must be cowered, and the springing germs of manhood blighted and withered.

While there are thousands of Southern whites to whom these words do not apply, it is to be deplored that they keep in the back ground and leave our fate in the hands of men who are actuated neither by a sense of justice, nor deterred from a wrong, because their deeds lack the appearance of decency. These are the missionaries in whose hands the fate of the Negro seems to rest.

THE BROTHERHOOD AND SECRET SOCIETIES.

The Brotherhood, a paper published at Natchez, Miss., in the interest of secret societies, takes exception to what we said in a recent issue regarding secret societies. We are confident we said all we could possibly say for secret societies, while we refrained from saying much against them that might be said. We said many of our people join too many societies, which is true. This statement gave the New Orleans editor of the Brotherhood an opportunity to get off an old grudge he was holding against churches and preachers; notwithstanding the fact, he acknowledges that many of our people do join too many societies.

He goes on to tell what was done in churches when he was a boy, just as tho it is not legitimate for customs to change in fifty years' time. If he will look carefully about him and compare what he sees now with fifty years ago, he will doubtless be lead to see that since 1847 many changes have taken place in both church and state.

So far as entering with the Brotherhood into any comparison between the church and secret societies, we would not dare do so. "Comparisons are odious," is the way it is generally put, and we believe it specially true in this case. The origin, work and purpose of the two are so very dissimilar that we do not see how any comparison can justly be made.

In conclusion, we simply desire to remind the Brotherhood that if there was not a single man in any of the churches who lives up to their rules, even that would not justify society members in violating the solemn "oath and obligation exacted of them when joining."

Strange that every white man who has difficulty with a Negro is "prominent," "a respected citizen," and the Negro "a bad Negro," or "a brute." One is as good as the other is bad.

OUR CONTRIBUTORS.

HOW CAN WE BEST PROMOTE THE INTEREST OF CLAFLIN UNIVERSITY?

By Rev. F. L. Baxter, of South Carolina Conference.

Clallin University, the beneficent gift of Hon. Lee Clallin, is beautifully situated in the city of Orangeburg, S. C. As one of the institutions of the M. E. Church, it is under the fostering care of the Freedman's Aid and Southern Educational Society. I am called upon to suggest, how we can best promote the interest of Clallin University.

1st. I would recommend, that we give her our unlimited, individual support. We cannot at this crisis, when the successful continuance of our noble institution is threatened by well organized and powerful opposition, afford to remain passive, or divide our interest and influence between Clallin and her opponents; i. e. we cannot be recognized as the friends and supporters of Clallin University while we patronize other institutions that are in doctrine and principal antagonistic to our own. When the gathering storm of opposition, that threatened her with dissolution, hung heavily over her; when her adversaries were putting forth strenuous efforts to wrest this, priceless boon from our trembling embrace; when she most needed the unswerving fidelity of every minister and layman, one of our most prominent ministers who was secretly opposed to her progress and welfare, was heard to say that Clallin University could go to the land of eternal fire, as we can better afford to sacrifice her than the virtue of our daughters. Such disloyal utterances tend to weaken the influence of the institution, awake a suspicion, even in the minds of her friends, and strengthen her enemies in their opposition.

We should arraign before the bar of public censure those of our ministers who derive their support from our people and give their support and patronage to rival institutions. Methodists, whether ministers or laymen, who have demonstrated such disloyal proclivities, should with drum and fife be marched outside of the limits of our beloved Methodism.

2. We should give her our financial support and exert every influence in her behalf and thus place her far beyond the reach of failure or retrogression. Those of our ministers who have subscribed so largely to the American university and have not given so much as one dollar to Clallin University, should quit calling for mourners until they have first repented of their folly. We should present her claims to the people, not only from the pulpit, but if need be, from house to house. We should impress it upon the minds that Clallin is a Methodist institution and she is ours; may she be right, but whether right or wrong, she is ours, still, and demands our fidelity, and unswerving support. Our opponents may tell them that other institutions offer cheaper rates; that may be true, with their cheap and unpaid teachers, cheap fare and poor accommodations, but ours is the best; and, as Methodists, we can't afford to have any but the best. Urge them to send their children to our own institution, where they can have the oversight of Christian educators and be greatly benefited by their godly example. It is a fact that cannot be denied, that we lay too much stress on missions and too little on the cause of education. If those brethren who, a few years ago, memorialized the missionary committee, to reduce the missionary appropriation for South Carolina, had asked that it be withdrawn altogether, they would have done the best thing that could have been done for us. As other denominations, who are thrown upon their own resources, are prospering gloriously, so can we; we can dispense with the missionary appropriation. But in our poverty and intellectual weakness we cannot afford to release our efforts in behalf of the Freedman's Aid and Southern Educational Society from whose treasury Clallin derives a large appropriation.

It is not my purpose to depreciate the work of the Missionary Society; as a loyal son and servant of the grand old M. E. Church, I favor

all of her auxiliaries that are being utilized for the evangelization of the world and the elevation of humanity. But I, and so may we all, feel more deeply interested in the cause of education. Clallin University is the Alma Mater of our sons and daughters and I hope she may be of thousands yet unborn. To her, our Athens, we look with eagerness and joyful anticipation. Then let her claims to our financial support be second to none other. Brethren, get all you can for the various benevolences, but get the most for education.

3rd. We should pray earnestly for the continued success of Clallin University. David, in 122 Psalm, says, pray for Jerusalem. So should we pray that God may bring to naught the desires of the wicked as they may plot and plan for the destruction of our institution, and that He will raise up for us friends from among His wealthy sons and daughters, who will emulate and imitate the example of Hon. Lee Clallin, the father and patron of our beloved Clallin University.

Mayesville, S. C.

A RACE AND A COUNTRY SACRIFICED FOR A MESS OF Pottage.

By J. M. Thomas.

Esau sold his birthright because he was suffering from hunger, and every man who learns of Esau's act condemns him because he did not have the stamina to hold himself erect and wait for better conditions; and, yet, with the example of Esau before our eyes and a sentiment of condemnation in our heart, we, the leaders of the Negro race, in America, are offering ourselves and our followers our liberties, our manhood, and our God-given country (which is Africa) to be sold for a mess of pottage, and for the lowest and filthiest corner in the house of the Egyptian bondage. For surely this country is a house of bondage to the Negro. Although the basic principle of this government is liberty, I affirm that there is not a free Negro in the South. In fact, there are many places where a Negro is not free to talk about freedom; and what I say of the South may be said of the whole country.

Africa is the real home of the Negro, and the masses of us will never have our freedom and a chance to be men this side of that country. Some shallow-minded men hold that because the vessel which brought the Negro to this country arrived about the same time as that on which the Plymouth Rock settlers came we should stay here at the cost of all liberty, honor and manhood. But that is the argument of a weak man with a weaker mind. The Negro's arrival with, nor before, the Pilgrims gives us no advantage. The Pilgrims that came to this country have founded great cities and states, laid the foundation of the government, and have so interwoven themselves into the institutions of the country that they are one, and inseparable from the union and the nation.

While the Negro, when he arrived at the same time, still serves in an humble capacity, with no place of honor, with no power to defend himself, with but little means of obtaining a living for himself and little ones, with no standing before the law, with no voice in politics, and an absolute social outcast, with every advancing step in the direction of his rights more vehemently disputed, and more bitterly contested, than ever before in the history of the country. Justice in the courts is a word without meaning. The very halls of justice have become places of violence, and Negroes are taken from under the very nose of the judge, while the trial is in progress, and put to death. In fact, every Negro has a rope suspended over his head, and every tree has become a gallows for his speedy murder.

And there is no protection for him. What few white friends we have are weary with fruitless labor, trying to protect and free the Negro against the ravishing sentiment of his sworn and deadly foe. Africa is our real home, here we are starving to death in this land of strangers while foreigners are growing rich in our country.

Let us rise up in our manhood and go to Liberia, one of the richest countries in the world, where we can be men owning the soil, conducting the business, and making our own laws.

Flemingsburg, Ky.

THE SECOND ARTICLE OF FAITH.

"The Word, or Son of God, who was made very Man."

1. The relation here established is of such peculiar nature that it requires the deepest thought, and the most profound reasoning; it traverses the whole realm of heaven, and earth.

In St. John 1: 1, it is declared, that, in the beginning of all time and created existence, the Word was made flesh. We read in Prov. 8, where the wisdom of God declares: "I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance; and I will fill their treasures. The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there; when He set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him. Rejoicing in the habitable part of His earth; and my delights were with the sons of men."

The person here mentioned as speaking must be the eternal Son of God, who came to do Thy will, O God. "For in the volume of the Book, it is written of Me."

For this Word gave being, and permanency to the material world, for without Him there was not anything made that was made. In John 11: 5, Jesus asks the Father to glorify Him: "And, now, O Father glorify Thon Me with thine own self with the glory which I had with Thee before the world was." He prays that "they" that suffer with Him in this sin-ridden world should share with Him that eternal glory. Verse 24, He says, "Father, I will that they also whom Thon hast given me be with me where I am; that they may behold my glory, which Thon hast given me; for Thon lovedst me before the foundation of the world."

In His solemn prayer Jesus declares that He was before the world, that He is from all eternity. Verse 18 chap. 1, says, "No man hath seen God, at any time the only begotten Son which is in the bosom of the Father, He hath declared him. These lofty declarations and sublime themes are dwelt upon in the writings of John, that scriptural Apostle: "The Word," He declares, "was with God, and the Word, was God."

The eternal Son is the substance, and essence of God; and therefore is God. He possesses all of the essentials and Divinity. The same was in the beginning and all things were made by Him. In Him was life, therefore He is the living Word, and is the light of men. All that is in men of the true light, knowledge, integrity, intelligence, willing subjection to God, and the power to love Him and our fellow creatures; wisdom, purity, holy joy, and rational happiness. The son who is the same, as the Father is the eternal God, and is of one substance with the Father, took man's nature in the womb of the blessed virgin. All prophecy points, with merring precision to that wonderful event, of all history. It was the glorious sign of the ages, past, present, and future, and leads to victory.

Isa. 7: 14, "Therefore, the Lord, Himself, shall give you a sign; behold a virgin shall conceive, and bear a son, and shall call His name Emmanuel."

The same lofty strain passes in unbroken panoramic scene from the Old to the New Testament. The prophecies concerning Him, move down the vista of time; and give notice of His coming, which is mentioned in St. Matt. 1: 23, which says, "The interpretation of Emmanuel, is God with us." May He be with us to-day! Angels proclaimed the eternal purpose of God. In St. Luke, 1: 28, The Angel Gabriel salutes the Mother of the Lord, in undying terms, with

"Hail, thou that art highly favoured, the Lord is with Thee. Blessed art thou among women." This Gabriel lies down through the ethereal blue, right from the great white throne in heaven, from the face of God, to tell Mary, "Fear not, for thou shalt conceive in thy womb and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto Him the throne of His Father David." Verse 35: Gabriel tells her, "That the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, that Holy thing that shall be born of thee shall be called the Son of God." And says, I am the Son of Man, He is the Son of David.

Isa. 9: 5, Isaiah saw Him as He moves down the corridors of time, as a great warrior, with His garments sprinkled with blood, travelling in the greatness of His strength. But He is a child born to us; a son given; also, His names are wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace, and of the increase of His government and peace, there shall be no end; upon the throne of David, upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord will do that. God's zeal clothes Him with the power of increasing magnitude.

2. From the above declarations we conclude that two whole natures, that is to say, the God Head, and Manhood, were joined together in one person never to be divided. It is God's will.

Whereof, is one Christ, very God and very very man, who truly suffered, was crucified, dead, and buried, to reconcile His Father to man, and to be a sacrifice, not only for original guilt, but also for the actual sins of Men." We argue secondly that, the chain of evidence is perfect, and the relation between God, and Man, is now established by Divine choice. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, shall not perish, but have everlasting life." John 15: 12-13, "This is My commandment, that ye love one another, as I have loved you. Greater love hath no man than this that a man lay down his life for his friends." Verse 14, He says, "Ye are My friends, if ye do whatsoever I command you."

In John 12: 26, He declares that, "If any man serve Me, let him follow Me; and where I am there shall also My servant be; if any man serve Me him will My Father honor."

In John xv: 14-15, He says, "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth, but I call you friends; for all things that I have heard of My Father I have made known unto you." Without taxing your patience I submit the subject to your favorable consideration.

Let us read, and inwardly digest, the Second Article of Faith. The lofty theme and sublime thought is worthy of the following lines: "How beautiful were the marks Divine That in thy meekness used to shine, That lit thy lonely pathway, trod, In wondrous love, O, Son of God! O, who like Thee, so mild, so bright, Thon Son of Man, Thon light of light? O, who like Thee, did ever go So patient, through a world of woe? O, who like Thee, so humble bore The scorn, the scoffs of men, before? So meek, so lowly, yet so high, So glorious in humility?"

In one of the Greek cities there stood long ago, And death, that sets the prisoner free, Was pang, and scoff, and scorn to Thee; Yet love, through all thy torture glowed, And mercy with Thy life blood flowed. O, wondrous Lord, my soul would be Still more and more conformed to Thee, And learn of Thee, the lowly one. And like Thee, all my journey run.

Mack Henson, P. C.
St. Paul M. E. Church, San Antonio, Texas.

Duty comes to us as something hard, and we shrink from it. No one is a large man if he does not feel that his duty is larger than himself—McKenzie.

OUR MISSIONARY AND OTHER BEN-EVOLENT COLLECTIONS.

By Rev. N. H. Speight, D. D.

I received a pamphlet a few days ago through the mail, giving the grades of the districts of the 118th Annual Conference and missions in the United States, as graded by the missionary contributions. Many of our members, and it may be many of our pastors, in the bounds of our conference, are ignorant of our standing, being possibly without this information. I thought to give them the opportunity of knowing the facts as they came to me, yet I find it quite difficult to bring plain facts before the people without being branded with falsehood by some one; still, facts are facts. The blessed Christ said: "Ye shall know the truth, and the truth shall make you free." So it is the truth that will bring light to the people. Many of the readers of the Southwestern remember my article on "Numerical Decrease" in the Central Alabama Conference, and "Why?" You will remember, too, that the statement was true, based upon facts as our conference minutes gives them, and yet, two brothers of the conference, knowing the facts, it seems, as well as myself, branded the truth with falsehood.

Before turning to the subject, I wish to set plainly before you one fact. The report of 1895 shows 9819 full members, and 953 probationers. The report for 1896 shows 9533 full members, a decrease of 286. The same report shows 868 probationers, a decrease of 85. So the fact of numerical decrease is true and not false.

Our conference was asked last year to raise for missions \$1430. This amount was apportioned to the five districts, as follows: Birmingham, \$350, raised \$111, and stands in the fourth grade; Montgomery, \$180, raised \$41; Marion, \$250, raised \$62; Huntsville, \$240, raised \$52; Opelika (Dadeville), \$400, raised \$30. So, but one district stands in the fourth grade, the other five in the fifth. Total raised by the conference, \$199 \$1230 less than asked for. Now these are facts as they came to your humble servant.

The minutes of the last conference, give the number of 9533 full members and 868 probationers, making a total of 10,401. If each would pay for missions fifteen cents, it would give a collection to the amount of \$1561.55. Then let the same number pay ten cents each to the Freedmen's Aid and Southern Educational Society, we would have for that cause \$1041.10. Then the same number pay ten cents each to our Church Extension Society, which would be a contribution of \$1041 to that cause.

They would then have given thirty-five cents for these three great causes. At the same time, on that small scale of giving, we would raise an annual collection in the conference to the amount of \$3643.75.

Now, brethren, we don't want any part of the church to carry us, but we want to carry our part. The presiding elders are constantly urging us through the church papers to do our best to raise our full claim. Let us, as pastors, do our best to stir our people. Send the message on down the line. The presiding elders at their quarterly conferences are continually speaking on the subject. So the way to keep up a good fire is not to let it go out. Brethren of the Huntsville District, let us advance a step higher. If we can get our people to read the Southwestern, I think it will help us in this work. I am now making a house-to-house canvass for the paper.

Huntsville, Ala.

BISHOP HARTZELL AND THE CONGO MISSION CONFERENCE.

Bishop Hartzell arrived in Loanda, Angola, April 30th, and was met by two of the brethren at work in this field, Revs. A. E. Withey and W. P. Dodson, who accompanied him inland. He made the tour of all the stations, a journey (including the return to Loanda) of little less than 650 miles. The traveling was done by steamer, in "thipoia" (hammock slung on pole, with awning, carried by natives) on hill-lock back, in bullock cart, on foot and by rail. The bishop weighs, I believe, 178 pounds, and with the hammock, pole, framework of awning

and curtains, makes a good load for two men to carry. A thipoia and a certain amount of baggage is carried by a set of eight men—two at a time changing men every 5, 6, 8 or 10 miles, according to the weight of the passenger and the strength and skill of the carriers.

The men are trained to the work, and although they make a great fuss at the start over his weight (in order to demand a higher price for carrying him), yet when they get on the road, it is as easy for them as for one of us to walk free of encumbrance. One of his carriers, however, remarked that he had "carried all the bishops that ever came to Angola, but such a one as this was never seen before."

We of the mission in Angola were greatly refreshed and encouraged by Bishop Hartzell's visit. He won the affection of all hearts, and inspired all with confidence in his ability as an executive and a leader.

He impressed us as a man of wide sympathies and great experience, one deeply taught in the things of God. As he related to us some of his experiences in early life in the work of the Louisiana Conference, and in other parts of the South, we could not but feel how fitting a training his has been for the great work to which he has now been appointed. The Congo Mission Conference, which includes all the work of our Church in Africa south of the equator, convened in the mission chapel at Quilongo on June 9th, 1897, and adjourned on the 15th. The presiding elder of the Congo District, Rev. Wm. O. White, reported in writing, as also did Rev. E. H. Richards for the Zambesi District. All the missionaries of the Angola work were in attendance. The conference was an impressive and profitable one in many ways. We all felt that it marked an era in our history.

Besides those of the presiding elders, reports were given in by all the missionary workers in Angola; also reports of various committees and comprehensive financial exhibits, with other items, so that the minutes, which will be printed, present not only an account of our last year's work, but a summary of all our work in Angola for the twelve years we have been here. One of the facts brought out by these exhibits is that the Africa Fund having paid the transit and outfit of all the missionaries sent to this field, also the land, buildings, furniture, tools and implements of each station, and given such as could use it a start in live stock, etc., we on the field have come within a little over (\$2,000) two thousand dollars of earning all our living expenses since we were started. This is what we mean by "self-support," and we think it very unfair that one's idea of self-support should be that of going out absolutely empty-handed and producing everything out of nothing. We urge all who are interested in this work to obtain a copy of the minutes of this conference and read them.

The bishop several times expressed himself as agreeably disappointed and pleased with what he found here in the line of permanent building, mastery of the language, system in conducting affairs, deep consecration among the workers and evidences that they have been laboring patiently to establish the Church in this land on wide and sure foundations. Evidences of real workings of God's Spirit in the hearts of the heathen are not wanting. The bishop seemed quite impressed with the fact that when David Livingstone passed through this land in 1854, feeling its need, he prayed that "we might have some fruit in this field also," and that we are the first ones to come in answer to that prayer, and the only evangelical Church now here at work. The field we labor in is Angola proper, in which the Kimbundu language is the vernacular, an area of about 40,000 square miles, with a population of about half a million.

Bishop Hartzell showed his grasp of the difficulties of the present situation by his saying he was convinced that "the African mission field was the most difficult one in the world," and that he felt oppressed by a sense of the deep degradation of the Africans and the dreadful night pall of superstition that hangs over this dark continent and the impenetrable armor of "custom" which seems to render the people proof against all reason and religion.

But while feeling all this, he, at the same time, thought the outlook hopeful, and had

with to see the few who truly call our Master Lord multiplied in a few years a hundred fold. Indeed, it does seem that after long years of oppression and wrong, the time of poor degraded Africa's redemption has come.

Our work in Angola heretofore has been in six principal stations and two sub-stations. The six were: Loanda, on the coast, capital of the province; Dondo, at the head of the navigation of the Congo river; Nhangue Pepe, 50 miles inland from Dondo; Quiongoa, 22 miles farther inland; Pungo Andongo, 14 miles farther inland, and Malange, the gateway of the far interior, 60 miles beyond Pungo. The two sub-stations are Canandua, 2 miles out of Pungo Andongo, and Quessua, 6 miles from Malange.

Two of these—Dondo and Melange Pepe—it was unanimously decided at this conference shall for various reasons be abandoned and the property sold.

Our line of travel and transport will be changed from the Congo river to the railroad which is being pushed up into the interior, and is already running regularly for 180 miles inland from Loanda.

We expect soon to open a station in the Ambaca country on the proposed line of the railroad, but for the present, having learned the evil of scattering a small force over too much territory, we will concentrate upon the following stations and try to thoroughly build them up. Loanda, where we have a good property, to be supplied. Quiongoa, W. Withey, superintendent; Mrs. Amos E. Withey, assistant matron; Wm. S. Mille, missionary worker and evangelist; Mrs. Minnie Mead, matron; John H. Mead, mechanic; Robt. Shields, business agent and evangelist; Mrs. Robt. Shields, teacher and evangelist. Pungo Andongo, Mrs. Wm. P. Dodson; Canandua, Infant Training School; Miss Susan Collins, matron. Malange, C. W. Gordon, superintendent; Mrs. C. W. Gordon, M. D., physician and teacher; Mrs. Mary B. Shnett, matron and teacher. Quessua Training School, etc., Samuel J. Mead, superintendent; Mrs. S. J. Mead, matron; Miss Hilda Larson, teacher. Wm. P. Dodson is presiding elder (all Angola being made again one district). Amos E. Withey is business manager and treasurer.

The Congo and Zambesi Districts continue as before; Wm. O. White and E. W. Richards, presiding elders, but the stations have all to be supplied.

I would like to write at some other time of the field we have here for the operations of a mission press, and of our plan to establish one. We hold in loving and honored remembrance the name of our bishop, Wm. Taylor, and the loving greeting from him by the hand of Bishop Hartzell was much appreciated. The framed picture of the two bishops as they greeted each other on the platform of the General Conference hung upon the wall of our modest mission chapel, and looked down upon us as we sat in session. We say amen to Bishop Taylor's prayer, that his successor may be instructed and enabled of God to build wisely upon the foundation which he has laid.

Herbert C. Withey.

Quiongoa, July 2d, 1897.

THE OLD WATER WHEEL.

Because of the prominent position, the old water wheel just within the gates of the Tennessee Centennial has been seen by nearly all who have visited the Exposition. No notice of any kind is posted giving the history of the wheel, the supposition being that it tells its own story. Sometimes when its bearings get out of plumb, or when from age or infirmity it wabbles on its gudgeon, it gives forth a sound which, we may suppose, is the language of the wheel. But it seems that wheels, like nature, speak a "various language," and the failure to interpret correctly has caused some of the journals to get somewhat mixed in regard to the aforesaid wheel.

One of our far-away contemporaries says that it began operations in Cheatham County, Tenn., one hundred and thirty-eight years ago. Another says that fifty years or more before the war it ground corn near Chattanooga, and that during the war it was the power of a mill in Georgia.

So the story goes, but the old wheel keeps its secrets, and gives no heed to the stories told about it.—Ex.

OUR BENEVOLENT CAUSES.

MISSIONS.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

THE CHURCH'S SHAME.

Lo North, and South, and East, and West,
The church's heralds go;
The tidings on their lips how blest!
How good the seed they sow!
For Christ's dear sake and in our stead
With unction from on high,
They take His truth, the living bread
To souls that else would die.

They go to the gospel to proclaim,
They preach the Saviour's grace;
Yet to the church's burning shame
They cold and hunger face.
Should servants of the church ordained
The church's work to do,
With promise that they be sustained,
Now find the church untrue?

How sad that we from death redeemed,
By price more rich than gold,
On whom the light of life hath streamed,
Should promised aid withhold.
Nay, not to them, but unto Him
This lack of love we show;
Ah! sure the mem'ry groweth dim
Of all the debt we owe.

For aught of good our lives possess,
Or heav'n may hold in store,
This self-same gospel we must bless;
The loving Christ adore.
Behold, outstretched, the nail pierc'd hand
By which our "gifts" are sought;
Shall Jesus vainly pleading stand
For that His blood has bought?
—Robt. M. Offord, in New York Observer.

Bishop Thoburn writes from India that missionaries in India are not buying children from their starving parents in order to make them Christians.

Bareilly Theological Seminary has sent out in twenty-two years two hundred and forty full graduates and eighty equipped with a partial course, and these have all been at work in our mission field, many of them with considerable success.

Bishop Joyce writes from China: "The anniversary of the semi-centennial of Foochow promises to be an occasion of unusual interest. The exercises will be in connection with the Annual Conference session in the city of Foochow next November. Drs. Baldwin, Maclay and White, all at one time missionaries in Foochow, have been invited to be present. Indications are that it will be one of the greatest occasions ever known in that part of China in the interest of Protestant Christianity."

One hundred years ago, in India, female infanticide was common, schools for girls were unknown, child marriage common, perpetual widowhood enforced, widows regarded as accursed and treated with life-long insult, immolation of widows encouraged, women in general held to be inferior and subordinate, and never fit for independent action. Now schools for girls are encouraged by many, and are quite numerous, and all the evils above enumerated are either abolished or greatly mitigated. And yet the condition of women in India is deplorable, they being treated as beasts of burden. They are small of stature, and thin and worn-looking. They are lightly clothed, with bare arms and legs. In the home the wife is often little better than a slave. In a word, woman is crushed under native customs, and is elevated only when Christianity exerts its saving power.—World-Wide Missions.

SALARIES PAID TO MISSIONARIES.

The American Board pays its missionaries who have families from \$850 to \$1050 annually, to single men from \$440 to \$675, to single women from \$390 to \$575. The Presbyterians

pay to married men from \$1,080 to \$1,250, to single men 720 to \$833, to single women from \$540 to \$628. The Methodists pay in Asia, including China, Japan, Korea and India, to married men the first five years \$950, single, \$680; the next ten years, to married men \$1000; single, \$700; the next ten years, to married men \$1,000; single, \$800; after twenty-five years, \$900 to \$1,200. Missionary Review of the World.

PROGRESS OF MISSIONS DURING THE VICTORIAN ERA.

The latest authoritative statistics give us the following approximate estimates:

The total expenditure for foreign missions during 1896 was, from reported gifts, about £3,000,000 sterling. The whole number of ordained missionaries is about 4,300; of laymen, 2,500; married women, 4,200; and unmarried, 3,300; this gives a total missionary force, from Christian lands, of 14,300. Mission churches have themselves given to the work 3,350 ordained natives, and over 51,700 native helpers, making a grand summary of nearly 70,000 actually engaged in a world's evangelization, in some 21,000 mission stations, and sustained by a body of 1,115,000 native communicants, that stand for five times as many adherents; 62,000 communicants were added in 1896. And there are 18,000 schools with a total of about 700,000 pupils. Now, if we remember that nearly all this aggregate represents a creation out of nothing, during these sixty years, we can get some idea of the missionary advance of the Victorian era. Missionary Review of the World.

ENCOURAGING FIGURES.

We give below the figures of the missions and conferences in India, China and Japan:

Members and Probationers.

M. E. Foreign

	Missions.	India.	China.	Japan.
1883.....	43,100	6,212	3,132	943
1887.....	60,268	8,225	4,746	2,494
1891.....	91,325	28,767	8,108	3,705
1895.....	147,203	67,800	16,431	4,048

Percentage of Increase.

1883-87.....	.40	.32	.515	1.64
1887-91.....	.515	2.50	.71	.50
1891-95.....	.61	1.36	1.02	.09
Average.....	.51	1.39	.75	.74

Average increase, 1883-95, in all Methodist Episcopal Foreign Missions, 51 per cent.

Average increase, 1883-95, in India, China and Japan, 96 per cent.

Net increase, 1883-95, in India, China and Japan, 77,992.

Net increase, 1883-95, in all other Methodist Episcopal Foreign Missions, 26,111.

India and Malaysia Missions.

	North India.	South India.	Bengal.	N. W. India.	Bom. India.	Malay.
1887.....	6,196	691	1,338	....	....	....
1891.....	25,023	1,325	2,284	....	....	135
1895.....	36,906	1,282	1,381	25,265	2,778	388

China Missions.

	Central Foochow.	North China.	West China.
1887.....	3,446	469	810
1891.....	5,449	582	2,022
1894.....	9,469	586	2,862
1895.....	11,411	854	4,026
1896.....	13,284	957	5,676

—Rev. Spencer Lewis, in Gospel in All Lands.

"VICTORY TO JESUS."

A missionary at Burdwan, addressing a crowd of Hindus, was approached by a furious idolater, who struck at him with a club, intending to destroy his life. He missed his aim, and the blow only struck the missionary's shoulder.

When the crowd, who had listened to the Gospel, and who had manifested great interest in the message, witnessed the act of cowardly ferocity, they seized the offender, who was endeavoring to escape, and brought him to the missionary.

The missionary asked what he must do to him. The crowd said, "Beat him, and we will hold him while you inflict the punish-

ment." The missionary answered, "The religion I profess teaches me to return good for evil, and I must not beat him."

They then said, "Take him to the magistrate," and the missionary answered, "The Master I serve teaches me to love my enemies; I must not do so."

Then, turning to the man, he said, "Go to your home ashamed, and when you return to it recollect that it was the command of that blessed Saviour, hatred to whom prompted you to do me this injury, that has saved you from merited punishment." The man retired and the whole crowd, catching up the words of one of them, exclaimed, "Victory to Jesus! Victory to Jesus!" H. T. M., in American Messenger.

* * *

AN OPEN LETTER TO DISTRICT MISSIONARY SECRETARIES.

Dear Brothers: The plan for paying the last dollar of our missionary debt is now fully before the Church. It is practicable and will succeed if it is kept prominently before preachers and people for the ensuing three months. Here is a field for the district missionary secretary. Consult with your presiding elder and thoroughly canvass your districts.

The "plan" suggests one man for each Annual Conference to be designated by the presiding bishop. But the district secretaries can do it better, and they are appointed by the Annual Conferences. Let each secretary enter at once into correspondence with the pastors of his district and secure, as far as possible, the minimum pledge of twenty dollars from each pastoral charge. From many charges you will be able to secure a pledge above the minimum. From the weaker ones less. But secure a pledge from every charge on your district, forward it promptly to the Missionary Secretaries, where a record, not only by conferences, but by districts, will be kept. Be sure to report the name of your district, together with the pastoral charges and the names of the pastors. Get the pledges and leave the method of raising the money to be determined by the pastors and their people.

Remember, no pledge is binding unless the whole debt is paid. As soon as the pledges begin to come in, we will send out weekly bulletins to the Church papers, so that all may know the progress of the movement.

Immediately upon reading this, send us a postal and inform us of your purpose to thoroughly canvass your district.

Your brothers in the work,

A. B. Leonard,
A. J. Palmer,
W. T. Smith.

* * *

AN EXAMPLE WORTH FOLLOWING.

The Missionary Secretaries have received the following letter:

"Los Angeles, Cal., August, 13, 1897.

"Dear Brethren: My attention has been called to the debt-paying proposition of the Rev. J. F. Steffy, of Pittsburg Conference, and I desire to respond with all possible promptness. I am not a pastor, but as a layman who has paid his annual subscription to this greatest of all causes for this Conference year, I wish to make this reasonable supplement. I am a member of the First Methodist Episcopal Church at Los Angeles, and my subscription of \$20 is not designed to interfere with the subscription asked from the charge, but is designed to be additional.

"May God speed the sensible plan to an early and complete consummation!"

"Yours very truly,

"F. A. Seymour."

There are thousands of laymen, men and women, who can do what Dr. Seymour has done without inconvenience or sacrifice. Let every layman who reads this, and is able to, give a personal pledge and send a postal card at once.

Their names will be entered upon a separate list and reported in the weekly bulletins that will be issued beginning with the first week of September. These personal pledges not to interfere with pledges given by pastors and congregations.

Dear brethren, will you not rise up promptly and relieve our treasury of the burden it is bear-

ing? No money to be forwarded at present, but simply a pledge, and unless the whole debt is raised the pledge will not be binding.

Yours in the Master's service,

A. B. Leonard,
A. J. Palmer,
W. T. Smith.

* * *

WOMAN'S HOME MISSIONARY SOCIETY.

The Woman's Home Missionary Society convention convened at Alexandria August 23, with representatives from all parts of the State. The people of Alexandria were much delighted and the church was crowded at all sessions.

The following officers were elected for the ensuing year:

President, Mrs. S. E. Johnson, Baton Rouge; vice-pres, Mrs. Anna Claude, New Orleans; treasurer, Mrs. R. C. Montgomery, New Orleans; recording secretary, Mrs. E. Dright, New Orleans; corresponding secretary, Mrs. D. M. Walker, New Orleans. Mrs. D. M. Walker was elected delegate, and Miss Sarah Little, alternate, to the annual meeting, which will be held in Baltimore.

District managers were also elected:

Alexandria District, Mrs. Peggie Powells; Baton Rouge district, Mrs. Hester Williams; Monroe district, Mrs. Frazier; Natchitoches Mrs. Kate Elum; North New Orleans district, Mrs. N. Johnson; South New Orleans district, Miss Sarah Little; Shreveport, Mrs. Amanda Le Gardy. Cornelius Johnson.

WOMAN'S DOMINION.

WOMAN'S WAYS.

Setting tables, washing dishes,
Sweeping rooms and making bread,
Dusting books and sewing buttons,
Smoothing now a curly head.

Making, mending little garments,
In a mother's dearest style,—
Washing little hands and faces
Planning something all the while.

Darning stockings, telling stories
To the group about her knee;
Searching for lost gloves and kerchiefs,
Nobody can find but she.

Trimming lamps, or hearing lessons,
Putting this and that in place,—
Tired feet and busy fingers,
Giving home its nameless grace.

Solving some domestic problem,
As a housewife only can,
(When the way and means seem wanting),
With a skill unknown to man.

Folding tiny hands together,—
Teaching infant lips to pray,
Singing cradle hymns so softly,—
Mother's work ends not with day.
—Lucy Randolph Fleming.

* * *

A WEDDING NOVICE.

He went to the wedding with pride
In his faultlessly fine array;
To act like the others he tried,
But he didn't know what to say;
So he wished the charming young bride
Many happy returns of the day!—

Emma C. Dowd in September Ladies' Home Journal.

* * *

ONE CHANCE OF EFFECTING A CURE.

A nervous young lady called a physician for a slight ailment, but one which she magnified in her own estimation into a serious one.

"Run," said the doctor, to a servant, giving him a prescription, "to the nearest drug store, and bring back the medicine as quickly as you can.

"Is there much danger," asked the young lady, in alarm.

"Yes," said the doctor: "If your servant is not quick it will be useless."

"Oh, doctor! shall I die?" gasped the patient.

"There is no danger of that," said the doctor, "but you may get well before John returns."—Boston Traveler.

* * *

ATTRACTIVE GIRLS.

The girls who attract the best men are almost always a source of surprise to their feminine friends, who are often lost in wonder as to why so many more patent charms should have been passed over in such selections. It is the little mouse of a woman, the shrinking, shy creature left in the background by her bolder sisters we constantly see brought to the front by the man who has won her love. Every man's ideal of a wife is a girl who may be pretty, who might be brilliant, but who must be good. He also recognizes instinctively that her grace should not be too costly to wear every day. That she shall be cheerful of temper, inclined to take short views of human infirmity, and sound of health, he is apt gravely to consider within himself as essentials. If all those who, before marrying, omitted to think about these things, had done so, it is possible we should hear less to-day of the incompatibility of man and woman; and the woman's question would be the man's question more universally.—Selected.

* * *

THE RULES OF MEASURING.

All receipt books, not only my own, but also those printed in foreign countries, when ordering a cupful of any ingredient mean a half-pint. These modern measuring cups are usually made from tin, and are sold in pairs, one divided into quarters and the other into thirds. By the use of these two measures, and by carefully studying the tables of weights and measures, a cook may correctly compound a dish without the use of scales. For instance, a quart of flour weighs a pound. If she wants four ounces of flour the half-pint cup holds it exactly. A pound of sugar measures a pint, so with the pint cup she may get two, four, six or eight ounces, as she chooses. A pound of solid fat measures a pint. A pint of cornmeal or powdered sugar weighs about one ounce less than a pound. Flour must be sifted before measuring; powdered sugar the same. All articles should be measured and weighed carefully to bring about the desired results. A tablespoonful is measured rounding, so that the materials are just as much above as the bowl is below the spoon. In flour this is half an ounce, butter an ounce, sugar an ounce. Teaspoonfuls are measured in precisely the same manner as tablespoonfuls. If the receipt calls for a heaping tablespoonful it is really one and a half tablespoonfuls, and would be much better measured in that way. Baking powder is measured rounding, the same as sugar, salt and spice. In almost all receipts these measures are used, and must be observed by the experimenter, or the results will be imperfect. In measuring pepper, where a quarter of a teaspoonful is called for, measure first half a teaspoonful, then with a knife divide in half. The ordinary saltspoon will hold a quarter of a teaspoonful; a teaspoon will hold a quarter of a tablespoonful.—Mrs. Rorer in Ladies' Home Journal.

—O—

When the celebrated Dr. John P. Durbin was a young minister he was sent to a prominent town in Indiana. He was entertained by one of the leading families of the church. Shortly after being introduced to his hostess her husband found her in an adjoining room weeping. He said to her, "Why, what is the matter?" She sobbed out, "Oh, to think that I have been for weeks praying that the Lord would send us a good preacher that we might have a precious revival, and now see what a man has come!" Dr. Durbin's biographer, referring to this incident, states that the "unpromising young man," on the following Sabbath, "swept everything before him, and the good lady, with the rest of the audience, had a glorious hour." When this recently disappointed woman was leaving the church that day she exclaimed, "Glory to God! He knew better than we what kind of a man to send us." Let us commit all our appointments and disappointments to God.—Northern Christian Advocate.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for September 12th, 1897.

CHRISTIAN LIVING.

(Romans 12, 9-21).

Golden Text: "Be not overcome of evil, but overcome evil with good."

When the uproar at Ephesus ceased, Paul bid the disciples farewell, and set out for Macedonia. He visited the churches of that province, and then came down into Greece. At Corinth he tarried three months. During that period he wrote his letter to the Galatians, and this one to the Romans. This was early in the Spring of fifty-eight. It was sent to that church by Phoebe, the deaconess of Cenchrea, the port of Corinth. It is the greatest of all Paul's Epistles, and the leading book of the Bible for doctrine. It exercised a commanding influence over Augustine and Luther. It, with his letter to the Galatians, more than any other books of the Bible, furnished the theology for the reformation. It may be divided thus: The introduction (1, 1-15); Salvation of Jews and Gentiles through faith in Christ (1, 16-8, 39); The rejection of Israel (9-11); Practical observations (12-15), and a conclusion (16). The lesson we study to-day stands connected with the practical part. Its leading thought is love.

1. Love towards our friends (9, 16). He that would have friends must show himself friendly, and he cannot expect to be loved unless he loves. There is no dissimulation, or hypocrisy, in genuine affection. 1. This is a brotherly love. Kindly affectionate one to another. Such a love as parents feel for their children, or as brothers and sisters sustain one for another. It hides faults and magnifies virtues; it relieves distress and comforts the sorrowing.

2. It is an humbling love. "In honor preferring one another." The disciples should find fellowship one with another. They should not look down on those about them, but "let each esteem other better than themselves." Let them consider their brethren more worthy than they, and feel neither grief nor envy when they are honored and themselves neglected. Let each be quick to see and praise the gifts of his brethren, and slow to seek compliments from them. Though we prefer others to ourselves, yet we should not make this an excuse for doing nothing. Let every one perform well their part.

3. It is an energetic love. "Not slothful in business, fervent in spirit, serving the Lord." God, who has forbidden us to work on the Sabbath day, has commanded that we labor on the other six days. The person who will not work during the week is as bad as the one who works on Sunday. To be "fervent in spirit" is to be earnest, thoughtful and sincere in all we do. It is to put the heart, the feelings, the soul into our services. We "serve the Lord" by examining ourselves, and consecrating our lives to Him; by looking to every interest of our families, and laboring to relieve their wants; by striving to win souls to Christ, and build up the church of our choice; and by conducting ourselves in an honest, upright way before the world.

4. It is a cheerful love. "Rejoicing in hope, patient in tribulation, continuing instant in prayer." It rejoices in the hope of the glory of God, which will soon be revealed in every follower of the Lord Jesus Christ. To be "patient in tribulation" is to endure with an even mind all we suffer as Christians for Jesus' sake. To be "instant in prayer" is to pray without ceasing, in the most fervent and intense manner possible for the light and power of the Holy Spirit. Without it we cannot abhor evil, do good, or love the brethren.

5. It is a charitable love. "Distributing to the necessity of saints, and given to hospitality." The Christian Church began among the poor chiefly. Many of its members were thrown out of employment because of their faith in Christ. To relieve their wants was a Christian duty. God's children are to "do good unto all men, but especially unto them

who are of the household of faith." To be "given to hospitality" is to feed the tramp when he comes to your door asking for bread. It is to give a cup of cold water in the name of a disciple.

6. It is a bestowing love. "Bless them which persecute you, bless and curse not." The apostle did not think it necessary to ask them to bless those who were good to them. This they would do. But he requests them to bless their enemies. Kind words were to be spoken and charitable acts done unto them. Jesus taught the same when He said: "Love your enemies, bless them that curse you, and pray for them which despitefully use you."

7. It is a sympathetic love. "Rejoice with them that do rejoice, and weep with them that weep." Laugh with the laughing and sorrow with the sorrowing. Enter into the feelings of those about you. The church is the mystical body of Christ. The Holy Spirit joins all its members together in Him. There should be a fellow-feeling throughout the household of faith. True sympathy is many hearts bearing the same load of sorrow, or entering into the same joy.

8. It is a mental love. (1) "Be of the same mind one toward another." Keep the unity of the Spirit in the bond of peace. Wish the same good to others that you do to yourself. In essentials unity, in non-essentials liberality, and in all things charity. (2) "Mind not high things, but condescend to men of low estate." Love is a condescending grace; it cannot exist without lowliness of heart. When Jesus washed the disciples' feet He performed one of His greatest acts of love. (3) "Be not wise in your own conceits." Be not wise of yourself. Be not confident of the sufficiency of your own wisdom. Despise not others. Think not that you can do without them. Be not shy of communication with others. We are members of one another, are dependent on one another, are obligated one to another, and should be communicative one with another.

11. Love towards our enemies (17-21). These verses teach how Christians should conduct themselves before the unsaved. 1. True love for our enemies is forbearing. "Recompense to no man evil for evil." Do not take notice of every little injury you sustain. Do not have too nice a sense of your own honor.

The motto of the Royal Arms of Scotland reads: "I render evil for evil to every man." This is in direct opposition to the teachings of God. 2. It is cautious. "Take thought for things honorable in the sight of all men." (R. V.) Take pains to stand well before others. No exaltation will justify indifference to the thoughts and feelings of those about us. Do not eat, drink or wear that which is not paid for. He who goes in debt without a probability of paying is dishonest. 3. It is peace-making. "As much as lieth in you live peaceably with all men." To live in a state of perfect quietude with our neighbors, friends and family is often very difficult. But the man who loves God must labor after this. He cannot have broils and misunderstandings without having his own peace disturbed. He should, to be happy and useful, be at peace with all men. 4. It is not resentful. "Avenge not yourselves." If any one has done you a wrong, do not seek or desire to do them a like injury. Take not the execution of the law into your own hands. Suffer injury. It is the part of a noble mind to bear up under unmerited shame. Little minds are quarrelsome. This does not forbid the execution of wholesome laws by the magistrate. To "give place unto wrath" is to step aside and let laws, civil, and divine, take their course. Law should be executed, not as a matter of revenge, but to prevent crime and protect righteousness. 5. It is charitable. "If thine enemy hunger feed him." Do not withhold from any one the offices of mercy because he is an enemy. We were once God's enemies, yet he fed and clothed us. To "heap coals of fire on the head" is a figurative expression, which means that by acts of kindness we may overcome the will that exists in a foe and constrain him to become a friend. A moral enemy is more easily overcome by kindness than by hostility. Like begets like. Those who avenge themselves are overcome of evil. Conquer by kindness and love.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn)

From the Epworth League Studies.

THE CHRIST OF ST. PAUL—HIS BIRTH AND LINEAGE.

(Rom. i, 3; ix, 5; Gal. iv, 4; Rom. viii, 3; is, 4; 2 Cor. xiii, 14.)

Peter's memorable answer to the question of Christ concerning himself was, "Thou art the Christ, the Son of the living God." But if the same question had been put to Peter after Pentecost he would probably have added something to his confession. There are teachers going about the country telling all who will listen to them that the Sermon on the Mount is the only Gospel. It is part of the Gospel—not all of it. In it Christ lays down the working principles of the new kingdom. He said nothing of His own atoning death. The disciples were not ready for that. They could not bear it then. We need to be very careful lest we err in emphasizing a single truth to the exclusion of its related truths. The Gospel has many truths, and we need to read all of Christ's sayings and then set them alongside of Christ's acts, especially of his death, resurrection, and ascension. Of all the interpreters of Christ, as he was and not as he appeared on any one day, of his sayings, not of one saying, St. Paul is the greatest. The Holy Spirit seems to have selected him from all others for that very purpose. By early training, education, habits of thought, mental equipment, deep human affection, and personal attachment to Christ he was of all the disciples the best fitted to understand Christ and the plan of salvation.

"He delighted to call himself the slave of Christ, and had no ambition except to be the propagator of his ideas, and the continuer of his influence. He took up this idea of being Christ's representative with startling boldness. He says the heart of Christ is beating in his bosom toward his converts; he says the mind of Christ is thinking in his brain; he says that he is continuing the work of Christ, and filling up that which is lacking in his sufferings; he says the wounds of Christ are reproduced in the scars in his body; he says he is dying that others may live, as Christ died for the lost of the world."—Stalker.

"The Pauline doctrine has its root in Paul's conversion. It was a single organic growth, the seed of which was this revelation of Jesus Christ. * * * As the light of this revelation penetrated his spirit he recognized step by step the fact of the resurrection, the import of the crucifixion, the divinity of Jesus, his human mediocrity, the virtue of faith, the office of the Holy Spirit, the futility of Jewish ritual and works of the law, and all the essential principles of his theology. Given the genius of Saul and his religious training and the Pauline system of doctrine was, one might almost say, a necessary deduction from the fact of the appearance to him of the glorified Jesus."—Findlay.

"Christ had so possessed his soul as to become the inspiration of his whole life, the latent source of all his impulses, the supreme end of all his actions."—Bruce.

1. Born of Woman. (Gal. iv, 4; Rom. viii, 3.) St. Paul was always clear concerning our Lord's divinity, but he was just as fully committed to the belief that our Lord was very man, bone of our bone, and flesh of our flesh.

"The flesh of Christ is 'like' ours, inasmuch as it is flesh; 'like' and only 'like' because it is not sinful."—Sanday.

"The apostle says that Christ was made of a woman, that he was sent into the world in the likeness of sinful flesh. That is, he came into the world by birth like other men, and he bore to the eye the aspect of any ordinary man. But though Christ came in the likeness of the flesh of sin, he was not according to the apostle a sinner. He 'knew no sin.'"—Bruce.

2. Of the Royal Line. (Rom. i, 3; ix, 5.) "Our Lord himself appears to have made little use of this title; he raises a difficulty about it (Mark xii, 35-37). But this verse of the Epistle to the Romans shows that Christians early pointed to his descent as fulfilling one of the conditions of Messiahship."—Sanday.

"Obviously the divine Sonship is for him the main concern, but it does not follow that the other side is for him a thing of no moment. And wherein lies its value? Why say Christ is a Jew and a son of David, when stating a truth which eclipses these facts and reduces them apparently to utter insignificance, namely, that he is the Son of God? Because he desires to affirm the reality of Christ's humanity, not in an abstract form, but as a concrete, definitely qualified thing: Jesus a real man; a Jew with Hebrew blood in his veins, and possessing Hebrew idiosyncrasies, physical and mental; a descendant of David with hereditary qualities inherited from a long line of ancestry running back to the hero king."—Bruce.

"And yet his humanity was to the apostle only a figure of the flesh of sin which was common to all. Or, for it is the same thing, he had come only in the figure of a man. For Paul there is nothing inconsistent in this. In the first place the notion of the figure is related to the thought that the humanity in which he appeared was not that of sinful flesh; for he knew no sin. But in the second place it is implied that the humanity of Jesus did not correspond to his true nature and so far was something borrowed, a secondary formation."—Weizsäcker.

3. Son of God. (Rom. i. 4; 2 Cor. xiii. 14.)

"Son of God," like "Son of Man," was a recognized title of the Messiah. It is remarkable that in the gospels we very rarely find it used by our Lord himself, though in face of Matt. xxvii. 43; John x. 36, it cannot be said that he did not use it. It is more often used to describe the impression made upon others, and it is implied by the words of the tempter. The crowning instance is the confession of St. Peter in the version which is probably derived from the Logia, "Thou art the Christ, the Son of the living God."—Sanday.

"The apostle represents Christ as from or after the resurrection declared or constituted the Son of God in power, according to the spirit of holiness, as if to suggest that Jesus was always worthy to be called the Son of God, because of the measure in which the Holy Spirit of God dwelt in him, and that his claim to the title became doubly manifest after the resurrection, whereby God set his seal upon him as the Holy One, and made such doubts about his character as had existed previous to his death forever impossible."—Bruce.

LYNCHING OF NEGROES.

"Let the best element of the colored race declare that they have neither part in crime nor sympathy with criminals. Let them emphasize that declaration by pointing out those who are now in hiding and aid the officers of the law in pushing them onward to punishment. When public sentiment is outraged by an innumerable crime, let there be no color line in its expression, so that there may be no haven of refuge for the monster guilty of this crime."—Atlanta Constitution.

Let the best element of the white race obey the laws of the land or substitute anarchy at once. It is the business of the law to punish crime, not a set of high minded rascals who feel that even the natural course of the law is too good for "niggers." Just to think this very week up until Tuesday four cases of reported lynchings of Negroes, and no effort being made to bring about justice. At this stage of affairs states can not afford to be selfish, feeling that after us there are no others. I am my brother's keeper, may not have been thundered from Sinai, but in these times when there are studious attempts to assail colored men in order to make them appear immoral as a race, it is time that it becomes a national affair. The Atlanta Constitution, like most Southern individuals, has but one aim in view, and that is to give the Negro no standing in the minds of men. A denial made by a Negro or affirmation is not worth the breath with which it is made. A right to trial by jury is the demand of the Negroes.—The Freeman.

The human heart was made for God, and only he can fill it.—Augustine.

EDUCATIONAL.

PERPETUAL MOTION—THE GLADISH WHEEL.

The most wonderful of the mechanical inventions that is on exhibition at the Centennial Exposition are the Gladish Wheel which solves the long discredited idea of what is called perpetual motion.

This machine is placed on Vanity Fair in one of the concessions, where a nominal price is charged for admission, and it is worth the time spent to see this discovery in mechanics for which the world has been seeking for centuries. Physics has taught that it is impossible to obtain perpetual motion on account of the operation of external forces that cannot be eliminated. Gravity was the only hope left to the scientists who were interested in the problem, and even with their last resources they found it a vain scheme.

Eighty years ago a Tennessean decided to undertake the long unraveled puzzle and chose the force of gravity as the means of accomplishing his purpose. For fifty years he toiled with the problem; few knew of his plans and those who were let into his scheme pronounced him a fool. The old man was undaunted, however, and initiated his son into the mysteries of his purpose. This son was W. J. Gladish, and the success that has crowned his efforts after thirty years of hard labor amply repays him for the time he has spent and for the misbelief that was the only encouragement or discouragement that his friends gave him.

It was in 1817 that the father first began his experiments in what is now Chattanooga, and now, in the year in which Tennessee is celebrating the 100th anniversary of her admission into the Union and the achievements of her sons during the past century, it is fitting that this monument to mechanical genius should be displayed to the public.

The Gladish Wheel is 42½ feet in diameter and is constructed of wood. It has twenty-four spokes that are set in three rows of eight each. On each spoke are two wooden spoons that allow a hollow tube of heavy tin alloy to pass to the circumference or to the center of the wheel as it revolves. Within each tube is five pounds of mercury, which is employed on account of its almost perfect mobility.

Let a spoke start at the highest point of its revolution and revolve to the right. On account of its own weight the tube that is connected with this spoke rests against the center of the wheel. The wheel passes on until the spoke lies in a horizontal position. The moment this point is passed the mercury, which as soon as the spoke assumed an upright position in its upward course dropped to the bottom of the tube, rolls to the outer end of the tube, being then three feet from the center of the wheel. The lever-arm is three feet and the weight of the mercury is five pounds, making a force of fifteen pounds at this point. Here no work is being done, for the tube on the opposite side is exerting an equal force in the opposite direction. But, in a few seconds, this tube which we have been watching slides over the spoons to the circumference; the lever arm is twelve feet, and the force at this point is thirty instead of fifteen pounds which is being exerted on the opposite side, and the result is motion in the direction of the greater force and with a velocity proportional to the excess of force on the right side.

The wheel, when allowed to run alone, acquires such a velocity that it is necessary to control it to prevent it tearing itself to pieces. To this purpose a governor is applied which is run by the power generated by the wheel.

Mr. Gladish expects to operate a series of fans and some light machinery as soon as he can have them put in. He is sanguine of great results from his discovery and expects to revolutionize methods in light machinery. His invention has attracted national attention in the world of physicists and mechanics, and those who have seen it express themselves with wonder at the greatness and simplicity of perpetual motion, as exemplified.

A MILLION DOLLARS DAILY DESTROYED.

"Every working day in the year Uncle Sam destroys a million dollars; deliberately tears up and grinds to pulp one million dollars' worth of paper money—genuine bank notes and greenbacks," writes Clifford Howard in the September Ladies' Home Journal. "A million dollars in one, two, five, ten, twenty, fifty, one-hundred, and one-thousand-dollar notes are daily punched full of holes, cut into halves and thrown into a mass of ransly substance."

"Whenever a piece of paper money becomes soiled or torn it may be presented to the United States Treasury and redeemed. Sooner or later every note that circulates among the people becomes unfit for further service, for it is bound to become dirty or mutilated by constant handling, and the United States Government stands ready to give the holder of the note a new note in exchange for it; or, in other words, the Government will redeem it."

"The majority of the clerks employed in this important department of the Government are women, many of whom are the most expert money counters and counterfeit detectors in the world. In fact, only experts can properly perform the work that is required; for not only must the soiled and mutilated money be accurately and rapidly counted, but all counterfeit notes must be detected and thrown out. When we consider that some counterfeiters can so cleverly imitate genuine money that their spurious notes will circulate through the country without detection, and are not discovered until they are finally turned into the Treasury, some idea can be gained, especially when we bear in mind that these notes are often so worn that the imprint on them can scarcely be deciphered. It not infrequently happens that these bad notes are detected simply by the feel of them, which, in some cases, is really the only way of discovering the fraud; for while a counterfeiter may occasionally succeed in so perfectly imitating the design of a note as to mislead even an expert, it is next to impossible for him to counterfeit the paper used by the Government."

WIRES A PROTECTION AGAINST LIGHTNING.

"People living in cities are prone to believe that the increasing number of telephone, telegraph and trolley wires increase the danger from electric storms," writes Edward W. Bok in the September Ladies' Home Journal. "On the contrary, the maze of wires is a protection, and lessens the danger, since it is shown that where the wires attract the electricity they hold it, and discharge it only at the end of the wires in the central station. The fact is that of the two hundred lightning accidents every year only an average of forty occur in the cities. The trees in the country are a far greater danger; they account for the proportion of four cases in the country to one in the city."

"Papa, buy me a European prince," said the daughter of one of America's first kings to her father. "I can't do it now, my daughter," was the reply; "I have to buy two or three legislatures for my own use."—Colorado Springs Telegraph.

Dreadful Misery

My wife was a terrible sufferer from dyspepsia. The

dreadful misery was constantly with her. She tried many remedies recommended. We saw Hood's Sarsaparilla advertised and she began taking it. I cannot express the good results my wife realized after the first bottle. She took three bottles and is perfectly cured, now being a well and hearty woman." T. W. COVER, Cape Sable Island, Nova Scotia.

Wonderful cures of Scrofula, Salt Rheum, Ulcers, Dyspepsia, Rheumatism and other diseases, prove

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. All druggists. \$1; six for \$5. Get Hood's and only Hood's.

Hood's Pills act harmoniously with Hood's Sarsaparilla. Cure all liver ills. 25c.

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PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

TO OUR CORRESPONDENTS!

We desire to have you understand that we consider you our helpers. You help us supply our readers with news from different parts of our work and we are glad to have you do so. Let us remind you, however, that your communications should be short and well prepared. Let the pastors in reporting their work, think of how many pastors there are and make their reports short and to the point. Be sure that they contain such as will be of interest to some one else besides yourself.

Write plainly, because if we cannot read it we cannot publish it.

We do not desire long District Conference or Convention addresses, unless they are worth printing and the writer will carefully prepare them for the press. Everything that sounds well does not read well.

IS OUR WORK IN LOUISIANA PROGRESSING?

There is an editorial in "The Colored Preacher," a magazine published at Spartanburg, S. C., relative to the lack of development in the work of the Louisiana Conference, of the Methodist Episcopal Church. The magazine quotes from an article published last March in the Southwestern, from the pen of the Rev. B. M. Hubbard, B. D., a member of said Conference. Bro. Hubbard's article was on "The Ministry of Today," and was prompted largely by remarks made by Bishop Walden concerning his Conference. He gave the substance of the Bishop's remarks in the following words:

"He (the Bishop) practically said that the Conference was at a standstill, save in respectability of dress and numerical increase of the members of the Conference. But as for the support of the ministry, the building of churches and parsonages, and the general spread of Methodism, we have not done what has been expected of us."

As we understand him, Bro. Hubbard charges the lack of progress to ignorance, and seems to think the Conference has had too much "ranting and whooping," as he puts it. So far as we know, the Bishop mentioned no particular reason for the lack of progress. The magazine mentioned, and the Star of Zion, the official organ of the A. M. E. Zion Church, both credit this lack of progress to the fact that we have no Negro Bishops, or, as we judge, they mean a lack of proper Episcopal supervision.

Our purpose is to reply to these criticisms in a general way, and to do so as briefly as we can.

As to the matter of a colored Bishop, it is but just to ourselves that we say that all of the Bishops of the M. E. Church, except possibly the two most recently elected, and most of the leading men of the church, know that we are a most ardent advocate of the election of a Negro to our Episcopacy. We have always advocated, most freely, whatever we thought touching the interest of the Church, and shall continue so to do. And, yet, notwithstanding this fact, we cannot charge any lack of development in Louisiana, whether it be real or ap-

parent, to our want of Negro bishops, except in a general way. That is to say, except as we believe our work every where would be quickened and encouraged by such an election. We believe, however, that, if it be a fact that the Louisiana Conference is at a standstill, there are other causes than the one mentioned, that contribute to such a condition. These may be called internal causes, and we have the promise of something on that line for our next issue.

While we do not think that the Conference, in question, has kept pace in every particular with some of its sister conferences, yet, anything like stagnation is more apparent than real. It is true that the number of ministers in this Conference is out of all proportion to the membership throughout the State. As to how it came to be so, it is not necessary that we should even express an opinion. It is one of the three largest colored Conferences in this particular which the Bishop is said to have mentioned, while it has an actual membership, including probationers, of about 14,000. Some of its members think it too large, when considered from the standpoint of quantity, simply. This is a point worthy of careful consideration, but we must pass to another thought.

We dare say those who speak of the seeming lack of progress, do not consider carefully the history of the Conference. Thirty-two years ago (1865) this Conference was organized as the Mississippi Mission Conference; then it sent out sixteen stationed preachers, and had a total membership of about 2,000. The second year its membership was nearly 8,000, while by the third year it more than doubled itself, and went to over 16,000. At that time it embraced Mississippi, Louisiana and Texas. But after the third year (1869) they divided their gains and each went to keeping house on its own account, with a small membership and imperfect statistics. Since that time this Conference has given up, in 1878, the German work, and in 1893, the Lake Charles District, the English speaking white work. The Louisiana Conference, properly speaking, has never divided; but Texas did, and went up to 27,000 members; and Mississippi did, and went up to 36,000. Judging by the success of its two sisters, who can tell but that there would have been a corresponding increase here had this Conference divided its territory.

Another thing must be mentioned. Louisiana was not the safest state in the United States to travel over, and there are parts of it, even now, in which it behooves one to be careful both in the selection of a text, as well as the exposition of the same. The fact is, we have a few friends back in the country sections who could soon have both these Carolina editors singing "Jordan is a hard road to travel, we know." But one says, how did the Baptists travel? In reply, we would say: The Methodist preacher is an itinerant, he goes far and wide; Baptist preachers, are, as a rule, to the manner born; if they spring up at home and organize a church all they need do is to keep on "the line," and they can preach right along, however desperate the section. After awhile their church would "split" and another be organized, and so on.

As to statistics; well, Baptist statistics are like some Methodist statistics, only in most cases a little more so. We hope they have the seventy thousand mentioned by Prof. Hubbard; but can only say, that with church records, class books and the minister's private record thrown in, we find it extremely difficult even then to have our statistics absolutely correct. It may be theirs are, we do not know the system by which they are kept.

But we are not the only Methodist body who find this state a hard field. Our brethren of the A. M. E. Church, to whom our contemporaries refer, even with colored bishops, are a little short of 7,000 members. This editor has a kind of secret feeling that the sugar plantations of Louisiana are not the most favorable places in the world to manufacture Methodists, anyway.

And, yet, both of these Eastern editors have our permission to come over and try.

It must be remembered, also, that our work every where, has had to surrender many members to our sister churches, who seemed to feel that their membership would be all the better if it could be built up of our members, rather than to go and buy for themselves. The methods used to accomplish this end were neither fair nor

moral, but we do not now complain, we simply state a fact. Since all churches have their hindrances and drawbacks, no doubt we are entitled to ours as well.

As to the Star's prophecy, to the effect that should a Negro be elected bishop in the M. E. Church the whites would withdraw their membership, we simply say: This prophecy may be true, but we do not believe it, and yet we hope to see the day when either the Star can say to us: "I told you so," or else we can say to it: "You do not know your old mother yet."

Till then, notwithstanding the fact that our name is Isaiah, we must leave the field to this modern "Jeremiah," W. Smith, editor of the Star of Zion.

Poor old Arkansas, poor defenseless Negro, and poor deluded white man! Without doubt they are all deserving of pity, Arkansas, because it seems rapidly becoming the stronghold of that class of men who have no regard whatever for law, and no earthly use for courts of justice. It is rapidly becoming the hot-bed of "race wars," bloody attempts at extermination, and a paradise for men who have good guns and enjoy joining themselves to a deputy sheriff for the purpose of hunting and shooting Negroes; or else cooping them up in insecure jails to be lynched by the "best citizens." We pity the State, that it is cursed with such citizens, and pity them that they know no better than to think they can check crime by committing crime.

THE PHYLLIS WHEATLEY SANATORIUM.

Through the kindness of Mrs. Williams, the president, we are glad to be able to give to our readers a full statement of the plans for the Sanatorium for the ensuing session; she says:

The Phyllis Wheatley Sanatorium has secured the services of Mrs. Avis Maria Keith, M. D., who has been elected by the board of the medical school, as house physician and superintendent of the nurse training school, for the coming session.

Dr. Keith is a native of Vermont, and has had the training of the best school in her native State. She is a medical graduate, and has had much experience, both in nursing and in private practice of medicine. She has also had large experience in hospital work, and as assistant in surgical cases, and in the after treatment, of which she has been very successful.

Dr. Keith comes direct from hospital work in Cheyenne, Wyoming, to take charge of the Phyllis Wheatley Sanatorium. A regular course in nurse training has been arranged, and to this work Dr. Keith will give special attention, and educated young girls are specially urged to take up this most noble profession now that the opportunity is offered to them, and become proficient. Dr. Keith will also have a special class in obstetrics for the benefit of those wishing to study this branch of the medical science.

Patients coming to the clinic who need to remain in the sanatorium where there are both free and pay wards, will receive careful and skillful attention.

The pay wards have been reduced to the lowest possible figure, the price being only five dollars per week.

The session promises to be a prosperous one, and much is expected from it.

The Phyllis Wheatley Club has elected the following named ladies as delegates and alternates to the National Association of Colored Women, which meets in Nashville, Tenn., September 15, 16, 17, viz: Mrs. S. E. Williams, Mrs. Delia Adams, Mrs. S. A. Gates, Miss H. V. Fegn, Mrs. M. C. Turner, Miss E. Rose Williams, Mrs. S. B. Gray, Miss Emma M. Williams, Mrs. C. Halsten, Miss Ora J. Wilson, delegates; Miss S. B. Allen, Miss Eloise Bibb, Miss Alice Browne, Mrs. James E. Porter and Mrs. Elizabeth Shields, alternates.

Our report of Wesley Chapel Jubilee and other matters are crowded over to our next issue.

THE TRIBUNE SAYS BAPTISTS DO NOT WRANGLE.

The Tribune, published in this city, is after us because some weeks ago we referred to our Baptist brethren's wrangling propensities. In an editorial headed, "Our Doctrine Vindicated," issue of August 26th, it says:

"We have admired the many manly editorials of Dr. Scott in the Southwestern Christian Advocate, but we are compelled to dissent from the stigma of Dr. Scott upon our doctrines in the last issue of the Southwestern Christian Advocate. In commenting on the unfortunate incident which resulted in the untimely death of Prof. H. Patterson, in Columbia Avenue, B. C., in Montgomery, Ala., a few weeks ago, * * * Dr. Scott says:

"If there is any one thing the Baptists ought to be able to do and that without sin, it is to wrangle, for their form of government naturally leads to wrangling."

"We deny such an untruth and brand its author with being totally ignorant of our system of government or either too biased to tell the truth."

It will be observed at once that in what little we said no reference whatever was made to the doctrines of the Baptist Church; we had no thought of any such thing. It looks as 'tho the Tribune itself desires to "wrangle."

Judging from the foregoing emphatic and highly complimentary remarks made by the Tribune for the benefit of this editor, one of two things must be true, either we were very much mistaken in what we said about Baptists wrangling or else Bro. Davidson entered into a "wrangle" with us before he stopped to think. The fact is, we meant nothing unkind, and did not mean to be the least uncharitable in our reference to a sister denomination; we simply went in to tell what we thought to be the truth, but our contemporary objects and now we desire to explain our position. We are branded with being "totally ignorant" of the Baptist "system," or else "too biased to tell the truth." What is a system? A system is a "method" or "plan" we'll say. That being true, then the Baptist method, in this part of the country, is for a church to call a preacher when it wants him. The preacher comes and stays a year, two years or more, if he can keep things from going to pieces on him, but at last he strikes the "wrangle." Some want him and some do not, the people are greatly excited over the matter; the pastor wants to stay and those who are friendly to him say he must stay, till at last, it may be he escapes by "the skin of his teeth," and settles down for another year. The result is, he is a little nervous and needs to be exceedingly careful to avoid trouble and save a "split." The year passes all too soon, and the time for another election or call is at hand. The two factions come up again, that is, provided they did not stay up all the year, the wordy war waxes hotter and hotter till the vote is taken. The pastor fails of election, the church goes to pieces, he and his friends go off and organize for themselves and the others succeed in carrying out their purpose and call a new pastor. Each man goes to work and builds up a congregation only to split again, and so it goes ad infinitum. Maybe the editor of the Tribune does not know it but it is extremely difficult to find a Baptist church that has not had a split or is itself the outgrowth of a split. The kind of thing we describe is so prevalent that there are thousands of young people who never saw a Baptist church that has not in some way been connected with a split, and these are invariably the result of a "wrangle."

Why, the fact is, Bro. Davidson, we hail from a State where the Baptist State Convention "wrangled" and split; and then some of the associations "wrangled" and split; and then many of the churches "wrangled" and split; and then not a few of the families "wrangled" and split, and we declare we have met many individual members and preachers who were so thoroughly worked up over the "Old Convention," and "New Convention" idea, that it looked very much as 'tho each one was going to "wrangle" and split; but, honestly, we never saw one do that. We think we have given sufficient explanation.

But our contemporary says further:

"The Baptist Church is founded upon the

teaching of the New Testament Scriptures, and the Baptists shall stick to the Bible form of government though the heavens pass away. The Baptist Church is the only church whose system of government is founded upon the teachings of the New Testament Scripture, and, therefore, the only Bible Church."

Exactly so; and all of us Methodists have heard that before, but to keep down a "wrangle" and avoid the possibility of a split, we think best not to discuss it; hence, very seldom do so.

We trust our explanation is satisfactory, but if not we ask that the Tribune charge it to our ignorance rather than to a desire to falsify the facts.

PERSONAL AND GENERAL.

Mr. L. M. Shaw, a prominent Methodist layman, who has been a member of the last three General Conferences of the M. E. Church, was nominated for Governor of Iowa, by the Republicans in their recent convention.

The Rev. Hampton James, P. E., of the Shreveport District, was in the city last week, and gave us a pleasant call. He reports his District in a prosperous and rapidly developing condition. The Elder plans to do great things for the Southwestern, this fall.

Dr. W. D. Godman's many friends throughout the South will be pleased to know that he is now better in health than he has been for sometime. He speaks in the highest terms of the Southwestern, and encourages us much by his words of cheer. The Doctor and family are still in New York City.

Mr. J. B. Sloan, an influential local preacher, of Simpson Chapel, this city, called last week and told us of his interest in the paper and the work generally. He reads the Southwestern.

From the Observer: "The Christian may have his vacation, but he has no vacation as a Christian. There is a distinction there with a difference. Believers rest at times from special forms of work or vigorous routines, but they can never expect a furlough from faith or a relief from religion. The Christian soldier should always be on guard if he is not always on the run."

A Minnesota minister has recently come into the possession of an estate yielding \$80,000 annually. What a chance for a great giving and multiplied powers for good.—Ex.

During the teaching of a temperance Sunday school lesson an Indian boy, ten years old, was asked, "What does alcohol do to a man's brain?" He answered, "It makes him think crooked."—Ex.

BALLOON VOYAGES.

So far nothing has been heard from Andree, the daring explorer, who sailed away in a balloon in the hope of reaching the north pole, and fears are entertained for the safety of himself and his companion. The attempt to make such an unusual trip was preceded by the most careful preparations, nearly \$36,000 having been spent in the arrangements. The cost of the balloon, perhaps the most complete ever built, was \$10,000. It was capable of carrying two tons of ballast including enough provisions for four months. Some special interest has been aroused in the science of aerial navigation, and in the history of remarkable balloon voyages.

In July, 1859, was made the most remarkable trip on record, when three men traveled in a balloon from St. Louis, Mo., to Henderson, N. Y., a distance of 1150 miles in nineteen hours and fifty minutes. About sixty years ago an English aeronaut went from London to Weilburg, Germany, 500 miles, in eighteen hours. A night trip over the Alps from Marseilles to Turin was made in 1819, the distance being 400 miles and the time eight hours. Such voyages depend upon the condition of the weather, velocity of air currents, etc., almost entirely, as no material progress has yet been made in controlling balloons; hence, such journeys are attended with great risk. Nansen thinks favorably of Andree's trip, while A. W. Greely does not believe he will ever return.—Methodist Times.

RAIN AND SHINE.

Can't have sunshine all the time—
Got to come a rain;
The dry land, it gets thirsty,
An' the mountain an' the plain,
They cry out for a drop to drink,
An' all the wiltin' flowers
Is glad to see the rain fall free,
An' freshen with the showers.

Can't have sunshine all the time
Glad fer rain to fall;
Fills the wells an' makes the dells
Look fresh an' sparklin'—all.
The raindrop makes the roses grow,
An' if the rivers rise,
They water all the land, an' go
Jest singing 'neath the skies.

Can't have sunshine all the time;
I like a rainy day;
Fer that's the time for reading books,
Or making fiddles play.
To home, or to the grocery-store,
I'm happy when it rains;
Fer they need it on the mountains,
An' it's welcome on the plains!
—Frank L. Stanton, in Atlanta Constitution.

A YOUNG AFRICAN HERO.

Some of you have hard words to bear at times because you love the Lord Jesus. But in some parts of the world people who say they believe in him are cruelly beaten, and even put to death.

In Central Africa a few years ago some boys were turned to death by order of the king because they were Christians. Yet in spite of this a boy of about sixteen was brave enough to wish to become a Christian. He came to the missionary, and said in his own language:

"My friend, I wish to be baptized."

"Do you know what you are asking?" said the missionary, in surprise.

"I know, my friend."

"But if you say that you are a Christian they will kill you."

"I know, my friend."

"But if they ask you whether you are a Christian, will you tell a lie, and say no?"

Bravely and firmly came the boy's answer: "I will confess, my friend."

A little talk followed, in which he showed clearly that he understood what it was to be a Christian, so the missionary baptized him in the name of Samwell, which is the same as our Samuel.

The king found him sensible that he employed him to collect the taxes, which are paid in cow-money.

One day when he was away on business the king got angry with the Christians, and ordered that all the leading ones should be killed. Samwell's name was found upon the list. As he came back he heard of the death which awaited him. That night when it was dark the missionary was awakened by a low knocking at his door. It was Samwell and his friends came to know what he should do. Should he run away, or should he go and hand over the money he had collected? After a silence the missionary said:

"Tell me what you think."

Looking up, Samwell replied: "My friend, I can not leave the things of the king."

His friends earnestly begged him to flee, but the missionary said: "No, he is right. He has spoken well; he must deliver up the money."

"My friend, I will try to start early and leave the cowries with the chief," said the lad, as he set off; "but I fear my carriers will not be ready till after daylight, and if I am seen I shall surely be caught. Good-bye."

But God kept him. He went boldly to the chief's hut, put down the cowries, and walked away. He went again a few nights after to tell the missionary, who said: "You ran when you got outside?"

"No, my friend, for I should have been noticed at once. I walked quite slowly until I got out of sight, and then I ran as fast as I could, and so escaped."

This is a true story, taken from Mr. Ashe's book, "Two Kings of Uganda." It shows that the love of Christ can make a boy brave to do his duty even in the face of danger and death.—Onward.

ECZEMA

Most Torturing, Disfiguring, Humiliating

Of itching, burning, bleeding, scaly skin and scalp humors is instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), the great skin enro, and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

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DOINGS OF THE WORKMEN.

E. Kight, P. C., Gillesville, Ga.: I have been on this charge seven months and have worked as a soldier building up this people socially, mentally, religiously and morally. There is much work to be done in this place by moral Christian leaders. I came here in the spirit of Christ to succeed. I am glad to report that the church is spiritually revived. Since being here, we have organized three Epworth Leagues and it's enough to know that their wheels are greased. We have just closed our revival, ending with 89 accessions and conversions. We are trying to set forth the basic principles of our church - Christ, Wesley and our official organs. Mrs. Kight is not only with me in person but spirit, sentiment and thought. The people truly believe that we are interested in their welfare and they are making our hearts rejoice within.

J. M. Watson, Mountain City: This is my second year on this charge, and I am closing out the year in peace and prosperity. My fourth quarterly conference was held August 14-15. Elder Provine preached four soul stirring sermons. All of the services were spiritual and well attended. Elder Provine has looked after all the obligations of the church. He is beloved by all. Reports showed that all the benevolent causes had been presented.

S. D. Troope, Elliott, Miss.: My third quarterly conference came off in the midst of a glorious revival at Dnek Hill and Payne's Chapel. Rev. W. McDonald, P. E., was present. Reports showed progress on all lines; 28 conversions and 46 accessions. The people say there never was such a time. Collection, \$21.35.

E. Holliday, Columbia, Tex.: My third quarterly conference was held August 21-22. As Rev. W. M. Bartley, P. E., could not be present, Bro. W. M. Josey held the conference. All the

brothers were on hand with good reports, showing the work moving on. Rev. Josey preached two good sermons and did not forget to speak of the good old paper. Raised this year \$42.

J. C. R., Rocky Mount, Va.: Please allow me space to make a few remarks concerning Bro. E. S. Williams and his work at Motley's Circuit. The third Sunday in August was a high day at Jasper's church. The writer was called to assist Bro. Williams on that day. We are glad to say that Brother Williams' people all love him and his wife, and I am glad to note that he is not afraid to use the law; and the best of all, he knows just when and how to use it. Bro. Williams is the right man in the right place, and he has the right woman for a preacher's wife. Every young preacher should be careful along that line. We ask God's blessings on him and his family during this year.

R. H. Williams, Verdunville, La.: We have just closed one of the most successful quarterly conferences that has been held in this circuit for years. Our first and second quarterly conferences were good, but this surpassed them. The church seems to have taken new life. On Sunday, the 22d, we had a grand old Methodist time. The Lord's supper and an excellent sermon by our P. E. at 11 a. m., and at 3 p. m. quarterly love feast and speaking meeting. Our pastor's wife is very sick; pray for her. God bless our pastor.

J. H. Lovell, Winston, N. C.: Sunday, August 22d, was a great day with our church at this place. Sunday morning Rev. I. G. Penn addressed the Sabbath school; at 3 o'clock he preached a stirring sermon; at 5 o'clock he lectured at the Y. M. C. A. Hall, but it was at night that he appeared on the stage in the greatness of his power. Rev. Penn spoke for one hour, with his great wheel on canvass of his back, on the workings of the Epworth League, to an audience numbering between seven and eight hundred persons; such, as he remarked, he had only met twice previous to this in all his work. This was the great Epworth League mass-meeting. The League had been training for the occasion, and all the singing was superb. On Monday night the League came together in a literary and social gathering to do honor to our beloved secretary. When the literary part was over, the League resorted to the basement of the church, where the delicacies of the season were served in grand style. It was on the lips of hundreds that such visits of our worthy leaders will serve a noble purpose in the advancement of our church and Epworth League.

P. S. Golden, Grenada, Miss.: Please allow me space in your paper to thank our conference for our pastor. He came to us in February and has labored to bring our church back to its old standard. A great many had deserted the church when Brother Walton came to it. Some have returned and some have not. The number of new members added to the church is thirty-one. Amount raised for benevolents, \$39.50; amount raised for all purposes, \$620. We have raised something over \$100 a month since February. The church is moving on in harmony. We have a fine Sabbath school and a good set of teachers. We also have a very fine Epworth League, which is doing everything possible to carry out its true principles. The League has a sewing club. This meets every Monday evening. It would be a treat for one to visit this club. Soon we can boast of a parsonage well furnished with bed clothing and furniture. The League, feeling that it should be represented at Toronto, elected Brother C. W. Walton, pastor in charge, as delegate, and paid his way

there. This League also entertained our friend and brother, I. Garland Penn, a short time ago. Spiritually and financially the church, the Sabbath school and League are alive.

R. T. Weatherby, Memphis, Tenn.: Though we have been very quiet, we are "in the push" just the same. We were represented at Toronto by Dr. D. W. Fields, our president and zealous worker. We would be glad to correspond with our many sister Leagues and rejoice with them in their prosperity, and pray, if need be, in their adversities. God bless our League.

D. A. Bragg, Corinth, Miss.: Our third quarterly conference convened August 22-23, with Rev. P. O. Jamison, P. E., in the chair. Most of the leaders were present with well written reports. We are glad to say that the Corinth charge is moving along nicely. The P. E. preached one of his soul stirring sermons, after which he administered the Sacrament to one hundred and one. Collection, \$12.40.

C. W. Butler, West Point, Miss.: We are getting along nicely. I have been down with the slow fever for four weeks. During that time the good people did not forget me. While lying on my bed one night, I was aroused by a crowd of little folks the Junior Leaguers came and left the table loaded with many good things for our comfort, for which we are thankful. The company was led by little Albert Cronelle, the president. Every day something for our good was brought. Bro. G. W. Matthews sent the dray wagon.

H. C. Cooper, P. C., Waco, Tex.: The third quarterly conference was held for the Waco Circuit, at New Zion, August 8th and 9th, with H. Swann, P. E., in the chair. The report of each leader and steward was good, as usual, and the attendance was good, which indicated that all were alive to the interests of the church. The elder preached two soul stirring sermons. The Sunday school was reviewed by the P. E. and at night he preached at Andrews Chapel. Wednesday following, we made our way to the camp meeting. Rev. H. Swann preached the introductory sermon. The Lord poured His blessing down upon us, and we have sixty conversions. The meeting was good. This work is revived as never before. Our pastor keeps one eye on the church and the other on the Southwestern.

T. E. Woods, P. C., Lewisburg, Tenn.: We have closed our protracted meeting in this charge, resulting in fourteen conversions and ten additions to the church; seven baptized and the membership revived.

W. R. Howard, Attalla, Ala.: I was assigned to the Horse Creek work and tend to abandon it on account of the small-pox; but as I had rather wear out than rust out, I accepted the call of L. W. Goodson, of Attalla. I found the pastor at his post and preached to his congregation. Raised during the day, \$8.61.

N. B. Blackman, Kilmichael, Miss.: Under the blessings of God, we started our meeting at Columbiana Monday, August 16th. We had Rev. M. W. Reid, of Carrollton, with us, who conducted the meeting and preached every sermon; and with his able management the meeting resulted in the saving of seventeen souls. God bless Bro. Reid; he is able in the pulpit.

W. E. Hatcherson, Bellville, Tex.: I was appointed to the Bellville Circuit at Paris and came to my work about the 8th of January. I found no church at Bellville - nothing but an old house that was once a grist mill in the country. I found that it needed lots of repairs, so I rolled my sleeves up. Now we have a church in Bellville 24x36, that will compare with any church in the

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town, and expect to complete the one in the country by conference. Also we have just closed a revival meeting which resulted in twenty-seven converts; all joined our church but one. On the 7th and 8th our quarterly conference was held by Rev. H. C. Watson, and it was quite a blessing to all. On the 8th, Mrs. M. E. Hutcherson received a dispatch to come at once to see the last of a dying father, which interfered with the conference. He died on the 9th inst. at 11 p. m.

C. E. Alexander, Pastor, Memphis, Tenn.: Our fourth quarterly meeting is a thing of the past, and will long be remembered. The P. E. was on hand and preached two sermons. Our church was assessed for P. E. \$100. He was paid 31 cents over, and is happy. Our benevolence will go far beyond last year. Collected for all purposes this quarter, \$343.71. Ten have died; sixteen joined this quarter; twelve or fifteen take the Southwestern. The church is said by the members to be in better fix than ever before during its history. This is my third and last year for Centenary, and eventful ones they have been under P. E. Key. Long may he live to do good.

Geo. W. Baker, Corinth Circuit, Miss.: Our third quarterly conference convened on the 21st and 22d, with the Rev. P. O. Jamison, P. E., in the chair. We are proud to say that the circuit was well represented by the brethren. The address to the brethren, by the P. E., concerning the work, will long be remembered. Sunday was a high day with Methodism at Tusculum Church. The Lord's supper was administered to a large number, Sisters Angeline Settle, Harriet Allen, Martha Settle, Sister Campfield and Miss Mollie P. McCalla

FULL of HEALTH

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40 YEARS THE STANDARD.

deserve great credit for the grand reception given to the P. E., P. C., and wife. The P. E. is a strong and powerful preacher. His sermon on Sunday will long be remembered; both men and women were stirred up, their hearts being filled with the Spirit. I am conducting a revival at Concord Church, assisted by Rev. D. A. Bragg, and am having a glorious time both spiritually and financially. The collection was grand.

CONFERENCE NOTICES

CONGO MISSION CONFERENCE.

Pungo, Andongo, Angola, Africa—The first annual session of the Congo Mission Conference was held at Quion-gua from June 9th to the 15th. Bishop Jos. C. Hartzell, the new Missionary Bishop for Africa, presided over the meeting.

The presiding elder's report brought out some interesting facts, covering, as they did, the whole period of missionary work in Angola, showing how many missionaries have come to the field and how many have died, comparing that portion with the death rate in many of the largest American cities.

After the reports of the presiding elders, each missionary read an account of his work since he came to the field. Bishop Hartzell had requested these reports, in order that he might get a general idea of what had been done. Each one gave an account of actual work done, or endeavors made. Eternity alone can reveal all the effects of the work; in the hereafter alone can we see how wide the circle of influence extended.

On various stations the churches are sometimes full with a floating congregation; carriers from the far interior, passing through the town, hear the music and stop to hear the Word. They take a little of the message, and carry it to their homes, there to be rehearsed along with other things that

had interested the father and husband in his long journey.

Bishop Hartzell preached on Sabbath morning from Rom. 8:28, putting the most stress on God's purpose, which is eternal, universal, specific and heavenly.

One very interesting event following the morning sermon was the ordination of the presiding elder's (A. E. Withey) son to the order of deacon, and in the afternoon the Bishop ordained the same young man, to the order of an elder.

He came with his parents to Africa more than twelve years ago. There were then, one son and three daughters in the family, but it has pleased God to call the daughters all to himself, and the son alone is left to them. He is a real master of the native language, and we pray God that he may spare him many years to his parents, and to Africa. Bishop Hartzell also preached in the afternoon to the natives (through an interpreter.)

He gave them a plain talk about the being and attribute of God as revealed by nature and "natural" conscience; both sermons would be worth reporting in full did time and space permit.

June 18th, the Bishop started for Loanda, from whence he expects to go to London, it being necessary to do so in order to take passage for the East coast of Africa.

The minutes of the conference will be published, and will contain much of interest, including statistics covering the twelve years of mission work, the individual reports of the missionaries, brief memoirs of all who have died on the field, a picture of the workers present at the conference, etc.

To those who are interested in the Angola missions it will be a valuable pamphlet. Secure one, read it, and pray for those in the field, and thereby your interest in missions will be increased.

Sincerely yours,

Susan Collins.

ALEXANDRIA DISTRICT CONFERENCE.

The Alexandria District Conference opened in the Methodist Episcopal Church at Boonville, La., August 12th, at 9 a. m. Rev. F. Walker presided.

The secretary of the last conference called the roll and all pastors but three answered to their names. M. P. Franklin was elected secretary and A. J. Pickett and J. J. Obee assistants. Prof. C. Johnson, statistical secretary, with Miss P. L. Lawrence and W. J. M. Price, assistants. Z. T. Gayden, treasurer, and S. M. Haynes, postmaster.

The standing committee having been appointed, the presiding elder proceeded to read his report. There had been 585 additions to the church during the year and an increase on the benevolent collections over last year \$152. Pastors, local preachers, exhorters, Sunday school superintendents, district stewards and Epworth League presidents all reported good work.

Prof. C. Johnson was elected district secretary for the Epworth League and Miss P. L. Lawrence, treasurer.

The conference was largely attended by visitors during the day, and at night the house and yard could hardly hold the people.

The missionary sermon was preached by Rev. Z. T. Gayden, with great power, and the sermon will long be remembered by those who heard it.

Rev. E. B. Richards, pastor at Alexandria, preached to a large and interested audience on Friday night.

Mrs. D. M. Walker, corresponding secretary for Woman's Home Missionary Society for Louisiana, held the an-

niversary for the Society. Suitable resolutions were passed, and all pastors present promised to open the doors of their church and invite Mrs. Walker to come among them, and to assist her in organizing auxiliaries.

Profs. C. Johnson and P. P. McDonald spoke on Saturday night in the interest of education. Alexandria Academy and New Orleans University were well represented by these young sons of our race.

Rev. R. E. Jones, assistant manager, in his effort to represent the Southwestern, capped the climax. His speech was a revelation, and it is a common saying now among our people that it is worth \$25,000 to Methodism in this section. Subscription to the paper was increased.

There was preaching all day Sunday. The people had an opportunity of hearing some of our best preachers.

As a whole, Brother Gair had things well in hand, and too much praise cannot be given him and his dear people for the manner in which they entertained the conference.

The district stewards met and after a very careful consideration of all things, fixed the presiding elder's salary at \$1394. This is quite a credit to the district and the men who represent the various charges, and it shows how much they esteem the services of the man whom the church has put at the head of the district. The district is advancing.

Rev. Frank Walker proved to be an able and efficient presiding officer. It is evident that the Bishop made no mistake in appointing him to the presiding elderate of the Alexandria District.

The preachers on the Alexandria District are an energetic and enterprising set. Every charge will raise its benevolent apportionment this year.

The needs of the Missionary Society and the Episcopal Fund were made very impressive on the minds of the brethren by the presiding elder.

The district is large, and owing to the carefulness with which the presiding elder proceeded with the work of the conference we did not adjourn till Monday, 16th inst.

Mrs. D. M. Walker, Misses P. L. Lawrence and Isabella Allen rendered inestimable services at the organ during the conference. Suitable resolutions were passed touching every interest of the church. Minutes will be printed.

W. J. M. Price, Reporter.

MONROE DISTRICT CONFERENCE.

The Monroe District Conference convened at Bastrop, in Mt. Olive Church, August 18-23; Rev. F. T. Chinn, presiding.

The session was opened by the ad-

ministering of the Lord's supper. A large attendance was present. Rev. A. J. Proctor was elected secretary, with J. H. Thompson and H. H. Phillips assistants; A. B. Smith, statistical secretary, with Freemont and Chestnut, assistants.

Rev. H. T. O. Abbott preached the opening sermon, which was well prepared. Rev. M. T. Fairfax preached the missionary sermon on Thursday night; notwithstanding the heavy rain, the house was packed.

Bro. C. C. Morse, business manager of the Southwestern Christian Advocate, looked in on us, and got some subscribers. He was indeed a welcome visitor, and he can testify that the seed sowing is not over in these parts. The great church must watch and wait the harvest.

Mr. H. W. McDonald was a good representative of the New Orleans University.

Presiding Elder Chinn is deservedly popular among his preachers and the people. The whites say they have never known our church before. They were present throughout the entire session.

Revs. Rogers, Proctor, Thompson, Venable and Fairfax preached acceptably during the session. The spirit of revival was high; one converted and many promised to start for heaven. Elder Chinn is a power in the altar services. The anniversaries were all grand. Mrs. V. Ward, I. M. Evans and Mrs. C. Barber, of the steward sisters, made stirring addresses.

The writer preached a special sermon to the women Friday night. Sunday was a great day; five Mt. Olives could not have held the multitude. Sunday morning there was a great gathering of the Sunday schools. Prof. E. N. Smith was master of ceremonies, assisted by Miss Etta E. Lee. Addresses were delivered by Bro. Austin Smith, P. Francis and others, for the benefit of the children.

Conference adjourned sine die Monday morning, at 10 o'clock. Everybody left saying it was the greatest religious meeting held in Bastrop.

P. W. Clark.

HUNTSVILLE DISTRICT CONFERENCE.

The Huntsville District Conference, of the Central Alabama Conference, which convened in Huntsville, August 12th, was a success. The writer was again elected secretary, with Revs. S. J. Jordan and B. S. Kirks, assistants. The conference was largely attended and was quite a spiritual treat. Rev. I. Townsend presided with great dignity.

A District Woman's Home Missionary Society was organized. It seems



Love is the sun of woman's life. Its dawning is the maiden's tender sentiment; it brightens into the steady affection of the contented wife, and reaches its glorious noontide in the happy mother. Happy motherhood is a true woman's loftiest ambition. Her highest pride is in her fitness to fulfill this grand and sacred destiny. Nothing so clouds and darkens her existence as to be incapacitated for this noblest of womanly functions by weakness or disease.

A woman who suffers from any ailment of the delicate special organism of her sex, feels something more than pain and physical wretchedness. She is mortified with a sense of womanly incompleteness.

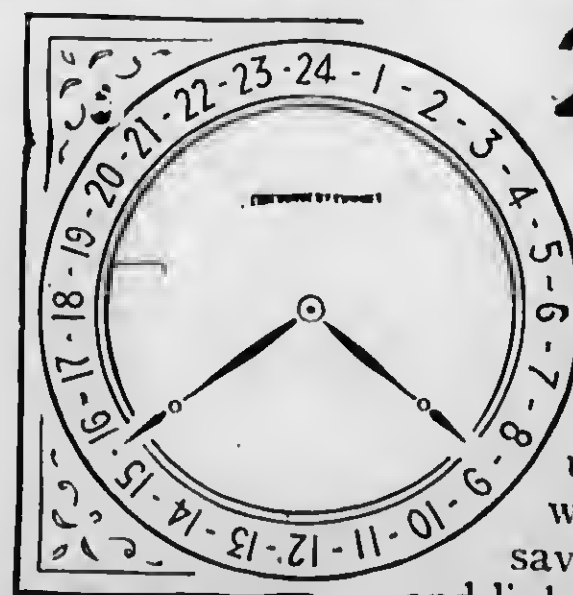
But no woman need remain under this cloud of misery and dissatisfaction. Dr. Pierce's Favorite Prescription positively cures all diseased conditions and weaknesses, and restores complete health and strength to the feminine organs.

It is the only medicine of its kind devised for this one purpose by an educated and experienced physician, and eminent specialist in this particular field of practice.

It is the only medicine which can be relied upon to make the ordeal of motherhood absolutely safe and almost painless.

"I cannot say too much for Dr. Pierce's Favorite Prescription," writes Miss Clara Baird, of Bridgeport, Montgomery Co., Penn'a. "I feel it my duty to say to all women who may be suffering from any disease of the womb that it is the best medicine on earth for them to use. I cannot praise it too highly for the good it did me. If any one doubts this give them my name and address."

Dr. Pierce's Pleasant Pellets regulate the stomach, liver and bowels. Of all medicine dealers.



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You can't make any more out of them—by the clock.

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that the Huntsville District is pushing to the front. Reports were good and encouraging. The brethren sang, preached and prayed with the old Methodist fire. The following report on education was read and adopted:

"Whereas, Christian education is so much needed among our people; and,

"Whereas, as the church is doing its best to meet the demands by building schools throughout the Southland and employing and paying teachers; and,

"Whereas, as the Central Alabama Academy, located in the bounds of the Central Alabama Conference, and in the Huntsville District, and the Gannon School of Theology in Atlanta, Ga., and both of the schools are in reach of our people,

"Resolved, That we, as pastors and members of this conference and church give the Academy our united support; that we urge upon our people to patronize our school; that we urge our young men who are preparing for the ministry to attend our Academy; that they may better prepare themselves for their work, as the pulpit everywhere is calling for educated ministers; that whereas, the Theological course is one of great difficulty; that we urge upon our young men to lay well the English foundation at our Academy before entering upon said course, and when such foundation is laid, we urge them to attend Gannon."

We, your committee, desire to call special attention to the following resolution adopted in the last annual conference, and printed in the minutes:

"Whereas, the fact is apparent to us all that if we would maintain the cause of education among us, we must do more in systematic way for self-help; therefore,

"Resolved, That, as pastors, we will at suitable times invite Brother McKimney to visit our churches and take special collections for the school at Huntsville. Such to be reported to the next annual conference as other educational objects.

Resolved, That we endorse the above resolution and ask that the committee in making out the apportionment to be raised by the several churches that the collection for our school at Huntsville be put in the list, and that each pastor do his full duty in collecting said apportionment.

N. H. Speight,

B. S. Kirk,

F. C. Jacobs,

Committee.

The following resolution was offered by Rev. T. H. Hunt:

"Whereas, the Southwestern Christian Advocate is our church paper and should have a wide circulation, and, where as a Christian paper, should visit the homes of our people weekly,"

"Resolved, That the pastors make a house-to-house canvass in the interest of said paper and never cease until we see it in the homes of all our people."

Prof. A. W. McKimney was appointed agent for the Southwestern and secured a few subscribers.

N. H. Speight, Sec'y.

ROME DISTRICT CONFERENCE.

The Rome District Conference of the Atlanta Conference, met at Tallapoosa, Ga., August 12th. Rev. J. C. Hunt, P. E., had the meeting to convene promptly at the designated time. As a judicial officer, few men can excel Rev. Hunt in constructing and interpreting the discipline; as an executive, he enforces laws without regard to friends or foes.

Rev. Hunt preached on Sunday morning a logical and soul stirring sermon, which touched the hearts of the audience. He read an excellent report of

the district, showing that it is improving on all lines.

The pastors report showed that they had done a good year's work, having had good revivals and many accessions to the church. They reported having raised one hundred and seventy dollars for benevolent purposes.

The local preachers, exhorters, Sunday school superintendents and Epworth Leaguers rendered their reports which showed that they have been active, with good results in their work.

There were many distinguished visitors in attendance. Dr. M. C. B. Mason, Prof. W. H. Croghan and I Garland Penn, Revs. J. B. Wragg, presiding elder of the Griffin District, and G. W. Arnold, presiding elder of the Atlanta District. Each spoke in the interest of his work and the Southwestern.

The following brethren preached during the conference: W. C. Bryant, L. W. Coates, E. D. Giddens, J. C. Sheppard and F. M. Gordon. Rev. H. H. Monzon conducted the love feast, which was profitable to all.

Rev. Chas. H. Blake and the people of Tallapoosa deserve much credit for the hospitality shown us and the manner in which they entertained the conference.

F. M. Gordon, Secretary.

ATLANTA DISTRICT, ATLANTA CONFERENCE.

Hogansville	Sept. 24-26
Long Ct.	Sept. 25-26
Grantville	Oct. 1-3
Grantville Ct.	Oct. 2-3
Vine Street	Oct. 6-10
East Atlanta	Oct. 8-10
University	Oct. 13-17
Battle Hill	Oct. 15-17
Fairburn	Oct. 23-24
Gate City	Oct. 24-24
Palmetto	Oct. 29-31
Fairburn Ct.	Oct. 30-31
Newman	Nov. 7-8
Newman Ct.	Nov. 6-7
Hogansville Ct.	Nov. 13-14
South Atlanta	Nov. 11-14
Latherville	Nov. 20-21
Fort Street	Nov. 17-21
Saint Luke	Nov. 24-28
Chapel Street	Nov. 26-28
University	Dec. 1-5
Loyd Street	Dec. 12-13

Dear Brethren: This round takes us up to the Annual Conference. Let us work and pray for a glorious winding up of the years work on all lines of church interest. Raise every dollar of your benevolent assessment for this year. Yours for success,

G. W. Arnold, P. E.

COLUMBUS DISTRICT, WEST TEXAS CONFERENCE.

Fourth Round.

Columbus	Sept. 4-5
Columbus Ct.	Sept. 11-12
Eagle Lake	Sept. 18-19
LaGrange	Sept. 25-26
LaGrange Ct.	Oct. 2-3
Industry	Oct. 9-10
Weimar	Oct. 16-17
Chillingburg	Oct. 23-24
Oakland	Oct. 30-31
Sublime	Nov. 6-7
Hallettsville	Nov. 13-14
Sweet Home	Nov. 20-21
Wharton	Nov. 27-28
Edna	Dec. 4-5
Victoria	Dec. 11-12

Dear Brethren: Remember we are on the home run, and if we are to come to the front, you must bend all of your energy to come up. Let every dollar be raised at least. Lose no time, for now is the time to reap. Have all your committees nominated and ready, and the trustees with their reports in hand. Do your full best and we will succeed. Your joy is my joy; your sorrow is my

sorrow. This is the true Christian spirit. Yours in Christ,

B. F. Smith, P. E.

BOOKMAKER'S CORNER

LIFE AND TIMES OF GLADSTONE.

By John Clark Ridpath.

Messrs. Eaton & Mains, No. 150 Fifth Avenue, New York City, take great pleasure in announcing the issue at an early date of the "Life and Times of William E. Gladstone," by Dr. John Clark Ridpath. The American public will welcome such a work coming as it does under the name and authority of the historian, already so well known as one of the leading writers of the age. The well-earned fame of Gladstone furnishes good occasion for the publication at this juncture of a full, authentic account of his life and work. The closing years of the greatest of the centuries fully warrant the expectation of a complete and adequate narrative of the career of one whose life and activities have covered so great a span of time, and whose fame is co-extensive with the limits of civilization.

William Ewart Gladstone is doubtless the foremost citizen of the world. He was born six years before the downfall of Napoleon. He remembers well the thunder of the great guns in Liverpool, denouncing the result at Waterloo and the final overthrow of the Imperial Corsican. It seems impossible that one human life should have had such continuity, and that that life should have been so interwoven with the whole web of modern history for three quarters of a century.

This volume has been prepared by Dr. Ridpath with great care from the most authentic records of Mr. Gladstone's life. The work is in the author's best vein; every page will exhibit his remarkable power of personal and historical delineation. The book will be illustrated with portraits and engravings well suited to produce, in connection with the text, a vivid and lasting impression of the various interesting and critical aspects of Mr. Gladstone's life. The illustrations cover the whole period of his career, from the house of Sir John Gladstone in Liverpool, where the statesman was born, in 1809, to the latest scenes of his life among his books, surrounded by his loving descendants and the historical landmarks at Hawarden Castle. The work is going to press coincidentally with this announcement from the publishers.

The "Life and Times of Gladstone" will appear in one large volume of about 750 pages, octavo, elegantly bound, with preface and contents, list of illustrations, index, and all the other usual aids to the understanding and easy perusal of the great biographical work. The book will be produced in elegant style of press and binding.

We feel sure that the general public will make a note of this important announcement of an authentic and complete life of the greatest British Statesman of the century, whose protracted twilight, descending gradually and beautifully into the shadows, will leave behind, like the setting sun, a glow of warmth and radiance long seen and felt, not only by the English-speaking race, but by all the enlightened peoples of the world.

The complete novel in the September issue of Lippincott's is "Weeping Ferry," by Margaret L. Woods. It is a sincere, and effective tale of English country life, recording the honorable but passing love of a squire's son for an ex-servant's daughter and the sad result thereof. "A Fiddle in the Des-

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and sealding pain in passing it, or bad effect following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists, price fifty cents and one dollar. You may have a sample bottle and a pamphlet sent free by mail. Mention the Southwestern Christian Advocate, and send your address to Dr. Kilmer & Co., Binghamton N. Y. The proprietors of this paper guarantee the genuineness of this offer.

ert," deals with an episode of travel in the wild West. "The Trend of Horticulture," furnishes some highly interesting information as to what has been done, and what is yet to be done, in the way of improving fruits and flowers.

To present the best thought in the whole range of living literature is the mission of The Living Age. Edited with a sound judgment and a keen literary instinct, it seldom fails to gather within its pages the most valuable expression and record of the world's progress and growth. Published weekly, at \$6.00 a year, by The Living Age Co.,

Boston.

Kirk Munroe, teller of healthy stories for healthy boys, has a new book now ready by Lothrop Publishing Company. It is "The Ready Rangers," and is a story of sport, adventure and self-help.

The September Scribner's has a number of outing articles suited to the dog days. Miss Goodloe describes the unique social life at a far-away post of the Northwest Mounted Police. Walter A. Wyckoff, in "The Workers," reaches West Point where he is engaged shovelling the debris of the old Academic building into a cart. Octave Thanet's second story of Labor and Capital—"The Way of an Election"—gives the experience of an intelligent laboring-man in a campaign. Lovers of animals will find a rare treat in the sympathetic story of "A Misunderstood Dog," by Bradley Gilman. F. Hopkinson Smith was one of the art of judges at the Tennessee Exhibition and he has described its salient features with his usual pictorial effectiveness. In "About the World," popular topics, are discussed.

Which would you rather? Have 25c. more in your pocket or a fair skin on your face? Use HEISKELL'S Medicinal Soap for skin troubles, sunburn, tan or freckles. HEISKELL'S Pills make the skin healthy by purifying the blood. They don't gripe or nauseate. Soap 25c.; pills 25c.—at druggists or by mail. JOHNSTON, HOLLOWAY & CO., 531 Commerce St., Philadelphia.

A PIONEER SHOEMAKER.

WORKING AT HIS TRADE ALTHOUGH EIGHTY-FIVE YEARS OLD.

Mr. James McMillen, of Champaign, Ill., has followed the Shoemaker's Trade All His Life—Every Day at His Bench Working with Apparently the Same Vigor as a Young Man—A Sketch of His Life.

From the Gazette, Champaign, Ill.
At the advanced age of eighty-five years, James McMillen, of 112 West Washington street, is one of the most active men in Champaign, Illinois. Mr. McMillen is a pioneer citizen of the city, and his form is as familiar on the streets as that of any citizen of the town. All his life Mr. McMillen has followed the trade of shoemaker, and even now in his declining years he says that he would feel lost to give up his trade, and contrary to the wishes of his children, every day finds him at his bench, bending over his work with apparently the same vigor he commanded when he was a young man.

He has a little shop on North Wright street, in the vicinity of the University of Illinois, and he is the official shoemaker, as it were, for the students of that institution.

About a year ago Mr. McMillen was absent from his bench for several weeks and his familiar form was missed along the streets which he had traversed many years to and from his work. The local newspapers announced that he was dangerously ill at his home, and that it was feared he would not recover. For months he was a sufferer, but finally he appeared again at his shop, and has lost but very few days since then and none, perhaps, on account of sickness. His friends were surprised to see him out again, and they were more surprised when he told them the cause of his recovery.

There was no small amount of local interest in his case, and a reporter visited him, to have him relate the story. He appeared to be delighted to have an opportunity to tell the public the method he adopted, for, he said, the story that he would have to tell might be the means of assisting some one who was suffering as he had suffered. "I feel," said the spry old gentleman, "that I owe my life to Dr. Williams' Pink Pills for Pale People. Something like a year ago it appeared to me that I was almost a physical wreck. I was gradually going down, and I appreciated the condition into which I was sinking, but the medicine I was taking appeared to be of no benefit to me. I was suffering from a disease of the kidneys and they were very sore. A thick scurf had formed on the bottoms of my feet and my ankles were terribly swollen and inflamed. In fact, they reached such a condition that I could not walk, and it looked as though my days were numbered."

I read in the newspapers testimonials from people who claimed to have been cured of kidney trouble by the use of Dr. Williams' Pink Pills for Pale People, and thought that it would do me no harm to give them a trial. I bought a box of them at the drug store and began taking them according to directions. It may seem strange, but it is a fact that I felt the benefit of them almost as soon as I began to take them. After I had taken a few pills my urinal discharges became almost as black as tar and I noticed at the same time that the pain and soreness were leaving my kidneys. This satisfied me that the little pills were doing me good, and I took them with more regularity than ever.

"A few days later the swelling began to go out of my ankles, and at the end of five weeks it had entirely disappeared, taking with it that terrible scurf that had formed on the bottoms of my feet and caused me so much trouble. I continued to gather my lost strength, and if my memory serves me right, at the end of six weeks I felt entirely recovered and resumed my work at the shop. I think I took from four to five boxes of the pills and have taken none since."

Mr. McMillen finished his interview with the reporter by saying that he thought he felt as well at present as the average man of his advanced age, and his daily life shows it. His residence on West Washington street is more than a mile distant from his shop, but nearly every day in the week he walks the entire distance, morning and evening, carrying with him his dinner pail, and he could not do this if that

swelling still existed. Of course, on bad and rainy days he takes a car, but he does not make a practice of it, saying that he feels better when he walks.

Mr. McMillen is naturally a reserved man, but he has no backwardness in talking of the merits of Dr. Williams' Pink Pills, and many people have heard his story of what they did for him.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk), at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

GET READY TO ENTER

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Fall term opens Sept. 20, 1897.

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Remember next session opens in September.

For catalogue address the President of the College, Little Rock, Ark.

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Berean Senior Lesson Quarterly, 20 cents; for advanced scholars.

Leaf Cluster (Quarterly) \$4.00; colored illustrations of the lesson.

In ordering please write plainly. These rates are for four quarters, or one Year, as subscriptions for the periodicals can be for one or more quarters, as desired, at proportionate rates.

All subscriptions must expire with end of quarter, (March, June, September or December).

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In addition to these publications, we can furnish all the Sunday School Requisites, and the best books.

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BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

THINGS WORTH REMEMBERING.

The uprightness of your life must testify the sincerity of your heart.

We should strive to please God in all we do, and be pleased with Him in all He does.

Be good in bad times.

Know sin so as to hate it.

Keep under pleasures or pleasures will keep you under.

If our comforts do not lie above the world, we shall be greatly ensnared by the world.

Prefer the peace of your own mind before worldly greatness.

Remember the suffering saints on earth will be the rejoicing citizens of heaven.

Watch the senses with diligence, for they are the traitors of the soul.

Do not wish, but do.

Do something for Him that has done so much for you.

Opportunities should never be lost, because they can never be regained.

Never compare your condition with those above you.

Change not virtue's immortal crown for a mine of gold.

Do not what thou wouldst, but what thou shouldst.

—Phila. Methodist.

THE BILLY GOAT AND THE LOCOMOTIVE.

There was once a Billy Goat that had grown up in a back alley and was generally regarded as a tough customer. He could upset anything that walked on two legs, especially if he could turn the enemy's flank before he knew it. He was regarded with wholesome fear by the old women and children, and whenever he came on the scene there was a wholesale scampering for shelter. Old men, too, who had lost the sprightliness of youth gave him a wide berth, and young dudes passed by on the other side. Billy had succeeded in outbutting everything he had tackled, and when he ran a mild-mannered and inoffensive Jersey cow out and butted her into spasms, the cup of his happiness was filled to overflowing. This state of affairs had existed so long that Billy had concluded himself that as a butting machine there was nothing like him on the face of the earth, nor in the heavens above the earth, or in the waters that are under the earth.

One day as he stroked his beard, he heard a man tell of a new and strange thing that ran a mile a minute, and he could butt a bull of the earth. The William Goat felt full of resentment that another rival should appear on the scene to dispute with him the championship of the world. He got a description of the locality where this new monster took its daily runs, and made up his mind to tackle it. As soon as he saw the locomotive coming down the track he ran forward to meet it, reared upon his hind legs and came down just as the engine reached him. They found a few hairs along the track. The coroner's jury rendered a verdict that deceased had committed suicide.

Moral—I don't care what you can do, there's somebody else can do you up at it. So, when you tackle a fellow, see that he doesn't run a mile a minute and doesn't carry a full head of steam. If he does, leave him for your enemy to handle. He's too much for you.—Helping Hand.

Hood's Pills

Restore full, regular action of the bowels, do not irritate or inflame, but leave all the delicate digestive organism in perfect condition. Try them. 25 cents. Prepared only by C. L. Hood & Co., Lowell, Mass.

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FOUR COLLEGES!

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Music Course.

This is a four or six years' course, and is nearly the same as that of the Academy of Berlin. It includes the teachers' course, and voice training, and harmony.

Pastors' Course.

This is for those ministers whose circumstances will not permit them to attend school, and who wish to pursue a course of study by correspondence.

The Medical Department opens September 13th. The first term of the literary departments open September 27, 1897.

The second term begins December 20th, 1897. The third term begins on March 14th, 1898.

Expenses.

In the professional courses, tuition is \$30 for the year. Other expenses, board, etc., from \$9 to \$10 for each month of four weeks.

In the Literary Departments, the expenses are from \$8.75 to \$10 for board, washing, etc., for each month.

For circulars, catalogues and information about the school address the President, Rev. J. BRADEN, Nashville, Tenn.

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Six departments: Grammar school, college preparatory, normal, college course (classical), college course (scientific), girls' industrial school.

Expenses, board, room, light, fuel and incidentals, \$10 per month, in advance.

Children of travelling preachers and clergymen of other churches in charge of a congregation, will be allowed a reduction of one-half on incidentals.

A strong faculty, good discipline, sound religious training; everything, in short, that a Christian parent can desire in the education of his children.

Catalogue sent free on application.

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PARKER'S HAIR BALSAM
Glosses and beautifies the hair. Promotes a luxuriant growth. Never fails to restore Gray Hair to its youthful color. Cures scalp disease & hair falling. and itching.

FARM AND FIRESIDE.

The paradise of the pineapple is located in a region hitherto considered only suitable for a glass factory or a cemetery.—Southern Cultivator.

OUTLOOK FOR SWINE BREEDING.

To the real breeder who is in the business from his love of better stock the outlook is rather encouraging than otherwise. The breeder who keeps his herd up to the existing standard of excellence and has business methods in selling has done well and has enough encouragement in the outlook to keep on with his usual number of brood sows. He can do himself credit and elevate the standard, says the Rocky Mountain Husbandman, by using his knife freely and is sure of paying prices for his barrows and more for his high-class boars.—Southern Cultivator.

POTATO AND TOMATO SALAD.

Boil in their jackets four medium-sized potatoes. While they are boiling make a French dressing and slice into it one good-sized onion; as soon as the potatoes are done, drain, salt and dry them. Remove the skins and cut the potatoes while hot into the dressing; toss them carefully until every piece is well covered. Put the mixture on a cold dish and stand aside until serving hour. Then garnish the dish thickly with parsley; sprinkle over the dish a tablespoonful of finely-chopped parsley or celery tops; a small pickled beet may be chopped fine and placed diagonally across the dish. Sardines or pickled herring may also be used as a garnish and to give variety, and one may also stir into the dressing a tablespoonful of Anchovy paste.

Scald, peel and cool small round, well-shaped tomatoes. Dish them neatly on lettuce leaves, and put over each a teaspoonful of mayonnaise dressing. Keep in a cool place until it is time to serve. Mrs. S. T. Rorer in July Ladies' Home Journal.

THE GREATEST PARK IN THE WORLD.

Writing of "The Greatest Nation on Earth" in the July Ladies' Home Journal, William George Jordan says: "Uncle Sam set apart a royal pleasure ground in Northwestern Wyoming and called it Yellowstone National Park. To give an idea of what its size, 3312 square miles, really means, let us clear the floor of the Park and tenderly place some of the great cities of the world there, close together as children do their blocks. First put in London, then Greater New York, Chicago, Boston, Philadelphia, Paris, Berlin, St. Louis, Hong Kong, San Francisco and Washington. The floor of the Park would then be but half covered. Then lift up Rhode Island carefully, so as not to spill any of its people, set it down and press in the West Indies—and even then there are two hundred square miles left. No equal area in the world has such a diversity of natural phenomena and such magnificent scenery. It is a marvelous land of streams and waterfalls, geysers and hot springs, mountains, canons, lakes and forests of primeval age."

STINGLESS BEES.

While Apis Dorsata, the great bee of India, is engrossing the attention of beekeepers, the Department of Agriculture is making inquiries into the honey producing value of the stingless bees of Honduras. A colony of the genus Melipona was brought to the department grounds in Washington and kept under observation for some time, but

they did not prosper; failed to breed up though fed regularly, and finally deserted the hive. The entomologist further reports that these bees will not withstand our winters, as they do not thrive where the temperature goes below 50 degrees F. They are considered of no value here. Southern Cultivator.

Hatch your own ideas. Many a hen can lay eggs who has not the patience to hatch them out. Many a man has good ideas who has not the energy or persistence to make them of practical value.—Ibid.

Better feed the skim milk to the poultry than to make skim milk cheese.—Ibid.

A REAL CATARRH CURE.

The 10 cent trial size of Ely's Cream Balm which can be had of the druggist is sufficient to demonstrate its great merit. Send 10 cents, we will mail it. Full size, 50c.

ELY BROS., 56 Warren St., N. Y. City.

Catarrh caused difficulty in speaking and to a great extent loss of hearing. By the use of Ely's Cream Balm dropping of mucus has ceased, voice and hearing have greatly improved.—J. W. Davidson, Att'y-at-Law, Monmouth, Ill.

RESOLUTIONS ON THE DEATH OF BISHOP EMBRY.

By the Ministers Union, Palatka, Fla.

Notwithstanding the hurry of life, the rush of advancing progress or the fervent struggle for ambition's coveted prize, we pause for tribute to the memory of our fallen brother.

In the very midst of untiring effort, at the very moment of supreme exertion with energies unabated, with faculties vigorous, with arm and voice uplifted in defense and protest, and with a being resplendent with divine perspectives, Bishop J. C. Embry has fallen with the light of victory upon his elevated brow and the crying needs of the church universal ringing in his ears.

For the removal of this bold, clean and intrepid warrior at a time when his good qualities and shining capabilities are so much needed we are brought to confess God's strange work, and bowing submissively to our Father's will, thank him, albeit, for the life of Bishop J. C. Embry, to read afresh the record of that life and in its lessons find new inspirations. Hence,

Be it Resolved, That we, the ministers of Palatka, representing five denominations, assembled in union, deeply deplore the death of one who at all times and in all places was ready to devote his time, talent and energy for the betterment of man.

Resolved, That we commend his exemplary life, noble actions, and Christian virtues, not only to the adherents of the A. M. E. Church, but to entire Christendom, as worthy of emulation.

Resolved, That we extend our heartfelt sympathy in this bereaved hour to the Bishopric for the loss of an estimable co-worker; to the A. M. E. Church for the loss of a valiant leader and to the children for the loss of a worthy father and ask for them the comfort of Him who marks the sparrow's fall, to console them in the trying ordeal.

Resolved, That a copy of these resolutions be sent to the press for publication and a copy be spread upon the records of the Union. Respectfully submitted,

Rev. G. B. Hill,
Rev. L. J. Little,
Rev. C. Harold Uggams,
Committee.

NOTICE.

To the pastors of the Waco District: Dear Brethren—As chairman of the Executive Committee of the Board of Control on the Waco District, and in behalf of our District League, let us at once organize a local Chapter at each of our preaching points before the sitting of our annual conference. See to it, brethren, that we do this for the church, the people and the Master.

Prof. Johnson, our district president, is now at leisure and should you need him call for him and I assure you he will come willingly, according to the plan we adopted at our last annual session—we are the men to prove this work. In case we are moved to other parts and a stranger take our places, he may not have time to do the work before the next annual session; also let us remember our obligation to the Southwestern Christian Advocate. Respectfully yours for success,

L. H. Richardson.

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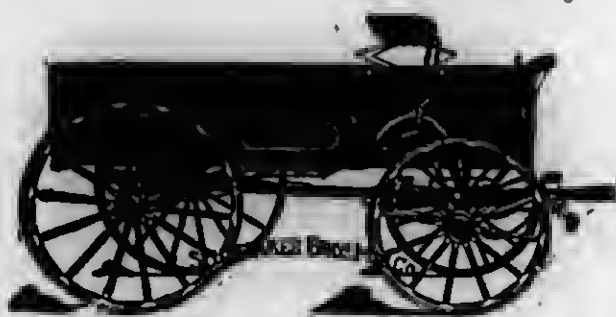


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UNITED FOR LIFE

Jackport, Ark.: Mr. Henry Cowen and Miss Harriet Brown, were married at the residence of the bride, on August 17th.

Mr. William Fields and Mrs. Emma Anderson, were married at the M. E. Church, on August 18th. C. A. Taylor, officiated.

Hickory, Miss.: At the residence of the bride, Mr. Joe Mason to Miss Anna Gardner, on the night of the 22nd inst., P. R. Cramp, P. C.

THEY LIVE IN OUR MEMORY

Shreveport, La.—The infant child of Brother E. N. and Sister Irene Edwards, both faithful members of our church, this city, died August 16th, after a painful illness of less than a fortnight. God comfort the bereaved family. The precious gem has only preceded them to a better home beyond the skies.

J. A. Trench, P. C.

St. Paul M. E. Church.

Gillsville, Ga.—We are sad to relate that the death angel visited our church and bore the spirits of Sisters Pearl and Lula Ellison, Nannie Ellison, Lula Fur and Mollie Bullington from our midst. It was our loss but heaven's gain. They having "Fought the fight, run the race, and kept the faith," heard the command, "Enter thou into the joys of thy Lord," they shouted their way to heaven.

Sleep on Children;

Take thy rest;

God has called you.

E. Night, Pastor.

Charenton, La., Aug. 24, 1897.—The saddest day in our town was to witness the death of Mrs. Lemah Polledore. She was not a member of our church, but she was a grand worker in it; and also Miss C. Tallamore and Miss Cecellie Armuline. They were all helpers in our church. They died in the faith in Christ.

J. H. Pierre, Pastor.

Jacksonport, Ark., Aug. 15, 1897.—Mattie Rines departed this life to join her mother who crossed the river of death a few years ago. She was a member of the A. M. E. Church. Age 20 years, 1 month, 11 days.

C. A. Taylor, P. C.

Corinth, Miss., Aug. 25, 1897.—The dark winged angel of death came to our charge on Monday, August 23d, and bore our beloved organist, Maggie L. Jackson, away. She was 19 years old; lived and died a conservative Christian.

D. A. Bragg.

St. Martinville, La., Aug. 26, 1897.—Mrs. Victoria Phillips was born in 1873, died August 24, 1897. She moved from St. Martinville to New Orleans some years ago and joined Lathrop Street Church. After her health failed her, she moved back to St. Martinville, at which place she died real happy and full of faith. The funeral took place at Mallard Chapel at 4 o'clock p. m. She leaves a host of friends and relatives to mourn. The writer was assisted by the Rev. J. W. Turner, of New Orleans, and the Rev. J. L. Davis, pastor of the Baptist Church of this place.

C. W. Reeves, Pastor.

MERIDIAN ACADEMY.

The nineteenth session of Meridian Academy, Meridian, Miss., will begin Tuesday, September 21, 1897, and it is very necessary for all students, especially new students, to make their arrival Friday, 17th, or Saturday, 18th, in order to get well settled by time of the opening.

With the addition of three new teachers to the faculty and the very bright prospect of our new building, which is an assured fact, and which we ex-

pect to begin as soon as Dr. M. C. B. Mason arrives and gives orders, we hope to make this year the best in the history of the Academy.

All pastors and friends of our patronizing territory are cordially invited to be at the opening.

For any information address Rev. J. L. Wilson, principal, 2717 Eleventh street, Meridian, Miss.

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Illinois Central.			
ARRIVE—		LEAVE—	
Lo. mail.....	9:00 pm	Local mail.....	6:55 am
Cl. ca. limited.....	6:30 pm	Chicago limited.....	9:00 am
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati			
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.			
No. 3.....	6:30 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis		No. 6, Memphis	
Express.....	11:35 am	Express.....	4:20 pm
No. 21, Vicksburg ex-		Vicksburg ex-	
press.....	5:30 pm	press.....	8:05 am
No. 33, Baton		No. 34, Baton	
Rouge acc.....	9:40 am	Rouge acc.....	4:30 pm
Louisville and Nashville.			
No. 3, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	6:50 pm	No. 8, coast acc.....	3:30 pm
No. 5, fast mail.....	8:30 pm	No. 2, lim. ex.....	7:50 pm
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 am
Texas and Pacific.			
No. 52, Ft. Worth		No. 53, Cal. ex.....	8:15 am
and Cal. ex.....	6:55 pm	No. 51, Hot Sp'gs	
No. 51, Hot Sp'gs		express.....	7:20 pm
express.....	9:15 am		
Queen & Crescent Route.			
Cincinnati and		Cincinnati and New	
New York.....	11:55 am	York.....	3:20 pm
No. 3, local.....	6:20 am	Local.....	7:30 am
Southern Pacific Company.			
Texas and Mexico		California ex.....	9:15 am
fast mail.....	6:45 pm	Texas & Mexico	
California ex.....	6:55 am	fast mail.....	8:35 pm

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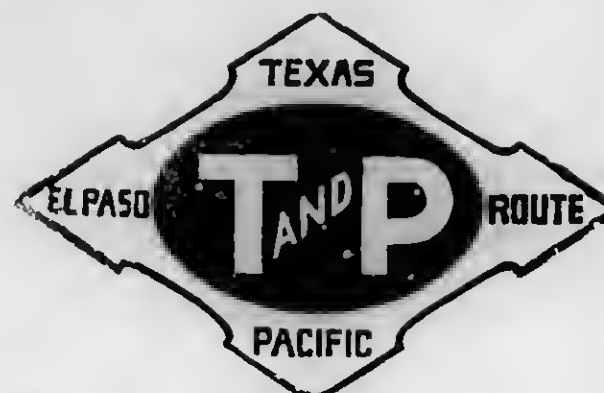
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6 Fast Mail.....	7:10 am	3 Fast Ex.....	7:55 am
4 Fast Ex.....	9:45 am	7 Coast acc.....	8:55 am
8 Coast acc.....	3:30 pm	1 Lim. Ex.....	5:00 pm
2 Lim. Ex.....	7:50 pm	5 Fast Mail.....	10:25 pm
Sunday Ex.....	7:50 am	Sunday Ex.....	9:30 pm

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PUBLISHER'S NOTICES.

Cash Remittances.

From August 23 to 30.

J. W. Ramsay, *1. R. T. Evans,
A. W. McKinney, W. D. Godman,
P. B. Gibson, 1. W. C. Coleman,
A. Montgomery, M. J. Jordan, 1
W. H. Whitlock, G. W. Hubbard,
T. W. Davis, 1. L. D. Williams, 1
J. B. Brooks, 1. J. D. Lovejoy 2
B. L. Crump, *1. L. Tate,
N. H. Speight, J. T. Willis,
L. L. Craft, E. A. Reeler, *1. 2
J. A. Threault, *1. Albert Jackson,
A. D. Posey, Wm. Reed, *2
C. Brown, W. A. Parks, 1
O. I. Jones, 3. G. H. Harvey, *1
J. D. Brigatep, Leighton Ferrill,
J. H. Swann, *1. B. L. Robinson, 4
J. H. Cole, L. A. Hamilton, 1
C. W. Walton, 2. J. L. Gilmore, 1
Paryne & Daughy, A. B. Venable,
Moses Smith, 1. L. T. Penn, *1, 2
M. W. Knapp, N. W. Ross, 1
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NOTICE.

Please announce through the paper that the New Orleans Preachers' Meeting of the M. E. Church will convene September 7th, at 12 m., at the New Orleans University.

H. Taylor, President.
C. Monroe, Secretary.

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The emancipation of the slaves in Madagascar caused some anxiety among the white residents, but it appears to have passed without the dreaded excesses. A missionary writes: "Some of the slaves, we hear, behaved very badly, grossly insulting their mistresses. Still, the prevailing feeling among us is surprise that the great event has passed off so quietly. We used to plan in our minds various ways of bringing about gradual emancipation, and here, by the stroke of a pen, the thing is done and the fetters are struck from about a million slaves."—Religious Telescope.

THE WORKERS FOR THE SOUTHWESTERN.

The Rev. Dr. N. H. Speight, of the Central Alabama Conference, says he is now making a house-to-house canvass for the Southwestern. "Good! we shall listen for him."

The Rev. J. A. Threault, of St. Paul, Shreveport, La., has been heard from again; his list has now reached twenty-nine annual cash subscribers for the month of August.

Presiding Elder Trotter, of Mississippi, sent us another list of annuals. All the ladies do not know he is a widow.

Prof. A. W. McKinney is getting ready to open school at Huntsville, but took time to send us four cash subscribers.

The Rev. B. L. Crump, one of our best workers, has been heard from again; he is still in Mississippi and continues to send subscribers.

Rev. J. A. Rush, B. D., Winston, N. C., sent us in two more; his list is now twenty-eight within two months.

Mrs. Eliza Grant, a prominent member of Union Chapel, this city, made a telling and effective talk at her church recently, in the interest of the Southwestern. She has been a subscriber since the paper was first established and says she cannot get on without it.

DEEDS OF VIOLENCE.

Dear Brethren: Charenton is about to lose her good name and her reputation. My peaceable little town, until a few days ago, when a young colored boy by the name of Bondie Davis, was lynched because he frightened an old white lady. The lady asked them not to lynch the boy, because she said that the boy was not guilty of any assault. Before the writer and the Catholic priest had time to get on the ground to pray for the boy, he was dead, and the cry was, "You are too late!" When the writer saw the boy hanging on the oak limb, his heart failed.

Mr. Editor: A few days ago a negro boy, whose name was Atkinson Thompson, living three miles from this place, was accused by some to have insulted a white woman. Two weeks had elapsed before anything was said about the matter. At that time the boy was taken from home, about 10 o'clock, through the woods about a quarter of a mile. There a council was held by the crowd, after which the boy was made to sit down on the ground, with his back to a tree, placing his hat over his eyes, a rope across his hat and around the tree, and around his body, his hands tied behind him. He was then brutally shot dead, the ball entering the face between the eyes. While the boy was in custody he told the crowd that some other boys were involved in the matter. So a week later a boy named Scott Bullock, while in the lot feeding after dark, was knocked down by unknown parties and carried about a mile in the woods and stripped, tied and whipped severely. The other boys, two in number, ran off. The boy that was killed is known to be an idiot. Forest, Miss.

No lamp is a good one without the chimney made for it.

Go by the Index.

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No. 42.—Clasp Pin50
No. 43.—Button50
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No. 47.—Clasp Pin50
No. 48.—Button50
No. 50.—Charm50

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No. 52.—Clasp Pin40
No. 53.—Button40
No. 54.—Stick Pin40
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No. 63.—Button30
No. 65.—Charm30
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New Orleans.

FALL THE BEST TIME FOR TREE-PLANTING.

"Early fall is an excellent time for planting trees," writes Thomas Meehan in the September Ladies' Home Journal. "By early is meant as soon as the wood is ripe and the winter buds fully formed." This is usually a month before the regular fall of the leaf. The leaves are stripped by hand. After the wood is ripe it makes no difference whether the leaves are taken off by Jack Frost, the wind or the human

hand. In the Eastern part of Pennsylvania this would be usually about the first of September, and the work of planting can be kept up during October, and often to November or December. But late fall planting in cold climates is as risky as late spring planting. The moisture is dried out by cold winds or hot suns before the new fibres are formed to replenish the great evaporation. In milder climates planting may be a success all winter."

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Subscribe for the Southwestern.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

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EDITORIAL COMMENTS.

Perform each duty as you come to it and you will never have to rush to catch up.

Do not be a scandal monger; no one can handle the unclean without being soiled.

He who condemns one hastily without allowing an opportunity for explanation, is guilty of species of mob violence.

He who plans to live better to-morrow postpones his doing good to a time he will never see. The proper thing and the only thing one can do is to live better to-day.

Time is a flowing stream and man drifts or sails upon its bosom; he is surrounded by the same waters each day, notwithstanding it is constantly carrying him nearer the great ocean of eternity.

President Borda, of Uruguay, has just been assassinated by a man who claims he did it for the good of the country.

Altho' the President is said to have been unpopular, we see no better reason for killing him than a man would have for murdering his wife, who was not popular with him. Some cranks are entirely too solicitous for the welfare of the country.

The President of Bennett College, Greensboro, N. C., Dr. J. D. Chavis, is in New Hampshire, speaking in the interest of the institution over which he presides.

Will not some one of our brethren in Kansas furnish Dr. Albert, at Baldwin, La., with the address of the Rev. Frederick Reeves, a superannuate of the Louisiana Conference. Bro. Reeves has been in Kansas ever since 1880, and has not been heard from in several years.

The attention of our readers is specially invited to the advertisement of the Gilbert Academy and Industrial College, found in another column. The institution affords facilities and advantages that are not excelled anywhere in this section, and it deserves the largest patronage. The fall term opens October 4th. A note from Dr. Albert informs us that every indication points to the largest attendance, and best session that the school has ever had.

Ocean Springs can now boast of a colored postmaster, in the person of Hon. Thos. I. Keys, and J. H. Carter, his temporary assistant; two teachers in the public schools, in persons of N. O. Snyder and Martha Fairley; a negro mail route contractor, in the person of W. H. Finch; a first-class restaurant, under the management of W. L. Carter; a negro inventor, two pensioners, and 31 negro families living in their own homes. Miss Florence Bardwell and Miss Victoria Wallace expect to join the ranks of Negro teachers. A good showing for a Mississippi town of less than 3,000 inhabitants.

A Negro who will work in daylight, sleep at night and attend church on Sunday will never lack for friends in Texas. It is the black midnight prowler who gets into trouble and brings reproach upon the Negro race. — Galveston News.

A hint to the wise is sufficient; Negroes, attend your church, dismiss promptly, and go to bed early.

"DID YOU GET 'EM UP?"

In some parts of our territory, any man who preaches is asked by his brethren, who may meet him afterwards: "Did you get 'em up?" The reply made depends on whether the people were excited or enthused by the eloquence of the officiating minister. When the answer is yes, the meaning is as a rule that the preacher succeeded in getting up a shout; if this did not occur, why, of course, the reply is, "No, I couldn't move 'em."

We call attention to this matter because we desire to remind the brethren that it does no good whatever to "get 'em up," unless we can, at the same time, succeed in moving them forward. But the fact is, that as a rule, when we "get 'em up," they drop back in the same place. In preaching, it is a fact that a man usually accomplishes just about what he goes in for. Most men, who preach for a shout and nothing more, get that and very little besides. When they go in for the general development and faithful training of their congregations, that they accomplish, and their work is lasting.

If a member so lives that he is led to rejoice and even shout when impressed by the spirit and truth of a service, all right, let him shout; but the pastor who thinks that his salvation depends on making people shout regardless of the life they live, makes a serious mistake, and does very little to advance his people.

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THE WAY IT LOOKS TO US.

We take the following from the Michigan Christian Advocate, because what Dr. Patts says relative to the feeling of the M. E. Church, South, toward the M. E. Church, expresses exactly what we understand that feeling to be. We have long since concluded that the love making is all on one side, and that while our church follows the M. E. Church, South, throwing kisses and otherwise seeking to impress upon it the tender affection entertained for it, it may not absolutely reject such advances, but returns very limited evidence of reciprocating the feeling.

The Michigan says:

One southern Methodist bishop is getting his eyes open as to the spirit of the north in relation to the south. Bishop Fitzgerald says:

"Two things struck me forcibly in my intercourse with the Methodists represented in this Epworth League Conference at Toronto: First, that the spirit of fraternity prevails, and it is warm and unsuspicious. Second, that there is but little solicitude as to formal relationships. And this to me means two blessed things—namely, that universal Methodism is peaceful; and that good Methodists everywhere love Methodism as a whole too well to wish, say or do anything to harm any part thereof."

Our southern Methodist exchanges should copy the bishop's words. Too many preachers of his church have the impression that northern Methodists have designs upon the South, and they seem to imagine that we should be just as provincial as they are. Many of them style us the "M. E. Church, North," whereas, there are no bounds to our habitation, name or character. It was the South that arrogated itself a limited title, and because it did so a limited idea of its mission has grown up. Our brethren down there are fond of insisting that the M. E. Church should stay out of the South, leaving southern

sinners to be saved by the southern church or to go to perdition, and they often hint that all our overtures for friendly relations in the accomplishment of our world wide mission spring from a sinister spirit. Over and over again we have seen their insinuations that all our fraternal talk is hypocrisy since we go right on building up our church in the South. So extremely far-sighted have some of them become that they even intimate that our real purpose is to get established in the South and then absorb the whole batch of them willing or unwilling. When we talk about being brothers, they say right off, "Oh, you are seeking organic union, and we want none of that." Bless their souls! We are not anxious to be yoked up with men whose suspicion and prejudice are bigger than their charity and love. We wish they were ready for union, but until they are we shall go on loving them, telling them the truth, and expecting from them a thorough exemplification of the character of Methodists. We shall be happy when they all discover that the spirit of our fraternity is "warm and unsuspicious" and that we feel precious "little solicitude as to formal relationships." We love Methodism as a whole too well and enjoy her present peace too much to seek to disturb her by forcing formal union beyond a normal growth.

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PAY THE PASTOR'S SALARY!

It will be only a few days before our Annual Conferences will begin to assemble, and we doubt not that there are many pastors, even in those Conferences that are to convene first, who have not been paid their salaries. Now this ought not to be so, and our work will never be on the proper basis until our churches learn to regard the matter of pastor's salary as a legal and binding obligation. Our churches are legally constituted organizations, and hence their ability to make a legal contract. The contract made in a properly constituted quarterly Conference is as binding as any contract that was ever made between man and man. The church is legally bound to meet its part of the obligation, and has no alternative; still, it may and should insist, if necessary, that the pastor fulfill his part of the obligation faithfully and well.

The officer or member who is careless or unconcerned about paying the pastor's salary should remember how unjustly he feels he is treated when any one who employs him fails to pay what is promised.

But it must be remembered that paying the pastor's salary is also a sacred obligation. When this is considered, it should not be necessary to remind our churches of the legal aspect of the case. The upbuilding of the church and consequent spread of the Gospel, should be the devout purpose of every Christian, and hence he should feel it his indispensable duty to do nothing less than his whole duty by every interest of the church.

The fact is, we so pledge ourselves when we come into the church. This being true, it shows an individual pledge in addition to that of the whole church. Each member promises to contribute of his earthly substance to the support of the Gospel; that is to say, each one promises to do his duty, and if each does his duty, the pastor will be paid, and other obligations met. Brethren, see that your pastor is paid, and see to it at once.

OUR CONTRIBUTORS.

"OLD PATHS."

Rev. J. N. Fradenburgh, D. D., LL. D.

In the east travelling was done on foot or on beasts of burden; sometimes, perhaps, usually in caravans, for the sake of company and protection against enemies and robbers. Roads were almost unknown until the time of the Roman Empire, and were then constructed for military rather than social and commercial purposes. The most of the roads, except the royal highways and military roads, were mere paths. Rash would be the man unfamiliar with the country who would start upon a journey without first carefully inquiring concerning the best route to be taken.

Few men indeed care to attempt an entirely new road for themselves through the world. Few men embark in new enterprises in which they have had no experience and concerning which they have no information and succeed. Many men secure patents, but these secure fortunes to few. Nature reveals her undiscovered glories but to one man in a generation. The young man should strike out for himself, certainly, but not away from everybody and everything. Few men can be a Livingstone; few can be a Columbus. It requires a bold genius to tread where no living being had trod before. Few there are who do not want some landmarks, some bearings, some pole-star of guidance, by which betimes to take their reckoning. Paths lead to some place—some cistern of water, or well, or fountain, or stronghold, or city of refuge, some walled town, some mart of trade, some fort or stream, or some fertile plain; but some paths lead into the camp of the enemy. Important is it that a wise choice be made among diverse paths.

Old paths have much to their advantage. They are generally the best. They have been longer travelled and are kept in better repair. Streams have been bridged, rocks blasted away, and gullies filled. Robbers are seldom met with except along unfrequented roads; wild and savage beasts prowl not around the much-travelled way. More company is to be found in the old paths. There is a sense of greater security. As the road becomes more familiar, the distance seems shorter. A road saves time, strength and life itself. To rob oneself of any of these, or to put any of these in serious jeopardy, is a crime, a kind of self-murder. Old paths are tried paths, and have been found satisfactory.

"Way" and "path" may be used metaphorically and then mean "manner of life." Many ancients speak of their religion as "the way." Jeremiah calls the Israelitish religion in its purity "the good way" and "the old paths."

The Christian religion is an "old path." The modern origin of any doctrine is no argument against its truthfulness, and the antiquity of a doctrine is no argument in its favor. We should not embrace a doctrine because it is old; we should not embrace a doctrine because it is new; but we should embrace the true, whether old or new. But the old has something in its favor merely because it is old, and should not be rejected without sufficient reason. The Christian path is an old path, but it has been well tried and has always proved eminently satisfactory. The path which leads to heaven to-day is the same old path which has led to heaven during all of the ages of the past. There is no other way to heaven, and there has been no other way. There are several other roads which promise well, but they do not lead through the gates into the city. The way of immorality is smooth and broad, and passes through a delightful country of self-satisfaction—a much travelled way it is—but it leads to the land of disappointment far away from the city of light. The way of sinful pleasure is a popular way, in its beginnings most promising, ample hotel accommodations, fleet horses flying before fine carriages with rich and costly trappings, many invitations to frolic and fun, merry laughter, the voice of song, fragrant flowers, sweet songsters of beautiful plumage, cool shade, but this way tends downward, leads over a precipice, and ends in a bottomless abyss. There are many of these deceitful paths, but the old path alone is reliable.

We do not mean that we should hold to the

old religious customs and interpretations of a hundred years ago when better customs can be introduced and interpretations nearer the mind of the spirit can be suggested; but we should adopt nothing merely because it is new. Many ancient religious extravagances were once new and attracted the admiring attention of the multitude. To say that a religious teacher has "something new" to present is not necessarily saying anything to his credit. Is it true? That is the supreme question. There has been constant and rapid advance in thought and modes of thought. We are not longing for the good "old times." The best time is now. The best men and women are living to-day. But truth is the same now as in the past. Our interpretations and hypotheses and theories may change, as they have changed and do change; but truth itself abides. The "old paths" remain and must remain, while our hearts are becoming larger, our vision more penetrating, our position more commanding and our minds stronger and better disciplined. We are moving onward toward the great unmeasured, unexplored, brilliant, infinite, glorious world of life.

The Christian path is "the good way;" a narrow way, indeed, but straight and plain. It becomes the king's highway. It has been cast up especially for the ransomed. No lion or other ravenous beast is found on this way, but angels walk thereon to guide the steps of the traveller. There is good company, a great multitude of all kindred and tongues and tribes and nations, making the same journey, citizens of the same heavenly country, engaged in the same topics of conversation, singing the same songs, feeling the same joys. The air is cool and healthful and invigorating. Heavenly breezes fan the cheek. The way leads through green pastures where feeds the flock of God. The way fringes still waters in which at night the stars lie sleeping as if cradled by the fairies. The way is delightful. The music of heaven is heard. Jesus walks by the side of the traveler. No destructive storms, no threatening sky, no impassable stream, no burning sands of desert, no "howling" wilderness—her ways are ways of pleasantness and all her paths are peace, "as a shining light, that shineth more and more."

Clarion, Pa.

THE PRESENT NEEDS OF OUR WORK IN SOUTH CAROLINA.

Rev. D. M. Minus, D. D.

It has been about six years since I have written anything to your widely circulated paper concerning the needs of our Church in South Carolina; but I have not been asleep, neither have I been in different as to the progress of the work. At that time we had five presiding elder's districts in our conference, with a full membership of 35,099, probationers 6,559, churches 333, Sunday schools 358, officers and teachers 2,139, scholars 24,356. We have now six presiding elders' districts—full members 34,795, probationers 7,835, churches 359, a gain of 572 full members and probationers, and of churches 26, of Sunday schools 71, of officers and teachers 557, and of scholars 1,862. This is correct according to the minutes of ninety-one and ninety-seven, which show that the Sunday school department has made greater progress than any other department of the Church during that time. We account for this rapid growth of Sunday schools from the fact that the Rev. C. C. Jacobs, A. B., labored exclusively for the past two years in the organization and reorganization of Sunday schools throughout the state. Brother Jacob's services as Sunday school agent greatly augmented our number of schools and scholars as well as the amount raised for Sunday school Union and Tract Society. Our Church has made no numerical progress as a whole within six years, and I doubt very much whether it has made any financial strides aside from the Sunday School Union and Tract Society, and the Freedmen's Aid and Southern Education Society. There are several reasons why, in my opinion, our work is at a standstill.

First, we should have more presiding elders' districts; we need at least eight districts that

would give us an average of 5,000 members to each district.

Secondly, we need a division of our conference; such a division as would throw new life and enthusiasm into the work. The A. M. E. Church has three conferences in this State, and about sixteen presiding elder's districts. The Savannah Conference, which has about only half as many members as ours, was divided about two years ago and we have now three conferences in Georgia, the Savannah, the Georgia; and the Atlanta. These conferences, with our two great schools in that State—Clark University and Gammon Theological Seminary, cause Georgia to be the great center of attraction for the Methodist Episcopal Church. In conversation some time since with a very distinguished divine, he said to me, we look forward to the time when the Atlanta Conference will be "the conference intellectually, if not otherwise, of our conferences in the South." Then said I, so you think the division has been helpful to the work? "Yes, very much so," he replied. We are aware that Georgia is considerably larger than South Carolina, but our object is not only to divide the territory, but the membership as well.

Thirdly, we need the presence and assistance of our general officers. Dr. Scott visited this city and State two or three times since his election to the editorship of the Southwestern Christian Advocate. These visits have been very helpful and encouraging both to the ministry and laity of the Church. Dr. M. C. B. Mason, one of the secretaries of the Freedmen's Aid and Southern Education Society, spent two or three days in South Carolina a few weeks ago, and visited two of our district conferences, and addressed them in the interest of his work. You will see the result of these visits at the next annual conference, aside from what was raised and subscribed for his \$100,000 fund; and the Rev. I. G. Penn, one of the secretaries of the Epworth League, who gave us a soul-stirring talk on the Epworth work. These visits are making lasting impressions upon the hearts and minds of the people, which will soon be observed by the entire Church.

Fourthly, our greatest need for the development of our work in the State is a resident bishop to visit our cities and town appointments, preside over district conferences, look after our educational interest at Claflin University, and assist us in raising money for the erection of better churches in our towns and cities, and dedicating the same. I know this is true by observation. For instance, at the beginning of the present conference year, Bishop Emory of the African Methodist Episcopal Church visited this city, called his small congregation together, addressed the members concerning the importance of building a new church, he came back again the latter part of May, or the first of June, and rallied them again; the result is a new church building which will be ready for service in a few more weeks. The same is true of Bishop Williams, of the C. M. E. Church, only on another line in this city. The great need of our work in the South, if we are to keep abreast of the other churches, numerically as well as intellectually, is to have three or four bishops elected at our next general conference and assigned to our colored work. Some one may say this is drawing the color line, but I can see no more color line in that than I can in Dr. Scott's editing a paper for our colored people; Dr. Mason presiding over colored schools, or Rev. I. G. Penn to superintend our Colored Epworth Leaguers. And yet I think every intelligent, sensible and far-seeing colored person in the M. E. Church feels proud of these three brethren, and grateful to the grand old Church for the recognition she has given us in the election and appointment of the same.

Greenville, S. C.

IS IT WRONG TO ATTEND THE DANCING SCHOOL?

By Eben Humstead.

We know a superintendent of a Sunday-school who had his boy take lessons in dancing. It is well known that multitudes in the churches

think the same course to be a wise one. But how many of these Christian parents have any knowledge of the dance as it exists to-day? If they knew but one-tenth of the evil that takes place in and results from the dance halls and even private parlor dances, we feel sure that they would at once take their children from so great danger.

What can be the object of this Sunday-school Superintendent, but that his boy may learn to do as the world does, to mingle more gracefully in its society, to spend his evenings in that which they think is the queen of worldly amusements. If this be his object how can it be reconciled with the admonitions: "Be not conformed to this world;" Romans, 12: 2; "If any man love the world, the love of the Father is not in him," 1 John 2: 15; "A friend of the world is the enemy of God," James 4: 4."

The Bible clearly indicates that there is to be a dividing line between the world and the disciple of Christ. On which side is the dance?

Are the low cut dresses, bare arms and tightly clinging gowns befitting the modesty of one professing to be clothed in Christ's robe of righteousness? Can the giddy music, the overheated room, the early morning hour and the embrace of the opposite sex tend to the purity of thought? Is the position assumed in the waltz tolerated in any other place? In a word is it not all tending to temptation, if not actual sin, and how can a Christian pray, "Lead us not into temptation" and then allow his children to go into the most captivating temptation ever invented?

Great as is this evil there seems to be almost no voice to speak out and warn against its bold effrontery. The Dancing School is not only tolerated but it is supported by a large portion of the church, while in many cases Christian people open their parlors for private dances. I know of an Academy for young ladies, members of whose board of directors are among the foremost congregational ministers of Massachusetts, that allows the girls to have weekly dances among themselves. Though they come from Christian homes; and may have been taught by watchful parents, to look upon dancing as a sin of worldliness, yet in this seminary, which is one of our very best, they have every encouragement and means to learn to dance. This season there was only one student who had the courage to refuse. Another student declined to dance for some time, knowing that her mother, then in heaven, had been opposed to it, but finally she yielded to the solicitations of the other girls.

In answer to the question so commonly asked, "What harm can there be in parlor and boarding school dancing?" We will give the words of Mr. T. A. Faulkner, ex-dancing master, ex-champion dancer and ex-president of Dancing Masters' Association of the Pacific Coast: "In these places," he says, "are taught the rudiments of an education which may make them graduates of the saloon or the brothel."

"I do not say that it always does, but I do say that it often does."

"I only wish that certain parents who think they are restricting their children to 'parlor dancing at home only,' could have been with me the night of May 30th, 1892, and have seen as I did, their girls, some of them but twelve or fourteen years of age, dancing in a public saloon, where so much beer had been spilt on the floor that the women had to hold their dresses up to keep them from getting soiled and wet as they danced."

"This is usually the result of teaching the child to dance and then to restrict it to home dancing. If they once become fascinated with it they must and will, by some means, fair or foul, have more of it than their homes afford."

"The safe side is the best side. Keep them from taking the first step to ruin, and they can never take the last."

It is a sad commentary on the dancing school that dancing masters find it necessary to close their schools for a season, lest the young ladies who have been ruined bring the school into disgrace, as is shown by Mr. Faulkner in the following incident: "I met on the train, while leaving town one day, a young woman, who, a few months before, had been a member of my select academy of dancing. She had been ruined there and was one of the discarded ones when the school was closed for a few weeks, as all dancing schools have to be every little while, to

get rid of those girls who have met with a fate similar to hers."

"I entered into conversation with her and found she could no longer endure being shunned and slighted by all her old companions, and was running away from home. I knew that her parents would be heartbroken, and that she, without the protection of a home, would soon sink into utter abandonment, and I tried every persuasion to induce her to return to the home she was leaving. I—who was still teaching the very thing which had been her ruin, now that self-respect and all that life was worth living, was lost to her forever—I tried to save her from further degradation."

"After I had argued for some time with her she turned fiercely upon me, her once beautiful eyes now filled with a desperation born of despair and said, with a look and a tone of reproach, which I shall never forget: 'Mr. Faulkner, when you will close your dancing schools and stop this business, which is sending so many girls by swift stages on a straight road to hell, then, sir, and not till then, will I think of reform.'"

The dancing master was stirred by her words. He renounced the business and is to-day a devoted follower of the Lord Jesus Christ. The case of this young woman is not one of a few, but of many. It is the story of three-fourths of the harlots in our cities. Mission workers who have taken statistics among fallen women tell us that seventy-five per cent ascribe the first cause of their downfall to dancing. Professor La Floris says: "I can safely say that three-fourths of these women (2500 abandoned women in San Francisco) were led to their downfall through the influence of dancing." A chief of police of New York City has said that "three-fourths of the women and girls who are living lives of immorality, have been led from the path of virtue through the dance."

My only object in writing on the unpopular side of a popular subject is that Christian parents may be aroused to the danger their children are in, if they dance; and that those parents who are debating the question of sending their children to dancing schools, may have a few reasons why it is not a wise thing to do.

A friend told me that his wife took into their house a young girl with an illegitimate child, who one day said to his wife: "Mrs. ——— do not ever allow your daughters to attend a dancing school. When my father sent me to the dancing school he started me on the way to hell."

THE LIFE OF FAITH.

HEROES IN BLACK—A LIFE OF FAITH.

E. L. Pell, D. D., in Epworth Herald.

The venerable Bishop Asbury, while on a tour of visitation through South Carolina in 1788, came one day upon a negro who was sitting on a creek-bank fishing.

"What is your name, my friend?" asked the Bishop.

"Punch, sah."

"Do you ever pray, Punch?"

"No, sah."

The Bishop got down of his horse. The "care of all the churches" was upon him, but the churches would have to wait while he tried to save that lone black sheep in the wilderness; and for an hour he sat by the poor man's side trying to push a few seeds down into his benighted mind. Then he prayed with him, bade him farewell, mounted his horse, and rode on.

Twenty years afterwards the Bishop was again on a tour through the South. One day a travel-stained negro came to the house where he was stopping, and begged to see him. It was Punch. He had walked seventy miles to get a glimpse of the man who had brought light into his darkness. It transpired that the Bishop had no sooner passed out of sight after that memorable interview on the creek-bank than Punch shouldered his fishing-rod and made for the "quarters," his whole soul aflame with the wonderful truths he had heard. Henceforth he was a new man, and he soon developed talents which made him an irresistible force on the plantation. The slaves ceased to steal their master's rice, and Sunday carousals were no longer known among them. The overseer tried to stop Punch from preaching, but he might as well have tried to

stop a whirlwind. The next order the preacher received from the overseer was to come and pray for him. In a few months Punch found himself at the head of a large plantation church, which belonged to no particular denomination, and which recognized no authority save his own.

Twenty-eight years after Bishop Asbury's second visit, a Methodist missionary to the slaves passing through that section heard of this church in the wilderness, and went to find it. Meeting a negro on the road, he inquired if there was a preacher on the plantation.

"Oh, yes, massa," said the man, "de bishop lib lyar."

Following the slave's directions he came presently to the "bishop's" cabin, and knocked. The door opened, and Punch, now a hoary-headed patriarch, stood before him, leaning upon his staff. The old man regarded his visitor a moment in silence, and then, lifting his eyes to heaven, devoutly exclaimed:

"Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

"I've many children in this place," he explained presently, "and I've been praying the Lord to send somebody to look after them when I'm gone and now he has sent you, my child, and I'm ready to go."

Standing by his bed a day or two afterward, the missionary heard him murmur:

"Lord, now lettest thou thy servant depart in peace let—let—le—"

And immediately his prayer was answered.

A more remarkable negro was Henry Evans, a freedman from Virginia, who settled in Fayetteville, N. C., the latter part of the last century, to ply his trade of shoemaking. The degraded condition of the slaves of the town weighed heavily upon the cobbler's heart, and he soon began to preach to them. In those days every town had its "lewd fellows of the baser sort," whose chief amusement was the persecution of preachers who had no parishioners to defend them, and the negro preachers, being entirely without substantial backing, usually came in for an extra share of ill treatment. The mob soon drove Evans from the town; but unwilling to give up his work, he made appointments among the sandhills of the surrounding country, and many slaves managed to slip out of the town at night to hear him. Time and again the mob broke up his meetings, and often his life was imperiled. But by frequently changing the place of meeting, he managed to continue his work.

In a little while the town people began to suspect their servants of attending the meetings, so marked was the improvement in their morals, and thinking that one who had done the slaves so much good might be worth listening to, they called off the mob, and Evans was invited to return. It was not long before the negro had won, by his marvelous eloquence and holy life, the hearts of the best people of the community, and the attendance of white hearers upon his preaching was so large that the chapel which they had built for him had to be enlarged to twice its size, to accommodate the crowd.

A change of fortune so sudden and so great would have turned the head of an ordinary man, but it only made Henry Evans more humble. "The whites are kind to me, and come to hear me preach," he would say to his people, "but I belong to my own sort;" and he acted accordingly. He never spoke to a white man but with his hat under his arm, and though the best people of the town held him in great esteem, he would never permit himself to be seated in any of their houses. "And yet," says Bishop Capers, who knew him well, "Henry Evans was a Bonapartes, and in his duty feared not the face of man."

On the Sunday before he died, while another was conducting the service, the door connecting the little shed-room, in which he lived, with the chancel opened, and the old man tottered into the church, and leaned upon the chancel-rail.

"I've come to say my last words to you," he whispered. "It is this: None but Christ! Three times have I had my life in jeopardy for preaching the gospel to you. Three times I have broken the ice on the edge of the water, and swam across the river to preach the gospel to you. And now, in my last hour, if I could trust to that or to anything else but Christ crucified my for salvation, all would be lost, and my soul perish forever."

EPWORTH LEAGUE.

Topic for September: — "THE CHRIST OF ST. PAUL."

Sept. 12:—HIS EARLY DISCIPLES.

I Cor. 1:26-28; Gal. 2:9.

We are to study for this month the Christ of St. Paul.

In our last week's study concerning His birth and lineage we found Him to be the real Messiah. To-day we are to study about His early disciples, find out their place among other men, their character and general usefulness, study their lines and character as portrayed in the four gospels, acts of apostles and epistles.

Dr. Schell, in his great lecture entitled, "The Cabinet of Jesus," divides the disciples into four groups of three each, and under the following heads or divisions:

1. The impulsive or too fast: Simon Peter, Thaddeus or Judas and Bartholomew.
2. The affectionate or sanctified group: John, Andrew and Nathaniel.
3. The legalists group or constitutional: Thomas, Philip and James the Less.
4. Financial group: Judas, Matthew and Simon the Zealot.

Call to the Work.

The 26th verse tells who are called. "Not many wise men after the flesh, not many mighty, not many noble."

Why not the above class, they are able to give both money and prominence to the cause. They stand well in the community. Men honor and respect them. They live in luxury and splendor. They have the power to command many and are obeyed, then why not place just such persons at the head of such a noble system? How strange in its organizer to make such selection as the twelve disciples to put over His band!

No wonder they were persecuted. You may say: Indeed "but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

To have placed the elite in charge of the propagation of Christianity would have meant the ignoring of the very souls that Christ came to save. Not to call the righteous, but sinners unto repentance. To have called the best class would have deprived us of a John the Baptist, cut short the gospels and would have given to us the supremacy of the Law in full; for instead of a free and personal acceptance of the Gospel it would have been obligatory, and thus the great end of it would have been defeated. Therefore, God's call to the workmen of humble station in life.

God calls the man of humble station and rank to do His greatest work.

What meaneth all of this? Why! It is God's plan of confounding the things of the mighty. Though weak yet strong. God prepares all whom he calls. A call necessarily includes preparation.

The disciples, in their early stage of work with Christ, sought to learn of Him. They were hard of comprehending, yet they sought earnestly after the truth.

The followers in early days were men of character and endeavored to do the Master's bidding. Are you trying to be likewise?

Your station in life may be humble, but do not despair. God shall exalt you in due season.

The early disciples of Christ were fervent and full of faith. Are you as they to-day in this age of criticism and poor belief in God? They were aggressive and defensive. Are you? They withstood opposition, persecution and imprisonment for the sake of the Gospel. To what extent are you suffering for the cause of Christ? The early disciples sought to learn of Him. Are you? The opportunity for knowledge to-day is far above that of their time. Then what are you doing? Are you seeking to know of God? Do you delight in the study of the Bible? Are you receiving soul-help therefrom? The early disciples sought divine guidance continually, and earnestly in every undertaking. How is it with you? They relied upon God continually! They stood all for Him.

Galatians 2:9 sets forth a truth in the lives

of the early disciples, that I fear many "pillars" are lacking in to-day. "And when James, Cephas and John," who seemed to be pillars, "perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship that we should go unto the heathen and they unto the circumcised."

Of times persons of much grace and usefulness are kept down by unjust men. Many at the head of the Church say to the young—"Get education, prepare for the work; study hard and we will help you up." They do help but it is not up but down. How many times have prominent and aspiring young men and women gave to the supposed "pillars" of the Church and have had all of their ambition shattered to pieces by a crushing blow. Very few among us of to-day who are up and fairing sumptuously "have experienced or gone through what the young man or woman of to-day has to go through. Then they called it the days of slavery—the Egypt—but with us of to-day it is darkest Africa!

Help a poor soul. Recognize his grace and usefulness. Extend to him the right hand of fellowship. Encourage him. Let the League encourage her weak and struggling members. Admire the essay; applaud the song. Treasure the advice of the young beginner. Let all who enter your meeting feel "at home" and watch for results. The early disciples were glad to get such help. Great men are known by their liberal sacrifices and their desire to push forward others, and thus they in turn become prominent.

Are you preparing for a good revival this month? How have you spent your summer months? How many have you cheered and made to feel glad that your League was in existence? Are you doing anything towards helping the pastor? What about that charter? Can't the leaguers help to increase the circulation of the Southwestern? Try and see what you can do in that direction.

Echoes from all over the field are heard in reference to Toronto and that convention; it created a universal enthusiasm. Have you caught some of it? Organize! Organize!! Let the wheel roll on to perfection in Christ Jesus.

The missionary societies ask that one Sunday in each quarter be devoted to the work of missions. They have outlined an excellent plan for such a service in the World Wide Missions or September. We hope thousands of pastors will order that issue, which will be sent in quantities of 25 or more at one cent per copy. Try it, brethren.

A PROPHETIC LECTURE.

"We are told," says the Richmond Christian Advocate, "that Chaplain McCabe has a story in his lecture on Libby prison about the capture of Neal Dow, the famous prohibition champion. Bishop McCabe says that the Confederate officer gave Dow a parole and pass to go South to lecture on temperance; that Dow would tour up and down Georgia and elsewhere, then come back to prison fare and confinement. We never heard of the story before, but Dick Turner would have given Chaplain McCabe a pass to do good in the land. By the bye, life in prison is not usually to be desired, but Brother McCabe owes the bishopric to the alertness of the Confederates in overtaking him. The lecture on life in Libby prison was the ladder whose top rung leaned against the carpeted dias where the Asburys sit."

Self is the only prison that can ever bind the soul.
Love is the only angel who can bid the gates unroll;
And, when he comes to call thee arise and follow fast:
His way may lie through darkness, but it leads to light at last.

—Henry Van Dyke.

When God sends darkness, let it be dark. 'Tis so vain to think we can light it up with candles, or make it anything but dark. It may be because of the darkness we shall see some new beauty in the stars.—The Story of William and Lucy Smith.

WOMAN'S DOMINION.

SINCE BABY CAME

Since baby came
The birds all sing a brighter, merrier lay,
The weary, darksome shades have fled away,
And night has blossomed into perfect day
Since baby came.

Since baby came.
The world is joyful and the home life sweet,
And every day with brightness is replete,
And time speeds by on swift and lightsome feet
Since baby came.

Since baby came.
Dark, grim-faced sorrow is replaced by mirth,
At last I realize life's precious worth,
And far-off Heaven seems very near to earth
Since baby came.—
Florence Catherine Baird in September Ladies' Home Journal.

MODERN MARTHAS.

The girl who always complains of the weather.

The girl who worries over her lessons.
The girl who is never suited with her clothes.

The girl who whines about the failure of others.

The one who is jealous of her companions.
The one who makes more of form than of spirit in work and workshop.

The young lady who has time for many things but her Master's work.

The one who has a free tongue on all subjects but salvation.

The girl who paints a Madonna but lives a shrew.—Exchange.

"O THAT I HAD SPOKEN FAIR TO HIM!"

Life is full of tragedies, and none is more pathetic than where the veil of death falls between those who love each other and have parted in anger before a reconciliation has taken place. Just such an experience is possible to anyone of us. Let us take care that the sun go not down on our wrath. Eli Perkins tells this touching story:

"The morning after I lectured in Wilkesbarre, Pa., there was a great colliery explosion. Hundreds of Cornish miners were killed, and their corpses lay at the mouth of the coal mine for recognition. Wives were crying, and a wail of desolation filled the air.

"Sitting at the mouth by a pale corpse was a young wife. She looked at her husband, but uttered no cry; her eyes were dry. She rocked herself to and fro, her face white with anguish.

"O that I had spoken fair to him at the end!" she moaned. "O that he would come to life one minute that I could say, Jimmie, forgive me, but nothing can help me now. O I could bear it all if I'd only spoken fair to him at the end!"

"And then at last the story came. They had been married a year, she and Jim, and they both had tempers; but Jim, he was always the first to make up. And this very morning they had had trouble.

"It began because breakfast wasn't ready, and the fire wouldn't burn; and they had said words, both of them. But at the very last, though breakfast had not been fit to eat, Jim had not turned round at the door, and said:

"Give me a kiss, lass. You know you love me, and won't part in ill-blood."

"No, Jimmy, I don't love you," I said petulantly.

"Give me one kiss, lass," pleaded Jimmy.

"No, not one! and now—," and then the tears rushed to her eyes. With awful sobs she flung her arms around the corpse.

"Dear Jimmy! Darling Jimmy, speak to me now!" she mourned. "Say you forgive me!"

"Do not grieve so hopelessly," I said. "Perhaps Jimmy knows what you feel now."

"But the mourner's ears were deaf to all comfort, and the wailing cry came again and again: 'O if I had only spoken fair at the last!'" —North Carolina Advocate.

A POWERFUL SERMON.

An old woman in Dr. Todd's famous New England church kept a small grocery store, and it was currently reported she was dishonest in her dealings with the few towns-people who bought of her. One Sunday Dr. Todd preached a powerful sermon from the text: "False weights are an abomination unto the Lord." The old woman was much aroused by this sermon, and was trying to tell an old acquaintance about it.

"A powerful discourse, Maggie. Ah, but he came down upon the sinners! It would have done your heart good to hear him."

"What was the sermon about. What was the text?"

"Ah, I can not remember the text; but it was about weights and measures and groceries and balances."

"But what was the subject? What was the theme of the discourse?"

"O!—the theme? I don't know. But this I do know, Maggie—I went right home and burned my half-bushel!"

LET US TAKE TIME.

Let us take time for the good-bye kiss. We shall go to the day's work with a sweeter spirit for it.

Let us take time for the evening prayer. Our sleep will be more restful if we have claimed the guardianship of God.

Let us take time to speak sweet, foolish words to those we love. By-and-by, when they can no longer hear us, our foolishness will seem more wise than our best wisdom.

Let us take time to read our Bible. Its treasures will last when we shall have ceased to care for the war of political parties, and rise and fall of stocks, or the petty happenings of the day.

Let us take time to be pleasant. The small courtesies, which we often omit because they are small, will some day look larger to us than the wealth which we covet, or the fame for which we struggled.

Let us take time to get acquainted with our families. The wealth you are accumulating, burdened father, may be a doubtful blessing to the son who is a stranger to you. Your beautifully-kept house, busy mother, can never be a home to the daughter whom you have no time to caress.

Let us take time to get acquainted with Christ. The hour is coming swiftly for us all when one touch of his hand in the darkness will mean more than all that is written in the day-book and ledger, or in the records of our little social world.

Since we must all take time to die, why should we not take time to live—to live in the large sense of a life begun here for eternity?—Selected.

HOME.

The home life must be the sweetest. Keep out all bickering and strife. We want to get rid of our grumbling, fault-finding spirit in the home, and learn to speak words of praise and approval. It is as easy to tell the wife when she does well as when she misses a button or has weak coffee; it is wiser to praise children for their good deeds than to be unceasingly nagging them about their mistakes. Make home happy, and the richest results will follow.—Exchange.

The force expended by dissatisfied persons on efforts to escape their surroundings would often pluck the sting out of the incongruities of their situation and track them to whole hives of honey.—Samuel Johnson.

Paul represents it as the ultimate purpose of all the great arrangements of God in the world that man should seek after him. He regards man's noblest aim and perfection as consisting in such seeking after and finding.—F. E. D. Schleiermacher.

Many worshipers fling, if not food, at least prayers, and hymns, and pence, and dimes, at their unknown God, supposing that God can be propitiated by their alms and patronage.—Geo. F. Pentecost.

OUR YOUNG FRIENDS.

ALMOST A MAN.

I don't wear dresses any more—
See my coat and breeches,
Cuffs and collar; pockets too,
Made with many stitches.
I must have a watch and chain,
A silk umbrella and a cane.
No more kilts and skirts for me,
I'm a big boy, don't you see?

You can give away my dresses,
And my other baby clothes,
Give away my horse with rockers,
I want one that really goes.
But two nice goats, I guess will do,
And I want a carriage too.
No more chairs hitched up for me,
I'm too big for that, you see!

I think I'll give my picture-books
To little Sister Mary;
I'll go to school and learn to read
In the big dictionary;
Or, may be, in a g'ography,
Or 'rithmetic, or history;
They're just about the size of me,
For I'm a big boy, don't you see?
—Exchange.

TAKING THE WRONG BOATS.

Dwight L. Moody, in addressing his great Bible class in the Ladies' Home Journal on regeneration, illustrates his teachings with this excellent story:

"A Methodist minister, on his way to a camp-meeting, through some mistake, took passage on the wrong boat. He found that, instead of being bound for a religious gathering, he was on his way to a horse race. His fellow passengers were betting and discussing the events; and the whole atmosphere was foreign to his nature. He besought the captain that he would stop his boat and let him off at the first landing, as the surroundings were so distasteful to him.

"The story also goes on to relate how, on the same occasion, a sporting man, intending to go to the races, by some mistake found himself on the wrong boat, bound for the camp-meeting. The conversation about him was no more intelligible to him than to the man in the first instance, and he, too, besought the captain to stop and let him off the boat. Now, what was true in these two cases is practically true with every one. A true Christian is wretched where there is no fellowship, and an unregenerate man is not at ease where there are only Christians. A man's future will be according to what he is here prepared for. If he is unregenerate, heaven will have no attractions for him."

ACCIDENT—TENDENCY.

"John's trunk is packed." Father has "found the best school in the land." The stage is off handkerchiefs waved, kisses thrown, tears dried, smiles return. Principal and teachers give "the new fellow" a warm welcome. Students "look him over," "measure him up," and with here and there a sly wink, exclaim, "He's all-right."

John is "all boy," not a "namby pamby;" he is manly, straightforward. He is "no sneak." He is "full of fun;" but he is not mean and low in his frolic. He knows that "fun" ought to lead to joy; but he knows also that "mischief" usually leads to trouble and sorrow. In a word, "everybody likes John." Success and fortune are often in "everybody likes him." Yet popularity has its dangers.

John was not perfect. Who is? He was yet evolving into "time will tell" what. With some this "time" is long, with others short. It was short with John.

When he studied, he studied; when he played, he played. He was truthful, quick, prompt, cheerful, wide awake. Now it was this very wide-awakeness that led him into "blunders." Then he would call his blunder an "accident." It is unfortunate to call things by the wrong name. A crow is not a dove. A horse is not a donkey. A lie is not "a fib;" while a fib is a lie. So a blunder is often a sin, not an accident; and a sin, a wrong act,

must never be called an accident. An accident is that done without intention. We speak of a railroad accident; but when we find the cause, we do not then call it an accident.

One day John committed one of his "blunders"—quite a serious one. His teacher summoned him, and this little conversation took place:

"John, did you do what is charged against you?"

"Yes, sir."

"Why?"

"I did not think."

"O, yes, you did think something."

"Well, yes, I did."

"Well, was this not wrong?"

"Yes, but it was an accident."

"A few days later the teacher summoned him again:

"Well, John, you have again done the same thing."

"Yes, sir, I am sorry to say I have."

"Is it an accident this time? I fear this is a tendency of your character."

"No, sir, it is again an accident, and not a tendency."

The teacher, looking sharp into John's eye, said:

"How many 'accidents' does it take to make a tendency?"

"Three!" said John, quick as a flash.

"Three accidents make a tendency?"

"Yes, sir."

This answer proved that here was a very bright, shrewd boy. He saw that if summoned "three" times, his "accident" plea would not pass with that teacher. He saw that the teacher meant he should see—that tendency to blunder, that tendency to wrong, tendency to any sin, is tendency to ruin.

This is a true story; and so is the rest of it. John immediately stopped his "tendency," and in a few days gave his heart to God. He became one of the leading active Christians in that large school; went to college, graduated with high honor, and to-day is a prominent professor in a college. He attributes all his success to stopping all that "tendency" at once.

Tendency to exaggerate leads to lying. Tendency to laziness leads to a sluggard's life or death. Tendency to any bad habit leads to confirmed bad habits, and bad habits lead to failure in life.

John's first "blunder," his first "accident," was a tendency. He stopped on the second, and afterward admitted: "Two accidents make a tendency."—George H. Whitney, in *Classmate*.

TO-DAY ONLY IS OURS.

To-day is ours. To-morrow is not ours. We need, and we can have, strength and support for our duties of to-day. These are promised to every child of God who asks and trusts. There is no promise for the need and responsibilities of to-morrow. To that day we may never come. That day may never come to us. If we do our duty to-day, that is all that God requires of us. If we neglect to-day's duties, our life is so far a failure, and we must answer to God for his neglect. Faithfulness in our to-day is a high attainment. Being anxious for to-morrow displeases God and unfits us for His service. Only by fidelity in to-day's duties can we make wise preparation for to-morrow. When the children of Israel in the wilderness attempted to lay up of to-day's manna for to-morrow's food, their plan was a failure. When they were willing to trust God for each day by itself, God's daily provision for them was ample. Thus with all of us. There is daily strength for daily needs; such strength is sufficient for us each and all.—Sunday School Times.

"Cheer up, old man. A woman's 'no' often means 'yes,' you know." "But she didn't say no. When I asked her if she would marry me, she said 'I will, I don't think.' I didn't even get treated with respect."—Indianapolis Journal.

Compliments may be Christianly honest. A habit of saying agreeable things in an elegant way will train us to look for agreeable traits in our friends, and not for faults.—Henry Ward Beecher.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sept. 19, 1897.

PAUL'S ADDRESS TO THE EPHESIAN ELDERS.

(Acts 20:22-35.)

Golden Text.—Remember the words of the Lord Jesus, how he said: "It is more blessed to give than to receive." Acts 20:35.) Paul was in Corinth when he wrote the epistle to the Romans. It was his plan to sail from there into Syria, and pass on to Jerusalem. The Jews were watching for him, hence he returned to the holy city through Macedonia. A number from Asia, who were with him at Corinth, went before and tarried for Luke and himself at Tiras. In that city they remained for a week. Paul preached one whole night. A young man fell from a third story window and was taken up dead. The apostle restored him to life. They sailed south. Paul, for lack of time, refused to stop at Ephesus. When they came to Miletus he sent for the elders of the Ephesian church. The lesson we study to-day is a part of his discourse to them. In it we see Paul's life at Ephesus (17-21); his determination to go to Jerusalem (22-27); his exhortation to the Ephesian elders (28-31); and his benediction upon them (32-35).

I. Paul's life at Ephesus. 1. "He served the Lord with all humility of mind." He had labored about three years at that place. His life during that period was well known to these elders. He was not exalted above measure. Though he was not a whit behind the chief apostle, yet he realized his dependence upon the Lord. He felt that without Jesus he could do nothing, and with him he could do all things. There is no Godliness without humility. All great hearts are humble. 2. "And with many tears." He warned "every one night and day with tears." He knew the justice, power and goodness of God; the plan of salvation wrought out by the Savior; the immortality of the soul, and the rewards and punishments that await the children of God. His manner of preaching was by reasoning and persuading. The minister should avoid all affectation, yet he should be thoughtful and sympathetic. 3. He endured many temptations, or trials. Some of these are recorded in the previous chapter. They were caused by the Jews while he preached in their synagogue, and in the school of Tyrannus; by the sons of Sceva; by Demetrius the silver-mouth; and Alexander the coppersmith. Paul was tempted in all points like as we are, yet he remained true to the Lord. 4. "He kept back nothing that was profitable unto them." He did not shun to declare unto them the counsel of God. He preached that which was popular and that which was unpopular. It is a minister's duty to preach, not what the people desire to hear, but what they should hear. 5. He taught the people publicly and privately. He preached in the synagogue, in the school and from house to house. The minister should visit the people. His calls should not be social only, but he should teach the way of life. The amount of time to be spent in this way cannot be determined. Preaching is the minister's chief work, yet smaller duties should not be neglected. Homes should arrange to receive him, and listen to his teaching with pleasure. 6. The burden of his preaching was—"Repentance towards God and faith toward our Lord Jesus Christ." Repentance means a change of mind, a godly sorrow for sin, and a consecration of the life to God. A saving faith is the "substance of the things hoped for, or, an evidence of the things not seen." These are the two leading doctrines of the Gospel. Through them the sinner is saved, and without them he is lost.

II. His determination to visit Jerusalem. 1. He went "bound in the Spirit." He was constrained by the Holy Ghost. He was making the journey by divine guidance. God may impress us with duty. But He reveals His

will through His written word, and seldom, if ever, independent of it. 2. He did not know what would befall him there. The fact that he would suffer was plain, but the manner of his suffering was not revealed. Many, anciently, were led by the Spirit without knowing the ways through which they would pass. God has wisely hid our afflictions from us. 3. But bonds and afflictions could not turn him from the path of duty. He could march into the jaws of death better than neglect the will of God. He did not count his life dear. He could only finish his course with joy by obeying the Lord. His was the way of the ministry of Jesus, and the testimony of the grace of God. 4. He felt they would see his face no more. He spoke here as anyone, not guided by the Holy Spirit, might speak from probabilities. Yet from his later epistles it is clear that he was at Troas, Miletus, and likely Ephesus, after this. 5. He desired them to know he had done his whole duty. His skirts were clear. If any were lost their lives would not be required at his hands. He was free from the blood of all men. He made them witnesses of this fact. He called them to record that he had done his entire duty. Oh! that every minister of the Gospel could say as much.

III. His exhortation to the elders. 1. They were to take heed (1). To themselves. To their mind by giving attention to reading, studying and meditation. To their soul by prayer, preaching, fasting, holy conversation and the sacraments. To their body by food, dress, drink and exercise, make them as strong and durable as possible. (2) To the flock over which the Holy Spirit had made them overseers. The souls committed to their trust were to be fed. The doctrines of the Gospel were to be preached, and the sacraments of the Church administered. These would build them up and make them steadfast in the service of God.

2. There were dangers before them. (1) From without. After the departure of Paul grievous wolves would enter in. He had, by his presence and watchful care, kept the flock from danger while he was with it. But when he should leave these sly, cunning, false teachers, would be heavy, strong and mighty against them. The apostle likely referred here to Judaizing teachers, who would labor to win the flock from Christ to the Jewish religion. (2) From within, or from among themselves, men would arise speaking perverse things. These likely refer to Jewish Christians who would teach the disciples that they could not be saved if they were not circumcised and kept the law of Moses. We may be tempted by the world, by the church, and from within ourselves.

3. These were duties before them. They were to watch and remember. Keep an eye on the false teachers. Suffer no doctrine presented that would be misleading. Drive out all erroneous doctrines by introducing truth. Observe the flock. See and know the members, and when any are neglecting the means of grace, or straying from the fold, labor to bring them back. Remember the conduct of Paul while among them. He, for the space of three years, labored night and day to save souls. He made the people's interest his. He warned them with tears to flee the wrath to come. The Church never had such another worker as Paul. When we compare our lives with his, we blush with shame.

IV. His benediction upon them. 1. He commended them to the grace of God. He invoked the blessings of heaven upon them. The word of His grace refers to the gospel of His Son. This gospel was able to build them up, or make them grow and become established in love. It would give them an inheritance among the holy. It would justify, sanctify and glorify them. 2. He referred them to his example. He taught that they which preached the Gospel should live of the Gospel, yet he labored with his own hands to support himself and those who were with him. He was a great scholar and a mighty preacher. Highly honored of God, who bestowed on him miracle-working power. Yet he thought it right to work for his daily bread, and for something to give to those who labored with him. The Gospel makes labor honorable. 3. He exhorted

them to remember the words of the Lord Jesus—"It is more blessed to give than to receive." This assertion of our Savior's was not recorded by any of the evangelists. It is a diamond among rubies. Not all the valuable things Jesus said and did have come down to us. Artaxerxes said—"To bestow is more royal than to take away." Aristotle said—"It belongs to a freeman to give rather than to receive." Seneca taught—"He who bestows imitates the gods, but he who receives is like the usurer. True happiness consists not in receiving but in bestowing. The spirit of charity is better than the spirit of covetousness. None who are really craving are truly happy. God is love.

OUR BENEVOLENT CAUSES.

MISSIONS.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

TO LIFT MEN UP.

To lift men up, oh, this mine aim,—
Away with pomp and pride and fame—
Through light and darkness, fire and flame,
To lift men up.

Dear God! for me no crown or state,
No love alone for low or great,
But for one vast humanity,

With hearts as restless as the sea,
And souls serene through suffering;
For them, for these, still let me sing,
To lift men up.

—Robt. Loveman.

* * *

The new Chinese minister at Washington is a Christian man, a member of the Church of England.

The imperial government of China has issued an order directing the viceroys and governors throughout the land to establish schools in the chief cities for the purpose of giving instruction in the English language and in Western science.

The English Church Missionary Society has had a mission at Bonny, West Africa, since 1868. Cannibalism and human sacrifices which then prevailed, have been entirely abolished. There are hundreds of communicants, and the station is entirely self-supporting.

It is estimated that the entire income of all the Protestant Missionary Societies in the world for the year 1896 exceeds \$15,000,000, an increase of \$1,000,000 over the year previous. There are 1,267 of these societies, and they report the number of communicants at 1,221,175, an increase of 64,000 over the previous year.

In Singapore in the Chinese zenanas the women are not kept in seclusion, and the middle classes live much more comfortably than the upper classes in India. A missionary, admiring their costly furniture, said, "These things are transitory, but we may have unfading treasures." The reply came quickly, "These are nothing compared with the peace Jesus has given me."

The Rev. Dr. John Henry Barrows, of Chicago, in a lecture on the missions in Asia, said: "I have seen enough of Christian evangelism to fill me with joyful hope. I never met a missionary in India or Japan who was doubtful about the final result. And I have seen enough of the practical workings of Hindooism, Buddhism and Islam to crystallize into adamant firmness my previous conviction of their futility to give the soul peace with God."

Nothing could be better for rousing the spiritual life of a congregation, and leading it on to a higher life, than the cultivation of the spirit of missions. The progress of the kingdom of God in the world is a study well calculated to enlarge the mind and soul, and rescue torpid congregations from their self-satisfied ease. What a power for good would be our home millions of Christians if really alive to their privilege and duty in helping forward the work of God in all lands!—Alexander M. Mackay, of Uganda.

Every church in our Methodism ought to have at least four great missionary Sabbath during the year. This would be one Sabbath devoted to the work of saving the world in each quarter. We do not insist at all that a collection should be taken at each of these special occasions. The people need information and enthusiasm, and if they have these two essential qualities, the money will be quickly forthcoming.

In the Methodist General Conference at Cleveland last year a delegate appeared representing the Australian Conference. In the course of his speech he said:

"What about Fiji? Using round figures, sir, out of a population of about 110,000, more than 10,000 are professed Wesleyan Methodists. A little more than fifty years ago in all Fiji there was not one professing Christian, and to-day in all Fiji there is not one professing heathen. Every Lord's day in Fiji one thousand pulpits are supplied by converts from heathenism." This is good, straight, square evidence for the success of missions.—Presbyterian.

* * *

THE CHURCH, MISSIONARY SOCIETY.

The last year's receipts of the Church Missionary Society, as reported at its annual meeting—\$1,488,130—exceeded those of any former year by \$125,000, and also exceeded the aggregate of general and special funds together in any former year. Adding the gifts of special funds—\$218,845—the total amount of contributions for all purposes was brought up to \$1,707,000. The expenditures had risen to \$1,486,300. Eighty-one missionaries had been accepted for service. The number of baptisms returned from the mission fields—7,700—was the largest reached in any one year.

The history of the society during the sixty years of Queen Victoria's reign was referred to in the report as calling for great thankfulness; and progress had been especially conspicuous during the past ten years. While during the fifty years from the queen's accession to her jubilee the society had sent out nine hundred missionaries, seven hundred had been added to the roll during the ten years since that time. A liberal response had been made to the appeal in behalf of the "three years' enterprise."—Christian Advocate.

* * *

MISSIONS A MATTER OF CONSCIENCE.

We are just in receipt of a letter from a presiding elder who writes: "Our district conference is over. Had a good conference. My preachers say, and the laymen back them up, that the entire assessments for missions will be paid. The aggregate is \$1,945." These are no idle words. This brother's district paid its assessment last year. It will do it again. Leadership like this, with the co-operation which is always inspired and insured by true leadership, would place the cause of missions in a single year where it belongs by virtue of its high commission. What is the secret of this brother's success? Let him speak for himself:

As presiding elder I have not preached directly on the subject, but have incorporated the spirit of missions in every sermon preached and not many times mentioned the word. In all my quarterly conferences we have talked it in a kind of class-meeting style for ten or fifteen minutes as a part of the quarterly conference. The question, "What is doing for the cause of missions?" gives a fine opportunity for a presiding elder to use his best efforts in a short speech. In the missionary charges I have sown them, down with the World for Christ. Result: I have not a mission in my district but what paid every cent last year for domestic and foreign missions assessed.

Too many sermons, I think, are preached on the subject as regular-set, previously announced, mechanical efforts that are destitute of the spirit of missions. As such the people have no conscious awakening. They come expecting to hear a sermon on that subject, and they are fortified for resistance, and they resist.

Upon the other hand, the preacher too often feels that he has been delivered of a great re-

sponsibility when he has thus met the disciplinary requirements—preached on the subject of missions. The preacher full of zeal that is inspired by the Holy Ghost puts the very spirit of missions in every sermon. The subject is on his conscience and he cannot help giving expression to it. True to this conviction, the Holy Spirit follows up his sermon and results are obtained. Do not understand me to say that I do not believe in preaching on this subject, for I do; but better not preach unless you have the matter on the conscience. Our people are playing at missions for no other reason than that we are trying to preach Christ all the year round without mentioning the subject of missions only on a set or stated occasion. The truth is, I do not know how to preach Christ without preaching the spirit of missions. This was His theme. Religion in its simplest analysis is interest in the other man. It does not discriminate between the man at your door and the man on the opposite side of the globe.—Review of Missions.

CRIME PROMOTED BY SUGGESTION.

In the matter of lynching there seems to be little doubt that reckless reportorial expressions do much to increase the probability of such deeds of sin. Hardly an issue of the daily papers can be read without finding an account of some awful crime. The item is almost certain to state that "threats of lynching are freely made."

This is no doubt true, but these threats are usually the results of momentary passion produced by the nearness of the person to the scene of the actual crime. They rarely express the real conviction of the one who utters them. Sensational reporters insert them in their news items to make much out of little in favor of spicy columns. The reading public comes at last to associate with every unusual crime the idea of unlawful punishment by mob violence, a feeling which must sooner or later undermine the foundations of respect for law. Editors would be doing a public benefit if they would cut off, as often as possible, these expressions from the sketch of ambitious young reporters. To allow them to remain and be read by thousands is both misleading and dangerous. It is evil enough to have to chronicle actual outbreaks of the mob; it is a much greater wrong for mere sensation-making to suggest wrong where it is not seriously threatened.—Pittsburg Advocate.

It was detailed as one of the beauties of character of the Messiah that he should not break the bruised reed nor quench the smoking flax. It is easy to wither the child with a harsh reproof, to be bitter with the one who has made some mistake, and to discourage by constant fault-finding the one who is struggling to do right against heavy odds. Christ would not deal thus with them. He would encourage them. His grace would be for their healing. It is where we are weak that we need strength to be supplied.—Herald and Presbyterian.

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LIVING RIGHT JUST NOW.

We live in the present, not in the past nor future. The present is now. The time to live right is the present moment. If we live right just now, the past will be right and the future will be all right. True religion consists in right living as we go along. Every moment consecrated to God and witnessing a correct life means a whole lifetime of loyal service. Our being is such that we can control it only moment by moment as it passes. "Now is the accepted time," and the only time that can be accepted. He who lives wrong just now is marring his record forever. Neither gold, nor regret, nor reformation can change the record. Live right just now and you will make a record that you will never wish to change. Live right just now and you will be doing God's will and demonstrating to the world that it is possible to keep the heart stayed on God. Any earnest person can live right for one moment. Do so each moment as it passes and you have a right life. This is the philosophy of holy living. In it is prayer, praise, faith, works, consecration and service. The present moment is always freighted with the weight of eternity. But God's grace can pull the train through to a joyous termination. Let us have grace.—Michigan Advocate.

TO GET RID OF A PAST.

The only sure way to get rid of a past is by getting a future out of it. I am sure it would help us if we could only see that often sin is a perversion of good; that, as is often the case, the very sin came from a part of our nature that God made; a sense of justice; strong affections or something that, if only turned in the right direction, would have made us whole. Do not think there is no good in you; there is, or there would be nothing to appeal to.—Philips Brooks.

NO ONE BETTER.

There is nobody we like better than the man who is willing to speak his opinions, except the man who is willing to keep them to himself.—Christian Instructor.

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Thousands are in exactly this condition and do not know the cause of their suffering. They are despondent and gloomy, cannot sleep, have no appetite, no energy, no ambition. Hood's Sarsaparilla soon brings help to such people. It gives them pure, rich blood, cures nervousness, creates an appetite, tones and strengthens the stomach and imparts new life and increased vigor to all the organs of the body. It builds sound, robust health on the solid and lasting foundation of pure blood.

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PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

A HISTORIC CHURCH CELEBRATES.

For a week past the congregation of Wesley Chapel, M. E. Church, of this city, has been engaged in celebrating its "Golden Jubilee." It is now more than fifty years old, and has been so closely connected with the organization and subsequent development of the M. E. Church, not only in this state, but in Mississippi and Texas, that the present pastor, the Rev. Pierre Landry, felt that it was highly fitting that a week should be taken to review its history and rejoice over its magnificent triumphs.

As one looks over the early records of this now historic church, it is noted how systematically and carefully they were kept by one who despised not the day of small things. It is easy to see how a man who was so very methodical in keeping the records of a Negro church, and that, too, in the dark days of slavery, would eventually so impress his worth upon his brethren as to be made a bishop in his own church. This man was the Rev. J. C. Keener, now Bishop of Keener, of the M. E. Church, South. By these records can be seen just where the local preachers were appointed, the contributions taken, not only at this church, but at the missions associated with it, and many minor items that brethren do not like to be annoyed with, even now, when blank forms are arranged for nearly every class of reports. This was during the forties, when Methodism was agitated by the great slavery question throughout all its borders. Rev. J. C. Keener was then pastor of this and two other Negro churches in this city.

It was in this church that the Mississippi Mission was organized by Bishop Thompson in 1865. From this same old brick edifice, now remodeled and beautified, was that band of sixteen heroes, with the Rev. J. P. Newman as presiding elder, sent forth into the wilds of Mississippi, Louisiana and Texas. The territory they then covered has now a membership of more than eighty thousand.

Wesley Chapel, Soule Chapel and Winan's Chapel, the churches whose records the pastor, the Rev. J. C. Keener, kept so carefully, were held as the property of the M. E. Church, South, till the Cape May meeting, when, by agreement, of the Commission, they were turned over to the M. E. Church. Our brethren had been using these properties since the time General Butler ordered them opened, about the close of the war, but the transfer of title was not made till the time above mentioned.

However, the celebration, just closed, is intended to commemorate its organization when the church South was ministering to the spiritual wants of the slaves throughout this territory.

The Golden Jubilee exercises were opened on Sunday, August 22, at 5 a. m., and the following programme observed:

Golden Jubilee prayer meeting, led by Jack Little, of First Street Church, and Alex Scott, of Union Chapel.

At 9 o'clock a. m., a grand Jubilee. Love Feast by the Sunday School.

At 11 o'clock a. m., Jubilee Sermon by the Rev. Robert E. Jones, A. M., B. D., of the North Carolina Conference, assistant business manager of the Southwestern Christian Advocate.

At 3 o'clock p. m., Local Preachers' and Exhorters' Golden Jubilee Rally.

At 8 o'clock p. m., Special Sermon by Rev. L. G. Adkinson, D. D., P. E. Central District and President New Orleans University.

Monday, the 23rd, at 8 p. m.:—
A grand vocal and instrumental entertainment, under the auspices of the Golden Jubilee Orchestra.

Tuesday, the 24th, at 8 p. m.:—
A Jubilee Love Feast, presided over by the Rev. Stephen Duncan, P. E., N. N. O. District.

Wednesday, the 25th, at 8 p. m.:—
A grand Golden Jubilee entertainment by the Wesley Chapel Social Club.

Thursday, the 26th, at 8 p. m.:—
A Jubilee Mercy and Work Service, by the Epworth League.

Friday, the 27th, at 8 p. m.:—
A grand Jubilee entertainment by the Wesley Chapel Glee Club.

Saturday, the 28th, at 8 p. m.:—
A Jubilee Concert, by the Missionary School of Wesley Chapel, Mrs. Nellie Williams, principal.

Sunday, the 29th, at 5 a. m.:—
Special Jubilee Prayer and Song Service, conducted by Rev. F. Walker, P. E. Alexandria District.

At 9 a. m., a grand Sunday School Jubilee Devotional Service, conducted by Rev. I. B. Scott, D. D., editor Southwestern Christian Advocate. Subject: St. Paul, His Prayer for Himself. 1 cor. xiv., 15; Acts xii., 8. Bring Bibles.

At 11 a. m., Special Sermon by Rev. D. W. Boatner, A. B., Pastor Haven Chapel.

The Jubilee has been a great occasion, and the pastor and his excellent people deserve the greatest credit.

The people have made a determined effort to clean the church of debt during the week of Jubilee, and have raised quite a snug sum.

The pastor of Wesley Chapel since 1865, have been Revs. Anthony Ross, James Hayward, Joseph Gould, J. M. Vance, Emperor Williams, Samuel Davage, Marcus Dale, F. T. Chinn, T. J. Johnson and Pierre Landry. The Rev. Stephen Duncan is the present presiding elder.

THE OLDEST BAPTIST CHURCH IN THE CITY INSTALLS AN EDUCATED PASTOR.

We had the pleasure, on last Sunday, of attending a very unique and interesting service at the First Baptist Church, of this city. The occasion was that of the installation of the new pastor, the Rev. J. Madison Young, A. M., D. D., late of Richmond, Va.

This is the oldest Baptist Church in the City, being considerably more than fifty years old, and has been without a pastor for about one year.

The church was desirous of securing an educated man as pastor, and through an influential minister of the denomination, opened negotiations that led to the call of the Rev. Dr. Young. He was educated at Shaw University, Raleigh, N. C., of which school he is a classical graduate, and has since had conferred on him the degree of Doctor of Divinity. He served for ten years as pastor of the First Baptist Church, Norfolk, Va., but has more recently filled the position of Missionary and Superintendent of Education in the State of Virginia. Dr. Young bears the reputation of being a strong and eloquent speaker.

The following programme was observed:
Rev. Dr. S. T. Clanton, pastor 6th Dist. Baptist Church, Master of Ceremonies.

1. Interlude. By the Choir.
2. Invocation. Rev. E. S. Bryant, Pastor of Little Zion Baptist Church.
3. First Hymn. Rev. John Brown, Pastor of 2nd Baptist Church.
4. Scripture Reading. Rev. F. J. Davidson, Pastor of St. Matthews.
5. Prayer. Rev. J. C. Dennis, Pastor of St. Joseph.
6. Anthem. The "Lord's Prayer."
7. Installation. Rev. A. S. Jackson, D. D., Pastor Tulane Avenue Church.
8. Prayer. Rev. F. Isaac.

9. Charge to Pastor. Rev. H. C. Green, B. D., Pastor Tabernacle Baptist Church.
10. Charge to the Church. Rev. D. Young, Pastor Plymouth Baptist Church.
11. Contribution and Collection. Benediction, Rev. W. W. Davis, B. S., pastor 4th Baptist Church.

Dr. Jackson, who preached the installation sermon, chose as his text that striking injunction delivered to Peter by the Lord Jesus, as found in the 21st chapter of John: "Feed my Sheep. Feed My Lambs." The sermon was strong, eloquent and eminently practical. The charge to the new pastor by the Rev. H. C. Green, B. D., and to the church by the Rev. Dr. Young, were highly instructive and entertaining, and will, without doubt, be helpful to all concerned.

The whole service was inspiring and elevating. Dr. Clanton deserves much credit for the manner in which the programme was executed.

It is reported that President McKinley while visiting the fair at Columbus, O., last week, received an anonymous letter threatening his life for appointing T. V. Powderly to the position of Immigration Commissioner. Even though the cranks had no such excuse for offering violence to our chief magistrate, we believe the authorities should be exceedingly watchful lest some one should attempt to assassinate him. This country has hundreds of just such people as commit similar offenses in the old world and we fear that sooner or later some one of them will again bring this country to grief. At any rate, no harm will be done in taking precautions to guard against it.

What an excellent thing it would be if all the bad white men and all the worthless Negroes would take the gold fever and go to the Klondike gold region.

Some party or parties who desired to get rid of the Negroes who live at Mineral Wells, Tex., posted notices in the town ordering them all to leave. Some were frightened and abandoned their home and other possessions and got away as soon as possible. But, meanwhile, the best white citizens stopped the exodus by holding a meeting in which they denounced the would-be white cappers and promised protection to all good citizens.

LOUISIANA CONFERENCE — COURSE OF STUDIES.

In view of some difference of opinion regarding the course of study for candidates for admission, and on trial, in the Louisiana Annual Conference, I've been requested to announce the official action of the Conference. By reference to pages 291 and 308, minutes of 1886, and to pages 26 and 42, minutes of 1889, it will be seen that the Louisiana Conference "adopted the Local Preachers' Course, as published in the Discipline." This, of course, does not deny to those preferring, from pursuing the more difficult course prescribed for "Travelling Preachers," provided, that they take the whole four years course in either the one or the other.

A. E. P. Albert, Secretary, La. Conference.
Baldwin, La., Sept. 1, 1897.

If you would work your way up in the Conference, do better work on a charge than the man whom you succeed, and do it so well that your successor can do it no better.—Rev. W. A. Fortson.

"Speaking of a minister's doing his work so well, that no one can improve on it, reminds me," said Rev. W. S. Curtis recently, "of the brother who boasted that no one could improve on a work which he had held, at least, for a year or two, anyway. But the cause of it was that when the said brother left a work, it was usually so dead it required a year or two to revive it."

Your light should shine bright enough to be helpful to others. Let your light so shine that others may see your good works.

PERSONAL AND GENERAL.

The Editor of the Southwestern is in Texas attending his district conference, but will return in a day or two.

Dr. M. C. B. Mason was in Texas and Arkansas last week.

Rev. A. Hubbs, of the Baptist church, in Galveston, Texas, was called to the city last week by the death of his daughter, and remained a few days to attend the Louisiana Baptist Convention.

Rev. A. J. McNair, has returned to So. Atlanta, Ga., to be on hand at the opening of Gammon Theological Seminary.

Mrs. I. B. Scott, with Mabel and Ira B., have just returned to the city from a visit to her parents, at Franklin, Tenn. She visited the Centennial at Nashville and expresses herself as highly pleased.

Miss V. M. J. Duncan, the daughter of the Rev. Stephen Duncan, this city, is still quite sick. Her parents are still hoping for the better.

Mrs. F. D. Williams, the wife of the Rev. H. O. Williams, of Algiers, La., is visiting old friends in North Louisiana.

Miss Alice M. Bones, one of the most talented of the young ladies of our Methodism, was married August 31st, at Port Allen, La., to Mr. C. H. Thomas, of Waco, Tex. Miss Bones is a graduate of Straight University and has been teaching several years in the city schools of Waco, Tex. Mr. Thomas left at once with his bride for their Texas home.

The Rev. and Mrs. Robert H. Robinson, of Cumberland, Md., will celebrate their "Golden Wedding" on September 23rd, their fiftieth anniversary, at their residence, 247 Bedford street. A public reception will be held at McKendree M. E. Church, the same evening, at 8 o'clock.

The grandmother of the Rev. J. A. Rush, B. D., of Winston, N. C., is quite sick at her home in Farmers, N. C. He and family are now at her bedside.

RIDPATH AND THE NEGRO.

By Thomas Hambly.

It is supposed that when a historian writes the story of events he will be unbiased. Philosophically speaking he cannot afford to be otherwise. If it is a sacred principle in journalism that an editor shall not use the columns of his paper to attack a private foe, the expression of private prejudice ought to be equally sacred to the historian. Every friend of the negro will be disappointed because Mr. Ridpath's "History of the Great Races of Mankind" expresses the opinion of the author concerning the Negro. Vol. VIII, page 638, concerns the "social institutions and languages of the Negro race." "Their social evolution has proceeded only by instinct—scarcely in any measure by reason—and it may not be wondered at that the resulting facts in the population of the Dark Continent are the worst and most immoral forms of human life." After deprecating the condition of the colored people in America, and bringing the evidence of ministers of the gospel, and claiming that the martial bond is not a consideration among them, and that marriage is a convenience rather than a sacred institution, the author continues: "The universal irregularity and corruption of the domestic and family life seem to proceed from negative rather than positive conditions; that is, from a want of the sense of the importance and morality of the single union faithfully observed, rather than from positive and criminal intent."

This is a wholesale and sweeping denunciation of the colored people. There are facts enough to justify in part such language, we admit, but to the student who has impartially studied the rise and progress of the race in this country during the last thirty years—for that is as far back as we can safely go; previous to that time the whole weight of the white influence was against them—the language the historian uses is misleading, and carries with it a grave injustice to the race. In refutation of this theory, all one needs is a passing observation of Negro life in the South. Booker T. Washington, almost as

famous as any educator in our country, whom the Review of Reviews calls one of the brightest minds of either the white or black race; Dr. R. F. Boyd, of Nashville, Tenn., with his \$10,000 a year practice, and prestige enough to make him a strongly probable candidate for the presidency of the Freedman's Hospital, in Washington, D. C.; Henry Langstrom, of Oberlin, Ohio, once United States minister to Chili, whose eloquence on national, patriotic and racial questions has electrified great audiences in every principal city in America; Dr. T. J. Newman, of New Orleans, the peerless surgeon of his race, and almost the equal of any in his profession; Dr. Bowen, of Atlanta, Ga.; Bulkley, of Orangeburg, S. C.; Logan, of Tuskegee, Ala., and hundreds of others, because of their superiority, bear out the theory of Dr. Dight Dean, of the New York Medical College, a gentleman who has spent time and money traveling on the different continents to satisfy himself on this very subject, "that to all intents and purposes the Negro is capable of a high grade of culture." "He may never," says he, "reach the high altitude of Caucasian attainment, because of his lateness in entering the race."

Every thoughtful man should express at least sympathy for a struggling people, and especially for our brother in black, who has proven himself worthy upon the battlefield, in the professions, in trade, in art, in labor, and eminently in religion.—Northwestern.

A COLORED GIRL AT VASSAR COLLEGE.

It is extremely doubtful whether the thought expressed in that catchy air, "All coons look alike to me," ever struck any one more forcibly than the colored young lady who graduated from Vassar College last week. It seems as though this particular young lady, Miss Anita Hemming, came from Boston, Mass., and entered Vassar College some time ago. She had a very fair complexion, fine figure, a bewitching smile, and her "golden hair was hanging down her back," but she was not colored—just born that way, and the colored students were in complete ignorance of the fact. She was a recognized leader of her class and the social belle of the institution. Caucasian girls vied with each other to gain her friendship and alabaster beaux fell over each other in their efforts to bask in the sunlight of her glory and linger within sound of her choice rhetoric and seductive smile. But "there came a time one day" when a white girl endeavored to make a confidant of this colored beauty and wrote her father concerning this fascinating creature. The father made inquiries about this Miss Hemming and to his great surprise found out that she was a colored girl! This fact was at once reported to Vassar College and many students there began to give the unfortunate girl the marble heart. President Taylor and a few others of the faculty and school remained faithful to her and she graduated with high honors. The case of Miss Hemming is noteworthy and shows how deep-seated this unwarranted and unjust prejudice against the Negro appears to be even in educated minds. While we do not anticipate another entry into Vassar College by a colored girl, Miss Hemming deserves great credit for having acquitted herself nobly and establishing a precedent.—X. Ross, in Col. American.

A FAMOUS PIGEON.

Mrs. Nansen's pigeon has become one of the world's wonders. When Nansen, her husband, the famous Arctic explorer, was up in the polar regions, and Mrs. Nansen was sitting in her home wondering how it fared with him, she heard a gentle tapping at the window pane. Mrs. Nansen opened the window and a carrier pigeon flew in. She recognized it as the one he had taken from the cottage thirty long months before. It brought a note from Nansen, stating that all was going well with him and his expedition in the polar regions. Nansen had fastened a message to this bird, and strange as it may seem, it had found its way back to the old home. Think what a hard journey it must have had, flying over a thousand miles of frozen waste, and then over thousands of miles of ocean, plains and forests. Was it not a heroic, a wonderful feat?—Christian Work.

THE DREAD OF DEATH.

What most concerns us is the relation which Christ's resurrection has to our death and future life. So many people live in a fearful dread of death and the grave, I believe, just because they do not study this doctrine. They speak of death and the judgment with a shudder, and their vision seems to be unable to pierce beyond. I well remember how in my native village in New England it used to be customary, as a funeral procession left the church, for the bell in the burying ground to toll as many times as the deceased was years old. How anxiously I would count these strokes of the bell, to see how long I might reckon on living. Sometimes there would seventy or eighty tolls, and I would give a sigh of relief to think that I had so many years to live. But at other times there would be only a few years tolled, and then a horror would seize me as I thought that I, too, might soon be claimed as a victim by that dread monster, Death. Death and judgment were a constant source of fear to me till I realized the fact that neither shall ever have any hold on a child of God. In his letter to the Romans the Apostle Paul has showed, in most direct language, that there is "no condemnation" for a child of God, but he is passed from under the power of the law, and in the Epistle to the Corinthians he tells us, "There is a natural body, and there is a spiritual body," "and as we have borne the image of the earthly, we shall also bear the image of the heavenly."—Dwight L. Moody, in Ladies' Home Journal.

THE CHURCH AND AMUSEMENTS.

Human nature needs recreation, and religion has a right to speak concerning so important a matter. Life should not be given up to an eager search after amusements. True amusements are natural and spontaneous, like the sports of childhood: but the public cultivation of amusements is discordant with our Christian civilization. It is pagan, rather than Christian. Paganism, in Greece and Rome, cultivated amusements of all sorts and caused the degradation of the people. Christianity came to speak of the lofty purpose of life and to condemn both the spirit that gave itself up to pleasure for pleasure's sake and the corrupting forms that amusements had taken. This has always been the position of the church when it has been spiritual and aggressive. It has condemned the pleasure-loving spirit and all dangerous and corrupting amusements. Hence an earnest and devoted church speaks with no uncertain sound against the theatre, the dance and the gaming table.

Love of pleasure tends to poverty.

1. Poverty of money. Those forms of pleasure which appeal most strongly to the pleasure-loving spirit are the most costly. Immense sums of money are spent in their pursuit and their devotees are made less capable of earnest labor.

2. Poverty of intellect. The time is wasted that might be spent in higher pursuits, and the mind is narrowed and weakened.

3. Poverty of soul. "He that loveth" shall come to spiritual poverty. Power of faith will be lost and all aspirations for a higher life will cease.—New York Christian Advocate.

He lives longest who lives noblest. Life is not measured by heart-beats, but by good deeds. We do not doubt that many persons of less than three-score and ten have really had a richer and fuller existence than even Methuselah ever enjoyed. It is possible to crowd an age into a lifetime. Among the early dead there are multitudes who fulfilled their mission on the earth as truly as if they had lingered on to wrinkles and gray hairs. Let us be mindful that the night cometh when no man can work, and diligently strive to do our duty while it is called to-day.—Christian Advocate, Nashville.

Compressed air, as a motive power, will, it is thought, supplant electricity on some of the car and elevated railway lines of New York City. It is said to be less expensive and less dangerous to operate than electricity.

Sainthood attained through triumph is more than angelic life that never grows. Moral gain by battlings with sin.—Trumbull.

HAIR HUMORS

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DOINGS OF THE WORKMEN.

G. A. Payne, Jackson, La.: We have just closed a glorious revival which added sixteen precious souls to the church. Among the number being Thomas W. Cook, father of Dr. L. D. Cook, and Thomas Murray, son of old father Murray, of our church, at Clinton. Revs. T. J. Johnson, of Baton Rouge, and Hutcherson, of Clinton, were, indeed, helpful. They, too, share this blessing and rejoice with us. At the close of the revival the converts, members and friends felt that there was something unfinished, so they pounded their pastor and wife with good things far beyond room to store them, whereat we are thankful.

F. H. Chisholm, Potts Camp Cirenit, Miss.: The people of this circuit have had a most enjoyable time. I have just closed a revival; 100 conversions and 60 have been baptized and joined our church.

A. C. Lacy, pastor State Line Charge: Our third quarterly Conference convened August 21-22, with Rev. J. M. Slumpert, P. E., in the chair. The brethren had well written reports, which shows success on all lines; paid pastor this quarter, \$68.50; paid P. E., \$15.50; raised for benevolent purposes, \$23.75; total this quarter \$107.75. The P. E. gave a grand lecture on the Epworth League, and the Southwestern.

R. T. Thomas, P. C., Hamburg, Miss.: We are having continued prosperity, and heroic efforts are being put forth by officers and members. Our third quarterly Conference commenced on the 21st, inst., at Bethany church, at 2 o'clock p. m., with presiding elder Wm. McMorris at the helm. R. T. Thomas, elected secretary. All officers and committees present, and presented written reports before quite an appreciative audience. The elder responded with a wholesome lecture, which made a lasting impression. My people are spiritually and financially alive. Up

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•DR•

PRICE'S CREAM BAKING POWDER

A Pure Grape Cream of Tartar Powder. 40 YEARS THE STANDARD.

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J. P. Crowder, Preston, La.: We are having a nice time at our church, with Rev. Jno. McKee in the lead. He is so well thought of and his influence has gained the attention of both white and colored. So he has added to the church five souls, and the battle has just begun. On the Flunoy charge we are going to the front. Fairview has got a new top on it, and the carpenter is working every day, and will soon complete is work. Fairview is all right.

D. G. Butler, P. C., New Orleans, La.: The residence of the pastor of Mount Zion M. E. Church was visited on the night of August 25th by a host of members and friends of the church, led by Sister Lucinda Jackson and others, bringing along with them many good things, which gladdened the hearts of the pastor and his family. May the blessings of God follow them. Call again.

Laugh at the Sun Drink **HIRES Rootbeer**

Keep Cool-Drink **HIRES Rootbeer**

Keep Well-Drink **HIRES Rootbeer**

Quenches your thirst **HIRES Rootbeer**

CONFERENCE NOTICES.

OPELIKA DISTRICT CONFERENCE.

The twenty-second session of the Opelika District Conference convened at Lafayette, August 25-29, with the Rev. H. N. Brown, P. E., in the chair. The roll was called by Prof. P. P. Wright, who was elected secretary. The missionary convention was held in connection with the Conference. The literary programme was quite interesting. The different societies were well represented. For different benevolences, \$40.54 in cash; vouchers, \$107.98; paid presiding elder \$25.00; other collections \$12.00; making a grand total of \$185.52; the best in the history of Opelika District. Dr. W. H. Nelson, of Montgomery District, was with us. Both his lecture and sermon were full of good, common sense and wisdom. Rev. T. P. Phillips, the pastor at Lafayette, has done a noble work there by the ingathering of 107 converts, which have been added to the charge. The new church was near enough completed to hold the Conference in it. Bro. Phillips has the whole church at work. Every interest of the church was cared for. Among them the Southwestern. Bro. T. J. Jackson was appointed to take subscriptions, and several were taken. In the midst of the Conference a telegram was handed the president announcing the death of Bro. J. T. Martin's wife. The Conference went down in earnest prayer for the husband and relatives of the deceased. Reports from Epworth League showed a move up on all lines. Nearly every charge was reported as having a chapter. The outlook is bright and promising for this young people's society. Intemperance was frowned down; morality, intelligence and perfectness of character was exalted. All were loud in praise to the presiding elder for the manner in which he conducted the Conference.

P. P. Wright.



FOUND DEAD.

Why did he do it? He had everything to live for,—happy home, wife, friends, money; but he shot himself through the heart. Why?

He couldn't have given a good reason himself. But everything looked gloomy to him. He was in a gloomy frame of mind. It was the way he looked at life that day. He had been living in too much of a hurry, rushing and driving at business, hustling through his meals, cutting short his sleep. His nerves got on edge; his stomach and liver got out of order; he grew dyspeptic and melancholy.

When the digestion is out of order there is little use trying to look on the bright side of things, practically there isn't any bright side. This is a dangerous condition to get into. Yet it is easy to get into and mighty hard to get out of it, unless you go about it in the right way.

There is a remedy that has pulled thousands of people right out of this depth of despair. It is Dr. Pierce's Golden Medical Discovery. It acts directly upon the stomach and liver. It restores their natural capacity to nourish and purify the system. It purges away bilious poisons, feeds the nerve-centres with healthy, highly vitalized blood, and drives out the "blue devils" of melancholy and nervousness.

J. L. Warner, No. 1900 O Street, Sacramento, Cal., writes: "During the last five years I have been doctoring with as many as six different doctors here and in San Francisco for diseased stomach; but none of the doctors gave me even temporary relief. Two years ago I completely collapsed, and had to give up all work. I have felt many times that I would like to leave this world."

In looking over the ads in the San Francisco Examiner I ran across yours, and I now owe my life and present good health to Dr. Pierce's medicine. I have taken fourteen bottles of the 'Golden Medical Discovery' and four little vials of 'Pleasant Pellets,' and I am entirely well of all stomach trouble. Can sleep nine hours every night, and am now ready to go to work again."

SPARTANBURG, (S. C.), DISTRICT CONFERENCE.

The Spartanburg District Conference convened in the Albert Chapel, Blacksburg, August 5, with the presiding elder, Rev. N. T. Bowen, in the chair. The devotional exercises were very impressively conducted by the presiding elder. The roll was called and a goodly number answered to their names. Rev. W. S. Thompson was chosen secretary; Rev. W. H. Redfield and Miss J. C. Pride, assistants. The presiding elder made a very interesting report of the District in which it was apparent that he has every interest of the church was under his watchful eye. The reports of the pastors were encouraging. Revs. S. S. Sparks and the writer were appointed to report to the Piedmont Indicator and the Southwestern respectively. The following were appointed a committee to look after the interest of the Southwestern: Revs. J. W. Monttrie, I. E. Lowery, A. M., and R. C. Campbell. The address of welcome was very gracefully delivered by the pastor, Rev. I. S. Muldrow, and fittingly responded to by Rev. I. E. Lowery, A. M. Prof. R. S. Youngblood, of Claflin University, visited the Conference at the beginning of the session and remained to its close, putting in some fine work for Claflin. He is a forceable and an entertaining speaker.

The following introductions were made during the session: Prof. R. S. Youngblood, of the Claflin University; Revs. J. H. Jackson, P. E., and A. L. Long, of A. M. E. Z Church, B. Strout, of M. E. Church South, D. McCray, of the N. C. Conference, and Miss Hattie B. Johnson agent of the Oxford N. C. Orphan Asylum.

Rev. I. E. Lowry A. M., ex presiding elder of the Old Greenville District and now editor and proprietor of "The Colored Preacher," and a member of our district and was on hand early and did a fine business in securing subscriptions. The sermons preached were excellent but among them Rev. S. Green's bears special mention. He preached from Ps. 57: 7. A sermon full of logic and power. There were several excellent papers presented, which exhibited much care and thought in preparation.

Two young men, Bros. Jefferies and Anderson, were licensed to preach.

Dr. M. C. B. Mason arrived Sunday morning, to the great delight of all present. He preached at Albert Chapel, at 11 o'clock. He also lectured to a very large audience in the afternoon on the cause of education. It is needless to say it was well listened to and received. The Dr. endeared himself to all who heard him, and inspired them to do more for the great cause which he represents so well. The pulpits of the various churches were filled with city ministers on Sunday who preached grandly to the great crowds that filled the churches. The pastor and people spared no pains to make it pleasant for us. We were very hospitably entertained. The next session is to be held at Greer's. H. C. Ashbury, Reporter.

GREENVILLE, (S. C.), DISTRICT CONFERENCE.

The happiest event of the season in these parts was the Greenville District Conference, which convened at Pendleton, August 11-15, Rev. J. A. Brown, presiding elder in the chair. All the seventeen pastors, excepting Rev. G. E. Miller, who was detained on account of sickness in his family, were present. Revs. J. D. Mitchell and W. G. Deas, were appointed secretaries, and your correspondent reporter to the Southwestern. Messrs E. C. McCurry and

Beulah Robinson, were appointed special agents for the Southwestern during the session of the Conference. The attendance was very large, and the entertainment by the good people of Pendleton, worthy of the name and traditions of the place, once the county seat and the home of the most famous of Southern statesmen, John C. Calhoun. Here stands the old courthouse (now used as the post office), in which Calhoun attended court, and where the deeds of his possessions were recorded. Four miles northwest of the town still remains the old homestead of Calhoun. Its historic relics are an interesting study. Southern aristocracy reached the pinnacle of glory here, and perhaps there is no place in South Carolina around which cluster more poetic and sacred reminiscences. The people of both races naturally, and of course innocently, cling to the traditions of their fathers. Thus, our readers can see that our reception and entertainment at old Pendleton were both comfortable and delightful. Dr. M. C. B. Mason was our guest for one day, only—made one powerful speech and was spirited away. Prof. S. R. Youngblood, of Claflin University, was there and spoke interestingly for that great institution. Many students will go from Greenville District for Claflin next month. The sessions of the District Conference were all interesting, and the system by which all the items of interest to the church were managed, was more nearly perfect than any we have seen. Indeed, all visitors to our Conference, say that the Greenville District Conference is unsurpassed by any in the state or elsewhere. We are proud of our ministers, from presiding elder down. Such cultured and consecrated men, with an intelligent body of local preachers, and delegates of the very best, could not conduct other than a model District Conference.

The women did not get left. They were there in evidence. Miss L. A. Jenkins delivered a strong speech on Missions and Missionary Work. Miss A. B. McLeod's paper on Geography and Chronology of the Bible was the finest that we ever heard on the subject. Mrs. C. W. Gassaway read a very fine paper on "The Child of the Sunday School and its Mother." Miss Emma Williams, Mrs. M. E. Hunt, Mrs. Estella Jordan, and Miss Lavina Jenkins, all submitted papers which were subjects of favorable comment. All the interests of the church, local and general, were carefully considered by the District Conference, and plans were adopted for more aggressive work. The programme was carried out without the omission of a subject. The occasion was a great literary and spiritual pentecost. The next session will be held at Brown Salem Church, Belton. Mrs. E. Jordan.

HOT SPRINGS, (ARK.) DISTRICT CONFERENCE.

The District Conference of the Hot Springs District, Little Rock Conference, met at Little Bay, August 18th, with Rev. J. E. Tombs, P. E., in the chair. Most of the pastors were present, and notwithstanding the hard times the reports show that this District will come up on all sides. Bro. Tombs is much beloved by all of his preachers, for he is an intelligent Christian gentleman. A strong resolution was adopted by the Conference, to be read at the next annual Conference, asking the bishops that Bro. Tombs be continued as P. E., upon the District. We had hopes of having with us Dr. I. B. Scott, D. D., or our old friend and classmate, Rev. R. E. Jones, B. D., as-

stant business manager. We had with us several other distinguished brethren of our own Conference: Dr. Thomas Mason, president of P. S. College; Rev. E. D. Spencer, presiding elder of the Pine Bluff District, and Rev. H. P. Strong, Ph. B., pastor of St. James M. E. church, at Pine Bluff, graduate of Gammon. Thursday night was the Freedman's Aid and Southern speakers on the occasion were Dr. Thomas Mason, Revs. E. D. Spencer, H. P. Strong, J. M. Johnson, and the writer. A lasting impression was made upon hearers in the interest of that work. The Conference was well attended by both white and colored, and I am sure that they understand more about the aim and work of the old church than ever before. John M. Johnson was appointed to represent the Southwestern. We have a law in this District that no local preacher can get his license renewed without being a subscriber. I am sure Dr. Scott will receive quite a list of cash subscribers soon. We have not done much for our paper, as yet, but the brethren have decided that during the next

FREE.

We direct special attention to the following remarkable statements.



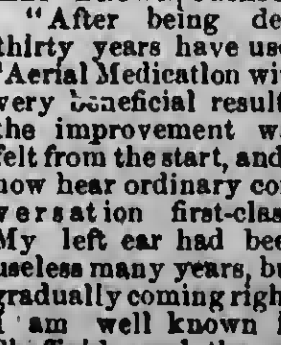
W.E. PENN, Eureka Springs, Ark., May 24, '94.

For many years I suffered from Catarrh, which destroyed my hearing, and for 25 years I was so deaf I could not hear a clock strike by holding my ear against it. Had tried every known remedy and nothing gave me the slightest relief. I obtained Aerial Medication and in three weeks my hearing began to improve, now can hear common conversation across a room; can hear a clock strike in an adjoining room 30 feet away, and think I am entirely cured and my hearing permanently restored.—EDWIN COLEMAN, Box 585, Wichita, Kansas.

Restored His Hearing in Five Minutes.



I suffered from Catarrh ten years. Had intense headache, continual roaring and ringing in ears, took cold easily. My hearing failed, and for three years was almost entirely deaf, and continually grew worse. Everything I had tried failed. In despair I commenced to use Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh.—ELI BROWN, Jacksboro, Tenn.



"After being deaf thirty years have used 'Aerial Medication' with very beneficial results, the improvement was felt from the start, and I now hear ordinary conversation first-class. My left ear had been useless many years, but gradually coming right. I am well known in Sheffield, and the restoration of my hearing has caused a talk. I feel in duty bound to very gratefully do all I can for this wonderful treatment.—J. M. LABAND, Clark Grove Rd., Sheffield, Eng.

We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.—Cincinnati Herald and Presbyter.

MEDICINES.

For Three Months' Treatment FREE.

This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time give medicines for three months' treatment. For question form and particulars, J. M. MOORE, M. D., Dept.

HAIR HUMORS

Itching, irritated, scaly, crusted Scalps, dry, thin, and falling Hair, cleansed, purified, and beautified by warm champoos with CUTICURA SOAP, and occasional dressings of CUTICURA, purest of emollients, the greatest skin cure.

Cuticura

Treatment will produce a clean, healthy scalp with luxuriant, lustrous hair, when all else fails. Sold throughout the world. Forras DAVIS AND CO., CORP., Sole Props., Boston.

How to produce Luxuriant Hair, mailed free. with Eczema Instantly relieved by CUTICURA REMEDY.

SKINS ON FIRE

DOINGS OF THE WORKMEN.

G. A. Payne, Jackson, La.: We have just closed a glorious revival which added sixteen precious souls to the church. Among the number being Thomas W. Cook, father of Dr. L. D. Cook, and Thomas Murray, son of old father Murray, of our church, at Clinton. Revs. T. J. Johnson, of Baton Rouge, and Hutcherson, of Clinton, were, indeed, helpful. They, too, share this blessing and rejoice with us. At the close of the revival the converts, members and friends felt that there was something unfinished, so they pounded their pastor and wife with good things far beyond room to store them, whereat we are thankful.

F. H. Chisholm, Potts Camp Circuit, Miss.: The people of this circuit have had a most enjoyable time. I have just closed a revival; 100 conversions and 60 have been baptized and joined our church.

A. C. Laey, pastor State Line Charge: Our third quarterly Conference convened August 21-22, with Rev. J. M. Shumpert, P. E., in the chair. The brethren had well written reports, which shows success on all lines; paid pastor this quarter, \$68.50; paid P. E., \$15.50; raised for benevolent purposes, \$23.75; total this quarter \$107.75. The P. E. gave a grand lecture on the Epworth League, and the Southwestern.

R. T. Thomas, P. C., Hamburg, Miss.: We are having continued prosperity, and heroic efforts are being put forth by officers and members. Our third quarterly Conference commenced on the 21st, inst., at Bethany church, at 2 o'clock p. m., with presiding elder Wm. McMorris at the helm. R. T. Thomas, elected secretary. All officers and committees present, and presented written reports before quite an appreciative audience. The elder responded with a wholesome lecture, which made a lasting impression. My people are spiritually and financially alive. Up

Awarded

Highest Honors—World's Fair, Gold Medal, Midwinter Fair.

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Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing. R. P. Hall & Co., Props., Nashua, N. H. Sold by all Druggists.

elder \$9.45. Sixty-five partook of the Lord's supper. We have just closed a meeting of two weeks, resulting in 4 reclaimants and two conversions.

L. J. S. Bell, P. C., Shubuta, Miss.: My third quarterly Conference was held August 14-15, by Rev. J. M. Shumpert, P. E. He was at his best, and preached several nights in our meeting, to the joy of all who heard him. He gave us a grand lecture on the Epworth League Conference, at Toronto. We are storming the fort for Methodism, and our Christ. Glory to His name! A few nights ago the sky was clear and the stars were shining brightly and every indication that the weather would be fair, but after retiring for the night the good people of Pleasant Grove aroused us with their sweet songs. It was so nice to be disturbed in this way. When they left we were in possession of 100 pounds of eatables. Come again, and don't be too long. God bless these good people.

J. P. Crowder, Preston, La.: We are having a nice time at our church, with Rev. Jno. McKee in the lead. He is so well thought of and his influence has gained the attention of both white and colored. So he has added to the church five souls, and the battle has just begun. On the Flinnoy charge we are going to the front. Fairview has got a new top on it, and the carpenter is working every day, and will soon complete is work. Fairview is all right.

D. G. Butler, P. C., New Orleans, La.: The residence of the pastor of Mount Zion M. E. Church was visited on the night of August 25th by a host of members and friends of the church, led by Sister Lucinda Jackson and others, bringing along with them many good things, which gladdened the hearts of the pastor and his family. May the blessings of God follow them. Call again.



CONFERENCE NOTICES.

OPELIKA DISTRICT CONFERENCE.

The twenty-second session of the Opelika District Conference convened at Lafayette, August 25-26, with the Rev. H. N. Brown, P. E., in the chair. The roll was called by Prof. P. P. Wright, who was elected secretary. The missionary convention was held in connection with the Conference. The literary programme was quite interesting. The different societies were well represented. For different benevolences, \$40.54 in cash; vouchers, \$107.98; paid presiding elder \$25.00; other collections \$12.00; making a grand total of \$185.52; the best in the history of Opelika District. Dr. W. H. Nelson, of Montgomery District, was with us. Both his lecture and sermon were full of good, common sense and wisdom. Rev. T. P. Phillips, the pastor at Lafayette, has done a noble work there by the ingathering of 107 converts, which have been added to the charge. The new church was near enough completed to hold the Conference in it. Bro. Phillips has the whole church at work. Every interest of the church was cared for. Among them the Southwestern. Bro. T. J. Jackson was appointed to take subscriptions, and several were taken. In the midst of the Conference a telegram was handed the president announcing the death of Bro. J. T. Martin's wife. The Conference went down in earnest prayer for the husband and relatives of the deceased. Reports from Epworth League showed a move up on all lines. Nearly every charge was reported as having a chapter. The outlook is bright and promising for this young people's society. Intemperance was frowned down; morality, intelligence and perfectness of character was exalted. All were loud in praise to the presiding elder for the manner in which he conducted the Conference.

P. P. Wright.



FOUND DEAD.

Why did he do it? He had everything to live for,—happy home, wife, friends, money; but he shot himself through the heart. Why?

He couldn't have given a good reason himself. But everything looked gloomy to him. He was in a gloomy frame of mind. It was the way he looked at life that day. He had been living in too much of a hurry, rushing and driving at business, hustling through his meals, cutting short his sleep. His nerves got on edge; his stomach and liver got out of order; he grew dyspeptic and melancholy.

When the digestion is out of order there is little use trying to look on the bright side of things, practically there isn't any bright side. This is a dangerous condition to get into. Yet it is easy to get into and mighty hard to get out of it, unless you go about it in the right way.

There is a remedy that has pulled thousands of people right out of this depth of despair. It is Dr. Pierce's Golden Medical Discovery. It acts directly upon the stomach and liver. It restores their natural capacity to nourish and purify the system. It purges away bilious poisons, feeds the nerve-centres with healthy, highly vitalized blood, and drives out the "blue devils" of melancholy and nervousness.

J. L. Warner, No. 1000 O Street, Sacramento, Cal., writes: "During the last five years I have been doctoring with as many as six different doctors here and in San Francisco for diseased stomach; but none of the doctors gave me even temporary relief. Two years ago I completely collapsed, and had to give up all work. I have felt many times that I would like to leave this world."

In looking over the ads in the San Francisco Examiner I ran across yours, and I now owe my life and present good health to Dr. Pierce's medicines. I have taken fourteen bottles of the "Golden Medical Discovery" and four little vials of "Pleasant Pellets," and I am entirely well of all stomach troubles. Can sleep nine hours every night, and am now ready to go to work again."

SPARTANBURG, (S. C.), DISTRICT CONFERENCE.

The Spartanburg District Conference convened in the Albert Chapel, Blacksburg, August 5, with the presiding elder, Rev. N. T. Bowen, in the chair. The devotional exercises were very impressively conducted by the presiding elder. The roll was called and a goodly number answered to their names. Rev. W. S. Thompson was chosen secretary; Rev. W. H. Redfield and Miss J. C. Pride, assistants. The presiding elder made a very interesting report of the District in which it was apparent that he has every interest of the church was under his watchful eye. The reports of the pastors were encouraging. Revs. S. S. Sparks and the writer were appointed to report to the Piedmont Indicator and the Southwestern respectively. The following were appointed a committee to look after the interest of the Southwestern: Revs. J. W. Montrie, I. E. Lowery, A. M., and R. C. Campbell. The address of welcome was very gracefully delivered by the pastor, Rev. I. S. Muldrow, and fittingly responded to by Rev. I. E. Lowery, A. M. Prof. R. S. Youngblood, of Claflin University, visited the Conference at the beginning of the session and remained to its close, putting in some fine work for Claflin. He is a forceable and an entertaining speaker.

The following introductions were made during the session: Prof. R. S. Youngblood, of the Claflin University; Revs. J. H. Jackson, P. E., and A. L. Long, of A. M. E. Z Church, B. Strout, of M. E. Church South, D. McCray, of the N. C. Conference, and Miss Hattie B. Johnson agent of the Oxford N. C. Orphan Asylum.

Rev. I. E. Lowry A. M., ex presiding elder of the Old Greenville District and now editor and proprietor of "The Colored Preacher," and a member of our district and was on hand early and did a fine business in securing subscriptions. The sermons preached were excellent but among them Rev. S. Green's bears special mention. He preached from Psa. 57: 7. A sermon full of logic and power. There were several excellent papers presented, which exhibited much care and thought in preparation.

Two young men, Bros. Jefferies and Anderson, were licensed to preach.

Dr. M. C. B. Mason arrived Sunday morning, to the great delight of all present. He preached at Albert Chapel, at 11 o'clock. He also lectured to a very large audience in the afternoon on the cause of education. It is needless to say it was well listened to and received. The Dr. endeared himself to all who heard him, and inspired them to do more for the great cause which he represents so well. The pulpits of the various churches were filled with city ministers on Sunday who preached grandly to the great crowds that filled the churches. The pastor and people spared no pains to make it pleasant for us. We were very hospitably entertained. The next session is to be held at Greer's. H. C. Ashbury, Reporter.

GREENVILLE, (S. C.), DISTRICT CONFERENCE.

The happiest event of the season in these parts was the Greenville District Conference, which convened at Pendleton, August 11-15, Rev. J. A. Brown, presiding elder in the chair. All the seventeen pastors, excepting Rev. G. F. Miller, who was detained on account of sickness in his family, were present. Revs. J. D. Mitchell and W. G. Deas, were appointed secretaries, and your correspondent reporter to the Southwestern. Misses E. C. McCurry and

Deulah Robinson, were appointed special agents for the Southwestern during the session of the Conference. The attendance was very large, and the entertainment by the good people of Pendleton, worthy of the name and traditions of the place, once the county seat and the home of the most famous of Southern statesmen, John C. Calhoun. Here stands the old courthouse (now used as the post office), in which Calhoun attended court, and where the deeds of his possessions were recorded. Four miles northwest of the town still remains the old homestead of Calhoun. Its historic relics are an interesting study. Southern aristocracy reached the pinnacle of glory here, and perhaps there is no place in South Carolina around which cluster more poetic and sacred reminiscences. The people of both races naturally, and of course innocently, cling to the traditions of their fathers. Thus, our readers can see that our reception and entertainment at old Pendleton were both comfortable and delightful. Dr. M. C. B. Mason was our guest for one day, only—made one powerful speech and was spirited away. Prof. S. R. Youngblood, of Claflin University, was there and spoke interestingly for that great institution. Many students will go from Greenville District for Claflin next month. The sessions of the District Conference were all interesting, and the system by which all the items of interest to the church were managed, was more nearly perfect than any we have seen. Indeed, all visitors to our Conference, say that the Greenville District Conference is unsurpassed by any in the state or elsewhere. We are proud of our ministers, from presiding elder down. Such cultured and consecrated men, with an intelligent body of local preachers, and delegates of the very best, could not conduct other than a model District Conference.

The women did not get left. They were there in evidence. Miss L. A. Jenkins delivered a strong speech on Missions and Missionary Work. Miss A. B. McLeod's paper on Geography and Chronology of the Bible was the finest that we ever heard on the subject. Mrs. C. W. Gassaway read a very fine paper on "The Child of the Sunday School and its Mother." Miss Emma Williams, Mrs. M. E. Hunt, Mrs. Estella Jordan, and Miss Lavina Jenkins, all submitted papers which were subjects of favorable comment. All the interests of the church, local and general, were carefully considered by the District Conference, and plans were adopted for more aggressive work. The programme was carried out without the omission of a subject. The occasion was a great literary and spiritual pentecost. The next session will be held at Brown Salem Church, Belton. Mrs. E. Jordan.

HOT SPRINGS, (ARK.) DISTRICT CONFERENCE.

The District Conference of the Hot Springs District, Little Rock Conference, met at Little Bay, August 18th, with Rev. J. E. Tombs, P. E., in the chair. Most of the pastors were present, and notwithstanding the hard times the reports show that this District will come up on all sides. Bro. Tombs is much beloved by all of his preachers, for he is an intelligent Christian gentleman. A strong resolution was adopted by the Conference, to be read at the next annual Conference, asking the bishops that Bro. Tombs be continued as P. E., upon the District. We had hopes of having with us Dr. I. B. Scott, D. D., or our old friend and classmate, Rev. R. E. Jones, B. D., as-

sistant business manager. We had with us several other distinguished brethren of our own Conference: Dr. Thomas Mason, president of P. S. College; Rev. E. D. Spencer, presiding elder of the Pine Bluff District, and Rev. H. P. Strong, Ph. B., pastor of St. James M. E. church, at Pine Bluff, graduate of Gammon. Thursday night was the Freedman's Aid and Southern speakers on the occasion were Dr. Thomas Mason, Revs. E. D. Spencer, H. P. Strong, J. M. Johnson, and the writer. A lasting impression was made upon hearers in the interest of that work. The Conference was well attended by both white and colored, and I am sure that they understand more about the aim and work of the old church than ever before. John M. Johnson was appointed to represent the Southwestern. We have a law in this District that no local preacher can get his license renewed without being a subscriber. I am sure Dr. Scott will receive quite a list of cash subscribers soon. We have not done much for our paper, as yet, but the brethren have decided that during the next

FREE.

We direct special attention to the following remarkable statements.

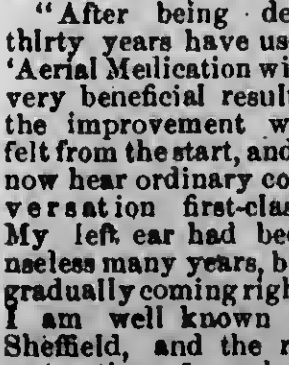


W.E. PENN, Enreka Springs, Ark., May 24, '94.
Deaf Twenty-Five Years.

For many years I suffered from Catarrh, which destroyed my hearing, and for 25 years I was so deaf I could not hear a clock strike by holding my ear against it. Had tried every known remedy and nothing gave me the slightest relief. I obtained Aerial Medication and in three weeks my hearing began to improve, now can hear common conversation across a room; can hear a clock strike in an adjoining room 30 feet away, and think I am entirely cured and my hearing permanently restored.—EDWIN COLEMAN, Box 585, Wichita, Kansas.



Restored His Hearing in Five Minutes. I suffered from Catarrh ten years. Had intense headache, continual roaring and singing in ears, took cold easily. My hearing failed, and for three years was almost entirely deaf, and continually grew worse. Everything I had tried failed. In despair I commenced to use Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh.—ELI BROWN, Jacksboro, Tenn.



"After being deaf thirty years have used 'Aerial Medication' with very beneficial results, the improvement was felt from the start, and I now hear ordinary conversation first-class. My left ear had been useless many years, but gradually coming right. I am well known in Sheffield, and the restoration of my hearing has caused me a talk. I feel in duty bound to very gratefully do all I can for this wonderful treatment.—J. M. LABAND, Clark Grove Rd., Sheffield, Eng.

We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.—Cincinnati Herald and Presbyter.

MEDICINES
For Three Months' Treatment
FREE.

This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time send medicines for three months' treatment. For question form and particulars apply to J. H. MOORE, M. D., Dept. 2, Cincinnati, O.

three months they will do their best to put our paper in every home. Revs. D. H. E. Harris, P. Owen, W. M. Fuller and J. C. Adams, preached strong and able sermons during the week, which greatly aroused the spiritual interest of the church. The literary programme was carried out on Saturday with grand success. Prof. L. W. Futrell, A. M., principal of Clow Academy, was present, and made an able speech in the interest of his school, and higher education of our people. Miss Bessie Booker read an interesting paper on, "The Relation of the Methodist Episcopal Church to the Negro from the Beginning." There were several other able papers read and discussed. Sunday was a high day with us. Prayer-meeting was held at sunrise. Rev. M. F. Strong preached at 7 a. m. The Education Society anniversary. The writer at 11, and Rev. John M. Johnson at 3 p. m. J. C. Adams preached to a crowded house at night. Rev. C. W. Whitehead is pastor of this charge. Bro. Whitehead is a good pastor and an educated and Christian gentleman. J. O. Sherrill, Secretary.

JACKSONVILLE, (FLA.) DISTRICT CONFERENCE.

We have just closed one of the grandest district sessions which convened at Lake City, Aug. 26 and 29. Rev. S. A. Huger, our able and efficient presiding elder, presided. Rev. J. M. Deas was elected secretary and Revs. S. Bartly and R. H. Debose assistants. Rev. D. E. Jacobs, treasurer, and your correspondent, reporter. The services were so well attended that the church was found too small to hold one-third of the congregation. Therefore we had to hold our meetings in open air under a temporary pavilion. The writer preached the introduction sermon. On Sunday four able sermons were preached. At 11 a. m. Rev. J. B. L. Williams D. D.; 2:30 p. m. Rev. J. M. Deas; 4:30 p. m. Rev. R. H. Debose; 8 p. m. Rev. S. Bartley. Love feast was conducted by Revs. R. H. Debose and T. W. Williams. Rev. J. Grant ex. P. E. and Rev. B. Dilworth, the Conference Evangelist, preached on Friday night. Among the many visitors were Rev. J. P. Paterson, P. E., of Gainesville District, and Rev. Jas. Jenkins, fraternal delegate from the same district. Several resolutions were offered one of which was that we purchase a tent and hold pentecostal meetings in the State, the first meeting will probably be held at McClenny. The Presiding Elder was chosen as president, and the following as an executive committee: Revs. J. M. Deas, chairman; T. H. B. Walker, secretary; S. Bartley, treasurer; B. Dilworth, R. H. Debose and ex-P. E. Grant. Too much can not be said of Rev. W. T. Collier, the pastor and his able officers, and members who spared no pains to make it pleasant for all. There was a great stand taken against the use of tobacco. Many stewards and local preachers who had used it from their youth vow to never touch it again. The conference adjourned to meet at Live Oak. The citizens crowded the depot on Monday to bid their guests adieu, and as the train moved off one of the ministers sang: "We will never say good bye in heaven." This session showed marked success both spiritually and financially.

T. H. B. Walker.

ST. JOSEPH, (MO.) DISTRICT CONFERENCE.

The fourth annual session of the St. Joseph District was held in Richmond, Aug. 26 and 29. Rev. J. J. Clark, P. E., with grace and ability, occupied the chair, and Wm. H. Wheeler was re-elected secretary, with E. P. Geiger as-

sistant. A goodly number of pastors and delegates responded to their names. The welcome address was delivered by Hon. W. T. Shoop, (Mayor of the city), and Rev. O. A. Johnson, pastor. Both speeches were brief and pointed. Rev. Henry South, on behalf of the conference, replied in a glowing and beautiful manner. Reports from pastors and members, corroborated by that of the P. E., showed the district to be in a prosperous condition. The literary department as far as time would permit, was looked after and some of the papers were of a high order, and quite up to date. Strong and inspiring sermons were preached during the session by some of the leading divines of the district. It was generally conceded that the conference from start to finish was a most pleasant and profitable one. Two young men were licensed to preach—A. R. D. Smith and O. R. Cason. Richmond is a mission church, and laboring under a good sized debt. Nevertheless, she took care of the conference in grand style and the pastor and the church and the good people of Richmond merit all the praise that may be given them. Oskaloosa, Iowa, is the seat of the next District Conference.

W. H. Wheeler, Reporter.

FOREST CITY, (ARK.) DISTRICT CONFERENCE.

The fourth session of the Forest City District Conference met in Newport Aug. 25, in Emory's chapel. The active and energetic and heroic Presiding Elder, Rev. J. W. Jackson, was delayed one day on the account of illness. The conference was called to order and Rev. A. J. Phillips was elected chairman pro tem. At 9:30 a. m., the second day, the P. E. was on hand. Business commenced in regular order. T. R. Wamble was elected secretary. Rev. June Lemmons had answered the roll call in heaven. The pastor, G. A. Hall and the good people of New Port have built and completed the best frame church in the conference. It cost eight hundred dollars. The P. E. made a splendid report. All were encouraged. The larger portion of the district was under water up to some time in May. All made good reports. Four Epworth Leagues were reported in perfect working condition. The delegates of No. 10,845, Red Cross Chapter, read a timely paper, subject: "The League of the Future." Miss Annie F. Meeks read a paper on Sunday. It was an expression of deep thought. Also Miss Martha Pinkert. With the many obstructions we find our work equal to or better than last year. One church was destroyed by water. Some building has been done. Dr. Thomas Mason, D. D., President of Philander Smith College, was with us Friday, and spoke on Freedmen's Aid Work, and made a strong plea for the school. Dr. Mason is welcome at any time in the district. The new church made him feel proud of our possibilities in the city. Some money was collected for the school. He bore greetings to us from the Little Rock District, and greetings from ours to the Little Rock, which was then in session. Dr. M. C. B. Mason made us one of his usual grand speeches, and at night he spoke in the court house to a good crowd. He received some subscribers for his new century movement. Sunday at 11 the Doctor preached and called out many an amen from every part of the house. Truly the Lord was with us. The service was a great blessing to the church and the people. Sunday night Bro. A. J. Phillips, ex-Presiding Elder of the Hot Springs District, preached one of his old fashioned soul-stirring sermons.

Many came forward and partook of the Lord's supper. Monday morning was the closing services. The Presiding Elder felt that he had scored a victory. The next district conference will be held at Crawfordville. The Forest City District is in the lead. We mean to go up to conference in good shape. Many strong resolutions were passed. The most important of them will be sent out for publication.

Rev. J. W. Jackson, P. E.
T. R. Wamble, Secretary.

OPELIKA DISTRICT, ALABAMA. Fourth Round.

Opelika Sept. 25-26
West Point Oct. 2-3
LaFayette Oct. 8-10
LaFayette circuit Oct. 9-10
Five Points Oct. 16-17
St. John Oct. 14-17
Roanoke Oct. 23-24
Alex City Oct. 30-31
Sunday Level Oct. 29-31
Sylacauga Nov. 6-7
Bethel Nov. 6-7
Electie Nov. 13-14
Talladega Nov. 20-21
Wedowee Nov. 19-21
La Mars Nov. 20-21
Linesville Nov. 27-28
Flint Hill Nov. 26
Sykes Mill Nov. 27-28
Dadeville Dec. 4-5
Brethren: The year delays not; the conference is at the door and we are expected to lead the Central Alabama conference in collections and every other good thing. Do your best and let us show ourselves workmen that need not be ashamed. Have every class leader to raise at least one dollar in his class for benevolent claims, and bring it to the quarterly conference. Do not sleep over the district parsonage. Electie is the only charge heard from. Your brother,
H. N. Brown.

MERIDIAN DISTRICT. Fourth Round.

St. Paul Oct. 9-10
Meridian circuit Oct. 13
Haven Oct. 16-17
Chunkey Oct. 20
Daleville Oct. 23-24
Collinsville Oct. 27
Scobba Oct. 30-31
Fort Stephen Nov. 3
DeKalb Nov. 6-7
Philadelphia Nov. 13-14
Lauderdale Nov. 17
Hickory Nov. 20
Lake Nov. 22
Conehatta Nov. 23
Gallandville Nov. 27-28
Missionary Dec. 4-5
Pauding Dec. 11-12
Lake Como Dec. 14
Mt. Jordan Dec. 16
Brethren: This is the last chance to get in all the benevolent collections and our full quota of subscribers for Southwestern. Urge our young people to attend our schools. We must not fail.
A. M. Trotter, P. E.

LAGRANGE DISTRICT, SAVANNAH, GA., CONFERENCE. Fourth Round.

LaGrange circuit Sept. 25-26
LaGrange station Sept. 26-27
Troup Factory Oct. 2-3
Greenville Oct. 8-10
Harris City Oct. 9-10
Culloden Oct. 16-17
Forsyth Oct. 23-24
Woodbury Oct. 23-24
Zebulon Oct. 30-31
Liberty Hill Nov. 6-7
Barnesville Nov. 13-14
Macon Station Nov. 14-15
Macon circuit Nov. 16
Fort Valley Nov. 17
Columbus Nov. 18
Chipley Nov. 20-21

Whitesville Nov. 27-28
Hardeman Nov. 29
Talbott Nov. 30

My Dear Brethren: This begins our fourth round, please push your work and be able to make a good report of your benevolence. We must do better than last year. Rally! Rally! Rally! Conference Dec. 9th, you know. Remember my private letter it will help you.
James Jackson, P. E.

ROME DISTRICT, GEORGIA. Fourth Round.

Tallapoosa Sept. 24-26
Temple Sept. 25-26
Carrollton Oct. 1-3
Carrollton Circuit Oct. 2-3
Adairsville Oct. 9-10
Seney Oct. 16-17
Cohutta Oct. 17-18
Palmetto Circuit Oct. 23-24
Austell Oct. 29-31
Douglass Oct. 30-31
Rome Second Church Nov. 5-7
Livingston Nov. 6-7
Rome First Church Nov. 7-8
Cedartown Nov. 13-14
Chickmauga Nov. 14-15
Summerville and Finley Nov. 20-21
Rome Mission Nov. 24
Floyd Nov. 27-28
Heard Dec. 4-5
Cavespring Dec. 11-12
Dear Brethren: The annual conference is fast approaching. As the benevolent apportionment to our district is so very reasonable, we expect you to raise every dollar assessed your charge. Bring all deeds to church property to Fourth Quarterly Conference. Also instruct your local pastor and exhorters to be present with licenses for renewal. Yours faithfully,
J. C. Hunt, P. E.

BIRMINGHAM, (ALA.) DISTRICT. Fourth Round.

Birmingham, St. Pauls Sept. 25-26
Adamville Sept. 27
Woodlawn Sept. 28
Pratt City Sept. 29
Mount Pleasant Sept. 30
Enon Oct. 2-3
Attalla and Gadsden Oct. 16-17
Blount Springs Oct. 16-17
Warrior Oct. 23-24
Anniston and Oxford Oct. 30-31
Heflin Nov. 2
Talladega Nov. 3-4
Irondale Nov. 6-7
Fort Payne Nov. 9
Cedar Bluff No. 10
Howells X Roads Nov. 11
Centre Nov. 13-14
Springville Nov. 20-21
Bessemer Nov. 22-23
Oneonta Nov. 27-28
Wesley Prettyman, P. E.

ST. JOSEPH, (MO.) DISTRICT. Third Quarter.

Independence Sept. 25-26
Kansas City, Burn's Chapel Oct. 9-10
New Bloomfield, W. H. Whitmore Oct. 9-10
Fulton Oct. 16-17
Columbia, G. W. Reeves Oct. 16-17
Fulton Circuit Oct. 23-24
Mexico Oct. 30-31
Sturgeon, W. H. Wheeler Oct. 30-31
Moberly, W. E. Wilson Nov. 3-4
Highbee and Yates Nov. 6-7
Fayette Nov. 13-14
New Franklin Nov. 17-18
Kansas City Asbury Nov. 20-21
Kansas City, Clark Chapel Nov. —
Richmond, L. F. Donohoe Nov. 27-28
Glasgow Nov. 27-28
Glasgow circuit Dec. 4-5
Huntville Dec. 4-5
Armstrong, H. South Dec. 11-12
St. Joe Dec. 11-12
Lincoln, Neb. Dec. 18-19
Des Moines, Iowa, J. S. Burton Dec. 18-19

Oskaloosa, Iowa... Dec. 25-26
Kingston... Dec. —

Dear Brothers: Please take your benevolent collections at once. Winter will soon be here. Yours.

J. J. Clark, P. E.

BOOKMAKER'S CORNER

"Brother Jonathan and His Home" is the subject of the opening article in the September number of the New England Magazine. "Brother Jonathan," was the great governor of Connecticut in the time of the Revolution, the staunch friend and supporter of Washington, who gave him the title The Island of Chuttyhunk between Martha's Vineyard and the Massachusetts main land, is famous as the seat of the first English settlement in New England.

In an article upon "Travel" in Early New England" Amelia Leavitt Hill makes us realize how much more comfortable we are in some things than our fathers were.

The special features of the American Monthly Review of Reviews for September are illustrated sketches of the three members of the new Nicaragua Canal Commission. "Cnovas: Spain's foremost statesman," "The Sine Qua Non of Caucus Reform," "Simon Pokagon on Naming the Indians;" and an article on "President Andrews and the Situation at Brown." The editorial department, entitled "The Progress of the World," reviews important topics in the news of the month.

Appleton's Popular Science Monthly for September offers its usual instructive and interesting variety of papers. George Garland gives a brief history from the earliest times to the present day of the numerous attempts to reach the poles. The great importance of careful training and feeding for early childhood is shown by Prof. M. V. O'Shea in an article entitled When Character is Formed. New York: D. Appleton and Company. Fifty cents a number; \$5 a year.

The victories of Hood's Sarsaparilla over all forms of disease conclusively prove that it is an unequalled blood purifier. It conquers the demon, Scrofula, Relieves the itching and burning of salt rheum, cures running sores, ulcers, boils, pimples, and every other form of humor or disease originating in impure blood. The cures by Hood's Sarsaparilla are cures—absolute, permanent, perfect cures. They are based upon its great power to purify and enrich the blood.

BRAIN FOOD.

It is important to note that cerebral nerve cells demand particular materials for their proper nutrition. Food which will make bone will not be best suited to the nourishment of an active brain, and vice versa. So fat producing foods, while of course of value in one's diet, yet do not furnish in large measure nutrients for the repletion of nerve cells. Prof. Ladd says that the chemistry of the nerve cells is in the main protoplasmic, and therefore rich in albuminous bodies. And again, "Of the solids imposing the nervous substance, more than one half in the gray and one fourth in the white consist of proteid or albuminous bodies." The foods that are best calculated to nourish the brain, then, are those containing a large amount of protein or albumin, rather than fats, carbohydrates, or minerals, the three other important constituents of foods. But in many homes, as well in those of the rich as of the poor, the children's dietaries contain comparatively little albuminous food.—Prof. M. V. O'Shea, in Appleton's Popular Science Monthly for September.

NOTICE.

The Vicksburg District Conference convenes at Vicksburg October 6 and 10. The Sunday School and League Convention meets in connection with the conference. The conference opens at 9 o'clock a. m. Let each member be present on the first day. Get certificate, showing full fare paid, so as to secure reduction on return. Pastors give particular notice of this to members and visitors of the conference. Southwestern Christian Advocate subscriptions will be taken. Come prepared to subscribe. The roll will be called to know who are subscribers to the Southwestern Christian Advocate, and who are ready to subscribe. Drs. M. C. B. Mason, I. B. Scott and J. M. Shumpert and Revs. I. G. Penn, J. C. Houston, I. L. Pratt and A. M. Trotter are expected. The people are preparing to receive you grandly.

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Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati.			
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.			
No. 3.....	6:30 pm	No. 4.....	9:00 am
Yasoo and Mississippi Valley Railroad.			
No. 5, Memphis		No. 6, Memphis	
Express.....	10:35 am	Express.....	4:20 pm
No. 21, Vicksburg ex-		Vicksburg ex-	
press.....	6:30 pm	press.....	8:05 am
No. 33, Baton		No. 34, Baton	
Rouge acc... 9:40 am		Rouge acc'n.. 4:30 pm	
Louisville and Nashville.			
No. 2, fast ex.....	7:40 am	No. 6, fast mail.. 7:10 am	
No. 7, coast acc. 8:50 am		No. 4, fast ex..... 9:45 am	
No. 1, lim. ex..... 6:50 pm		No. 8, coast acc..... 8:30 pm	
No. 5, fast mail..... 8:30 pm		No. 2, lim. ex..... 7:50 pm	
Sunday ex..... 9:30 pm		Sunday ex..... 7:50 am	
Texas and Pacific.			
No. 52, Ft. Worth		No. 53, Cal. ex..... 8:15 am	
and Cal. ex... 6:55 pm		No. 51, Hot Sp'gs	
No. 51, Hot Sp'gs		express..... 7:20 pm	
express..... 9:15 am			
Queen & Crescent Route.			
Cincinnati and		Cincinnati and New	
New York..... 11:55 am		York..... 8:20 am	
No. 3, local..... 6:20 am		Local..... 7:30 am	
Southern Pacific Company.			
Texas and Mexico		California ex..... 9:15 am	
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AN AMBITIOUS GIRL

From the New Era, Greensburg, Ind.

This paper recently received information that the ten year old daughter of Mr. M. Rybolt, of Hartsville, Ind., had been cured of a severe illness. The case seemed more than an ordinary one, and consequently a special representative was sent to investigate.

The Rybolts are well-to-do farmers living about two miles southwest of Hartsville. When the reporter called Mr. and Mrs. Rybolt and their daughter in question, Louise, were at home, also the other three children. Louise is the oldest. She has been going to school for four years, and was formerly in very good health, but for the past year or more she has been ill.

A year ago the present winter it was noticed that she was breaking down in health. For a time the cause could not be ascertained, but it was finally decided that it was from over-study. It has always been the ambition of Louise to educate herself as soon as possible, for she was anxious to graduate from the common branches early, and to enter a college of music, which her parents promised she could do as soon as she should finish the common branches.

How many children by diligent study to achieve their ambitions are injuring their health. It was so in this case. The child studied hard all day and often far into the night, and had won the respect and admiration of her teacher and of all the school by her aptness, and rapid learning.

For some time Louise experienced an indisposition which she would not make known to her parents, for fear they would have her remain from school. Her headache soon became unendurable, and was noticed by her teacher. She had by this time grown pale and weak.

One day she became suddenly sick at school, and was taken home.

For several weeks she suffered from a fever, and the physicians could not rally her. A neighbor urged them to try Dr. Williams' Pink Pills for Pale People, which they finally did with splendid results. Louise began getting better at once, and by the time she had consumed ten boxes of the pills she was cured.

"What you have written is true," said Mrs. Rybolt. "I don't think Louise would have recovered had it not been for Dr. Williams' Pink Pills for Pale People. She is in perfect health today, and able to re-enter school."

"We are using these pills in our family when we need medicine, and find that they do more good than doctors' medicines, and they are not nearly so expensive. I would be glad to recommend them to any one who is sick, and can especially recommend them in any case similar to Louise's."

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of a gripe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers or will be sent post paid on receipt of price, 50 cents a box, or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

As the result of the development of our public school system and the cheapening of books, there has grown up a large class of men and women who seek broader education, or desire to extend their knowledge along special lines. Their duties in life, or lack of means, exclude them from the universities. The Cosmopolitan Magazine has undertaken the task of bringing liberal education, in its broadest sense within the reach of those who have the aspiration, but are deprived of the opportunity. Doctor Andrews, late of the Brown University, has undertaken the Presidency of the Cosmopolitan's educational movement. The work thus begun is not intended to take the place of regular university work, but to supply a gap in existing educational facilities. Those who are really in

search of knowledge will find direction and aid. It can do nothing for those who have not the desire to study. An intending student sends to the Cosmopolitan, New York, his name, occupation, objects and purpose for which the course is designed, and the number of hours, daily or weekly, study which can be given. No charges of any kind will be made to students.

AN APPEAL FOR AID.

Whereas, the small pox has so affected the people in and around Birmingham, and has hindered our success, spiritually, and temporarily rendering us as pastors and families in a suffering condition; washing and ironing have been taken from our people, cooks and nurses are not allowed to attend public worship; people who live in the mining district are not allowed to pass to and from their work and the church; the disease greatly affects us, because it is mostly among the colored people. Numbers of our members are in the pest house on Red Mountain. We, the undersigned pastors of the Birmingham District, Central Alabama Conference in and around the city appeal through the presiding elder, Rev. W. Prettyman, to the members and friends for help in our distress. Any amount in provisions, clothing or money will be gratefully received, and the names and amounts shall be published through the Southwestern Church and friends, please help us! Remember. "It is more blessed to give than to receive." We sincerely ask that other church papers of our church will publish this appeal. Any one wishing to help us will please address Rev. B. G. Smith, secretary. Send by freight or express to Birmingham, Ala., 11 Ave and Walker street. P. G. Goins, P. C., St. Paul Church; B. G. Smith, P. C., Enon Church; Lewis Drake, P. C., North Bham; Wm. Coleman, P. C., Avondale and Woodlawn; Wm. Leewood, Adamsville Circuit.

(Regarding this appeal Presiding Elder Prettyman writes us that he most heartily sympathizes with our suffering members at Birmingham, and earnestly trusts that our people and friends reached by the Southwestern Christian Advocate, will sacrifice to help these sufferers.—Ed.)

WILEY JUBILEE SINGERS.

"The Wiley Jubilee Troupe" visited Conroe and Montgomery. The pastor was absent the week preceeding the arrival of the troupe, but returned in time to give the singers a cordial welcome. The inclement weather interfered greatly with the financial success of the troupe, yet they were greeted with an appreciative audience. This troupe is composed of some of the most refined ladies and gentlemen of the Race and who are sacrificing a great deal for the school and Race by touring the State in the interest of the Central building at Wiley University, Marshall, Texas. The singers are doing good in the State. Their visit here has inspired the young people to consider the importance of attending Wiley University, and many parents are striving to get their girls and boys ready for the opening of the next term, in October. Pastors interested in the success of Wiley and awake to the educational interest of his people can utilize the visit of the "Wiley Jubilee Singers" in bringing about a greater educational spirit. B. M. Taylor, Conroe, Texas.

LOST FRIENDS.

I wish to inquire for my people that were sold before the war. I was born in Colbert county, Maryland, near the town of Malburn. My mother's name

was Fannie Wallace, my father's was Charles Wallace, my sisters were Eliza and Sarah Elizabeth, my brother's name was George; my name was Adeline, nickname "Biddy." My mother used to belong to Thomas Gibbons. His daughter Mary Jane, married Jeremiah Turner and I was given to them. They carried me to Baltimore where I nursed for Mr. Gray. I was sold to a Negro trader and carried by boat to Natchez, Miss, from there to New Orleans. A Mr. Bill Trotter bought me and carried me to Mississippi near Shubuta, Miss., where I am now living. That was about 45 years ago. Any news from any of them will be thankfully received by me. Address Adeline Eskridge, Shubuta, Miss, care of Rev. L. J. S. Bell.

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UNITED FOR LIFE

At the residence of the pastor, Sister Viola White and Brother A. Jackson, both members of the church. D. G. Butler, officiating.

Port Allen, La.—The marriage of Mr. Charles H. Thomas, of Waco, Texas, and Miss Alice B. Barnes, of this place took place here Aug. 31. The groom is a popular young man and the bride is the daughter of Brother Alex. Barnes, a prominent member of our church. The ceremony took place at the family residence. The writer officiated, assisted by Rev. T. J. Johnson, of Baton Rouge. There were a host of friends to witness the occasion and all enjoyed a fine wedding repast. There were many presents. H. A. Sorrell, P. C.

Hamburg, Miss.—Mr. John Whitney was married to Miss Edna Griffing in Bethany church Aug. 27. May God bless the pair with a prosperous journey. R. T. Thomas, Officiated.

THEY LIVE IN OUR MEMORY

Sister Cloria Ewens, a faithful member of the M. E. Church, for 36 years, died May 14, aged 66 years. Both funerals were attended by A. B. Blewett, P. C.

Meridian, Miss.—Sister Mary Watkins, daughter of D. B. Watkins, died Aug. 3, in full faith of her crown. The death angel came to our house this morning, (Sept. 1) and our little baby girl, Fanny, left us and went to Him who said: "Suffer little children to come unto me, and forbid them not for of such is the kingdom of heaven." We wait to meet our angel babe in the skies. J. C. Hibbler.

Hillsboro and Aguillia, Tex.—Sister Roxie Shepperd, wife of Rev. R. D. Shepperd, departed this life, Aug. 27, in full triumph. Just before her death she asked her mother to help her sing in concert with the angels. She leaves a husband and a host of friends to mourn. M. M. Walker, P. C.

Heidelberg, Miss.—On Aug. 22 Sister Anna Brown, wife of Walter Brown, aged 21 years, departed this life. She professed a hope in Christ about 14 months ago, and lived a faithful member of the Methodist church. She was the mother of one child. She was married three years ago. She leaves a host of friends to mourn. The funeral was attended by F. T. Adams.

Corinth, Miss.—Maggie L. Jackson, a valued member and treasurer of the Loyal Daughters of Charity Sewing circle recently passed into the other life leaving a record of good deeds. Her associates adopted appropriate resolutions, which we have not room to insert.

Little Percy Carmel and Francis Carmel, sister and brother, children of Mr. and Mrs. Jiles and Kate Carmel, both fell asleep at the same time and were buried side by side.

R. T. Thomas.

Alexandria, La.—Bro. Watkin Ambler departed this life in full triumph. He was a good man. He called his family and told them to meet him in heaven.

E. B. Richards, P. C.

Napoleonville, La.—Brother Simpson Southall, assistant class leader, steward, trustee and a faithful member of Wesley Chapel, went up through the pearly gates Monday morning, Aug. 30. Brother Southall leaves a large family and a host of friends to mourn. Rev. G. B. Billops, of the A. M. E. church, and Rev. R. C. Barrow, assisted the writer in the funeral services.

Prof. B. M. Hubbard, Pastor.

Sharon, Tenn.—Sister Matilda Manely died Aug. 27. She died in the faith and said she was ready to go.

J. A. Swift.

Williamson, Ga.—Sister Lucy Scott, a faithful member of Morris Chapel M. E. Church died Aug. 25. She gave a glorious testimony in the Love Feast on the Sunday morning before she died, and was stricken with paralysis on that Monday which prevented her speaking any more. She has left a lovely family and many friends to mourn. Z. K. Gowen, P. C.

Sister Laura Strong, a faithful member of Mount Zion M. E. Church, died July 19, 1897, at her residence on Dryades street, at the age of 19 years. She died in full triumph of faith.

D. G. Butler, Pastor.

Opelika, Ala.—Mrs. J. T. Martin, wife of Rev. J. T. Martin, pastor of St. Paul M. E. Church, Opelika, Ala., died at the parsonage after a very brief illness Aug. 26. Her suffering was great, but she rested in the Beloved. Her married life was of short duration, being a little over one year. She was a born Methodist, her parents being members of our church at Dadeville, Ala. She loved the church as she loved her Lord. H. N. Brown, P. E.

Gainesville, Ala.—Brother Paton Buckhannon departed this life triumphantly, June 25, at this place. This is as much as the great busy world sees in an obituary, but to the sorrowing ones left behind it means infinitely more. It means a husband and a father's love no longer protects wife and children; a father's faith no longer inspires. It means a father's influence has departed, save in the memory of the past. In the church it means a class leader, steward and trustee no longer lends his personal influence in spiritualizing and financing a church—the grand old M. E. church, of which he has long been identified with. It may be that some may not see the eternal purpose in this sad blow, but God knoweth best; he doeth all things well. The sting was but the impress of God's fingers as he molded his life in shape for heaven. He has entered the pearly gates into the city. Funeral conducted by F. L. Teague, P. E., and A. S. Williams, P. C.

St. Martinsville, La.—Gistav Jackson died Aug. 27, aged 70 years. He was once a member of the M. E. Church at this place, but left the church several years ago not to return until death. The funeral took place at Malletien Chapel. The writer was assisted by Rev. J. W. Finner, of New Orleans, and Rev. J. L. Davis, of this place.

C. W. Reeves.

Verdunville, La.—Sister Luvenia Wilson, wife of Rev. John D. Wilson, departed this life August 28, in full triumph of faith, after a very long and serious illness. We regret the loss of our dear pastor's wife, but heaven has gained its jewel. Sister Wilson was 38 years of age. She joined the church when 13 years old, and married at 16. They lived happily together 22 years. She leaves three children and a host of friends to mourn. The funeral was largely attended, and conducted by the Rev. F. D. Bowers, of Winstead.

R. H. Williams.

Carrollton, Miss.—Sister Adline Leflora died June 16. She was a faithful member of the M. E. Church for 22 years. She left five children to mourn.



ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 54 Warren St., New York City.



THE Texas & Pacific Railway AND THE IRON MOUNTAIN ROUTE.

Direct Lines to the Famous
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New Orleans to Hot Springs via Texarkana, and from New Orleans to Little Rock and St. Louis via Alexandria.

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Texas & Pacific Railway, Dallas, Tex.

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(No. 38) Running through to and from New York with Pullman Drawing Room Sleeping Cars and Dining Cars, serving all meals, between New Orleans and New York.

Pullman Drawing Room and Compartment Sleeping Cars between New York and New Orleans twice a week, connecting with Sunday Limited for Texas, Mexico and California, leaving New York Tuesday and Saturday of each week; leaving New Orleans Wednesday and Saturday.

also

UNITED STATES FAST MAIL. (No. 36.)

Solid train, composed of baggage car, first and second-class coaches and Pullman sleeping cars between New Orleans and Washington providing first-class accommodation without change of cars for all classes of travel between New Orleans and the East. Drawing Room Buffet Sleeping Cars between Atlanta and New York. Pullman Tourist Sleeping Cars weekly between San Francisco and Washington, via Southern Pacific, New Orleans, Montgomery, and Atlanta, leaving Washington Saturdays, arriving San Francisco Thursdays; leaving San Francisco Saturdays, arriving Washington Thursdays.

For tickets, sleeping car reservations, or reliable information, call on or address

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Next to Ladies' Entrance St. Charles Hotel.

Telephone No. 1557.

Excursion Tickets

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to the

TENNESSEE CENTENNIAL, AND INTERNATIONAL EXPOSITION

at

NASHVILLE.

For the above occasion tickets will be sold by the Illinois Central Railroad at varying times, rates and limits, including a ticket on sale daily, good to return until November 7, and including tickets having limit of twenty days, fifteen days and seven days; also tickets on Tuesdays and Thursdays of each week with limit of fifteen days. For full particulars as to which of the above applies from your nearest Railroad Station in connection with the Illinois Central Railroad, call on or address your nearest railroad Ticket Agent.

WM. MURRAY, Div. Pass. Agent, New Orleans.

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anson, G. P. A., Chicago.

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Memphis Express. 4:20 p.m. | 10:35 a.m.

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Baton Rouge Accommodation. 4:30 p.m. | 9:40 a.m.

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AND TO ALL POINTS

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Southwestern Christian Advocate

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Terms: \$1.25 per Year; Six Months 75c; Three Months 50c. Invariably in Advance.
\$1 a Year to Pastors.

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SUBSCRIBERS WILL FIND OPPOSITE their names on the address label when their subscription expires. Timely renewals will save missing any papers.

KEEP WATCH OF THE DATES.

When change of address is desired, be sure to give the old as well as the new address.

There are four ways by which money may be sent by mail, our risk—Postoffice Money Order, by Bank Check or Draft, or an Express Money Order; and, when none of these can be procured, in a Registered Letter.

You can buy a Money Order at your postoffice, payable at the New Orleans postoffice.

If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

August 30 to Sept. 6.

M. C. Harrison.	N. R. Randolph.
A. G. Towsend.	Alexander McDade.
W. R. Butler.	B. A. Jordan.
P. M. Burke.	W. M. Monroe.
C. M. Singleton, 1.	W. R. Butler.
S. A. Smally.	S. C. Gill.
A. McGlocklin, #1.	J. K. Beth.
A. C. Lacy.	Wm. McMorris, 1.
A. D. Guidry.	G. Y. Fleuister.
G. J. Dobson.	L. J. S. Bell, 1.
N. H. Speight, 1.	W. A. West.
R. N. Jones, #1.	John Mayo, 1.
H. N. Brown, #3.	B. J. Goff, 1.
D. A. Bragg.	Mrs. F. Walker, 2.
J. J. Obee, 2.	H. Taylor.
F. H. Jenkins, 1.	C. I. Hood & Co.
J. C. Richards.	F. H. Chisholm.
R. H. Duncan.	A. J. Lynch, #1.
J. L. Augustus, 1.	J. H. Cole, #1.
F. R. Morton.	Z. K. Gowen.
E. Halliday.	E. D. Hubbard.

* Yearly.

The Louisiana Baptist State Convention met with the St. Matthew Baptist Church on Second street, between Magnolia and Clara streets, on Sunday September 5, and will continue all the week.

RESOLUTIONS FOR THE SOUTHWESTERN.

Resolved, That the Louisiana Woman's Home Missionary Convention assembled at Alexandria return thanks to Dr. I. B. Scott for the able manner in which he kept the members posted for the convention.

Resolved further, That every delegate go from this convention with the determination of sending more subscribers than ever to the Southwestern.

Signed by Miss Pinkie Lawrence, Miss Alice Thomas, Mrs. P. Powell, Mrs. D. M. Walker.

NOTICE.

Brethren of the District Conference of the Houston District, Texas Annual Conference: The Southern Pacific R. Co., Atlantic System, will sell round trip tickets Sept. 14, 1897, limited to Sept. 22, 1897, at 5 cents per mile from points on main line as far as Columbus and West to Victoria. The I. & G. N. will sell same rates from Huntsville and intermediate points and the I. & G. N., Columbia Tap, Velasco Terminal, will sell same rates on above dates. All visitors and Epworth Leaguers should take and are entitled to these rates. See your agent.

Rev. Wm. Bartley, P. E.
Houston, Texas, August 30, 1897.

About half the lamp-chimneys in use are Macbeth's.

All the trouble comes of the other half.

But go by the Index.

Write Macbeth Pittsburgh Pa

WAS OUT OF ORDER.

"For several months I was in poor health. My blood was out of order, I was gloomy and despondent, had no energy, and took cold very easily. Hearing so much about Hood's Sarsaparilla, I decided to try it. After taking two bottles I am feeling better than I have felt for a year." Marion W. Smith, Collinsville, Ala.

HOOD'S PILLS nausea, sick headache, indigestion, biliousness. All druggists. 25c.

NOTICE.

Tupelo District Epworth League, upper Mississippi Conference, will hold a group meeting at Okolona, Sept. 28, embracing the Okolona, Okolona circuit, Union Grove, Bell and Egypt charges, and at Tupelo Sept 30 with Tupelo, Pontotoc, Pontotoc circuit and Amory charges. The following programme will be observed at each place: Address by Rev. P. Q. Jamison, P. E.; address of welcome and response, the Wheel Builders, the tire, the rim, the hub, the bands around the hub, first spoke, second spoke, third spoke, fourth spoke, fifth spoke, sixth spoke. The meeting will conclude with a grand banquet at night under the auspices of the social department. The exercises of the day will be illustrated upon a revolving Epworth wheel. All the pastors of the charges named are requested to be present.

W. H. Whitlock, Dist. President.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

The soft, white flour will not give as large an amount of muscle, bone or nerve-making food as the whole wheat flour, which constitutes in itself a complete life-sustainer. In selecting flour choose that which is dark in color and free from bran. The best bread flours in the market are of a yellowish-white tinge, rather granulated, and do not easily pack. They make a strong and elastic dough. Though not whole wheat flours they are decidedly the best of the white brands. After selecting the flour the next important thing is to have a good, strong, sweet and pure yeast. The compressed cakes are good and convenient, and will do the work much more quickly than ten times the amount of home-made or baker's yeast. When setting bread to rise stand your bread-pan in another of warm water; cover the two so that the moisture will pass over the top of the dough at an even temperature of seventy-five degrees Fahrenheit.—Mrs. S. T. Rorer in September Ladies' Home Journal.

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free. F. J. CHENEY & Co., Props., Toledo, O. Sold by Druggists, price 75 cents.

Nikola Tesla, the electrical genius, defines sleep as a sort of cumulative storage battery for human energy, and holds that when a man really lives he is dying hour by hour, and that when he is sleeping he is in reality accumulating vital force which will make him go on living. Mr. Tesla, therefore, thinks that the longer a man sleeps, the longer he will remain on earth, and he believes that a man who would sleep 18 hours a day might live 200 years.—Ex.

GAMMON THEOLOGICAL SEMINARY, South Atlanta Georgia.

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For catalogue and full information a dress

PRESIDENT W. P. THIRKIELD.



1845 Kentucky Military Institute 1897

The Most Important Question for you parents is, WHAT CAN YOU DO FOR MY BOY?

We can save him! We can make a man of him! What more can you ask? "But my boy doesn't like to study." All the more reason for placing him in a school where Character comes before books. "Do you neglect books?" Not by any means: we succeed in getting boys to study that never studied before: we can prepare your boy for any college or university, or we can give him his degree, but the best thing we can do for him is to give him a passport to true manhood. Strong faculty, fine equipment, safe country location; gymnasium, athletic field, 4-lap bicycle track, woods and creek. \$300 a year. For catalogue address, Col. CHAS. W. FOWLER, (S) Lyndon, Ky.

PRIZES--PRIZES.

Read Our Offers for Subscribers:

We are anxious to increase our list of subscribers to the Southwestern Christian Advocate; and in order to do so, and at the same time encourage our friends to work to help us do so, we make the following REMARKABLE OFFERS:

A BICYCLE.

1st.—DO YOU WANT A BICYCLE?

Well, we have decided to give a high grade \$100.00 bicycle to the person sending in the largest number of annual cash subscribers, over and above fifty, at \$1.25 each up to Dec. 15, '97.

This is a most excellent opportunity for a man, young or old, a woman, young or old, or a boy or girl, to secure a first class bicycle without paying out one cent in cash.

AN ORGAN.

2nd.—DO YOU WANT AN ORGAN?

We shall give to the person sending in the second highest number of annual cash subscribers, over and above fifty, at \$1.25, a fine \$50 organ. This contest also to close Dec. 15th, 1897.

Here is a chance for a church, a Sunday School, an Epworth League chapter, or an individual to secure an organ without spending one cent of money.

3rd.—YOU SHALL NOT WORK FOR NOTHING.

Should you not be fortunate enough to secure either the bicycle or the organ we do not mean to have ANY ONE who works to go unrewarded. If in the race you have sent in as many as 25 or more ANNUAL CASH SUBSCRIBERS we will give you a set of Clark's Commentaries; or if a young or old person, who prefers it, we will give a \$10.00 guitar. We say this because only ministers will be likely to wish the Commentaries.

YOUR CHOICE OF TWO BOOKS.

4th.—ANOTHER OFFER STILL.

To any one who, in the race, may have sent in as many as 10 or more, Annual Cash Subscribers, we will give that large and intensely interesting book of Bishop Wm. Taylor's: "The Story of My Life."

This book contains 748 pages, and gives an account of the extensive travels and sacrifices of that heroic man of God, while on his marvelous tours in North America, South America and Africa. Or, if you prefer it instead, we will give you "The Black Phalanx," a book which gives a thrilling account of the deeds and daring of Negro Soldiers in the various wars of this country. This contains 528 pages. What greater inducement could we offer to those who wish to help themselves by helping us?

THINGS TO REMEMBER.

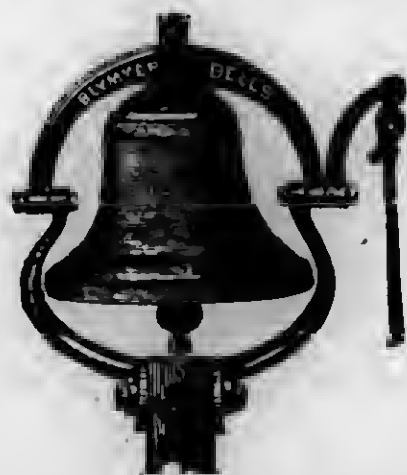
Remember, you can secure subscribers for three or six months, if you wish, but it will require two six months subscribers, and four three months subscribers to equal one for one year.

2. Remember, to send in the names and cash you secure at least once a week, taking out of the money what ever it costs to send it.

3. Remember, if you decide to enter contest for any one of these prizes, you must send in your name and address that we may send sample copies or other helps in making the canvass.

4. Remember, you must write the names and addresses plainly, so that subscribers' names may go on our books correctly.

HAS YOUR CHURCH GOT A BELL? If Not, Why Not?



We can supply you with the best and cheapest Bell made. Send for list and prices; address,

EATON & MAINS,
408 Carondelet St.

BLUMYER BELL CHURCH BELLS. Unlike other bells, we make more durable, lower priced, better toned bells. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Millersburg, O.

THE CELEBRATED STUDEBAKERS



Next to the horse, the farmer's best friend is his wagon, and he should have the best that money will buy. THE STUDEBAKER IS THE BEST, and is known as such the world over.

Why experiment with an inferior and cheaper wagon when you know what the Studebaker is.



It is the same with BUGGIES, and everything else in the vehicle line made by

Studebaker Bros. Mfg. Co.,
SOUTH BEND, IND.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, SEPTEMBER 16, 1897.—Vol. 32 No. 36.

EATON & MAINS, Publishers.

IN THE HARVEST FIELDS.

I like the deeper blue of far-off hills,
And filmy mists that wrap the quiet wood.
I glean a joy in knowing that a good
And bounteous harvest, slowly rip'ning, fills
The well-tilled fields with gold; and soon the
mills
Will make the valley ring with rhythmic
notes
Cast from their busy wheels. "Corn, barley,
oats
Are offerings from the earth to man. God
wills!

Not from the sand and cloyen rocks doth flow
The harvest wealth, but from the fields we
glean.
With faithful hand in spring the seed we
sow,
And our reward's a harvest as now seen!
Who soweth not, can he expect to reap?
Sow well the truth, sow kindly and sow
deep!
—Arthur E. Smith, in Religious Telescope.

EDITORIAL COMMENTS.

Our church at Lake End, La., was recently
blown down. Rev. J. F. Fisher is pastor.

* * *

The editor will be on hand in time for the
next week's issue.

* * *

Valuable premiums to those who will secure
subscribers.

* * *

All mail leaving this city is fumigated, for
fear of there being a fever germ conveyed
therein. Uncle Sam sees to that, so do not be
uneasy.

* * *

Matters between the races will never be
straight in this country till the poor white and
the poor Negro learn that their interests are
one. Labor and poverty are conditions that
know neither race nor color.

* * *

There has been three disastrous railroad
wrecks within the last few days; not only has
much property been destroyed, but a number
of lives lost. The Santa Fe and the Denver &
Gulf, both western roads, are the principal
sufferers.

* * *

The great strike in the coal region has at
last resulted in the death of twenty-one miners
at one point. The deputies fired upon a com-
pany of them, though the sheriff claims he
gave no such order. The women are taking
an active part in doing such things as the
strikers are forbidden to do, presuming that
the officers of the law will have regard for their
sex. Everything possible is being done to
prevent those from working who are employed
to take the place of the strikers.

* * *

The only true line of progress and promo-
tion in our conferences is for each minister to
understand that the ladder that leads upward
is broad enough to be climbed by us all and
at the same time; and that each one should ask
nothing more than the privilege of pressing
his way up for himself. Should this be
done, there will be no one to stand at the foot
of the ladder and complain against others who
have succeeded in ascending. It may be diffi-
cult to climb, but climb he must who is
desirous of reaching the top.

WHY THEY WERE ORDERED TO LEAVE.

While in the State of Texas last week we
talked with a gentleman who was present at
our little Methodist church in Senard, Texas,
the night the difficulty occurred that caused
all Negroes to be driven from the town and
vicinity by whitecaps.

He said the people were conducting their
services in a little log shanty, as they had not
yet erected a church, around which twelve or
fourteen young white men were standing.
They did not care to enter the house, and
evidently did not attend because they desired
to worship. They stood outside and continued
to pull at the girls' clothing through the open-
ings between the logs of the cabin. The
young women complained, and the colored
men tried to get the "white gentlemen" to
stop their "fun," but they just would not do
so. A number of young Negro men were
about and took up the matter and ordered the
white men to leave, whereupon a fight ensued.
It seems that no one was armed, so the war
was carried on with sticks and boards and just
such things as could be found thereabouts.
They tore away the curbing from the well and
any piece of timber that could be handily
used, and both sides fought desperately for
ten or fifteen minutes. When the war was
ended there were several, more or less injured,
but one white boy was so bad off that he died
within the next few days.

After this the Negroes were adjudged such
dangerous citizens that they were ordered to
pack up bag and baggage and leave. This
order included old and young, property hold-
ers and all, the pastor of the M. E. Church,
who owned his little home, among the rest.
Emboldened by their success on this line, they
went further and scoured the woods for miles
around and drove out farmers and all, forcing
them to leave their crops just at the season
when cotton was ready to be picked and corn
to be gathered. And thus one wrong occasioned
another; the young Negroes who felt it their
duty to protect their women against such
scape-graces and hoodlums, so enraged the
good people by so doing that they had to be
driven out. Where is such white men's sense
of justice?

Some of the people have succeeded in sell-
ing their little belongings and others have not.
We learn that the governor has ordered that
the sheriff either protect the people or see
that they have a fair price for their property.
We know not which will be done.

GET READY TO GO TO SCHOOL.

The season for opening the various colleges
and universities will soon be upon us and
thousands of our young people from all parts
of the South will start for some one of our
institutions of learning. We trust every parent
who can possibly arrange to send a boy or a
girl to school will do so. Send and get a cata-
logue and settle on some school and determine
that your boy or girl shall enjoy its advan-
tages. It is remarkable how little it costs to
attend any one of the best of our schools to
be found in the South, and many parents will
be surprised to learn with what ease they can
keep a child in month after month. There are
a great many excellent young people who have
no assistance from parents but who neverthe-
less are desirous of securing an education.
Let them remember that hundreds of young
men and women attend school on their own
efforts and thus become independent and self-
reliant. The first requisite for any young per-
son is to desire to attend school; the person
who is really anxious will almost to a cer-
tainty be sure to find away to do so. God

helps those who helps themselves." Try him!
Make due preparation and be found promptly
on hand at the opening of the session.

—o—

NOW DO AS YOU PROMISED!

The "fall" has come at last! No one except
those who live in the great farming regions
of the South know what this season of the
year means to all the great interests of the
Church in this section. This is the time to
which the presiding elders, the pastors, church
officers, and all the people, have been looking
with so much real interest and hope. The
fact is, so much is promised for the fall, that
it might very appropriately be called "the
promised time," or the time full of promises.
The paying of the presiding elder's and pas-
tor's salary, the benevolences and most of the
church debts and obligations have been post-
poned to the fall of the year. Perhaps four-
fifths of all our members in this section have
said regarding most, if not all, the obligations
mentioned: "We will pay in the fall." Then,
many who have been urged to take the South
western have said: "We will be sure to take
it in the fall." The fall; the fall; long looked
for and much talked of, has come at last! It
has come burdened with promises, but blessed
with a bounteous crop and exceedingly bright
prospects for an unusual degree of prosperity;
the fall has come laden with hope and usher-
ed in by the hum of industry and the rejoic-
ing of merchants and business men every-
where; the fall has come, and with it many
of the towns and cities have been deserted by
laboring men, women and children who have
fallen upon the cotton fields, white with their
fleecy staple, as a powerful foe upon a long-
sought enemy, and are sending to the market
thousands upon thousands of valuable bales,
while they go from field to field to continue
the assault in the thickest of the fight. The
minister, the merchant, the speculator, the
business man, and laborer, all rejoice that the
fall has come at last.

But the promises, what of them? They have
been made by each and every one, contingent
upon the outcome of this harvesting season.
The merchant must fulfill his, for they are
secured by legal notes, and his whole business
stands responsible for their fulfillment; other
business men must fulfill theirs, for they wish
to retain their standing in the business world;
but what about the church member, who is
bound by no written note, and actuated by no
such sense of obligation as lead him to say:
to violate my word is to forfeit my standing
in the church and injure me personally among
the best people in the whole community.
What about him who has been supporting his
church obligations all the year on promises?
What about him? Why just this: That one
who loves God, respects his church, and
regards his word, will do his utmost to measure
up to his promises even though it has to be
done at a sacrifice; but the one who is not
actuated by a sense of honor nor prompted by
the spirit of truth and uprightness, will go on
as before making excuses and multiplying
promises. Let pastors and members alike
remember and fulfill their promises to each
other and to the Southwestern as well.

—o—

The Epworth Leaguers of Ezion, Wilming-
ton, Delaware, are arranging for a big conven-
tion in October. Assistant Secretary Penn
and Dr. Mason are expected to be present.
Rev. Findley, the pastor, is making extensive
preparations and a great time is anticipated.

—o—

Don't fail to read the 16th page.

EPWORTH LEAGUE.

Topic for September: — "THE CHRIST OF ST. PAUL."

Sept. 19: — HIS CHARACTER AND TEACHING.

I Cor. 13:13, II Cor. 5:21; 10:1, Gal. 6:15; Eph. 4:13.

His Character.

No other writer in the Bible portrays the character of Christ like St. Paul. In beholding His character we can see it clearly through Paul. It seems as if he spends his best energies in blending into one great picture all the character of Christ, and presents Him to us as being full of love, meekness and truth.

Other men have had their character and brilliant qualities portrayed and given to us as great models, but Christ has no parallel in history. That particular feature of his character—love—is so brilliant and pure that even sinners can enjoy its benefits. Christ's character made Him love His enemies, to pray for them, to care for the dying, to save many a poor outcast and accord them the privilege of becoming heirs with Him. Another feature in the character of Christ is His sinlessness. He knew no sin. It was foreign to His nature. Through all this temptation and afflictions at no time is there a thought of sin. Indeed He was a being perfect and upright, pure and good, and if otherwise there would be no Savior. We cannot understand it; faith only can assist us in such an understanding. Give instances where Christ was tempted and yet did not sin? Study His character. Find out a few special phases of His character? What benefits are you deriving from His character? Can you enter into such fullness of Divine life? Will you let His character and manner of living influence you in becoming better daily? Are you endeavoring to imitate His character? Are you praying for such spotlessness and sinless life? It's all in your own keeping. Your character is your own. It will be just what you make it, no man can rob you of it!

His Teachings.

In setting forth His teachings, Paul begins in a logical and reasonable manner by doing away with the old and instituting in its stead a new creature. "For in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." See the necessity! There was need for a change. The former teachings had been ignored and trampled under foot; they only remained as empty shells. So Paul wants to start anew and declare that a thorough regeneration of the soul as the chief stepping stone to a higher and purer life. Are you following His teachings? Are your lives better? Are you willing to become a tutor to such noble and exalted teaching?

You may obtain it by earnest and faithful prayer. It is yours if only sought. What blessed assurance we have of not working in vain (Eph. 4—13).

Perfect Men.

Diogenes went about the streets of Corinth with a lantern looking for men. St. Paul here pleads for perfect men in Christ. The need of to-day is perfect men. Perfect in all of their dealings. Men of full stature. Godly men, holy men, men of truth, and only such truth as is found embodied in the life and teachings of our Lord and Savior Jesus Christ. The world can never get too many of just such men. They are always in demand. In becoming perfect be so only in the fear of the Lord. Are you striving daily for perfection? It is possible, only aim directly at it.

Your Christian perfection is testified too by your fruits. What fruit are you bearing? Remember the parable of the fig tree! How are the Leaguers succeeding in growing on to perfection? Are they full and perfect? Have you the measure of the stature of the fullness of Christ?

Filled With Christ.

What an experience; but it is by far better to realize such in all of its fullness. What are our Leaguers filled with? What are our pastors filled with? Sorry to say some are not always filled with Christ, yet let us hope that they may speedily become so. Pray for a full-

ness of the Spirit of Christ. God delights to dwell in our hearts when they are prepared for Him. So keep them in order. Are your hearts filled now? If so, then out of the fullness of your heart work to help fill a weaker brother.

EDUCATIONAL.

GILBERT ACADEMY AND INDUSTRIAL COLLEGE.

There have been secured to the college, during the past twelve months the following cash and other assets, viz: One Steinway piano, from Miss Inez A. Godman, worth \$300; one Remington typewriter, from several parties, worth \$75; cash to Dr. Mason, for endowment, \$500; cash to finishing church and chapel, \$400; cash to printing office, \$100 total, \$1,375.

The last two items to be forwarded presently. The total of monies raised and given during the twenty-one years includes as follows: Endowment, \$43,500; given by W. D. Godman, \$18,658.13; lands, buildings and sundry improvements, \$4,840; total, \$110,558.13.

All the seven buildings, fences, etc., and all the permanent income, together with the sum invested by the Freedmen's Aid Society in land, were thus provided and secured. From the 1st of January, 81, to the 1st of January, '92, a period of eleven years, I received no salary. All the people know how I toiled. If I were to charge the institution \$1000 per annum for those eleven years of service, which I might justly do; but which I will not do, this would add to my personal donation—\$11,000—making a total of \$29,658.13. The only commissions taken by me on the sums raised by my labor were in the six years, '86 to '91, inclusive, annually \$100, total, \$600. These commissions I had to take in order to clothe myself. The proceeds of the lease, '81 to '91, inclusive, were all given to the institution, and given gladly. They were legally all my own. We lived among the teachers and students, sharing with them in all things, the sweet and the bitter. Our only grief to-day is that we cannot continue to do it. The statements made in this paper are a brief resume of a report made to the Freedmen's Aid and Southern Education Society. I thought it might be due the public to give them a knowledge of the main facts. We shall do what we can for the institution, so long as life shall last. If the Lord does answer my prayers, and I believe He will, much will yet be accomplished. We request the remembrance of our friends at the Throne of Grace. Very truly, W. D. Godman.

AM. MEDICAL ASSOCIATION OF COLORED PHYSICIANS.

The American Association of Colored Physicians, of which Dr. R. F. Boyd, of Nashville, Tenn., is president, meets in Nashville, Oct. 15 and 16, and every preparation is being made by the local members of the association and by the resident colored physicians to make the meeting a memorable one in view of the Tennessee Centennial Exposition, and it is the second biennial session of the organization. Physicians everywhere are greatly interested in making this meeting an especial success, in view of the youth of the organization and the importance of starting off with a fine meeting.

The best members of the profession among the Negroes have responded to the request for papers in a manner that shows their entire sympathy with the movement, and a list of papers has been arranged, showing an array of subjects that is most creditable to the race and to the profession. From these papers the programme will be arranged in due time, and the meeting can but be a great success.

L. W. Lewis, B., S., Ph. G., secretary of the Meharry Alumni Association, is in Nashville working up an interest in the forthcoming Meharry Alumni Day at the exposition. He has prepared an address to the alumni of Meharry, which will be sent to every alumnus and alumna, and will be generally distributed. It is the purpose of the Alumni Association to unite for mutual assistance and to advance by all possible means the interests of the college. The object of the association to endow the school is a very laudable one and should meet with hearty accord from every one who have

appreciated the noble work of the dean, Dr. Hubbard, and the placing of a thorough medical training within the reach of the small means possessed by all of us. Splendidly equipped has she sent us forth into the professional world to battle for power and pelf, and the successes obtained should cause us to feel grateful to the school for the weapons given us to fight the diseases which so truthlessly slay the Negro in the South. The executive committee of the Alumni Association has called a meeting, October 13-15, which promises to be of great interest both from a social and scientific standpoint.

PHYLLIS WHEATLEY SANITARIUM.

The Phyllis Wheatley Sanitarium is now open to the public. Patients with any disease not incurable or contagious will be received and given medical treatment, care, and nursing.

Trained nurses from the New Orleans University Training School will be in service in the hospital, giving the patients careful and attentive nursing.

The Training School affords young ladies an excellent chance to become skilled in professional nursing. Instruction and experience will be given them by means of lectures, quizzes, reviews, and practical nursing in the wards. Lectures will be given three days in the week from September to June on the following branches: Anatomy, physiology and hygiene; obstetrics, surgery and antiseptics; materia medica, diseases of children, special diseases, practical nursing and bandaging.

A regular course of two years has been established during which time pupil nurses pledge themselves to the school, and serve when called upon in all its departments from the diet kitchen to the operating room.

Nurses will serve in relays in the different departments, thus receiving special instruction and practical experience in invalid cooking, care of the sick room, medical, surgical and obstetrical nursing. The instruction by text books, lectures and demonstrations is considerable, and the daily drill in the wards, operating room and other departments most valuable.

All nurses connected with the school must serve for a term of two years. The most desirable age for candidates from eighteen to thirty-five years. They must be of sound health and give satisfactory evidence of good moral character, sending with their application letters of recommendation from a physician and clergyman, certifying to these facts. Applicants will be subject to a month's trial previous to obtaining a position in the school. During this time they will be examined in reading, penmanship, arithmetic and language. At the end of the first month candidates, if considered satisfactory, are accepted and admitted to the school upon the payment of \$20 as a guarantee that they will remain and complete the course. This will be refunded upon presentation of diploma at the date of graduation.

Applications should be sent to Superintendent Nurse Training School, 1566 Canal Street, New Orleans, La.

It takes the co-operation of a congregation with the minister to make a sermon effective. Volumes upon volumes have been written on preparing sermons, but comparatively little is said or printed upon the individual Christian's personal preparation for the worship of God. The Sunday morning newspaper is not helpful to a spiritual farmer, nor secular conversation at the breakfast table, nor criticism of the pastor or deacons or members of the Church. You cannot extemporize a devout mood, you cannot turn in a moment from a jest to a prayer. At least you must devote the morning hours before church time to congruous matters in order to go to the house of God in a proper frame. When a minister finds a spiritually-minded company of worshippers before him, the human conditions have been fulfilled for a helpful sermon and an inspiring service.—The Watchman.

The thirst for knowledge once aroused in a young man's bosom is a potent force for the suppression of base passions.—Ex.

WOMAN'S DOMINION.

Ripe Tomato Preserves:—Pare one peck of ripe tomatoes (not too ripe), without scalding; get as much of the seed out as possible, without breaking the tomatoes to pieces. Let them stand over night in a little weak lime water. Use sugar as you would for peach preserves, and one cup of strong apple vinegar. Flavor with whole spice and cloves. Every housekeeper should try this recipe.

Oatmeal Gems:—Mix with one and a half teacupfuls of finely ground oatmeal half a teacupful of cornmeal, one teacupful of flour, and two teaspoonfuls of baking powder. Mix two tablespoonfuls of sugar, one teaspoonful of salt, and two teacupfuls of milk. Put in hot tins and bake quickly.

Miss Lutie A. Little, of Memphis, a few days ago appeared in the criminal court, presented her credentials as practitioner, and was admitted to the bar. She is the first young woman of her race to be admitted to the bar of Tennessee.

The annual meeting of The National Federation of Colored Women convened in Nashville on the 15th inst. They anticipate much good as a result of the meeting. Many of the best women of the country and race were present with advanced ideas as to what steps to take in the great undertaking of elevating the race to the highest standard, religiously, educationally and financially. We regret that the meeting could not have been held at a time when many of the school teachers could attend, and hence have its influence touch the masses of the people. However, we expect much good to come out of this meeting and similar ones composed of the best women of the land. We have long since decided that the destiny of the race is in the hands of its women.

DUTY OF PARENTS.

Wise Guidance Needed for the Youth Who is Leaving Childhood Behind.

"There is something pathetic in the struggle of the child to cast aside its child nature and put on the nature of manhood and womanhood," writes Florence Hull Winterburn in the September Woman's Home Companion. "He is beset internally by misgivings, even while he is urged on by ambition. He wants—he scarcely knows what; but something new, and never before possessed. Perhaps, in a nutshell, the great desire of his soul is to be left somewhat to himself, yet with sympathy within call, and to be trusted. It is a great evidence of tact now for the mother or father to say, with a kind smile, 'Do what you think best about this matter my son. You are old enough to judge what is right.' Happy responsibility! Delightful confidence! Influence is never stronger than when it withdraws slightly into the background, leaving its object apparently free. A good deal is said now-a-days about the extraordinary freedom our children have. Seemingly it is so. But looking here and there an observer notes little real change among the average people.

"A young friend of mine, whose happy married life has not yet driven from her memory a cramped and embittered youth, confided to me that the one idea that haunted her from eight to eighteen was that of running away from home. If she had been less conscientious, a little more reckless, what a gulf of ruin her innocent feet might have plunged into, to escape the intolerable nagging and interference she was subject to in her father's house!

"We little know what effect our thoughtless and meaningless words of comment and chiding for every small matter that goes wrong produces upon the half-grown girl and boy. They are apt to be reserved, and to become sullen under restraints they dislike, and when this sullen attitude once sets in we may say farewell to all confidential intercourse between parent and child. To avert such an evil we will do well to apply all our powers of tact and kindness. Let us avoid arousing the spirit of perverseness that stirs in every young creature at this period of life, and by enlarging his

opportunities for action as his ambition extends, soothe any budding revolutionary ideas and inspire in him the trust and confidence in parental benevolence that will be his safeguard when he needs advice and assistance. For youth never stands in deeper need of wise guidance than at this time when there is a desire to dispense with it. But the guidance must be so wise, so tactful, so gentle, that even the most independent young soul will feel that love, and not force, is the motive power that draws him toward what is best, and that he is restrained by nothing except his own honor and trained sense of right."

POOR GIRLS.

The poorest girls in the world are those not taught to work. There are thousands of them. Rich parents have petted them, and they have been taught to despise labor and to depend upon others for a living, and are perfectly helpless. The most forlorn women belong to this class. Every daughter should learn to earn her own living, the rich as well as the poor. The wheel of fortune rolls swiftly around; the rich are likely to become poor, and the poor rich. Skill added to labor is no disadvantage to the rich, and is indispensable to the poor. Well-to-do girls should learn to work. No reform is more imperative than this.—London Gentleman.

SANCTIFICATION.

What Our Bishops Say About It.

Bishop Thomas Bowman, St. Louis, Mo., says: "I believe and teach Mr. Wesley's view of regeneration and entire sanctification."

Bishop R. S. Foster, Boston, Mass., says: "My book entitled 'Christian Purity' teaches plainly all the views I hold on this subject."

Bishop J. H. Vincent, Topeka, Kansas, says: "I know little about the distinctions and the times and seasons. I believe in supreme and all-controlling love for God and man."

Bishop J. P. Newman, San Francisco, Cal., says: "Regeneration and entire satisfaction represent two steps of grace, the latter the completion of the former. This is the doctrine of the M. E. Church."

Bishop I. W. Joyce, Minneapolis, Minn., says: "The Scriptures teach, and therefore the M. E. Church teaches also, that regeneration and entire sanctification are separate and distinct as to time of their reception on the part of the believing soul. So far as I know, this is the teaching of all our ministers, including bishops and other church officers."

Bishop C. C. McCabe, Fort Worth, Texas, says: "It is possible for a soul to exercise at the moment of regeneration such a measure of faith as to claim and receive the fullness of the blessing of the Gospel simultaneously. This is not, however, the usual experience of believers. As a general thing regeneration and sanctification are given to the soul in response to distinct and successive acts of faith."

Bishop W. X. Ninde, Detroit, Mich., says: "No doubt, a person who should exercise the right kind and measure of faith might and would be wholly sanctified at the same instant he should be regenerated. But such instances, if they ever occur, are extremely rare. Usually the two works are quite distinct, both in nature and in time, as our standards teach."

Bishop H. W. Warren, Denver, Col., says: "I hold firmly to the Wesleyan doctrine in this matter of regeneration and entire satisfaction. I think it far more important to formulate the doctrine in deeds than in words—in Christliness and power of life rather than in words. Let no one dare to profess entire sanctification who is not a great spiritual power, actually reforming the lives of wicked men."

Bishop W. F. Mallalieu, Boston, Mass., says: "From the very first years of my ministry to the present time I have held with Adam Clark, Richard Watson, John Fletcher and John Wesley that regeneration and entire sanctification are separate and distinct ones form the other, and therefore received at different times—both received by faith—and the last, the privilege of every believer as the first is of every penitent. We are to exercise ourselves in Godliness, but faith works by

love; and by faith we claim the promise for pardon, and by faith we claim the promise for full salvation."

Bishop J. M. Walden, Cincinnati, Ohio, says: "A somewhat careful study of the Holy Scriptures has satisfied me that the doctrine of sanctification is correctly set forth in the Wesleyan Standards and John Wesley's plain account of Christian Perfection and Charles Wesley's hymns; and these teach that regeneration and sanctification as to time and nature, are distinct works of grace. Perhaps no brief human statement more happily designates the facts in the case than this: 'Regeneration is sanctification begun; sanctification is regeneration completed.' However, in presenting this Gospel, it is well to adhere closely to Scripture terminology—avoiding man-made definitions."

If it be true then that the colored papers are beneficial to the race as a whole, the individual members should see that these papers are kept alive by their paid-up patronage. Now, I know this "blooming noise" about patronizing Negro enterprises, subscribing and paying for Negro newspapers is old, worn, thin to transparency. But, I have said it and intend to repeat it. In this, I am like the preacher who was "called" to pastor a certain church. His first sermon at the morning services was preached from the text, "Repent, believe and be baptized." In the afternoon the same text, at night the same text. All had a good time. So, on the following Sunday morning, he took the same text. The shouting this time was a little tame. The deacons went to the pastor after adjournment and told him he ought to change his text, "The people didn't enjoy it this morning," said they. "Well, my brother, have all the people repented?" "No, sir." "Have they all believed and been baptized?" The now well convinced deacon replied in the negative. Then said the pastor, I am going to preach this text until I die unless all the people repent, believe, etc. So I have a right to talk of subscribing, paying for and reading colored papers as long as people meet me and say "Let me see your American." After scanning the "personal" columns and finding nothing in it about himself gives it back to me and say "the colored papers never have anything in them."—Felix in Colored American.

MEASURE FOR MEASURE.

Love begets love. Kindness is won by kindness. It is very foolish for us to complain that nobody cares for us; such complaint is self-impeachment. The proper inference from it is that we have not cared much for others. Certainly, in nine cases out of ten people are themselves to blame when they are not well treated. This is a matter mostly in our own hands. As a rule we get all the attention and courtesy and consideration that we in any way deserve. If any one claims otherwise, the burden of proof is on him, and he will find it a difficult task to persuade the impartial, unsympathetic public that he has been harshly used.

We wait for others to love us, and seek us, and begin to be good to us, when there is really no sufficient reason for them to begin. Unselfishness on our part is lacking, yet we have much to say about the selfishness of others. We count it extremely hard when we enter a new place that folks do not call on us or welcome us, yet we have never been in the habit of taking any pains about strangers. If we do not find sunshine where we go, it is chiefly because we do not carry it with us. If men do not smile at our coming, it is because there is no smile on your face. People can have love who earnestly desire it and really deserve it.—Zion's Herald.

Only two colored men have the honor of being members of the American Association of Scholars and Authors of Ancient Languages.

Of course, Prof. Scarborough is one, the other is Prof. John Wesley Gilbert, A. M., who has recently been elected. Prof. Gilbert holds the chair of ancient languages in Paine Institute, Augusta, Ga. He is a graduate of Brown University, and has studied Greek in the old historic Athens. Prof. Gilbert is a member of the class of '98 in Gammon Theological Seminary.

TREATMENT OF THE NEGRO IN ENGLAND AND AMERICA.

By Paul Laurence Dunbar.

America is so unmistakably a great country, and her citizens are so inordinately proud of her, that it is hard for any American, white or black, to admit the existence of many national faults are perfectly patent to the critical foreigner. But after living abroad for even a short time, the unbiassed white American is disillusioned, while the black is bewildered. With the former the disillusion goes on to the evolving of new opinions and the assumption of a new view-point. With the latter, bewilderment gradually subsides; he falls into new habits and also changes his view-point. Then, more than likely, he comes home. The atmosphere begins immediately to restore him, and he "sits" on his new point of view.

Some time ago, while in England, I was struck by the rather bumptious indulgence of the colored man abroad in the pleasures and privileges which are here denied. Perhaps I was a little bit disgusted by it. Assuredly, it was to be wished that there might be more restraint in his attitude. But, coming home, I forgave my dark brothers everything. I had vaguely seen the cause before, now I fully perceived it.

The awakenieg came in the following manner. Some one observed that he was glad the Negroes had at least found a seaside resort where theyd atld go into the surf without restriction. On asking what the speaker meant, I was informed that at most of the resorts a special swimming place is reserved for the colored people. It seemed strange at first. You see, six months of English life had altered my way of seeing things. I had to put on American glasses and entirely change my position before objects became clearly discernable. Then the fact grew funny; it seemed so absurd that men should put a padlock on God's great sea to bar out their fellows. It was strange, amusing, pitiful, all in one.

The Vassar Case.

Without being allowed to recover from this shock, I was at once subjected to another. Enormous papers of the metropolis, exponents of the opinions of a cosmopolitan city, came out with glaring headlines above sensational columns! And all because a colored young woman, too fair to be recognized as one with African blood, had graduated from Vassar! Well, what of it? What a theme to raise a tempest about! What a reason for dragging a refined woman into unpleasant notoriety! Had she hurt Vassar or her school mates? Did her dark blood have any virus in it which could inoculate those who came into contact with her? Would anybody but an American teeming with narrowness and prejudice have thought twice about the matter? Would a Frenchman, an Englishman or a German have said, as has been said in this case, that "she was graciously permitted as a favor to take equal rank with the members of her class?" Graciously permitted to do what was her right! Graciously fiddlesticks! Any other action would have been an outrage. "The president himself advised that at so late a day no official action be taken to prevent the girl from graduating with her classmates." Official action! What for? One would think that some crime had been committed. It is too disgraceful. It seems that common decency would have prevented the exposition of such blind narrowness. What an evidence of breadth it is in a great institution of learning to even think of taking "official action" because a pupil who had filled all the requirements of the school, who had been universally respected and loved, was found to have mixed blood. It is utterly childish. The dismay of Vassar and the horror of a portion of the press is like that of the little boy who planted poppy seed in his garden, and one day found the kitten lying in the flower bed. He flew to his mother in great excitement and exclaimed "Oh, mamma, them wasn't poppy seed you gimme, look what they grewed!" The college and the papers referred to are quite as astonished at what they have "growed."

Can you blame a black man who has just left such different surroundings for feeling hurt and cramped by such evidences of restraint?

Can you blame many Negroes who go abroad for blossoming out too luxuriously in so much more kindly an atmosphere? These examples are but two, but they serve to indicate a condition.

Looking back at the very recent past, and considering effects as they must follow causes, one might almost forgive Americans certain phases of their prejudice, if they were only honest and consistent with it. But they are not. They will say that a colored person is by nature inferior, and yet will live and associate with him most intimately for four years without discovering that inherent inferiority until his racial identity is disclosed. They will ignore him in America and embrace him in England. They will withdraw themselves from him in an American church service and gush over him in a London "at home." I do not speak form conjecture, but from what is actual fact. I do not know that it is quite in good taste to bring one's own experiences into the discussion of such a matter, but the case which I have in mind so illustrates my point that I am disposed to risk censure.

A Personal Experience.

It was at a pleasant gathering one afternoon shortly before my departure from England. It was at the house of a really broad American, and a great many people from this side were present. But I was spending most of my time with English friends. The feeling of restraint at the difference in race was not upon me as it always is here, so I was taking rather a brisk part in all that went on. From the first most of the Americans held aloof; but when they became aware that it would not hurt them to notice me, they grew gracious and more—all save one woman, who kept disdainfully away, though I saw that I was the object of her stealthy scrutiny.

One of the closest friends I had in the party was a man who is accounted one of the cleverest of the younger English novelists. We had got into a delightful chat, and so went to the tea-room to have it out. I had forgotten that he was a friend also of the disdainful woman; but it was soon called to my mind. She came down to the tea-room, was introduced, and to be nice.

"I am very fond of colored people," she began, "and my mother was before me. You know my mother owned slaves, and when the war was over the darkies didn't want to leave us at all. In fact, two old darkies did stay with us, and we took care of them." And so she rattled on, giving me vast bits of her personal history and individual feeling for my race.

My friend's face was livid; I am afraid, too, that it was with suppressed amusement, because he had been twitting me unmercifully on the American woman's tendency to biographical monologue. The point that I would make turns not upon the inappropriateness of this woman's remarks, but upon the insincerity, the wanting to be with the crowd, that prompted them. I confess that while I like him no better, I have greater respect for that American entertainer who, seeing my name at the head of a popular bureau's list of readers, said: "Well, if you put a nigger's name first you can take mine off." He, at last, had the courage of his convictions.

Of none of these things, however, would I have written, but that everything I see about me of the revelations between blacks and whites, compels me to contrast my differing experiences of a few months ago. It is good to feel ones self fully a man for awhile, but it makes the subsequent rebuffs harder to bear.

After the courtesy of the English attendant, it is rather unpleasant to be thrown where the humblest office boy feels it his right to be insolent, or at least brusque, and indifferent to a dark caller. Out of certain phases of this matter, though, one can get a deal of amusement. The Negro is compelled to complain abroad that things are not so convenient as in America, for so seldom is he crowded here. He gets into a railway train and finds a seat. The coach fills, perhaps to overflowing, but he is very apt to have his seat all to himself, with plenty of room. On the contrary, if he were abroad, some foolish Briton or Continental would have no better sense than to come and flop right down beside him.

But aside from the jocular aspect of these things, is it too much to ask the American to handle these questions sanely and without littleness? Is it either sane or broad to regard with horror the graduation of a respectable girl from a respectable school, because the tint of darker blood in her veins was not Indian, but Negro? Youth is impulsive and hard-headed, I know, but isn't America about old enough now to be rational?—New York Tribune.

Help us to secure 10,000 subscribers.

THE GRACE OF ABHORRENCE.

"I abhor you! I abhor you!"

The place was the office of the Independent. The speaker was that grand old fighter for every good cause, Dr. Joshua Leavitt. It was not long before Dr. Leavitt's death, in his seventy-ninth year, that a man well past middle age slowly entered the room whom our old editor did not at first recognize. He had been, years before, a friend of Dr. Leavitt's, a preacher of the Gospel, if we remember; had conveniently escaped with his life when his wife was drowned by the capsizing of the small boat in which the two were rowing or sailing on the Hudson; and he had shortly after joined a community whose practice of regulated social promiscuity was for many years a disgrace to the State. As soon as Dr. Leavitt recognized his visitor he rose to the full height of his commanding figure, and, with the repeated and emphatic execration, expelled the man from the office.

Dr. Leavitt believed in the injunction of Saint Paul, "Abhor that which is evil." He abhorred evil whether in the abstract or the concrete. He abhorred evil things and evil people. He could not love without exercising, when occasion called, its opposite grace. What man loved like Paul? What other man ever pronounced such a panegyric on love? Yet with genuine sternness he dictated the words: "Let love be without dissimulation; abhor that which is evil; cleave to that which is good." The hypocrisy of dissimulated love he abhorred. He uttered his abhorrence, too, with vigor when occasion called. "God shall judge thee, thou whited seplucher!" he cried out to an unjust judge.

We need often to repeat the lesson that love is not all gracious complacence. It is beautiful, it is tender; but it is also terrible. We do not often speak of abhorrence as a grace; but it is half of the virtue of goodness. One must not love the good with more intensity than he hates the evil. God's holiness is a needle with two opposite poles. The man who loves his country must hate those who would corrupt its purity. He who follows virtue must attack vice. He who worships God must execrate Satan.

The duty of abhorring evil is one that is general in its nature; it admits of no exception of favored vices. We are very liable to excuse the sins which we "are inclined to," while roundly condemning those we "have no mind to." It is one of the weaknesses of poor human nature that if a sin is agreeable to us we discover or invent excuses for it. It is not so bad as some other sins; indeed, in our case, it is not certain that it is a sin at all. We have a certain right to do what we would blame others for doing; or we even say to ourselves that it is merely conventional wrong, but is in fact no real wrong. Whatever is wrong, without exception in our own favor, we ought to abhor; and we ought to cultivate the grace of abhorring it; for we may be certain that if we allow ourselves an easy sentiment of allowance for any sin, we have taken down the bars to its commission; and one sin being made easy opens the way to another and another, until the conscience is seared as with a hot iron. Remember that Paul first enjoined such love as does not deceive itself, "without dissimulation;" and then, in the analysis of it, he first commanded us to abhor the evil, and that next to it came the injunction to cleave to that which is good.—The Independent.

Do you need an organ for your Epworth League? If so, read our offer and act.

A METHODIST BUSINESS MAN'S PLEA FOR PAYING THE MISSIONARY DEBT.

By Willis W. Cooper.

Tens of thousands of young Methodist business men have seen the call of our Missionary Secretaries to do the only sensible thing that can be done with the missionary debt—namely, pay it. Let us, as business men, consider the matter as we would our own private business.

We should consider it because it is our business. We are Methodists. We laymen are the people. If we do not look after our affairs, who will?

If we discovered our business was seriously crippled because our line of discounts was too large, we would never rest until we had corrected the evil. This is exactly the condition of our Missionary Society and the reason for stopping the wheels of progress. Our missions are the picket posts. Our strongholds were once mission fields. We Methodists, during the past century, have been leaders in the evangelization of the world. Shall we become indifferent and surrender this place to another? We say no. The Methodists of tomorrow are now being trained for a great future, but the Church will not take the greater place until we laymen awake to take a more active interest in her affairs.

The business of the Church is to spread the Gospel. Its most potent agency is the department of Missions. Kill this missionary spirit, and that moment the Church has forfeited her right to live. We should live for the purpose of planting our missions at the world's most needy places (at home or abroad), but we can make no forward movement until this incubus of debt is lifted.

From a commercial standpoint no money is so profitably expended as upon missions. Once America was a land of savages and a waste; now she is Christian and blossoms as the rose. Once the islands of the sea were inhabited by cannibals, but the missionary braved a thousand deaths to carry them the Gospel, and to-day they are Christianized, and return to us in a single year products far exceeding the total amounts ever expended. So will the money return to us from Africa, South America, China, India, and Japan. From a business standpoint we should support the missionary cause.

If we pay off this debt, what reason have we to expect that we shall not be obliged to meet another in the near future? The answer is: The society is most solemnly enjoined never to expend in one year a sum larger than has been provided from the resources of the previous year; hence we can take hold of this matter with the assurance that if we come to the rescue this time, we shall not have to face the same conditions again.

We can raise the amount in a single day if we will exert the same business energy that we give to our private affairs, and thus make it forever a thing of the past. Why not ask for one day's income from every member of the Church? Who would not give one day's work to see our Missionary Society free from debt? The plan of the secretaries is right. The entire debt to be raised, or no pay. Let us take hold of it, brethren, and by one final effort wipe it out.

Kenosha, Wis.

Having struck their blow, the tribesmen seem to have retired from Khyber Pass to gather strength for new attacks. The English forces are being organized and outfitted as rapidly as possible, and no doubt is expressed as to the result. The divisions already afield have thus far been unable to bring the enemy to action, the latter apparently adopting the tactics of the Cuban patriots. The tribesmen are well armed, and indications are that the uprising is widespread and growing.—Western.

Spain is making a new levy of troops for Cuba. Those already there are stopped from active service by the season. The patriots have held an election, but the results are not yet announced. The fighting is of the most desultory and indecisive character.—Western

A GREAT RAILROAD POSSIBILITY.

It seems startling at first thought to speak of traveling by rail from New York to the cities of Europe, but such a journey is scheduled as among the probabilities of the first decade of the coming century. It has been reported that the British government has been asked to grant the right to construct a railroad from the western part of the boundary between Canada and the United States through the western part of Canada to Alaska. It is also said that a line is proposed through Alaska to Behring Sea. At this point bridges and a line of car ferries are to serve for transporting the trains to the Siberian mainland, where the trains will run upon the great Siberian railroad. The journey will thus be made to Russia and from there to any point in Europe by rail. It is estimated that the journey from New York to Paris by rail could be made in less than a month, at a cost of less than five hundred dollars.—The Methodist Times.

CHEAP LIVING AND HIGH PRICES.

What the people desire is to sell what they produce at good prices, and buy what they need at low prices. A United States Senator lately said: "The rise in wheat will help the producers to some extent, but the consumers will have to pay more for their bread." Undoubtedly this is true. How can the farmers get more for their wheat if consumers do not pay more for their bread? The question is, ought not the consumer be willing to pay what will give the producer a fair price?

If the coal-miner shall receive more for his labor, we shall have to pay more for our fuel. Certainly, and we should pay what will give both miners and operators a just return for their investment of labor and capital.

The demand for "cheap" things without regard to the rewards due to producers is unreasonable and false in principle. It has wrought untold mischief among the poor. It has produced sweat-shops and all kindred oppressions and miseries. We lay the blame for these things on employers who force the poor into such straits, but the purchasers who demand to purchase at starvation prices are chiefly responsible. We want our purchases at less than the cost of production, and the lower we can get them the better we are pleased. This demand, and the anxiety of producers to gratify it, is what works the oppression of labor.

Low prices are not proof of an era of prosperity. Indeed, the two do not usually go together. Reasonable rewards earned and fair prices paid make the "best times" for all concerned. "Live and let live," is an old and wise adage.—Pittsburgh Advocate.

JOYFULNESS.

Only they who are themselves joyful will be likely to give joy. The physician who would heal the sick must look first to his own health. And he who aims to be a joy-bringer to others must not forswear gladness, or count it a thing unclean. It is a power and a privilege. The kindling eye, the smiling lips, the brow clothed with sunshine, the glowing face—these carry happiness and make good cheer. Chains of sorrow are broken at the coming of such, dungeon doors are opened, clouds of darkness are lifted. Joy has a multiplying power. It is not given us to gloat over, but to gain by it glorious conquests. Let no man despise it, or hide it away as if it were a shame in this world of sadness to be happy. Just because sadness has prevailed upon so many we should lift up the banner of gladness, and, in the name of the blessed God, claim as much of the earth as possible for its possession.—Zion's Herald.

A tobacco firm at Wheeling, W. Va., has sent out a circular offering to give in exchange for a certain number of coupons (one of which is each found in a package of tobacco) an Epworth League badge. The city union of Indianapolis is indignant, and has passed a resolution vigorously protesting against this use of the Epworth League emblem.

The action is proper. But we venture the prediction that the tobacco firm will not send out many badges. Nor many young men who would care for hour emblem have any occasion to purchase their vile preparation.—Epworth Herald.

In a very bright leader, the Hawaiian Gazette of the 24th ult. calls attention to the collapse in Japan after the boom caused by the immense indemnity she received from China. Her experience is like that of Germany after the French war. The income of vast sums unduly stimulated speculative enterprises of every character, and entailed financial distress out of proportion to her gain from her defeated foe. Japan is prepared to endorse the Gazette's statement: "Speculations and unwholesome booms are the miserable progeny of wars. The babies look pretty enough when born, but they soon become monsters."—Western.

The man who sets himself up as the censor of his brethren had need have a spotless character.—Ex.

Be faithful in the smallest duties.

The highest success grows out of measuring up to opportunities and responsibilities.

To meet one high-minded and noble man is to be refreshed in spirit for a whole year.—Ex.

Plan of Episcopal Visitation

Conference.	Place.	Time.	Bishop.
Idaho.....	Caldwell, Ids.	Aug. 19.....	Foss
Montana.....	Butte, Mont.	" 19.....	Cranston
Columbia River.....	Pendleton, Ore.	" 25.....	Foss
Colorado.....	Colorado Springs, Colo.	" 25.....	McCabe
North Montana Miss. Chinoek, Mont.		" 25.....	Cranston
Black Hills.....	Rapid City, S. Dak.	" 26.....	Ninde
Central Swedish.....	Galva, Ill.	Sept. 1.....	Merrill
Cincinnati.....	Springfield, O.	" 1.....	Mallalieu
St. Louis German.....	St. Louis, Mo.	" 1.....	Vincent
Puget Sound.....	Everett, Wash.	" 2.....	Foss
N. W. Nebraska.....	Crawford, Neb.	" 2.....	Ninde
West German.....	St. Joseph, Mo.	" 2.....	FitzGerald
Nevada Mission.....	Reno, Nev.	" 2.....	Newman
Wyoming Miss.....	Laramie, Wyo.	" 2.....	McCabe
N. Swed. Miss. Conf. Lahreming, Mich.		" 2.....	Cranston
Elia.....	Oil City, Pa.	" 8.....	Andrews
Central German.....	Columbus, O.	" 8.....	Hurat
Nebraska.....	York, Neb.	" 8.....	Ninde
North-west Indiana, Lebanon, Ind.		" 8.....	Walden
Kentucky.....	Pineville, Ky.	" 8.....	Wallall-n
Iowa.....	Oakdale, Ia.	" 8.....	FitzGerald
Northwest German, Garnor, Ia.		" 9.....	Warren
Norwegian & Danish, Forest City, Ia.		" 9.....	Vincent
California German.....	San Francisco, Cal.	" 9.....	Newman
Utah Mission.....	Salt Lake City, Utah.	" 9.....	McCabe
West Wisconsin.....	Platteville, Wis.	" 15.....	Merrill
East Ohio.....	Coshocton, O.	" 15.....	Andrews
Central Illinois.....	Caution, Ill.	" 15.....	Hurat
Illinois.....	Rushville, Ill.	" 15.....	Walden
Indiana.....	Indianapolis, Ind.	" 15.....	Fowler
Michigan.....	Kalamazoo, Mich.	" 15.....	Vincent
California.....	Pacific Grove, Cal.	" 15.....	Newman
Detroit.....	Port Huron, Mich.	" 15.....	Cranston
Chicago German.....	Ripon, Mich.	" 16.....	Warren
West'n Nor. Danish, Portland, Ore.		" 16.....	Foss
Western Swedish.....	Des Moines, Ia.	" 16.....	FitzGerald
Fontenr Illinois.....	Mt. Vernon, Ill.	" 22.....	Merrill
Wisconsin.....	Marquette, Wis.	" 22.....	Warren
Oregon.....	Corvallis, Ore.	" 22.....	Foss
West Nebraska.....	Lexington, Neb.	" 22.....	Ninde
Central Ohio.....	Lepais, O.	" 22.....	Mallalieu
North Ohio.....	Belleve, O.	" 22.....	Vincent
Des Moines.....	Guthrie Center, Ia.	" 22.....	FitzGerald
Northwest Iowa.....	Ida Grove, Ia.	" 23.....	Walden
Holston.....	Athens, Tenn.	" 23.....	Fowler
Minnesota.....	Winona, Minn.	" 29.....	Hurat
North Nebraska.....	Schuyler, Neb.	" 29.....	Ninde
West Virginia.....	Morgantown, W. Va.	" 29.....	Mallalieu
Pittsburg.....	Washington, Pa.	" 29.....	Vincent
Southern California, Los Angeles, Cal.		" 29.....	Newman
Ohio.....	Washington C. H., O.	" 29.....	Cranston
N. Pac. Ger. Mis. Conf. Spokane, Wash.		" 30.....	Foss
East Tennessee.....	Chattanooga, Tenn.	" 30.....	Fowler
N. Mex. Eng. Miss.....	Albuquerque, N. Mex.	" 30.....	McCabe
Atlanta Miss. Conf. Bethlehem, N. C.		Oct. 1.....	Andrews
Rook River.....	Chicago, Ill.	" 6.....	Merrill
Upper Iowa.....	Dubuque, Ia.	" 6.....	Warren
North'n Minnesota, Fergus Falls, Minn.		" 6.....	Hurat
Genesee.....	Buffalo, N. Y.	" 6.....	Walden
North Carolina.....	Laurinburg, N. C.	" 7.....	Andrews
Central Tennessee sec. Nashville, Tenn.		" 7.....	Fowler
Arizona Mission.....	Prescott, Ariz.	" 7.....	Newman
N. Mex. Span. Mis. Conf. Katon, N. Mex.		" 7.....	McCabe
Dakota.....	Mitchell, S. Dak.	" 13.....	Warren
Central New York, Watertown, N. Y.		" 13.....	Walden
Tennessee.....	Nashville, Tenn.	" 13.....	Fowler
Blue Ridge.....	Watertown, N. O.	" 14.....	Andrews
Northern German Arlington, Minn.		" 14.....	Hurat
Oklahoma.....	El Reno, Okla.	" 14.....	McCabe
Southern German.....	Dallas, Tex.	" 25.....	Mallalieu
South Carolina.....	Beaufort, S. C.	Dec. 1.....	Vincent
Alabama.....	Kinsey, Ala.	" 1.....	McCabe
Andlin.....	Dallas, Tex.	" 2.....	Mallalieu
Texas.....	Navasota, Tex.	" 8.....	Mallalieu
Central Alabama.....	Montgomery, Ala.	" 8.....	McCabe
Savannah.....	Waycross, Ga.	" 9.....	Vincent
West Texas.....	Waco, Tex.	" 15.....	Mallalieu
Georgia.....	Demorest, Ga.	" 15.....	McCabe
Atlanta.....	Gainesville, Ga.	" 16.....	Vincent

Foreign Conferences.

Switzerland.....	Winterthur.....	June 9.....	Goodall
South Germany.....	Stuttgart.....	" 16.....	Goodall
North German.....	Cassel, Hesse.....	" 23.....	Goodall
Japan.....	Tokio.....	July 7.....	Joyce
Norway.....	Trondhjem.....	" 7.....	Goodall
Sweden.....	Goteborg.....	" 21.....	Goodall
Finland & St. P'h'g Miss. Helsinki, Fin.		Aug. 4.....	Goodall
Denmark Mission.....	Aalborg.....	" 18.....	Goodall
North China.....	Peking.....	Sept. 15.....	Joyce
Central China Miss. Kin-Kiang.....		Oct. 13.....	Joyce
Foo-Chow.....	Foo-Chow.....	Nov. 3.....	Joyce
Hinghua Miss. Conf. Hinghua.....		" 24.....	Joyce

By order and in behalf of the Board of Bishops.
EDWARD G. ANDREWS, Secretary.
Providence, R. I., May 3, 1897.

OUR BENEVOLENT CAUSES.

MISSIONS.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

LIGHT TO THE WORLD.

Light for the darkened earth!
Ye blessed, its beams who shed,
Shrink not, till the dayspring hath its birth,
Till, wherever the footstep of man doth tread,
Salvation's banner, spread broadly forth,
Shall gild the dream of the cradle bed,
And clear the tomb
From its lingering gloom.
For the aged to rest his weary head.
—Mrs. Sigourney.

There are eleven million Jews in the world,
and nearly one half are in Russia.

The Wesleyan Methodists of England have contributed over \$30,000 for the relief of famine sufferers in India.

Queen Rousvalousa's banishment is regarded as the signal for the expulsion of Protestantism from Madagascar.

"As we have therefore opportunity let us do good unto all men."

The king of Uganda is now learning to read and write, taking lessons three times a week. It is good news that he now drinks milk almost entirely, and so has ceased to be a drunkard. During the last eight months his subjects have bought 13,200 Bibles or parts of Bibles. When Bishop Tucker first went to Uganda there was but one church in the nation; now there are 320. Then there were but few native teachers; now there are over 800. Twenty thousand of the inhabitants can read the Bible.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he proposeth in his work; so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver."

We want no more powerful argument for missions than this: "Who loved me and gave himself for me"—himself, so infinitely much, for me, so insignificantly little. Then woe to the Christian who can hoard his gold, when the dying millions are crying out for more missionaries to be sent to them; and our burdened and anxious boards are crying out for more money with which to send them.—A. J. Gordon, D. D.

Rev. Robert Hoskins, of India, writes: "Hindu religions are very costly, for they require \$1,200,000,000 yearly for their maintenance, and 22,000,000 persons are withdrawn from lucrative employment and dropped into the whirlpool. At all seasons of the year millions of men and women are wearily wending their way from shrine to shrine, while other millions hasten on the railway to the renowned bathing places in search of rest of soul."

The Rev. G. B. Smyth, president of the Anglo-Chinese College, Foochow, China, writes to the Missionary Office: "We have built a fine new dormitory for the college with money given by the Chinese. Not a dollar of foreign money has gone into it. The cost is nearly \$2,800. The building is seventy-five feet long, three stories high, and accommodates sixty-nine students, besides having two class rooms, monitors' room, reception room, and principal's office. This, I think, is the only dormitory or school building of our Church in China erected by the Chinese. The officials gave me \$600 toward it."

The Helping Hand says: "We learn from Siam that a few months ago two missionaries reached the field from an unexpected source. They were sent by the native Church of

Burma and were to be supported by that Church. They are Peguans, a tribe of lower Burma, and are here to labor for the Peguans of Siam—thousands of them war captives and the descendants of captives made in Siam wars with Burma. This aged missionary and his wife left a strong Church in Burma, and a large family of children and grandchildren, and made their way alone, to proclaim Christ to their fellow-countrymen in this land. Fifteen Peguans have been baptized as the result of their labors."

There is a wealth descending from the sky,
That falls on every loyal gift we bring,
A heavenly fragrance that can never die,
Breathing through all our true heart-offering:

If with each gift unselfish love we weave,
"More blessed 'ts to give than to receive."

PASTORS, TAKE NOTICE!

Missionary debt-paying pledge cards will be sent free to all pastors, free of charge, as fast as they can be put up and addressed. We send to each pastor one half as many cards as he has church members, beginning with the spring conferences. The fall conferences will be supplied as soon after their adjournment as possible. Let the cards be put out as soon as received, and the aggregate sums from the respective charges be reported by postal cards promptly to the Missionary Office, that they may be reported in the weekly bulletins. No pledges to be paid unless the whole debt is wiped out. Let it be distinctly stated that the sums pledged on the cards are to be in addition to regular annual contributions to the cause of Missions, and for the special purpose of paying the debt.

Missionary Secretaries,
150 Fifth Avenue, New York.

ROMANISM DECLINING.

There are not only relatively but absolutely millions fewer Roman Catholics in the British Isles to-day than one hundred years ago. In the United States of America they only claim nine millions out of a population of sixty-three millions, and we have read in their own journals that if they had retained the children and grandchildren of the enormous number of Irish and Continental emigrants, they would have numbered at least twenty-five millions. Their most successful foreign missionary field is China, where they have still upward of a million of adherents. But their position there is not comparable with the position they occupied a century ago. There has been undoubtedly a revival of Romanism in Italy and France within the last twenty years, in consequence of the fact that the Liberal party in both countries is infidel, and advocates secular education and other pestiferous absurdities which the human race will never accept. It is also partly due to the narrowness and internal divisions of Continental Protestantism. But after having made every allowance for the revival of Romanism, no one can contend for a moment that either in France or in Italy there is the least prospect of Rome ever again asserting the ascendancy which she enjoyed a hundred years ago in both of those countries. In every land under heaven Rome is shorn of her strength, and is dwindling year by year, while the great Protestant communities are increasing in numbers, in wealth, in influence, and in every kind of prosperity.—Methodist Times (London).

A FAMINE PICTURE IN CALCUTTA.

A few days ago, while out at my work, I was called in to see a little child who was dying. I wish I could describe to the reader the squalor and filth of the place, and the sin and suffering of the people, from which the angels were bearing the soul of this little native girl. The room was one of a dozen around one common courtyard, each room containing a family, numbering from four to ten souls in each family. This one was about ten by twelve feet, built of mud, with the ground for a floor, and a small hole cut in the wall for a window. This and the narrow door was all there was to the admit air and

light. The room was entirely void of furniture, and the only article it contained was a bit of mat on the damp floor, which formed the bed of the dying child, who was covered with a bit of filthy rags. This child was the youngest but one of a family of nine. And the less than two years of its brief life had been full of hunger and suffering such as I am thankful not many of our home babies ever know. The miserable substitutes for nourishing food had at last finished their lingering work, parched corn—a coarse pea, fed to horses—and water poured from cooking rice—thrown away by those better situated—had been all the poor mother could give her babe to satisfy the pangs of hunger.

This is not an exaggerated picture of how many of our native Christians are compelled to live here in Calcutta, while the sin and superstition all about them is such as can never be pictured. The famine prices make it impossible for many of our people to eat except once every other day; and many of them come with their half-starved children, begging us to take them. We have taken a number of these, believing God would send us food. We would take many more, had we a suitable place to put them. What an opportunity this time of famine is for God's children to invest his money where it will save life, relieve suffering, and train many workers for Him. I shall be glad to help any one to carry out any plan God may have suggested concerning such investment. Our hearts ache every day for the suffering, starving people all about us; and most of all for the hundreds of thousands who are famishing for the Bread of Life.—Mrs. Ada Lee in Pittsburg Christian Advocate.

THE BIBLE CAUSE.

To presiding elders, pastors and all friends of the Bible:

Dear Brethren—As the close of the year is approaching and the Bible Society is still greatly embarrassed, I beg to appeal earnestly to pastors, churches, Sunday schools, Woman's Missionary Societies, and individuals everywhere for prompt and liberal offerings to the Bible Cause. It needs no argument.

The past of this year has been disappointing, unless the remaining months bring help, serious consequences will follow to the Bible Cause.

The Bible work at home is largely suspended; in foreign fields very serious retrenchments are being made and requests from missionaries to print translations and new editions of the Scriptures are deferred until the money is received to publish them. The like of this never happened in the history of the Bible Society. Surely, those who contributed so liberally to the Home and Foreign Missions will not forget this vital cause, without which, missions, churches, the Christian Sabbath and ministry would not exist. If the Bible is the Book of Books, then this cause is the Cause of Causes. I kindly ask every pastor in city and country to pray and preach for this cause.

Your fellow-laborer in Christ,

W. B. Rankin, Dist. Supt.

Austin, Texas.

The Ocean Springs Progress, commenting on the appointment of the postmaster there, says:

"Thos. I. Keys, the new incumbent, is not a new hand at the business, having served at various times in past years, during the supremacy of the Republican party. Although a colored man, he is a remarkable exception to the race in general, being endowed with an amount of good sense, politeness and courtesy, rarely seen in a man of his color. His past administrations of the office have been very satisfactory, we learn, and there is no reason why the present can not be conducted on the same basis.

"The postoffice will remain in its present location during the next four years and we learn that some improvements will be made in the way of arranging boxes, painting, etc."

If that editor had a wider acquaintance with our representative people, he would not consider Brother Keys such a "remarkable exception" or one having attributes "rarely seen in a man of his color." Those are the very qualities our church strives to bring out.

OUR YOUNG FRIENDS.

OLD MAN SNEAD'S PRAYER.

In one of the Southern states, some years ago, when a railroad had just been completed through a section of country as rough as its inhabitants were uncultured, it was decided to put in a switch and build a 10x12 freight house at a point where two or three families had settled, and where there was an abundance of timber. The leading man of the prospective village was a pious old soul, recently from a neighboring State, who said he had made his last move till God needed him in heaven. The railroad authorities named the depot for this old man—Snead's Depot. When he heard it he was almost overwhelmed with a feeling of combined unworthiness and honor. He made mention of it in his prayer at the family altar that evening.

Old man Snead was tall and raw-boned. His knuckles, when his fists were clinched, reminded one of a row of big brown marbles. His beard was white, long and thin. When he prayed he knelt, then sat back on his heels and pounded the bottom of the chair with one hand while he twisted his beard with the other. On this occasion the chair-pounding and beard-pulling were almost violent. The good old man felt every word he uttered. He said:

"Good Lord, who would a-thought ten years ago that a railroad would ever name a depot for old man Snead, and him born in Georgy, too! Dear Lord, I'm too old for it to do me good now; but, Lord, who knows what it'll be wuth to my children comin' after me! Lord, I know I am a poor sinner, and unworthy of it; but that's all right, you know what's best. Lord, help me, my few remainin' days to live so I will not dishonor Snead's Depot. Lord, bless the depot and my children."—Epworth Herald.

* * *

A DISCOVERED SECRET.

Prayer is a matter of the heart, rather than of words. We fear that many who take part in public prayer, even fail to realize its essential characteristics as thoroughly as did the little fellow in the following story:

A little lad was keeping his sheep one Sunday morning. The bells were ringing for church, and the people were going over the fields, when the little fellow began to think that he too would like to pray to God. But what could he say, for he had never learned any prayers? So he knelt down and commenced the alphabet—A, B, C, and so on to Z. A gentleman, happening to pass on the other side of the hedge, heard the lad's voice, and, looking through the bushes, saw the little fellow kneeling with folded hands and closed eyes saying, "A, B, C."

"What are you doing, my little man?"

The lad looked up.

"Please, sir, I was praying."

"But what were you saying your letters for?"

"Why, I didn't know any prayer, only I felt that I wanted God to take care of me, and help me take care of the sheep; so I thought that if I said all I knew he would put it together, and spell all I want."

"Bless your heart, my little man, he will, he will! When the heart speaks right, the lips can't say wrong."—Young People's Weekly.

* * *

EXPENSE OF VICE.

Vice is the most expensive luxury in which man indulges. The expenditure for one vice will feed and clothe a family of children. For instance, an ungoverned appetite is more expensive than a good conscience and cultivated intellect combined. America's bill for religion is only \$14,000,000 a year, and for education \$165,000,000; while her annual liquor bill is \$962,102,854. Tobacco comes next to it—\$625,000,000. These two items, not only useless but deleterious, nearly equal everything else purchased. Men complain of taxes, and then expend on two useless articles enough every year to pay the national debt twice over. Abolish the saloon and times would improve. Men complain of poverty, and yet the poor class drink and burn up and chew up enough every year to make them all rich, or at least

well-to-do. Men will not see that poverty and rum are twin-born. They live and die together. Banish rum, and an intolerable burden is lifted from society. Everybody would at once breathe easier and the whole world make a plea forward.—Zion's Herald.

* * *

DICK'S FACT.

"Teacher told us," said Dick, quite out of breath from running so fast, "to bring a fact to-morrow to school to tell about."

"A fact!" said mother. "What is that for?"

"So we will know how to use our eyes, and tell things afterward," explained Dick, stretching his own eyes very wide open.

Mother laughed and said: "Well, Dick, it's a fact that I'm very glad you are home, for I need your help very much to run downtown to the market, to the postoffice and to the dry-goods store."

When Dick got home with all the things in his express wagon, supper was ready, and after supper he helped his mother with the dishes, so sister could study her geography.

Then it was bedtime, and the next morning he was so busy that he forgot all about the fact that until he was almost at the school-house.

He stopped to think about it, and just then a window in a little white house across the street flew open, and a voice cried out: "Dick, boy, come here, I want to show you something."

Some dear friends of his lived here, and it generally meant delicious sugary cookies when they called to him; so he went in very willingly, for the schoolhouse clock told him he had plenty of time.

Miss Amelia could not walk without crutches, and Dick felt very sorry for her.

She was in her wheel-chair now, and she rolled it over by the window while her mother went to get the cookies, and there on the sunshiny pane was a great crimson and black butterfly.

"I found this," said Miss Amelia, taking a brown pod from the mantel shelf, "last fall in the porch, and I threw it into my workbasket. Last night I could not sleep, for I thought a mouse was scratching, and this morning we found the pod open, and this lovely butterfly. This pod is a cocoon, Dick."

"Oh, I'll have that to tell for my fact!" said Dick, stuffing his pockets with the cookies. "Thank you."

So, when the teacher called for facts, Dick stood up very straight, and said:

"Miss 'Melia, my friend, who gives me cookies, found a 'coon in the porch last fall, and when it was in her basket a long time, it turned into a mouse, and then to a butterfly."

The scholars laughed a little, but they were much interested when the teacher explained about the caterpillar, the cocoon, and the butterfly Dick had not understood.—The Outlook.

* * *

HELPING ONE ANOTHER.

The basket of blocks was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy.

"Well, you're big as I am, 'cause we're twins," said Nellie.

"I won't carry it!" said the little cousin with a pout.

Mamma looked from her open window and saw the trouble.

"One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it was too large for any one of them to carry. What do you think they did?"

"We don't know," said the twins.

"They all took hold of it together," said mamma, "and then they could fly with it."

The children laughed and looked at each other; then they all took hold of the basket together, and found it was very easy to carry.

"The way to do all hard things in this world," said mamma, "is for every one to help a little. No one can do them all, but every one can help."—Christian Leader.

* * *

LITTLE SINS.

It is said that a man one day was strolling

along in the country, and he noticed a magnificent golden eagle flying bravely upward. He watched it with delight and admiration, and as he did so he noticed that something was wrong with it. It seemed unable to go any higher. Soon it began to fall, and then it lay at his feet a lifeless mass.

What could be the matter? No human hand had harmed it. No sportsman's shot had reached it. He went and examined the bird, and what did he find? It had caried up with it a little weasel in its talons, and as it drew these near to it for flight, the little creature had wormed itself out of them and drunk the life blood from the eagle's breast.

How like this is all sin. It may appear a little thing, but it fastens upon the soul and works death and destruction.—Gospel News.

* * *

A CHILD OF GOD.

There was a ripple of excitement all through the orphan asylum, for a great lady had come in her carriage to take little Jane home with her.

Jane was bewildered with the thought. The kind matron led her down the wide stairway and as she passed the hall door she saw the shining carriage, the fine horses, the liverie servants, and it seemed like a dream.

"I hope he is glad to go," said the great lady in her gentle tone. "Do you want to go home with me and be my child, my dear?"

"I don't know," said Jane timidly.

"But I am going to give you beautiful clothes, and a gold ring, and a box of candy, and books, and dolls, and blocks, and a swing. Now, do you want to go?"

"I don't know," said the child, still frightened.

"You shall have a little room of your own, with a beautiful bed and table and chair; you shall have a bird in a cage, and a little dog with a silver collar. Don't you want to go with me, Jane?"

There was a moment's silence, and then the little one said anxiously: "But what am I to do for all this?"

The lady burst into tears. "Only to love me and be my child," she said, and she folded the little girl in her arms.

God finds us orphaned and desolate and defiled with sin, and poor and naked and blind. He adopts us into his family, and gives us all that we need in this life, with care and protection, and his own name, and forgiveness, and companionship of the Holy Spirit, and an inheritance in glory; and all that he asks in return is that we should love him and be his children.—Children's Record.

LINCOLN'S HANDIWORK.

Along with grasses, native woods, etc., is a well made yoke of the kind for coupling two oxen. It has a history, and that is the reason for its being there. A card attached reads: "Made by A. Lincoln."—Ex.

To believe in Him is to be like Him. All other faith is a mere mist of words dissolving into empty air. To live our human lives as He lived His—purely, lovingly, righteously—is to share His eternity.—Lucy Lareau.

Keep Well

Easy to say, but how shall I do it? In the only common sense way—keep your head cool, your feet warm and your blood rich and pure by taking Hood's Sarsaparilla. Then all your nerves, muscles, tissues and organs will be properly nourished. Hood's Sarsaparilla builds up the system, creates an appetite, tones the stomach and gives strength. It is the people's Favorite Medicine, has a larger sale and effects more cures than all others. Hood's Sarsaparilla absolutely and permanently cures when all others fail.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla. All druggists, to order.

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PLEASE NOTE THAT--

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

YELLOW FEVER.

Man is indeed born to have trouble in some form, it seems, all the time. Only a few days ago this city was threatened by high water, and it looked as though the great Mississippi river would, at any moment, sweep hundreds of its pleasant homes to sudden destruction. But finally the waters receded, and the whole city heaved a sigh of grateful relief. But this is scarcely more than passed before the city is again threatened with what is much worse than inundation by water—a yellow fever scourge.

A party who had spent some time at Ocean Springs, Miss., came from there to New Orleans and died with what the physicians say was yellow fever. The dread scourge is more or less prevalent in some of the towns on the gulf coast in Mississippi, but our efficient Board of Health is giving it the utmost attention and claim they can prevent its becoming epidemic here. The lateness of the season, and there being so many immunes among our residents, will help greatly in the matter, as it can now hardly become epidemic before frost, even if allowed to have its way. Treatment and manner of suppression has vastly improved in late years; so all things considered, there is no cause for alarm. Cleanliness about one's premises is always in order, and it is well now to give them due attention on that line. We suggest Isa. 1:16, first clause, as a text for next preaching service.

Dr. C. H. Teabult, the veteran physician, who has had constant and extensive practice in yellow fever visitations since the war, and who was health officer of this city during the epidemic of 1867, believes that a great deal depends on cleanliness of localities, as well as of persons, to prevent the spread of that contagious disease. Dr. Teabult has great faith in preventives.

Being interviewed by a Picayune reporter, he said:

"At present, in view of the scare which obtains, I advise my patients who are apprehensive to take some treatment, and many are doing so. It is a simple remedy, an excellent tonic, even if one were in health, and therefore can do no possible harm. The following is the prescription:

"Quinine Sulph., gr. C.
"Cinchonydine Sulph., gr. C.
"Pulv. Lactopeptine, gr. L.
"Pulv. Sacchari Lactis, gr. L.

"Mixed:
"Ft. Capsules No. C.

"Take one three times a day, one hour before or one hour after meals.

"The above is for adults or children able to swallow a capsule. For children of 5 years and under I give the following:

"Tincturæ Xanthoxyli, 1-2 drachm.
"Glycerine, 1-2 drachm.
"Batiey's Liquor Cinchonise, 7 drachms.

"Mixed.

"For a nursing baby 1-2 a drop to 1 drop three times a day, and to older children from two to three drops three times a day. Half a drop can be produced by dropping a drop into a spoon and dropping that drop into another spoon.

"The simplest way to administer it is to put it pure on the tongue, and the baby can nurse immediately after it, or the older child can take a drink of water. Adults who cannot take capsules or pills can take six drops of this liquid three times a day in a little water.

"This seems very simple, but the simple things sometimes do a great deal for us, and as nothing is suggested by anyone better than this, I give it as the result of my own experience for the benefit of those who choose to try it."

A WORTHY EXAMPLE.

We are pleased to clip from the Wiley Reporter the following mention of Mr. Adolphus Hughes, a well-to-do layman near Richmond, Texas. His example is worthy of emulation and we trust this may prove to be only the beginning of the exercise of that spirit of sacrifice that will result in greatly strengthening all our educational work in these parts:

"Early in June the Wiley University rally was held at Brookshire, at which place the Rev. H. C. Watson is pastor. The president of the university was invited to go down as several persons interested in the university wanted to see him, and one, Mr. Adolphus Hughes, desired to place into his hands \$50 for the Central Building. The president went and was well paid for the visit, for in addition to the \$50 from Mr. Hughes, \$45 was collected in this rally. So the charge which had been asked to give \$20 gave \$90. Too much credit cannot be given the pastor, Rev. Watson, for this healthy state of affairs. He is a good preacher, an excellent pastor and an indefatigable worker for Wiley. Through his efforts nine pupils entered our institution last year and he says he will send in several new ones this year."

A RICHLY DESERVED TRIBUTE.

The Northwestern for the 8th inst gives a most excellent portrait of Dr. Rust, a man whom thousands of our people know and love. The following tribute accompanies the portrait:

"Rev. Dr. Richard S. Rust has made an imperishable record through his work among and for the freedmen of the United States. North American slavery was a blot upon the national record and the entire republic owes a debt to the men and women whose protests and labors suggest that the American people were not unanimously diabolical in their attitude toward the colored man. Ancient people stoned the prophets because they told the truth. That method of 'refuting' the truth is conclusive so far as the bodies of those who get killed in the melee are concerned, but martyr blood has never lost its habit of seed-like propagation of reform. From Jerusalem to Georgia the highways have been infested by men who waylay freedom. We are not sure that Dr. Rust has ever had the honor of being literally stoned, but, if not, he has needed all the more pluck to do his duty in the absence of the sudden reinforcements which always come when stones are thickest. We fear that he was 'an original abolitionist.' He must have been a pesky 'black Republican,' and he may have been a 'greasy mechanic,' because he came from New England, where revolt against human slavery was indigenous. Many readers will remember that Dr. Rust was president of the Freedmen's college at Xenia, Ohio, nearly forty years ago. He certainly was there in 1860, when the General Conference put into the Discipline something about slavery which antedated the swift-coming rebellion in the South. Our four-score schools for colored people in the South are like lighthouses. There is no better authority for that statement than is the lamented Bishop Haygood of the Southern Methodist Church, who said so, time and time again. The Negro is uplifted by education, wherein he is quite like the white man. The number of our schools in the South and the large attendance upon them are wonderful indications of the liberality of a church and of the consuming hunger for education and refinement among the colored people. We doubt that this hunger for instruction has its equal

in human history. The schools are fairly hewing the way of the Negro toward a higher plane of life. Dr. Rust is distinguished as the father of this policy, and as the personal administrator of that great engine of reform. The colored man will never forget certain men, in which list are the names of Abraham Lincoln and Dr. Rust. The latter is not, of course, known as widely, but locally, and particularly in our Church, Dr. Rust's name is known and beloved, and for reasons which are expanded and glorified with respect to Lincoln. Dr. Rust is not as young as he once was. At least, the records of biography establish that presumption, though the doctor is hale, hearty, ardent and full of hope for the race in whose behalf he has dared and done so much. His face was well known recently throughout the church, in which he traveled widely to plead for the helpless. The world is changing and men are changing. Dr. Rust has richly earned relief from active labor. He resides in Cincinnati, in which city he is in high honor among his brethren.

THINGS POLITICAL.

Henry Demas, of St. James, has been appointed naval officer by the president, but no other prominent appointment has been made for this port. Demas belonged to the Wimberly faction of the party, and it was supposed that neither he nor Wimberly would accept an appointment unless both were thus favored. Mr. Wimberly has not been appointed collector and many now doubt that he will get the place. The president will soon return to Washington, when it is expected that matters of appointment in this State will be taken up. We hope so, for many of our people are anxiously awaiting the outcome.

All eyes are now generally turned toward Ohio as upon the political result in that State depends the election of U. S. Senator Mark Hanna. As now appears the Democratic party there will be divided on free silver and sound currency lines.

Another interesting battle-field will be in "Greater" New York City, where Tammany and the reform elements will soon be hotly engaged. Seth Low, once mayor of Brooklyn, now president of Columbia College, has been named by an independent party, who hope that he will be endorsed by the regular Republican organization. It is thought that Tammany will name its chief, Richard Crocker.

In this State an election is to be held in January for a convention to revise the constitution, the main "revising" to be the elimination of our colored voters. This is boldly and openly pronounced by its instigators. New registration papers will have to be taken out by every voter, and the registration office has been open for some time for that purpose. We wonder how many of our people have yet taken the trouble to register? There is plenty of time and opportunity now to get their papers, but if they put it off much longer, they will have neither, and the result will be that they will probably never cast a ballot again in this State. This is a matter of too much importance to be longer neglected. Go at once to the registration office.

DOES THE LORD KNOW?

Does the Lord know what you are? Does the Lord know where you are every moment of your life? Does the Lord know what you are doing every hour and every moment?

In answer to these questions you frankly say, "Yes." Jesus said, "Are you not five sparrows sold for two farthings? And not one of them is forgotten before the Lord." And then, to impress our minds with the idea that God is noticing the little things of our lives, Jesus said, "Even the very hairs of your head are all numbered." Let us remember these things, and let us act as though we believe that we are exposed to the gaze of the All-Seeing Eye every moment. This will greatly aid us in practicing the will of God.—Christian Standard.

You may have a bicycle or an organ with the cost of a little work. Read our prize offer.

THE EASY NEGATIVE.

In the name of tormented childhood, why do not grown persons apply the law of doing as they would be done by to their intercourse with little ones? Put yourself in a child's place, and fancy how it would seem to have over you a ruler whose law was absolute, who governed every concern of your restricted life, from the food you eat to the pleasures you may have. Then fancy your condition if this arbiter had always the word no ready to drop from the tongue's tip every time a little request was proffered.

This illustrates but too frequently the relation between parent and child. The first impulse of many a mother, who fancies herself conscientiously and wisely training the child, is to say "no" to the most harmless demands. Unconsciously she has grown to consider all of her children's suggestions as unwise, and "no" seems, at the first blush, the safest answer.

The children may have been kept in an entire day by rain—a day of increasing restlessness and ill-temper growing from confinement. They are suffering for air as much as the thirsty suffer for water, and a sudden hilarious suggestion is made.

"Can't we put on all our rain clothes and go out for a half hour?" A parental no meets the preposterous request. The children's reasoning was better than the quick decision of the mother. They knew the effect of fresh air upon their disturbed spirits. They knew, too, that the nursery cupboard was full of rubbers, leggings, mackintoshes, and umbrellas; but the veto was given, and the disappointed victims returned to the nursery, possibly to irritate one another with tempers aggravated through disappointment.

No should be irrevocable and final when uttered, but before it is spoken a conscientious review of the situation should be made to determine if it is absolutely necessary.

One harm done to a child by too frequent use of the negative is the destruction of his power to make decisions for himself, which is a most valuable faculty. Many a wise parent, instead of saying either yes or no, will carefully review both sides of the case with the child, leaving the decision to him.

The matters submitted to so young a judgment are, of course, trivial, but they nevertheless develop the mind in the right direction, and educate the reasoning faculty as well as the power of self-denial.

Our friends of Union Chapel did a nice thing on the occasion of Mrs. President Atkinson's return to the city after her year's leave of absence. Rev. H. Taylor, the pastor, with about fifty members of his church, called at the university half an hour after her arrival, took possession of parlor and dining-hall, and with music and refreshments filled the evening with good cheer and hearty welcome. Brief speeches were made by F. B. Smith, class of '95; Miss L. M. Vignes, class of '94, and Rev. R. Metoyer. Miss Vignes, on behalf of the friends, presented Mrs. Atkinson with a beautiful pin, set with pearls, as a souvenir of the occasion. The students of the university and their friends hold Mrs. Atkinson in high regard for her unfailing interest in their welfare and right heartily welcome her return.

Claus Spreckles, whose sugar monopoly would be interfered with by the annexation of Hawaii to the United States, is credited with a plan to bring, at his own expense, thousands of natives from the outlying islands to Honolulu, to compose a great anti-annexation mass-meeting, to be held during the visit of Senators Quay and Morgan. On the other hand, the Hawaiian minister to this country has returned to Honolulu, to hasten, it is said, the ratification of the proposed treaty by Hawaii in advance of the action of our Senate. Either party can take the initiative, and the lead of Hawaii would certainly forward the treaty here. That Queen Liliuokalani has a strong native following is admitted; but her supporters will be satisfied, it is believed, with an adequate provision for her proper maintenance.—Western.

TRAIN THE CHILD IN THE WAY HE SHOULD GO.

Many pastors do not seem to realize how susceptible the minds of children are to lasting impressions. The Rev. Wade Hamilton, pastor of the Methodist Episcopal Church at Paris, Texas, tells the following incidents as they occurred in a recent revival in his charge. He says the — year old son of the Rev. V. M. Cole attended the revival meetings with his mother, and one evening in the service when he felt himself growing sleepy in church, said: "Mamma, I am going to sleep, but you wake me when Brother Hamilton opens the doors of the church." With this the little fellow fell asleep and his mother forgot to wake him at the proper time, but some one else who heard his request did so. He went immediately to the pastor and said: "Brother Hamilton I want you to take me in the church." "But," said the pastor, "you are baptized; you are already in the church." "No, I am not," said the child, "and you must take my hand and receive me." The pastor did so.

During the same meeting he said another little boy who had been attending the meetings, but whose people belonged to the Baptist Church, went to the pastor of that church and said: "I wish to be baptized and received into the church." The pastor refused at first, but the little fellow was persistent, and said: "If you will not, I know what church will receive children, so I shall go and join the Methodist Church." The baptist pastor baptized him at once.

NEW ORLEANS UNIVERSITY MEDICAL COLLEGE.

The eighth session of the college of medicine opens this week with a prospect of the largest attendance in its history. The enrollment last session was 38, and President Atkinson has been assured that nearly all, except the eight who graduated last March with such distinction, will return. A great many new students have already made arrangements to enter and the total will no doubt exceed the number ever before enrolled. The Phillis Wheatley Sanitarium is now in first-class condition and under the superintendence of a thoroughly trained nurse, who is principal of the Nurse Training School, patients will have the best of care and students bedside instruction by doctors thoroughly fitted for their work. The operating room is supplied with latest instruments and every facility for surgical instruction.

The faculty is as follows, viz: L. G. Adkinson, president; I. E. Mullon, M. D., practice of pathology; J. P. Newman, M. D., surgery; G. H. Felton, M. D., materia medica; A. J. Lopez, M. D., anatomy; C. W. Vance, M. D., obstetrics and dermatology; L. A. Walker, M. D., lecturer on gynecology; Geo. L. Curtiss, M. D., lecturer on nervous diseases; J. H. Brown, B. S., chemistry; A. E. P. Albert, M. D., physiology.

THE PERFECT MODEL.

There is but one perfect life, and that is the life of Jesus Christ. All other good lives are but imperfect imitations of this perfect one. A young woman with some ambition as a painter submitted specimens of her skill to a successful artist. "Don't copy copies," said he. "You have copied this landscape from a picture that was itself an imperfect copy, with the result that all its errors are reproduced and magnified. Go out into nature and paint directly from your own landscape. Or, if you must copy, copy a masterpiece. Anything else is not worth while." So, in attempting to live right, men and women will do well to look above human examples and strive to copy the great Masterpiece, Jesus himself. The best men and women in the world were once more or less wounded with sin. True, they have been healed in the salvation hospital, but the scars of their wounds remain. Christ, in his moral character, was never wounded by sin; hence there are no scars or defects in him. He is the perfect model. Copy him.—Religious Telescope.

PERSONAL AND GENERAL.

Rev. E. B. Richards at Alexandria, La., is rejoicing over the birth of a daughter.

Prof. J. L. Wilson, A. M., B. D., principal of the Meridian Academy, was in New Orleans last week. He says that prospects are good for a full opening.

Bishop Duncan, of the Church South, is credited with saying: "I won't hear a man talk about his church and its appointment, unless he has family prayer, helps the Sunday school, has a Discipline, and takes the church paper." Good sound sense.

Rev. Geo. S. Easton, formerly pastor of St. Charles Avenue Church, in this city, has been appointed at Goshen, Ohio, for the thirty-fifth time by the Cincinnati Conference. We are glad to state that his work there has been very successful.

Mrs. Elizath Oscar, after spending a pleasant summer with her son, Dr. Albert, has returned to the city. She is the president of the Board of Stewardess of Union Chapel and enters at once upon her work.

THE MISSIONARY DEBT.

The appeal has been made through this and other Advocates for the liquidation of the debt of the Missionary Society that has been for so long a hindrance in the furtherance of our foreign and domestic work. The time is ripe for the wiping out of every cent of that debt. It can and must be done. We are exceedingly anxious that the membership in our territory do their part. Several plans have been suggested, either of which can be used by our brethren.

This is a call to duty which is nearest to us at this time and should receive our immediate attention. More anxious should we be to help pay this debt when we know that we are among those for whose sake it was made.

The Secretaries and General Committee acted wisely in making the debt rather to curtail our mission work. 'Twas an abiding faith in God, that a time would come when there would be a large harvest, and a great confidence in the liberality of our membership to give of their substance as God prospered them.

God is wonderfully filling our barns. Cotton, corn and wheat are in abundance, and this He is trusting to us to deal out as stewards.

Christ expects men to give to the cause of missions and thus "preach to all nations." Shall we disappoint Him? Shall the secretaries make the appeal in vain? Can we afford to carry this debt longer and be true to the Church and the cause of Christ? How can we love our neighbor unless we help him? There are individuals who are able to give twenty dollars and many more churches. Shoulder your part, brother. Don't expect some one to be always carrying your load.

The secretaries mean business, do you?

Send your benevolent monies to headquarters as fast as collected. Why keep it when the various societies are so greatly in need of it? Why keep it when you are liable to lose it before the annual conference meets. Find the name and address of the treasurer of each society in paragraph 6 of the appendix of the new discipline and send him the money at once.

We often waste more energy in the effort to avoid our duties than it would take to discharge them.—Ex.

The Medical College of New Orleans University opened Tuesday the 14th. The outlook encouraging and a larger attendance is expected this year than ever before.

Now is the time to work for the Southwestern.

The greatest moral dangers are those that set us when we are least conscious of their presence.—Ex.

SKINS ON FIRE

Skins on fire with torturing, disfiguring, itching, burning, bleeding, scaly, and pimply humors, instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA ointment, the great skin cure, and a full dose of CUTICURA RESOLVENT.

Cuticura

Is sold throughout the world. FORTY D. & C. CO., Sole Props., Boston. "How to Cure Torturing Humors," free.

BABY'S SKIN Scalp and Hair purified and Beautified by CUTICURA SOAP.

DOINGS OF THE WORKMEN.

J. W. Patton, Chetopa, Kansas: Rev. R. E. Gillum, D. D., Presiding Elder of the Topeka District, is becoming quite popular. He made the 4th of July address at a grand celebration at Coffeyville, Kans., and the address for the 4th of August celebration at Chetopa. Some of our best people were there, and went away highly satisfied. He said many good things for the betterment of our people. He will make the address for the 22nd of September celebration of the Emancipation Proclamation at Fort Scott. We look forward to the future for greater results.

L. W. Moseley, P. C., Dumasway, Miss.: My third quarter was held Aug. 27-28. In the absence of Elder McDonald, on account of sickness, S. D. Troupe held the quarter and preached a soul-stirring sermon. 13 came forward for prayer. After my revival we were surprised by a great storm led by Mrs. Caddy Wilkins, Mrs. Norsis Green and J. H. Dumasway and family.

L. L. Thomas, P. C., Kingsport, S. C.: The Black River charge is spiritually alive. Our third quarter is over, presiding elder paid; we have started a revival at Bethel, and having a happy meeting. We have just closed the union of our Sunday Schools. Many subjects of interest were discussed. A purse of \$20.00 was given me by the sisters of my charge to pay off debt on horse.

G. W. Bassett, Sec., Tinnin, Miss.: The Sunday Schools of the Bolton Circuit held a reunion at St. Paul church, which was grand. Owing to the bad weather the crowd was small, but the value of the programme was none the less. Many essays and declamations were recited with credit and dignity. Miss Annie B. Jefferson won a prize for having the best essay. The subject was "Home."

Wm. Johnson, P. C., Thompson Val-

Awarded
Highest Honors—World's Fair,
Gold Medal, Midwinter Fair.

DR.
PRICE'S
CREAM
BAKING
POWDER

A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

ley, Va.: I have just closed my revival, which began the first Sunday in August, and lasted twenty-four days. The Lord blessed us with the conversion of 21 souls; fifteen have joined the church, and more will follow. Rev. I. Johnson, from Elkhorn, was with us and did good work in the meeting.

J. H. Golden, P. C., Hondo City, Tex.: We have a good Sunday School at Del Rio with fair average attendance. We expect to help the Missionary Society this year. We are doing what we can for that cause. We thank the church for sending periodicals to us for the Sunday School at Del Rio, Texas.

Alex. Gillespie, P. C., Rural Retreat, Va.: I am closing up my third year with some success. On the 29th of August Rev. E. Province, our much loved presiding elder, and J. S. Hill, D. D., president of our Normal Academy, at Morristown, Tenn., dedicated our new church, at Rural Retreat, free from debt. Dr. Hill preached the dedicatory sermon at 11 o'clock, and the Holy Ghost came down upon the church and made the day long to be remembered by saints and sinners. It is believed that money matters are looking up some. Many of our people are not getting very much to live on.

S. M. Strayhorn, P. C., Sparta Circuit, Tenn.: I am closing my first year's work on this circuit. When I arrived I went to work trying to build it up, and it is moving along very well, and I have been very hard at work. I have just closed my revival and the result was 22 conversions, and 34 added since February. God has blessed us this year. Raised for all purposes, \$99.00.

N. W. T. Williams, L. P., Verdunville, La.: Our third quarterly conference convened August 19th. Rev. Vapour Chapman, P. E., in the chair. Reports show progress. Our pastor is yet very sick, notwithstanding he is doing his best to advance the Master's kingdom. Elder Chapman is the right man in the right place. We are encouraged to go forward as never before.

Bertie Anderson, Treas., Willis, Tex.: Our Epworth League is in a very good condition, with a membership of over 50. We were glad to have Prof. Reid, advance agent of the Jubilee Singers, of Wiley University, who gave us a good, strong lecture. We are preparing to give an Epworth League excursion next month in order to boom our League. The excursion will be to Houston; the date and rates will be fixed later. We were glad also to welcome the Wiley Jubilee Singers. Their collection amounted to over \$15.00. Whenever Rev. W. S. Curtis, our pastor, puts his shoulder to the wheel, the wheel is bound to turn. After a flying trip to Houston, Galveston and Laporte, he is back home again and claims he is going to make a home run on his benevolences and the Southwestern before Conference.

R. H. Williams, Verdunville, La.: Sunday, September 5th, was a great day with our church at this place and Centreville. Sunday morning the writer addressed the Sabbath School, at 11 o'clock. Our pastor gave us a grand old Methodist sermon, after which we were made to feel the Holy Ghost by hearing "good news from a far country"—a sinner saved by grace. At 3 o'clock we were made glad by a soul-stirring sermon from Bro. Miller, after which 48 persons partook of the sacrament. One old father, a youth and 3 ladies came up and asked for prayers.

E. B. Richards, P. C., Alexandria, La.: The Lord has been with us. More than 15 have been added to the church; over

\$500 has been raised this year, and \$2,300 in subscriptions and cash has been raised for the new church. God grant that the good work will go on. We want to come to the Conference with all of our Benevolences, and the foundation of the new church laid.

Mrs. S. H. Jordan, Charlestown, Ga.: Since our District Conference we are we are having a Southwestern revival nearly all over the Waynesboro District. I work with my husband on this line. God bless the dear old paper; may its editor live long and send the paper to the homes of all our people.

E. Knott, P. C., Athens, Tenn.: Circuit has five preaching places. This is my second year. It is in a prosperous condition now. I have just closed a grand revival at Pickett Chapel, near Sweet Water. We had a grand outpouring of the Holy Spirit, and six souls were converted. On the first Sunday in September I baptized seven. I have built two new churches this year. Pray for Athens and Sweet Water Circuit.

E. Troupe, Centerville, Ga.: Annual camp meeting closed Sept. 6th, at Rock Spring church. We had fine results. Elder H. R. Allen, of the Gainesville District, conducted the meeting, with the assistance of Revs. M. M. Alson, P. M. C. Coggins, C. W. Adams, G. W. Lammie, S. A. Stripling, Elijah Knight, A. Landry and Willis Sagroes, the pastor. Conversions, 16.

E. Troupe, P. C., Minter City, Miss.: Our revival meeting closed with sixty-five converts, and forty-one reclaimed. Lafayette, La.—S. Rillman, P. C.—Miss Carrie B. Turpan, has closed her school at this place. She is a good teacher, and a good girl, and has wonderfully improved this place. The people will never forget her. She will be missed in the Sunday School and in the church. I am sorry that she had a hard time getting her money, but I will try and collect and forward it to her.

Arthur J. Jackson, P. C., Luling, Tex.: Mr. Editor, I had a class missionary rally August 29th, which was a grand success. The leader raising the highest amount of money was awarded a prize, and was to be called the most popular leader of the church. Bro. G. W. Smith bears the name, and was awarded the prize; total amount raised was \$50. Say to the pastors of the Austin District we have a good general as P. E. Let us strive to come up on all lines.

Rev. E. C. Goins, Pastor, Plaquemine, La.: Mr. Gant preached an able and interesting sermon at 11 a. m., Sunday; the subject was, "Love." Being the first Sunday in the month there was a large congregation present. Brother Goins is an able speaker, and has a fine looking congregation and a fine Sabbath School. We can be proud of our little church in Plaquemine. The excursion from New Orleans to Plaquemine by G. G. A. O. B. L. C., was a grand success.

W. H. Humbley, Lexington, Miss.: I am engaged in a revival. Pray for my success. I am unable to preach from impaired health, but Rev. W. E. Mask, P. E., and others, are running my meeting.

G. H. Pellis, P. C., Churchville, Tenn.: Our 4th quarterly conference convened Sept. 4-5. Rev. G. W. Staples, P. E., in the chair. Reports showed forward movement along all lines. Sunday was a high day in Zion. The P. E. understands how to present things. Total collection during the quarter was fourteen dollars and seventy cents (\$14.70). I think by the 30th of the present month I will send in four annual subscriptions.

A. N. Jackson, P. C., Evergreen, Ala.: Our third quarterly conference was

Royal makes the food pure, wholesome and delicious.

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BAKING
POWDER
Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

held Sept. 4-5 by Presiding Elder E. M. Jones, who came to us as usual to inspire and help "to make the wheel go." The meeting was encouraging and profitable. Have had 14 accessions and 11 baptisms. Collection for the Conference week, \$36.57; paid P. E., \$15.00.

E. M. Tate, R. S., Brooksville, Miss.: Our third quarterly Conference was held at Centerville on the 4 and 5th. We had a grand time with our presiding elder, Dr. H. R. Revels, and our pastor, Rev. Jesse Burton, with us. Reports show the circuit to be in a good condition. We are getting along nicely on all lines. We have completed a new parsonage since the second quarter. The revivals were a great success. This has been a year of jubilee to Brother Burton. More than a hundred souls have been converted and added to the church. We paid to the pastor this quarter \$63.15; paid elder \$6.30. Thank God that Bishop Andrews sent Rev. Burton to us. We are side by side with any work in the Upper Mississippi Conference.

A. J. Trice, Crawford, Miss.: My third quarterly Conference was held August 28-29. All were present with written reports. Dr. H. R. Revels, P. E., was present. The reports showed that the work was spiritually alive. Dr. Revels lectured on the Southwestern, and preached two wonderful sermons on Sunday.

S. A. J. Miller, P. C., Raleigh, N. C.: We had a glorious revival in Co-Memorial Church, this city, conducted by presiding elder, E. M. Collett, of the Raleigh District, assisted by Rev. L. G. McDonald and the pastor; the P. E. preached the doctrine of Divine healing, which has caused no little excitement.

A COOL BOTTLE

of Hires Rootbeer on a sweltering hot day is highly essential to comfort and health. It cools the blood, reduces your temperature, tones the stomach.

HIRES
Rootbeer

should be in every home, in every office, in every workshop. A temperance drink, more healthful than ice water, more delightful and satisfying than any other beverage produced.

Made only by the Charles F. Hires Co., Philadelphia. A peck-up makes 6 gallons. Sold everywhere.

In this city. He says that the Lord does this work through him, with prayers, the laying on of hands, and anointing with oil. He takes as a warrant, for divine healing, the fifth chapter of James, 14-16. Quite a number claim that they have been divinely healed. Some came to church on their crutches, and after they were healed, went home rejoicing, not needing them. The church has been greatly revived; a goodly number, not only members of our parish, but of other churches in the city, claim to have received the fullness of the Holy Spirit—and made sanctified. The fire is still burning. Miss Lizzie Collett, must be commended for the music rendered by her during the meeting. We expect for her a bright future in the musical world.

T. R. Fletcher, P. C., North Middletown, Ky.: The last convention composed of white and colored Republicans ever presided over by a colored man in this section, was held at North Middletown, Sept. 1st. The convention was called to order by the district chairman (white), and in turn, a white Republican nominated Prof. G. W. Nelson, colored, for permanent chairman, who was duly elected, and Mr. Harry Brooks (colored), was elected secretary. A more orderly and well conducted meeting of white and colored voters was never held in the Blue Grass region. Mr. Henry Peters (white), and Mr. Crit Mark, (colored), were elected to represent the 200 voters of the District, in the county convention, to be held at Paris, Ky.

S. A. Pryor, Sunny Side, Texas: The Golden Banner Literary Society and Epworth League has 40 members and 6 associates. We have held 30 devotional meetings this year, and 17 literary. We sent five delegates to the District convention and expect to send 23 if possible another year. We hope every Leaguer has his League at heart. We would like to hear from some of the other Leagues as we want to see

what they are doing. We had one League convert this year.

D. R. Hoard, P. C., Benoit Circuit, Miss.: Thank God we can say Benoit Circuit is once more alive. The revival fire has been burning for two weeks, and resulted in burning the devil out of some of the hardest sinners around Benoit; and now they are members of Lewis Chapel. At Benoit church our revival closed with the third quarterly Conference, all the members being present with written reports showing the work once more alive spiritually and on a financial rise. The Conference was held by Rev. W. H. Scott, who preached two soul-stirring sermons. We have the church painted and otherwise improved.

W. B. Harris, P. C., Oberlin, O.: The Ohio District is doing a grand work this year under the leadership of Rev. Thomas L. Ferguson, P. E. He is the right man in the right place. A man full of love for his brethren; an able preacher, and presides well. The churches are in line once more. On the 25-27 our District Conference met in Steubenville, Ohio. It was the grandest session we have had since 1891-2. Although the District was not in the very best condition when he came on it; I think he will do the work that is needed for the good of Methodism in this State. Rust M. E. Church is having a good year. The pastor and family are happy; the people are kind, and it is pleasant to preach to them; they are neat and tidy and on time at church. The ladies are painting and repairing the church.

CONFERENCE NOTICES.

SAVANNAH, GA., DISTRICT CONFERENCE.

The twenty first session of the Savannah District Conference was held at Baxley Aug. 25-29.

Rev. John Watts, P. E., presiding. Bro. J. C. Allen the pastor, was at his post, doing all he could to make it pleasant for the delegates. The P. E. gave an interesting talk on the missionary work of the church.

The Presiding Elder's report was listened to with much interest. It showed that the district was advancing both spiritually and financially. New missions were being opened up and the outlook for our church in Southwest Georgia was never better.

Reports from pastors showed that revivals had been held in most every charge with large results. Souls have been converted, back sliders reclaimed and the good work is still going on.

The local preachers and exhorters are loyal to the church and the work that these faithful servants of God are doing can not be over estimated. A good many of the local preachers are going out and working up new missions. The reports from these missions were very encouraging and it will not be long before some of them will become good appointments.

The District Stewards' reports demand much attention.

The reports from superintendents and presidents of Epworth Leagues were inspiring.

The young people are taking an active part in church work.

The programme rendered by the young people on Saturday night was a credit to the conference.

Too much can not be said of the good people of Baxley who so willingly helped to entertain the conference. On Sunday we had preaching in the church and in the court house. The spirit of the Lord was with us and many felt His presence. White and black rejoiced together at the preaching of the word.

The conference adjourned to meet at St. Marys next year.

P. H. Travis, Sec.

MARION, ALA., DISTRICT CONFERENCE.

The Marion District Conference convened in Tuscaloosa, Ala., Aug. 25th. A city that boasts of having once been the State capitol, of having the most beautiful oak shaded streets in the State, and of being the birth place of Bishop John H. Vincent. We have not words to express our grateful feelings at our cordial reception. Rev. F. L. Teague, P. E., took the chair and C. L. Johnson was elected secretary with Rev. S. S. Williams as assistant. Business was dispatched with great brevity, but each one was requested to tell in his report whether he was a subscriber to the Southwestern or not, and if not whether he would subscribe at once or not. Catalogues of Clark University and Gammon Theological Seminary were given out, and we had a special educational anniversary.

A letter from Prof. A. W. McKinney was read representing the central Alabama Academy. The Conference pledged itself to stand by its district school at Marion; but not to let that touch its general educational duties. Among the many good papers read was one by Mrs. Clara Teague and one by Miss Mary L. Levert, a graduate of the Marion Institute.

The following resolution was adopted:

Whereas, The M. E. Church has by far less educational facilities in proportion to its membership in this State than it has in any of the adjoining States; and

Whereas, The need of a centrally located school in this State has long been seen; and

Whereas, The great mass of colored members in the "Black Belt" of this State have struggled long in a local way to meet this important need; and

Whereas, The M. E. Church has largely failed to take and hold rank among the other churches of the State that are taking in the most refined and monied colored men of the State because of this need:

Be it resolved, That we as pastors of the Marion District, whose charges are in the great "Black Belt" and who have these disadvantages to meet and who see that the school is essential to the success of the church here do hereby petition the parent board of the Freedmen's Aid and Southern Education Society through its secretaries to help us if it be nothing more than to pay one teacher of our district school at Marion, known as the Marion Institute.

C. L. Johnson, Reporter.

HUNTSVILLE DISTRICT.

Fourth Round.

Decatur...	Sept. 25-26
Centre Green...	Oct. 2-3
Huntsville Circuit...	Oct. 5-6
Huntsville...	Oct. 9-10
Scottsboro...	Oct. 16-17
Lime Rock...	Oct. 19-20
Stevenson...	Oct. 23-24
Cedar Grove...	Oct. 30-31
Mt. Moriah...	Nov. 2-3
Oakland...	Nov. 13-14
Athen...	Nov. 16-17
Guntville...	Nov. 20-21
Courtland...	Nov. 20-21
Sheffield...	Nov. 22-23

Israel Townsend.

WAYNESBORO DISTRICT.

Fourth Round.

Charlestown...	September 11-12
Asbury...	September 18-19
Millen...	September 25-26
Bascom...	October 2-3
English Eddy...	October 9-10
Waynesboro Station...	October 16-17
Mt. Vernon...	October 23-24
Sylvania...	October 30-31
Statesboro...	November 6-7
Angusta Station and Mission...	Nov. 12-15
Excelsior and Thrift...	November 20-21
Waynesboro Ct. and Girard...	Nov. 27-28
Belleville and Wadley...	December 4-5

Dear Brethren—This brings us up to the Annual Conference, Dec. 9. Let us push every interest of the church and stir all of our forces spiritually and financially for this is the time of money.

Let us meet the Conference with better reports than in our history.

Have each of your committees to meet the fourth quarterly conference with full reports. Yours in Christ,

R. R. O'Neal, P. E.

MONTGOMERY DISTRICT.

Fourth Round.

Warren St...	Oct. 1-3
Wesley Chapel...	Oct. 4-5
Theodore...	Oct. 6-7
Tensaw...	Oct. 9-10
Mt. Sterling...	Oct. 16-17
Pollard & Brewton...	Oct. 23-24
Evergreen Mission...	Oct. 28
Castleberry...	Nov. 6-7
Greenville...	Nov. 8
Montgomery...	Nov. 9-10
Prattville...	Nov. 13-14
Aberfoil & Browns Grove...	Oct. 20-21
Inverness...	Nov. 22-23
Union Springs...	Nov. 27-28
Troy...	Dec. 4-5

E. M. Jones, P. E.

NAVASOTA DISTRICT.

The eighth annual session of the Navasota District Conference, and the W. H. M. Society will assemble in Mt. Zion M. E. Church, Brenham, Texas.

A Padlocked Heart.



How many women lock their troubles and sufferings in their own hearts and silently endure misery and pain which would cause strong men to cry out in agony.

The sufferings of women are more than half unknown and unappreciated. The refined sensitiveness of their organism lays them liable to a thousand exquisite tortures which a coarser nature can never experience or comprehend.

The least derangement or disorder of the delicate special organism of their sex overwhelms the whole physical and mental being with weakness and wretchedness.

But it is a mistake to suffer these troubles in silence. They may be cured in the perfect privacy of home, without the repugnant ordeal of examinations and "local treatment," which the family doctor is sure to insist upon.

No physician in the world has had a wider or more successful experience in the treatment of woman's diseases than Dr. R. V. Pierce, chief consulting physician to the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. His "Favorite Prescription" is a positive cure for the most obstinate and complicated feminine difficulties.

It is the only medicine of its kind prepared by an educated, skilled physician.

Mr. J. P. Sneed, of Omen, Texas, writes: "My wife was badly afflicted with female weakness. We tried three of the best physicians in the country without benefit, but at great expense. My wife grew worse, and we gave up in despair. She could not get in and out of doors without help; was complained of dragging down pains in abdomen. Nothing but an untimely death seemed awaiting her, when—happy thought!—the name of Dr. Pierce came to my mind. I wrote to Dr. Pierce received his advice, followed it, my wife improved perceptibly from the first two week's treatment, continued the treatment six months, and pronounced the cure complete, at a cost of less than one month's treatment by the last physician we employed before consulting Dr. Pierce. She used Dr. Pierce's Favorite Prescription and the lotions recommended by him. It has been two years since, and the good effect is permanent."

How many days (working days, Union labor days,) do you suppose it would take a woman to count the packages of Pearl-line (use with out soap) sold yearly. Here it is, all figured out for you. 1,388 8/9 days, about four years. Now if you are one of those poor, plodding women who are trying to go along with the old-fashioned ways of washing, stop and think what all Pearl-line (use with out soap) means. Don't suppose most of these millions of women who use it are as careful and particular as you are? And if Pearl-line were not what we say it is, or if anything could be against it, would women be using it in any such way?

Send it Back Peddlers and some unscrupulous grocers will tell you "this is the same as Pearl-line." IT'S FALSE—Pearline is not the same as Pearl-line. And if you ever send you anything to a peddler—send it back.

IT IS EASY TO TELL.

People who fail to look after their health are like the carpenter who neglects to sharpen his tools. People are not apt to get anxious about their health soon enough. If you are "not quite well" or "half sick" have you ever thought that your kidneys may be the cause of your sickness?

It is easy to tell by setting aside your urine for twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys. When urine stains linen it is evidence of kidney trouble. Too frequent desire to urinate, scanty supply, pain or dull ache in the back is also convincing proof that the kidneys and bladder are out of order.

There is satisfaction in knowing that the great remedy Dr. Kilmer's Swamp-Root, fulfills every wish in relieving weak or diseased kidneys and all forms of bladder and urinary troubles. Not only does Swamp-Root give new life and activity to the kidneys—the cause of trouble, but by treating the kidneys it acts as a tonic for the entire constitution. If you need a medicine take Swamp-Root—it cures. Sold by druggists, price fifty cents and one dollar, or by sending your address and the name of this paper to Dr. Kilmer & Co., Binghamton, N. Y., you may have a sample bottle of this great discovery sent to you free by mail.

Oct. 13, at 9 a. m. The following subjects will be discussed:

Why Should the M. E. Church Stand by the Cause of Missions? Thos. Cole.

Are Local Preachers Really a Help to Pastors? J. A. Tillery.

What Are the Elements of Faith that Put Us Into Christ and Christ Into Us? H. S. McMillan.

What is the Cause of Spiritual Coldness in the Ministry and the Church, and How Can it be Remedied? E. Lee.

How Does the Holy Spirit Aid in the Preparation and Delivery of Sermons, and to What Extent is His Help to be Sought and Expected? J. F. White.

What Should be Done with a Church Member Who Refuses or Neglects to Support the Gospel? General Disension.

The Colored Man in the M. E. Church? R. B. Smith, M. D.

What is the Scriptural Order in Building a New Testament Church? J. K. Loggin.

CHARLESTON, S. C., DISTRICT MEETING.

The Preachers' Meeting, Sunday School Institute and Epworth League Convention convened at Lake City on Aug. 26-29. Rev. C. C. Jacobs, A. B., P. E., in the chair.

Rev. H. M. Murphy was elected secretary and the standing committees were appointed.

Elder Jacobs made his report of the District which was encouraging. Then the pastors reported their charges, many of which were good.

The meeting had many instructive features.

Mrs. Dr. Wilson, the wife of Rev. J. E. Wilson, D. D., P. E., of the Orangeburg District, presented a most excellent paper at the meeting on the influence of a Christian Home. Also Miss Edith Middleton, daughter of Rev. J. B. Middleton, presented a very good paper on "How best to make the Sunday School attractive." By a unanimous vote, these ladies were requested to send these papers to the Southwestern and the Pee Dee Educator for publication.

The sermons preached were inspiring and edifying. Many of the white

friends of Lake City contributed liberally to the support of the meeting.

Bro. George W. Williams, members and friends of the community deserve great credit for the hospitable manner in which they entertained the meeting.

Among the visitors at the convention was Rev. F. E. McDonald, the ex-P. E. of the District. J. F. Page, Reporter.

UNITED FOR LIFE

Shreveport, La.—Mr. Charles Howard and Miss Pearl Washington were on the 6th instant united in holy wedlock. Rev. S. E. H. Morant officiating.

THEY LIVE IN OUR MEMORY

Prattville, Ala.: Little Janie Smith, daughter of Rev. James L. and Eliza Smith, departed this life July 26th, aged 11 years. She bade them all farewell and quietly passed away. The funeral was preached by the pastor, at the graveyard. A. C. Nimrod, P. C.

Springfield, O.—Sister Mame Taylor Williams, a member of the Wiley Chapel, M. E. Church, died Aug. 31, aged 22 years, after an illness of two weeks. Mrs. Williams with Miss Carrie Simmons will be remembered by many of the members of the Lexington Conference as the young ladies who sang at the opening of the conference and also at the Conference Reception when Bishop Foss was highly entertained. She was a consistent christian, a true member of the Epworth League and choir. She leaves besides parents, brothers and sisters, a husband and a little babe. A. H. Talbot, P. C.

Paulding, Miss.—Sister Emily Starling, a member of the Methodist Episcopal Church, died as she lived, aged about fifty years. She leaves a husband, son and grand children.

A. Butler.

Paulding, Miss.—Bro. Henry Cooper, an acceptable member of the church for seven years departed this life in full faith, saying all was well. He leaves a wife and three children.

A. Butler.

Clinton, La.—On the 3d of September Bro. Samuel McCastle, one of the faithful class leaders of Vincent Chapel, aged 42 years, died in full triumph, after four months illness. He kissed his wife and children and told them not to grieve, he was going to heaven to rest. He leaves a wife and four children. Just before he died he requested one of the faithful members of his class, Sister Anna George, to sing: "Guide me O, thou great Jehovah." His funeral was conducted by the pastor and Rev. H. Craig, of Laundry Chapel.

D. Harrison, P. C.

Scottsboro, Ala.—Sister Etta Sanford departed this life in full triumph, Aug. 28, age 17 years. She was a faithful member of Joyce Chapel, and was our S. S. treasurer. She was well beloved by both the colored and white.

Brother James Huggins another one of our members died Aug. 29, in full triumph of faith, aged 19 years.

A. G. Glenn, P. C.

Williamson, Ga.—Sister Maggie Wyatt, wife of Bro. J. A. Wyatt, died on the night of Sept. 3. She was a genuine christian as was seen in her daily life. She leaves a lovely family of a husband and four children to mourn.

Z. K. Gowen, P. C.

Woodside, La.—E. S. Hall, a member of our church, a Sunday School teacher and a former student of N. O. University, and a subscriber for your paper. While riding out on Saturday evening, Sept. 4th, some one shot him twice just below the right eye, and just above his nippie. A terrible sight indeed to see a man so full of usefulness hurled into eternity. (His last words were: "Lord

have mercy on me." We are very sad indeed. Pray for us.

H. A. McClellan.

Farmington, Tennessee: Sister Harriet Laws was born on the first of May, 1849, and departed this life on August 12th, 1897. She died happy in the Saviour's love, whom she has served for 17 years. She loved her church with all her heart, and with all her money, and her house was the preacher's home. She left 7 children and a faithful husband to mourn.

The funeral was attended at the house by the writer assisted by Revs. William Bishop, N. Kinnard and Mat Drinn Gaul. The body was laid to rest in the family grave yard.

H. Primer.

Natchitoches, La.: Bro. Wash. Colbert died Sept. 7. He was a faithful member of the church for over fifty years. He died at the ripe age of 86 years. He said, when the writer asked him if he was ready, "I have been ready many years." His funeral was conducted by Rev. Wm. Kochinsky, of the Baptist church, and the writer.

M. C. Harrison, P. C.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

We want active workers for the Southwestern. Read our inducements.

I have long since ceased to pray, "Lord Jesus, have compassion upon a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion on a lost world, and now it is time for you to have compassion."—A. J. Gordon.

PARKER'S GINGER TONIC

The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ill of the Feeble and Aged. Combining the most active medicines with Ginger, it exerts a curative power over disease unknown to other remedies, and is in fact the most revitalizing, life-giving combination ever discovered. Weak Lungs, Rheumatism, Female Debility, and the distressing ill of the Stomach, Liver, Kidneys and Bowels are dragging many to the grave who would recover health by its timely use.

THE CELEBRATED

STUDEBAKERS



Next to the horse, the farmer's best friend is his wagon, and he should have the best that money will buy. THE STUDEBAKER IS THE BEST, and is known as such the world over.

Why experiment with an inferior and cheaper wagon when you know what the Studebaker is.



It is the same with BUGGIES, and everything else in the vehicle line made by

Studebaker Bros. Mfg. Co., SOUTH BEND, IND.



1845 Kentucky Military Institute 1897

The Most Important Question for you parents is, WHAT CAN YOU DO FOR MY BOY?

We can save him! We can make a man of him! What more can you ask? "But my boy doesn't like to study." All the more reason for placing him in a school where Character comes before books. "Do you neglect books?" Not by any means; we succeed in getting boys to study that never studied before; we can prepare your boy for any college or university, or we can give him his degree, but the best thing we can do for him is to give him a passport to true manhood. Strong faculty, fine equipment, safe country location; gymnasium, athletic field, 4-lap bicycle track, woods and creek. \$300 a year. For catalogue address, Col. CHAS. W. FOWLER, (S) Lyndon, Ky.

HALL'S Vegetable Sicilian HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.

R. P. Hall & Co., Props., Nashua, N. H. Sold by all Druggists.

HAS YOUR CHURCH? If Not, GOT A BELL? Why Not?



We can supply you with the best and cheapest Bell made. Send for list and prices; address,

EATON & MAINS,

408 Carondelet St.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Your Health

is a matter of importance. The Home Doctor tells how to get it—how to keep it.

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is a matter of pride. The Home Doctor will post you in each issue how to keep your skin clear and healthy.

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must not be overlooked. The best hints on this point are contained in The Home Doctor.

Your Baby

requires constant attention. The Home Doctor furnishes common sense advice of the highest medical authority on the care and feeding of infants.

Medical advice free, but We have no medicine to sell.

The Home Doctor

is a monthly magazine of information on the above subjects, and is invaluable to every one. Save your doctors' bills and subscribe for it. One Dollar a year buys it, together with NINE elegant toilet articles as a premium. Do you want to act as an Agent? If so, send for a sample and terms to

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\$12 3000 BICYCLES

must be closed out at once. Standard 27 Models, guaranteed. \$14 to \$30. 26 models to \$20. 23 hand wheels \$5 \$12 to \$15. Shipped to anyone on approval without advance deposit. Great factory clearing sale. EARN A BICYCLE by helping advertise us. We will give one agent in each town FREE USE of a sample wheel to introduce them. Write at once for catalogue. W. A. Mearl Cycle Co., Chicago.

BOOKMAKER'S CORNER

As a result of the development of our public school system and the cheapening of books, there has grown up a large class of men and women who seek broader education, or desire to extend their knowledge along special lines. Their duties in life, or lack of means, exclude them from the universities. The Cosmopolitan Magazine has undertaken the task of bringing liberal education, in its broadest sense, within the reach of those who have the aspiration, but are deprived of the opportunity. Doctor Andrews, late of Brown University, has undertaken the Presidency of The Cosmopolitan's educational movement. The work, thus begun, is not intended to take the place of regular university work, but to supply a gap in existing educational facilities. Those who are really in search of knowledge will find direction and aid. It can do nothing for those who have not the desire to study. An intending student sends to The Cosmopolitan, New York, his name, occupation, previous courses of study, studies desired to be pursued, objects and purpose for which course is designed, and the number of hours, daily or weekly, study which can be given. No charges of any kind will be made to students.

Hood's Pills are the only pills to take with Hood's Sarsaparilla. Easy and yet efficient.

\$40.90 in Fifteen Hours!

Rev. Wm. G. Evans cleared \$40.90 in 15 hours.
Rev. A. M. R. Branson cleared \$15.00 in 7 hours.

John Chilton cleared \$30.00 in 10 hours.

Mrs. Annie Savage cleared \$13.00 in 3 hours.

Miss Mary Prentice cleared \$27.00 in 21 hours.

We paid our Agents, in August, \$9,904.00 in Commission, and August is the driest month in the year. They made this money selling our new book.

"KINGS OF THE PLATFORM AND PULPIT."

By Eli Perkins.
Send 75 cents NOW and get a complete Agent's Outfit. Don't wait to ask questions, but send NOW, and if you are not satisfied we will refund money. We will pay our Agents, during September, October, November and December,

\$100,000.00 IN COMMISSIONS.
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THE REVERSED PUBLISHING CO.,
St. Louis, Mo.

GET YOUR SUNDAY-SCHOOL SUPPLIES FOR 1897 NOW.

METHODISTS SHOULD USE ONLY SUCH AS ARE PUBLISHED BY OUR OWN BOOK CONCERN.

Sunday School Journal (Monthly), 60; 6 copies and upward to one address each 50 cents.

Sunday School Advocate (Weekly), 30 cents; 6 copies and upward to one address each 25 cents.

Sunday School Classmate (Semi-Monthly), 30 cents; 6 copies and upward to one address each 25 cents.

Picture Lesson Paper (Monthly), 25c. 6 copies and upward to one address each 20 cents.

Berean Lesson Pictures (Quarterly), 12 cents, (copy of Leaf Cluster.)

Berean Beginner's Lesson Quarterly, 6 cents; for junior scholars.

Berean Intermediate Lesson Quarterly, 6 cents, for intermediate scholars.

Berean Senior Lesson Quarterly, 20 cents; for advanced scholars.

Leaf Cluster (Quarterly) \$4.00; colored illustrations of the lesson.

RATON & MAINS,
408 Carondelet St., New Orleans, La.

NOTICE.

Florence District Epworth League Convention, South Carolina, Conference, convenes at Marion, C. H., Wednesday, October 3 to 16. Also the Sunday school convention will meet in connection with the same.

A. Middleton.

Springfield, O., July 31.—United States Senator Mark A. Hanna is on the eve of engaging in a mammoth enterprise in China, near Foo Chow, where he plans to open up on a big scale the immense coal and iron fields of that locality, which have barely been touched owing to the antiquated methods of the Celestials. Mr. Hanna's head man was to have been here Thursday for a conference about the matter with Bishop W. N. Brewster, of Hing Hna, China, who is here for a few weeks on a visit to his old home. Bishop Brewster stated this evening that he had received advices that Mr. Hanna's agent would be here some day next week. Bishop Brewster is in high favor with the Chinese officials and leading citizens, and has introduced a great deal of American machinery and other appliances of civilization in and around Hing Hna. He appears to be confident the Hanna deal will be a big success. —N. Y. Times.

Sir Joseph Lister says that if bacteriologists had done nothing more for mankind than to discover the common bacillus of cholera, they would well deserve universal gratitude; for, although other conditions than the presence of the bacillus are necessary for the production of an epidemic of the disease, it is through the certain diagnosis of the essential cause that the invasions of the scourge have been so successfully expelled of late years from England.—Ex.

See our Prize Offer and work for it. Now is your chance to get a bicycle or an organ. Read our offer.

RAILROAD TIME TABLE.

Illinois Central.			
ARRIVE—		LEAVE—	
Local mail.....	9:00 pm	Local mail.....	6:55 am
Chicago limited.....	6:30 pm	Chicago limited.....	9:00 am
Fast mail.....	8:20 am	Fast mail.....	6:30 pm
Louisville and Cincinnati.			
Fast mail.....	6:30 am	Fast mail.....	6:30 pm
Louisville and Cincinnati, Limited.			
No. 3.....	6:30 pm	No. 4.....	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis Express.....	10:35 am	No. 6, Memphis Express.....	4:20 pm
No. 21, Vicksburg express.....	3:30 pm	No. 22, Vicksburg express.....	8:05 am
No. 33, Baton Rouge acc.....	9:40 am	No. 34, Baton Rouge acc.....	4:30 pm
Louisville and Nashville.			
No. 2, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	6:50 pm	No. 8, coast acc.....	3:30 pm
No. 5, fast mail.....	8:30 pm	No. 2, lim. ex.....	7:50 pm
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 am
Texas and Pacific.			
No. 52, Ft. Worth and Cal. ex.....	6:55 pm	No. 51, Hot Sp'gs express.....	7:20 pm
No. 51, Hot Sp'gs express.....	9:15 am		
Queen & Crescent Route.			
Cincinnati and New York.....	11:55 am	Cincinnati and New York.....	3:20 pm
No. 3, local.....	6:20 am	Local.....	7:30 am
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Texas and Mexico fast mail.....	6:45 pm	California ex.....	9:15 am
California ex.....	6:55 am	Texas & Mexico fast mail.....	8:35 pm

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8 Coast acc.....	3:30 pm	1 Lim. Ex.....	5:00 pm
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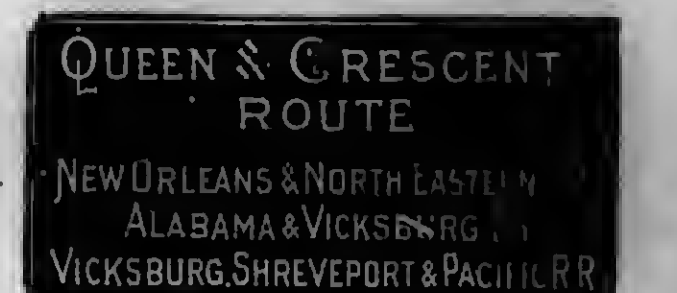
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HELPLESS FROM AN ATTACK OF RHEUMATISM.

Alexander W. Vickers, of Hawesville, Seriously Afflicted—Has Had a Remarkable Experience.

From the Hancock Clarion, Hawesville, Ky.

Mr. Alexander W. Vickers is a prominent citizen of Hawesville, Ky. He was born in Ohio County, Ky., in 1860, and has been prominent in both social and business life. For some time he served the city of Hawesville honorably and well as its police judge, only retiring to give attention to his private and mercantile affairs. He is one of the most prominent and brightest Masons in the county. He has had a remarkable experience. In an interview with our reporter he said:

"I was afflicted with rheumatism for three or four years, which finally settled in the sciatic nerves, and I continued to grow worse and was confined to my bed in July, 1892. I was away from home at the time, and became sick so suddenly that I had to be taken home on a cot. I suffered untold agony. I had several physicians, and tried numerous kinds of medicines, but failed to get any relief until in December of that year the doctors put a seton in my back. Up to this time and until in February of 1893, I had no use of my lower limbs. The counter irritant produced by the seton began to relieve me, and I commenced to improve slowly, and to gain the use of my lower limbs. By the last of April, 1893, I had gained sufficient strength and use of my limbs to walk some provided some one stood on each side to support me. In May I could walk some by the use of two crutches and went on a visit to my father's. Up to this time I had gained very little strength, and the seton coming to the surface came out. After that I did not improve any."

"While I was at my father's I noticed an article regarding Dr. Williams' Pink Pills for Pale People and concluded to try a box. I procured a box about the last of May, and commenced taking the pills according to directions, and in three days I could see the difference in my strength and vigor. I began to feel like a new man. In five days I was so much benefited that I could move around much better on my crutches and people who came to my father's store noticed my improvement both in looks and movement."

"In ten days from the time I commenced taking the pills, I began to use one crutch and a cane. In fifteen days I disposed of the other crutch and used two canes for about two weeks. After that I continued using one cane for probably a couple of months."

"When I commenced taking the pills I hardly had sufficient strength to get around with the aid of two crutches, but in less than four weeks I had discarded their use. I returned to my work in the following August. I have recommended the pills to a number of people, and one person who had rheumatism used them upon my recommendation, and was greatly benefited. (Signed) A. W. VICKERS."

Subscribed and sworn to before me this twenty-first day of May, 1897.
Ed. E. Kelly, Master Coms.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, scurvy, neuritis, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, all forms of weakness either in male or female. Pink Pills are sold by all dealers or will be sent postpaid on receipt of price, 50 cents a box, or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

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FARM AND FIRESIDE.

BUSINESS METHODS ON THE FARM.

Because our main crops of corn and cotton are now "laid by" is no reason why we should abandon our farms to the dominion of grass and weeds. A farmer should never "lay by" his farm until he himself is laid low by that great reaper—death. Even in long, hot days, when he seeks the quiet and retirement of some shaded nook to ward off the rays of the burning mid-day sun, his busy brain may still be at work, planning for other crops, comparing the successes and the failures of the past season, and drawing the necessary lessons from what he has accomplished, as well as from that in which he has failed.

Farmers, as a rule, work hard, too hard often, because the lack of this more rational system of planning, before hand causes much unnecessary labor. How often do we waste our money and expend our energies on unconsidered methods, haphazard, when by a little careful forethought, we could put in every stroke with telling effect. As a rule, there is too much "wasted effort" in the management of our farm affairs. Comparatively few of us know the profit or loss of any of the crops, which we grow from year to year.

We go on in the same routine, never stopping to inquire whether we might not improve on past methods, or to find out the actual cost of any of the things which are produced on our farms.

Now is the time to think over these matters, to study the relative values and the relative expenses of different crops, to ascertain which crops have paid us best, which system of manuring is most certain and least expensive. Whether our plan of using commercial fertilizers is the most judicious and so on, through all the operations of the farm. But I hear some farmer say, "How am I to ascertain these points?" and it is just here that the difficulty arises; we have no data to guide us beyond general observations, which we have taken during the year and the supposed yield of the crops.

We spend hundreds and thousands of dollars each year for fertilizers, for tools, for stock, for labor, and we cannot tell whether these tremendous sums should go to profit or loss. A man who knows how to farm, that is how to plant and make crops, should not conclude that he can learn nothing more about his business.

If he expects to use his own experience and the knowledge gained from others and from the constant improvements in agriculture, to the best advantage, he must conduct his farming interests on business principles.

He finds out what articles pay a profit, what are handled at a loss and can thus single out and remedy the defects in his business. The farmer should be equally able to tell what he spends and what he makes, and when he has gained this intelligent knowledge of what he is doing, he too can put his hand on the flaws in his management, and then apply the proper remedy. The man who engages intelligently in the planting of fall crops is making a long stride towards an improved and successful system of agriculture, and now is the time to begin to plan and prepare for them. The great mistake heretofore has been delaying the preparation of the land for these crops until the time is too short to do the work carefully and thoroughly, or else the crop is put in too late to get a good start before the cold weather begins. The consequence has been disappointment and often loss of

faith in the profitableness of such crops.

For instance, many who have tried crimson clover do not realize that now is the time to begin preparing the land for it. They should not be deterred by previous failures from planting this most valuable crop. The land should be thoroughly and deeply ploughed, then harrowed and re-harrowed until smooth. If an application of 200 pounds of acid phosphate and potash is used to each acre, the crop is more certain and the money is well invested. The land should be ready and the crop sown in September.

A fall crop of rye, if it were of no farther benefit than to cover the land during the winter, should be sown wherever possible and as early in September as is practicable. A green coat of rye, spread over the land during the winter, will prevent washing from our usual heavy rains. It will also conserve fertility by holding in the land food-elements, which have become soluble by previous cultivation, and which would be otherwise lost. In the spring when the crop is cut, we have in the stubble turned under a foundation for the humus, which is such a valuable agent in building up our worn soils.

In harvesting the tremendous field-pea crop, which has been planted this year, care should be taken not to allow the vines to stand too long. The cutting should be done after the pods are well formed, but before they begin to ripen. When cut in proper condition and handled as little as possible, there is less danger of losing the leaves than if the vines are allowed to stand until the peas begin to ripen. If the vines are very rank, the process of curing is attended with additional difficulties. In all cases the hay should be allowed to cure sufficiently before being moved, to prevent its heating or fermenting after it is hauled and packed away in the barns.

Wheat requires a deep but firm bed, and where possible, the preparation should be completed in August in order to allow the land to "settle" before the crop is seeded. The peas will have furnished nitrogen in sufficient quantities for the earlier stages of the wheat's growth.

The oat crop, as a rule, is not so exacting as wheat, but intelligent farmers sometimes make the mistake of supposing that oats will yield a profitable return on land too poor to produce remunerative crops of anything else. —Southern Cultivator.

Tesla—Nicola Tesla, announces the completion of his latest discovery—the simultaneous transmission of messages by means of the earth's electrical currents to as many scattered points on the surface of the globe as may be desired. This he regards as by far his greatest achievement. He will follow his usual custom and lay his information before the world of science in his own words and conclusions. To a few intimates he gave a thrilling demonstration of the operation of his device for arresting and subjecting to control under natural laws the electrical substances in and about the earth. His latest invention, device or discovery is to produce such a disturbance of the electricity of the earth which can be felt and noted simultaneously at all points of the globe.—Atlanta Journal.

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REQUISITES.

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SUNDAY SCHOOL CONVENTION.

The Sunday School celebration met according to announcement at Five Points, Ala., Aug. 7. Devotional exercises were conducted by R. Trammell, after which Prof. B. O. Trammell, president, made some very impressive remarks. Miss T. Trammell read a very good paper on "The Duty of the Sunday School Superintendent," followed in a five minute discussion. Mrs. Emily E. Joiner on "What relation has the Sunday School to the Church." Mr. Alex W. H. Reid, Jr., on "The duty of parents to the Sunday School." Miss Eola Trammell on "The advantages of a good education." Miss Carrie E. Trammell on "Character." Miss Annie L. Zachery and Miss Mary Zachery, both of Fredonia, Ala., read good papers.

Miss Rosa E. Phillips on "Who should be interested in the Sunday School." There were several interesting papers. Prof. J. R. Treadwell, of Opelika, Ala., addressed the Assembly. Rev. C. Rogers, pastor, made the closing remarks for the forenoon session. In afternoon session R. Trammell, ably represented the S. W. C. Advocate, the results of which is the renewal of one subscribers, and others promised. Prof. B. O. Trammell, was elected president for another year, and O. W. Trammell secretary. Our next Sunday School celebration will convene at Mount Pleasant in 1898.

O. W. Trammell, Secretary.

See our Premium list. All can compete, and all may succeed.

ANNUAL MEETING.

"In the name of our God we will set up our banners" with praise and thanksgiving for the crowning blessings of the past and humble petitions for Divine guidance in the future work of the Woman's Home Missionary Society of the Methodist Episcopal Church, the Sixteenth Annual Meeting of whose Board of Managers will convene in Fayette Street M. E. Church, Baltimore, Md., Wednesday, Oct. 20th, 1897, at 10 a. m., and continue in session one week. In this hospitable city of historic Methodism a royal welcome awaits officers, delegates and interested visitors. Let us assemble in His name in larger numbers than ever before, and in loving, prayerful service for the Master expect the richest outpouring of His Spirit to the blessing of individual hearts and the upbuilding of our work.

Mrs. F. A. Aiken,
Rec. Sec. W. H. M. S. M. E. Church.

Don't say we are not liberal when you read the offer of Prizes in this paper.

NOTICE!

To the Epworth Leagues of the Natchitoches District. There will be an Epworth League Convention to meet October 14th, at Mount Sterling M. E. Church. Come to Natchitoches on that morning. Conveyance will meet and carry you to the church, 2 miles north-west of the city, free of charge, also homes will be furnished and delegates cared for free. Get to Natchitoches and Mount Sterling and Valley Chapel and St. Maurice Circuit Leagues with 140 members will do the rest. The convention will meet at 2 p. m., on Thursday, Oct. 14th, and remain in session three days. It is souls we are after, and our children, and not the money. These two leagues have \$17.50 in treasury to help on the good work. They ask for this convention. Let us go there and be with Rev. M. C. Harrison, and his two leagues. Let each league send two delegates, president and secretary. By order of H. J. Wright, P. E. George S. Cassey, Dist. Man'gr.

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Cash Remittances.

From Sept. 6th to 13th.

P. Prenett,	C. W. Whitehead, 1
M. C. Harrison,	J. H. Swann, *3
H. P. Hampton, 1	M. J. Jordan,
J. Steward,	P. T. Ingham,
A. A. Woolfolk, 1	J. A. Trench, 1
J. J. Chilcoat,	J. Daniels,
A. Dickerson,	H. Heshup,
W. J. Frederick,	A. J. Proctor,
Jesse Riley,	J. W. Davis,
A. W. Jackson,	S. Bush,
O. A. Coffin,	A. J. Price, 1
J. W. Turner,	J. T. Timmons,
W. E. Smith, *13	C. C. Robertson,
W. R. Butler,	Z. K. Goeven,
J. Oglevie,	E. B. Richards,
C. Thomas,	H. Dunlap,
J. J. Obee, *1	T. R. Fletchers, *1
E. B. Richards, *1	W. M. Neal,
W. H. Humbley,	S. A. Pryor,
M. S. Jordan,	P. M. Shelton, *1
R. C. Worsham,	M. E. Weary,
A. Merida,	H. J. Robinson,
S. J. Jordan, *1	W. C. Weimrod, 1
H. Dupree, 1	L. L. Thomas,
M. M. Richards,	R. C. O'Neal, *1
L. W. Price,	T. D. Harris,
W. A. Parks,	L. W. Mosley,
O. W. Trammell, 1	C. E. Alexander, 2
W. A. Oates,	I. Townsend, *1
J. O. Richards,	Joseph Dutch,

We had intended that this issue should be an educational number greatly enlarged in size and number printed, but some of the schools not furnishing "copy" in time, it is deferred till the next. Extra copies can be had for \$3 per hundred.

ETERNAL VIGILANCE

Is the price of perfect health. Watch carefully the first symptoms of impure blood. Cure boils, pimples, humors and scrofula by taking Hood's Sarsaparilla. Drive away the pains and aches of rheumatism, malaria and stomach troubles, steady your nerves and overcome that tired feeling by taking the same great medicine.

HOOD'S PILLS are the best family cathartic and liver-tonic. Gentle, reliable, sure.

NOTICE!

To the ministers and delegates of the Alexandria District. Our District Conference minutes of the recent session held at Booneville, are now ready for the press. We your committee do sincerely hope that you will send your dollar at once to Bro. J. J. Obee, at Pineville, La.

M. H. Hunter.
C. Johnson.
E. B. Richards.

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free. F. J. CHENEY & Co., Props., Toledo, O. Sold by Druggists, price 75 cents.

PRIZES---PRIZES.

Read Our Offers for Subscribers:

We are anxious to increase our list of subscribers to the Southwestern Christian Advocate; and in order to do so, and at the same time encourage our friends to work to help us do so, we make the following REMARKABLE OFFERS:

A BICYCLE.

1st.—DO YOU WANT A BICYCLE?

Well, we have decided to give a high grade \$100.00 bicycle to the person sending in the largest number of annual cash subscribers, over and above fifty, at \$1.25 each up to Dec. 15, '97.

This is a most excellent opportunity for a man, young or old, a woman, young or old, or a boy or girl, to secure a first class bicycle without paying out one cent in cash.

AN ORGAN.

2nd.—DO YOU WANT AN ORGAN?

We shall give to the person sending in the second highest number of annual cash subscribers, over and above fifty, at \$1.25, a fine \$60 organ. This contest also to close Dec. 15th, 1897.

Here is a chance for a church, a Sunday School, an Epworth League chapter, or an individual to secure an organ without spending one cent of money.

3rd.—YOU SHALL NOT WORK FOR NOTHING.

Should you not be fortunate enough to secure either the bicycle or the organ we do not mean to have ANY ONE who works to go unrewarded. If in the race you have sent in as many as 25 or more ANNUAL CASH SUBSCRIBERS we will give you a set of Clark's Commentaries; or if a young or old person, who prefers it, we will give a \$10.00 guitar. We say this because only ministers will be likely to wish the Commentaries.

YOUR CHOICE OF TWO BOOKS.

4th.—ANOTHER OFFER STILL.

To any one who, in the race, may have sent in as many as 10 or more, Annual Cash Subscribers, we will give that large and intensely interesting book of Bishop Wm. Taylor's: "The Story of My Life."

This book contains 748 pages, and gives an account of the extensive travels and sacrifices of that heroic man of God, while on his marvelous tours in North America, South America and Africa. Or, if you prefer it instead, we will give you "The Black Phalanx," a book which gives a thrilling account of the deeds and daring of Negro Soldiers in the various wars of this country. This contains 528 pages. What greater inducement could we offer to those who wish to help the masses by helping us?

THINGS TO REMEMBER.

Remember, you can secure subscribers for three or six months, if you wish, but it will require two six months subscribers and four three months subscribers to equal one for one year.

2. Remember, to send in the names and cash you secure at least once a week, taking out of the money whatever it costs to send it.

3. Remember, if you decide to enter contest for any one of these prizes, you must send in your name and address that we may send sample copies or other helps in making the canvass.

4. Remember, you must write the names and addresses plainly, so that subscribers' names may go on our books correctly.

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, SEPTEMBER 23, 1897.—Vol. 32 No. 37.

EATON & MAINS, Publishers.

OUR EDUCATIONAL NUMBER.

THE CLOUDS CANNOT LAST FOREVER.

Cora C. Bass.

The clouds cannot last forever, my friend,
Today or tomorrow the sun must shine;
The heaviest showers must have an end,
For that is the Will Divine.
Our hearts are heavy when clouds hang low
And tempests of sorrow sweep the land;
But sooner or later they all must go,
And then we shall understand.

—Zion's Herald.

EDITORIAL COMMENTS.

Are you a race builder?

Redeem yourself from the effects of slavery.

Read our liberal offers for new subscribers,
page 15.

Now Texas, now West Texas, we appreciate the start you have made for the fall. Send the subscribers right along.

Give till you feel it; that is, give till you realize that some sacrifice has been made for the cause for which you give.

The September-October number of the Methodist Review contains an able article by Prof. J. W. E. Brown on "An Apology for the Higher Education of the Negro." Read it!

The Cubans are still hammering away in their war against Spain. They have gained one or two important victories lately and have a short while since elected Domingo Mendez Capote president of the Cuban Republic. He is said to be favored by General Gomez.

I. H. Loftin, colored, the recently appointed postmaster at Hogansville, Ga., was shot last week as he was leaving his office for the night. His opponents claim he was not polite to white people. He was not killed, and we trust may live to serve out his term.

Many prominent laymen of the M. E. Church held a State convention last week in Indiana in the interest of securing equal lay representation in the General Conference. Such a convention is to be held in many other states.

A great wind storm swept a portion of the Texas coast, bordering on the gulf, last week, causing the loss of nine lives and the destruction of thousands of dollars in property. Port Arthur, the terminus of the Pittsburg & Gulf Railroad, and Sabine Pass, were both greatly damaged. The rice farmers of Jefferson County estimate their loss in rice and property at \$150,000.

In Denison, Texas, a Negro was recently fined for living with a white woman without being married. Such action is so much better than lynching that we cannot possibly complain. We would suggest, however, to the court and the attorneys who are said to have served on the jury, when the case came up on an appeal, that they treat the white men who sustain a similar relation to Negro women to the same kind of medicine. Let the "best white citizens," the poor white citizens, and the Negroes, all suffer for their wrong-doing. Break it up at once and be done with it.

USING THE PULPIT FOR PERSONAL CONTESTS.

The Christian minister who feels that the purpose of his call to the ministry is of no higher importance than to give him the opportunity to defend himself and get even with his opponents and enemies, makes a very sad mistake. The pulpit is intended for no such purpose, and no man has a right to use it as an army does a fortress; that is, for his own personal defense. Not long since we were talking with a brother about a former pastor of his. We asked him why the pastor mentioned could not succeed. The brother replied: "I think his trouble is he cannot rise above the spirit of resentment." He uses the pulpit to fight his personal battles. He went on to explain that if the pastor in question heard by any means of some one's making an unpleasant remark about him, he would spoil two or three sermons trying to even up with such person. Then the next week he would hear of some other unpleasant remark, and spoil the discourse of the following Sabbath straightening that, and so on through the year. The people soon tire of that kind of preaching, and all except those who cannot be run away by any means desert the church entirely.

One cannot help but pity anyone who is as sensitive and silly as the foregoing would indicate the brother mentioned to be. And the difficulty is, that he is not alone. We have met so many, otherwise good men, who were weak enough to think they were doing God service to use the pulpit to throw stones at some one against whom they had a personal grievance. The man who does it violates the spirit and teachings of the Gospel as clearly as would he the civil law, were he to take into the pulpit a pocket full of stones with which to pelt such persons. To our mind one is not a bit worse than the other. The man who will do either has no business in the pulpit. The pulpit is not his private property, neither is he called there to defend himself. His business is to preach the Gospel, and then settle his personal differences in a private way. Besides it is cowardly and does no good, except insofar as it does any coward good to take advantage of an individual when he knows that individual has no chance to defend himself. In nine cases out of ten should the person who is being thus belabored arise and undertake to defend himself, he would be arrested for disturbing the peace. Not a few church broils originate in just this way. That such proceedings do no good is so evident we shall not discuss it. But on the other hand, the class of preachers to which we here refer do a great deal of harm. Aside from the injury inflicted upon a man's family in depriving them of the support they would otherwise receive, such preachers injure the interests of the Church. They scatter the people, and thus every interest of the Church is neglected and suffers. The pastor's salary, the benevolent collections, the current expenses of the church, all fall short; but there stands that fighting pastor striking at flitting shadows, while he exclaims that "the people have left because they could not stand the truth." But the fact is, they left because they could not get to hear the "Truth." People will put up with poor preaching, bad English, lazy pastors, and most anything else, longer than they will with the man who thinks more of defending himself than preaching the Gospel.

DON'T YOU GET TIRED?

Don't you get tired of the grumbler who is never satisfied with anything? Grumble, grumble, grumble; he just grumbles and then grumbles again.

Don't you get tired of the self-righteous person who is always right and never wrong? He is better than anyone else, he knows more than anyone else, he does more than anyone else. No one else is ever right but him.

Don't you get tired of the talking preacher? He gets through preaching, the collection is taken, and he ought to be through making the announcements; but he just talks and talks and talks, and then talks some more. Don't you wish he could see himself and stop?

Don't you get tired talking yourself? You talk about your pastor, you talk about the members, you talk against everything and everybody except yourself. If you don't get tired other people do.

Don't you get tired making excuses? You neglect your duty and make an excuse, you wrong your neighbor and make an excuse, you tell a falsehood and make an excuse, you make more excuses than you make anything else. Everyone else gets tired of you, strange that you do not.

Don't you get tired playing the hypocrite? You pretend to be a Christian, when you know you are not so living. You do not read the Bible, you do not help the needy, you neglect many of the plainest Christian duties. Get tired and do right!

If you could only get tired of one or more of the things here mentioned, many others would have opportunity to rest. Help to rest your neighbors and friends.

Good chance for a pastor, local preacher or Sunday School worker to secure Clarke's Commentary. Read our prize offers on page 15.

INTELLIGENT NORTHERN STRIKERS.

The following, taken from the Associated Press dispatches, shows the class of men who are involved in the great coal mine strike of the North, and for that matter the class who are responsible for most of the labor troubles of this country:

"Philadelphia.—A special to the Record from Hazleton, Pa., says: 'Originating, as it did, in the petty disagreement between the Lehigh and Wilkesbarre Company mule drivers and their employers, and having spread until it now effects nearly 10,000 men and most of the principal operators of the middle coal fields, this strike has been one of the most peculiarly inaugurated in the region. The miners have no organization. In many instances they do not know exactly what they struck for, except that they feel that they have been unfairly treated, and that they want more pay.' In 50 per cent of the idle collieries they are at a loss to say how much they want, and in such cases they have quit work without even asking for an increase.

Good chance for a pastor, local preacher or Sunday School worker to secure Clarke's Commentary. Read our prize offers on page 15.

No one can be free, indeed, without doing something to free himself.

OUR SCHOOLS OF LEARNING.



CENTRAL TENNESSEE COLLEGE.

CENTRAL TENNESSEE COLLEGE.

Departments.

English, normal, theological, preparatory, college, Meharry medical, dental, pharmaceutical, law, music, industrial and African training.

There are over forty instructors connected with the several departments. There have been in the English department estimated 350 who have completed this course; preparatory, 150; normal, 65; college and academic, 40; theology, 19; law, 29; medical, 308; dentistry, 31; pharmacy (28 male and 6 female), 34; music, 3; industrial, 15; African training, 1.

Students may be admitted at any time during the school session of the different departments, and be assigned to such classes as they may be prepared to enter, which may be determined by certificates from other schools or diplomas. The general expenses in the different departments are from \$8.50 to \$10, not including tuition in the professional schools.

The aim of the instruction in reference to intellect is thoroughness; in reference to manner, politeness; in reference to health, the law of hygienic living; in reference to moral character, the teachings of the Bible.

All departments are open to both sexes. Students under fourteen years of age are not admitted into the boarding hall unless accompanied by some older person as a student. Students from a distance, in the literary department, are required to board in the hall unless they have permission of the president or faculty to board and room elsewhere.

This school was organized in 1866 and chartered by the legislature of Tennessee. More than six thousand students have been enrolled in the different departments. The graduates have filled nearly all the offices of the Church, from trustee to General Conference officers. They have filled some of the most important pulpits in different denominations. They have occupied important places as teachers of common schools, high schools,

professors in colleges and universities, and presidents of the latter classes of schools. They have edited various periodicals and the church papers of different denominations; they have written books on theology and other subjects, and have represented their churches in their General Conferences and Assemblies.

The graduates from the medical schools have met with the kindest reception from the white physicians, and have been very successful in winning for themselves the highest reputation as members of the medical profession. They have passed the examinations in the several states where they practiced, and in a number of cases they have been appointed on the Board of Examiners for pensions from the general government.

Expenses.

Tuition in Model School, per month of four weeks, \$1.00; tuition in English Grades, \$1.25; tuition in Normal and Preparatory Departments, \$1.50; tuition in College Classes, \$2.00; Incidental Fee, \$1.00; Library Fee, 25 cents; board, including room, fuel, oil, per school month, \$7.05; tuition in Law Department, per year, nine months, \$30.00; tuition in Meharry Medical Department, five months, \$30.00; tuition in Dental and Pharmaceutical Departments, five months, \$10; graduating fee in Medical, Law, and Dental Departments, \$10.00; graduating fee in College Courses, \$5.00; graduating fee in other courses, \$2.00; room rent, with fuel, oil, etc., per month, \$2.50.

Students rooming in the buildings will deposit one dollar, which will be returned on leaving school, if all the furniture is in their rooms and shows that it has been used with ordinary care.

Rooms will be furnished with beds, bedding, tables, chairs, washstand, etc. Students must furnish such things as towels, lamps, etc., that may be necessary for cleanliness and comfort.

All bills must be paid at least monthly in advance. Students will not be permitted to enter classes before their bills are paid for at least one month.

For further information or catalogues of the Medical Department address Dr. G. W. Hubbard, Dean. For the Law Department address J. W. Grant, Dean; or for any department address the president, Rev. J. Braden, Central Tennessee College, Nashville Tenn.

MERIDIAN ACADEMY.

This institution is located at Meridian, Lauderdale County, Miss., and is designed by its trustees and the Mississippi Conference of the Methodist Episcopal Church, under whose patronage it has been fostered, to be a first-class academy. The course of study is the same as that used in our universities—English, College Preparatory Normal, and music. In order to give form and roundness to



REV. J. L. WILSON, A. M., B. D., OF MERIDIAN ACADEMY.

character, and real efficiency to life's work, there must be not only a development of the intellectual, but of the entire moral nature as well. This fact is never lost sight of but means are constantly brought into use to accomplish this result.

Expense.

English, tuition (per term) \$2.25; normal, tuition (per term) \$3.00; college preparatory,

tuition (per term) \$3.75; music—piano (per month), two lessons a week, \$2.00; organ (per month), two lessons a week, \$1.50.

Good board can be had in private families for from \$6.00 to \$7.00 per month.

Faculty.

Rev. John L. Wilson, A. B.; B. D. Mathematics, Rhetoric and Ancient Languages.

Rev. John H. Brooks, A. M., Mathematics, Natural Science and Modern Languages.

Rev. John C. Hibbler, Mental and Moral Science.

Rev. Augustus M. Trotter, English Bible Studies.

Mrs. Mary E. Wilson, Instrumental and Vocal Music.

Mrs. Lillie R. Houston, History, Geography and Pedagogy.

For any information see or write Rev. J. L. Wilson, Principal of Meridian Academy, 2717 Eleventh St., Meridian, Mississippi.

WILEY UNIVERSITY.

This growing institution is located at Marshall Texas a city of 10,000 inhabitants which enjoys good railroad facilities has splendid churches and is free from the social excitement that might prove hurtful to our work. The university grounds are on a beautiful elevation about three-fourths of a mile from the business portion of the city. The campus is one of the most beautiful in the State being adorned with trees of symmetrical growth which lend inspiration to mental activity. The water is pure climate healthful and a more fitting spot for a great university would be hard to find.

This institution was established in 1873 by the Freedmen's Aid Society and for the past quarter of a century it has contributed much to the development of the race and the citizenship of Texas. The school has been under the presidency of various educators from the northern section of our country until 1893 Rev. I. B. Scott was called to administer affairs. Under his administration many of the former reverses that had hindered the work were turned into glorious prosperity.

In 1896 the administration again changed and Rev. M. W. Dogan was elected president. During the past year the institution has enjoyed the most peaceful and prosperous session in its history. The attendance reached 342 and the entire work was marked by an enthusiasm on the part of both pupils and teachers that characterized thoroughness and devotion to their work. The university idea

has been kept prominently before the students and there is manifested a firmer grasp on the higher education, by all who have come under the influences of our earnest and painstaking teachers.

Wiley University is the only school in the connection that has distinctively a colored faculty. This, of course, is not on the ground of color per se, but we mention this feature because it brings about a greater responsibility on the part of those in charge. The race expects much, the Church expects more. Never in the history of any institution was there such a plant for the development of a university in the real sense of that term.

During the early part of the year a troupe of singers was organized at the university for the purpose of traveling in the interest of the Central Building. These singers have made a tour throughout the State and met much success in their effort. This has been a wonderful advertisement for the school and the indications are that Wiley University will not

be able to accommodate the scores of young people who will crowd our halls. Every department is in thorough operation and we are working and praying for larger facilities.

Our King Industrial Home stands among the very best in the connection, and a marked spirit of harmony prevails throughout the work of the University and Home.

With the earnest assistance of the Texas Conference, the pushing of our claims by our resident bishop, C. C. McCabe, the united efforts of our local Board of Trustees, the fostering care of the Freedmen's Aid and Southern Educational Society, and the helping hand of our glorious Methodism, Wiley University is destined to be the great university of the South.

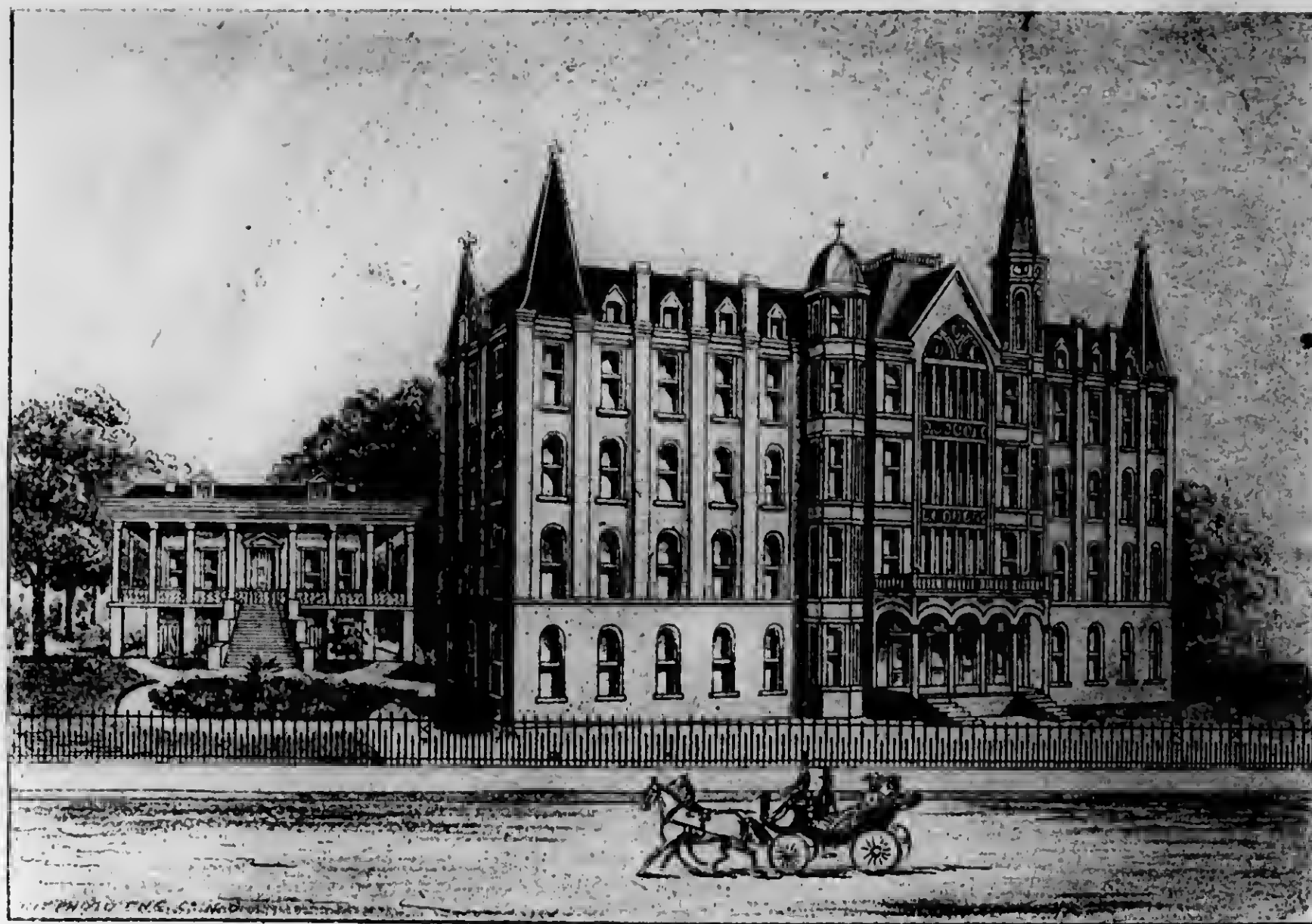
Do you need an organ for your Epworth League? If so, read our offer and act.



REV. W. M. DOGAN, A. M., PRESIDENT OF WILEY UNIVERSITY.



NORTH COLLEGE, WILEY UNIVERSITY.



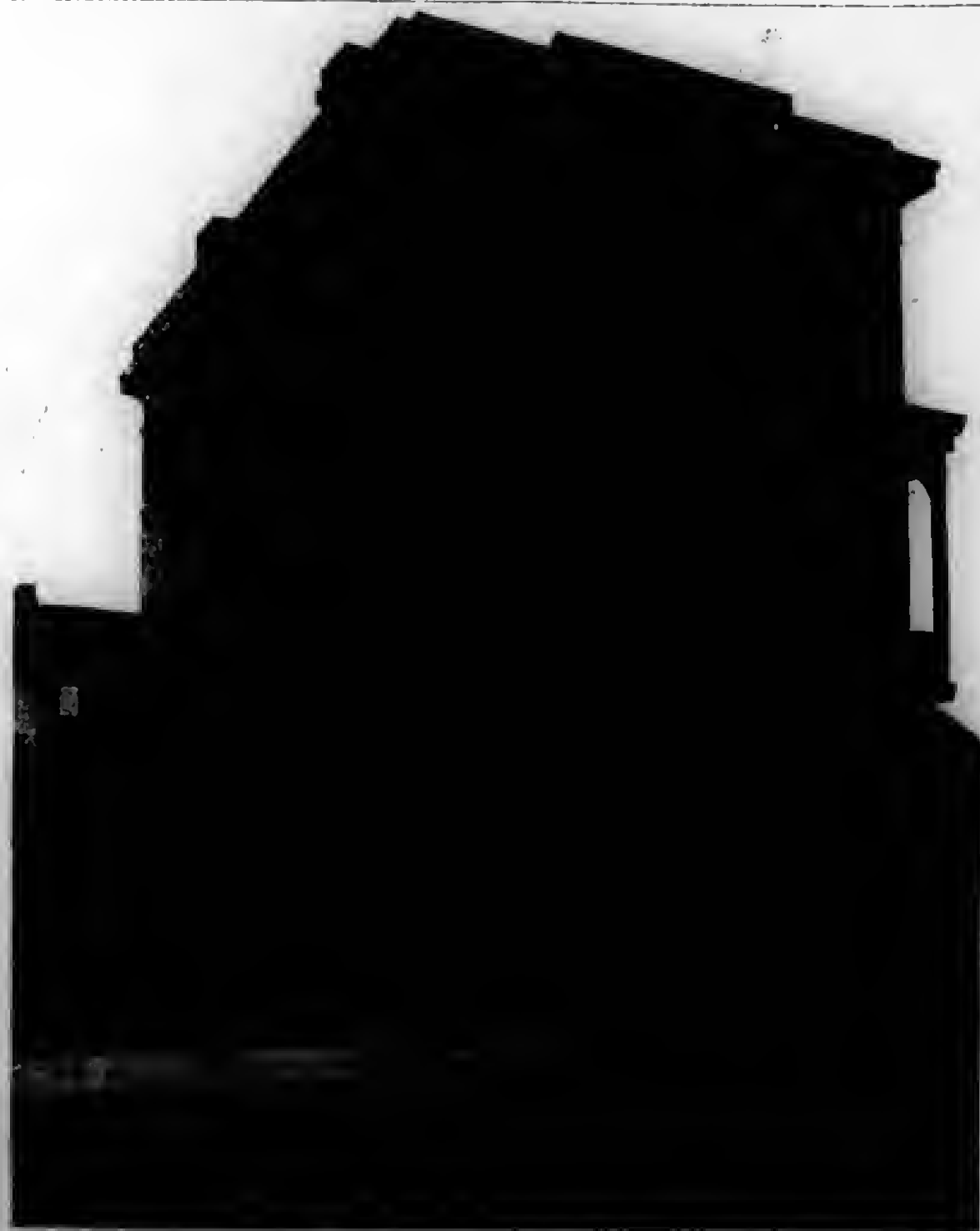
NEW ORLEANS UNIVERSITY.

ALEXANDRIA ACADEMY

Cornelius Johnson, A. M., Principal.

Alexandria Academy was established in 1889. It is one of our Conference Academies preparatory to New Orleans University. The course of study is pursued directly as laid down in the University Catalogue. Many of the students who have finished the English course have been able to pass the Public School Board examination throughout the different parishes and are teaching therein. Two years have been given to the normal work. Those who have finished preparatory work and desire to go further have entered the Freshman Year in New Orleans University. The teachers there say the Academy students do their work well.

The enrollment last session was 186 students. We are working for 200 for the ensuing session. These are too many to be taught in the church and we appeal to the authorities for help in order that the school may be moved out of the church as soon as possible.



NEW ORLEANS MEDICAL COLLEGE.

NEW ORLEANS UNIVERSITY.

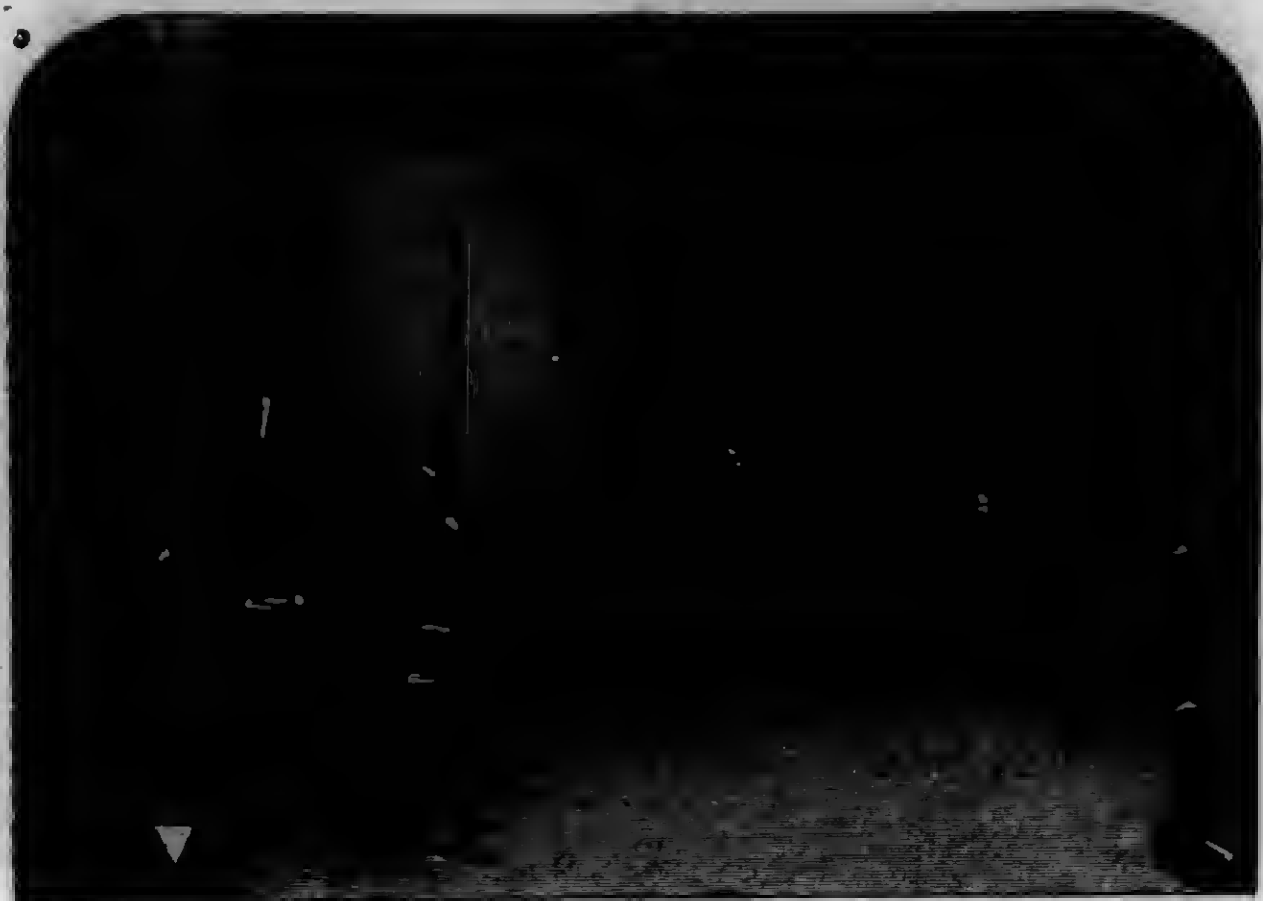
New Orleans University was chartered in 1873 and began its work in an old mansion on the corner of Camp and Race streets. In 1884, the present location, 5318 St. Charles Ave., was secured and the college of Liberal Arts, the only department then open, was removed to the mansion still standing and now the President's home. In 1886, the corner-stone of the present magnificent building was laid, and in the spring of 1889 it was completed and occupied. The wisdom shown in the selection of this new location is seen in its commanding position midway on the most beautiful avenue in the city; its rapid increase in value, being now worth fully five times its original cost; and its remarkable healthfulness, no death having occurred among the students in the past ten years and but two cases of serious illness. The remarkable growth of the University during the past ten years has been a great gratification to all its friends. In addition to the completion of the main building at a cost of \$45,000.00, thirteen lots have been purchased in an adjoining block on Valmont street giving a plant of about five acres; a carpenter shop built, with furnishings of tools, etc., at a cost of \$800.00; a building containing eight school rooms at a cost of \$3,150.00; a printing office and tin-shops at a cost of \$800.00; a medical college building purchased at a cost, with repairs, of \$17,000.00, and paving of streets and sidewalks has been completed at a cost of \$3,300.00.

The following departments have been established and are now very flourishing, viz: Medical College and Normal College for training teachers in 1889; Nurse Training School and Phillis Wheatley Sanatorium in 1896.

The Sanitarium affords all the advantages of a first-class hospital to the Medical Students and the Nurse Training classes.

The Musical department is very large and successful and is in charge of thoroughly accomplished professors.

The College of Liberal Arts is steadily growing and the College Preparatory and English grades are filled with promising students.



DEPARTMENT OF DENTISTRY OF MEHARRY MEDICAL COLLEGE.



PHARMACEUTICAL LABORATORY OF MEHARRY MEDICAL COLLEGE.



CHRISMAN HALL, CLARK UNIVERSITY.

CLARK UNIVERSITY, ATLANTA, GA.

This institution begins the new year under its recently elected president, of whom the University Courier speaks as follows:

"His kind heart and brotherly spirit won the good will of every one with whom he came in contact during his recent visit to Atlanta. His sermon at Loyd Street Church captivated the large audience. It is seldom that a stranger so wins the confidence and esteem of all with whom he comes in contact as has Dr. Melden in the few days he spent in Atlanta. Words of praise for the new president are heard on all sides by teachers, students, preachers and people. They recognize in his superior intellectual ability, his extended and thorough university training, his high scholastic ideals, and in the consecrated spirit which he has accepted the call of the Church, those elements that are essential to largest success in the equipment and conduct of this great institution. The conviction is confidently expressed by those who know him best, that under his wise, sympathetic and intelligent administration, a career of unparalleled prosperity will open before Clark University.

Evidences multiply that this prediction will be speedily fulfilled and that the term beginning September 29 will open with a large attendance.

Plans.

While no great and radical changes are at present contemplated, yet we hope to enlarge and improve our present facilities so as to do more and better work. Under the vigorous administration of Acting President Thirkield, the past year has been a prosperous one. We

expect this incoming tide of prosperity to increase in volume and power. We look for at least five hundred students next year. We intend to do better work for them than ever before.

Faculty.

The majority of the old faculty will be retained. Their successful work in the past is a guarantee of the future. Permanence of the teaching force, is a condition of the highest efficiency. We shall endeavor to secure and retain the best and strongest teachers available for their respective positions. No changes will be made, except such as may be found necessary to strengthen the faculty and to elevate the character of the work. Only the highest standards will be satisfactory. Personal interest and convenience must be subordinated to excellence of results.

The College Course.

We purpose to encourage our students to pursue the entire college course. The people need leaders and will have them. But that they may be led wisely their leaders should be of high moral and intellectual excellence. This can be attained only by careful and prolonged training under judicious and capable teachers. The time required is well spent; the money it costs is well invested. It is better to enter life a little later, if by the delay one may enter it better prepared to discharge its responsibilities. We shall watch carefully the development of our students and it will be our pleasant duty to assist by counsel, encouragement, and as we are able, by financial aid, such as give unusual promise. This will furnish an incentive to the student to strive to excel.

A special effort will be made to enlarge the work of the scientific department. As means allow we shall increase and improve the apparatus and otherwise add to the efficiency of this department.

Industrial Training

What the Thayer Home, under its excellent management, is doing for the young women, Ballard Hall, with its equipment, is able to do for the young men. It is one of the finest plants in the South, and should be in full operation. But, owing to financial embarrassment, it has been idle for the past year. We plan to start one or more of its departments next year. By all means this should be done. No more valuable work can be done for the South than to equip and send forth a body of trained workmen. It must be true of every people that the majority will be manual laborers. Among the many who thus toil the skilled laborer will possess an inestimable advantage. With our outfit, we should send forth scores of such trained and intelligent workmen, who will not only command large wages for themselves, but be able to teach others. We desire to elevate and dignify honest labor.

Religious Influence.

The culture of brain and hand must be accompanied by the culture of the heart. Clark University stands not only for education, but for Christian education. We desire our students to become cultured Christian men and women. In order to do this, special attention will be given to the religious interests of the pupils. The president is also the pastor. Religious services are regularly maintained for general attendance, and a personal interest will be taken in every student. We confidently expect the conversion of those who come under the influence of the school.

While characterized by no narrow, sectarian spirit, we should remember that this is an institution of the Methodist Episcopal Church. As such, it opens its doors with a generous welcome for all, but especially offers a congenial home for the children of our own families. Loyalty to our own demands that Methodists should sustain this great centre of learning.

Our pastors can do much to help us by calling the attention of their churches to the great opportunities which we offer for the education of the young, and by encouraging the latter to improve them.

Financial.

It frequently happens that worthy and promising students are kept away from their studies by poverty. A little timely aid to such is of inestimable value. Are there not some friends of the university who will make a small contribution to assist such worthy students? The president will gladly act as your almoner and see that such funds as are placed at his disposal are well expended.

Help us to secure 10,000 subscribers.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for October 3, 1897.

PAUL'S LAST JOURNEY TO JERUSALEM.

(Acts 21, 1-15).

Golden Text.—"I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus (Acts 21, 13).

1. Departing from Miletus. When Paul had completed his address to the Ephesian elders, he kneeled down and prayed with them. They wept sore, and fell on his neck and kissed him. They accompanied him to the ship, and when he had gotten loose from them, the vessel started on her way. Note.—We should pray with and for one another. Tender are the ties that bind Christian hearts together. We should not let the love of others prevent us from performing our duty. The ties that bind us to Jesus should be stronger than those that unite us to friends.

2. Journeying to Tyre (1-3). Coos is a small island in the Grecian Archipelago. It lies near the southwestern corner of Asia Minor. It is now called Stanco, and is noted for the wine and silk-worms it produces. Rhodes was also an island in the same archipelago. Its chief city was called Rhodes. Its name signifies rose. It was noted chiefly for its huge brazen statue of Apollo, which stood at the mouth of the harbor, and was so high that ships passed at full sail between its legs. It remained 56 years, and was thrown down by an earthquake. The brass of which it was composed made a load for 900 camels. There is not a vestige of it remaining. Patara was the capital of Lycia in Asia Minor. It had a great temple dedicated to Apollo. The harbor of Patara is now a swamp. Phenicia was a narrow strip of country lying on the eastern shore of the Mediterranean Sea. Tyre and Sidon were its chief cities. When they sailed from Rhodes they left Cyprus to the north and came with a straight course to Tyre, which had been one of the most commercial cities of the world.

3. Sojourning at Tyre (4-6). First, Paul searched out the disciples. He likely had not preached the Gospel there, yet he knew a church had been established at that place. When he came on shore he made inquiry and soon found it. Note.—It is well for the saint, when in a strange city, to search for the people of God, and enter with them into His service. (2) He tarried with them seven days. We are not told how he spent the time, but we may be sure he was not idle. He gained the confidence and love of every one. He no doubt labored to establish them in the faith of the Gospel. (3) The disciples told Paul, through the Spirit, not to go up to Jerusalem. They knew that danger and suffering awaited him. At Corinth, when Paul set out on this journey, the Jews laid in wait for him; at Miletus "the Holy Ghost witnessed in every city that bonds and afflictions" awaited him and here he is exhorted not to enter the holy city. (4) Paul did not heed their admonition, but soon set out on his way to Jerusalem. Note.—We should not suffer our friends to prevent us from doing what we believe to be right. It is better to die than to leave a part of our work undone. (5) The disciples, their wives and children, went with Paul and his company out of the city. Note.—"Blessed be the tie that binds our hearts in Christian love." (6) They all kneeled down at the sea-shore and prayed. They no doubt asked the blessings of God one upon another, and committed each other to his care. Paul and his company then entered the ship, and the disciples returned to their homes in the city. Note.—Separations are not pleasant, yet they are common to all. Their sorrows are often lessened by the hope of reunion. At the final separation on the day of judgment there will be no returns.

4. From Tyre to Cesarea (7-8). Ptolemais was a city situated on the shore of the Mediterranean Sea, 35 miles south of Tyre. It was anciently located in the tribe of Asher, and known by the name of Accho. After-

wards it was adorned by one of the rulers of Egypt, and called Ptolemais in honor of him self. The Christian Crusaders built a beautiful church there, dedicated it to St. John, and called the city Acre, or St. John of Acre. It has to-day a population of about 10,000, and is known by the name of Akha. When Paul and his company came to this city they saluted, or embraced, the brethren, and remained with them one day. Cesarea is about 36 miles south of Acre, and about 60 miles northwest of Jerusalem. It was formerly called Strato's Tower, but was rebuilt and beautified by Herod the Great, and named Cesarea in honor of Augustus Cesarea. It became the seat of government while Judea was a Roman province. It has utterly passed away. To-day its site is occupied by Jackals, lizards, serpents, and wild boars.

5. Philip and his daughters. (1) This evangelist was one of the seven deacons. He preached the Word in Samaria, and was then sent to teach and baptize the Ethiopian nobleman. After this he passed north along the shore of the Mediterranean, preaching in all the cities till he reached Cesarea. This city became his home. (2) He had four unmarried daughters who did prophesy. They likely did no more than foretell Paul's sufferings at Jerusalem. These virgins were not nuns they had taken no vow of celibacy. Miriam, Huldah, Deborah, Noadiah and Anna were prophetesses. The promise of Joel was to both sexes. We have no Scripture for ordaining women and giving them the pastoral oversight of churches.

6. Agabus the prophet (10-11). Paul and his company remained at Cesarea more than a week. During that period Agabus came down from Jerusalem to Cesarea, to warn the apostle against visiting the holy city. This was likely the same prophet that came to Anitoch and declared that there should be an extensive famine over the land. Agabus took Paul's girdle and bound his hands and feet, and then said so the Jews will bind the owner of this girdle at Jerusalem. This only means that they would deprive Paul of his freedom. When those that were with the apostle and the disciples at Cesarea heard the words of Agabus they besought Paul not to visit Jerusalem. Note.—It was surely not the will of God for Paul to make this journey, and he used every human influence to prevent him from doing so. Yet the apostle was determined to go. He had not his own interest or pleasure in view, but the work of the Lord only.

7. The answer of Paul. He could not bear unmoved the entreaties of his friends. To break the heart is to unman the person, so that he is governed by feelings and not by reason. The apostle felt himself giving way to their pleadings. But reason quickly ascended the throne, feelings stood aside, and he cried out: "I am ready not to be bound only, but also to die at Jerusalem for the Lord Jesus." With Paul duty was everything. When the Church saw the apostle's determination they ceased to persuade him saying: "The will of the Lord be done." This does not teach that it was God's will for Paul to go to Jerusalem, but resignation on their part. They felt that they would see him no more. Yet he soon returned to them a prisoner, and was for two years kept confined among them.

A LASSO MADE OF WOMEN'S HAIR.

Up the Wenatchee Valley, on the Upper Columbia River, lives an old Indian chief named Le Pier, who is the owner of a most remarkable souvenir of the early days on the Western frontier. It is a lasso fifty feet long and made entirely from the hair taken from the scalps of white women. Though the old Indian allows but few people to see it, those who have seen it say that it shows the dark tresses of brunette women, mingled with brown and auburn, and, in half a dozed places, yellow. There are traces of gray and white twisted here and there in the strange lariat. It is believed that about thirty women were scalped to make this fearful relic, nearly all of whom were the wives and daughters of settlers in Blackfoot Valley. Old Le Pier sets a high value on the grewsome thing, believing it to have some occult power.—Yaikam (Wash.) Herald.

OUR BENEVOLENT CAUSES.

MISSIONS.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

A PLACE FOR ME.

Use me, God, in thy great harvest field,
Which stretched far and wide, like a wide sea;
The gatherers are so few, I fear the precious
yield
Will suffer loss. Oh, find a place for me!
A place where best the strength I have will
tell.

It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well.
So that the work it holds be only done.

—Christiana Rossetti.

Give!

Give largely!

Give willingly!

Give cheerfully and prayerfully!

Remember Mr. Wesley's motto: "Get all you can, keep all you can, give all you can."

There are two million square miles of unoccupied territory in Africa.

The Liberia Conference has organized a Conference Epworth League, and the first chapter on African soil has been successfully established in our church in Monrovia.

The total amount received by Baptist Home Missionary Society last year, from all sources, exclusive of borrowed money, was \$433,972.42, and the expenditures \$455,842.76

The Board of Foreign Missions of the Presbyterian Church has determined upon a reduction of thirty-five per cent upon their work in India for next year. A cablegram has been sent to that country giving the missionaries notice of this fact.

"The kingdom of God cometh not with observation," the Master says. That is, being spiritual, it does not come with the outward demonstration of earthly kingdoms, the blare of of trumpets, the tramp of armies, and the clash of battle, but it comes and everywhere leads the nations to a higher civilization.

There was a time when I was altogether indifferent to missions, and would have avoided a mission station rather than have visited it. But the awful, pressing claims of the unchristianized nations which I have seen have taught me that the work of their conversion to Christ is one to which one would gladly give influence and whatever else God has given one.—Isabella Bird Bishop (the famous traveler).

A dying chief in West Africa said to the missionary who had commenced work on his tribe: "White man, I don't know the day when I have not heard about your power and your learning. Why did you not come sooner? You have come now, and these eyes are too blind to see you and these ears are too deaf for me to hear you. If you have any message, give it to the young men; you are too late for me."—Missionary Signal.

"COME AND HELP US!"

Here are some stirring words regarding the terrible slave traffic that curses Africa. They were written by Heli Chatelain, formerly a United States official in Africa, who has founded in this country the Philafrican Liberator's League:

Gangs of slaves, ten, twenty, fifty, a hundred at a time, from all parts of the interior, scarred and starved, walking skeletons picking up dirt to beguile the gnawings of hunger, have again and again passed before my eyes. And I could not help! In agony of soul, I had to turn away, and try to forget. But the

thought of it clung to me; it preyed on my vitals; it helped to bring me down to the borders of eternity. But, even there, the vision kept haunting me by day as by night:

A dream I've had,
To drive me mad;
I saw Ham stand
With outstretched hand,

His hollow cheek,
His knees so weak,
His starving look,
My stout heart shook

He said no word;
No sound was heard;
Yet in mine ear
Came ringing clear:

"Christ in Ham's stead
You see unfed.
Shall Christ in pain
Thus plead in vain?"

* * *

FROM AFRICA.

Rev. A. P. Camphor writes from Monrovia, Africa, under date of June 14: "Our school is doing exceptionally well. We have not lost but one day in four months that we have been teaching. The enrollment is now one hundred and twenty. We have had to turn scores off for lack of room. The people have been aroused on the subject of Christian education, and they are pressing their children forward more this year than they have for years. In addition to our work in the seminary, we visit the people in their homes regularly, help the needy, have organized a strong Epworth and Junior League, which is the star of Monrovia. I preach almost every Sunday; in short, whatever our hands find to do we do. I have one regret—that I am not a physician; so many poor, sick people come to the seminary for medical aid. We have, however, picked up quite a bit of medical knowledge, and become first-rate 'self-made' doctors.

"I have had success in collecting incidental fees. Since our opening, over one hundred dollars have been paid by the students themselves to keep up the expense of the buildings, and to pay the assistant teacher. We feel that the Lord is with us, and we rejoice that He keeps us even in Africa."

* * *

AN OPEN DOOR.

The Missionary Society of the Methodist Episcopal Church is confronted by a crisis. It is a financial one, but it is so related to the work of the society that indirectly it involves the salvation of many souls. This crisis brings forward a splendid opportunity for the Leagues of the Church.

The Missionary Society is burdened with debt. It has been steadily accumulating until now it is a load grievous to be borne, and, like all debt, it is an impediment to the fullest exercise of one's powers. Year by year the General Missionary Committee has cut off the appropriations for the operation of our different missions, and year by year men and women have been coming home from the fields because there was not enough money to support them. At a time when many fields are becoming white unto the harvest we are calling our laborers in, and compelling those who remain in the field to do their own work, besides that of those who have retired from the field. The situation is critical, and cannot be improved by hurling the shafts of criticism at anybody. The situation must be faced, and that speedily.

Now here is an open door for the Epworth League. The whole debt can be wiped out soon by any one of the half dozen plans suggested by the Missionary Secretaries. Why not introduce one of those plans at the next League meeting, and begin to gather subscriptions immediately toward the liquidation of this awful debt. It can be done. It ought to be done. The Leagues should count it a privilege to share in this glorious work.

It may be that your pastor has already begun to work among his people for the same end. Consult with him about the matter. Get information as to plans, etc., from the

Missionary Secretaries, at 150 Fifth Avenue. Then go to work. Get up missionary concerts, and so arouse the enthusiasm of the people and of the League. Secure missionary information and scatter it through the Church. Let the people know what Methodism is doing for other peoples, and then it will be easier to get the desired subscription toward the canceling of this debt.

The League has done well in the past for the cause of missions, and at this critical time the young people of Methodism, devoted to all the causes to which Methodism stands committed, will not turn away before this present open door of opportunity. —Christian Advocate.

EPWORTH LEAGUE.

Topic for September—"THE CHRIST OF ST. PAUL."

September 26:—HIS BETRAYAL, CRUCIFIXION AND RESURRECTION.

I Cor. 11:23; 2:8; 2:12; Gal. 2:20; Rom. 8:34; I Cor. 15:4-8; 13:17; 17:20.

The lesson for to-day is the great centre around which all of St. Paul's Gospel points.

The betrayal and crucifixion do not receive such great stress as the resurrection to St. Paul, that was all, and he aims to make it plain, that it is a vital point in the life of every Christian.

That St. Paul witnessed the trial and crucifixion of Christ as did the other disciples there is no certainty; in all probability he heard of it, though, and might have longed to have been one of the actors in so great a drama.

Compare St. Paul's account of this wonderful transaction to that of the Gospel writers. See how St. Paul makes one feel and confess that all his hopes are centred in the Christ.

In the Gospel narration of the Last Supper we only eat it as a memorial, but St. Paul tells us how we should eat, when we should eat it, and the awful result of eating it in any other way.

Study the lesson closely. Seek for the deeper and richer truths found only by earnest and constant prayers to God that He will make it plain.

Traitors.

"One of you shall betray me." The "you" has in it the anguish of a soul distressed. "Shall betray me"—though you profess to love me and expect to occupy a seat of honor in my kingdom, yet "one of you shall betray me." What anguish and pain to the heart of Him who loved His disciples so dearly.

Are you betraying Him now? Though at His table feasting, and endeavoring to appear sorrowful, are you thinking of denying the Lord? Will you sell Him for such a small amount? Do you not count Him more precious than the ephemeral things of this life? Why betray your Savior? Do not prove a traitor. You are called and chosen, only remain true to the call.

The Crucifixion.

This method of punishment was horrible in the extreme, and as Stalker says: "It was reserved for slaves and revolutionaries, whose end was meant to be marked with special infamy."

Christ, to the Jews, was an impostor; the doctrine He taught, according to their teachings, was contrary to that of Moses and the prophets. We are not to allow this man to revolutionize the entire country with this new teaching, they said, and allow him to get possession of our governments. They conspire and plot against Him; the trial is a hasty one; the people are the jurors; sentence is passed! He must die! His death means our salvation. The Father's wrath and vengeance are poured out upon Him.

Vile man must be redeemed. He bears the sin of the world. Despises not the cross, turns shame into fame, dishonor into honor, and purchases with His own blood, yours and my redemption.

A Risen Lord.

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also

maketh intercession for us." What a glorious hope there is to the children of God to know that they own a part in the blessed resurrection of the Savior, and if he be not risen, then is our faith in vain.

What a sad mistake we are making if Christ be not raised from the dead! Our faith is in vain, our preaching of no effect, our hopes blighted, our lives lost. But thanks be to God that giveth us the victory, we are in no such miserable plight. He did rise. Credible and lasting testimonies come down to us of such a fact. St. Paul saw Him, and assuredly He would not attempt to deceive us.

Are you a witness that He is a risen Savior? What is your testimony? Have you seen the Lord? Is He alive within to-day? Are you living in Him? Are your fruits in Him profitable? What light are you receiving from the open tomb?

What are the seven last sayings of Jesus or the cross? Tell where they are found? How many times did He appear after the resurrection to His disciples? In what points was the trial of Paul, which resulted in his being sent to Rome, similar to that of Jesus?

—0—

Before this reaches your eye the representatives of the miners will have acted on the proposition to resume work on the basis of 65 cents per ton for the Pittsburg district, the usual differential to be maintained. This would give miners in the Ohio district 56 cents. This rate to hold until the close of the year, when a conference of miners and operators is to determine the price for another defined term. The outlook is favorable for its adoption. Even this small increase would be of great help to our men, if coupled with the abolition of company stores and the adoption of an adequate guarantee of true weight. —Western.

The annual meeting of the General Committee of Church Extension will be held in the Church Extension Rooms, 1026 Arch Street, Philadelphia, Pa., Thursday, November 4, 1897, at 10 o'clock a. m., and continue over the following Sabbath. The pastors of the churches in Philadelphia and vicinity are requested, as far as practicable, to take their annual collection for Church Extension, Sunday, October 31, or November 7.

A. J. Kynett,

W. A. Spencer,

Corresponding Secretaries.

—0—

A new edition of the "Religion of the Republic," by A. J. Kynett, D. D., LL. D., including recent revisions of the laws of several states relating to religious corporations, is passing through the press of our Western Book Concern, Curts & Jennings, agents, Cincinnati, Ohio. It includes revision of the laws of New York, Kentucky and Tennessee, following the latest revision of the statutes. Those of New York following the new constitution in effect since January 1, 1895, and the subsequent revision of statutes are most important, and are important not only for that State, but by judicial interpretations of value in other states. This book should be in the hands of every presiding elder and the pastor or trustees of every church in the country.

A Good Appetite

Is essential for perfect health and physical strength, but when the blood is weak, thin and impure, the stomach cannot perform its duty and the Appetite fails. Hood's Sarsaparilla is a wonderful medicine for creating an appetite and giving sound digestion. It purifies and enriches the Blood, tones the stomach and digestive organs and gives strength to the nerves and health and vigor to the whole system. Be sure to get

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PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

OUR EDUCATIONAL NUMBER.

Methodism has always stood for an educated pulpit inspired by the Holy Spirit, and an intelligent few, thoroughly conscious of the forgiveness of sins and pledged to the conversion of the world to our Lord Jesus Christ. Whenever the Methodist Episcopal Church carries the Gospel to any race or nationality she soon follows the establishment of the Church by that of the school house, that she may not only make Methodist but intelligent Methodists. The result is that wherever the Church has found footing, some way has been arranged to open a college or a seminary in order that both the moral and intellectual nature of the man might be properly cared for. Hence we take occasion in this issue to present our readers brief accounts of a few of the twenty-three institutions that are devoted to the education of Negroes in this southland. We should have been glad to present others, but did not receive sketches and cuts in time for this issue.

IMPORTANT NOTICE.

We notify our brethren in general and the annual conferences in particular that we have sent our assistant business manager, Rev. R. E. Jones, out of the city, so that neither the quarantine regulations nor the fears of the brethren will prevent his attending the annual conferences so soon to assemble.

Please be ready to settle with him.

THE YELLOW FEVER.

It is now fully settled by the scientific authorities that New Orleans is afflicted by a number of cases of yellow fever, though thus far it has shown itself very mild indeed. Up-to-date, Sept. 2, the Board of Health reports the total number of cases at 40, out of which 6 have died. As small as is the list of deaths, they think it would not be even that large but for the fact that the Italians, among whom the disease finds its most fertile field, not only fail to report their sickness in not a few cases, but many of them live in greatly crowded and exceedingly filthy quarters. One case is reported in which a woman died where there were sixty of these people and a billy goat living in one house. The patient was reported to the authorities too late to save her.

Because of the mild form of the disease and the lateness of the season the authorities are still hopeful of crushing it out. The mails leaving this city are all fumigated, hence our readers who succeed in getting their paper in the midst of the rigid quarantine regulations need not be uneasy.

Mobile (Ala.) and Edwards (Miss.) are also having considerable yellow fever and in some respects seem to be suffering more than this city.

Some admirer of our assistant business manager sent him a little bag containing a charm to prevent his taking the yellow fever; they seemed to forget the rest of us.

Do you wish a bicycle or an organ free? Read our terms on the 16th page.

WHAT ARE YOU WORTH?

Yes, that is it exactly; what are you worth? Not necessarily in dollars and cents, in houses and lands, but, what are you worth to the world? Ask yourself this question seriously and soberly—"Am I worth anything to the world?"

You may be sure of one thing, and that is, you are influencing somebody for good or for ill. It is also a fact, you are either doing something to help make the world better, help lighten a burden, help relieve suffering, or you are passing on with the thought that it is none of your business.

Some excuse themselves by saying such is the business of the rich and of the ministers. We agree with them, and yet we would have them remember that it is no more a rich person's or a minister's duty to be charitable and helpful than it is the duty of every other person. It is right that the rich man should do duty, but not more so than that the poor man should do his duty. The rich man is responsible for all his riches enable him to do, and the poor man is responsible for all he, in his poverty, is able to do. Each can help some one according to his ability, and the Lord expects him to do so. One may be able to give gold or silver, or food or raiment; while the other may be able to give only sympathy, a kind word or a cup of cold water; but "inasmuch as ye have done it into one of the least of these my brethren, ye have done it unto me," the King will say. Everyone can and should do something to make the world better.

Again we ask, what are you worth to the world? Should you die, would you be missed for the good you have done? Would anyone be moved to recount your charitable deeds, your kind words, your brotherly interest? Would your departure be a loss to the world or a relief? On which side of the scales has your influence been thrown?

To live is a great responsibility, and the more one considers what is expected and required at his hands, the more he feels he should let no opportunity escape to do all the good possible.

Good chance for a pastor, local preacher or Sunday School worker to secure Clarke's Commentary. Read our prize offers on page 15.

A FAITHFUL WATCHMAN GONE.

We learn through a letter from Presiding Elder Culbreath that the Rev. Henry Dixon, of the Texas Conference, passed on to his reward on the 4th inst. Few men were more faithful than Brother Dixon. He belonged to that class of Gospel heroes who think it an honor to work anywhere for Christ. He travelled circuit after circuit and came up to each session of the annual conference to rejoice in what God had done through him. Brother Dixon was a native Texan, born in 1849, and joined the traveling connection of the M. E. Church in 1883.

Peace to his memory.

What young lady wants a guitar or a mandolin? Read our prize offers on page 15.

TO DISTRICT CONFERENCE AND CONVENTION SECRETARIES.

We desire to say to the secretaries of district conferences and conventions, do not ever send us the daily minutes kept by you as secretary. Make up a brief report of the proceedings and mail to us and we will, with pleasure, publish the same as soon as possible. Once in a while some one makes the mistake of sending us his conference minutes. Please do not do so.

Do you wish a bicycle or an organ free? Read our terms on the 16th page.

Our bishops will hold their next semi-annual meeting in Baltimore in October.

Read our liberal offers for new subscribers, page 15.

EASIER TO GET IN THAN TO GET OUT.

When the yellow fever scare first broke out here in New Orleans the editor of the Southwestern was in Texas, attending district conferences in the interest of the paper. We could have remained out, of course, but our business and our family were here and we felt we should be too. But as we came this way, there was, just a few miles this side of nearly every important town, a guard or inspector, whose business it was to see that no one who had come from within the plague-stricken district stopped in his town.

At the State line, between Texas and Louisiana, there was a guarded camp in which persons thus condemned were detained till it was considered safe to admit them. On the other hand, no one questioned our right to come to New Orleans. The engine was steaming away trying to make it in on time, the conductor was kind, the porter was attentive, no one objected. Our friends would greet us, ask where we were going, and in some cases say: "Well, if I were you, I should be going in the opposite direction." But we came right on. In other words the few warned us, while many seemed to be trying to help us on our way. We got in this city easily, but now we can't get out for "love nor money," no city wants us.

In this connection, these thoughts come to us: How very much like the downward course in life. It is such an easy matter to get into trouble, how many there are all along the way to help us in; how few to help us out. How many there are who, like the conductor and train porter, seem to be employed to help us in; but when once we are in, how utterly unable they are to help us out. It is such an easy matter to disgrace one's self and thus be shut out from the best people and the best society.

Down, down goes a young man; down, down goes the young woman; faithful friends warn and so does their conscience, but down, down they go. Some one by their side, who is going the same way, says: "Come on, don't listen to that old croaker; come on." And down they go. At last they are in disgrace or in some trouble, or it may be bound by bad habits or the chains of a prison. Old associates can't help them, good people and possibly friends avoid them, and they are disgusted with themselves. Now let them turn and start back, and see how hard it is.

Yes, indeed, it is an easy matter to go to ruin, it is an easy matter to get into such a state, such company that no good person will want you around for fear you may harm their pure sons, their pure daughters, corrupt their home and ruin their lives. Let young men and young women profit by the example of this editor, and keep away from bad company and bad places.

Read our liberal offers for new subscribers, page 15.

NOT BY ANY MEANS.

"The daily press announce in big headlines the fact that in Memphis last week a young colored woman twenty-three years old was admitted to the practice of law in the Courts of Tennessee. The only remarkable feature to us in the incident is that she is the first colored person of either sex to be admitted to the bar in Tennessee. Indeed, it is said that she is the only colored woman licensed to practice law in the South."—Methodist Advocate Journal.

We are surprised to find the foregoing item in our Tennessee confrere. The Advocate Journal seems to be unmindful of the fact that the Central Tennessee College, a school of the Methodist Episcopal Church, has sent into the professional world twenty-nine lawyers, among whom is Miss Leticia A. Lytle, the young woman in question. Relative to her being the first of either sex of the race to be admitted to the bar in the State of Tennessee, we dare say there are more than a dozen Negro lawyers in the city of Nashville.

We will give you Bishop Taylor's book or the "Black Phalanx." Read our prize offers, on page 15.

THE HISTORIAN OF METHODISM GONE.

Dr. Abel Stevens, who will be remembered as one of the most gifted authors of Methodism, has, at the age of eighty-two, been summoned to his reward. His life as a minister has been almost wholly devoted to work with the pen. He served a short time in the active pastorate when his ability as a writer brought him prominently before the Church. He not only knew what he wanted to say, but his thoughts flowed like sparkling waters from a pure fountain, in a penetrating and lucid style. He served twelve years as editor of Zion's Herald and four in the same relation to the Christian Advocate. Beginning with 1852, he stood out brilliantly before the Church as editor of the National Magazine, and went next to the Advocate in 1856. His "History of Methodism" as a whole, or of his own particular branch thereof, is to be found even in the limited library of many a poor itinerant preacher. Though a member of the Methodist Episcopal Church, the productions of his pen on behalf of Methodism at large lifted him above the limited jurisdiction of any particular branch and consigns him to the membership of universal Methodism. He wrote a number of books, but his history by common consent stands first. He took a bold and prominent part in the agitations of the question of slavery that resulted in the separation of 1844, and finally in the freedom of the slaves. Dr. Stevens was three times married, and leaves a son and a daughter. He died Sept. 11, in San Jose, Cal., where he has spent much of his time during his closing years.

THE MOB IN INDIANA.

Last week a mob went to the jail in Versailles, Ind., and took therefrom five men (white) accused of burglary and kindred offenses, and put them to death. It is distressing to note how rapidly the mob spirit spreads, and is very greatly to be deplored. Late dispatches from the scene of the lynching indicate that relatives of the murdered men propose to avenge their death.

It looks to us as though the only hope is that the spirit of lynching will continue till it runs itself to death. That is to say, if it becomes too common and not sufficiently discriminating, some way will be found to put a stop to it. However, it is certainly unfortunate to impress the youth of the country at large that human life is worth so little.

What young lady wants a guitar or a mandolin? Read our prize offers on page 15.

BRACE UP.

We have carefully read Dr. Scott's mild, but positive reply, in the Southwestern Christian Advocate to our article in last issue, under the caption "Our Doctrine Vindicated," and we must say that really he has said too many plain facts for us to attempt to disguise. It is a fact that every year our associations are burdened with grievance or adjustment committees to settle difficulties in some Baptist Church where an ungodly division has led to a disruption and split, or some other church having received expelled members, etc., all of which is against the government of the Church of Christ as is laid down in the New Testament Scripture and handed down to his Church. We say, brethren, prove yourselves, quit you like men, and get back to the old land mark.—The Tribune.

The foregoing shows that sound doctrine does even the editor of the Tribune good.

We will give you Bishop Taylor's book or the "Black Phalanx." Read our prize offers on page 15.

During the celebration of Independence Day on the 16th inst., in Mexico, an attempt was made by one Ignacio Anulfo to assassinate President Diaz, of Mexico. The man was captured and imprisoned, and has since been murdered.

What young lady wants a guitar or a mandolin? Read our prize offers on page 15.

"IS OUR WORK IN LOUISIANA PROGRESSING?"

J. H. Reed, A. M.

The Southwestern Christian Advocate of March has a strong article from the pen of our old friend and colleague, Prof. B. M. Hubbard, on the subject—"The Ministry of To-Day." This article was prompted by remarks from Bishop Walden at the last session of the Louisiana Conference to the effect that "the conference was at a standstill, save in respectability of dress and numerical increase of members," etc. Other journals quoted from this article and in some respects attempted to criticize the polity of the M. E. Church.

In a strong editorial of the Southwestern of Sept. 2, Dr. I. B. Scott, the editor, made a manly defense of our Methodism against statements made by the Star of Zion, official organ of the A. M. E. Zion Church. All of this, of course, had its origin in the article of Prof. Hubbard as herein mentioned. Being a native Louisianian, born and bred a Methodist, and having studied carefully the work of the M. E. Church in Louisiana from my earliest recollections until six years ago, when I came to Texas, I make bold to make just a statement with reference to our work in Louisiana, and particularly the Louisiana Conference. In the first place it must be remembered that each State in the Union has its peculiar social and religious customs, and Louisiana is no exception to the rule. In my boyhood days, when the Church was just developing upon the creole soil of the Pelican State, there appeared upon the scene such men as Emperor Williams, W. P. Forrest, Anthony Ross, the Hawyards, Stephen Priestly, Joseph Gould, Henry Green, Scott Chinn, Samuel Osborne and others. Noble men! They laid the foundation of our Methodism through blood and tears. These all have passed into the great beyond. These old fathers left us a heritage of labors crowned with success. But what about the progress of the work since their time? Or at least within the past two decades? Having been a close observer of methods adopted by our conference brethren, I could see the coming results of many practices detrimental to solid growth and advancement. There has been for years a widespread tendency to put a premium on emotions and excitement rather than to teach the masses the worship of God in Spirit and in truth. It must be acknowledged by every intelligent young man who has come up in the conference, that the spirit has been to quench his holy ambition by keeping him in the rear and question his ability to make noise equal to a steam piano.

I am not unmindful of the fact that there have arisen in the Louisiana Conference men of character and worth such as Albert, Marshall, Mason, Lyon, Chapman and others, but these men came to the front by dint of perseverance and pluck, having surmounted many obstacles of illiteracy and jealousy, and not falling victims to untoward circumstances. When it is remarked by one of our chief pastor that the conference has advanced only in the personnel of its membership, it behooves us as loyal Methodists to begin to cat about and find the cause of which these things are the sad effects. Chief among these causes is the "whooping up" system as mentioned by Prof. Hubbard. This system of playing on the emotions of the illiterate masses, has had its effect upon the spiritual growth of our membership throughout the State. Success in the pulpit has been measured largely by volume of voice, rather than by the real downright principles of Christianity and our holy religion. We need to make no apology for this statement, for there are many brethren who will read these lines with whom I have discussed this very damaging feature of our Church work in the State. What is true of the Louisiana Conference is indeed true of many other colored conferences in the South. Wherever this system prevails there must be stagnation and spiritual death. The reaction sets in after much excitement and frenzy, thus leaving the Church and community with nothing solid upon which to build. This is the point too long hinted at and cowardly passed over by those who assay to be leaders of the people. We are not to overlook the fact that an appeal to man's

emotional nature plays an important part in his Christian development; but when reason is thrown entirely aside and public speakers pander completely to the whims and caprices of a people in their formative period of religious worship, they defeat the very ends for which they vainly labor.

The city of New Orleans, the stronghold of Methodism, has been sadly abused along this very line. We have a membership in this metropolis of the South capable of shaping the moral and spiritual destiny and growth of this great centre of southern population; yet what are the facts in the case? The candid reply must come that Methodism has not accomplished what it might have done within the years of its pilgrimage. The salvation of America is the salvation of her wicked cities with their seething population. The pulpit must shape the moral sentiment of the city, and this, my brethren, cannot be done through the popularly termed "whooping up system." The hound may chase the hare with yells and bugle sounds of the huntsman, but the one is not elevated neither is the other made better by the swiftness of the flight. We would be inhuman not to acknowledge the zeal and worth of Reese Thompson, A. J. Ford and J. W. Hudson, veritable burning meteors that shot into the darkened sky of our Methodism in the Crescent City, but what sane man will not confess that these enthusiastic servants of God literally consumed themselves and now fill premature graves through the "whooping up system?" Men who might have contributed much to the development of the race and the Church, but in their haste to carry the crowd they outran their day and have gone home to glory. These men were indeed victims of a false system of worship, and left no legacy of real and permanent development to our Methodism. Truly to-day the best talent and men of deep Christian piety and consecration should fill the pulpits; not only of New Orleans, but in all of the great cities, in order that we may have a steady and permanent growth throughout our Southern conferences.

But again, another thing that is detrimental to the work in Louisiana is the "rally system" that has been in vogue as far back as the scenes of my childhood and early recollections can carry me. This system obtains throughout the State and is adopted by a majority of the pastors for raising the benevolences and pastor's salary, in fact all of the financial claims of the Church. On stated occasions as many as a dozen pastors assemble with as many of their members as feel disposed to follow. Each man preaches a ten or fifteen minute sermon, so called, and takes a collection. In this apparent ecclesiastical contest, the preacher who is successful in pumping up the greatest amount of wind and thunder in the form of a sermon, gets the largest contribution and goes off as victor. In some instances quite a neat sum is netted for the Church; but what about the educative influences of such a system? Does it train our membership in systematic giving? The answer must be "no." This system is, of course, no worse than the "entertainment system" as practiced in our own Texas Conference, but we mention it as a backset to Louisiana Methodism. Brethren! buckle on the gospel armor and go in for ecclesiastical reform. These lines are penned from no selfish motives, but for the good of the race and the advancement of the Redeemer's Kingdom.

Lift up a standard for the people!

Bishop Fowler will deliver a lecture on Friday night, October 1, during the session of the East Tennessee Conference, which convenes at Chattanooga on the 30th inst. His subject will be "General Grant." On Saturday evening following, Rev. G. W. Zeigler, the pastor, has arranged to give the whole conference an outing on Lookout Mountain, and anticipates a great time on both occasions.

Dr. R. S. Rust celebrated his 82nd birthday recently by preaching an excellent sermon.

Rev. J. G. Dinsmore desires his correspondent to address him at Independence, Mo., instead of Higbee, Mo.

BABY'S SKIN

In all the world there is no other treatment so pure, so sweet, so safe, so speedy, for preserving, purifying, and beautifying the skin, scalp, and hair, and eradicating every humor, as warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA ointment, the great skin cure.

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Is sold throughout the world. POTTER DRUG & CHEM. CO., Sole Props., Boston. "All About the Skin, Scalp, and Hair," free.

EVERY HUMOR From Pimples to Scrofula cured by CUTICURA.

DOINGS OF THE WORKMEN.

C. W. Reeves, Pastor, St. Martinsville, La.: I arrived here and found a small but appreciative congregation, January 25. I began my year's work by doing about fifty dollars worth of work in the way of repairing and furnishing the parsonage. Then I began fixing the church, by putting chairs and a carpet in the pulpit at a cost of \$30. The pews have been painted by the young members of the church. I have just had a nice brick walk made in front of the church. I have had a splendid well dug, and rebuilt the fence around the church lot, besides other needed improvements have been made on church property, all of which has been paid for. We have paid the P. E. in full up to date. We have raised our benevolence, most part of which we raised during the first quarter. The Mayor of the town had a large street lamp put on the corner near our church, which throws its light all around. We have had to visit us this year the Rev. S. Davage, J. W. Turner and M. P. Franklin, all of whom gave us good service. Everything is at a standstill now on account of yellow fever. The Rev. F. Walker, P. E., of this District, is acceptable and is doing good work. The District is alive under his administration. Every part of the church work is looked after by Bro. Walker. Pray for our success.

G. W. Patton, P. C., Armstrong, Mo.: St. Joseph District Central Missouri Conference. Our rally on August 22, we raised one hundred dollars and fifty-nine cents, (\$100.59), to pay the debt on the seats in our church. Our quarterly meeting also was held by Rev. L. F. Payne, pastor of the Glasgow

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DR.

PRICES' CREAM BAKING POWDER

A Pure Grape Cream of Tartar Powder. 40 YEARS THE STANDARD.

Circuit, on September 11 and 12, and we raised eighteen dollars (\$18.00). And three persons bowed for prayer, and fifteen come and gave their hands to be prayed for.

B. Rose, Orangeburg, S. C.: The Rev. J. E. Wilson, P. E., held his third quarterly conference at Canan M. E. Church, on the Ediston Circuit to-day, and had a full turnout of members. All the brethren gave in good reports. Received for P. E. \$33.00. Mrs. Wilson, the elder's wife, was here also. She gave us a nice lecture for the up building of Claffin University. It was well received by the Conference. She also collected some money for the needs of Claffin. The good sisters of the church had a plenty of dinner. The next quarter will be at Calvary M. E. Church. Bless our church, our country, our elder, our pastor and bishops.

J. W. Turner, P. C., New Orleans, La.: A grand old folks concert was given on the 6th and 7th of September by Mrs. L. M. Craton and Mrs. E. Steward for the purpose of purchasing an organ for Pleasant Plain M. E. Church. It was a financial success. Much credit is given these ladies. Amount raised \$41.25.

E. H. Holmes, P. C., Wildwood, Miss.: My third quarterly conference met Sept. 11-12th. The P. E. was not present, but Rev. A. B. Blewett, of Carrollton, held the quarter with success, preaching two good sermons. All of the members were present, with written reports, which showed success on all lines. Conversions and accessions, 28; raised for P. E., \$10; for pastor, \$45.85; others purposes, \$4.20. Wildwood is alive on all lines.

A. Gray, Vanceville, La.: We have just closed a glorious revival which added eighteen precious souls to the church. Our third quarterly conference convened Sept. 4th, with Rev. H. James in the chair. The reports showed success on all lines. Raised for all purposes this quarter, \$90.45. Rev. James gave a grand Epworth lecture. We have seven loyal members on this work, and the church is spiritually alive. Every department of the church is organized.

H. Bright, P. C., Lukesburg, Ark.: Our benevolent collection on the fifth Sunday of August was nicely carried out. The young ladies below named raised the following amounts: Miss Florence Wright, 25c; Miss Fannie Cheatnam, 25c; Miss Liza Houshopper, 25c; Miss Margaret Turner, 65c; Miss Anna Whitmore, 70c; Miss Dora Whitmore, 80c; Miss Alice Graves, \$1; Miss Selia Holt, \$1; Miss Oda Thompson, \$1.05. May God bless these young ladies of Lukesburg, who are seeking the needy, raising the fallen and helping the poor to have the gospel preached to them. Amen.

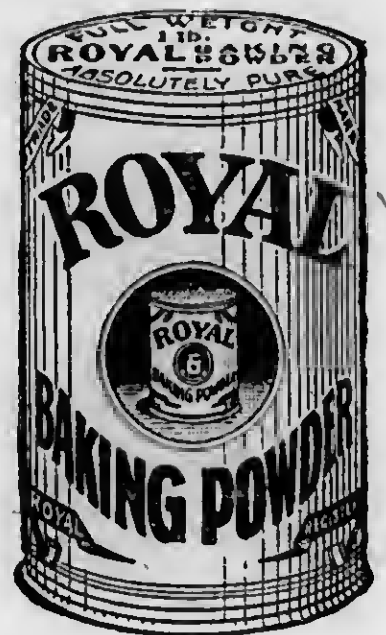
J. A. Hall, P. C., East Waco, Tex.: Elder H. Swann held my third quarterly conference on the 4th and 5th, with great results. He preached two wonderful sermons which will long be remembered. Seventy-five participated at the Lord's table. Collection, \$28.20. We will send you more subscribers for the Southwestern Christian Advocate.

Boils, pimples and eruptions, scrofula, salt rheum and all other manifestations of impure blood are cured by Hood's Sarsaparilla.

ROYAL

The absolutely pure BAKING POWDER

ROYAL—the most celebrated of all the baking powders in the world—celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful, it assures you against alum and all forms of adulteration that go with the cheap brands.



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PALESTINE DISTRICT.

The twenty-fifth session of the Palestine District Conference and the sixth session of the Epworth League and Sunday School Convention convened jointly in Lee M. E. Church, Bryan, Tex., on the 24th ult. The forenoon was devoted to the work of the District Conference and the afternoon to the Epworth League and Sunday School Convention. The efficient P. E., Rev. W. A. Fortson, promptly called the conference to order at 9:30 a. m. In his opening remarks and from time to time he gave the brethren to understand that the church needed honest men for the furtherance of her cause; that she did not want dishonest and immoral men. That if men want to preach they must prepare themselves for that Holy calling, both spiritually, morally and intellectually. Prof. A. H. Caldwell, A. M., principal of High School, Bryan, Tex., and Prof. C. C. Carter, welcomed the delegates to our town by very appropriate addresses. They were responded to by Revs. M. Q. A. Fuller and G. B. Doggett.

Organization — Rev. M. Q. A. Fuller, secretary; Rev. Riley Hillary, recording secretary; Rev. A. Alexander, treasurer; P. H. Jenkins, reporter.

Prof. E. G. Williams, president of District League, delivered his annual address, which showed that he is an up-to-date League worker.

The various reports, first from P. E., and second from other workers, showed that they have been busily engaged in their Master's vineyard.

Many souls have been converted to Christ. Old church and parsonage buildings remodeled; new church and parsonage buildings erected and in process of erection, and a fair amount of benevolent money raised.

Prof. M. W. Dogan, our worthy president of Wiley University, was

with us during a part of the session and on Friday night he presented Wiley's claims and her work. He was assisted by Dr. J. S. Reed.

Rev. O. I. Jones very briefly pictured the Toronto, Canada, Epworth League Convention, which reached its desired end.

Rev. R. Beaver preached the annual sermon, and Rev. J. L. Owens preached the missionary sermon.

The Sunday sunrise prayer meeting was very profitable. Model Sunday school was conducted by Prof. E. G. Williams. At 11 a. m. Rev. Doggett, one of Wiley's sons of thunder, occupied the pulpit. At 3 p. m. Rev. Fortson, P. E., preached to a crowded house and administered the sacrament to more than one hundred souls.

It was very generally asserted that this was the best district conference witnessed for many years.

At 8 p. m. Rev. Riley Hillary preached from the text, "A Fountain opened in the House of David." Rev. D. C. Hailey concluded.

The conference was a source of enjoyment and an inspiration to a higher life.

In the words of the Psalmist, "Praise ye the Lord." I will praise the Lord with my whole heart, in the assembly of the upright and in the congregation. P. H. J.

We want active workers for the Southwestern. Read our inducements.

HALL'S Vegetable Sicilian HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.

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GAINESVILLE DISTRICT.

The Gainesville District Conference convened at Suwanee, Ga., Aug. 11-17, with Elder H. R. Allen in the chair. At 8:30 o'clock the elder called the conference to order. After the roll call, S. A. Stripling was re-elected secretary and F. H. Rogers, assistant. Elder Allen reported the work of the church as being in fair condition throughout the district, both spiritually and morally.

The business of the conference was dispatched in an orderly and systematic way, and reports showed an advancement of over \$30 more for benevolences this year than was reported at the district conference one year ago.

The churches at Harmony Grove, Gillsville and Suwanee, especially, had made advancement in the benevolent collections.

During the session of the conference Presiding Elder G. W. Arnold brought greetings from the Atlanta District. He made a strong speech, in which he appealed to the laity to support the ministry and benevolences of the church.

On Friday, Dr. M. C. B. Mason was with us, and as is his custom, made a fervent speech in the interest of his work. The conference pledged new interest and better support to the cause which the Doctor represents.

Bro. I. Garland Penn was present on Saturday and spoke of the importance of training the youth of our church.

He created new interest amongst the pastors and young people, in the work of the League and organized the District League, which we believe is an important spoke in the Epworth wheel on this district.

Sunday morning the usual district love feast was conducted by Rev. U. S. Sterling in which many souls witnessed afresh the out-pour-

Hood's Pills

Cure sick headache, bad taste in the mouth, coated tongue, gas in the stomach, distress and indigestion. Do not weaken, but have tonic effect. 25 cents. The only Pills to take with Hood's Sarsaparilla.

ing of the Holy Spirit.

Our church not being spacious enough to accommodate the multitude, the M. E. Church, South, was secured of the white brethren and gospel sermons were preached at both churches as follows:

At 11 o'clock, at seat of conference, S. A. Stripling. At the M. E. Church, South, J. M. Marsh. At 3 o'clock, at seat of conference, J. D. Lovejoy; at M. E. Church, South, F. H. Rogers. At 8:30 p. m., U. S. Sterling.

The spirit of fraternity as shown among the brethren and the spiritual uplift which came to the people, together with the good report of the various charges warrant us in saying this was one of the most interesting and beneficial sessions of the Gainesville District Conference, and bespeak a bright future for the Methodist Episcopal Church in this section.

S. A. Stripling, Rep.

PINE BLUFF (Ark.) DISTRICT

The Pine Bluff District Conference convened at Dumas, September 1st. Rev. E. D. Spencer, P. E., in the chair. M. N. Langston was elected secretary; W. E. Pruitt, statistical secretary; Mrs. K. B. Cartright, reporter; J. H. Brown, agent for the Southwestern.

The reports of pastors were encouraging. The benevolences, up to date, are ahead of the yearly report of 1896.

Revivals on every charge and circuit resulting in the conversion of many souls.

Dr. M. C. B. Mason stopped over a few hours on his way to Texas, and addressed the conference, to the delight of all who heard him.

Rev. J. C. Sherrill, B. D., pastor of the Hot Springs charge, paid the conference a visit.

Z. R. Fields was licensed to preach. A. Ray, N. A. Edgerson and J. B. Wilson were recommended for admission on trial.

The young men were needed to attend Philander Smith College and Gammon Theological Seminary. A letter of greeting was received from Dr. Thirkield.

The literary exercises were grand. The paper of Miss Fannie Clark and Miss Amanda Davis, on the relation of the public school teacher to the Christian ministry, deserves special mention.

Excellent gospel sermons were preached by Revs. T. J. Hawkins, M. M. Langston, D. B. Harston, E. D. Spencer and S. McDonald. Good music was furnished by the organist from Pine Bluff.

The good people of Dumas shared no pains in making everything pleasant for all concerned. Good and lasting impressions were made for our church in these parts. We are told that Brother Brown got a good list of subscribers for the Southwestern. No local preachers' licenses were renewed or any licensed to preach until he subscribed for the paper. It is said by those who have had a chance to know that it was the best district conference ever held on the Pine Bluff District.

Mrs. K. B. Cartright, Rep.

The Peerless Advocate

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A Strictly First-Class SEWING MACHINE.

HIGH ARM. LIGHT RUNNING. NOISELESS.

WITH ALMOST UNLIMITED CAPACITY.

PRACTICALLY TWO MACHINES IN ONE.



STYLE No. 4 PEERLESS "ADVOCATE" MACHINE.

The Southwestern one year and this Machine in Oak or Walnut for only \$18.00.

We ship our machines direct from the factory. A machine made in the best possible manner, by the most skillful mechanics, with the choicest material, elegant in appearance, simple in construction, durable as iron and steel can produce, with sewing capacity unlimited.

The Peerless Advocate is fully warranted for ten years, but will last a lifetime and outwear any two of the highest priced sewing machines made.

A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

PERFECT IN EVERY RESPECT.

A SELF-SITTING NEEDLE and SELF-THREADING CYLINDER SHUTTLE are used in the Peerless Advocate High-Arm Sewing Machines.

THE SELF-THREADING SHUTTLE.

is so simple that with two motions of the hand backward and forward the shuttle is threaded.

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in velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.

Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

THE WOODWORK IN OAK OR WALNUT IS THE BEST that can be procured; finished and of modern design, making it handsomer than the ordinary style of woodwork.

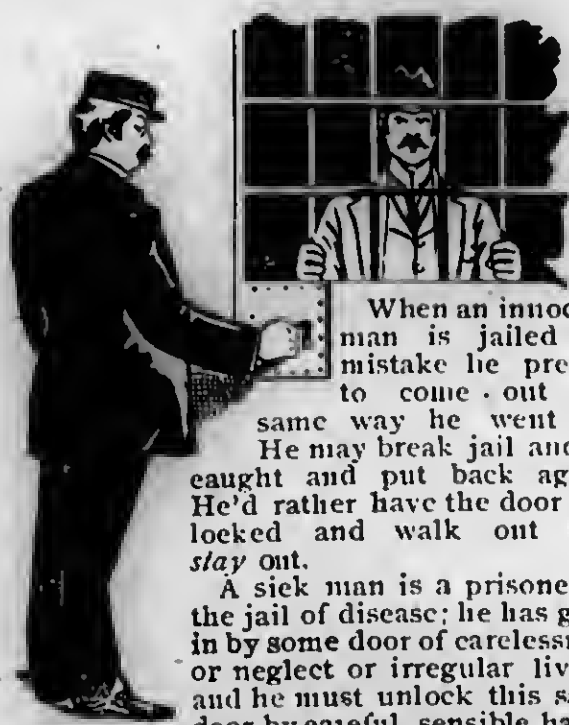
NO. 4 MACHINE, (Same as Cut)

Drop Leaf Table, Gothic Cover, Case of two Drawers at each end, and Center Drawer. Price \$50.00

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Southwestern Christian Advocate,

408 Carondelet Street, New Orleans, La.



When an innocent man is jailed by mistake he prefers to come out the same way he went in. He may break jail and be caught and put back again. He'd rather have the door unlocked and walk out and stay out.

A sick man is a prisoner in the jail of disease; he has gone in by some door of carelessness or neglect or irregular living, and he must unlock this same door by careful, sensible habits if he wants to be a free, well man again.

If dyspepsia and biliousness or constipation is the way he got into disease, he has got to overcome just those troubles before he can get out.

The majority of diseases begin with some trouble of the digestive organs or of the liver, which prevents the supply of proper nourishment to the system. The best remedy for these troubles is Dr. Pierce's Golden Medical Discovery, because it gives the digestive and blood-making organs power to assimilate food and transform it into pure, nourishing blood, vitalized with an abundance of red corpuscles.

It acts directly upon the liver and gives it capacity to filter all bilious impurities out of the circulation. It builds up solid, muscular flesh and healthy nerve-force.

In obstinate constipation the "Discovery" should be used in conjunction with Dr. Pierce's Pleasant Pellets, the most natural and thoroughly scientific laxative ever devised. The "Pellets" regulate, and invigorate the stomach, liver and bowels. One is a gentle laxative; two act as a mild cathartic.

"My wife had suffered for seven years with dyspepsia, sick headache and costiveness," writes Mr. Alonzo D. Jameson, of Dunbarton, Merrimack Co., N. H., "we tried many doctors and many kinds of medicine, but all were of no avail. We purchased six bottles of your 'Golden Medical Discovery,' which together with the 'Pleasant Pellets' has entirely restored my wife's health, and we cannot say enough in thanks to you for these valuable medicines."

FREE.

We direct special attention to the following remarkable statements.



For eighteen years I was not able to do any work, was confined to the house three years, often confined to the bed; took cold on the slightest exposure, eyes were weak and discharged great deal of mucus, was deaf in right ear suffered intensely with pain in head, had fainting spells, often thought would lose my mind, and was a misery to myself and friends. Eighteen months ago used Aerial Medication, in two weeks hearing was fully restored, Catarrh gradually subsided, and in six months was entirely cured. It has been one year since I used the treatment, the disease has not returned, and I feel like a new person.—MRS. KATE ELLEGOOD, 2221 Walnut St., St. Louis, Mo.

34 years ago I had risings in my ears, had Catarrh 30 years, hearing failed, for many years could not hear loud conversation two feet away, had continual roaring in ears, hoarseness, throat sore and dry, intense pain over eyes and "stopped up" feeling in my head. General health so impaired was not able to work. Used Aerial Medication in 92. It stopped the roaring, pain and soreness, fully restored my hearing, for five years have been free from Catarrh.—WM. F. BOWERS, Howell, Arkansas.



"Whereas I was Deaf, Now I Can Hear."



At the age of 69, after having suffered from Catarrhal Deafness 20 years, am truly thankful to state that I am entirely cured by Aerial Medication; my hearing which had become so bad that I could not hear a watch tick, or conversation is fully restored. I will verify this statement.—WILLIAM RITCHIE, Derby Centre, Vt.

The late Prof. Basil Manley, of the Southern Baptist Theological Seminary, Louisville, Kentucky, says of Aerial Medication: "I can cordially recommend its use." Write for fac-simile of this letter.



It has always been a pleasure to carry your ads, and your remedies are popular with our people. Bell and Van Ness, Editors Christian Index, Atlanta, Ga. We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.—Cincinnati Herald and Presbyter.

MEDICINES

For Three Months' Treatment FREE.

This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time send medicines for three months' treatment free. For question form and particulars, address, J. H. Moore, M. D., Dept. 2 Cincinnati, O.

LOUISVILLE DISTRICT CONFERENCE.

The thirty-ninth session of Louisville District Conference of the Lexington Annual Conference convened at Hardingsburg, Ky., Aug. 11, 1897, at 8:30 a. m. The first half hour was devoted to religious service. At 9 o'clock Rev. E. W. S. Hammond, D. D., arose and announced hymn 822, "Jesus the name high over all," and read a lesson from the 3rd chapter of the Eph., after singing he prayed fervently for the blessings of God upon the ministers and people of the district and especially for the Revs. A. McDade and McCumner, the sick brothers, after which Rev. E. P. Fielding was chosen to extend words of welcome to the new P. E. of the District, which was well done in few words; then Rev. E. W. S. Hammond responded only as he could. Prof. E. W. Robinson was then introduced to welcome the Conference and delegates to the city, who had been so cordially provided for. His remarks were given in a very pleasant way and quite

convinced the Conference of his ability as an educator. E. D. Miller responded, after which Rev. J. W. White, the secretary of last session, called the roll. The Conference then proceeded to elect the secretaries. E. D. Miller and J. W. White were nominated; E. D. Miller was elected secretary and J. W. White, assistant. The Conference fixed the hour of adjourning and the bar of the Conference. All pastors were present at Conference, except three, of which two were sick. The session was well attended by local preachers, exhorters, district stewards, class leaders, S. S. superintendents, Epworth League presidents and delegates. Collection was taken for Rev. McCumner, amounting to \$5.35, which was left in the hands of the committee appointed to draft resolutions of sympathy to be sent to the sick brethren of the district. P. E. made his report, which was simply a mental diagram of the district. All the pastors reported, showing that the charges were all in prosperous conditions, and that a great work had been done in every department of the Church this year. The committee on literary program appointed for the next District Conference were James Bowren, Wm. Bloomer and E. P. Fielding. Rev. E. L. Gilliam, P. E. of the Ind. District, paid us a visit and delivered quite an eloquent address which was very instructive to the Conference. As a whole the session was one of the greatest ever held. The S. S. Institute and Epworth League were well represented and rendered a most excellent program. By the recommendation of P. E. Hammond the District agreed to hold a missionary service the 3rd Sunday in September. We all left with new inspiration to push every department of the Church led by our proficient P. E., Rev. E. W. S. Hammond, D. D., who is able to carry us to victory.

E. D. Miller, Reporter.

HELP THE CONFERENCE CLAIMANT FUND.

Dear brethren, of the Texas Conference, remember since the book committee has cut the Conference Dividend Funds, our Conference will be effected also by the cut. Therefore every pastor should make an extra effort to raise his entire apportionment, or above it if possible, that we may be able to give our superannuated ministers, widows and orphans a fair part at the coming session. Brethren, push this collection, and be able to make up the amount that would offset it, by the cut dividend from the book concern. Remember, that Revs. W. H. Logan, Frank Gary, E. Lee and J. O. Williams and myself, as chairman, were appointed to draft a constitution, and a plan, if possible, by which a Preacher Aid Society might be established that care or help might be given to widows and orphans. I suggest to the above committee to give some thought to the subject; be prepared to present something in the way of a constitution. The committee will be called together during the session of the annual Conference to prepare a plan and submit to said Conference. Yours for the cause, W. A. Fortson, Chr.

What young lady wants a guitar or a mandolin? Read our prize offers on page 15.

BOOKMAKER'S CORNER

With the November number The Pocket Magazine will begin its fourth volume, while in the October number it contains one hundred and ninety pages of reading matter. A new story by Frank R. Stockton will be the leading feature of the November number.

Ellridge S. Brooks adds to his entertaining Children's Lives of Great men series the "True Story of U. S. Grant." It follows the lines laid down in this author's simply-told and popular lives of Columbus, Washington and Lincoln issued by the Lothrop Publishing Company, Boston, and is profusely illustrated.

The interiors of one thousand of the most attractive homes in United States have been photographed by "The Ladies' Home Journal." One hundred of the best of these pictures will be reproduced in that magazine. The first article of the series will appear in the October Journal. Every woman is interested in taking a peep into the most attractive homes in the land to get practical hints and new ideas of furnishing her own. The houses are those occupied by persons of moderate income.

Henry Norman (of the London Chronicle), who writes of "The Wreck of Greece," in the October Scribner's, in discussing the future of that nation, says:

"If the King is strong enough

More light from your lamp, whatever lamp you use; and almost no chimney expense, no breaking. Use the chimney we make for it. Index.

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UNITED FOR LIFE

Hansboro, Mississippi: At the M. E. Church, Mr. W. M. Graves and Miss Della Jackson, Sept. 9th, were married. The ceremony was witnessed by a crowded church. R. N. Jones, officiating.

THEY LIVE IN OUR MEMORY

Clinton, La.: Sister Charlotte Riley, a faithful member of this church, died in full triumph of faith, on the 10th Sept. She leaves a husband and five children. She called them to her bed and told them to meet her in heaven.

F. M. Lashington, Pastor. Handsboro, Miss.: Sister Isabella Coffe departed this life Sept. 10th. She was a faithful member of the M. E. Church. She leaves two sons, four daughters and a host of friends to mourn.

R. N. Jones, P. C. Winston, N. C.: Mrs. India Rush, my grandmother, fell asleep in Jesus, Sept. 7. Presiding Elder Brooks officiated at the funeral. We laid her in the grave at Farmer's, N. C.

L. A. Rush. Boonville, La.: Sister Merlisha Washington died August 2nd. She died in great faith in Christ Jesus. We have built a fence around our church at the cost of \$95; remodelled the church in and out every way.

H. C. Gair.

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Ely's Cream Balm has completely cured me of catarrh when everything else failed. Many acquaintances have used it with excellent results.—Alfred W. Stevens, Caldwell, Ohio.

NOTICE TO THE TEXAS CONFERENCE.

Huntsville, Tex., Sept. 15, 1897. Rev. Henry Dickerson died Sept. 4th, and left his wife and children in a destitute condition. And I ask that every minister in the Texas Conference would please help them, and please forward their donations to me at Huntsville, Texas, Box, 371. Rev. A. C. Culbreath, P. E.

Read our liberal offers for new subscribers, page 15.

NOTICE.

To the Epworth League of the Natchitoches District:

The Epworth League Convention will convene at Mt. Sterling M. E. Church, Cane River, Oct. 22 to 24th. The president and secretary of each local chapter will be delegates to the convention; all delegates will be met at Natchitoches and conveyed to Mt. Sterling free of charge. All delegates will be cared for free of charge. All pastors and elders are invited to attend the meeting. Brethren, remember to meet on time, with written reports. Yours in the work, G. S. Casey, Manager.

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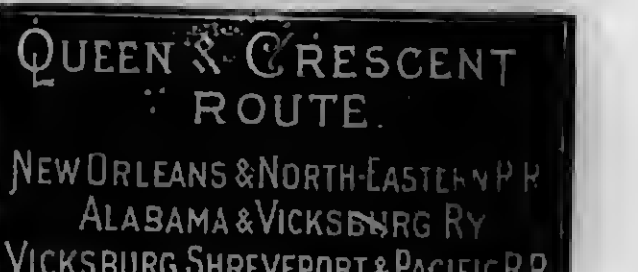
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A BITTER ATTACK.

A Prominent Merchant Thought His Time Had Come—Rescued Just in Time.

From the Caldwell Watchman, Columbia, La.

One of the leading business men of Columbia, La., is Mr. Frank Millsaps, who is proprietor of a leading dry goods store of that place, and is a prominent gentleman, always identified with the best interests of the town. He is over fifty years of age, enjoys good health, and is surprisingly active for a man of his years. Such was not the case, however, until lately, for it is not very long since that he could not get about except by the aid of crutches. To the reporter Mr. Millsaps related his interesting story as follows:

"Yes, I am in the best of health now, but you should have seen me before I experienced this change. Every since early manhood I was a great sufferer from muscular rheumatism, and in the endeavor to obtain relief have spent thousands of dollars. For thirty years, I did not enjoy a sound night's rest, nor did anything taste good to me, and for twenty-five years I could not walk without my cane or crutches.

"Of course I tried every physician near me without any relief, and different specialists from the larger cities treated me without doing any good. After one bitter attack which lasted six weeks, everyone thought my time had come. I was advised, and finally persuaded to try Dr. Williams' Pink Pills for Pale People, and I did so. While taking the second box of pills I became so much better that I was able to throw away my crutches.

"My wife will also testify to this fact. By the time I had taken six boxes, I was able to go to the store and do my work. I now attend to my duties daily, and go about with only the assistance of my cane, and that is really not necessary. My sight is good, and I have dispensed with the use of my glasses. My hearing, which was also effected, is now perfect.

"All the credit of this wonderful change in my condition is due to Dr. Williams' Pink Pills for Pale People. You can quote me as being willing to recommend the medicine to any who are suffering from any trouble similar to mine, or in all cases where the diseases have arisen from poor blood, as I have heard of numerous other cures in different kinds of cases."

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FARM AND FIRESIDE.

MEDICINES FOR PEAR BLIGHT.

From W. B. Atwood, in Rural New Yorker.

The remedy for blight in pears proposed by L. H. B. contains no new statement. It is very well known that all fluids enter growing plants through the roots, and where these fluids are not harmful they are readily taken up by the root system, like the instance cited where cochineal solution was taken up in the tissues of the pear tree. All plants are able to exercise some selection as to what substances are taken into the circulation, and to a certain point, can reject injurious substances which may come in contact with the roots. But, if the injurious substances is present in such strength that it destroys the root, the plant is then injured as cited by L. H. B.

As to whether any substance which may be furnished by way of fertilizers or otherwise to the roots of pears or other trees can enter into the circulatory system, and thereby prevent or cure the blight, I am not prepared to say. From all my experience in studying this subject I have been led to doubt very much such statements. It does not seem possible to me that any substance can be taken up by the plant in sufficiently strong solution to counteract the effects of the germs in the sap which cause the disease so well known as pear blight. I am myself working upon a similar theory, and am applying the chemical preparations about the tree as one would apply fertilizers, but as yet I cannot give any statement of results, and am doing the work more from curiosity than from any belief that it can be successful.

If it should prove successful, I will be happy to give the results in due time.

I take this opportunity to say that during the last nine years I have had but one pear tree die from blight on our experiment grounds, where a large number of varieties are growing, yet pear blight is very common in the immediate neighborhood. My effort has been constantly to keep these trees in a healthy condition and to spray them thoroughly in the early spring so as to prevent, as far as possible, the growth of the blight on the tender growing points of the twigs, or in the fruiting stems, or where abrasions may occur on the twigs. In our case, this sort of treatment appears to be very successful.

Corn should not remain in the fields to become infected by weevils or depredated upon by birds and animals. When it is too wet to pick cotton is a good time to pull and crib corn. Putting corn up wet will kill out weevils, at the cost of a few ears that may rot.

There is a serious loss in corn left standing until November or December, as is often done. And then the land may be needed for grain, and the corn should be removed early so the land can be conditioned to receive the seed. Oats follow corn well, and should be followed by cotton and then corn again. The oat stubble plowed in is just right for corn, and so on through the triangular rotation. The Georgia plan of following cotton with oats is excellent one, as it does not leave the soil exposed to the denitrifying conditions of winter weather; but it does not work so well in Texas, where the cotton crop cannot be gathered in time for fall oats, except occasionally as the result of a short crop. Oats may be successfully grown by sowing and plowing in among the standing cotton whenever in the fall the time

is ripe and the condition of the soil favorable.

When cotton is planted in four-foot rows two rows of oats may be drilled in each middle, and will generally yield better than from broadcast sowing, and can be better protected against tramping by cotton pickers. The signs of the times indicate a largely increased acreage of wheat this fall in North Texas, and the land should be prepared in time so that the farmer can plant at the first opportunity after the time arrives when an assurance that the seed will germinate promptly. Barley is believed to be our best grain for forage and should not be neglected. It should be sown early—as soon after this date as conditions are favorable, and during the later fall and winter will prove valuable both as pasture and for soiling. Barley pasture is better for milk cows than either wheat or rye. On all rich lands in Eastern Texas we believe crimson clover will prove a valuable crop, even where red clover fails. It is worthy of a fair trial, anyway. Winter grasses, especially Texas bluegrass, should be planted in Sep-

tember and will make fine winter grazing. The turnip crop should not be neglected. Sow as soon as the soil is in good condition and then sow again later for a succession.—Texas Farm and Ranch.

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"I have been a sufferer with bowel trouble and have never been strong. A few months ago I began taking Hood's Sarsaparilla. I am now feeling stronger than I ever did in my life. I was so I could not work, but now I am able to work all day and sleep well at night." E. L. Holliday, Stroud, Alabama.

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EATON & MAINS, Publishers,
408 Carondelet St., New Orleans, La.

PRIZES---PRIZES.**Read Our Offers for Subscribers:**

We are anxious to increase our list of subscribers to the Southwestern Christian Advocate; and in order to do so, and at the same time encourage our friends to work to help us do so, we make the following **REMARKABLE OFFERS:**

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Well, we have decided to give a high grade \$102.00 Epworth Organ to the person sending in the largest number of annual cash subscribers, over and above fifty, at \$1.25 each, up to December 15, 1897.

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We shall give to the person sending in the second highest number of annual cash subscribers, over and above fifty, at \$1.25, a fine \$75 Mead Bicycle. This contest also to close December 15, 1897.

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Should you not be fortunate enough to secure either the bicycle or the organ we do not mean to have ANY ONE who works to go unrewarded. If in the race you have sent in as many as 25 or more ANNUAL CASH SUBSCRIBERS we will give you a set of Clark's Commentaries; or if a young or old person, who prefers it, we will give a \$10.00 guitar. We say this because only ministers will be likely to wish the Commentaries.

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Remember, you can secure subscribers for three or six months, if you wish, but it will require two six months subscribers and four three months subscribers to equal one for one year.

2. Remember, to send in the names and cash you secure at least once a week, taking out of the money whatever it costs to send it.

3. Remember, if you decide to enter contest for any one of these prizes, you must send in your name and address that we may send sample copies or other helps in making the canvass.

4. Remember, you must write the names and addresses plainly, so that subscribers' names may go on our books correctly.

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No. 408 Carondelet Street.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

From September 13 to 20.

W. H. Lovlace, 2	S. Lawson
L. F. White, *1	W. C. Bryant
C. E. Goff	J. W. Pierce, 1
G. R. Roger, 1	J. W. Turner, 1
June Williams	M. M. Holton
Henry Taylor	W. E. Mask
M. S. Jordan	T. D. Huff, 1
J. O. Brown, 1	E. P. Page
S. D. Troup, 1	Conference, *8, 6
B. J. Timmons	S. J. Jordan, *1
J. H. Rylander	H. Matthews, *2
T. P. Norris	J. A. Evans
M. S. Jordan, 1	W. H. Jones
T. P. Vesta	W. G. Deas
W. McDonald, 1	P. B. Gibson, 2
A. Alexander, 1	W. A. Fortson, *1
W. H. Whitlock	A. M. Trotter, 1
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J. Timmon	G. W. Nevils, *2
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Paris (Tex.) Dist. Con., *18, 12	
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We will give you Bishop Taylor's book to the "Black Phalanx." Send our prize offers, page 15.

England is having great trouble from many native tribes in her Indian Empire. But the result, doubtless, will be as in the past, under similar circumstances; the uprising will be put down.

NOTICE.

Huntsville, Tex., Sept. 16, 1897.
To members and friends of the Huntsville District: The I. and G. N. R. R. will give rates one and one-third fare to the Conference, and sell tickets 5, 6, and 8; return on 11th—that is 4 cents per mile.
A. C. Culbreath, P. E.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, SEPTEMBER 30, 1897.—Vol. 32 No. 38

EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

Live by faith and exert yourself.

* * *

Show your faith by the effort put forth to accomplish that for which you are praying.

* * *

It is thought Sam Jones will be a lay delegate to the next General Conference of the M. E. Church South.

* * *

Last week, the daily papers of this city told of a colored woman and man going to the rescue of a white girl who was assaulted in one of the city parks by a white man. They tried to hold the fellow, but he escaped.

* * *

The thirty-fifth anniversary of the issue of the Conditional Emancipation Proclamation, by President Lincoln, was celebrated September 22 at Elliot Avenue M. E. Church, St. Louis, Mo., under the auspices of the Epworth League Chapter, Mr. J. M. Arbuckle, of the Book Depository, President. Hon. Peter H. Clark delivered the address.

* * *

Our readers who are interested in our prize offer will note that we make a \$102 Epworth Organ, our first prize, and a \$75 bicycle our second prize. We do this because some think the churches and people will be more interested in an expensive organ than an expensive wheel. Read our offer on page 15.

* * *

The people of Hogansville, Ga., want to hold on to Democracy, and fill the federal offices when a Democratic President is elected, and when a Republican is elected dictate to him whom he shall appoint. They are as shrewd in dividing the spoils as was the Indian who said: "You take the buzzard, and I the turkey, or I'll take the turkey and you the buzzard." Their plan is to control the offices no matter how the election goes.

* * *

JUST WHAT OUR WORK NEEDS.

Prof. B. J. Hoadley, of Portland, Ore., writes to the Western concerning Bishop Cranston: "He has been unsparing of energy, time and money to carry helpfulness to our depressed churches and enterprises. He has gone as willingly to the weak, obscure church over the mountains as to the polished temple of the city. His stay leads us toward considering districting our bishops."

We only wish it was possible for us to make the church understand how greatly our work suffers for just such supervision as Prof. Hoadley says Bishop Cranston is giving the Pacific coast. We do not wonder that our Western brethren find it helpful, and suggest that if so to them, how much more so would it be to us?

AFTER THE POLICE FORCE.

Things have been a little lively the past week for the police force of the city of New Orleans. To begin with, the Police Commissioners asked for the resignation of D. S. Gaster, superintendent, and dismissed a captain from the force; two other officers were reduced to the rank of patrolmen.

The general charge is that the force is corrupt, in that they wink at gambling houses and lottery shops for what there is in it. Or, in other words, the Grand Jury says in its special report: "We have evidence showing conclusively that there has prevailed a widespread system of bribery, corrupting the force to a very great extent." They say the force should be reorganized. No doubt their statement will be hailed with delight by every good citizen who believes in law and order.

THE NEGRO'S DEATH RATE IN NEW ORLEANS.

The Census for 1890 gives New Orleans a population of 242,039, the present estimate places it at 254,000. Of these, 69,500 are put down as Negroes, say about seventy thousand. For the month of July, there was a total of 520 deaths, 197 Negroes, and 323 for all other nationalities, classed as whites.

This gives a death rate of 29.55 per 1000 for Negroes and 19.88 per 1000 for all others. While we know the number of deaths among whites is greater in the aggregate than among Negroes, yet it will be noted that the rate per 1000 is greater by about 10 among Negroes, notwithstanding the fact that there are more than 2 1-2 times as many whites as Negroes in this city and parish.

We discussed this matter some months ago, and shall not now go over the same arguments then advanced. We simply desire to speak at this time of the responsibility of the city authorities and the landlords of whom the people rent, for the large death rate among the poorer class of Negroes.

We are not unmindful of their want of a proper knowledge of the laws of health, exposing themselves unnecessarily, want of timely medical attention, etc., but we presented these causes in the editorial to which reference is here made. Aside from these, any one who will go through this city and see how and where the poorer classes are compelled to live, will be surprised that the death rate is no larger in their case. Of course, they live in such localities because rent is cheaper, but that is not the only reason. We know from our own experience that it is extremely difficult, and we may say next to impossible, for a Negro to secure a decent house in a desirable portion of this city. There being, as far as we have been able to learn, only one party who builds houses to rent who will lure this class of property to Negro tenants. Whenever there happens to be a rookery desirably located, which can no longer be rented to whites, we can get that of course, but seldom, if ever any other kind. We are aware that this is one of the penalties of poverty, and perhaps no one can change it save the poor themselves, and they only by a change of their circumstances. And this is why we think, that since the majority of our people are forced to live in the low, filthy, sickly portions of the city, the authorities should condemn every old death trap of a rookery and insist on the property owners erecting such houses as do not constantly breed disease and invite death. Certainly we die, and so would any one else living as we do, except possibly a dagoe; for nothing seems to kill him, save a mob or the yellow fever.

The fact is, however, that thousands of the poor of all nationalities die, as the result of the greed of property owners and the carelessness, not to say criminal neglect of the city authorities. If the city cannot afford to have such portions of the city property cleaned under the supervision of the sanitary inspector, then it should force the land lord or the one who hires the house to do so. If something could be done along the lines suggested, we are confident the lives of many poor people could be saved, and the death rate of the whole city very greatly lowered.

There is serious difficulty existing in Alton, Ill., between the school board and colored citizens of the place. The board is undertaking to establish separate schools for the two races, and to this end has erected two school houses. The negroes protest, and ex-Senator John M. Palmer is to represent them before the courts. Alton is in the southern part of the State.

IF NOT IN THE SOUTH, THEN WHERE?

Since Postmaster Loftin, of Hogansville, Ga., was shot by some scoundrel, as it now appears, who had no other objection to his holding office than the fact of his being a Negro, there has been a great deal said against any Negro holding an office in the South. To our mind, the appropriate question is, if not in the South, then where? He lives in the South, and is as thoroughly identified with it and with all its interests as is any other Southern citizen, let him be a native or foreign born. But he has been a slave here! Well, what if he has? He is not a slave now, he is a citizen! But those who own most of the property do not want him to hold office. That is no reason at all. The Constitution of the United States makes no such condition. It asks neither the color of a man's eyes, hair or skin; neither does it ask how much property he or his kinsmen may own. Custom has made it a law that to "the victor belongs the spoils." By this law, unwritten though it be, the Democrats as much as the Republicans, have been governed for years past; when Democrats have control of the Federal government, men of their choice must hold the offices; Republicans have no other authority than to complain if the official is incapable. They have no right to say whether the appointee is to be a German, a Swede or an Italian; if Republicans do not enjoy the same privilege when they are in authority then the discrimination is unjust, that's all.

What does the Southern white man expect us to be and do, anyway? He objects to the Negro's emigrating, and soon arrests, or whips and drives out any agent who goes through the country trying to get him to leave. To educate the Negro, or even suffer him to be educated, and then tell him not to aspire to any position of trust or emolument is one of the biggest pieces of tomfoolery imaginable, and the white man needs only to study his own history in order to learn the truth of this statement. Since we are citizens, and are evidently to remain in this country our southern friends, who ought to be accustomed to the Negro by this time, had as well make up their minds to allow us to enjoy the privileges of a citizen in some limited way to say the least. So far as we are concerned, we trust President McKinley will appoint Negroes of ability and character to any position he thinks best; if they must be killed for their acknowledged rights, let them die. We had as well die for something as for nothing, as many a one has done. Other men have had to die for their rights, and we need expect nothing less, situated as we are.

As matters are reported, the case looks ugly for those good citizens (?) who interfered with the United States mail affairs, and it is but just that they should be given all they merit.

A BIG LEAGUE CONVENTION DOWN SOUTH.

We take occasion now to mention to our readers that there is being considered by Secretaries Schell and Penn the advisability of holding a great convention next summer in Atlanta, or some other point down South, made up principally of the Leaguers from our colored conferences. Next year is an "off year," that is to say, the International Convention will not assemble, and the plan is to have such a meeting as will arouse all our young people and quicken their interest in the work of the League. We shall have more to say when the Cabinet passes on the matter, which they will likely do at an early day.

Bundy, who was appointed to the Naval Academy by an Ohio Congressman, failed in the examination.

OUR CONTRIBUTORS

IS OUR WORK IN LOUISIANA PROGRESSING?

An editorial appeared in the Southwestern of Sept. 2, referring to the statements of the Colored Preacher, a magazine published at Spartanburg, S. C., relative to the lack of the development in the work of the Louisiana Conference. As was stated, the magazine quotes an excerpt used by Prof. B. M. Hubbard in an article published last March in the Southwestern. The quotation in question is from the remarks of Bishop Walden, namely, that "The conference is at a standstill, save in respectability of dress and numerical increase of the members of the conference. But as for the support of the ministry, the building of churches and parsonages and the general spread of Methodism we have not done what was expected of us." Now, Prof. Hubbard is a young man just out of school, and knows but very little of the hinderances to be met with in the progress of this conference.

Bishop Walden said what he thought of the work from the time he held the conference in Baton Rouge, three years ago. But he failed to note the mighty changes that had taken place since then. The financial struggle through which the whole country passed has been felt most keenly by this conference. Entire congregations have migrated from Louisiana to Oklahoma, and to other places, seeking relief from the hard times.

Take Vaneeville, La., where we had a membership of over 300, all left save 120; and at Scott's Chapel, both on the Shreveport District, all left save 3. Now, brethren, how could it be expected to properly support even a pastor with this state of affairs. Also think of the low wages that those remaining received. Just then Prof. Hubbard was in school getting theory and the help of the Church, while we "ignorant preachers" were braving these hard times and depressions. I am afraid that neither the Bishop nor Prof. Hubbard knows the real difficulties we have to contend with in this conference.

The Louisiana Conference has done, and is doing, much for Methodism in this State. All things considered, the congregations are as good as any others in Louisiana. As to the building of churches and parsonages, we have more churches, finer churches and parsonages than any other denomination of color in the State.

As to the spread of Methodism, with but a few exceptions the entire State is ours. And had not the strong arm of the enemy intervened, our Methodism would have by this time swept all before it. However, let us make a little comparison. Take the two extreme points, and what is true with them is proportionately true with the other places. Now let us see how we stand. In the city of New Orleans we have 16 churches. The A. M. E. Church has 5, the C. M. E. Church, 1; the A. M. E. Zion Church, 1. In Shreveport we have 2 strong churches. The A. M. E.'s have 1; the C. M. E.'s, 1; the A. M. E. Zion Church is not known there. Another thing, St. Paul, Union, First Street of New Orleans, and St. Paul of Shreveport, surpass any churches of color in the State in size and beauty.

Now, from Horton to Monroe the C. M. E. Church has that territory. Why? Because soon after the war the preachers of the Church North, as it was called, were not allowed to stop in that section. I know of a case in that part wherein a white man promised to sell a piece of land on which to erect one of our churches, and his people at the county seat objected because it was for the so-called Northern Church. I, myself, for the same reason had occasion to tell a white man that I was not a Northerner but a Southerner, as he was. While, on the other hand, the C. M. E. Church is a child of the M. E. Church South, and as a matter of course, is fostered by it.

As to Baptist preachers and churches, the Baptists have a great many small churches, but the most of them (the towns excepted) are not theirs. They are built by the bosses of the farms on which these preachers are, as a rule, employed as foremen. Again, we have the

influence of the Catholics against us in a measure that no church in any other State has. It is a fact that the lower will pattern after the higher, the inferior will imitate the superior. Here where the dominant race is largely governed by the Catholic Church, which allows its members, after mass, to engage in almost anything, Sunday or Monday, should it not be a wonder that even so much has been accomplished by us? Think of it. In the year 1865 Bishop Thompson organized the Mississippi Mission Conference with three churches—Wesley, Soule's and Winan's Chapels. From this beginning have gone forth two colored conferences—one white English-speaking conference and one German conference, in the State of Texas; two colored conferences in Mississippi; and in this State the Gulf Mission Conference (white) and the Louisiana Conference. We have been contributors to quite a number of States in the Union, and yet our membership is 16,000, and a following of over 20,000, while we have more Sunday schools and scholars than all the other denominations have put together. Furthermore, we would have a large membership but for the transitory condition of our people in the sugar districts, where they move every year or two, thus leaving the church almost vacant. Were we to count them as some of our other denominations do, our membership would be 70,000; but an annual pruning of the church records makes it impossible. We do not vote dead men.

As to the Negro bishop, our members are loyal and have implicit confidence in the Church that it will do the right; hence, they look upon our bishops as bishops and not as mere men of a different color.

Stephen Duncan,
Presiding Elder of the North New Orleans District.

THE AUSTRALIAN SUPERANNUATE.

American Methodism may well sit at the feet of Australia and learn one needed lesson. Our little far-away sister is not afflicted nor shamed by the solicitation of charity for "necessitous cases" in her ministry. The Scriptural principle is fully recognized. The Church demands a ministry wholly separated from secularity and removes all excuse for it. The minister is assured of a comfortable support during his active ministry and a competent provision for himself and family when retired. It is not a gift, but a compensation fully and fairly earned. The Church recognizes the fact that to become a minister is to make a financial sacrifice. In return he is rewarded by an affectionate solicitude and care for his financial needs which crowns his life and empowers his service by the banishment of all anxiety. He is a man of but one work. His duties are purely spiritual. If he turns aside his unworthiness is apparent and his service is at an end.

He is compelled to exercise thrift and manifest economy by sharing in providing for his own pension. He is required to contribute \$31.50 annually whatever his salary may be. The circuit is not left to any "willing" contribution, but is assessed \$15.75 for each minister who serves it. The district, in addition, is assessed \$31.50 for each minister employed upon it. These amounts are supplemented by special subscriptions and bequests and are used to pay the pensions of the retired ministers and the widows of deceased ministers.

The retired minister is paid a pension based upon the number of years he has given in active service. If he has served five years his pension is \$250. The pension of his widow is \$140. This increases by a regular system until it reaches its maximum in \$1000 for the minister for forty-four years' service, and \$584 for the widow. In addition to this the minister is allowed, immediately upon retirement, \$250 for furniture. The same amount is paid to the widow upon the decease of her husband.

It is unnecessary to say that if some such provision was made by American Methodism the dark cloud that hangs in the horizon of every Methodist minister's life would be banished. We have gone so far as to adopt

the principle with regard to retired bishops. The last General Conference took a preliminary step toward it in the interest of the rank and file of the ministry by establishing the Annuity Plan which Annual Conferences may put in operation if they wish. The plan, as contained in the Discipline, is a great stride toward the Australian idea. It remains now for every minister who desires to preserve his own peace of mind as he contemplates his own superannuation to unite in a systematic and persistent effort with his brethren in working the Annuity Plan and perfecting it until faithful service may be assured of a competent provision for need in helpless old age. Every minister who will join in such concerted effort is earnestly urged to address at once Jay Benson Hamilton, 960 Greene Ave., Brooklyn, N. Y.

REV. N. H. SPEIGHT IN ERROR AGAIN.

This good brother says that last year the Opelika (Dadeville) District was asked to raise \$400 for missions, and raised \$30, when the minutes of the last Annual Conference, which he ought to have before him, shows that the Dadeville District raised last year for missions \$87. This, however, is erroneous, for Five Points, Ashland and Wedowa are left out of the report on the statistical table, but reported elsewhere in the minutes. My quarterly conference record shows over \$100 raised for missions and \$219.65 for benevolences on the district last year.

As to the decrease of the conference, I have not time to write, but would say we are stronger, and would be more so if men like the D. D. would talk less and do more.

Now keep still and let us rest till you do better yourself.

H. N. Brown, P. E., Opelika District.

CENTRAL ALABAMA CONFERENCE, MARION DISTRICT.

In answer to Rev. Speight I will speak for the Marion District. Rev. N. H. Speight states that the Marion District raised for missions \$62, but the Statistics No. 4, page 53, of the Minutes of 1897, show for missions from the Marion District \$81. But our reports are true, and are as follows: Missions—Eutaw, \$25; Marion, \$22; Ganesville, \$16; Union, \$7; Newburn, \$6; Tuscaloosa, \$3; Clinton, \$3.50; Old Town, \$2; St. Paul, \$1; Bethany, \$1; Selma, \$2; total, \$88.50. This gives us for missions \$88.50, just as was reported. If Rev. Speight and his pamphlet report be true I wish to say that something is dead up the branch, for there is a difference of \$26.50. Yours for the cause,

F. L. Teague.

GOD'S METHOD IN THE INTELLECTUAL EDUCATION OF THE NEGRO RACE.

By Rev. James W. Jackson.

The subject of "God's Method in the Intellectual Education of the Negro Race" has been the subject of keen discussion before the Afro-American house of leadership from the time the Negro race was incorporated with the Anglo-Saxon race as citizens and subjects to the present time, and for an equal length of time the opposing divines have preferred to answer each other by arguments drawn from the system of principles which have been established on independent evidence of human wisdom. It is the purpose of the writer to briefly discover and elucidate the method in the intellectual education of the Negro race by arguments drawn from the system of principles which have been established on independent evidence of God's wisdom, goodness, holiness, justice and his truth—a method where the wisdom of man is not permitted to enter—a method distinctively God's own. 1. I begin by observing that God's method in the intellectual education of the Negro race is through the immediate instruction and discipline of the Anglo-Saxon race, legislative, executive, judicial and ministerial. 2. That God's method in the intellectual education of the Negro race is as much a fundamental doctrine of the Gospel system as the

doctrines of the Trinity, Atonement, Justification, Holiness, Resurrection, or any other fundamental doctrine of the Gospel system. 3. That God's purpose in the institution of the method in the intellectual education of the Negro race was that it should be continued until the masses of the race are qualified for the responsibilities of their religious duties.

It is an axiom in theology that God's method in the intellectual education of the ignorant part of the human race is through the immediate instruction and discipline of the ecclesiastical teachers of the cultured part of the human race, legislative, executive, judicial and ministerial. The Negro race is an ignorant part of the human race; the Anglo-Saxon race is a cultured part of the human race; therefore, God's method in the intellectual education of the Negro race is through the immediate instruction and discipline of the ecclesiastical teachers of the Anglo-Saxon race, legislative, executive, judicial and ministerial. As God's method in permitting the Jewish race to be transplanted from Canaan to Egypt in order that the Jewish mind should be formed to virtuous habits by education through the immediate instruction and discipline of the ecclesiastical teachers of the Egyptian race, was but a part of this original method which he had instituted in the plan of redemption of sinners by Christ. So God's method in permitting the African race to be transplanted from Africa to the United States in order that the African mind should be formed to virtuous habits by education, through the immediate instruction and discipline of the ecclesiastical teachers of the Anglo-Saxon race, was but a part of the original method which he had instituted in the plan of redemption of sinners by Christ.

God's purpose in the institution of the method in the intellectual education of the ignorant part of the human race, through the immediate instruction and discipline of the ecclesiastical teachers of the cultured part of the human race, was that it should be continued until the masses of the peoples in the ignorant part of the human race, were qualified for the responsibilities of their religious lives. The last census of the United States shows that the intellectual state of the Negro race, notwithstanding the great Afro-American house of scholarship, is that of ignorance in arts, literature and the sciences. Hence, God's method in the intellectual education of the Negro race is through the immediate instruction and discipline of the ecclesiastical teachers of the Anglo-Saxon race, legislative, executive, judicial and ministerial. Thus it will be seen that God's method in the intellectual education of the ignorant part of the human race, through the immediate instruction and discipline of the ecclesiastical teachers of the cultured part of the human race, is as much a fundamental doctrine of the Gospel system as God's method in the spiritual redemption of sinners, through the immediate operation and baptism of the Holy Ghost—a doctrine "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." And Christ has long since said: "The gates of hell shall not prevail against it."

Pastor St. Paul's Chapel, Versailles, Mo.

THE NORTH BALTIMORE DISTRICT.

By Rev. A. Becks, Washington Conference.

This district is holding its own as the banner district of the conference under the leadership of Rev. G. W. W. Jenkins, presiding elder, with his able pastors. We can report advances all along the line with the exception of Hereford, Jefferson, Williamsport and Halston circuits, they are failing some. Yet, under other pastors, these circuits paid from \$300 to \$645 salaries. The rest of the charges and circuits seem to be advancing in their salaries and are rising in the scale of benevolent collections. The Sunday schools are increasing in numbers; the Epworth Leagues are not what we want them to be as yet, as it is hard to get our people to understand its worth, but they are advancing

very well. Methodist literature is our cry for Methodist people. With the smooth and winning way the editor of the Southwestern Christian Advocate approached our conference it is beginning to be appreciated more than ever before. In fact we think his visit to our conference has done more good to our schools and conference than others coming from that way. Our colored school teachers, doctors, lawyers, also other business men steadily advanced along the line with the white man and we think in our godly judgment, have excelled in some instances with the odds against them in every way. In the first place, our teachers in Baltimore City have never been allowed to be principals in the public or higher schools or even advanced in Morgan College as they should have been.

One of our transferred preachers in a lecture stated that we were not the equal of our white brother or sister, as I understand it, in professions.

Our old fathers of this conference and official boards have erected church edifices that any man would be proud of as a race showing skilled touch, and taste, and history only remains for the coming races to excel them in some of the structures they leave behind them. In so short a time, our teachers take the same grade of certificate, our lawyers have to pass the same examination to be admitted at the bar to practice law, our doctors have to pass the same examination to practice medicine, our ministers have to take the same theological course or conference course, our sons and daughters complete the same studies in common schools, higher schools, colleges and universities, all have passed along this way when given a chance to do so, equal with the white brothers and sisters. Our colored clerks stand behind the counter and at the desk, our editors run their papers, our politicians deliver their oration, our farmers run their's just as do the white men. Why then are we not their equals? We have all these classes of men and women on the North Baltimore District.

Our Fathers' Work Reviewed.

Rev. W. W. Foremans led the way and built the spacious edifice at Lynchburg, Va. Rev. Robert Steele erected the handsome church building at Staunton, Va. Rev. Martin Sprittle led the way in Baltimore City by erecting Centennial Church on a modern style and beauty. Rev. A. Dennis led the way in erecting a beautiful and large church, Mount Zion, in West Washington. Also in Annapolis, Md., P. G. Walker built the church at Wheeling, W. Va., a beauty in itself. Rev. W. P. Harris led in building a suitable church in Cumberland, Md. Rev. H. A. Carroll put the finishing on when he rebuilt the Metropolitan Church in Baltimore City. Bishop Walden, while standing in that church, said: "Is it possible your race has built such an edifice as this?" Rev. P. O. Carroll led the way and left the historic city of Frederick with such a spacious edifice.

They labored faithfully and well, and God forbid that they should be cast aside on poor salaries. All of these churches are the equals of the white churches in the towns and cities mentioned.

Our two schools, Morgan College and Lynchburg School will, we hope, hold their own. Morgan College has done good work, more than we give her credit and her noble president honor for. Although her graduates cannot teach in Baltimore City, because the places in the public schools are given to the graduates of the City High School. Yet in nearly all the towns and other cities, also the counties in Maryland, and in many counties of Virginia, West Virginia and Delaware, we find her graduates professional teachers. Many of her ministers educated there are in this conference, the Delaware, Lexington and other conferences. Three of her graduates are presiding elders of this conference—Revs. J. P. Owings, Clair and Brown.

We expect to defend our able president, F. J. Wagner, and do all in our power to bring Morgan College in the rank of a first-class college and forbid any more hot shots fired in our camp. To show you, Mr. Editor, how our circuits and stations move on, allow me space for a few notes taken from Frederick

Circuit: Second quarter—Rev. D. Collins: paid pastor \$125; for benevolent purposes, \$34; moving expenses, \$25; parsonage debt, 37; paid on church debt, \$60; paid on rent, \$50; paid elder, \$12.50; read into full membership, 75. Asbury, Frederick City, pastor's notes of the second quarter—Trustees raised \$247.40; benevolent cause, \$20; stewards raised \$154; Sunday School raised \$55. Total raised this quarter, \$437.40. Pastor, elder, sexton, organist, coal, gas, water bill and insurance bill, all paid up-to-date. One debt of \$60 remains on new church lot.

PERMANENT COMMITTEE ON TEMPERANCE AND PROHIBITION.

The General Conference Permanent Committee on Temperance and Prohibition recommends the observance of the third Sunday in October as Temperance Day in lieu of the fourth Sunday in November. The General Conference, "in harmony with the action of other religious bodies," suggested the fourth Sunday in November, but other religious bodies in the United States have named the third Sunday in October. In order to be "in harmony with other religious bodies" this change on our part is made necessary and is fully justified by the action of the General Conference in suggesting "some proximate day." One great advantage of the change is that it will bring the discussion of this important subject in advance of the November elections, which sometimes directly involves the temperance question. The action of the General Conference in all respects except change of date, as above, remains, and the General Committee earnestly urges its observance, especially the recommendation "that collections be taken on Temperance Sunday to be divided as follows: One quarter to the General Conference Committee; one quarter to the Annual Conference Committee, and one-half to the Quarterly Conference Committee." This division of collections follows upon other recommendations, as follows: That "each Annual Conference appoint a Permanent Committee auxiliary to the Permanent Committee of the General Conference," and that "in every district of each Annual Conference a committee be appointed of which the presiding elder shall be chairman, with instructions: to co-operate with the Permanent Committee of the conference, such district committee to be appointed by the Permanent Committee of the Annual Conference;" also that a Committee on Temperance of each Quarterly Conference be recommended to promote such organization of the members of the Church and congregation as may be practicable for co-operation in each church under the direction of the pastor and Quarterly Conference with the Permanent Committee of the District and Annual Conference. These recommendations indicate the uses to which the collection for temperance should be applied.

The Permanent Committee of the General Conference has incurred large expenses, quite beyond its receipts, in the prosecution of its work, and earnestly requests that where the Conference and District Committees are not incurring expenses, the entire collection be forwarded to the Permanent Committees.

The Permanent Committee will, in that case, honor all calls by Conference or District Committee for their proportion of the collections thus taken and forwarded.

This entire action was intended to promote the organization and work of the American Anti-Saloon League with which our Church and Temperance Committees are in hearty accord. The marvelous progress of this work under the direction of its National Superintendent, Rev. Dr. Howard H. Russell, fully justifies all that has been done and promises full justification of all that can be done. The most important movement toward the suppression of the Liquor Traffic has thus resulted, from the work of our Permanent Committee under the control and direction of our General Conference.

We earnestly appeal to all our friends to observe Sunday, Oct. 17 as Temperance Day. Let every pastor inform himself fully of the great movement referred to, preach on the subject Sunday morning, have it considered in

the Sunday-School of the Day, arrange for a platform meeting Sunday evening, and take the collection, urging the people to liberality and forward the proceeds immediately to our treasurer, Rev. S. W. Gehrett, 1026 Arch St., Philadelphia, Pa.

The September-October number of "Christianity in Earnest" will furnish valuable information for practical use.

A. J. Kynett, Chairman.

C. M. Boswell, Secretary of Permanent Committee on Temperance and Prohibition.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

Topic for October THE CHURCH OF ST. PAUL.

October 3:—ITS ORIGIN AND DEVELOPMENT.

Eph. 2:19-22.

The Church of St. Paul has its foundation clearly laid in the Lord Jesus. What a contrast in to-day's lesson in his plea for this church from that of the time when he declared that he was "a Pharisee, the son of a Pharisee." Then the line with him was drawn, now there is no line; then there were strangers and foreigners, now there are none. What a changed man now in churchly rites and doctrines!

He prays no longer the prayer of the Pharisee, but humbly himself as the poor sinner, and even declared that he is the chief of sinners.

Study this entire epistle of Ephesians and compare it with the epistle to the Colossians. See the parallelism. Learn how St. Paul was thoroughly imbued with the work of extending and caring for the Church of Christ.

Welcome!

What an inviting sign this is, to be over the door of a church.

How much "at home" strangers must feel when they can enter a place of worship and read and see the signs of welcome both in print and upon the features of both pastor and people.

How the countenance of the poor Gentile outcast changed. The tall, lean-faced Greek lifted his head; even the haughty Jew, though a robber, felt safe; and there they all knelt at one common mercy-seat in the Church of St. Paul.

What is the secret of such inward happiness outwardly manifested. "We are all one in Christ Jesus." O, the consolation to know that in Christ's Church there is no respect of persons, no bond nor free, no Jew nor Greek. We bid all welcome. All are of the same household of faith. Every sinner may draw near with faith, believing, and become "a fellow-citizen with the saints and of the household of God."

Are you a stranger to the commonwealth of Israel? If so, then remain so no longer but come and accept the invitation and journey with us.

The Church.

Hodge says: "All true believers in whom the Spirit of God dwells are members of that Church which is the body of Christ, no matter with what ecclesiastical organization they may be connected, and even though they have no connection. The thief on the cross was saved, though he was not a member of any external church."

The Church is a divine institution for the salvation of souls. Christ intends that the world must be saved through the Church.

St. Paul highly exalts the Church. In his days it was weak and struggling, yet it lived and grew. Nothing remained for it to do but grow. Its foundations are built on the apostles and prophets, Jesus Christ himself being the chief corner-stone. What a grand building! Framed and erected on the Savior. Will it last? Yea, it will. Fire, sword, peril, famine, and even death itself have endeavored to crush out this wonderful organization, but all have failed and the Church still lives.

Live on, O Church of God!

Are you a part of the Church? Are you loving your Church? Do you pray daily for the continued development of the Church?

Are you making strangers and foreigners welcome in your Church? Have you your Church at heart? Do you feel the need of your Church? Are you making your Church a holy temple? Are you acquainted with the Chief Corner-Stone?

"I love thy Church, O God,
Her walls before thee stand."

The Christian Band.

Societies, organizations, councils and bands are numerous, but which of them can boast of a tie so strong as that of the Christian Band. How they are all welded in one and form a solid compact. Truly, "in union there is strength." What a mighty power for good is this Christian Band! No other band can boast of such a strong hold upon the majority of the people.

The Prudential, a very reputable insurance company of New Jersey, boasts of the strength of Gibraltar, but, oh, this Christian Band has the strength of a thousand Gibaltars. To join this band, the only requirement is a desire to flee the wrath to come and an earnest desire to be saved.

Are you in the band? What station are you holding? Are you performing your part well? Are you doing what you can to increase the membership?

Let us all work heroically for the upbuilding of this great Church of Christ.

THE WHEEL IS GOING AT UNION CHAPEL.

By F. B. Smith.

Sunday, Sept. 5th, the Chapter, headed by the pastor and president, took a flying trip to our Lafon Old Folks' Home. After an enjoyable love feast, donations amounting to \$11.87 were given to the home. The new League officers are already elected and installed. Our assessment for conference is \$25. Every department is at work to raise it. The Epworth Guards are drilling; the Singing Circle and Glee Club are filling the air with song.

September 19 was Literary Day. Devotional exercises were conducted by Brother Wm. Robinson; Organ Voluntary, by Prof. E. J. Ogilvie; solos, by Misses Velma Lloyd, Ruth Smith and Florence Wilbert, recitations by Morris Moore, Walter Jenkins and Rev. R. C. Metoyer; chorus by the Glee Club; debate, "Resolved, That the Negro is in a Worse Condition Now Than He Was Ten Years Ago;" affirmative, R. C. Metoyer; negative, F. B. Smith. On the first count the jury decided that "educationally and financially he is much better off, but socially he is worse." They were sent back for a unanimous verdict one way or the other, after which they decided that "the race is much more persecuted now than ten years ago."

New Orleans.—I am grateful to the editor for the notices in the Southwestern Christian Advocate of our special meeting last Monday night. I insisted on every member to subscribe to the Southwestern and Epworth Herald. We have added another feather to our cap this week. Our president of the Literary Department of the League, Miss Bertha Lloyd, has established a day school for both boys and girls for the small sum of only ten cents a week. Now, the parents and guardians of children have a golden opportunity to keep their children out of the streets and mischief for a small sum. We endeavored to help the trustees and stewards on Saturday, August 14, 1897, at 7 p. m., by giving another Epworth entertainment. We mean to lead. Our business meeting was on the second Monday in August at 7:30 p. m. Yours in Christ,

Gustave Romain.

Rev. J. L. Massey, one of our Memphis (Tenn.) pastors, recently purchased three lots there, on which to erect a home, paying down two-thirds of the purchase money. We think it wise for our pastors to get homes of their own whenever possible.

What young lady wants a guitar or a mandolin? Read our prize offers on page 15.

EDUCATIONAL.

RUST UNIVERSITY.

The writer having been unexpectedly and suddenly charged with the responsibilities of Rust University desires to send greetings to all the people, and to ask their prayers and co-operation in behalf of the success of this school. The yellow fever excitement will make the date of the opening indefinite, but we shall certainly put in a good, faithful school year. The faculty of last year will be retained in part, and the additions to it will be strong, so that the efficiency of the school, we hope, this year will be intensified. It is with great confidence, then, that we appeal to presiding elders and pastors and people to consider our school and to encourage the sons and daughters and friends to become students with us. We will endeavor faithfully to discharge the obligation to build up Christian character and fit the young people committed to our care for the great responsibilities of life and service for the Master. I trust that all young men and women who have contemplated attending our school will hold themselves in readiness to respond to our call for the opening, even if the notice is very short. More rooms will be finished in the building this fall, and we can accommodate a larger number of students than ever before. Any desiring to rent a room and board themselves will be given the facility to do so. It will be impossible to furnish work to students except in the rarest cases, as our financial condition requires the strictest economy. We have put our rates so low that we feel we have accommodated all who are willing to put forth a little exertion in order to gain an education. Every facility will be given to young people who desire to take a course in our school, even if they at first feel the embarrassment of not having ample means at their command. I hope in next week's issue of the Southwestern to add some words concerning Rust University to these, and we hope to announce when the opening of the school will be.

William W. Foster, Jr.,
President Rust University.

CLAFLIN NOTES.

The twenty-eighth session of Claflin University will open Wednesday, October 6, 1897.

The courses of study are adapted to the needs and wants of the youth of the State.

The literary, the musical and the manual training departments are well equipped for the work before them this year.

Every preparation is being made for the accommodation of a large number of students this year. Mr. H. P. House is beautifying the campus and putting the buildings in order.

Prof. W. Wilson Cook has arrived, and will arrange the new industrial plant at once.

Dr. L. M. Dunton, Dr. Wm. L. Bulkley, Mr. L. M. Dunton, Miss Eva Perfield and the quintette will be home in a few days. Their vacation has been spent North in the interest of the university.

Prof. S. R. Youngblood has completed his canvass in the State for the institution and is now on duty at the college.

Students will do well to enter at the opening so that they can get the best possible accommodations. Many new students will enter school this year.

The Claflin Band and Orchestra are indispensable adjuncts to the school.

There will be some buildings and other works going on this year.

S. R. Y.

MARY HOLMES SEMINARY.

On account of the general quarantine, making travel in the State impossible, this school for the education of our colored girls has postponed the opening of the session of 1897-98 until Nov. 1, when, it is hoped, all danger and inconvenience in travel will be past.

H. N. Payne, President.

We will give you Bishop Taylor's book or the "Black Phalanx." Read our prize offers on page 15.

Do you need an organ for your Epworth League? If so, read our offer and act.

WOMAN'S DOMINION.

THE NATIONAL ASSOCIATION OF COLORED WOMEN.

The city of Nashville has, during the past few months, entertained many and various conventions, but none of greater interest or moment than the assembly of representative colored women who gathered there recently to effect a permanent national organization, whose object should be the social, mental and moral elevation of the race. A similar meeting was held in Atlanta two years ago, and one in Washington last year, but there were two or more organizations instead of one.

With a view to dissolving and uniting with the national association, the Woman's Congress met in Howard Congregational Church, Nashville, Sept. 15; Mrs. Lucy G. Thurman, president. In her earnest, impressive manner, Mrs. Thurman spoke briefly of the benefit to be derived from coming together, of the blessedness of labor for others, and of the influence her efforts have had upon herself. She has had much experience in the work of reform and in her contact with the masses has noticed that the work already done by the organized effort of women is opening the way more clearly to purity, temperance and better home-life altogether.

On behalf of the Centennial Board, Mrs. J. C. Thompson delivered a welcome address, to which B. K. Bruce responded, saying most truly that there is no bond like that of love for a good cause; and that, therefore, women joined together for a noble purpose could not long be strangers; that the growing spirit of usefulness in women will count for much in the future.

Greetings from Miss Francis E. Willard, the W. C. T. U. of the District of Columbia, Mrs. F. E. W. Harper and others were read. Excellent papers on topics of interest to the race were presented. The writers were Mrs. T. H. Lyles of Minnesota, Mrs. S. T. Williams of Louisiana, and Miss Cook of Kentucky.

At the afternoon session the Congress, on motion, decided to disband and enter as individuals the National Association. There was no feature of the convention more pleasing than the gracefulness and loving spirit with which this union was effected. Realizing woman's responsibility in the work to be done and that oneness of purpose and unity of effort are necessary to accomplish this work, the two conventions combined their forces for the task before them and perfected the organization of the National Association of Colored Women, with Mrs. Mary Church Terrell as president. No wiser choice could have been made. In Mrs. Terrell are combined rare virtues and accomplishments, which command admiration and esteem and make her eminently fit for leadership. In her address, which was very thoughtful and a model in diction and delivery, she drew an encouraging contrast between the ignorance and poverty of thirty years ago and the mental and financial status of the Negro of to-day. She attributed his vices and crimes chiefly to his home life, and urged that the children be taught self-respect, the dignity of labor and the value of social purity, which latter will be more easily attained when we accord the same treatment to immoral men, as to immoral women.

Mrs. Fannie J. Jacks of Kansas City was warmly applauded for a strong, practical paper, in which, among many other good things, she said that much of the money the Negro spends for fine churches, brass bands and secret societies, should be put into business enterprises. An able paper on the separate car law was read by Mrs. Sylvania Williams of New Orleans. A request for a second reading was made by the convention. The paper on "Mother's Responsibility," by Mrs. Adams of Boston, showed her to be a woman of great ability as a writer and speaker. Other excellent papers on important subjects were read.

The most interesting feature of the convention, however, was the reading of club reports. No one could listen to these recitals of unselfish, loving deeds, without believing that the milk of human kindness is in some cases

a pure article. They tell of widows and orphans clothed and fed; of kindergartens and charitable institutions supported; of boys and girls assisted in school; of fallen women helped to a better life; of boys rescued from the chain-gang; of the sick and imprisoned visited and cheered. Mrs. Howard of Atlanta told of one boy who was, through the efforts of a club, released from the chain-gang and presented to his mother as a Christmas gift; and a St. Paul Club reported that clothing and a considerable sum of money had been sent by them to the needy daughter of John Brown. These are only a few of the ways in which the women of this organization are striving to help others, while at the same time moving upward themselves, for their motto is: "Lifting as we climb."

The convention was from beginning to end one of great interest. The most perfect harmony prevailed, the bearing of the women toward each other being marked by a courtesy and consideration seldom seen in meetings of that kind. The president very fervently acknowledged the faithful services of Mrs. B. T. Washington for her uniting efforts in behalf of the work. Every woman seemed earnest and all worked hard. It was indeed a representative body.

Among the young women present, who have made creditable records by their work were Miss M. Louise Burgess of St. Agnes Hospital, Raleigh, N. C.; Miss Mary V. Cook of Kentucky, and Miss Cornelia Bowen of Alabama. The majority of the women, however, were married women, which goes to prove that to be wife or mother need not impair one's usefulness to society; but, on the contrary, gives opportunity for broadened sympathies and increased usefulness.

Ida Belle Luckie,

Prairie View, Texas.

OUR YOUNG FRIENDS.

A TALE WITH A MORAL.

Patent Commissioner Butterworth carries a long scar on the first finger of his left hand which recalls an interesting story of his juvenile career.

Some years before the war young Ben Butterworth, the son of a good Quaker, who was an uncompromising abolitionist, was going to school in Southern Ohio. That part of Ohio was one of the hottest battle fields for the abolition of human slavery. While there were no slaves there, it was only necessary to go across the southern border to find plenty of them in Kentucky and Virginia. The prevailing sentiment was averse to the doctrines of the Abolitionists, and the father of Ben Butterworth was looked upon as a dangerous element in the community, standing as he did on all occasions in condemnation of the institution of slavery. He was one of those sturdy Quakers who adhered to "thee" and "thou" of the patri-archs, and dressed himself and his family in the simple garb of the sect to which he belonged. While it is not likely that little Ben Butterworth at the tender age of ten had any very decided views on the question of slavery, he came in for his full share of ostracism and social persecution that his father's doctrines stirred up. It happened that one day in school Ben in a thoughtless moment of juvenile restlessness placed his hand on the back of the seat immediately in front of him. The occupant of that seat had no use for a "nigger lover," as the Abolitionists were called in that day, and he gave a sweeping dash with his jackknife in Ben's direction, cutting a long gash, which is father to the scar the Commissioner now bears. Young Ben gave such a yell as a boy of his age and healthy lungs might be expected to emit under the circumstances, but while the teacher and pupils were eager to see what the trouble was, there was little evidence that it was generally condemned. The little Abolitionist had got what he deserved in the opinion of many, and so strong was the feeling against him that the teacher declined to punish the boy who made use of his jackknife. Years after that incident found Ben Butterworth and the boy who had cut him working side by side in politics, both staunch Republicans, the user of the knife as uncompromisingly opposed to the institution of slavery as was the victim to its sharp blade. The incident of the cutting was recalled.

"Do you know," said Mr. Butterworth to his

youthful foe, but now friend, "after you cut me I made up my mind when I grew up I would lick you. I wonder if I ought to do it."

"I wouldn't be surprised if you could do it, Ben," replied his friend, who was several years his senior. But the two men made the incident a subject for pointing a moral and for toleration in regard to the views of others. They both concluded that most of the differences of political opinion are the results of different training and different degrees of information and moral perception. Only time could determine who was right. So the boys who were enemies became friends as men, and there are no better friends than they to-day.—Christian Uplook.

A GOOD SUMMER'S WORK.

Dr. L. M. Duntun, with a quintet of colored student singers and helpers, has visited Maine, New Hampshire and Eastern Massachusetts during the vacation in the interests of Claflin University, Orangeburg, S. C., and reports a generous reception and encouraging interest in his cause. As a result of the summer's work there have been forwarded to the manual training department of Claflin University a 16-horse power gas engine, planer and matcher, band and rip saws, shaping machine, turning lathes, printing press, paper cutter, eight iron forges for the ironworking department, and hand tools. There have been donations of a piano and other instruments to the department of music, books to the library, and many other useful and much-needed articles for household use. Provision has also been made for several scholarships for needy, worthy and promising students. There is a small balance still due on the manual training outfit, to be provided for during the fall. President Duntun is bravely trying to meet the emergency created by the separation of Claflin University from the State Agricultural College and the withdrawal of State and National appropriations and equipment, and his cause deserves, and the exigencies of the case demand, special and generous consideration.—Zion's Herald.

We will give you Bishop Taylor's book or the "Black Phalanx." Read our prize offers on page 15.

RESOLUTIONS.

Adopted by the New Orleans Preachers Meeting, M. E. Church, September 21, 1897.

Resolved: That this Preachers' Meeting have listened with profound pleasure and gratitude to a statement by Rev. W. D. Godman, D. D., President, which appeared in the Southwestern Christian Advocate of the 16th inst., headed: "Gilbert Academy and Industrial College," accompanying herewith—

Resolved: That on account of their self-sacrificing devotion to the cause of Education in Louisiana, by which we have been and are still being so largely benefited, the Rev. W. D. Godman, D. D., and his family are entitled to the esteem of our people and the confidence of the whole Church and friends of Negro education.

Resolved: That these Resolutions, together with the Article referred to, be and the same from a part of the proceedings of the Preachers' Meeting to-day, and a copy be sent to the Southwestern Christian Advocate for publication, and a copy to Dr. Godman.

Resolved: That our prayers shall ascend to the Throne of Grace, for the restoration of Dr. Godman's health and strength, that he may be enabled to further prosecute his life-work of Education and usefulness to the Church. By,

Pierre Landry,

Stephen Duncan,

Henry Taylor, President.

(Signed)

A true copy,

Chas. Monroe, Secretary,
Preachers Meeting.

We will give you Bishop Taylor's book or the "Black Phalanx." Read our prize offers on page 15.

Good chance for a pastor, local preacher or Sunday School worker to secure Clarke's Commentary. Read our prize offers on page 15.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jo'lly, Kentucky Conference.

Lesson for Sunday, October 10, 1897.

PAUL A PRISONER AT JERUSALEM.
(Acts 22. 17-30.)

Golden Text. "If any man suffer as a Christian, let him not be ashamed" (1 Peter 4. 16).

When Paul and his company reached Jerusalem they lodged in the home of Mnason, an old disciple. The brethren received them gladly. They called on James and all the elders of the church, and related to them the blessings of God on the Gentiles through Paul's ministry. All glorified the Lord together. There were many thousands of Jewish Christians who were zealous of the law. Rumors were circulated that Paul had forsaken Moses, and spoken against the law and the temple. James and the elders requested the apostle to purify himself. This he did. But when the Jews from Asia saw him in the temple, they stirred up the people, and laid hands on him. All the city was moved, and ran together. They seized Paul, dragged him out of the temple, and slammed to the gate. Tidings came to the chief captain that all Jerusalem was in an uproar. He took soldiers and ran down among them. When the mob saw him they ceased to beat Paul. The captain took him from them and demanded of the people who he was. Some cried one thing and others another. The facts could not be ascertained. Paul was carried into the castle, or barracks. On the stairway he asked, in Greek, permission to speak. This was granted. He addressed the people in Hebrew.

Paul's introduction was tender—"Brethren, men, and fathers, hear my defence." Not my apology, but my reason for preaching the Gospel. "I am a Jew of the stock of Abraham, and of the tribe of Benjamin. I was born in Tarsus, of Cilicia, and educated in this city at the feet of Gamaliel. I taught the people according to the perfect law of the fathers. I was zealous in the service of God." He hated the way of Christianity with a cruel hatred. This dislike was deep-seated in his nature. His emotions, affections and desires; his thoughts, words and deeds, were all controlled by it. He went from house to house, arresting, binding and hauling forth men and women. He took them before the Council, and when they were tried gave his voice against them. He caused some to be confined in prisons, others to blaspheme, others to be scourged, and others to be put to death. When he could find no more believers in Jerusalem, he went before the Council and obtained letters to the synagogues of Damascus. He hoped to find there disciples that he might arrest and bring to Jerusalem for trial.

As he drew near to Damascus a light from heaven shown, or flashed about him. This was, no doubt, the Shekinah, which produced another dawn at mid-day. All fell to the ground, but those that journeyed with Paul soon arose. All heard the voice, but only Paul understood the words. All saw the light, but Paul only beheld Jesus. The fiery persecutor was directed to enter the city, and it would be told him what was appointed for him to do. After three days of blindness, fasting and praying, Ananias, a devout man according to the law, and having a good report of all the Jews, came and stood before him, and put his hands on his head. Paul immediately received his sight, was filled with the Holy Ghost, arose and was baptized.

Here the apostle passed by in silence his early labors in Damascus, his three-year seclusion in Arabia, his return to Damascus, and his persecution there. When he returned to Jerusalem, after three or four years, he assayed to join himself to the disciples, but they were afraid of him. Barnabas brought him to the apostles, and told them how he had seen Jesus in the way, and had preached in His name at Damascus. They then received him, but not gladly. He remained with them some time, and preached boldly in the name of the Lord Jesus. The Grecians went about to slay him. While he prayed earnestly in

the temple he fell into a trance. A vision, or trance, is a revelation from God, made to one in a waking condition. Paul did not at this time know "whether he was in the body or out of it," yet he was perfectly conscious of all that was said and done about him. While he was in this state God told him to make haste and get out of the city for the Jewish Christians would not receive his testimony concerning the Lord. The reason why they would not was because he imprisoned and beat those that believed in Jesus, and stood by while Stephen was being stoned to death.

When Paul told how God commanded him to depart and go unto the Gentiles, they could hear no more. The word Gentile was to them what blood is to a tiger: it stirred their soul, fired their nature, and enraged their passions. If they had listened the apostle would likely have related to them how God had blessed the heathen through his preaching, and how they had sent money to relieve the poor saints in Jerusalem. But no, they had enough. They could endure no more. They cast off their clothes, threw dust into the air, and cried at the top of their voice—"Away with such a fellow: for it is not fit that he should live." In this they acted very foolish, for Paul was in the hands of Roman soldiers, and out of their reach. But a mob is an enraged crowd governed by passion and not by reason.

The chief captain commanded that Paul be brought into the castle, and "examined by scourging," or compelled by torture to confess his crime. In this he acted hastily. The judge should seem to be on the prisoner's side. All are considered innocent till they are proven guilty. Paul should not have been expected to condemn himself. The Jews had accused him, and it was their part to state the crime and prove the same. When they had made his back bare, and was stretching him forward and binding him to the whipping post, he asked if it was lawful to scourge an uncondemned Roman citizen. When the centurion heard this he departed and told Lysias to beware what he was doing, for Paul was a Roman. The chief captain was violating the law in two ways. He was laying stripes upon a free man, when only slaves could be scourged; and if Paul had been a slave only, it was not lawful to whip him uncondemned.

It is not certainly known how Paul became endowed with the rights of a Roman citizen. They were not bought by him, for he was "free born." They were not secured by the place of his birth, for after this was known he was commanded to be scourged. It is likely his father purchased them, or gained them by some public service. His possession of them was strong proof that he was a man of culture, wealth and influence. To violate the rights of a Roman citizen was considered treason, and punished with death. The property was also confiscated. He loosed the bands that bound Paul, and treated him with consideration. On the following day he called the Council before him, and had Paul brought and set in their midst. The object of this meeting was to know the facts about Paul.

AS A LITTLE CHILD.

God knows me better than I know myself. He knows my weakness—what I can do and what I cannot do. So I desire to be led, to follow Him; and I am quite sure that he will thus enable me to do a great deal more in ways which seem to me almost a waste in life, advancing his cause, than I could in any other way. I am sure of that. Intellectually I am weak; in scholarship, nothing; in a thousand things, a baby. He knows this, and so He has led me and greatly blessed me, who am nobody, to be of some use to my church and fellow-men. How kind, how good, how compassionate art Thou, oh, God! Oh, my Father, keep me humble! Help me to have respect toward my fellow-men, to recognize those several gifts as from Thee. Deliver me from the diabolical sins of malice, envy or jealousy, and give me hearty joy in my brother's good.—Norman Macleod's Diary.

Do you wish a bicycle or an organ free? Read our terms on the 15th page.

OUR BENEVOLENT CAUSES.

MISSIONS.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

THE GREAT HOPE OF THE WORLD.

Despite of sneers like these, O faithful few,
Who dare to hold God's words and witness true,
Whose clear-eyed faith transcends our evil time,
And o'er the present wilderness of crime
Sees the calm future, with its robes of greed,
Its fleece-flecked mountains and soft streams between,
Still keeps the path which duty bids ye tread,
Though worldly wisdom shakes its cautious head.
No truth from heaven descends upon our sphere
Without the greeting of the skeptic's sneer,
Denied and mocked at till its blessings fall,
Common as dew and sunshine, over all.
Then, o'er earth's war field, the strife shall cease,
Like Moïse's harpers, sing your songs of peace;
As in old fable rang the Thracian's lyre,
'Midst howl of fiends and roar of penal fire,
Till the fierce into pleasing murmurs fell
And love subdued the maddened heart of hell,
Lend once again that holy song a tongue
Which the glad angel of the Advent sung.
Their cradle anthem for the Savior's birth—
Glory to God, and peace unto the earth!
Through the mad discord send that calming word
Which wind and wave on wild Gennesaret heard—
Lift in Christ's name his cross against the sword!
Not vain the vision which the prophets saw,
Skirting with green the fiery waste of war,
Through the hot sand-gleam, looming soft and calm
On the sky's rim, the fountain-shading palm,
Still leaves for earth, which fiends so long
Hav trod,
The great hope resting on the truth of God—
Evil shall cease and violence pass away,
And the tired world breathe free through a
long Sabbath day.

—John G. Whittier.

* * *

Two things not found in heaven: Stinginess and sin.

* * *

God's greatest gift to earth was that which was dearest to His heart—His only begotten Son.

* * *

In giving to God we should give what we prize most.

* * *

He that ceases to be useful to others becomes a burden to himself.

* * *

Our acceptability to God and usefulness to men will be in proportion to our forgetfulness of self.

* * *

Insomuch as there is lack of complete submission to the will of God there is absence of the joy and freedom of the Christian life. And this is in all things.

* * *

A New York pastor says one-tenth of the people pay nine-tenths of the money raised for mission purposes in the American Presbyterian Church. How is it with our people!—Canada Presbyterian.

* * *

BIBLE CHRISTIAN MISSIONS.

The report of the English Bible Christian Missionary Society shows that it has, at home and abroad, 134 missionaries, 747 local preachers, 398 chapels, 103 preaching places, 11,868 full members, 118 members on trial, 403 juvenile members 2,853 teachers, and 24,054 pupils, an increase appearing in nearly every department. The treasurer, at the anniversary meeting, made an appeal for funds to meet the cost of extensions. Another

speaker hoped much for the future of the Free Church Council movement, "which would ally the strength of the towns to the weakness of villages," would make a united effort to evangelize the masses of the people, and would be active in promoting the enforcement of laws restricting the drink traffic. Chief Justice Way, of South Australia, gave a description of pioneer work in the Australian colonies, proving that the missionary spirit is still vital there.

* * *

LEIPZIG MISSIONARY SOCIETY.

The Evangelical Lutheran Missionary Society, of Leipzig, Germany, represents its work in India, among the Tamils, as prospering, with an increase last year of nearly 1,000 souls, 842 of whom were from the heathen. The work of the missionaries among the higher classes, who have received their education in the neutral government schools, is greatly hindered and disturbed by the rising revival of Hinduism, set on foot by Wimekananda Swami. The work among the Pariahs and Sudras is much more promising and fruitful. The Tamil congregations by regular contributions and legacies have acquired an endowment fund of \$26,500. The government showed its appreciation of the missionary efforts to colonize the Pariahs by giving the society a large tract of public land. The work in Africa among the Wakamba and the Dshagga, begun seven years ago, is, in spite of losses, progressing and full of promise.

* * *

AFRICAN METHODIST EPISCOPAL MISSIONS.

At the recent annual meeting of the General Missionary Board of the African Methodist Episcopal Church, reports were made of work in Bermuda, Nova Scotia, Hayti Barbadoes and the west coast of Africa with authority to adjust whatever difficulties may be in the way; and Bishop Turner has been deputed to go to South Africa. The board decided that Sierre Leone, Liberia, Hayti, Ontario, Bermuda and South Africa are the only recognized fields of foreign work. Appropriations were made to aid the Oklahoma and Indian Territory Conferences. Seven ministers and two teachers are laboring in Sierre Leone; 358 members, 5 exhorters, 15 local preachers, 13 itinerant preachers, 50 probationers, 5 new points organized, 100 pupils in Sunday schools 35 baptisms of adults and infants, and \$1,050 of property were returned from the Liberia Conference; 5 itinerant preachers in the Haytian Conference; and 4 itinerant preachers and 7 mission schools in Ontario Conference. A school is called for at Monrovia, Liberia. Sisson High School, Indian Territory, is highly spoken of. The cash receipts of the board for the year were \$11,050, and the cash expenditures \$7,417.—Christian Advocate.

* * *

A VETERAN'S PROPOSITION.

The Rev. Michael Kauffman, of Cincinnati Conference, eighty-five years of age, a superannuate and a conference claimant, wants to know why we do not call upon the veteran corps to aid in vanquishing our missionary debt. They have fought long and valiantly, and are still ready even to lead a charge upon a foe, if the bugle sounds an advance. He sends in his \$20, and suggests that his comrades of the veteran reserve corps fall into line. We would not presume to send out this call but for the urgency of the honored brother who leads the column and shouts to his brethren, "Forward! These veterans shall constitute the 'Roll of Honor,' and their pledges will be kept separate from all others. They will be at liberty to pay the pledge themselves, or raise it in such manner as they may devise. The sum need not be limited to \$20, but may be more or less, as the donor may elect. Though Brother Kauffman has paid his \$20, we prefer that only pledges be sent forward at present, payable when the whole debt is covered.

Send pledge on postal card, giving name, postoffice address, and conference. Address Missionary Secretaries, 150 Fifth Avenue, New York.

Y THE MISSIONARY DEBT.

The following pastors have subscribed the amounts opposite their names to pay the Missionary Society's debt. What will you subscribe and raise for this purpose?

Charge.	Pastor.	Amt. Pldg.
Central New York Conference.		
Warner.....	H. R. Shoemaker.....	\$20.
North Syracuse..	C. W. Herman.....	20.
Marcellus.....	W. G. Hull.....	20.
Benton Center..	D. W. Proseus.....	20.
Dundee and Star- kee.....	M. E. Bowman.....	20.
Elmira (Hedding Church).....	F. T. Keeney.....	20.
Central Ohio Conference.		
Lockington.....	C. L. Fillebrown.....	20.
Ada.....	S. L. Boyers.....	20.
Napoleon.....	Jesse Swank.....	20.
Central Pennsylvania Conference.		
Bloomsburg.....	B. C. Conner.....	20.
Dakota Conference.		
Winthrop.....	E. E. Dean.....	20.
Des Moines Conference.		
Hastings.....	J. J. Varley.....	20.
Detroit Conference.		
Blissfield.....	John Bettes.....	20.
Negaunee.....	Isaac Wilcox.....	20.
East Ohio Conference.		
Columbiana.....	G. L. Davis.....	20.
East Liverpool..	J. M. Huston.....	20.
Mingo.....	A. W. Adkinson.....	20.
Scio.....	W. D. Starkey.....	20.
Eric Conference.		
Volusia.....	S. Fidler.....	20.
Cattaraugus.....	H. M. Burns.....	20.
Genesee Conference.		
Wellsboro.....	C. W. Cushing.....	20.
Illinois Conference.		
Savoy.....	H. C. Augustus.....	20.
Martinsville.....	M. E. Hobart.....	20.
Neoga Station..	R. H. Osborne.....	20.
Indiana Conference.		
Moberly Willis..	Wininger.....	20.
Indianapolis (Central Ave.)	C. C. Lasby.....	20.
Missouri Conference.		
Parnell.....	Lane Douglas.....	20.
Michigan Conference.		
Evart.....	J. C. Newcomer.....	10.
North Minnesota Conference.		
Alexandria.....	J. M. Brown.....	40.
Northwest Iowa Conference.		
Goldfield.....	E. J. Bristow.....	20.
Northwest Nebraska Conference.		
Atkinson.....	S. A. Beck.....	20.
New England Conference.		
Beverly.....	Geo. Whittaker.....	20.
Ipswich.....	G. F. Durgin.....	20.
Webster.....	Alexander Dight.....	20.
Boston (Baker Memorial).....	F. N. Upham.....	20.
Lowell (High-lands).....	James Mudge.....	20.
New England Southern Conference.		
Centerville.....	J. H. Buckey.....	20.
New York East Conference.		
Brooklyn (St. John's).....	D. G. Downey.....	20.
Newark Conference.		
Jersey City (Hedding).....	G. C. Wilding.....	20.
Northern New York Conference.		
Fulton (State St.)	Charles Bayliss Hill.....	20.
Oklahoma Conference.		
Newkirk.....	C. S. Birchfield.....	20.
Pittsburg Conference.		
Dawson.....	J. T. Steffy.....	20.
Pleasant Untiy..	J. H. Lancaster.....	20.
Rostraver.....	A. S. Hunter.....	20.
New Cumberland.	J. W. Garland.....	20.
Rock River Conference.		
Rockford (Centennial).....	W. W. Painter.....	20.

Southren California Conference.

Los Angeles (Boyle Heights).....	S. A. Thompson.....	20.
South Kansas Conference.		
Independence.....	J. W. Wright.....	20.
Troy Conference.		
South Shaftsbury.	G. H. Robbins.....	20.
Cambridge.....	B. B. Loomis.....	20.
Upper Iowa Conference.		
Waterloo.....	H. C. Stuntz.....	20.
Marshalltown....	J. B. Albrook.....	20.
Utah Mission Conference.		
Salt Lake City..	A. H. Henry.....	20.
West Virginia Conference.		
Smithville.....	J. A. Hiatt.....	20.
West Wisconsin Conference.		
La Crosse.....	L. T. Nuzum.....	20.

* * *

THE PRESIDENT AND FOREIGN MISSIONARIES.

The Washington correspondent of The Christian Intelligencer makes the following statement as to the president's views on this important subject:

"Every friend of Foreign Missions has occasion to rejoice at the favorable attitude taken by President McKinley towards those Americans who go to foreign lands to engage in missionary work. He believes that it is the duty of this government, and all of its diplomatic and consular representatives in foreign countries, to see that American missionaries are protected in all their treaty rights. So strong is his belief that when he learned that a prominent gentleman who had been selected to be minister to a country in which our missionaries are almost constantly in need of protection was in different, if not actually antagonistic to missionaries and their work, he announced that the gentleman in question would not be sent as minister to that country. He went further, by making it plain that he did not wish to have any man holding an official commission from this government sent to any country in which Americans are engaged in missionary work unless he was in sympathy both with the missionaries and their work, and would not knowingly send any such. Those who know the inside workings of the several church boards which send out and maintain foreign missionaries know the importance of having United States representatives abroad who are in sympathy with missionary work, because they have had to wrestle with much trouble and inconvenience brought about by lack of that sympathy."

Those who know the president will not be surprised at this information, but it is none the less pleasant to have it published to the world. In all countries our missionaries need the moral support of our governmental representatives, and in some they require the protection. In certain countries there is special need of a firm, strong hand, that Americans may be protected in life and property. If they do not secure such protection, it will not be the fault of President McKinley.—Pittsburg Christian Advocate.

Good chance for a pastor, local preacher or Sunday School worker to secure Clarke's Commentary. Read our prize offers on page 15.

Impure Blood Scrofula

Thousands of cures of scrofula sores, boils, pimples, eruptions, salt rheum and other manifestations of impure blood prove the great merit of Hood's Sarsaparilla as a blood purifier. The blood is the life. It feeds the nerves and all the bodily organs; therefore it must be rich, pure, and nourishing. Hood's Sarsaparilla makes it so, and in this way it cures disease and builds up the health. No other medicine possesses the curative powers peculiar to

Hood's Sarsaparilla

The best—in fact the One True Blood Purifier. Sold by druggists. Get Hood's and only Hood's.

Hood's Pills cure nausea, indigestion, biliousness, constipation. 25 cents.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

OUR VISIT TO THE LONE STAR STATE.

The District Conference of the Marshall District, Texas Conference, Rev. W. H. Logan presiding elder, was held at Tyler, Texas. This is a point at which we have been trying for years to erect a church edifice. So many failures had been made, and meanwhile the land values had enhanced so greatly because of the growing importance of the town, that some had despaired of our ever securing a proper footing here. But from the time the present presiding elder was assigned to the district, he, like two of his predecessors, set his heart on securing a lot and erecting a church at Tyler. He accordingly sent to that point the Rev. J. O. Williams, a young man who, in the midst of privations and hardships, seems to show up to the very best possible advantage. He and his elder put their heads and hearts together and went to work. The Church Extension Society having previously lost some money in an attempt to secure a church at Tyler, were a little afraid of the enterprise until land was secured, paid for, and the people had gone as far as they possibly could. Hence the brethren had to depend almost wholly upon their own efforts. What made the undertaking the more difficult, the citizens of Tyler did not expect success, hence had no money to throw away. Nothing daunted, the matter was pushed with that devotion and energy that invariably brings success, and it came. Everybody, ministers, bishops and all who came in sight were taxed; the lot was secured and building partially erected before the close of the first conference year. To complete the work the conference sent Rev. Silas M. Bolden who, by the assistance of the presiding elder, has now one of the most beautiful little edifices to be found in that city. The building is modern in style, and has elegant stained glass windows. The presiding elder, the two pastors and the little band of faithful members who have labored and waited all these years for the thorough establishment of the "Old Church," all deserve much credit and the gratitude of the whole conference.

The combined session of the District Conference and the Sunday school and Epworth League conventions just held in this new church, was largely attended and remarkably successful. There were in attendance as visitors Dr. M. C. B. Mason in the interest of his cause, which was well cared for, and some of the most prominent ministers of the Texas Conference. Among these we note the Revs. William Bartley and W. A. Fortson, presiding elders, and Revs. B. M. Taylor, W. S. Curtis and Freeman Parker, D. D., pastors.

Dr. Mason's sermon and addresses made a profound impression, and will be long remembered; and those of the other brethren will all tend to enhance the interests of Methodism in that important railroad center.

The literary and musical feature of the meeting will not soon be forgotten. Of an attendance of about 150 there were perhaps 40 school teachers and as many more who had at some time enjoyed the privilege of attending Wiley University or some other institution of higher learning. As a result the addresses and essays were well prepared and well delivered.

As to the music, it was most excellent. Prof. H. B. Pemberton, of Marshall, had brought with him the choir of Ebenezer M. E. Church, and T. W. Sparks, M. D., of Jefferson, had brought the choir of the St. Paul M. E. Church. These

combined gave a chorus of about thirty voices, and such singing as they furnished us is hard to surpass—Prof. Pemberton and Miss Effie E. Lewis serving as organists. Then, in addition to all this the Wiley University troupe of singers, who have been touring the State in the interest of the school, spent the week at the conference. Besides giving a special concert, at which they were greeted by a large attendance of the citizens, white and colored, they furnished the music for the Sunday services. It goes without saying that all who heard them were delighted. That Prof. J. W. Jones, musical director, is an artist of merit is admitted throughout the State; his work is his best testimonial.

President Dogan was also in attendance, and addressed the conference in the interest of Wiley University. He anticipates and is preparing for a large attendance for the ensuing session. The Marshall District is in fullest accord with him, and thoroughly loyal to the interests of the School.

We spent the week pleasantly indeed, the guest of Dr. and Mrs. R. F. Ferrell.

The Doctor hails from Meharry Medical College, and his genial and accomplished wife, the daughter of the Rev. J. M. Marsh, of the Tennessee Conference, is a former student of the Central Tennessee College. In addition to his practice he is proprietor of a drug store in the city, and his standing with the people of Tyler is such as to make Dr. Hubbard feel that no time was lost in preparing him for his professional career.

(To be continued.)

THE NEGRO PULPIT A FAILURE.

So far as correcting wrongs and improving the morals of those who live in huts and hovels, the negro pulpit has failed. We must now turn to our schools and see what steps are being taken in that direction. The teachers, to a great extent, care but a little for pupils or the parent. He or she does but little to improve the low condition of those in the alleys, the by-ways and high-ways. Dress seems to be uppermost in the minds of some of our teachers, while but little is being done to correct the evils that may exist among the poor class of people. The pulpit has utterly failed to improve the moral condition of the people, while our public schools are derelict in advancing or improving the condition of the people.—Washington Bee.

That depends altogether on what the Bee means by the "huts and hovels." Our judgment is, however, that its editor is either suffering from a spell of indigestion, or else his finances do not run smoothly. There is one class of people who live in the "huts and hovels" that the pulpit will not be able to assist very much because it is so difficult to reach them. They do not attend church, but on the other hand do their utmost to keep beyond its reach. We fear there is no way of "correcting wrongs and improving the morals" of the class mentioned unless intelligent negroes, like the editor of the Bee, who are not ministers, shall become so interested in the improvement of this lower class of our people that they will go to them with open air meetings, the distribution of tracts, etc., as is being done by the laymen of other nationalities for their poor non-churchgoers.

But if the Bee refers to that class of poor whom the pulpit does reach, we are glad to say they certainly have been helped in these parts, and we are surprised if the Bee means they have not in Washington.

In this connection, we had as well say just here, that in the effort to elevate our people and hence make a race, we are confident a most grievous mistake is made in leaving the whole work to the teachers and preachers. They cannot do it alone; they may do admirably some special part in such a great work, but there are other lines on which something must be done. Every intelligent Negro who sees the faults and weaknesses of his people ought for their sake and for his own sake do something to help eliminate them. His other duties may prevent him giving a great deal of time to such work, but all of us can and should do something. It does no good to stalk around and look at the Negro's ignorance and shame, and then yell at the teachers and preachers; if the Editor of the Bee has

found no channel in which he can labor on this line and exhort his fellows to do the same, we advise him to begin looking for such and go at it.

THE YELLOW FEVER.

That the yellow fever still holds the attention of this city and of this part of the South cannot be denied; but that the scare and attendant inconvenience to business and the transportation of mails resulting therefrom is worse, is clearly evident.

Up to the close of last Sabbath the Louisiana State Board of Health reported the total number of cases in New Orleans 138, and the total number of deaths 17.

The streets are crowded from day to day; the theaters and other places of amusement are in full blast. On the Sabbath the churches are open and the services are well attended. The only real variance from our normal condition of affairs is that there is not as much business being done, and simply because the outside world has quarantined against the city, and stopped most of the outgoing freight and passenger trains. This condition of affairs leaves hundreds of laboring men idle, who are a good deal more concerned about the support of their families than about yellow fever. We are waiting for Jack Frost, and hope he may not tarry in his coming.

Mobile, Ala., Ocean Springs, Biloxi and Edwards, Miss., are still having somewhat of fever; Edwards, though a little railway station, being in the lead even of New Orleans. There they have had a total of 176 cases with only 7 deaths.

A BRAVE GOVERNOR COMES TO THE RESCUE.

Gov. C. T. O'Ferrall of Virginia, has pardoned from the penitentiary, Wm. Clements, the colored man who a few months ago whipped out a mob and thus escaped lynching.

It seems that Clements and a white man named Rosser had a little difficulty in which Rosser came off second best. The result was Clements was put in jail and Rosser went at night with a crowd to get even. They succeeded in shooting him, but after that the man fought so desperately he finally made his escape in the darkness. He was afterward re-arrested and in the trial for his trouble with Rosser sentenced to the penitentiary for five years. He was accordingly sent up for that length of time and but for the governor's interference would have been compelled to serve out his time. But Governor O'Ferrall is opposed to Lynch law whether by an organized court or a lawless band of ruffians, hence he pardoned Clements and restored him to citizenship. All honor to the brave and law-honoring Governor of the "Old Dominion!" If many of the young negroes do not look sharp, even the Southern States will be in line to treat them better than they seem inclined to treat themselves.

A MOB BURNS A SPECIAL HOSPITAL.

Last week when the Board of Health and the authorities, by permission of the School Trustees, set aside the Beauregard school building as a special hospital for indigent yellow fever sufferers, the citizens of that particular community protested. But as this did not have the desired effect, they held an indignation meeting, all of which culminated in a mob's setting fire to the building. There were no patients there at the time, so they simply notified the doctors and sisters of charity to leave, which they did.

When the fire department responded to the alarm the mob prevented their saving the annex by cutting the hose so that the engine could not throw any water. The Mayor and the better class of citizens were very indignant, and the city papers sustained them as loyally as they could possibly ask.

Such an act at such a time was nothing short of an outrage, and we feel the perpetrators should be apprehended and punished. This the Mayor says he is determined to do.

In conclusion we desire to say the mob spirit has been so long winked at or else openly encouraged in the South that we are now simply reaping our own sowing, and the end is not yet. That might is right, is, we fear, the leading principle with a majority of the white citizens of the whole South. Mob law in any form is dangerous and subversive of good government.

BISHOP WILLIAMS TRYING TO MAKE THE TWO CHURCHES ONE.

We make the following clipping from a letter written to the Christian Index by the Rev. W. A. Dinkens, pastor at Savannah, Ga. We make no comment. "The A. M. E.s are trembling, saying, 'there is a strange noise heard in the camp.' Bishop Williams spent three days in Savannah, and 141 persons came from the A. M. E. Church and joined us, and others are sending word 'we are coming.' He spoke to a society 1,800 strong called the Longshoremen's Union Protective Association. He electrified their minds, animated their hearts, fired their souls until a thousand voices and hands cried: 'Behold the man.' They said they did not know the C. M. E. Church had such a bishop. Eighteen hundred persons elected him as an honorary member, promising to support him wherever he may be. He preached two great sermons for us. The C. M. E. Church started with little over 100 December, 1896. She has now nearly 500 members. So, brother watchmen, let us take courage and go forward to follow our leader, trusting in God."

AFTER THE LYNCHERS AND LAW BREAKERS.

We give below an excerpt from a strong editorial by the New Orleans Christian Advocate official organ of the M. E. Church, South, on the general subject of law-breaking. "Such a production will certainly do good, as sad and true as is the admission that it is difficult to convict a white man in the South. The Advocate says:

"The fact that but a small per cent. guilty of this awful crime are ever brought to justice accounts in large measure for its astonishing increase. It is a lamentable fact that in some sections it is almost impossible to get a jury to convict a white man of murder in the first degree, no matter how cold blooded the killing. * * *

"Lynching, we regret to say, seems to be on the increase among us. The practice cannot be too strongly condemned by Christian people. Though for the most part visited upon those guilty of a nameless crime, even in such cases it is inexcusable and unnecessary, since there would be no trouble whatever in securing the speedy legal execution of the guilty wretch. Mob law appeals to the worst passions of the human heart, begets a reckless impatience with the slower legal processes necessary to the securing of justice, and often terminates in barbarities worthy only of the most bloodthirsty savages. Lynching also undeniably fosters a lawless spirit which leads men to visit summary punishment upon those charged with other crimes than rape.

"We will fall upon yet more grievous times if our people, as a whole, do not wake up to the need of putting down lawlessness in all its forms."

A WORD FROM AFRICA.

In a private letter to the editor of the Southwestern, Prof. A. P. Camphor, A. M. B. D., President of Monrovia Seminary, Liberia, Africa, says:

"I want to congratulate you for the most excellent paper you are making. The Southwestern has improved very much since you have taken charge. I am also glad to see the vigorous canvass you are making. At our next session I propose to bring the Southwestern before the Liberia Conference. * * * Our work is progressing; enrollment now is 130, 80 or more per cent. in crease on last year, and the largest number ever enrolled. The outlook is bright for Africa. We are both well. Our hands are full. I was never more busy in my life, and I believe never more useful in the Master's service. * * * Love to all the brethren."

Presiding elders of the Twelfth General Conference district had better write at once to Rev. A. J. Taylor, Springdale, Ark. our representative on the General Missionary Committee, a full account of the condition and needs of their work. The Conferences are Arkansas, Central Alabama, Central Missouri, Austin, Little Rock, Louisiana, Mississippi, Texas, Tennessee, Upper Mississippi and West Texas.

PERSONAL AND GENERAL.

Rev. F. H. Rogers, of Georgia, sends us six annual subscribers. That is the way to start up.

Hon. James Hill, the veteran politician of Mississippi, has been appointed registrar of lands at Jackson, Miss.

Dr. R. S. Rust celebrated his 82nd birthday recently by preaching an excellent sermon.

Mrs. Bishop Peck was ninety years old on the 2nd of September, but still enjoys fairly good health.

Dr. John F. Goncher, President of the Woman's College, Baltimore, has been visiting President Elliot of Harvard University.

August J. Weber, superintendent of carriers, and Mrs. Pauline L. Keller, general delivery clerk in the postoffice in Galveston, Texas, were arrested last week for robbing the mails.

Rev. E. D. Spencer starts in to secure one of the prizes we offer on page 15, and begins by sending in about nine annual subscribers. Who is next?

Rev. O. I. Jones, the efficient Sunday school agent for Texas, sent us seven cash subscribers, and promises others. His many friends will be pained to learn that his little boy is sick, and has been for several weeks.

The Rev. William W. Foster, Jr., D.D., pastor of First M. E. Church, Amsterdam, New York, has been elected by the Board of Managers of the Freedmen's Aid Society president of Rust University, Holly Springs, Miss. We hope shortly to be able to give a more extended sketch of President Foster.

United States Judge Kilgore, of Indian Territory, formerly Congressman Buck Kilgore, of Texas, is dead. It was he who once kicked open the door of the House in order to break Mr. Speaker Reed's quorum. That kick made him famous. He died at Ardmore, I. T., on the 23d inst.

President Hill, of Morristown Academy (Tennessee) says in a private note: "School opens well; indications, an unusually large and prosperous school. We are now plastering; have finished one story." This last refers to the new school building.

Miss Platt, a colored woman, is a successful Chicago lawyer. She speaks French and German fluently, and is much patronized by foreigners. She confines her practice to the office almost exclusively, and seldom appears in the court room.—Victoria Guide.

Be sure to read Mrs. Luckie's account of the Woman's Meeting at Nashville, Tenn. It is both interesting and instructive. No doubt every thoughtful Negro will be interested in this evidence of our women turning their thought and labor toward the relief of suffering, and the general uplifting of our women throughout the land. We are much pleased to note that those of the North and those of the South are so pleasantly laboring together for the general good. May their zeal and numbers increase constantly. See Woman's Dominion column.

The following compose the commission of the Conference with reference to the holding of an M. E. Church to confer with the British Ecumenical Conference of Methodism in London in 1901: Bishops J. F. Hurst, J. P. Newman, D. A. Goodsell, Rev. Messrs. A. D. Vail, L. B. Wilson, W. N. Brodbeck, Henry Spellmeyer, J. M. King, J. W. Hamilton, M. S. Kaufman and Messrs. J. E. Andrews, H. K. Carroll, Anderson Fowler, D. H. Carroll, J. B. Foraker, J. M. Van Vleck, J. H. Jackson and F. W. Tunnell.

Good chance for a pastor, local preacher or Sunday School worker to secure Clarke's Commentary. Read our prize offers on page 15.

New Orleans slaughtered during the month of July: Bees and cows, 2,998; yearlings and calves, 7,763; hogs, 1,017 and sheep, 643. Grand total, 12,421. Think of driving such a great herd of live stock down the people's throats.

OPENING OF UNIVERSITY POSTPONED.

President Adkinson informs us that the opening of the New Orleans University has been postponed to October 18, hoping by that date that the yellow fever will have entirely disappeared.

Some of the teachers are already on the ground, and others are just waiting to be notified to report for duty.

Among those now in the city is Prof. J. H. Brown, M. S., the talented young teacher of the sciences, who spent the vacation at Chicago University studying for his work; and Prof. W. E. Bates and wife, who are to teach the organ, vocal music and voice culture. In this last Mrs. Bates will take a few pupils. The Professor was once at the head of a conservatory of music and is very proficient. They are from Martinsville, Ind.

It is stated that the Highbinders of San Francisco, wrathful at Dr. F. J. Masters because of his efforts to break up their unholy traffic in young girls, have brought suit against him for \$10,000 damages. That he has "damaged" their dreadful business no little we can readily believe, and that if they bring him into court he will damage it yet more we do not doubt.—Pacific Advocate.

We acknowledge the receipt of a catalogue of Greenville Academy (South Carolina), Rev. D. M. Mims, A. M., D. D., President. The school was quite successful last session, and opened again on the 20th inst.

First Street M. E. Church, this city, Rev. W. R. Butler, pastor, observed Sunday, September 19, as Southwestern Christian Advocate day, and gave us nine cash subscribers. Why could not many other churches throughout the territory set aside a day and do as well? We should be glad to furnish sample copies and assist otherwise in any way we may.

Many kind friends write solicitously, inquiring of the editor and family: we appreciate this most highly, and are pleased to say thus far we are all well.

Those interested in Rush University, Holly Springs, Miss., will find the new president's announcement in our educational column.

The Liberal Congress of Religions will assemble at Nashville in the Auditorium on the Centennial grounds, October 19 to 24.

We are glad to have catalogues of both the School of Theology and the Department of Medicine of the University of Denver.

What young lady wants a guitar or a mandolin? Read our prize offers on page 15.

The Rev. D. Archie Ridout, a member of the Delaware Conference of the M. E. Church, has written the life of his father, the Rev. Daniel A. Ridout, who was a minister of the A. M. E. Church. He has disposed of many copies of this interesting little volume, but has a few left, which he will mail to any one for 50 cents. His address is, Chestertown, Md.

Bishop Goodsell has returned from his episcopal visitation in Europe, to this country. He left this country shortly after the close of the General Conference, more than a year ago. We are confident the whole church will rejoice at his safe return.

John L. Sullivan, the ex-prize fighter, has announced himself a candidate for mayoralty of Boston, Mass. His election would evidently be a great thing for the sporting fraternity, in fact he has already said Sunday shall be a day of pleasure and sport.

Read our liberal offers for new subscribers on page 15.

SALT RHEUM

Most torturing and disfiguring of itching, burning, scaly skin and scalp humors is instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA Ointment, the great skin cure, and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures, when all else fails.

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FALLING HAIR

DOINGS OF THE WORKMEN.

Frank H. Rogers, P. E., Lawrenceville, Ga.—The members of our church had a Sunday School celebration and club rally on Sept. 18 and 19. Five Sunday schools were here from different parts of the country, and we had some of the best singing heard here for many years. These schools represented different denominations. This shows that there is something of the spirit of harmony among us. On Saturday night a large audience was out to hear Rev. J. M. Marsh lecture, and also to hear his "talking machine." He went to his work at Duluth happy. On Sunday we had a high day, indeed. At eleven o'clock Rev. J. W. Tate, of the class of '98 of Gammon, preached for us. At three o'clock Rev. J. E. England, of the Southern M. E. Church, preached. At night Rev. J. W. Tate again held forth. Too much cannot be said in commendation of the efforts of these brothers. Rev. England enjoys preaching to our people. He preaches to us as to men. He is a great preacher. During the day services were held at the jail by the special request of the prisoners there confined. Our club rally, considered from every standpoint, was a grand success. Our object was not only to do something for the church local, but for your paper also. So we organized ten clubs with captains, and agreed to send the Southwestern for one year to the captain of each club that raised five dollars. They reported as follows: Mrs. Fannie F. Rakestraw, \$6.61; Mr. Samuel Brewer, \$6.20; Miss Lillie Brandon, \$5.80; Martha Gilveston, \$5.41;

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PRICE'S CREAM BAKING POWDER

A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

Mrs. Lena Witherspoon, \$5.30; Mr. Mars Witherspoon, \$5.13; Mr. Daniel Craig, \$3.25; Mr. Daniel Barnes, \$3.15; Mr. Charles Gholston, \$2.25; Mrs. Mary Bates, \$1.50. You can see from this report to whom your valuable paper must come at this place. This is the largest subscription ever had for any of our papers at Lawrenceville. We raised for all purposes during the two days, \$55.50. We have raised for all purposes during the year \$297. To know how well we have done you must know our place and people. In our next we shall give you the names of those who contributed fifty cents and more in our rally. Since we have now subscribers to your paper, you may expect to hear from us often.

R. H. Ponon, P. C., Seguin, Tex.—I am now closing my last revival for this season with 64 conversions and the church greatly revived. Out of this number 33 joined our church. Rev. S. N. Smith, the West Texas Conference evangelist, was with us. Rev. Smith started his meeting August 26, and on the 30th the evangelist of the Baptist faith was sent for to assist them. God was with us in time of need. We have at this place now 79 members. Rev. S. N. Smith will do a great deal of good on all lines. He made an impression on the people of Seguin that will not be forgotten soon. This place has suffered greatly on account of having no church house, but the Lord heard our prayer and opened up the way for us. So now we have improved our old building so as to make it look like a new church. We have painted it outside, and expect to paint the inside soon. This is a Baptist stronghold, being the seat of Guadalupe College. I am sorry to say that the Methodists do not take enough interest in teaching their children the doctrine of the Methodist church. Money is now moving a little among the poor people and you may look for several subscribers in next month.

F. M. Lashington, P. C., Clinton, La.—We have just closed our revival meeting with 45 conversions and 7 reclaimants, making a total of 52 souls added to the church. The church is alive and everything looks bright for a good report.

H. Primm, P. C., Farmington, Tenn.—Our fourth quarterly conference for the Farmington circuit was one to be long remembered. Our dear presiding elder, H. W. White, was on hand. He made our hearts burn while he talked to the brothers and the members of the conference, and told them of the sin of not paying the pastor after promising to do so, and letting the time run out, then call it settled. Money raised during the quarter for all purposes \$49. Brother John T. Oakley, one of the stewards and class leaders, died on the 4th inst., leaving a wife and four children to mourn, but not as those who have no hope, for he said to his wife the day before he died that he was ready.

G. N. Johnson, Fort Smith, Ark.—I am yet alive and holding the fort. I have been here seven months. Twenty have joined the church. Over \$400 have been collected for all purposes. My congregation has steadily increased.

The Sunday school is second to none in the State. A junior league has been organized with 65 members and a fine sewing circle. The Epworth League has also been organized. We are now in the midst of a revival with large congregations. Rev. B. J. Griffin is helping us.

John P. Wragg, Hampton, Ga.—On Sabbath morning, Aug. 29, great crowds of Christians could be seen making their way to Hampton, Ga. The occasion that called them together was the dedication of the beautiful little church, recently built for our members at this place. Dr. J. W. E. Bowen was at the head of the services. He preached two beautiful, instructive and touching sermons based on Jno. 1, 12, 13, and Col. 1:18. The doctor showed himself an expert financier, as the collection was large and beyond all expectation. Our new church is named for Mrs. M. J. Wardwell, one of God's faithful and elect women. Wardwell Mission has begun its history under favoring winds. The services this day were closed by the admission of three members at the evening service.

J. W. Adams, P. C., Howels X Roads, Ala.—Our third quarterly conference convened on the 10th inst., with Dr. Prettyman in the chair. We are always glad to have such wise rulers and teachers with us. About two-thirds of our quarterly conference members were present. J. S. Todd, of Godsdon, preached an able sermon here on the 9th. L. W. Goodson, of Attalla, preached on the 10th. We will be glad to have them preach again when convenient.

A. B. Penable, Bastrop, La.—Our revival, which has been going on at Mount Nebo Church, has 30 or 40 mourners at the altar. Four or five join the church every night. Pray for our success in this meeting.

G. J. Dobson, P. C., Abbeville, Miss.—Our work is moving on in grand style. The union meeting of the Epworth Leagues assembled at Providence Church in August. Mrs. M. F. Gillam was elected president; Mr. S. G. Stockard, secretary; Mr. Sam Lewis, treasurer. Mr. C. M. Ford, from Elliott, Miss., was introduced. The following took part in the discussion: Prof. R. J. Stockard, John Logan, W. J. Stockard, N. E. Mathews. Essays by Miss Lillie Cancer, Mary Mathews, Mrs. M. F. Gillam and Miss Alice Lewis. Sermon by the pastor. We have just closed our revival with 42 conversions and accessions. At the close of revival we administered the Lord's Supper to 127 communicants.

J. I. Garrett, P. C., Bolton, Miss.—Our third quarterly conference was held at Mt. Zion M. E. Church Aug. 14-15, with Rev. Wm. McMorris in the chair. Reports show that the work is in a fair condition. Received seven on probation and one by letter, one convert, two deaths, one church ceased and finished. Woman's Home Missionary Society has raised \$30. Amanda Gaskere, president, at Mount Zion raised \$19. Katie Jamison at St. Paul raised \$11. Katie Chase won the prize of the Missionary Committee. Benevolent collection, \$18; paid the pastor,

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\$85; elder, \$16.50. The elder preached three grand sermons, two at Mt. Zion and one at Asbury Chapel. Sister Sue Coats raised \$5 to purchase something for the parsonage. Brother J. E. Thompson presented a nice table to the parsonage committee. Children's Day fund, \$8.00. Brother Wm. Leffridge has been in bad health all the year. We ask the prayers of the conference for him. He was a faithful steward when well.

Thos. Williams, P. C., Avoca, La.—Our rally meeting at Avoca, Sept. 12, was quite a success. The wind was blowing and the rain was falling, but the people came from far and near and filled the church. We had some of the sons of Methodism that preached with such power that the people said that there are no preachers like the Methodist preachers. Rev. J. J. Obee, J. W. Lewis and W. L. Dyas are the ones referred to. The collection for the day was \$27 and one soul converted to God, and many more are striving to find the Lord. The pastor will meet conference with all of his benevolent money—the sum of \$22—if he is alive and well. We pay the presiding elder every time he comes, and he has been here three times.

E. F. Scarborough, P. C., Ripley, Miss.—We are glad to say that we have succeeded in building two new churches on the Ripley charge, either of which is a credit to Methodism, and have put brick pillars under St. Paul Church in Ripley, and have raised monies to paint it; have repaired the parsonage and is out of debt up to date. We have added 56 members to the charge, God has wonderfully blessed us this year. We are up along all lines of church work, and are now making efforts to put the Southwestern in every home.

G. W. Rivers, P. C., Triane, Madison County, Ala.—This is my second year at this place and I am glad to say that the second year is the best. I began my

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Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing.

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protracted meeting Aug. 1st, and the church is alive and the Lord blessed the church with 15 converts and 12 joined the church, and I have on hand \$12 for missions, and the way that I have my business arranged I think that I can raise \$40 for missions and the bishop not less than \$4; and in three years I am going to build a new church. Up to date the church has paid the presiding elder \$4 and the pastor in charge \$3. I want to say that Rev. I. Townsend, P. E., is the right man and is at the right place.

Chas. Cooper, Supt., Woodlawn, Miss.: Louis H. Barrow, a student of the N. O. U., has been teaching in the Woodlawn Public School for 8 months. She is loved by all, and they ask her return. She is a great helper to her father in his work, also to the superintendent of the S. S. She gave a concert to purchase an organ for the church and \$19.00 was realized.

R. C. Barrow, P. C., Woodlawn: The Rev. Valcour Chapman is the master of the situation as presiding elder. He was on time to hold his third quarterly conference, and conducted the love feast. He did not forget the Advocate. You may look for two or three more yearly subscribers.

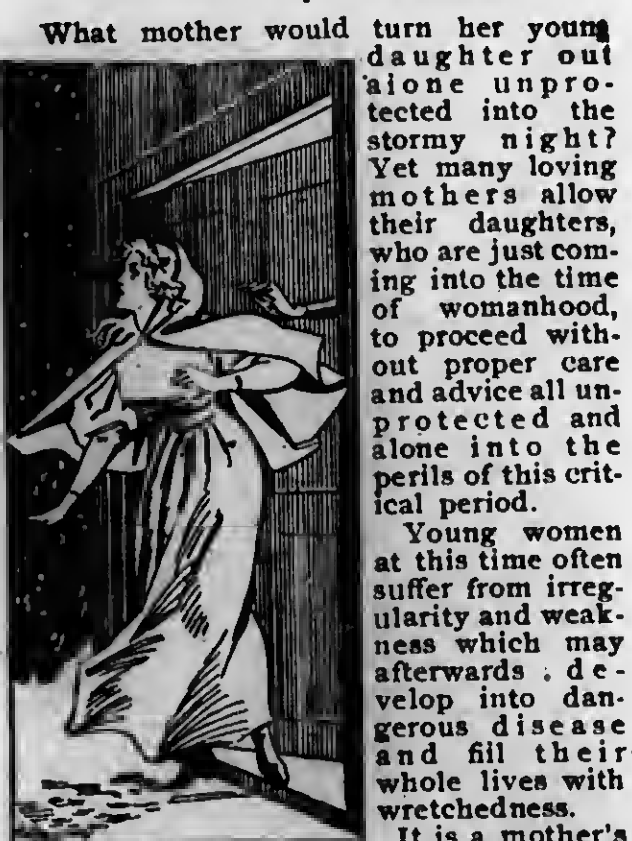
STATE OF THE RALEIGH DISTRICT.

A committee was appointed at the District Conference of the North Carolina Conference to look into the affairs of the district, and this is the report, in substance:

The Raleigh District is truly a "Missionary field" and the word of God should be given to the great numbers who live in Eastern North Carolina.

This field is now opened for our church and for success to be ob-

Out into the Darkness.



Young women at this time often suffer from irregularity and weakness which may afterwards develop into dangerous disease and fill their whole lives with wretchedness.

It is a mother's duty not to pass over such matters in silence, but to promote her daughter's womanly health and regularity by every reasonable means.

These delicate ailments are easily overcome in their early stages by judicious self-treatment without any need of the obnoxious examinations which doctors uniformly insist upon. Dr. Pierce's Favorite Prescription is a positive specific for all diseases of the feminine organism.

It restores perfect health and regularity to the special functions, and vital vigor to the nerve-centres. It is the only medicine of its kind devised for this one purpose by an educated, experienced physician. During nearly 30 years as chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., Dr. Pierce has acquired an enviable reputation. His medicines are everywhere recognized as standard remedies. His "Golden Medical Discovery" alternated with the "Favorite Prescription" constitutes a thorough and scientific course of treatment for weak and impoverished conditions of the blood. A headache is a symptom of constipation. Dr. Pierce's Pleasant Pellets cure constipation, promptly and permanently. They do not gripe. Druggists sell them.

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Cure all liver ills, biliousness, headache, sour stomach, indigestion, constipation. They act easily, without pain or gripe. Sold by all druggists. 25 cents. The only Pills to take with Hood's Sarsaparilla.

tained, we must have men with push, yea, considered men.

Most of the people are superstitions and ignorant. Their chief knowledge is obtained from some who have taught them "Once in Christ, and never out," or the impossibility of falling. They do not yet understand a simple presentation of God's word. We need good men in this field, who will work. Men who will instruct the people at the fireside as to the true meaning of religion, Christianity, conversion and morality.

The errors of the past must be corrected, their minds must be trained by their pastors. They must be gathered in families and groups—not in preaching form, but in a conversational manner and explain the nature and end of salvation.

Like Philip, we must speak to and instruct in the way and if necessary get in the cart or wagon and explain the ungarlished truth.

Many cannot read and are anxious for the minister to speak to them. The man then for this field is the man who will have time, (i.e.) will make time to speak of Christ to these hungry souls.

As all others, the only way for knowledge is to simply give the truth in such a pointed way that misunderstandings will be not a frequent visitor.

All persons informed through the ear-gate and eye-gate, i. e. by hearing the truth and seeing the upright lives of those who teach them.

This district requires men who are not rushing for the loaves and fishes. It is the largest missionary district; consequently, the North Carolina Conference should help it in every respect.

The harvest truly is great and the labourers are few. Let us then pray the Lord that he may send more labourers into this broad vineyard.

Presiding Elder Collett is doing a grand work on this district. He is a good man. He meets with many objections because he strikes immorality, but this only stirs him to do more. May God spare him many days, in which to continue his great work of tearing down evil.

Committee.

NOTICE.

The second District Conference for the Holly Springs District, Upper Mississippi Conference, for 1897, will convene at Byhalia, Miss., Nov. 10, 1897. All the ministers and members are expected the first day. Also remember that the conference will be six miles in the country—that is from Byhalia—and all ministers and delegates will be met with wagons and buggies to carry delegates to the seat of the conference, so it may be possible for all to be present the first day. The pastor is requested to have all the assessment collected and brought to the district, or the vouchers showing that moneys have been collected and sent to its proper place; also the names of subscribers sent in since the last district meeting.

W. McDonald, P. E.

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Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Turnbuckle Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

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408 Carondelet Street, New Orleans, La.

NOT ALWAYS UNDERSTOOD.

A fact often overlooked, or not always understood, is that women suffer as much from distressing kidney and bladder troubles as the men. The womb is situated back of and very close to the bladder, and for that reason any distress, disease or inconvenience manifested in the kidneys, back, bladder or urinary passage is often, by mistake, attributed to female weakness, or womb trouble of some sort.

The error is easily made, and may be as easily avoided by setting urine aside for twenty-four hours; a sediment or settling is evidence that your kidneys and bladder need doctoring. If you have pain or dull aching in the back, pass water too frequently, or scanty supply, with smarting or burning—these are also convincing proofs of kidney trouble. If you have doctored without benefit, try Dr. Kilmer's Swamp Root, the great kidney remedy. The mild and the extraordinary effect will surprise you. It stands the highest for its wonderful cures. If you take a medicine you should take the best. At druggists fifty cents and one dollar. You may have a sample bottle and pamphlet, both sent free by mail. Mention and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

WAYNESBORO DISTRICT CONFERENCE.

The fourth session of the Waynesboro District (Savannah) Conference convened at Sylvania, Ga., Aug. 11, 1897, in St. Andrews Chapel, M. E. Church, with Rev. R. R. O'Neal, P. E., in the chair. The introductory sermon was preached by Rev. J. H. Pinkney. All who heard it were filled with fresh zeal for the Master's cause. At the conclusion of the sermon, Miss Florence E. Bryan, delegate for the Sylvania Circuit, delivered in a thoughtful and beautiful manner the address of welcome, and was responded to on behalf of the conference by Rev. W. H. Lovelace.

After the usual roll call, J. D. Jenkins was elected secretary, and on his nomination Revs. A. B. Allen and W. H. Lovelace were elected assistants.

The reports of the presiding elder and pastor showed a large

percentage of advancement on the district than in any preceding year. Large revivals have swept over almost the entire district. Rev. S. H. Jordan, pastor of Charlestown Circuit, leads the whole district in the number of conversions and accessions this year. A revival broke out on that charge not long since, which resulted in over two hundred accessions. The work of the rest of the pastors on the district in the way of revivals has also had telling effect.

The benevolent collections are well sustained, church building is going forward, and Epworth League are being organized. There was not an Epworth League on the district when it was first organized nearly four years ago; but the leagues are now assuming such proportions that their separation from the district conference into an annual gathering of their own with that of the Sunday schools, is thought to be proper.

The advanced ground taken by the conference respecting its local preachers and exhorters seems just at this time to be not only wise but necessary. The renewal of the licenses of our local preachers and exhorters has been made to depend upon their reading the Southwestern. Something of this kind seems to be a necessity for sustaining intelligence in our local ranks and creating in them an appetite for good reading.

The Sunday school work on the district is not in a thoroughly satisfactory condition. As usual, the want of efficient superintendents and faithful teachers for this part of our church work is where the defect is found largely.

One whole day (Saturday) was given to the work of the Sunday schools and Epworth Leagues. Some very interesting papers on various subjects were read by the pastors and delegates. The exercises were interspersed with singing, Miss Belva F. Jenkins, of Waynesboro, presiding at the organ.

Rev. Dr. Adams, of the M. E. Church, South, and resident pastor of the city of Sylvania, was introduced, and favored the conference with a very characteristic address on "Method in Our Methodism." The address was certainly a feast of good things for the entire audience. Also Rev. P. H. Travis, pastor of Asbury M. E. Church, Savannah, Ga.,

was present as a visitor. The impressive sermon which he preached and the very thoughtful and appropriate address delivered before the conference will both be gratefully remembered.

The conference delegation was large, but was well cared for by Rev. W. H. Brown and his faithful flock, who spared no pains to make everybody comfortable. Recently Rev. W. H. Brown has had a large number of conversions on his charge.

Mt. Vernon was chosen as the seat of the next conference.

J. D. Jenkins, Sec'y.

(This report should have appeared earlier, but was misplaced.—Ed.)

INDIANA DISTRICT CONFERENCE.

The Indiana District Conference held its annual session on August 8 in the very beautiful little capitol of Fayette County (Connersville), Ind. The hour for opening arrived before the presiding elder, who was detained at Indianapolis, and Rev. Chas. Jones, of Rushville, was elected to preside. He looked perfectly at home in this office, which he had previously filled for four years.

Rev. W. H. Riley, B. D., of Connersville, was re-elected secretary, and Rev. J. Wallace Robinson, of Bloomington, as assistant. Rev. F. D. Breckinridge, of Terre Haute, was selected reporter, with Mr. Nahum Brascher as his assistant.

Connersville Church is a thing of beauty, and the piety and wisdom of the pastor is attested in the harmony, sympathy and spirit of progress everywhere so evident. It was indeed a treat to be entertained by them. The conference enjoyed special treats in music from an excellent choir, assisted by an orchestra of five pieces. Then we have but to mention that we had with us such able and well known men as Dr. L. M. Hagood, of Covington; Dr. E. W. S. Hammond, presiding elder of the Louisville District; and Dr. M. C. B. Mason, corresponding secretary of our Freedmen's Aid and Southern Educational Society, that you may know that we feasted on many good things by way of oratory, eloquence and sound doctrine. The literary program was an exceptional one in point of subjects selected and the way in which they were handled. All were good. Especially should we mention the paper of our District League president, Mrs. Julia Culpher, which was a very able production indeed, and her appeal to the league's chapters that they be spiritual was like burning members. She pleaded that not literary woot, but spiritual. The president was ordered by the conference to refuse license to any local preacher or exhorter who does not nor will not read our church papers. We recommended the Southwestern, and selected Rev. J. T. Leggett, of Shelbyville, as solicitor for it.

Anderson was selected as the next seat of the conference.

The pulpits of the city were filled with our ministry on Sunday, and the conference adjourned to begin labors on our charges with renewed zeal and ardor.

J. Wallace Robinson.

(This report has been unintentionally delayed.—Ed.)

A HELPLESS FARMER.

WILLIAM STIMPSON STRICKEN WITH A PARALYSIS OF HIS LOWER LIMBS—CAUSED BY OVERWORK.

From the New Era, Greensburg, Ind.

Many of our readers may remember an item in this paper a year ago last fall which stated that Mr. William Stimpson, a well-to-do farmer, living near Rugby, Ind., had been stricken with paralysis of the lower limbs, and his recovery was doubtful.

The ease which was an unusually severe and complicated one has at last been entirely cured, to the utmost surprise and joy of Mr. Stimpson and his family.

Mr. Stimpson was pleased to relate to a reporter the particulars regarding his case, and his subsequent recovery.

"A year ago last fall," began Mr. Stimpson, "I did a large amount of work. My hired help left me in the middle of corn cutting and I finished the fall work myself, doing an unusual amount of work. I put up several hundred shocks of fodder, and also husked all my corn. To accomplish this I had to work early and late.

"About the first of December, as I was getting my fall work about done, I suffered a stroke of paralysis, which the physician said was brought on by excessive labor. My left limb was entirely helpless and my right limb was fast becoming so. My physician became uneasy, and after attending upon me for a week or so, he brought me a box of Dr. Williams' Pink Pills for Pale People, saying that he believed they would do me more good than anything else which he knew of, as he had used them with great success in a case very similar to mine where all other remedies had failed. The case in question was that of L. Phillips, of Petersburg.

"About the time I began taking the second box of these pills a decided change was noticed, and when I had taken two more boxes, we discovered that I was actually getting well. You can probably imagine what a relief and feeling of gladness this was to me, after being confined to my bed for nearly two months. Well, I kept on taking the pills according to directions, until I had consumed nine boxes of them, which completely cured me.

"I am sound and well to-day, with not a sign of the returning affliction and can affirm that Dr. Williams' Pink Pills for Pale People did me a wonderful good and probably saved me from the grave."

To allay all doubt as to the truth of his statement, Mr. Stimpson made out the following sworn affidavit:

Rugby, Ind., Feb. 2, 1897.

"This is to certify that I do hereby swear that the foregoing statement is absolutely true.

"William Stimpson."

County of Bartholomew :

: ss.

State of Indiana. :

Sworn to and subscribed before me, a Justice of the Peace, in and for said county in said State.

Abner Norman.

Justice of the Peace.

The New Era was also informed that Mrs. Charles Williams, of the same neighborhood, had been cured of rheumatism, and Henry Johnson, of Hartsville, who was troubled with neuralgia, was also cured by Dr. Williams' Pink Pills. It seems that this remedy is in great demand in that neighborhood.

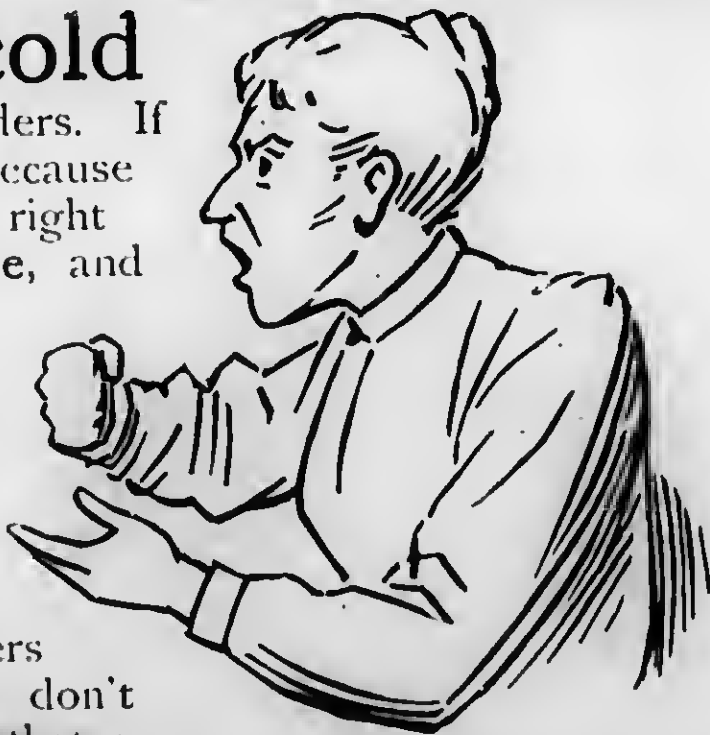
Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

Don't Scold

about washing powders. If you feel like it, it's because you haven't got the right kind. Get **Pearline**, and see the difference.

Pearline has been imitated—but never been equalled. There are all kinds of imitations: powders that save work, but ruin clothes; powders that don't hurt, and don't help you; powders that are cheap to begin with, but dear enough in the end. Try them all for yourself, if you won't take our word for it. But don't get them mixed up in your mind with **Pearline**.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as **Pearline**." IT'S FALSE—**Pearline** is never peddled, and if your grocer sends you something in place of **Pearline**, be honest—send it back. 319 JAMES PYLE, N. Y.



You will get a new notion of what a lamp-chimney can be, when you use a Macbeth; and of what it can do, when you get the right one. Get the Index.

Write Macbeth Pittsburgh Pa

CONFERENCE NOTICES.

NEW ORLEANS NORTH DISTRICT. Fourth Round.

Asbury	Sept. 25 26
Lee's Creek	Oct. 1 2 3
Mandeville	Oct. 9 10
Ponchatoula	Oct. 12 13
Darrowville	Oct. 16 17 18
Franklinton	Oct. 22 23
Balltown	Oct. 25 26
St. Charles	Oct. 30 31
St. John	Nov. 6 7
Lutcher	Nov. 12
White Hall	Nov. 13 14
Slidell	Nov. 20 21
Kenner	Nov. 28
Walden Chapel	Nov. 25 28
Scott Chinn Chapel	Dec. 12 13 14
Thompson Chapel	Dec. 12 15 17
Wesley Chapel	Dec. 20 22
Union Chapel	Dec. 23 24
Pleasant Plains	Dec. 27 29
St. Matthews	Dec. 30, Jan. 4
Mt. Zion	Jan. 5 7 9

We wish we could get each one of the brothers to see the importance of doing their duty in trying to raise their benevolence. S. Duncan, P. E.

BROOKHAVEN DISTRICT. Fourth Round.

Brookhaven	Oct. 2-3
Hazlehurst	Oct. 9-10
Bowerton	Oct. 16-17
Spring Cottage	Oct. 23-24
Bnford	Oct. 25-26
Columbia	Oct. 30-31
China Grove	Nov. 1-2
Tylerton	Nov. 3-4
Kennolia	Nov. 6-7
Crytal Springs et	Nov. 11-12
Georgetown	Nov. 13-14
Crytal Springs	Nov. 15-17
Summit and Magnolia	Nov. 20-21
Terry	Nov. 27-28
King	Dec. 4-5
Steen Creek	Dec. 11-12

Dear Brethren: You say the Southwestern Christian Advocate is all you want it to be. Please prove it now by sending in five yearly subscribers each this quarter. It can be done if you but try. Please be ready to report at your fourth quarter. Push the Mission collection.

I. L. Pratt, P. E.

LEXINGTON DISTRICT. Third Round.

Sherbune	Sept. 23
Sharpsburg	Sept. 24
Moorefield, D. R. Hickman	Sept. 25-26
North Middletown	Oct. 2-3
Maysliek	Oct. 6-7
Washington	Oct. 9-10
Germantown, P. Fisher	Oct. 9-10
Falmouth	Oct. 16-17
Leesburg	Oct. 19-20
Orangeburg	Oct. 22
Flemingsburg	Oct. 23-24
Poplar Pl'ns, A. Jamison	Oct. 23-24
Cadentown	Oct. 28
Cleveland	Oct. 30-31
Boyd	Nov. 3-4
Kenney	Nov. 6-7
Ruddels Mills	Nov. 9-10
Paris	Nov. 13-14
Cynthiana	Nov. 18
Winchester	Nov. 20-21
College Hill	Nov. 22
Georgetown, J. W. Russell	Nov. 20-21

Lexington Asbury	Nov. 27-29
Spears	Nov. 30
Versailles	Dec. 4-5
Frankfort	Dec. 7
Gunn Tabernacle	Dec. 11-12
New Zion	Dec. 18-19

Joseph Courtney, P. E.

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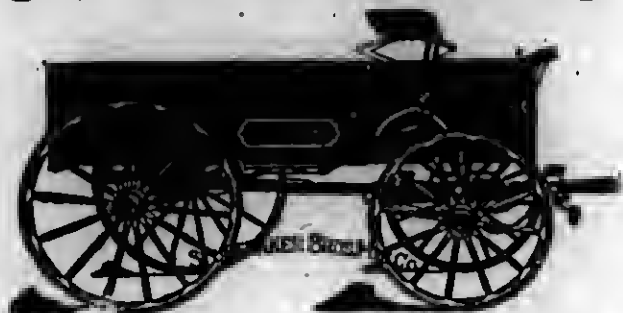
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8 Coast acc'm	3:30 p.m.	1 Lim. Ex.	5:00 p.m.
2 Lim. Ex.	7:50 p.m.	5 Fast Mail	10:25 p.m.
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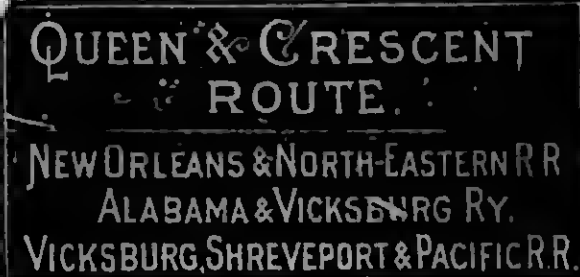
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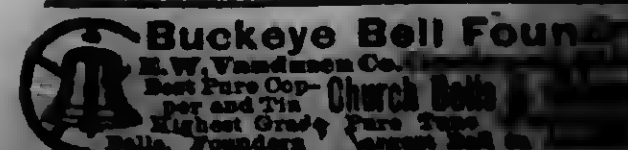
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FARM AND FIRESIDE.

STRAWBERRY POINTERS.

Stir the soil of the fields after every packing rain. This by breaking the capillaries, the minute channels by which the rain water sank into the soil and by which it will rise again to pass off by evaporation prevents the loss of a vast quantity of water just at the time it is most needed. If anyone doubts this fact, he can easily convince himself by comparing the soil four inches beneath the surface of a field which was stirred and that which was not.

While this stirring should not be too deep, it should not be too shallow. A good deal that has been misleading has been published on this question.

A working that is too deep and comes too near the plants whose roots grow somewhat shallow would do no harm. Still a stirring that was shallow would leave a mere skim of loose dirt. This would be too slight either to keep down moisture or to shield the soil from the heat of the sun, loose, dry dirt being one of the best nonconductors of heat. Neither would there be enough loose soil to absorb any considerable quantity of rain that fell, and much of what there was would probably be carried off by some chance washing rain.

The middles should be plowed with a cultivator running about two and a half inches deep and at this season not nearer than six inches of the plant. The foot-wide strip with the plants in the middle should be stirred with hoes to a depth of about one inch, a little shallower near the plant and a little deeper further off if possible.

This cultivation should be given just as soon after a rain as the soil gets in condition to work. Every day, every hour you lose you are aiding and abetting in the robbing of your plants of their precious moisture.

Those who follow the stool or hill system must use untiring vigilance during this month. Runners grow apace; especially if there is much rain. If these are to be cut at all, it must be as soon as they appear, as they are a severe tax on the vitality of the plant. If promptly cut the plant is strengthened and a fruit bud formed in the place of every runner.

All labor-saving contrivances for cutting runners are useless and a positive injury. None of them can cut the runner close enough to the old plant without injuring it in root or foliage. And unless a runner is cut so short as to leave no joint on it, a plant will surely form at the joint. As young plants thus formed rarely or never take root, they dangle to the parent plant, robbing it of moisture and sustenance during the whole season, till winter kills them with the rest of the foliage. As a plant may have half a dozen or even more of these parasites sapping its strength the destructiveness of a system which tolerates them is apparent.

The only runner cutter that should ever be allowed in a strawberry field is a knife in a careful hand. Boys and girls make good ones if strictly looked after. But unless you have a large store of cutlery which you are anxious to

get rid of, see that each boy and girl brings their own knife.

A five-cent knife will do. If occasionally whetted on a brick it will carry a rough edge just suited for cutting runners. Active youngsters do this work rapidly, and the expense is slight.

This has indeed been a long mooted question. Whether the runner should be cut and the stool system followed or whether they should be allowed to grow and form matted rows, has caused more discussion than a tariff bill.

I have ever found the stool system the best, especially on good soil with a large acreage. Indeed, its strongest opponents pronounce it best, provided the runners are always cut promptly. On good soil nearly all varieties set plants too thickly, forming far too dense a mat or to fruit well. To thin them properly on a large scale is impossible. To keep down the weeds and grass which grow up in the matted row and flourish in proportion to the rich soil is exceedingly expensive and indeed quite impracticable with a large acreage. For tedious hand weeding will be necessary not only through the long summer, but also during the following spring, the time of fruiting. The advice to plant on soil free from weed and grass seed is good. But such soil is extremely rare unless it be too poor to make a weed or anything else. Matted rows suffer vastly more from drouth than stool plots. Berries grown in them are apt, from lack of sunshine, to be pale.

On good soil more quarts can be raised to the acre by the stool system. I say on good soil, because on such the stool plants make a vigorous growth and there is no loss from overcrowding, as is almost sure to be the case in matted rows. Allowing for drouth and taking the seasons as they come, I am sure that more salable berries can be raised on any soil by the stool system.

Berries on stool plants grow larger and are easier to pick, while the plants suffer less from drouth during both the growing and the fruiting seasons.

Stool plants can be cultivated cheaper than matted rows, equal thoroughness being used in both cases.

Where sloven and untimely culture is to be given the matted row is best. But growers should remember that in this alert, hustling age, slovenliness is out of date in everything.

The mode recommended by Mr. Crawford in a paper republished in this number is most excellent with a small acreage and for a careful man like he is. But it would hardly be practicable on an extended scale. The labor at the command of most growers is unreliable in careful work like that, and they have to cut the garment according to the cloth.

Missing hills should be replanted in July if the weather permits. By this time vigorous young plants should have formed and rooted, and even in stool fields a few plants should be allowed to root, especially for replanting.

Never attempt to put out a plant in summer in the ordinary way. That is unless the summers are wetter and cooler than in several years past. Use a garden trowel, or better still, a trans-

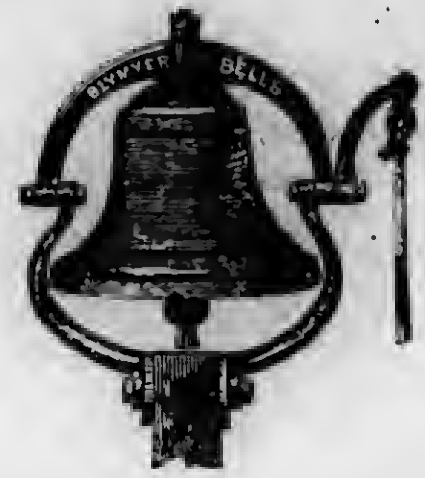
planter, and take up and reset the plant with as large a clod of dirt adhering to it is practicable.

This may seem a little tedious, but the chances of success are ten times as great as in the ordinary way. Plants live better and grow off better. Much of the fall planting in Florida is done in this way, large fields being so planted.

Look well to the borders and selvages of your fields, and to the ends of the rows which the cultivator does not reach well. See that no weeds or grass get a foothold in such places to finally overshadow and "dark" adjacent plants to death. I have seen magnificent fields of strawberries with both outside rows and plants at the end of every row entirely destroyed by rampant weeds.—Strawberry Specialist.

What Hood's Sarsaparilla has done for others it will also do for you. Hood's Sarsaparilla cures all blood diseases.

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No. 48.—Button50
No. 50.—Charm50

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No. 52.—Clasp Pin40
No. 53.—Button40
No. 54.—Stick Pin40
No. 55.—Charm40

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Vicksburg. — The Vicksburg District Conference is postponed indefinitely because of yellow fever in the district and quarantines. Let all members of the conference continue preparations and be ready for the next appointment of conference.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, OCTOBER 7, 1897.—Vol. 32 No. 39

EATON & MAINS, Publishers.

THE CARETH FOR THEE.

By E. S. Roberts.

Beyond the clouds is sunshine; a father over all,
Although the skies be lowering, and blinding rain
drops fall.
Surcharged are they with blessing, if we will have it
so;
In rainless climes are arid wastes,
no streams perennial flow.

—Ram's Horn.

EDITORIAL COMMENTS.

"To wash a pig is to waste your soap."

While passing judgment on others do think
of yourself.

All mail, letters and papers sent out from
this office are duly fumigated. The authori-
ties say there is no danger from infection.

Do not be surprised and do not complain
if your paper is late reaching you during
these days of rigid, quarantine regulations.
There are many places so badly frightened
that they will not let either letters or news-
papers come to or even pass through the town.

Minister Woodford, who represents this
government in Spain, has notified the Spanish
authorities that if the Cuban rebellion is not
put down shortly the United States will inter-
fere. Whether this report is true or not, it is
a fact that the Cabinet which was sustaining
Captain General Weyler in Cuba, has been
called upon to resign, and the queen regent
has invited Senor Sagasta to organize a new
cabinet, and it has been done. What the result
will be cannot yet be known.

The State of Delaware still holds on to the
barbarous custom of flogging petty criminals
at the "whipping post." Following each
quarterly session of the court of New Castle
County the pillory and the lash secure their
victims. The last session of this body con-
signed five unfortunates, four Negroes and
one white man, to this mode of punishment.
The flogging was witnessed by a crowd.

A Mrs. W. E. D. Stokes, who owns large
live stock interests near Lexington, Ky., pro-
poses to give the Negroes of Lexington and
vicinity a big ball and cake walk in her bran-
spang new barn. Five hundred invitations
have been issued, besides a number to her
prominent friends who are to witness the
show. She offers \$400 in prizes. The Lord
pity the Negroes who attend.

The Nashville Christian Advocate (M. E.
Church South), in speaking of the proposed
Epworth League convention for the young
people of the colored conferences of the
Methodist Episcopal Church, says: "We
wonder if Secretary Schell and his associate
are preparing to draw the 'color line.' Possi-
bly they have heard some echoes." "Well,
may be they are preparing to draw the 'color
line,' but all the conditions thus far are
against that view. We understand that the
plan originated among Negroes, whose sole
object is to interest and thus reach a greater
number of our young people than it is possible
to do in the great international convention.
As to the 'echoes,' we desire to say we have
heard them down this way, but they played
no part in originating the plan for the pro-
posed convention. The Methodist Episcopal
Church has no thought of withdrawing from
the International Convention.

GETTING READY FOR CONFERENCE.

To the average Methodist preacher the most
important occurrence of the whole year is the
assembling of the Annual Conference. From
the time he is settled for his year's work on
up to the time he boards the train to go to the
seat of the next session, everything that is
done in his charge has some reference to the
ensuing session of his Annual Conference.
Therefore, in a sense, the whole year is spent
getting ready for conference, but in this brief
editorial we desire to speak more especially of
the time embraced in the last two or three
months immediately preceding the confer-
ence. During this time the pastors keep every-
thing and everybody under whip and spur,
getting ready for the conference.

We take it for granted that at this time
the protracted meeting has been held and the
whole membership is addressing itself almost
wholly to the temporal affairs of the Church;
that is, raising the balance due on the pastor's
salary, benevolent collections, etc. The mat-
ter of the oncoming session of the conference
has been talked of so much that all have
caught the spirit and are helping the pastor to
get ready for conference. At such a time it
is well for the preacher in charge to have well
defined in his mind plans by which he may
properly direct his forces.

In closing up a year's work he should always
keep in mind the fact that he was appointed
for only one year. Whether he is to return for
another year's service depends not only on the
success of the year just closing, but also on
whether the cabinet shall conclude his services
are more needed there than elsewhere. With
this thought in mind, while getting ready for
conference, he should actually close the year.
By this we mean he should leave no business
obligations open and unsettled as though he
was absolutely certain of his return. An over-
sight at this point has caused much disappoint-
ment, many a heartache and the sacrifice of
many a preacher's good standing in a com-
munity. He goes right ahead contracting
debts and obligating himself for a new year,
just as though the conference had already
been held and he was sure of another year.

But suppose the presiding elder has promised
to have him return? In reply to this we will
suggest that though the elder is sincere in
making such a promise, even then, in nine
cases out of ten it is uncertain that he can
fulfil it. We know not how it is in other parts
of the work, but in these parts wise presiding
elders make few, if any, promises. Such
promises would be all right if there were only
two or three men to be placed, but where there
are fifteen, twenty or more men on each dis-
trict, no case is really settled till the appoint-
ments are read. We take it for granted that
most presiding elders are well meaning men,
but very often their best laid plans miscarry
in the cabinet. Hence we say to the pastor,
close up the year; adjust your own private
business and get that of the Church in such
shape as not to embarrass the new pastor, even
though that should be yourself.

Many pastors could close up the business of
the year in very good shape if they were not
so bent on having that traditional "new suit"
of clothes. There are cases, of course, in
which the only chance to look respectably at
the conference is to have that suit; but we
dare suggest that even in those cases, it is
better to go without it than have merchants
and other creditors storm the bishop and
cabinet with complaints about the pastors'
unsettled accounts. We say this in full knowl-
edge of the fact that many pastors do not get
all their salary and have to leave for confer-

ence without it. But when it is remembered
that some pastors seem far more concerned
about having the people give them a confer-
ence suit than about having them pay the
balance due on salary, it will be understood
why we say securing the suit does in some
cases stand in the way of meeting just obliga-
tions. No doubt many a poor fellow thinks it
is a suit of clothes or nothing, but even then
he should remember that it is his highest duty
to teach his congregation that its first and
most important obligation is to pay its just
debts, even to the pastor.

Getting ready for conference, then, should
include the idea of adjusting all business
affairs in the community where the preacher
may live, and of being ready to settle in some
way the accounts that he knows will be
presented at the conference. While it is often
the case that even honest men fall behind in
their calculations and arrangements, the fact
that their creditors cannot understand the case
just as they do, caused their reputation to suffer
somewhat when they cannot settle their
accounts or give satisfactory reasons for not so
doing. Hence we conclude by saying get
ready for conference! Raise the benevolent
collections and seek to impress the Church
with the importance of meeting every just
obligation or in some way to provide for the
same; then let the pastor go and do likewise.

SEND ON THE LAST DOLLAR.

With the close of this month will come the
close of the fiscal year for the Missionary
Society of the Methodist Episcopal Church.
Judging from the comparative statement given
in the Christian Advocate, the collections at
the close of August were nearly \$75,000 short
of what they were last year at the same time.
Let it be remembered, too, that last year was
the national election year, when our church
finances are always more or less unfavorably
affected. This year we do not labor under
such a disadvantage, but on the other hand, it
is generally admitted that the country is much
more prosperous than for years, and good
crops abound in nearly every section. In
parts of our territory what is lacking in the
low price paid for cotton will be, to some
extent, atoned for by the greatly increased
quantity made. Hence, we should not only
support our pastors better, but contribute
more for the various benevolent causes. But
the point at issue is that we have only about
three weeks left in which to send on to head-
quarters the money which has been collected
for the Missionary Society. As a rule, many
of the brethren hold this money for the
purpose of carrying it to the Annual Confer-
ence. This, there is no good reason whatever
for doing. If you have collected it, you
know, or should know, what it is for; and
knowing this, the wise thing to do is to send
it on at once, and for more than one reason.

First, the Society needs it to meet its obli-
gations.

Second, if you withhold the money and
allow the collections to fall below last year,
every mission in the Church will have to suffer
a reduction—your conference among the rest.

Third, when you have sent it there is no
possible chance to lose it in any way. The
voucher that will be sent you in return is both
more convenient and safe to carry to confer-
ence than money.

Fourth, the more you send in before the
31st day of October, the more you swell the
collection of your conference in the annual
report. See treasurer's address, Discipline
page 317, and send him your money at once.

OUR CONTRIBUTORS.

OUR CONFERENCE CLAIMANTS.

By F. L. Baxter.

As the time for holding our Annual Conference is rapidly approaching, in behalf of the Board of Conference Stewards, we desire to call the attention of the brethren to that clause in the Discipline which says: "That it shall be the duty of each Annual Conference to take measures from year to year to raise money in each circuit or station for the relief of the distressed, traveling preachers and their wives, widows and children. Judging from the meagre collections that have been reported from year to year, it would seem that a large majority of the brethren are ignorant of such requirement, or they are wilfully indifferent to the claims of their suffering brethren, their widows and orphans. It is a matter of great surprise that such an important collection should receive so little attention. If the bishops would require the brethren to report their conference claimants collection in open conference, as they do for missions and other causes, it would arouse them to a sense of duty, and thus we would make the collection what it should be, a credit and not a disgrace to the South Carolina Conference.

We have, within the bounds of the conference, thirty-six claimants; for the relief, we have raised the meagre sum of eighty-three dollars. This is the liberal contribution from one hundred and thirty-nine pastoral charges, averaging about sixty cents to the charge. Can it be that we are so absorbed in collecting our own salary, that we have lost sight of the claims of our aged and afflicted brethren? The presence of those battle-scarred veterans leaning on their staff, painfully, but manfully, making their way to the seat of the conference to greet their younger and more vigorous brethren, perhaps for the last time on earth, and to receive the mere pittance that their generous-hearted brethren have provided for them, should be a powerful reminder that we are authorized by the Church to provide means for their support, and if we are faithful in the discharge of our duty, they can be made comfortable; if negligent, they must suffer.

It does seem that the farther we are placed beyond the reach of want, the less we care for the poor and afflicted, as the following cases will serve to illustrate:

First.—Here is Brother H——; he received eleven hundred dollars for his salary; not a cent for conference claimants; but the other collections taken.

Second.—Here is Brother S——; he received seven hundred dollars for his salary; not a cent for conference claimants; other collections taken.

Third.—Here is Brother D——; he received for salary, chickens, eggs, peas, rice, potatoes and a few dollars in money amounting to sixty dollars; but he reports five dollars for conference claimants. This man is a self-sacrificing hero, whose name should be published; but for good and sufficient reasons we withhold it. He knows from bitter experience what hardship and privations mean, and he can sympathize with a fellow-man in a substantial way.

Aside from a sense of duty, we owe the pioneers of the conference a debt of gratitude that we can never repay, when we have done all that we could to relieve our suffering superannuates.

Those charges that are now affording us comfortable homes, elegant churches and princely salaries were organized and built up by those men who are now shelved, side-tracked and classed superannuates, while others are gone to their eternal reward. Dear brethren, let us go to work in earnest and make our conference claimants' fund larger than it has ever been in the past. Let us raise as much as we can for their cause, but not less than our assessment; then we may justly expect to hear the "well done, thou good and faithful servant."

South Carolina.

THE MINISTRY OF TO-DAY.

By P. W. Clark, Bastrop, La.

Dr. Hagood, Elder McMorris and Brother Hubbard set a nice table, but it may be that some of their guests are not hungry. Matters not, increase the supply; palliative remedies will not cure chronic diseases. Indeed, it is true that the ministry should lead, and that a self-denying, educated ministry is the demand of the hour is acknowledged by every fair-minded man and woman who cares to see the race prosper. Give us Christ-like leadership, for unsanctified brains will never lead to Moses' heights. The foregoing applies as much to our ministry in general as to that of the Louisiana Conference. As a whole, they need all that it takes to make well-rounded leaders. Loons play no little part among us.

What is the wedge that has been and is hindering this conference from advancing as well in Church improvement and benevolent collections as it has in coats and watch-chains? Bishop Newman, six years ago, as well as Bishop Walden, at the last session, saw the power behind the throne, and both of the good bishops shot at it; but I think you will pardon me for saying I do not think they meant to hit. Tried to scare "em" it may be. There has been a premium put upon whooping; the whooper can pay more quarterage and get a larger crowd; he must be cared for first. He makes little of the changes that may come. "Porter's Hints" are not worth ten cents to him. But the wedges will, one and all, go yet. To all that has been said by Dr. Hagood, McMorris and Brother Hubbard, I say amen. To my brethren, who, like myself, have not taken a theological course, let me say read, think, pray, and you will preach to better the lives of your people.

SYSTEMATIC BENEFICENCE.

By L. M. Hagood, D. D.

The work of our Church in the eighteen colored annual conferences is on trial to-day and under closer surveillance than ever before, because of the money it has already cost to bring it up to where it now is; because of the work now in hand, and because of the stupendous work yet to be done. Believing no one, acquainted with the work and in sympathy with it, will deny this proposition we pass it. This work must, sooner or later, be manned by those who love the Church for what it is, rather than what it gives, where it is not now, so that it will have an opportunity to appear in its true light, by being conducted not by sentiment, but by such Christian business principles as will save its reputation from going down in a heap. Common sense will concede this, when we remember how much and with what solicitous care money, large sums, are appropriated to this work and how meagre the collections in some quarters are.

We are being continually reminded, both by our own figures and their computation by others, that we are not meeting our apportionments. Some profess to believe that help has hindered rather than helped us and refer to other branches of Methodism for proof, without seemingly taking into consideration methods. Some believe the funds appropriated are not wisely used, and this has become so common that some of our consecrated leaders are beginning to believe it too. The first class believe retrenchment the remedy, while the second class believe enlarging presiding elder's districts the remedy. Only one of these classes we believe to be thinking along the right line for the reasons: much of our work is not only being hindered but is suffering because of this method of retrenchment; and enlarging districts has so far only ended in increasing the expense of conducting the same, for in nearly every case that has come to notice among us the cry is that additional travel demands additional salary. As the work of district stewards is final, there is nothing left to do but rebel or submit. Many districts have only become self-supporting among us when some brother's limit was out and he covered himself with glory by hedging up the path of his successor by with-

drawing the appropriation from the district. Examine your conference minutes for proof.

We declare our membership is not ungrateful for the help already given, though no class of colored people needed Northern help as we did and do. Our minutes will show, in most cases, that we are, comparatively, raising more money now for church purposes than ever before. We do not stop to argue as to how it is applied, but we do believe a comparative statement covering the last decade will prove the proposition. Much of our trouble grows out of another fact, viz: the apportionments to our work, in a large number of instances, is wrong—made on a wrong basis. We cannot complain, because we ourselves fixed the basis by our reports for district work and the minutes of our conferences. Every minister wishes his work to be praised, whether bishop, presiding elder or pastor. In many instances we do like the news boys; we wait the talismanic word from the bishop, presiding elder or pastor, and we go through the year shouting it with no meaning except the bare word.

Sorry, but it is believed that spasmodic efforts for present eclat has caused some of our trouble. For instance, "My district or charge must lead in raising benevolent money by proper means, if possible, but it must show up at conference." Apportionments are often made or accepted in this spirit. The result is that often the apportionment is made to the minister because he always raises his assessment. He does it by festivals, concerts, picnics or camp-meetings. He raises more than was ever raised by that appointment before. He is appointed to a better charge because of these facts. He never ascertained the ability of the people to give; never educated them to give for the cause or Christ's sake, but because he provided for them something good to eat. His successor, understanding Methodism, tries to educate his people to give for the cause and for Christ's sake. His collection falls below last year. Now this is all wrong for the reasons: it is temporary, spasmodic and demoralizing as it only educates the stomach instead of the head and heart. It is better to reach men's hearts through their brains. Again, apportionments in some charges are changed every year no matter whether they raised their full apportionment or not. There ought to be a limit to this somewhere, for worldly wisdom would dictate that it is wiser not to raise the full apportionment because it would be increased in the next apportionment. Let the charges do the best they now can, and let the apportionment, if proper, remain for a year or two and let them raise more than the apportionment, and then increase it as their ability to give warrants. I have never seen this done in any conference where I have been. The Church, in the matter of benevolence, wishes to know the ability and willingness of the membership to give. What is the remedy?

Our work must be put upon Christian business principles that will successfully teach each member and each probationer that it is the indispensable duty of every lover of Christ to help support the cause by giving his earthly substance as the Lord prospers the efforts put forth. We are, in many instances, raising up a class of young members that will never be of service to the Church, by refusing to teach them to give; by permitting people to remain in our Church and give nothing for its support but advice, and by troubling the Church by meddling; who even take the Lord's supper on credit. Every person in the Church must be taught that giving for Christ's sake is part of a Christian's duty, and that no one is a Christian who withholds his money from the Lord, "Bring all the tithes into the store house," etc., said the Lord.

Result? For a little while there would naturally be a little falling off, where only spasmodic efforts to raise funds for the Church had been used, but then the basis would be reached and the upward tendency would begin. Pretty soon our work would become a known quantity in the equation of personal systematic beneficence; our statistics would mean something, and a Christian minister could go to some charges where he cannot now, and be a Christian gentleman and get his salary too.

OUR BENEVOLENT CAUSES.

MISSIONS.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

SEND FORTH.

Send forth thy laborers, Lord!
The people of thy choice;
Let only those go forth to serve
Who know and love thy voice.

Send forth thy laborers, Lord!
Thou, only thou, canst see
The misery, unrest, and pain
Of souls which pant for thee.

* * *

Seven missionaries of the United Brethren in Christ will sail for Africa about October 2.

* * *

Seventy-five auxiliaries of the Woman's Foreign Missionary Society have been organized this year in the Illinois Conference.

* * *

Bishop Rowe, of the Protestant Episcopal Church, has built a small hospital at Circle City, in the Klondike region.

* * *

The conference pledge of the Woman's Foreign Missionary Society of Illinois is \$8,000; so far \$5,189.70 of this amount has been paid.

* * *

An effort is being made to bring the contributions of the Woman's Foreign Missionary Society of Southern Illinois Conference for this year up to \$2,000.—Christian Advocate.

* * *

Count Zinzendorf once said, "That land is henceforth my country that most needs the Gospel." There is the true missionary ring to these words.

* * *

Latest news from India indicates that the famine has not abated in the least. The government had 3,800,000 on relief works, an increase of 262,000 within a few weeks. The monsoon was being anxiously anticipated, and if that should fail, the outlook for India would be dark indeed.

* * *

An Indian boy from the Hampton Institute, who was summering in the family of a pious Berkshire farmer, thus settled his view of the value of family worship: "They read the Bible every morning, and of course you can't understand it; but it makes you think of God, any way."

* * *

There is a mission for every one. And we need not fear for our own peculiar place in this work. As every leaf in the great forest is unlike every other leaf, so each one of us may exhibit a phrase of the truth peculiar to ourselves.

* * *

Once more. As each has his peculiar gift, so there is waiting somewhere a need it will exactly meet and minister to. There is always some one we can reach and help better than anybody else in the world. It is not a question of ability, but of adaptation.

* * *

SIXTY YEARS IN FIJI.

Work and Workers notes the wonderful change that has taken place among the people of Fiji during the sixty years the present Queen of Great Britain has reigned.

"Sixty years ago the entire Fiji group was inhabited by Pagan cannibals, and now nowhere in this world has a more complete or happier change been wrought than in Fiji. The sailor, the merchant, the traveler, now visit those shores, and find them 'a place of safe resort.' Instead of anarchy and bloodshed there is the orderly and enlightened government of a British crown colony; become such not by conquest, but at the request of native chiefs and people. Instead of idleness, varied by brutal orgies, there are industries which support a thriving population and furnish a revenue in excess of expenditure.

"And, last of all to be mentioned, though the root and source of all, instead of a foul and cruel paganism, Christianity is the religion of the people, and that in no merely nominal sense. Of the population of 12,500, about 100,000 are returned as Wesleyans in the government statistics. Those of the Australasian Missionary Society give 66 native ministers, 2,610 day school teachers, about the same number of Sunday school teachers, 1,990 local preachers, 4,003 class leaders, and 30,700 church members, with 5,000 more on probation.

"This in sixty years! During one reign! And the grandchildren of the cannibals to whom Cross and Cargill, Hunt and Calvert, preached the Gospel, have just sent eight hundred and forty-four pounds to feed the poor of India!"

* * *

AFRICA STRETCHES HER HAND.

The following appeal is from a native Methodist chief, Khama, expressing his apprehension that the railroads building will increase the rum curse. It is addressed to the "Native Races and the Liquor Trade United Committee of Great Britain."

To the Assembly of Those Who Help Nations of Strangers in Resisting Liquors:

I have seen your letter and rejoiced. I rejoiced exceedingly as when I saw you in England, you who are big men; I am thankful because you stand in the word which you spoke to us in England.

And concerning liquor I am still trying, but I do not think that I can succeed. Here in our country there are Europeans who like liquor exceedingly, and they are not people who like to save a nation, but to seek that a nation may be destroyed by liquor; and they are not people who like to be persuaded in the matter of liquor; but you who are people of importance to England, I know that you like to save people so that they may live in the land. And I cause you to know that we have seen the path of the train in our land. And concerning the path of the train I rejoice exceedingly. But I say concerning the path of the train, there is something in it which I do not like among you; it is the little houses which will be in the path to sell liquor in them. I do not like them, for my people will buy liquor in them. And I say help me in this matter, for it is a thing which will kill the nation. And I cause you to know because you are people who do not like nations to be destroyed in the land. Now I end (my words). I say be greeted, my honored friends. To see your ink is like seeing you.

Your friend,

Khama.

* * *

PLEDGES ON MISSIONARY DEBT—
WEEK ENDING SEPT. 11, 1897.

Charge.	Pastor.	Amt. Pldgd.
Alabama Conference.		
— (J. Williams, P. E.)		\$20.00
Arkansas Conference.		
Stuttgart	E. D. Strong	20.00
Baltimore Conference.		
Washington (Trinity)	E. D. Huntley	20.00
Buckley	J. A. Northup	20.00
Central New York Conference.		
Clyde	G. H. Haigh	20.00
Oneida	W. H. Gile	20.00
Lodi	S. F. Beardslee	20.00
Clifton Springs	S. H. Adams	20.00
Central Ohio Conference.		
Kerton	T. H. Campbell	20.20
West Mansfield	C. C. Bennett	20.00
Cincinnati Conference.		
Loveland	E. S. Gaddis	20.00
Cincinnati—		
(St. Paul's)	P. C. Curnick	20.00
Dakota Conference.		
Alpena	H. S. Coon	20.00
Pierre	O. H. Sproul	20.00
Des Moines Conference.		
Charitan	(M. and Mrs. R. L. Pepper)	20.20
East Ohio Conference.		
Youngstown		
(Trinity)	E. P. Edwards	20.00
Erie Conference.		
Hamlet	S. B. Torrey	20.00

East Maine Conference.		
Castine	C. W. Wallace	20.00
Indiana Conference.		
Bloomington	J. H. Doddridge	20.00
Louisiana Conference.		
New Iberia	M. P. Franklin	20.00
Bastrop	P. W. Clark	20.00
Northern Minnesota Conference.		
Litchfield	J. G. Morrison	20.20
Nebraska Conference.		
Lincoln (St. Paul's)	W. R. Halstead	20.00
Louisville	B. E. Newton	20.00
Northwest Iowa Conference.		
Inwood	G. M. Pendell	20.00
New England Conference.		
Salem (Lafayette St.)	D. Bronson, per mem.	.20
New England Southern Conference.		
Mansfield (Emanuel)	E. F. Studley	20.00
East Weymouth	W. I. Ward	20.00
New Hampshire Conference.		
Peacock	(Mr. C. E. Foote)	20.00
New York East Conference.		
New Rochelle	W. H. Wardell	20.00
New York Conference.		
Liberty	L. S. Brown	20.00
Northern New York Conference.		
Camden	E. H. Joy	5.00
Constantia	O. E. Van Slyke	6.00
Fulton (First Church)	S. T. Dibble	15.00
Fulton (State St.)	C. B. Hill	3.25
Minetto	J. F. Rathbun	14.00
Oswego Center	H. D. Holmes	5.00
Oswego (Trinity)	W. C. Davidson	30.00
Oswego (First Church)	M. W. Chase	50.00
Pulaski	C. H. Guile	9.80
Redfield	O. J. Houghton	5.00
Sandy Creek	M. G. Seymour	5.00
Vienna	R. F. Whipple	9.00
Williamstown	C. W. Brooks	5.00
Northern Swedish Conference.		
Ishpeming	F. Gustafson	20.00
Rock River Conference.		
Mt. Morris	A. S. Mason	20.00
Rockford (Court St.)	F. H. Sheets	20.00
Southern California Conference.		
Pasadena	(Mrs. M. P. Miller)	20.00
Southern German Conference.		
New Orleans (Second Ch.)	J. Streit	20.00
St. John's River Conference.		
Daytona	R. O. Payne	20.00
Daytona	W. F. Stewart (add'l)	20.00
Troy Conference.		
Troy (Trinity)	W. H. Washburne	20.00
Bennington	J. L. Atwell	20.00
Schuyler Falls	(Geo. Kent & Sons)	5.00
Upper Iowa.		
— H. S. Church		1.00
Upper Mississippi Conference.		
Amory	H. N. York	20.00
Vermont Conference.		
Waterbury	W. M. Newton	20.00
Wyoming Conference.		
Falls	D. C. Barnes	20.00
West Virginia Conference.		
Fayetteville	L. H. Jordan	20.00
Oceana	(J. R. Robertson)	20.00

Do you wish a bicycle or an organ free?
Read our terms on the 15th page.

President Harper, of Chicago University, returned September 20, from his European journey. Dr. Harper sailed from New York early in August. He was accompanied by Miss Davida Harper, and by Prof. G. S. Goodspeed, his wife and mother. After a stay of three days in London the party spent three weeks in Paris. Dr. Harper attended the International Congress of Orientalists at Paris, September 5-12, as a guest. The president gave a reception the evening of his arrival to the students who graduate at the quarterly commencement just at hand.

Good chance for a pastor, local preacher or Sunday School worker to secure Clarke's Commentary. Read our prize offers on page 15.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

Topic for October: THE CHURCH OF ST. PAUL.

October 10: ITS LIFE AND FELLOWSHIP.

Eph. 2:1-6.

Since our studies are to be in Ephesians for six weeks to come, let all make a careful study of the Epistles. By whom written, where and to whom addressed, and the purpose for writing it.

In studying this Epistle, together with Colossians, what contrasts do you observe? What are some of the marked characteristics of this Epistle?

Name the other epistles written at the same time. What's the general title of the group?

Throughout this entire epistle the ideal Church is being realized. Study it carefully and prayerfully.

The Christian Life.

According to the teachings of this epistle we find that the Church is represented as one family. Every interest is centered in one—the propagation of the Church of Christ.

Our relation towards each other is clearly set forth. The Christian life is made an excellent one. Though once dead in sin and an outcast before God, yet hath Christ quickened and now accepts you as His.

By the Christian life we mean our acts and relation towards others. This life is one of love and care for each other, an earnest desire to see all of the household of faith prosper. Not evil, hateful, workers of iniquity, nor sinful in the sight of God. This Christian life must represent that of Christ. It must be productive of good fruit, stand as a synonym for goodness and truth.

This life must teach and encourage others to come to the Savior.

"Let your light so shine before men, that they may see your good works and glorify your father which is in Heaven." This life consists of meekness, humble submission to the divine command, full trust and confidence in God, believing in Him entirely. This life is also one of sunshine. God has no "cloudy" Christians, for in our darkest hours we are nearest to Him. How near to His life are your lives conforming? O, the good we all may do through this Christian life.

Will you do some good?

Christian Fellowship.

A very sad story is related of a father, who, on becoming much enraged at the actions of his oldest son, drove him from the home and forbid him to enter his door again. Time passed. The father became an invalid. The rest of the family were worn out and tired of attending to his needs. A nurse was desired. A young man, half-clad, foot-sore and hungry, was engaged. He worked faithfully, attended to the wants of the invalid, and never grew weary. The entire family loved him. He was always friendly and careful as to the welfare of all around him. He helped the weak and much changed their lives by his actions. At last, one day, they discovered that the nurse was none other than their long lost son and brother. How happy they all were! We are all in a family. The poor may be driven out because they fail in certain duties, but ere long they, like the lost brother, comes to help us up and make our lives happy. Then it is we realize that all men are our brothers in Christ Jesus, who hath quickened and raised us up together and made us sit together in heavenly places.

How are you treating your fallen brother? What fellowship have you with the poor of the Church? Are you drawing the line in your own family? Christ wants no lines in His. Are you seeking a holy fellowship? Are you careful as to the manner in which you treat a brother?

Will we enter into a perfect and blessed fellowship with God and man?

Godly Conversation.

As Methodists we have, at all times, held fast to godly conversations; we insist that "evil communications corrupt good manners."

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the heavens."

What will some of our Christians think when they read this in the Devotional Meetings? How many times are we shocked at the filthy and vulgar expressions uttered by supposed Christians; yea, even ministers of the Gospel.

O, brother, we are cleansed by Christ's all-atoning blood. Our conversation ought to be changed. Our lip pure, our mind bent on the holy things. The taking of God's name in vain is sinning also. How often do we hear the dear Savior's name used flippantly during conversation! We sin when we do so. We fail to honor God as we should.

Let us, as Christians, lay aside some of the careless and indifferent habits of the world, flesh and sin, and draw near to God, that we may become more and more like Him.

ASSISTANT GENERAL SECRETARY'S CORNER.

Our corner has been on a vacation, incident to the great amount of work necessary to move our family and effects from Lynchburg, Va., to Atlanta, Ga., the official residence fixed by the Board of Control at its last session. We are now located comfortably in our new home and all the Leaguers and friends will hereafter address us: Irvine G. Penn, South Atlanta, Ga.

We are all ablaze with enthusiasm upon the idea suggested by Dr. Schell in the Secretary's Corner for the Herald of date Sept. 18 concerning the proposition to hold a mass convention of Epworth Leaguers in the eighteen colored conferences in Atlanta some time next summer. It would be helpful beyond measure to our young people. We young people need to go away from home some, get broader views and a larger comprehension of the work we are called to do. The young people in Texas need to see and talk with our young people in Virginia, Maryland, etc. Georgia needs to meet South Carolina, and Tennessee must rub up against Florida, and so with West Virginia, Mississippi, Louisiana, Kentucky, Missouri and every other State where we have colored work. Thus all of our young people, at least the representative ones in the eighteen colored conferences, would get to know each other. The indifferent would get new life from the active, and those who are slow and "pokey" would get some of the life that is in those who are prancing to serve the Master by way of our League. Then, in this big meeting, we can arrange to get down to some practical work on how and what to do that is much needed.

I see, however, another view of the good this meeting can do. Think for a moment, my reader, and tell me if we ever had a big national meeting of young colored people, of a Christian or religious nature, where great moral questions have occupied the attention of the body solely. If so, when and where?

If this convention of Epworth Leaguers of our eighteen colored conferences, covering a territory from New York to Texas is held, it will be the first of its kind ever held among colored people on this continent. Of course, it will not be a strictly colored convention. We don't have that kind. There will be bishops, editors, secretaries, college presidents, presiding elders, ministers and laymen of our white brethren in abundance. I was about, however, to say that I see from another new point the good such a meeting must accomplish. As our young people shall speak out for deeper spiritual life (or, to put in Dr. Berry's language, "Being good for something"), purity of life and living, against the saloon, for practical religion, etc., it will let the country know that there are a few thousand of colored young people, who have not and do not propose to bow their knees to Baal. Somebody may argue that this country knows that very well, but I take the position that as long as a single outrage committed by a member of our race reminds the country of immorality that exists, we are called upon to remind the country that whatever occurs there are some still fighting who will not permit their garments to trail in the dust. What have you to say, Leaguers?

I see another good result bound to occur from this great gathering of our young people.

Our young people don't know our great Church. Facts are facts. Some of them are indifferent and idle because they don't know what great results this old Methodist Episcopal Church is accomplishing in the salvation of the world. Let's get together and talk about our Church, believe in our Church, for to know her properly is to believe in her, and to believe in her is to labor in season and out, that "our Church may be a power in the land, while we live to love every other Church that exalts the name of our Christ."

What enthusiasm abounds among our young white brethren for the extension of our Methodism? What a move our work would take if all of our colored young people would arrive at the conclusion that no member, white, brown or gray, shall do more for Methodism than they.

To my mind this gathering proposed by Dr. Schell and endorsed by so many of our leaders in Methodism would greatly aid in accomplishing this end.

If the convention could be "red hot," so as to make an impression and beget more love for the League and have our young people see what the League is bound to do for the future of Methodism, who can estimate the good accomplished? Some of our young folks don't lead testimonial meetings because they don't know how. If five hundred such folks in attendance at Atlanta should see our up-to-date testimonial meeting conducted such as we had in the closing hours of the Toronto feast, what good work would thus be done for our churches and how many of our pastors who now have to do everything would then sit back and shower "Amens" upon a young man or woman who can take hold of a meeting, and, with God's help, make an impression.

The principle which runs through our life in every phase, and is so essential to success, is that of knowing how to do a thing so as to bring something to pass. How to get out the young people, how to hold devotional and testimonial meetings, how to conduct song services, how to get young people to pray publicly, and a hundred of more other "hows" could be answered very effectively in an object lesson by such a gathering.

It should be remembered that hundreds of young people who would get to this meeting will never get to our international gatherings.

If we believe it a proposition worthy of consideration, let's begin to talk it and write about it. Since so many of our readers of the Southwestern do not see the Herald, with our editor's permission, I desire to let all of the brethren see what Dr. Schell said in the last issue of the Herald concerning the endorsements he is daily receiving. He says:

Not all the brethren to whom inquiries concerning the proposed Epworth League convention for colored brethren at Atlanta have yet responded, but every reply received up to this time is favorable. Dr. Doherty and John A. Patton of the General Cabinet are enthusiastic about it. So are Dr. Mills and General Treasurer Piper. Even the transportation lines are betraying a welcome interest. The whole question with advisory letters received will be referred to the next meeting of the Cabinet.

I imagine 3000 young colored people in an Epworth League Conference at Atlanta. Go next summer with the motto: "Look up—lift up!" Not a boisterous, rowdy set, but 3000 quiet, intelligent, sober, earnest, enthusiastic young colored people who mean permanent and substantial development of a race and the uplift of man our brother to God our father.

What a sight! How they would sing! What a big thing! Let's take it in!

Irvine G. Penn.

The brethren of the Louisiana Conference are much interested in the discussion that is being carried on through the columns of the Southwestern relative to their conference. We have another article for our next issue.

We will give you Bishop Taylor's book or the "Black Phalanx." Read our prize offers on page 15.

WOMAN'S DOMINION.

WOMAN'S HOME MISSIONARY SOCIETY GLEANINGS.

Glenn Home, Cincinnati, is opening under favorable auspices this year. A report of the Home has just been published in leaflet form, copies of which can be had at the General Office, Room 34, Methodist Book Concern, and of Mrs. I. D. Jones, Walnut Hills, Cincinnati.

The sixteenth annual meeting of the General Board of Managers will be held October 20-27, 1897, in Fayette Street M. E. Church, Baltimore, Md. At the close of the convention the delegates will be enabled to visit the Lucy Webb Hayes National Training School at Washington, D. C. During their stay in that city, President and Mrs. McKinley will receive them at the White House.

All persons going to the annual meeting should address Mrs. W. M. Ampt, 1910 Baymiller Street, Cincinnati, in reference to reduced rates; and for information in regard to entertainment, Mrs. Dr. John Noff, 701 Carrollton Avenue, Baltimore, Md.

The California Conference W. H. M. S. is doing a large work in the frontier sections of the conference, besides sustaining a prosperous Deaconess Home and Training School for Missionaries and Deaconesses, and a Mission in behalf of Chinese and Japanese.

Mrs. D. M. Walker, the enterprising corresponding secretary of the Louisiana Conference, reports quite an awakening in the W. H. M. S. work in that conference. New auxiliaries are being formed in several districts, and conference officers and ministers are becoming interested to the extent of offering cordial support to the work of industrial training in that region.

Many of the missionary workers are returning to their various posts of duty after a summer of well earned rest and recreation. Others are tarrying somewhat until the yellow fever scare subsides.

The General Treasurer reports that over \$8,000 were contributed to the Emergency Fund, \$20,000 during the first four months of the effort, at which rate it will not take a year to realize the amount.

MRS. WELLS COMPLIMENTED.

Mrs. J. E. Wells, the newly elected matron for the College Infirmary and Deaconess' Home, was tendered a reception at the residence of Dr. Starnes by the Nurses' Association, Tuesday evening.

At an early hour the place presented a scene of brilliancy, and by 8:30 the guests were putting in their appearance and with feast and innocent sports enjoyed themselves until a late hour.

The members of the association, Mesdames Bertha Moses, Ellen Bradley, Lenna Devan, M. Handly, Mattie Shepherd, Anna Carper, Estella Lee, Celia Francis, deserve great credit for the management of the reception. Mrs. Wells will take the work of training nurses where Miss MacLennan left off. She is highly pleased with the prospects, and feels confident that great good can be accomplished. In addition to the work of training nurses, Mrs. Wells will give the young ladies who have been compelled to leave off their studies at Riverside on account of the small number in attendance, not being sufficient to justify the expense required to keep it up, to continue their studies at the Nurses' Home, and if possible, complete the course.

Mrs. Wells is a graduate from the college department of Rusk University and also from the training school. The Board of Directors are well pleased in being able to secure her service for this work.—San Antonio Light (Texas).

We will give you Bishop Taylor's book or the "Black Phalanx." Read our prize offers on page 15.

What if it is dark, every hour shortens the time till the coming of the light.

EDUCATIONAL.

PRINCESS ANNE ACADEMY.

The twelfth session of the Princess Anne Academy begins October 5. The indications are that there will be a large attendance. Quite a number of students are already here for the opening.

When Lincoln was assassinated, Garfield said: "God reigns, and the government at Washington still lives." We might apply these same words to our case in thought. Principal (Prof.) B. O. Bird is dead, but the work still goes on. Mrs. Bird, assistant principal, and from the beginning a co-laborer in the work, is putting forth every effort to make this a successful year. She is one of the most cultivated and energetic colored women in America.

A very fine body teachers compose the faculty. Prof. J. C. Dunn, B. D., has returned and will assume his work as teacher of mathematics and physics; Miss Mary A. H. Adams and Miss Nettie E. Watts, English studies, and Miss Nellie E. Valentine, primary department. Messrs. J. P. Joynes and C. H. Hawkins deserve much praise for their success in running the academy farm this year. These young men are students, and two of the academy's most brilliant sons.

Mrs. B. O. Bird has returned from an extended trip through New York and New Jersey in the interest of the school.

Rev. W. Jos. Moore, pastor of our church at Newark, N. J., smiled upon us the other day.

Dennis A. Berthea.

THE WILEY TROUPE IN CLARKSVILLE.

By Rev Aaron Taylor, Clarksville, Texas.

Yes, Mr. Editor, they were here and carried all of Clarksville. They reached our town at 11 a. m., Friday, with Prof. Jones as their leader. Miss Hill and girls took the hack and were carried to Mrs. Dickson's. At 8:30 p. m., they were all seated on the rostrum at St. Paul M. E. Church, with Prof. Jones at the organ, ready for work, while the people were pouring in to both see and hear the jubilee singers. I must say, I have not the language to express what effect it had upon our people; they said they could sit all night and listen to them. Some came the next night, thinking they would hear them. The white people want to know when they are coming back, for they want to hear them, since the few whites that were out carried the news.

Mr. Editor, Wiley has been represented in Clarksville fully by Prof. J. I. Lane, the advance agent, on Sunday night, a few nights before Prof. Jones and his crowd came. Their visit to this place will be worth thousands of dollars to Wiley. It will be as bread cast upon the waters; it will be gathered after many days. This whole town, both white and black, Baptist and Methodist, invited them back again. Welcome; yes, thrice welcome. Prof. Jones gave a talk about Wiley, as President Logan was absent. There were scores of persons who came out to see the president, and after they had heard the troupe they were more anxious to see him. There are mothers who want to send all of their children at once to Wiley. We have a number of young men and women who have pledged themselves to be in Wiley before another year.

Now, Mr. Editor, I want to say something about my work in general in Clarksville this year. I am thankful to say I am closing a successful year's work at this place along the lines. I feel that I have been benefitted, and the Church has been benefitted; and we hope to prove it at the conference to convene at Navasota, Texas, Dec. 8. This closes up my seventeenth year as a preacher in the Texas Conference, and I do not know whether I will be able to receive another appointment or not, for there are strange things happening every day in the conference, so a man does not know just what he is going to do.

Hon. James Wilson, secretary of agriculture, visits the Tuskegee Normal and Industrial Institute, Tuskegee, Alabama, of which Booker T. Washington is founder and principal, Wednesday, November 17, for the pur-

pose of delivering an address at the formal opening of a new building to be devoted to training in agriculture, horticulture, dairying, etc. This is the first building in the Negro schools to be devoted to agricultural purposes; and it means much, since 85 per cent of the Negroes in the Gulf States depend upon agriculture in some form for their living. This Agricultural Building is the result of the foresight and generosity of Mr. Morris K. Jesup, of New York, and Dr. J. L. M. Curry of the Slater Fund Board of Trustees, as well as other generous persons.

It is reported that Denyer, Colo., is to have the "greatest and grandest" university in the world. The plan is to raise at least twenty million dollars among the rich Presbyterians of this country as an endowment fund for Westminster University in that city, an institution which was founded early in the nineties, but never opened, the panic of 1892 having made this impossible. The buildings are said, however, to be excellent. Enough money has already been promised to enable the trustees to engage Rev. J. Ritchey Smith, of Poughkeepsie, as president, at a salary of ten thousand dollars a year. The salaries of the faculty are to be most generous, and the best teachers are to be engaged. The plan of the institution will be based on a close study of Harvard, Yale, and Chicago universities. Unless a large sum is realized, the university will not be opened at all. Religious Telescope.

In his recent report to the Bureau of Education, Dr. Sheldon Jackson, general agent, describe existing conditions in Alaska, where twenty day schools are maintained by the Interior Department, with twenty-three teachers and 1,267 pupils. A public school was opened at Circle City, in the Yukon mining district, he says, but the Government authorities fear that it will be necessary to close it because of the general exodus of the city's population to the mining districts.—Religious Telescope.

Bishop Asbury preached the dedicatory sermon of the first Methodist college in America from the text, "O man of God, there is death in the pot." What use the good old man made of the text, history does not inform us; we are left to conjecture. We fancy that the preacher represented education without religion as death in the pot; and that religion is the meal that is to neutralize the poison and convert what would otherwise be dangerous and destructive to healthy and invigorating nourishment. We may make learned men strong men with education without religion; but without the moral element in training we cannot make good and great men.—N. W. Christian Advocate.

Good chance for a pastor, local preacher or Sunday School worker to secure Clarke's Commentary. Read our prize offers on page 15.

What is known as Big Bethel A. M. E. Church in Atlanta, Ga., has been condemned as unsafe. The wall on one side is leaning out to such an extent that the inspector says it must be torn down. The building is of Georgia granite, and though not yet completed the Atlanta Journal says it cost \$20,000.

When the good citizens of Mississippi were threatening to destroy railroad property recently, Governor McLaurin was on hand, and had his troops in waiting to squelch the rioters and save the property; but when the good citizens of Crystal Springs, Miss., were planning to destroy a human life last spring the governor could not be found, nor his substitute either, till after the barbarous work was done. Consistency! Consistency! God is just.

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SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, October 17, 1897.

PAUL BEFORE THE ROMAN GOVERNOR.

(Acts 24, 10-25).

Golden Text. Fear thou not: for I am with thee' (Isa. 41, 10).

Our last lesson closed with Paul before the Jewish council. When he saw it was composed of Sadducees and Pharisees he said—"I am a Pharisee: of the hope of the resurrection of the dead I am called in question." There arose a discussion between these two sects. The multitude was divided. The Pharisees found no fault in Paul. A great tumult arose. Paul was about to be torn in pieces. The chief captain again took him from them, and brought him back into the castle. That night the Lord stood by Paul and told him to be of good cheer, for as he had been witness of him in Jerusalem, so he must also do in Rome. On the following day more than 40 Jews took an oath that they would not eat or drink till they had killed Paul. When this was known to the chief captain he ordered a guard of 470 soldiers to convey Paul back to Cesarea. He also sent a letter to Felix, the governor, setting before him Paul's case. At Cesarea the apostle was confined in Herod's judgment hall. After five days his accusers came down with Tertullus a lawyer who informed the governor against Paul. They accused him of being a pestilent fellow; a mover of sedition; a profaner of the temple; and a ring leader of the sect of the Nazarenes. They told how they had arrested Paul, and were proceeding to try him according to their law, when Lysias had with great violence taken him out of their hands. The Jews confirmed his statements.

I. Paul's third defense (10-21). 1. The introduction. When Tertullus finished his address, the governor, by a nod of the head, or a wave of the hand, directed Paul to speak for himself. (1) Felix had been for many years a judge of that nation. He had held his office about seven years, a long period for those times of imperial caprice. He had been liberated from slavery, by the Emperor Claudius, and made procurator of Palestine. He ruled in a mean, cruel and profligate manner. In the character of a slave he wielded the power of a king. He was called to Rome by Nero, accused by the Jews, and would have been put to death had not his brother Paulus prevailed with the emperor to spare his life. (2) His long rule had made him familiar with the teachings and customs of the Jews. His wife also was of that race. He knew them to be devoted to their creed; bitterly opposed to all that was against them; and peevish and whimsical in their ways. This knowledge of them made him a competent judge in Paul's case. The apostle looked for no mercy from the Jews, but by the Gentiles he hoped to be protected.

2. The argument (11-16). It is not given in full. (1) They charged Paul with "profaning the temple." To this he answered—"They did not find 'me in the temple disputing with any man." He went to Jerusalem to worship, before entering the temple he purified himself, and after he had gone in he was orderly. (2) They accused him of being a "pestilent fellow, and a mover of sedition." But Paul answered "that he did not raise up the people." He had made no effort to stir up strife, and secure a band of followers to protect him. (3) They alleged that he was a "ring leader of the sect of the Nazarenes." This the apostle did not deny. a. He worshipped the God of his fathers. He, with the Jews, believed in the true God; observed some of their feasts; and went up to the temple to pay homage. b. He believed all that was written in the Law and the Prophets. They were as sacred to him as to them. c. He had hope in God that he would raise the dead. There is a life after death. The just and the unjust will be raised up, and stand before Jesus in the judgment. d. This hope constrained him to live with "a conscience void of offense towards God and

men." He feared to do the wrong, or to leave undone the right.

3. The conclusion (17-21). Paul gave a sketch of his work among the Gentiles. He had labored with them, and taken collections or the poor saints of his nation who dwelt at Jerusalem. He had purified himself before entering the temple. Jews from Asia found him in the temple, but not with tumult as they affirmed. If their charge is true they should be here to prove it. Or let these, likely pointing with his finger at his accusers, say "if they have found any evil doing in me."

II. After the defense (22-25). 1. The case dismissed. Felix heard both sides of the question. Tertullus had accused Paul of many things, but had failed to prove them. The Jews had asserted that they were so, but this Felix did not believe. The apostle had clearly shown that it was all a work of prejudice on the part of the Jews: that he had done nothing worthy of death or of bonds. Felix was satisfied. Judgment was deferred till Lysias, the chief captain, should come down. Then he would know the uttermost of the whole matter. This meant an indefinite postponement. The Jews lost their case. Paul was given to a Centurian to keep confined, and yet he was granted large liberty. None of his friends were prevented from seeing him or administering unto him. Felix hoped the apostle would purchase his liberty. This was not done. Many think Luke was with Paul here and wrote the Acts of the Apostles down to this date at this time.

2. Paul before Felix. (1) The congregation. It was likely composed of Felix, Drusilla, the Centurian, Paul, and a few others. It was a small, rich, cultured, wicked, and influential audience. (2) The minister. He was of an excellent family, had been highly educated, and for 25 years a faithful preacher of the Gospel. (3) The sermon. We have not the entire discourse, but only an outline of it. His subject was—"The Faith in Christ." a. He reasoned of righteousness. Paul was a born debater. He reasoned with the people. Righteousness pertained to the law, especially the Ten Commandments. b. He reasoned of "temperance," or a proper control of the instincts, appetites, passions, emotions, affections, and desires. c. He reasoned of a "judgment to come." The time will be the end of the world. The place will likely be this earth. The manner will be the return of Jesus, the resurrection of the dead, the examining of witnesses, the rendering of a decision and the execution of the same. (4) Some effects of the sermon. a. Felix trembled. Deep conviction seized his soul. b. He sent Paul away. He had more than enough of that sermon. c. He promised to hear Paul again. This he likely never did "concerning the faith in Christ." The way from childhood to the grave is paved with good promises and broken vows.

What books and papers do your children read? Are you as careful in this regard as you are in the choice of the company they keep? Every one remembers some book or story that has largely influenced his life. And this influence is being exerted every day. The Pittsburg Christian Advocate well says: "To keep the minds of our children pure, to protect them from the corrupting influence of impure literature, is one of the problems for the Church of to-day to consider. Many publications barely escape the interdiction of the law prohibiting the circulation of obscene literature. Much of the art of the day is in the same category. Novels full of lust and passion, with adulterers for their heroes and prostitutes for their heroines, are to be found even in Christian homes. Bring a leper to your house, and expose your children to the loathsome disease, sooner than allow any unclean books, magazines or newspapers to enter it! If some blackguard were to come to your house, sit down, and in the presence of your wife and children tell some unclean story, you would forthwith kick him out—and serve him right. But if he prints that story in the daily newspaper, you enter no protest; the paper comes on as before, doing its mischief on the minds of your children."

OUR YOUNG FRIENDS.

"DOCTOR WANTED IMMEDIATELY!"

All Alone Light was very far from being an attractive residence. On a bright summer day, when the glistening sea was but gently stirred by the breeze and no chill damp fog lay upon its face, so that you could see clear across to the mainland or away out oceanward, the lighthouse did not seem quite the worst place in the world to live in; but when the winter storms raged about it, and the hissing spray sprang high over the lantern, and for long, dreary days the billows foamed so furiously about its base that no boat dare approach and no communication could be had with the rest of the world, then All Alone Light was just about as undesirable a habitation as you can well imagine.

Yet Keeper Thomas was a tolerably-contented man and certainly not without reason; for he had a good, strong house to dwell in, a sure income to live upon, not very difficult or arduous duties to perform, and, best of all, a faithful wife and a lively little daughter to keep him company.

This daughter, whose proper name was Margaret, but upon whom her father had conferred the quite appropriate pet name of "Tricksie," was the very apple of his eye. He thought her the prettiest child in all the world, and she certainly was a winsome sprite, with cunning little ways that no fond parent could resist.

Tricksie's mother was a quiet, gentle woman, who never could quite understand her little girl's unfailing vivacity.

"She's more like a squirrel than a daughter of mine," she would say in a half serious, half joking tone. "I'm sure I don't know where she got all her liveliness, for I'm sure she's not like either of us."

This was true enough, Keeper Thomas being naturally rather a taciturn man, whose grave face rarely lit up with a smile, except when Tricksie was playing some of her pranks upon him.

At frequent intervals, for it did not seem wise to keep her confined within the scant limits of the Light too long at a time, Tricksie would pay a visit to her grandmother on the mainland, and then Keeper Thomas was more silent than ever, casting many a longing look shoreward, and carefully counting the days until his darling should return.

He was not a religious man. Indeed he was prone to regard with no small degree of suspicion and contempt the ordinary professing Christian.

The principal reason of this was that years ago he had been swindled out of his property by a scoundrel who disclosed his rascality under a cloak of piety, and from that time Keeper Thomas, who was as honest and true himself as the sunshine, vowed he would never put faith in a church member again, or have anything to do with the institution itself.

Of course this was absurdly unjust to the Church, and it grieved Mrs. Thomas sorely, but nothing she could say had any effect upon her husband, who, after a while, refused to listen to argument or appeal upon the subject.

In fact he had obtained the position of light-keeper as much for the sake of getting away from church surroundings and influences as because of the sure living that it afforded.

He in no wise interfered, however, with the way in which his wife brought "Tricksie" up. Mrs. Thomas found unspeakable comfort in her Bible and in prayer, and she was perfectly free to teach her little girl the simple truths of religion, so long as she did not subdue her high spirits or cloud her sunny gaiety.

Tricksie had already reached the age when she ought to be attending school, but her father would not hear of her remaining ashore for that purpose. He vowed he could not spend a whole winter at the Light without her, and that she would just have to stay with him until he could find some other occupation on land.

Both Mrs. Thomas and Tricksie took this hard. The former naturally desired for her daughter the advantage of education and social culture, which she could never get on the Light, and the latter was growing heartily weary of her close quarters, and moreover craved the companionship of girls of her own

LEXINGTON CONFERENCE.

To the pastors and members of the Lexington District:

Dear Brethren—You have, no doubt, seen and carefully read the plan adopted by the missionary secretaries to provide for the debt of that society. You cannot over-estimate the importance of that society to the success of our Church work. Had it not been for it we would not have churches in many places where we now have them to-day.

Let us set apart Sunday, Oct. 17, 1897, as missionary debt paying day. Let each pastor observe the day throughout the district. Let a thorough canvass be made by each pastor and committee on missions among the membership for subscribers. If each member in your charge will subscribe ten cents, it will bring your charge up to the required amount necessary to pay the entire debt (\$200,000) of the Missionary Society. Let the subscription be paid in on Thanksgiving Day next. This money is not to be considered as a part of this year's apportionment for missions. Let each charge report, after Sunday, October 17, the total amount subscribed to the missionary secretaries, 150 Fifth avenue, New York City. Please let no charge fail to observe the day so designated. I am very anxious that this district make a good record toward paying the above named debt. Yours for success,

Joseph Courtney, P. E.

See our Premium list. All can compete, and all may succeed.

age, with whom she could play games and have merry little chats.

Such was the state of affairs when the autumn storm began to beat upon All Alone Light, and keep the sea about its base in a continual smother of foam, so that no boat dare come nigh the tower, and the occupants were cut off from communication with the rest of the world.

Keeper Thomas did not mind this very much. The store-rooms contained provisions and water sufficient for many weeks, the tanks were full of oil, and if he could only have got the newspaper regularly he would have been quite content.

Not so, however, was it with Tricksie. She was really homesick for the mainland. The continued confinement worried her more than ever before, and she lost much of her liveliness, and began to mope about in a way that displeased her father and filled her mother's heart with apprehension.

One day she showed signs of sickness. Her little head ached sharply, her cheeks were flushed and feverish, and her pulse beat all too fast.

In spite of all that her parents could do these symptoms grew worse, and Mrs. Thomas said in a voice that trembled with anxiety:

"I don't know what's the matter with the darling; I cannot do anything more for her myself. We must have the doctor immediately."

It was easy enough to say that the doctor must be had, but how was it to be managed? The wind still blew fiercely, and the waves raged about the base of the tower, making it impossible for any boat to approach near enough to allow a passenger to get foot on the iron ladder that led up to the door of the Light.

"We can't get the doctor, Annie," answered Keeper Thomas in a tone of unwonted tenderness. "If he did come off in a boat he couldn't land."

"Hoist the signal anyway, Andrew," responded Mrs. Thomas. "God will show us how it may be done."

Without further argument, Keeper Thomas obeyed, and the flags which meant "Doctor

wanted immediately!" were soon flying from the pole, and were promptly observed in shore.

As soon as Dr. Morrow knew of the signal he declared he would go out to the light if anybody would take him; whereupon sturdy Tom Fleming, the fearless pilot, said he'd take him in his staunch sloop.

Meantime Mrs. Thomas had been lifting up her heart in prayer to God that the urgently-needed succor might be vouchsafed, and her husband, for the first time in his life, could not keep it from himself that he felt profoundly sorry he could not join his prayers to hers.

Presently she came out of the room where she had been kneeling by the bedside of the suffering child, and he noted with wonder that her face was serene and her eyes bright.

"I have been heard of God," she said softly, while a faint smile hovered on her lips. "My heart is comforted. The doctor will come."

Without understanding just why, Keeper Thomas took courage from his wife, and went out upon the gallery to gaze eagerly shore ward. Sure enough there was the pilot boat already well started toward the Light.

The unbidden tears filled his eyes, and, scarce knowing what he said, he exclaimed fervently: "Thank God, there comes the doctor!" and with reddened cheeks he hastened in to tell his wife.

The pilot boat came bounding over the waves under double reefs, and soon was within hail of the Light, hovering as near as she dared, and being managed by her owner with marvelous skill.

By the aid of the trumpets, Keeper Thomas and Pilot Fleming were enabled to hear one another, and presently a long line went from the Light to the sloop, which was now riding at anchor in the lee of the tower.

Quickly other ropes were added, and a hoisting gear arranged whereby, first, the brave pilot, and then the no less brave doctor, were safely hauled up to the narrow ledge whence the ladder led to the entrance to the Light.

Never had Mrs. Thomas' countenance been so radiant as when Dr. Morrow, having first

put off his dripping cloak, entered the room where the sick child lay tossing and moaning with pain.

"God bless you, doctor," she exclaimed, clasping his right hand in both of hers. "You've come in answer to my prayer, and you've come in time."

And so it proved. Had another day passed without medical assistance dear little Tricksie would surely have died.

But the physician's skill conquered the disease, and won her back to health.

After this her father was a changed man. He came to share his wife's faith in God, and this so softened his heart as to greatly alter his feelings toward his fellow-men. He became eager to return to their society, and so, in the following spring he resigned his keepership and took up farming on the mainland, where he prospered throughout many years of active service in the Master's vineyard.—The Classmate.

Good chance for a pastor, local preacher or Sunday School worker to secure Clarke's Commentary. Read our prize offers on page 15.

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1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

OUR VISIT TO THE LONE STAR STATE.

In our last issue we told briefly of some things we saw and heard while attending the district conference at Tyler, Texas. In this we shall take occasion to mention a few things regarding the district conference of the Paris District held at Brookston, Texas.

Leaving Tyler on the adjournment of the conference we, in company with Presiding Elder W. H. Logan made our way via Marshall to the seat of the Paris District Conference. Here we found Presiding Elder C. C. Minegan and his brethren surrounded by prosperity and blessed with an abundance of contentment. The Paris District is located in the black land section, and to us it looked very much as though the farmers will, this fall, have both corn and cotton to burn.

Rev. Jordan Jordan is pastor and had everything well arranged for the entertainment of the conference. His membership is scattered; some live in the little town and others in the country, but they took good care of both delegates and visitors. The attendance was not as large as it would have been had the people not been so busily engaged gathering their crops, and since this was the cause, not even the presiding elder could find it in his heart to complain. But what the session lacked in quantity it made up in quality; the pastors and other delegates acquitted themselves in a most creditable manner.

The sermons, addresses and the discussions that grew out of the literary program were spirited and in some cases eloquent.

Among the visitors were the Revs. O. I. Jones, Sunday School Agent for Texas; President Dogan and Prof. Lane of Wiley University and Rev. W. H. Logan, to whom reference has already been made. His sermon on Thursday night was strong and eloquent and excited no little comment. There were excellent sermons or addresses by Revs. Aaron Taylor, O. I. Jones, J. P. Calvin and the presiding elder. We are confident these brethren made a most excellent impression for the cause of Christ and Methodism.

The presiding elder and his brethren seemed to have their heads and hearts close together and are accomplishing a most excellent work. Both the preachers and people seem to understand and appreciate their presiding elder more than ever. They have evidently discovered that under a rough exterior is a heart as tender and sympathetic as that of a child.

Their territory is rich and productive, but their membership is small as compared with some of the other districts, and only a few of the charges have been developed to such extent as to make them strong and helpful. Notwithstanding these disadvantages, all have banded themselves together to push their annual report above what it was last year. On this line Paris station, Rev. Wade Hamilton, pastor, is taking the lead, and we were confidently assured that this charge is far beyond its record for a number of years past. After preaching at the seat of the conference Sunday morning we drove through the country to Paris, where we had the pleasure of preaching to a fine looking and intelligent congregation at night. The pastor informed us that many of the leading people of the city attend our church, and that not a few of that class hold their membership there. We were glad to note the presence in the audience of Hon. C.

M. Furgerson and his cultured wife, our old and highly esteemed friends, whom we have known for so many years that it might embarrass them should we give the exact number. Mr. Furgerson is one of the leading politicians of the Lone Star State and has occupied a number of prominent positions in which he has of necessity had to play such part as has given him a national reputation.

But no one can attend our church in Paris without being impressed by the most excellent music rendered by the choir. The fact is, it is not an easy matter to find a choir that surpasses this one. Prof. Hoffman, the really talented leader, is supported by the equally gifted Prof. Thweat as basso-profundo and a company of bright young people who sing by note, and sing too. Mrs. Meade, the organist, is far more proficient than many who claim more for themselves than she does; she knows how to play for singing.

To us one of the most interesting features of the Paris District Conference is its loyalty to the Southwestern Christian Advocate. We secured a magnificent list of subscribers with abundant promises of others to follow soon. Did our space permit, we should be glad to give the name of every one of those brethren who were so helpful to us; nevertheless we shall listen for them and expect to hear from them again and again during the present energetic canvass that has now begun.

We were pleasantly entertained at Brookston by Brother Alexander, a well-to-do farmer living near the town, and Prof. R. A. Halbert, who teaches the school at that place; and at Paris we were with our old time friends, Mr. and Mrs. Hardy Blackman.

LOUISIANA AFTER THE PENNANT FOR MOB LAW.

Louisiana seems to be making a tremendous effort to continue to hold the pennant for lynching. It stood first last year, and thus far its chances are exceedingly good for this year. Last week a Negro was lynched just across the river from this city because he refused to be arrested by a deputy sheriff of Jefferson Parish. He was charged with putting vegetable hucksters across the river in violation of the quarantine regulations. Only a few weeks previous another was lynched, according to the reports of those who live in that portion of the city, in the same parish on this side of the river in the suburbs of New Orleans. He had, in some way, offended a white man who runs a low dive for all races.

Now comes the report that a mob in Monroe, La., took a Negro from the jail in broad daylight and hung him on the public square. They were unmasked and the report says very "orderly." He was accused of assault. Comment is unnecessary. We deplore all such lawlessness and feel confident that in the end the whole country will suffer more than any particular race.

SHE DID NOT LIVE LONG, BUT LIVED WELL.

Death may not specially seek a shining mark, but he very frequently strikes one. That he most certainly did so when his hands were placed upon Miss Virginia M. J. Duncan, of this city, all who knew her must admit. This most estimable young woman was summoned to her reward last Saturday morning, the 2nd inst., at 10 o'clock. Her devoted parents and other members of the family stood about her bed, watching with tearful eyes as she went gently down to the Jordan of death. They couldn't see as she saw, so they wondered just how she would be affected at the last moment. They hadn't long to wait, for she soon looked up and with a smile that betokened her great pleasure on meeting a familiar friend, exclaimed: "Come Lord Jesus! hallelujah! hallelujah!" With this joyous exclamation as her last word on earth, Virginia Duncan closed her career and passed to that rest which remaineth unto the people of God. She was born in Cote Blanche Island, La., and had she lived to see the 10th day of next December she would have been twenty-four years old. She was the daughter of the Rev. Stephen Duncan, presiding elder

of the New Orleans North District, and Mrs. Silvia Ann Duncan. They have made it a point to impress their daughter with her connection with the church from infancy; hence, in her case, it can truly be said she was brought up in the Church with no thought whatever that she was ever out of it. She was of a sweet, lovable disposition and was greatly beloved by her five brothers and sisters and the host of friends whom she preceded to the glory land. Her parents are prostrate with grief, for as dearly as they love all their children they feel that the flower of the flock has left them.

Miss Duncan graduated from the New Orleans University in 1892 and has spent most of the time since then teaching. She was closing her third year as a teacher in Gilbert Academy when, because of poor health, she was compelled to leave last May, some weeks before the commencement. Her funeral service was held last Sunday at Williams Chapel, Rev. Chas. Monroe, pastor, and was in the special charge of Rev. Henry Taylor of Union Chapel and Rev. Valcour Chapman, presiding elder of the New Orleans South District. The services were attended by all the pastors of the city and vicinity, and the church could not begin to hold the vast throng of people who came to honor the memory of this lovely young woman.

HONORING A WORTHY MAN.

Last week's Star of Zion devoted much of its space to papers giving an account of the life and work of Bishop James W. Hood, D. D., LL. D., senior bishop of the A. M. E. Zion Church. The Church has just celebrated the bishop's silver anniversary, he having been elected to that office in 1872.

Editor Smith, who writes the principal paper, tells of his services both to his Church and race. He is the father of the Zion Church in North Carolina, whither he was sent as a missionary in 1864. There he also took a prominent part in politics previous to his election to the Episcopacy, and was at one time assistant superintendent of education for the State. His life was often in danger, but he never faltered in the performance of what he conceived to be his duty. He took a prominent part in the convention that framed the State Constitution, which, in the main, stands as it was then adopted, notwithstanding the fact that before it was amended by the Democrats, it was derisively known as "Hood's Constitution."

What is given in the bishop's own words as his experience on street and railway cars at the North reads like romance when we consider the remarkable change which has taken place in that section. The fact that matters have undergone such a radical change there ought to inspire hope that if the fight is kept up in this benighted land, many of us may live to see a similar change here. He says:

"I have been contending for my rights in public conveyances from boyhood. Time and again between '48 and '63 did conductors try to put me out of the first-class cars on the Pennsylvania railroad, but they never did. Once I think they would have done it, but a Quaker lady called on the passengers to interfere in my behalf. I was carried out of the street cars five times in one night in 1857, and, after all, I rode from the corner of Church and Leonard streets, in New York up to 28th street, in time to preach; but of course I was a little late. I could give many instances in which I had to contend, but generally made my trip in the car. A thirty-eight years' fight with railroad conductors seems like a long contest, but I have come forth without a scar."

The Southwestern congratulates Bishop Hood and his church on the magnificent work he has done and helped to do, and hopes he may be spared many years more to his church and his struggling race.

The scandal monger always wants it understood that "it is none of my business but that is what they say and everybody is talking about it."

THE YELLOW FEVER.

Total cases up to 9 o'clock Sunday evening, 317; total deaths up to same time, 36. The highest number of new cases for any one day was given for last Sunday—31. Thus far those who have recovered number 93. Those still under treatment, 188.

This is the fever record for the city of New Orleans, and, considering the population of this city, is thought to be most favorable. While it is true that the number of new cases reported daily has gradually increased till they reached thirty-one, it is equally true that the number of deaths has not kept up a corresponding increase. People here seem far more concerned about the hinderance in business than anything less. Churches still keep up meetings and the theatres as well.

Edwards, Miss., reports a total number of cases of 317; total deaths, 12. There the colored people are having it as much so as the whites.

Biloxi, Miss., reports total number of cases of 230 and total deaths 9.

Mobile, Ala., reports total number of cases 86, and total deaths 13.

The fever seems growing worse at Scranton, Miss., whereas it is thought to be subdued at Ocean Springs where it all started.

THE QUARANTINE CAUSES THE DELAY.

We receive quite a number of inquiries regarding the cause for the Southwestern not reaching its readers as promptly within the last two or three weeks as heretofore. The reply to all of which may be found in the single thought which heads this statement—Quarantine.

On some of the roads leading out of this city no trains are running at all. In some cases mails are sent a thousand or more miles out of the way and are, of course, late in reaching their destinations.

Be patient, this thing will not likely last always.

A PROMISING YOUNG LIFE CUT SHORT.

The Associated Press dispatches had a great deal to say last week about Miss Eva A. Duncan, of Houston, Texas, who was thought to have the yellow fever because she had returned from Beaumont, Texas, ill. That town had had one death which was supposed to have resulted from this much dreaded disease.

She had gone to Beaumont to attend the League and Sunday School Conventions of the Houston District, but was able to go out only once. She was carried home, her case examined by the Board of Health and her home placed under guard for fear she had yellow fever. Miss Duncan died last Saturday, and after an autopsy it is announced she did not die of yellow fever. But for the excitement she might have been living to-day, and yet who can tell?

The case is a sad one any way you look at it. She was a most excellent young woman; of one of our best families, an earnest Christian, well educated, and as pure and sweet as the dews of the morning. We have known her since she was the merest little tot, and studied her carefully during the years she was with us in Wiley University, and do say unhesitatingly that in the death of Eva Duncan we lose one of the best and most talented young women of the race.

Our heart goes out in tenderest sympathy for her grief-stricken parents. We appreciate their feeling and trust that our blessed Lord may strengthen and sustain them.

Union Chapel, this city, observed a Southwestern day and gave us 11 cash subscribers. The pastor, the Rev. Henry Taylor, assisted by R. C. Metoyer, Esq., and Sister Mary Grant, are determined to push the paper in Union Chapel.

What young lady wants a guitar or a mandolin? Read our prize offers on page 15!

Renew, renew, renew!

"OUR NEEDS."

By Prof. J. P. Morris, A. M., B. D., North Carolina Conference.

No. 1.

In a series of articles under this caption, I wish to give to our large number of North Carolina subscribers what we think are our special needs. It may be that other conferences as well can get something from them that will prove beneficial.

The North Carolina Conference has, in many respects, made rapid progress for the past five years. Her ministry has become more substantial, her intellectuality is gradually moving up the incline plane, the laity are being better instructed in the doctrines and tenets of our Methodism. On the whole, the laity and the ministry are more loyal and trustworthy than ever before; yet we have "our needs." It is a mistake if we think that we are doing about as well as we ought to do, and therefore stand in no special need of advancement.

First.—We stand in need of a special conference organizer who will be directly under the control of our presiding elders, whose business it will be to search out the growing and thriving towns and hamlets; yea, even the most prosperous country districts where our people are owning their farms and building substantial homes, and there organize the Methodist Episcopal Church. Probably there is no State in the Union that is more prosperous and in a way to make more substantial advancement than is our State. Northern capital is pouring into us by the millions, and within a year populous and thriving villages are popping up here and there all over the State. Other denominations are rushing to these villages and are rapidly gaining a foothold. "The first comes is the first served." After other denominations have organized and planted their churches, it is neither wise, necessary nor Christian for us to then push in at a late hour with our Methodism. The thing to do is to be on time; be as early as any other Church; get the best situation that can be had, and then hold on until something is accomplished.

There are more than fifty counties within our State, in which there is not an M. E. Church. We have been to places where the people did not know that there was such a church in existence; and yet, by conversation we found that the soil was as fertile for our Methodism as it is for other Methodisms. Certainly our chance is as good as any other Church in the Piedmont and Western sections of the State, provided we take the proper steps to push our work. The time is not far distant when these sections of our State will be more populous and prosperous than will the eastern section, where now resides the masses of colored people. The climate and health condition of these sections just mentioned cannot be surpassed by any State in the Union. The manufacturing facilities are good indeed. Our streams that come rushing from the mountain sides have in them untold energy and force that will soon be utilized for manufacturing purposes. The Western section is being bought up by the Vanderbilt's, Fisher's and other such men of means, who are making of it a veritable paradise. In truth, the western part of our State bids fair to be the most beautiful and healthy summer resort in the world. Her high mountains, fertile valleys and prolific fruit-bearing plains at the foot of her mountains are without equal. With all of these natural resources the population will certainly move westward within a few years. Our Methodism needs to keep pace with the onward movement of our time and State.

But why a conference organizer? Cannot the presiding elders do this work? We answer emphatically, "no." The elders have more than they can do already in looking after the work which is already organized. It was the plan of the apostle Paul not only to "start up" new work, but to see to it that the work was continually being "built up." In our opinion, we need a special, energetic, active, wide-awake, well-informed, loyal Methodist-Christian man to dive into every nook and corner, and wherever, in the judgment of himself and his presiding elder, we should have a new

work; start it up, then let the presiding elder look after it and keep it up.

This special organizer might act also as an evangelist, assisting the brethren in their revivals and various benevolent enterprises. To be able to do all of these things, he should be well-informed as to all of the workings of our Church, not only in our own State, but with the progress of the work in other States as well; for there is nothing that helps our cause more than a knowledge of the facts concerning the general Church. Wherever our Church is fully known to the Negro race, if they are Methodist at all, they have no objection to being "M. E. Methodist."

With such a man as above mentioned in the field, co-operating both with the pastors and the presiding elders, the Methodist Episcopal Church in this State would soon leave her 10,000 mark for double that number.

PERSONAL AND GENERAL.

Rev. I. G. Penn and family have moved to South Atlanta, Ga., his official residence.

Hon. C. H. J. Taylor, ex-recorder of Deeds for the District of Columbia, has moved to Atlanta, and is in charge of the Law Department of Morris-Brown College.

The Rev. Wm. Payne desires to have his correspondents address him at Lauderdale, Miss.

The editor of the Pacific Christian Advocate, the Rev. A. N. Fisher, D. D., had his arm broken recently in a bicycle accident.

The address of the Rev. G. N. Jolly, who prepares the Sunday School lessons for the Southwestern, is changed from Augusta, Ky., to Covington, Ky.

Rev. W. W. Lucas, A. M., B. D., member of the Atlanta Conference, resigns his pastorate of Fort Street Church, Atlanta, Ga., to accept a position as an organizer and lecturer in a general educational movement among the masses, in connection with the Tuskegee Normal Institute.

Dr. J. F. Goucher, president of the Woman's College, Baltimore, Md., will accompany Bishop C. D. Foss to India and Korea. They sail from New York October 8, and will be gone till April, 1898. The doctor invests very largely in the mission work of India, and is, of course, greatly interested in it.

Our office was honored last week by the visit of a committee of ladies of the Woman's Home Missionary Society. Mrs. Christina Brown, first vice president for the Louisiana Conference, and Mrs. Malinda Robinson, treasurer; Mrs. Laura Gee, manager of the South New Orleans District, and Mrs. Marguerite Johnson, manager of the North New Orleans District. They are greatly interested in the work of the Society and are doing their utmost for its upbuilding.

The North Carolina Conference will convene at Laurinburg, N. C., this week. Rev. R. E. Jones, B. D., our stirring assistant business manager, will be present to represent the Southwestern, and we bespeak for him a most hearty reception by all the brethren. We expect much of him and of the conference. Bishop Andrews will preside.

The General Missionary Committee of the Methodist Episcopal Church will meet in Philadelphia, Pa., November 10, 1897, at ten o'clock a. m.

A. B. Leonard,

A. J. Palmer,

W. T. Smith,

Cor. Secs.

One of the best Epworth League chapters to be found in all this section is that of Union Chapel, this city. The membership considerably more than one hundred, gloriously enthusiastic and every bit as loyal enthusiastic. The reading room would credit to any city, and the singing by "Circle" is good and growing better. Messrs. Romain, Smith, Metoyer, Chapman and Johnson, who stand at the front, are greatly interested in both their church and the League.

SALT RHEUM

Most torturing and disfiguring of itching, burning, scaly skin and scalp humors is instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), the great skin cure, and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures, when all else fails.

Cuticura

Sold throughout the world. POTTER DRUG AND CHEM. CO., Props., Boston. "How to Cure Salt Rheum," free. **FALLING HAIR** Simply Faces, Baby Blemishes, Cured by CUTICURA SOAP.

DOINGS OF THE WORKMEN.

A. Dickerson, P. C., Fayetteville and Industry Circuit.—The following are the names of the willing workers for the missionary cause: Francis Davis, Hattie Burton, Macie Quillin; Ike Burton, Ike Ellis, Diner Anderson, Whitefield Burton, Lue Thomas, Angeline Roberson, Laura Williams, Jane Jotson, Mary McCabe, Pearl Hamblanton, Bulah Flake, Silver Flake, Anderson Hamblanton, James Roy, Ella Williams, Mary Totson, Rosy Walker, George Maze, Louis Roberts. There was a financial rally at Fayetteville on the 11th and 12th for the purpose of paying on the M. E. Church. It succeeded in raising \$20.

Altair, Tex., G. M. Nevils, P. C.—My fourth quarterly conference, Sept. 11, with Elder B. F. Smith at his post, was a full conference and had good reports, showing that the work is in good condition. At 11 a. m., the elder preached a stirring sermon to a crowded house. Then followed the Sacrament. One hundred and two communed. At 3 p. m., he was on hand with an able lecture on the work of the church. The Southwestern was not forgotten. Two subscriptions taken. The elder's collection was \$31.70. Raised this quarter \$80.60. He left with smiles on his face. The Lord has blessed the work this year with 97 conversions and 89 accessions.

E. D. Blacknell, P. C., Kendleton, Tex.—Sunday, Sept. 5, was rally day at Newman Chapel at 1:30. I announced my text to a crowded house (Matthew 28:25.) At 2:30 the collection was lifted. Amount raised, \$56.55. I am getting along nicely at this

Awarded

Highest Honors—World's Fair, Gold Medal, Midwinter Fair.

•DR.

PRICE'S CREAM BAKING POWDER

A Pure Grape Cream of Tartar Powder. 40 YEARS THE STANDARD.

point. (Good; send us some subscribers.—Ed.)

R. N. Jones, P. C., Handsboro, Miss.—My third quarterly conference was held by the writer, as the elder, Dr. J. M. Shumpert, could not get here. Quarantine had him cut off. Several hindrances kept this conference from being a success. Seven brothers answered to their names. Reports show success. Raised for the pastor in charge \$136.85; for the elder, \$8.00; on indebtedness, \$89.87; on benevolences, 4; janitor, \$8.50. Total, 247.22. While at prayer meeting, a company of sisters lead by Mrs. E. Scott, came to the parsonage and loaded our table with groceries. This work is still increasing. My revival at Turkey Creek Church is going on. Pray for my success.

J. O. Richards, Clinton, La.—We have just closed a glorious revival—44 souls brought into the fold of Christ. Rev. M. J. Dyer, of Slaughter, was with us a few days and rendered valuable service in the meeting. The Southwestern is my constant subject. You may expect some cash subscribers soon. I am praying for your success, for the success of our editor is the success of each pastor.

R. T. Smith, P. C., Harriman and Rockwood, Tenn.—Our fourth quarterly conference convened Sept. 18-19, with Rev. G. W. Staples, P. E., in the chair. Reports showed forward march on all lines. Sunday was a high day in Rockwood. The presiding elder understands how to present things. He preached two able sermons. Total collection during the day \$14.60; to the presiding elder, \$12.50; to the pastor in charge, \$2.10. We paid our presiding elder in full. We are coming. The Southwestern was not forgotten.

N. Toole, Canton, Miss.—My third quarterly conference was held on Sept. 3. Elder J. C. Houston was on time. Reports indicated progress in the work. Collected during the quarter for ministerial support, \$100.70. Raised for benevolent purposes, \$20.75. Money all sent to where it belongs. Had a good meeting, and 114 communed.

F. S. Bowles, P. C., Wellington, Mo.—Central Missouri Conference.—The new addition to the parsonage at this place has recently been completed at a cost of about \$250. The parsonage now has four rooms, with dimensions as follows: 1—10x14, 2—12x14, 1—14x16. It will furnish liberal accommodations for a preacher with a small family.

Rev. M. S. Goins, P. C., Compti, La.—We rejoice over 69 souls from the revival meeting at St. Paul and Mt. Zion Church. Men and women have come to Christ. Some of the members' homes have been made to rejoice over sons and daughters, husbands and wives, that were converted in the revival meeting. Just as the fire was about to go out the Rev. H. J. Wright, presiding elder, came to his third quarterly appointment that was held Sept. 11-12. The presiding elder seemed to rejoice with the pastor and people, and gave one of his powerful sermons. This stirred up the members and people again, and more have come to the Lord. The blessed work

of the Lord is still going on. The presiding elder leaves on the 13th with a glad heart and pleasant smiles, and his full quarterage to meet the next appointment. Raised this quarter, \$104.10. The Southwestern is being remembered.

L. L. Allen, P. C., Tuscaloosa, Ala.—We are getting along fine with the church work. God has blessed us here this year. I have added to the church 36 members. I have fitted up the parsonage, and also painted it, and built a tower and fence to the church, all of which is paid for except \$10.40. When I came here, February 14, 1897, I found 47 members, and 13 of them are too old to attend the church, so I had 34 members here to start with. The members have taken care of me and my wife well. Now your readers may know that I am getting along well. The district conference will be held here next week. The Rev. F. L. Teague is a live man. He is doing a good work on his district. He is the right man in the right place.

H. Heslop, P. C., Anguilla, Miss.—Our third quarterly conference of the Anguilla Circuit, of the Vicksburg District, of the Mississippi Conference, convened at Harris Chapel Sept. 11-12 at 3 p. m. Our beloved elder, Rev. W. M. McMorris was on time, and all of the officers were present except a few who sent in written reports. The reports showed up very well considering the chances we have had since the overflow. Collection was taken amounting to \$5.05. I wish to say that every one of the members of our church was under the water; and the cotton crops being so late has caused great suffering. This is why our reports did not show up any better. When the elder saw the condition of things and the signs that the water left he was satisfied with the present condition and gave encouraging words. On Sunday morning of the 12th, at 9 p. m., we had a grand love feast, after which at 11 a. m., the elder preached a grand sermon. His text was the 17th verse of the 5th chapter of Paul's letter to the 2nd Corinthians. The elder took up the interest of the glorious old Southwestern, and he showed the good it did the church and the people, and seven gave their names that they would take the paper for one year and have the cash money by October 6, at the district conference at Vicksburg.

D. T. Turner, Marion, Va.—The fourth quarterly meeting convened at this place Sept. 5. Rev. E. Province, P. E., was with us and rendered good service. The elder is held in high esteem by both preachers and people. He is ever upon the alert. He is faithful in presenting and pushing every interest of the church. We have had a peaceful and successful year; forty persons have professed faith in the Lord and thirty united with the church. Rev. Alexander Gillespie, of Rural Retreat, preached two very interesting sermons. Quite a number of persons partook of the communion. The Bristol District has done some good work this year. Churches have been cleared of debts and dedicated, many souls were converted. In a few



days the annual conference will meet and we hope to be ready to make a good report. The Southwestern is a welcome visitor; it comes every week. It is calculated to stimulate pastors and people with greater zeal for the Master's cause.

J. P. Calvin, P. C., Greenville, Tex.—The Wiley troupe came here September 8, 1897. Their exhibition was fine. They gave very general satisfaction and made quite a good impression. The rain came and cut off the crowd. The troupe was entertained by Dr. N. J. Atkinson, M. D.; Dr. L. D. Key, M. D.; C. H. McCowen, Mrs. C. P. Ross and Mrs. James Tatum. We feel very grateful to the dear friends who so kindly entertained the ten members of the Wiley family during their stay in Greenville, and pray God's blessings upon them.

Mrs. C. C. Frazier, Ouchita City, La.—I am glad to say the Southwestern has been a guide for me. It preaches to me once a week, and if I don't get my paper every week I am at a loss. I love the paper and have worked to get it in the homes of my people. We have a preacher who is the right man in the right place. We are working and praying for God's blessings on the Home Missionary Society on the Monroe District. What we need in this place is a leading woman to help carry on the work. Let woman alone and she will push the battle to the gate.

RESOLUTION NO. 1.

New Port, Ark., Sept. 1st, 1897: From the Forrest City District, Little Rock Conference, this resolution was passed unanimously:

"Whereas, the size of this District is such that we are unable to reach the people in its bounds, Therefore, be it resolved, that we ask the Bishop at the next Annual Conference to divide the Forrest City District into two districts, that we may reach our people."

A. J. Phillips.

Avoid An Early Grave.

How often do we hear, that the avenue to an early grave was opened by neglecting a slight cough and cold. Profit by this truth, and provide yourself with Dr. Bull's Cough Syrup, which instantly cures all throat and lung affections. Mr. W. H. Mahoney, Lowell, Mass., writes: "I was taken sick with a bad cold. The doctors did not seem to help me, and everybody said I was getting consumption, when a relative recommended Dr. Bull's Cough Syrup. I got a bottle and it helped me, and after taking two bottles I was cured, to the surprise of everybody. I shall always recommend it to my friends, as I know it to be a sure cure." Dr. Bull's Cough Syrup is sold everywhere for 25 cents. Don't accept a substitute.

SHUBUTA DISTRICT.

Fourth Round.

Hiedleberg	Oct. 16 17
Ellisville	Oct. 23 24
Augusta	Oct. 26
Perkinston	Oct. 30 31
Poplarville	Nov. 2
Hattiesburg	Nov. 6 7
De Soto	Nov. 13 14
Quitman	Nov. 16
Shubuta Circuit	Nov. 18
Shubuta	Nov. 20 21
State Line	Nov. 24 25
Waynesboro	Nov. 27 28
Basin	Dec. 4 5
Escatawpa	Dec. 9 10
Moss Point	Dec. 11 12
Ocean Springs	Dec. 13
Biloxi	Dec. 14
Handsboro	Dec. 15 16
Gulf Port	Dec. 17
Pass Christian	Dec. 18 19
Bay St. Louis	Dec. 20
Pearlington	Dec. 21

The second district conference for the Shubuta District will convene at Hattiesburg, Thursday, November 3, 1897, at 9 o'clock a. m. It is hoped that every member of the district will be present at roll call. Pastor A. B. Logan and his good people expect to have their new church finished and to give the members and visitors a grand reception. Brethren, if possible, be ready to report every dollar of apportionment of benevolent money. Yours faithfully, J. M. Shumpert, P. E.

ABERDEEN DISTRICT.

Fourth Round.

Athens	Oct. 9 10
Aberdeen Circuit	Oct. 12
Gatman	Oct. 13
Crawford	Oct. 16 17
Brooksville	Oct. 23 24
Mashulaville	Oct. 30 31
Macon	Oct. 30 31
Hickory Grove	Oct. 23 24
Hoshugua	Nov. 2

Nature's Detectives.

When a crime is committed, no matter in what corner of the earth the criminal tries to hide, he knows that probably somewhere or other on the look-out is a detective waiting to lay his hand on him.



When any disease attacks mankind and hides itself in the human system, no matter how obscure or complicated the disease may be, Nature among her great force of detective remedies has one that will eventually hunt down and arrest that particular disease.

Lung and bronchial diseases are among the most baffling complaints which doctors have to deal with; because it isn't the lungs or bronchial tubes alone which are affected, but every corner of the system furnishes a lurking place for these elusive maladies.

They change and reappear and dodge about the system under numberless disguises. They are almost always complicated with liver or stomach troubles, nervousness, neuralgia, or "general debility."

The best detective remedy which Nature has provided to search out and arrest these perplexing ailments is Dr. Pierce's Golden Medical Discovery. It lays an arresting hand directly upon the poisonous, paralyzing elements hiding in the liver and digestive organs.

It gives the blood-making glands power to manufacture an abundant supply of pure, red, highly vitalized blood which reinforces the lungs with healthy tissue; feeds the nerve-centres with power, and builds up solid muscular flesh and active energy.

For weak lungs, spitting of blood, shortness of breath, nasal catarrh, bronchitis, severe coughs, asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest cough it strengthens the system and purifies the blood.

Shugualak	Nov. 6 7
Macon Circuit	Nov. 13 14
West Point	Nov. 20 21
West Point Circuit	Nov. 23
Mahon Valley	Nov. 26
Aberdeen	Nov. 27 28
Rising Sun	Nov. 26
Caladonia	Dec. 4 5
Columbus Circuit	Dec. 8
Columbus	Dec. 11 12

Dear Brethren:—The district conference will convene for its second session Nov. 24-28, 1897, in Aberdeen, Miss. I respectfully request that you will, at our approaching district conference, be able to report successfully as to the benevolent collections, and should there be a deficiency, please have matters so arranged that you can soon make it up on your return to your respective charges. You have been earnestly requested to report a grand work done for the Southwestern at the district conference, and I trust that request will be complied with. Yours,

H. R. Revels, P. E.

JACKSON DISTRICT.

Fourth Round.

Benton	Oct. 2 3
Yazoo City Circuit	Oct. 9 10
Yazoo City	Oct. 16 17
Jackson	Oct. 23 24
Clinton	Oct. 23 24
Brandon	Oct. 28
Forest	Oct. 30 31
Morton	Nov. 3
Pelahatchie	Nov. 6 7
Canton	Nov. 13 14
Canton Circuit	Nov. 13 14
Madison	Nov. 16
Couparie	Nov. 18
Carthage	Nov. 20 21
Green Hill	Nov. 27 28
Roseneath	Dec. 4 5
Wolf Lake	Dec. 11 12

Those who were appointed by the district conference as agents to assist the pastor in getting subscribers for the Southwestern will be expected to send in a large list by the fourth quarter. Push the canvass and let us make a creditable showing in this line as well as in others.

J. C. Houston, P. E.

SHREVEPORT DISTRICT.

Fourth Round.

Longstreet	Oct. 1 2 3
Shady Grove	Oct. 9 10
Grand Cane	Oct. 14 15
Mansfield	Oct. 16 17
Fairfield	Oct. 23 24
Flourney	Oct. 30 31
Brownlee	Nov. 6 7
Bodcau	Nov. 13 14
St. James	Nov. 18 22
Rocky Mount	Nov. 27 28
Round Grove	Dec. 4 5
Minden and Odom	Dec. 11 12
Homer and Gibbs	Dec. 13
St. Paul	Dec. 17 20

Brethren—You know the importance of the fourth quarterly conference. God help you to be ready for it. Yours in the work, H. James, P. E.

GREENVILLE (MISS.) DISTRICT.

Fourth Round.

Clarksdale	Oct. 9 10
Tunica	Oct. 12 13
Lula	Oct. 16 17
Jonestown	Oct. 23 24
Gunnison	Oct. 25 26
Benoit	Oct. 27 28
Shelby	Oct. 30 31
Merrigold	Nov. 2 3
Helm	Nov. 6 7
Atcola	Nov. 6 7

Ruleville	Nov. 13 14
Greenville	Nov. 20 21
Indianola	Nov. 23 24
Baird	Nov. 27 28
Southside	Dec. 4 5
Moorehead	Dec. 7 8
Itta Bena	Dec. 11 12
Webb	Dec. 18 19

Dear Brethren—Remember this is the fourth and last round. Let every quarterly conference member be present with full reports on all lines. Raise your benevolences, especially your missions, as apportioned by the Committee on Missions, and report the same at the fourth quarterly conference. Yours in earnest, L. F. White, P. E.

GAINESVILLE DISTRICT.

Fourth Round.

Centerville	Sept. 18 19
Suwannee	Sept. 25 26
Decatur	Oct. 2 3
Lawrenceville	Oct. 9 10
Gainesville	Oct. 16 17
Gillsville	Oct. 16 17
Harmony Grove	Oct. 23 24
Elberton Station	Oct. 30 31
Elberton Circuit	Oct. 30 31
Lavonia	Nov. 6 7
Hoschton	Nov. 13 14
Norcross	Nov. 20 21
Marietta	Nov. 20 21
Duluth	Nov. 27 28
Centerside	Dec. 4 5

Dear Brethren—Please take steps at once to raise the remainder of your benevolent collections. Some of the pastors made a fine showing at the district conference. Let us urge from now on every interest of the church. Put this matter squarely before the people, and give them a chance to do. All depends on you. We expect a complete success. H. R. Allen, P. E.

STARKVILLE DISTRICT.

Fourth Round.

McCool	Oct. 6 10
Mt. Nebo	Oct. 9 10
Louisville	Oct. 16 17
Kosciusko Circuit	Oct. 20
Ackerman	Oct. 23
French Camps	Oct. 30 31
Kosciusko	Nov. 3
District Conference at Kosciusko	Nov. 4 7
Mathiston	Nov. 10
Pheba	Nov. 12
Cedar Bluff	Nov. 13 14
Starkville Circuit	Nov. 20 21
Liberty Hill	Nov. 27 28
Sturges	Dec. 4 5
Bellefontaine	Dec. 9
Eupora	Dec. 11 12
Kilmichael	Dec. 13 14
Starkville	Dec. 17 19
Rock Hill	Dec. 18 19

B. H. S. Ferguson, P. E.

HOLLY SPRIGNS DISTRICT.

Fourth Round.

Waterford	Oct. 3 4
Holly Springs Station	Oct. 9 10
Porto Campo	Oct. 16 17
College Hill	Oct. 23 24
Oxford Station	Oct. 29 13
Oxford Circuit	Oct. 30 31
Abbeville	Nov. 6 7
Elliott	Nov. 20 21
Grenada Station	Nov. 26 28
Grenada Circuit	Nov. 27 28
Balesville	Dec. 4 5
Como	Dec. 2 3
Senatobia and Cold Water	4 5
Hernando	Dec. 11 12
Victoria	15 16
Water Valley	Dec. 25 26

The brothers will take notice and govern themselves accordingly. W. McDonald, P. E.

FREE.

We direct special attention to the following remarkable statements.



Had catarrh ever since I can remember, often avoided company on account of it; throat was dry and sore, the least change in the weather gave me cold; dull pain over my eyes caused a stupid and drowsy feeling; ears began to ring, in a short time my hearing failed, became so deaf could not hear one talk unless they were close to me, and spoke very loud. Used Aerial Medication eight weeks, hearing was fully restored, roaring and pain stopped, and was entirely cured of Catarrh. I do not see why anyone should suffer from Catarrh or deafness when there is such a good cure as this.—Miss CARRIE BOWERS, Rouseville, Pa.

Am 72 years old, suffered from Catarrh over 25 years, was almost entirely deaf. Four years ago used Aerial Medication, which I regard one of the most useful discoveries of this age. Since have suffered but little. My hearing was and is still restored, can hear ordinary conversation and preaching. Rev. Dr. Potter, of this city, has been signally blessed by this treatment in the cure of throat affection.—REV. C. R. PATTISON, Eustis, Fla.



He Threw His Slate Away.

In 1869 I had typhoid fever which left me with Catarrh and totally destroyed my hearing; for 25 years I could not understand a word, or hear a steam whistle, and had to carry a slate so that people could talk to me. In '94 I obtained Aerial Medication and in a week surprised my friends by throwing my slate away, could begin to hear in two weeks could hear loud conversation, in three months could sit by the church door and fully understand every word that was spoken. The wonderful cure astonished my friends as well as myself, for three years my hearing has been perfect and I am entirely free from Catarrh.—EDWARD E. WILLIAMS, Lead, S. D.

Aerial Medication has triumphed and I am cured. One thousand dollars would be nothing compared to this. I have had bitter suffering from Catarrh. Since I had La grippe the disease settled in the back of my head and the pain was almost unbearable, but now I am cured, and thank God I ever heard of this treatment, which has no equal.—Miss E. S. ORR, E. Harpswell, Maine.



We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.—Cincinnati Christian Standard.

MEDICINES

For Three Months' Treatment FREE.

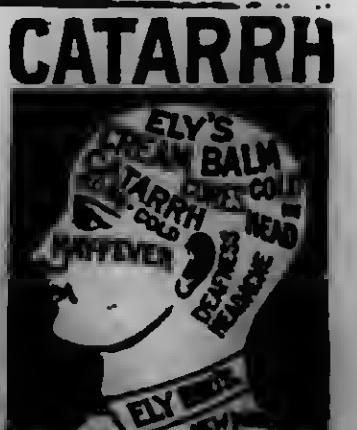
This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time send medicines for three months' treatment free. For question form and particulars, address, J. H. Moore, M.D., Dept. 52 Cincinnati, Ohio.

Ask Your DRUGGIST for a generous 10 CENT TRIAL SIZE.

ELY'S CREAM BALM

contains no cocaine, mercury nor any other injurious drug.

It is quickly absorbed; gives relief at once; it opens and cleanses the Nasal Passages; allays inflammation; heals and protects the membrane; restores the Senses of Taste and Smell. Full size 50c.; Trial size 10c. at druggists or by mail.



COLD IN HEAD

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Good chance for a pastor, preacher, or Sunday-school teacher.

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COULD NOT EAT.

A Woman's Strong Constitution
Wrecked—Effects of a Trencherous
Disease—A Wonderful Case.

From the Bulletin, Monroe, La.

Mrs. Stephen Robbins is the wife of a prominent farmer living on a large and well-kept plantation just at the edge of Monroe, La. They have resided in this community but two years, having moved here from Illinois. The change was made for the benefit of Mrs. Robbins' health, her physicians having advised her that it was the only hope of her ever regaining her lost health.

"Three years ago this last winter," said Mrs. Robbins, "I was very sick with that most trencherous disease, the grippe. I had a very severe time with it, but was able to get out after being confined to my home several weeks. I think I went out too soon, for I immediately contracted a cold and had a relapse, which is a common occurrence with that disease. For several more weeks I was confined to the house, and after this I did not fully recover until recently. I was able to get out again, but I was quite a different woman.

"My former constitution was wrecked, and I was a dwindling mass of skin and bones. My blood was thin and I had grown pale and sallow. My lungs were so affected that I thought I was going into consumption. During my illness I had lost thirty pounds in weight. I tried to regain my strength and former good health by trying different medicines and physicians, but nothing seemed to help me. My appetite was gone, and when I ate the food it would not stay on my stomach.

"The only thing my physician said for me to do was to take a change of climate, and on his advice I came here. At first I seemed benefited, but to my sorrow it proved to be only temporary, and in a few months I was in my former condition. The color had left my cheeks, I had no energy, and life was a misery. I had become a burden to myself and family. Finally I happened to read in a newspaper of how Dr. Williams' Pink Pills for Pale People had effected a miraculous cure with the same disease which a neighbor of mine had in Illinois.

"On the strength of this testimony I decided at once to give the medicine a trial. I accordingly sent for a box of Dr. Williams' Pink Pills for Pale People, and gave the pills a thorough trial. I did not notice any change until I had tried the second box. I was discouraged a little with the result of the first box, but knowing that I should not expect a sudden cure of such a chronic case as mine, I tried the second box with the result that I immediately began getting better. I used five boxes of these pills and was completely cured, as you see me today, weighing more than ever before."

As evidence of the truthfulness of her story Mrs. Robbins volunteered to make the following sworn statement:

"I hereby affirm that the above statement is every word exact and true."

"Mrs. Stephen Robbins.

"Monroe, La., March 2, 1897."

"Subscribed and sworn to before me, a notary public in and for the Parish of Winn, State of Louisiana, this 2d day of March, 1897.

"Amos R. Jessups, Notary Public."

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

"We will give you Bishop Taylor's book to the 'Black Phalanx.' Read our prize offers, page 15.

UNITED FOR LIFE

At the residence of Brother and Sister Joe Loving, friends of the bride, Mr. John Sutton and Miss Lena Ray were united in matrimony. May peace and prosperity attend them. Rev. R. P. Threlkeld and Rev. J. C. Houston, witnesses. N. Toole officiated.

Clinton, La.—On the 9th inst., at Mt. Zion M. E. Church, Prof. C. W. Moore, a faithful member of Mt. Carmel M. E. Church, and Miss Sarah L. Johnson, a faithful member of Mt. Zion, were united in the bonds of matrimony. The writer, assisted by Rev. B. J. Reddix of Mt. Carmel, officiated.

J. O. Richards, P. C.

Rockford, Tenn.—On the night of Sept. 23, 1897, at the M. E. Church, Mr. Henry Page and Miss Lillie Ellis were wedded. It was a grand affair indeed. The bride and groom were marched from Mrs. Skinner's to church. The church was grandly decked with flowers and evergreen. May the good Lord bless them in married life. R. T. Smith officiated.

Harriman, Tenn.—On the 20th of September, 1897, Mr. Lawrence Smith and Miss Sadie Boyd were wedded at the parsonage at 8 p. m. May they live happy together till death. The pastor, Rev. R. Smith, officiated.

THEY LIVE IN OUR MEMORY

On July 15 the angel of death came and summoned little Henry McEwen. He was a bright scholar of St. Peter's Sunday School.

On September 5, George Patton, after an illness of six weeks, fell asleep in Jesus. His funeral was preached by the pastor in charge, G. J. Dobson.

Fort Smith, Ark.—Sister Louvenia Martin departed this life Sept. 4 in full triumph of faith. G. N. Johnson.

Lexington, Tenn.—Lettie May Miller, daughter of Rev. S. T. and Mary J. Miller, departed this life on Sept. 10, 1897. Aged two years and eleven months. This sweet little child, after a short illness, quietly passed away. The funeral was conducted by the writer, John W. Atkinson.

White Hall, La.—Sister Mary Walker, aged 27 years, departed this life. She professed a hope in Christ on her sick bed on the 8th inst. The writer baptized her, received her in the old church and gave her the Sacrament. She took the train for glory at 9:45 p. m., on the above date in full triumph of faith. She leaves her family and a host of friends to mourn. The funeral was attended by the writer, E. H. Clark, P. C.

Brother H. H. Hughes, the district steward of the Clinton Circuit, died at his home in Gainesville, Ala., Sept. 12. Aged 36 years. The Church lost one of its strongest members. Brother Hughes was a man at his post. He said to his wife: "Don't have my funeral preached by what I say, but preach it like I lived, and that was for Christ."

Wm. Perry.

Pickens, Miss.—Sister Alice Lusk, a member of the M. E.

Church, departed this life July 27. She leaves a husband and three children, father and mother, brothers and sisters, and a host of friends. She asked them all to meet her in heaven, where she would be waiting for them. Also Brother Hiram Pope departed this life Aug. 17. He was a member of the M. E. Church. He leaves a wife. He asked her not to grieve after him, for he was all right with the Lord.

O. Gillespie, P. C.

WISE MEN KNOW

It is folly to build up a poor foundation; either in architecture or in health. A foundation of sand is insecure, and to deaden symptoms by narcotics or nerve compounds is equally dangerous and perceptive. The true way to build up health is to make your blood pure, rich and nourishing by taking Hood's Sarsaparilla.

HOOD'S PILLS act easily and promptly on the liver and bowels. Cure sick headache.

NOTICE.

To the members of the Tennessee Annual Conference: Dear Brethren—I presume you are making every effort to be present at roll call on October 13, 1897. Will say that the best thing for those who expect to attend the sessions of the Tennessee Annual Conference would be to take advantage of the Centennial rates, which is less than one and one-third fare for the round trip.

J. A. W. Moore, Sec.

STARKVILLE DISTRICT.

Dear Brethren—We will soon be at the annual conference to make our reports. We hope no one will make a short report on any line of church work. Bring full benevolent report and a large list of subscribers for the Southwestern. Remember the League collection for conference claimants and the \$1.00 expenses to be paid at the fourth quarterly conference. Let us do our best and not fall behind our last year's reports. Yours faithfully,

B. H. S. Ferguson, P. E.

NOTICE.

Baton Rouge: The 12th Annual Convention of the W. H. M. S., of La., convened at Wesley Chapel, at 11 a. m. Mrs. T. J. Johnson, presiding. Scripture reading by Mrs. Hester Williams; singing, Blest be the Tie that Binds; prayer by Mrs. Brown; singing by the choir. The following officers were appointed by the chair: Mrs. E. Barrow, recording secretary; Mrs. E. Bernard, assistant, and Mrs. G. D. Geddes, enrolling secretary; Miss S. E. Little and Mr. Jno. Williams reporters. After a selection by the choir the audience was addressed by Revs. Small and Johnson; choir selection, and an address on Mission Work and Its Duties, was delivered by Prof. F. C. Blomdon. Miss L. Nelson and Hon. H. C. Cascalvo, both beautifully addressed the meeting, and quite a pleasant inspiration was experienced by all hearers.

The Index to lamps and the chimneys for them will save you money and trouble.

We want you to have it.

Write Macbeth Pittsburgh Pa.

Southern Marble.—It is another compliment to the South in a line in which it has received few compliments as yet that the Minnesota Capitol Commission should have decided to use Southern marble in the construction of the new State Capitol building that is to cost the handsome sum of \$2,000,000. The Minnesota commission naturally wanted to use a Minnesota stone from the feeling of State pride, but Minnesota it not rich in building stones, or at least in marble, so it abandoned this idea, and set to work to thoroughly examine the leading stones in all parts of the country, to see which would afford the best material most like the famous marble of Italy. They found what they wanted in the South. "After an exhaustive examination of all the materials offered," Mr. Chas. Guelbert, the chief architect, reported the other day, "I reached the conclusion that Georgia marble more nearly filled all the requirements than any other stone offered. It had 98 per cent. of carbonate of lime; is very dense in texture, and shows an absorption of about .02 of 1 per cent., whereas some other stones offered absorbed 7 to 10 per cent. of their weight of water in twenty-four hours. Its crushing strength is about 15,000 pounds, where the other ones crushed at 7000 to 10,000. It is crystalline in character, and will reflect the light brilliantly. It carves easily and freely, and can be obtained in blocks of any desired size, free from dry seams or quarry veins. It is susceptible of the highest finish, is durable under all conditions. In short, it is of the same material as the Pentelic marble of Athens, which has been in use over 2000 years."

It will be seen from this report that the South has another source of wealth of which it has said little, and that it possesses a building stone, in the greatest abundance, equal to the famous Pentelic marble of Greece. Such is the testimony of a man, thoroughly disinterested, who searched the entire country for a suitable building stone, and who comes from the very other end of the country to declare that the South possesses the best marble in this country, and equal to any in the world.—T. Dem.

The will of the late Miss Julia A. Lockwood, of Norwalk, Conn., bequeaths five thousand dollars to Yale University to establish the Lockwood scholarship.—Ex.

Since the war Indiana has spent \$180,000,000 for public education, and is spending now \$8,000,000 annually. It possesses school property to the amount of \$20,000,000, and its productive school fund amounts to more than \$10,000,000.

Curiously enough, neither in classics nor in mathematics this year have the women students at Cambridge won a place in the first class. It is the first for many years that there have not been both women wranglers and also first-classes in classics.—Ex.

The leading papers of Virginia are advocating amendments to the constitution to require the negroes to support their own schools, entirely by withdrawing all school taxes paid by the white population. The negroes pay about five or six per cent. only of the school taxes.—Ex.

How's This?

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.

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October 7, 1897.

SOUTHWESTERN CHRISTIAN ADVOCATE

FARM AND FIRESIDE.

SHEEP IN FLORIDA.

The Tampa (Fla.) News states that 6,743 pounds of wool was bought yesterday morning by Maas Bros., the dry good merchants, from O. H. Albritton, of Okicora, in Polk County. A News reporter learned from Mr. Albritton that he had a ranch containing over 1,000 head of sheep which were sheared or relieved of their wool once a year, the beginning of the summer time. Mr. Albritton stated that three years ago he had only about 400 head of sheep, and that by a very little attention and a good pasture, he had made it a paying industry, which doubles itself every year. It took fourteen wagons to bring the present lot of wool to town, and the sight yesterday morning when they came in town, looked like a colony of immigrants seeking a new country.—Southern Cult.

METHODS OF EARNING MONEY.

New ways for women to earn money multiply so constantly that one wonders if any specialty, however small, may not be turned to commercial account. One of the last heard of is that of providing soup materials. In a neighboring city a woman who made such very excellent soups that she was famed among her friends for them, tried when adversity overtook her, to utilize what she called her "one talent" to enhance her income. She took orders for soup stock, serving it in jars, and found some profit in doing so. Amateur photography takes on very easily the professional money-earning characteristic. Perhaps its newest manifestation is the visiting photographer, furnished by some of the women's exchanges, who will come to the house to take any picture desired, from a wedding cake to the last cozy corner arranged. Her most frequent models, however, are the children of the family, taken in all sorts of poses and against all sorts of backgrounds.—New York Post.

A. H. Ramsay, who resides ten miles south of Cutler, in the Maderia hammock, on the extreme southern portion of the main land of the United States, was in Miami, Florida, recently. Mr. Ramsay was jingling around in his inside pocket \$1,200 as his net proceeds of 2 1-2 acres of tomatoes. The land will give even better returns well under cultivation. This was the first crop. No fertilizer was used. Yet \$1,200 net from 2 1-2 acres of land is not so bad.—Southern Cultivator.

SAN ANTONIO DISTRICT.

Fourth Round.

Gonzales... Sept. 11, 12
Seguin... Sept. 18, 19
San Antonio Mission... Sept. 25, 26
Hondo, City... Oct. 2, 3
San Antonio, St. Paul... Oct. 9, 10
Pleasanton and Rossville... Oct. 16, 17
Fredericksburg... Oct. 23, 24
Floresville... Nov. 6, 7
Goliad and Beeville... Nov. 13, 14
Pantlin Cir... Nov. 20, 21
Cuero and York Town... Nov. 27, 28
Gonzales Cir... Dec. 4, 5
Belmont... Dec. 11, 12

Dear Brethren: We are now making the home run, so push on all lines of duty and let each come up to the Annual Conference with a full report. I wish each of you greater success in your work. I am yours in the Master's cause.

E. Henderson, P. E.

Dr. D. K. Pearsons, of Chicago, well known for his many gifts to the cause of education, has presented to Beloit College a new building, Emerson Hall, to be arranged for the accommodation of fifty students. It will be located north of the campus, will cover an area of 55 by 130 feet, and will be three stories high. Besides the students' quarters it will contain reception and drawing rooms, a dining room and a gymnasium. The building will cost thirty thousand dollars.—Religious Telescope.

When writing to advertisers, please mention this paper.

NOTICE—NAVASOTA DISTRICT.

Rates on the Houston & Texas Central to the District Conference of the Navasota District, which convenes in Brenham, Oct. 13th. For this occasion the H. & T. C. will sell tickets Oct. 11th, and for the morning trains of the 12th, at rates of one and one-third fares, tickets to be limited October 18th, for return. Ask your agent for rates to District Conference when purchasing your tickets.

On the Gulf, Colorado & Santa Fe Railway. Rates to District Conference, Brenham:

For the above occasion, you buy excursion tickets to Brenham and return, at rates of one and one-third fares. Limited to October 18th, 1897, for return. Ask your agent for the above rates when you purchase your tickets. Tickets on sale October 12th and 13th. W. L. Duncan, P. E., per orders.

Come Brethren don't fail in our benevolence; come to the front like men.

Prof. William Hallock, of Columbia University, under whose direction a shaft is being sunk in the earth near Pittsburg, hopes to reach a depth of ten thousand feet by November 1. The work is being done in order to learn something concerning the strata of the earth and the comparative heat of its crust at various depths.—Ex.

DO YOU WANT GOLD?

Everyone desires to keep informed on Yukon, the Klondyke and Alaskan gold fields. Send 10c. for large Compendium of vast information and big color map to Hamilton Pub. Co., Indianapolis, Ind.

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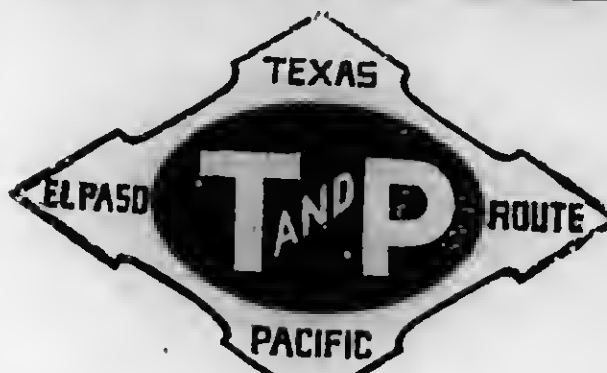
No.	Departs	No.	Arrives
1 East	8:10 a.m.	2 West	7:15 a.m.
3 East	9:45 a.m.	4 West	8:55 a.m.
5 East	11:30 a.m.	6 West	10:40 a.m.
7 East	1:15 p.m.	8 West	12:25 p.m.
9 East	3:00 p.m.	10 West	2:10 p.m.
11 East	4:45 p.m.	12 West	3:55 p.m.
13 East	6:30 p.m.	14 West	5:40 p.m.
15 East	8:15 p.m.	16 West	7:25 p.m.

City Ticket Office, 100 Canal Street, Freight Depot, 100 Canal Street, Freight Depot, 100 Canal Street.

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JOHN KILPATRICK, Div. Pass. Agent.

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HEISKELL'S Soap keeps the skin healthy. Ointment 50c., Soap 25c. At druggists or by mail JOHNSTON, HOLLOWAY & CO., 531 Commerce St., Philadelphia.



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For the above occasion tickets will be sold by the Illinois Central Railroad at varying times; rates and limits, including a ticket on sale daily, good to return until November 7, and including tickets having limit of twenty days, fifteen days and seven days; also tickets on Tuesdays and Thursdays of each week with limit of fifteen days. For full particulars as to which of the above applies from your nearest Railroad Station in connection with the Illinois Central Railroad, call on or address your nearest railroad Ticket Agent.

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JNO. A. SCOTT, Div. Pass. Agent, Memphis.

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BOOKMAKER'S CORNER

The Missionary Spoke of the Epworth Wheel. By W. W. Cooper and F. S. Brockman: Published by Eaton and Mains, New York, and Curtis and Jennings, Cincinnati, 63 pages; 25 cents.

This little work is intended not only to interest Epworth Leaguers in missions, but to show them why and how they should raise money for that cause. The subject is set forth in nine chapters and three appendices, and we are confident this little book will prove helpful, not only to Leagues but Sunday schools and any others interested in enlightening the people on the world's salvation.

What a Young Boy Ought to Know. By Dr. Sylvanus Stall. Published by Vir Publishing Co., Philadelphia, Pa. Price \$1.00.

This little book treats in a pure and delicate way just what every boy puzzles his head over year after year until he learns something of it. We know of no book that teaches boys about themselves and nature so scientifically and so simply as this. A boy must, sooner or later, learn such things in one way or another; but as a rule he secures his information in such way as leads him to conclude that his parents did not intend to have him know it, and just here, no doubt, many a child learns his first lessons of secreting everything of this nature from his parents. How much better that the parent arrange to have his child learn such things not only with his knowledge, but his consent and assistance. Better that a child should learn properly what the world is anxious to teach him improperly. There is universal need for a book of this kind, and it should be read not only by every boy, but by every man, preacher, mother and teacher in the country.

The complete novel in the October issue of Lippincott's, "A Knight of Philadelphia," is a lively tale of adventures during the War of Independence, by Joseph A. Altsheler. Allan Hendricks exposes some "Political Tricks and Tribulations," whereof he had experience at election times in Indianapolis. "The Under Side of New Orleans" is described by Frances Albert Doughty. Frederick M. Bird has some remarks on "Bad Story-telling." \$3.00 a year. Philadelphia, Pa.

Harper's Magazine for October opens with the first installment of "Spanish John," by William McLennan, a novel of adventure, dealing with the fortunes of the Scotch Pretenders to the throne of England. In "The Strategic Features of the Gulf of Mexico and the Caribbean Sea," A. T. Mahan presents a timely discussion of the advantages which Cuba possesses over Jamaica and other neighboring islands as a basis of naval operations for the protection of the mouth of the Mississippi.

NOTICE.

To the ministers of the West Texas Conference:—Dear Brethren—Remember we pledged ourselves to collect \$2,000 a year for five years for Sam Houston College at Austin, Texas. Now is the time to press this cause. The Freedman's Aid and Southern Educational Society has fully decided that the house must be built. Dr. J. W. Hamilton, our great and noble representative of the Southern division of this work in our Church, said there was no more mixing of monies. All money that would be collected for our school would go to it. He is anxious for us to show that we want the school built, by collecting money for it. I do not think it is wise for us to sit here and wait for the Board to come and build for us. I think we ought to go ahead and collect every dollar we can. My opinion is, if we will show that we are determined to build the school, the Church will come and help us. I have been studying the mind of the Church as far as I have been able, and I have reached the conclusion that the Church thinks these southern conferences ought to do more than they are to help carry on the work of the Church. I feel that they are right. Let us think a moment. The Texas Conference has her college, the A. M. E. Church has a school in this State, and the Colored Baptists have three or four in this State. The above named people did not wait for the day to come so they could collect thousands of dollars to build, but went out for the dimes and the dollars, and now they have their schools in running order. I think the ministers of our Conference have as much claim on Texas as any other class of ministers. Again, when we had Rev. G. W. Richardson in our conference, the brethren seemed to have the school at heart. We could always hear a good speech or read a good letter in our paper about the school. Now it is in the hands of the colored man, and it seems that sleep has overtaken her. Brother ministers of West Texas, shall we stagger before our people? I say no, a thousand times no. See here, every young man and woman who are trying to educate themselves, every one of them that belongs to our Church, will tell you that they prefer attending a school that belongs to their own Church. You all know this; all of this letter to you is common sense talk, and it is the kind that moves men to action. Look here, West Texas, let's get a move on ourselves. You know we voted to have the school open on or about the first of September. What about it? This is the second day of September. The time is passing, and we must work. Fathers, mothers, brothers and sisters of the West Texas Conference, please give your pastor a dollar each to bring to the conference with him for Sam Houston College. The Annual Conference will open at Waco, Texas, Dec. 15, 1897. I pray the Lord to bless us on these lines. Some of the people think the West Texas Conference has a lot of dull men on hand, but we will see about that further on. Success, brethren, to you all. Yours truly, Moses Smith, P. E., Austin District, West Texas Con.

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NOTICE.

To persons who contemplate visiting the West Texas Annual Conference:—All ministers who are contemplating bringing their wives with them to the Annual Conference, which will convene at Waco, Tex., Dec. 15, at St. James M. E. Church, will please notify me at once, in order that we will have no trouble to secure homes for them. Each minister will receive a copy of the Waco Reporter in time, which will notify him where and with whom he is to stop during the conference. G. R. Bryant, Pastor.

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NOTICE.

The grand entertainment and drill that was to have taken place on October 4th, 1897, on Bienville and Villere Streets by a company of young men and ladies from Union Chapel Sunday-school, is postponed on account of the quarantine, until further notice. Due notice of the date for entertainment will be given publicly and you will be notified of the date fourteen (14) days previous. Tickets will hold good.

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Governor Bodd, of California, has appointed Mrs. Phebe A. Hearst a regent of the University of California, vice C. F. Croker, deceased. Mrs. Hearst contemplates the rection of buildings at Berkeley costing some millions of dollars. Her appointment has been received with general approval by the people of the state.—Ex.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, OCTOBER 14, 1897.—Vol. 32 No 40

EATON & MAINS, Publishers.

FEAR NOT, I WILL HELP THEE.

Written for the Ram's Horn by N. A. Villus.

"For God and right." Who fears to strike a blow
Against the lawless crew that shames our land?
"For God and right." With courage face the foe
That wrecks our homes, our lives on every band.
Be strong! Be bold! Be valiant in the fight
For God and right.

"For God and right." His presence gives us power
To vanish all who dare despise his laws.
His Word shall strengthen in our weakest hour,
"Be not dismayed." His presence girds our cause
Strike hard! Strike home! Strike speedily, with
might

For God and right.

EDITORIAL COMMENTS.

The Christian Advocate (New York) will be enlarged January, 1898.

This is the fall of the year, how many subscribers have you sent in?

Bishop Newman suggests San Francisco as the place for holding the General Conference of 1900. Nice trip, no doubt; but my, how it would cost!

"Unkindness to the friends about us will bring bitter memories by and by, when death lays his icy fingers upon them and bears them from our presence."

The Standard, Lexington, Ky., went in the hopper and came out the Kentucky Standard, published at Louisville, Ky. R. C. O. Benjamin, editor. Our irrepressible friend is a good writer and we wish him success.

New Orleans people are rather more particular now than usual; they do not visit any city or town where they are not invited. On the other hand, people outside the city seem rather "stuck up" or selfish, they just will not come to see us. We renew the invitation. Come and see us!

No doubt, people who read Negro newspapers think they contain many bitter complaints. Well, that is true! but on behalf of all our papers we desire to say, should we call attention to even one half of the gross injustices done our people we should scarcely have room for anything less. Such persecutions may be necessary, but they are nevertheless grievous to bear.

The Richmond (Va.) Planet makes the point that of 228 lynchings during the last twenty-one months only ninety-four were accused of rape or attempted rape. This includes white and colored. This is a fearful showing for a civilized people. And yet, in the face of such figures, those who condemn lynching continue to say stop the assaults and lynchings will stop.

The committee on finances at the National Baptist Convention reported the following benevolences raised for the year: Home Mission Board, \$5,684; Foreign Mission Board, \$4,337; Board of Education, \$2,777; collected during the session, \$1,432; total, \$14,410.

The National Baptist Association, which assembled in the city of Boston last month, voted to have their people throughout the country observe the fourth Sunday in November as Temperance Day. A special program is to be prepared for Sunday schools. This is an advanced step, and we hail it with highest hopes both for the race and the Baptist Church.

"NOTABLE CONFERENCE ACTION."

Under this caption the Northwestern Christian Advocate refers to the action of the Wisconsin Annual Conference in insisting that every officer of the Church shall read a Church paper. Among other things the Northwestern says:

"That declaration is so reasonable and defensible that one wonders why anybody can challenge it for an instant. The land is full of special publications. * * * No business man can 'keep up with the procession' if he does read about the progress of his guild. That church is imposed upon which has an office-bearer who does not read about that which God does in and for the church. No man is sufficiently talented to extemporize his facts. No leader can lead who is ignorant of the spirit and progress and opinions and devices of his fellow leaders. The non-reading official is in the rear, and he ministers to keeping the people in the rear. It is insufferable and harmful assumption to claim that any non-reading official deserves his position. Bright young people plainly see that he is in the rear. We doubt not that many open-minded youth lose respect for a church that accepts unintelligent leaders. The issue does not need argument."

Surely, the issue cannot be more clearly and forcibly stated. Every church official should reach his church paper. If it is necessary for the bishops and pastors it is equally necessary for the local preachers and other officers of the Church. Our only surprise is that it is necessary to call attention to such a matter at the North among our white brethren. And yet there should be no surprise, for though a man may get over ignorance he never gets over "human nature," and that we are told is the same the world over. They want to hold office, but are not willing to prepare for it.

However, if conference action on this matter is necessary at the North, how much more necessary must it be down South? There are thousands of our local preachers and other officials who are like so many sick men, the physician must prescribe for them according to their ailment and then see that they take the medicine. Where officials are as poorly informed about their church as are some of ours, the conferences—annual, district and quarterly conferences—ought, like faithful physicians, prescribe the medicine and then see that they take it. After awhile they will thank them for doing so, and whether they do or not, the people whom they serve certainly will. Let every brother come up and take his medicine like a man.

THE NEW PRESIDENT OF RUST UNIVERSITY.

Rust University, as well as one or two other of our schools, is, this year, presided over by a new president. In the case of Rust this is made necessary by the failure of Dr. C. E. Libby's health. This took place during the last session, but choosing a successor to this much esteemed servant of the Church was postponed till well on toward the close of the summer vacation. Out of the large number of prominent educators whose names were mentioned for this very responsible post of duty, the Board selected the Rev. William W. Foster, Jr., D. D., of Amsterdam, N. Y.

He is the son of a Methodist preacher who has been a member of the Troy Conference for more than fifty years. In 1873 he graduated from the Boston University, and immediately

joined the Troy Conference, but afterward entered Drew Theological Seminary. As a minister, Dr. Foster has been very successful indeed, having held a most excellent class of appointments and always serving out the full limit of time allowed by the Discipline. He began during the seventies with Pittsford, Vt., and has since held Castleton, Vt., Fort Edward, N. Y.; Lowell, Mass.; Albany, N. Y.; North Adams, Mass.; closing with Amsterdam, N. Y., where he now resigns in the midst of his fifth year.

Mrs. Foster is the Mary Chisholm Foster who prepares the Kindergarten lesson articles for the Sunday School Journal and will, no doubt, be able to train all the young teachers who shall attend Rust in this very desirable art of training and interesting the little folks in the communities where they may be called upon to teach. She is also a prominent kindergarten and Junior League worker, a member of the American Authors' Guild and was a lecturer to Primary Sunday School Teachers at Chataqua for 1895 and 1896. Mrs. Foster was educated in Boston and Cambridge, and we are confident she will be an exceedingly valuable acquisition to the work at Rust.

Both the doctor and wife came highly recommended and their friends feel they are making no small sacrifice to surrender their valuable services in that section where they have labored so successfully and so long. We are confident that the Mississippi Conferences, both of which show so strikingly the benefits heretofore derived from their most excellent institution, will welcome most heartily these thoroughly qualified and devoted servants of the Church to the grave responsibilities of their new charge. May their influence for good extend throughout the borders of this Southland and our children's children rise up to call them blessed.

THINGS POLITICAL.

Hon. Joseph E. Lee has been appointed collector of customs at Jacksonville, Fla. He served in the same capacity under President Harrison, and is spoken of as one of the ablest colored men in the State.

The matter of electing a mayor for Greater New York is just now exciting quite a good deal of attention and four candidates are in the field. The Citizens' Ticket is headed by Hon. Seth Low, ex-mayor of Brooklyn; that of the Republicans by Hon. Beuj. F. Tracy, who served in President Harrison's cabinet; that of the Tammany Democrats by Judge Robt. A. Van Wyck, chief justice of one of the lower city courts; and that of the adherents of Bryanism by Hon. Henry George, who has long been prominent in New York City politics.

A hard fight is being made in Ohio to carry the State for the Republicans, and hence elect Hon. Mark Hanna to the U. S. Senate.

A little place in Mississippi that is not on the map, by the generosity of the Postoffice Department, enjoys the very great boon of having a fourth class postoffice. The name of the place is Hoganstown. Well, no matter about the name; but we desire to state that the authorities at Washington appointed a Negro postmaster for this place lately, and some of the good citizens held a meeting and sent a committee to tell the new postmaster to resign or ———, and he resigned forthwith. Now, our deliberate judgment is that the Postoffice Department should erase this little thing from the list of postoffices till such time as "it" consents to allow the government to make its own appointments without molestation.

OUR CONTRIBUTORS.

OUR ASSISTANT MANAGER IN THE CITY OF REFUGE.

It was rather interesting to make a trip as a "refugee." One would have no idea of the inconveniences to be suffered and the freedom curtailed until he has made a trip through the quarantine district.

The absence of the newsboy with his "papers, candies and fruits" was a luxury that the traveler seldom enjoys. Sensitively we were made to feel the blessing of God's own free delightful air which we breathe. We were in a closed car, well filled with passengers. Just before reaching a small place, I had pushed up my window, for it was quite warm. The train pulled into the station. No sooner had the train stopped than a guard shouted: "Put that window down!" and gave emphasis to his speech by showing a revolver. I obeyed him without asking a single question.

It was refreshing to reach the "City of Refuge." Atlanta has won the heart of many a poor fellow by giving him shelter in such a time as this.

Here Methodism is of a strong, healthy, vigorous type. The churches are making advancements on all lines. There are some things which could be bettered, but on the whole the kind of work done and the results accomplished are quite gratifying. On Sunday, the 26th inst., having made previous arrangements with the pastors, I presented the cause of the Southwestern in several of the churches. At eleven in the morning I was at Fort Street Church. This church is the outcome of a very small mission, which had only a handful of members and in debt. The present pastor, Rev. W. W. Lucas, A. M., B. D., is serving his fifth year. It was through his tireless effort, with great faith in man and God, that this church has rapidly grown from a mission to a desirable appointment. Its growth is phenomenal, and stands as a monument of God's presence in the affairs of His Church. At this church we secured a number of subscribers.

At three in the afternoon I attended the services at Warren Chapel. Having preached I presented the cause of the paper. This loyal and faithful people responded to the plea with a good list of subscribers. The pastor, Rev. J. H. May, notwithstanding he has been sick during the entire year, has controlled the affairs of the church, and is now closing his second year of successful work at this place.

It was on the evening of the same day that I had the pleasure of looking upon the congregation of Loyd Street Church. Rev. Adams is moving things. Only a few Sundays ago, in a rally, the church realized the handsome amount of \$300. Here again for the third time in a single day I made a plea in the interest of the Southwestern, and the effort was rewarded with a list of cash subscribers.

Clark University opened on Wednesday, the 29th inst., with a brighter outlook for successful work than for many years before. New life has been put into the institution. New faces are to be seen upon the campus. Old students are cheerful and the faculty takes hold of this year's work with renewed strength and consecration to the work. Only good words are to be heard for Dr. Melden, and everyone seems to be hopeful of a new career for Clark University.

Gammon Theological Seminary opened its fifteenth year on the 30th inst.

Considering the fact that many of the brethren were detained on account of the quarantine regulations the opening was one of the best this flourishing institution has seen.

Many friends were present and listened to the opening addresses from the several members of the faculty.

Owing to the strict quarantine regulations I was unable to get to Chattanooga, the seat of the East Tennessee Conference. R. E. J.

Good chance for a pastor, local preacher or Sunday School worker to secure Clarke's Commentary. Read our prize offers on page 15.

IS THE LOUISIANA CONFERENCE PROGRESSING?

By Rev. Pierre Landry.

The question, "Is our work in Louisiana progressing?" asked by Rev. B. M. Hubbard, a member of the Louisiana Conference, and Prof. John H. Reed, A. M., of Texas, is answered by themselves—"no." They say the reasons for the lack of progress are the ignorance of their colleagues and brethren, and their "ranting and whooping" manner of preaching. In justification of the base and slanderous references to their brethren, they quote remarks attributed to Bishop Walden in the late session of the Louisiana Annual Conference.

The remarks of the bishop, expressed as his own opinion, may be shared by all of the bishops and others of the same opinion, and still such remarks do not justify the assault of these young men upon the preaching ability of their brethren.

No such prerogatives belong to these young "tender feet." To say the least, they are distasteful to me and to my brethren who have given up all they had, and have taken up the cross; and through floods, flames and pestilence are following Christ; it is unfair and equally unjust. As one of the "ignoramuses" who has contributed somewhat to the growth of the conference in twenty years, together with a host of others, I charge these young men, Profs. B. M. Hubbard and J. H. Reed, on their part, with either disappointment or egotism, and perhaps both, anyway I resent the insult.

Is our work in Louisiana progressing? The "ignorant," "ranting," "whooping" preachers assert most emphatically it is.

As to Prof. Reed, we recognize his ability, yet even in his breadth of vision he fails to see some thing under his immediate gaze. After eulogizing the "noble men" of the conference and their work, he asks what has been done "at least within the past two decades?" Much has been done which a careful investigation of the conference records will show. Aside from that, does he fail to see the increasing march of our young people as they go forth from our schools year after year?

Prof. Reed also says that "it must be acknowledged by every intelligent young man who has come up in the conference, that the spirit has been to quench his holy ambition by keeping him in the rear and question his ability to make noise equal to a steam piano." Is that so? Well, let us see! Our young friend and colleague, Prof. B. M. Hubbard, just out of school, was sent to Shreveport to take charge of one of our best churches, St. James, behind one of our "veritable burning meteors," the late Rev. J. W. Hudson; Rev. D. W. Boatner, right from Gammon, was placed over the flock of the late Rev. W. P. Forest of this city; Rev. I. C. Clemons, directly from school, was sent to Natchitoches as pastor of one of our best churches; Rev. Walter S. Chinn, right out of school, was made pastor of Mallalieu Chapel, this city, and O. B. Richards, right out of school, is at Clinton, La.

These are all young men. In the face of these facts can the Church be charged with keeping the young men back, when we take them right out of school, inexperienced, and place them over congregations pastored by our "noble men" and our "veritable burning meteors?"

He says that "I am not unmindful of the fact that there have arisen in the Louisiana Conference men of character and worth such as Albert, Marshall, Mason, Lyon, Chapman and others; but these men came to the front by dint of perseverance and pluck, etc."

With scarcely one exception these men have been precious jewels of the conference, loved and honored by all.

There is yet another class who have come in within the last two decades and all of whom are laboring faithfully and successfully, such as Revs. W. R. Butler, D. G. Butler, Henry Taylor, C. D. Shallowhorne, J. A. Turcuit, Chas. Monroe, T. J. Johnson, Frank Harvey, A. H. Banks, William Porter, Frank Walker, Hamp. James, F. T. Chinn, Eugene Baptiste, J. W. Turner, D. J. Price, F. D. Bowers, E.

B. Richards, M. P. Franklin, D. M. Seals, Thomas McCary, C. W. Reeves, and many others, a mention of whom would make this article too lengthy.

He says, however, that the chief cause of the lack of progress in the conference is the "whooping up" system as mentioned by Prof. Hubbard. This may be peculiar to their notions, and they have a right to say what they think. But is it a chief cause? If so, let us see. Prof. Hubbard says the Baptists are increasing very rapidly. Is that so? Well, don't they "whoop?"

Who can forget the power displayed by the now Bishop Fowler upon that memorable occasion at Alexandria, La. He shook not only the church, but the very town as well. Who can forget the sermon at Mt. Zion, this city, by our forensic Bishop Fitzgerald? Who has not heard the tramp of Bishop Mallalieu? The words of Bishop Warren are still repeated at Union Chapel. Who will ever forget Bishop Foss' sermon at Shreveport? Bishop Newman's zeal is still an inspiration to us. They preach Christ with a shout! Who are in greater demand in the pulpit than these?

I am afraid that some weak men fear the display of giants. The charge that Brothers Thompson, Ford and Hudson fill premature graves through the "whooping system" is not substantiated by facts.

I believe in systematic giving and always encourage it. Our people are learning the art more and more.

In the spirit of kindness young men, learn to use your talents for a more noble and glorious purpose.

THE PREPARATION NEEDED FOR THE MINISTRY TO HOLD THE RISING GENERATION TO THE CHURCH.

By Rev. D. M. Minus, A. M., D. D.

Truly "the world moves;" we live in a progressive age, and it is very essential that we keep abreast of the times. About four hundred years ago Columbus discovered America; and just three or four years ago the nations of the world assembled themselves together at Chicago to honor the name of that great hero and discoverer. It was shown by the exhibits presented during the exposition, not only the progress that has been made morally, socially, mentally, financially, religiously and in agriculture, in our own country, but what the civilized world has done. The great Methodist Episcopal Church had its beginning among the members of "the Holy Club," which was composed of a few "godly young men who met in the University of Oxford, England, in 1729, for the study of the Greek Testament and for the cultivation of piety." This has been a little more than a century and a half ago, and now Methodism in the several branches numbers about 5,000,000. The Methodist Episcopal Church alone has more than 200 universities, seminaries, colleges and academies.

"In 1520 it took Magellan, who had left Spain the year before, over three years to circumnavigate South America and sail across the Pacific Ocean to Spain." It is said that when "the great Trans-Siberian Railway is completed the journey around the world will occupy not more than forty days." Mankind has since the time of Magellan harnessed the lightning to convey themselves and their messages whithersoever they desire.

Some years ago there was a council held at Ocean Grove, New Jersey, in which the leading Christian educators of America were gathered together to discuss and try to devise some plan to solve the Negro problem. Just a few years since the Mohonk Conference was held in the State of New York, in which some of the most distinguished educators and leading lights of the nation were assembled to consider the industrial, social, educational, religious and economical aspects of the Negro problem. The physicians held a convention in the old world some time ago to consider the different phases in which the several diseases were confronting the nations, and how to reach and baffle the most fatal cases. The farmers have their conventions and councils

where they discuss and consider questions of profound interest to their profession. The attorneys are frequently in council to deliberate upon matters of great legal weight in their profession, to prepare themselves to face present and future difficulties. Then should not the ministers of the Gospel of Jesus Christ ponder over this great subject now under discussion? We answer yes, by all means.

Perhaps we can see the need of this preparation better by comparison than in any other way. Here is a young man who has completed his collegiate course of study, after which he decides upon medicine as his profession. But he finds it necessary to enter a medical college and there spend three or four years at hard work before he can begin his life work. Then after he shall have completed this course he is required in several of the States to appear before the State Board of Examiners before he can begin practice. If the State, which deals only with the physical part of man, finds it necessary to place such a safeguard of protection around its citizens, in order to prevent physical destruction, should not the ministry which has to deal with the spiritual, the moral and the intellectual parts of man, find it necessary to make great preparation to hold and to fashion the lives of the rising generation to the Church? Common sense answers yes. Here is another question: "Can the preparation of a young man who feels that he is inwardly moved by the Holy Spirit to preach the Gospel be too great?" We answer no. The young man who has completed his collegiate and theological courses, having been divinely called to the work of the Christian ministry, is only partially prepared for his life work. The other part he can only get by living a consistent Christian life, by daily contact with his people, and by a continual perusal of the Scriptures, bringing out of them things both new and old, and presenting them to the people.

Do the Scriptures require such preparation? They do. The apostle Paul says: "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." Dr. Etter says: "Knowledge is a preacher's capital, and bodily force is the apparatus with which to handle it; but there must be something to be handled. Hence, a minister must not only first gather a fund of knowledge, but every day add to his acquired resources as the race moves forward to higher attainments; else intellectual bankruptcy will be the sure result." Where should this preparation be made? He answers it in the following words: "A classical and theological education is almost an indispensable preparation, and should be acquired at the college and seminary; but when this is impractical or impossible the course, as usually prescribed by such schools, or its equivalent, should be studied and mastered by the junior preacher." In what should this preparation consist? First, there must be moral preparation; secondly, there must be intellectual; and thirdly, there must be spiritual preparation. All of these elements are very essential in order that the ministry might be influential in holding the rising generation to the Church. A minister should not only be well educated, but a deeply pious man, who not only preaches the Gospel as he sees it or reads it in the Bible, but as he feels and enjoys it in his soul.

1. We know of no better preparation that can be made on the part of the ministry to hold the rising generation to the Church, than for the minister himself to lay as broad and as liberal foundation intellectually as possible. He should embrace every opportunity to increase his store of knowledge.

2. He must do all in his power to advance the cause of education on his charge; make every young man, woman and child feel that he has an interest in them, spiritually and morally. And if he does they will throng his church, throng his school, and throng his ministry. And whenever he finds a bright or talented boy or girl he should try and get him converted and put him into some good school. And every young man who has completed his collegiate course, and feels divinely called to the work of the ministry, should by all means attend Gammon Theological Seminary or some other similar institution.

THE LIFE OF FAITH.

ONE EFFORT TO PRAY.

A friend of mine, the son of a most eminent Congregational minister, was visited, when a young man, by John B. Gough. The visit was made at the request of the young man's mother, who thought Mr. Gough might succeed in winning her son to Christ.

The great orator found the young fellow stuffed full of skeptical argument, and seemingly well satisfied with himself.

Finally Mr. Gough asked the young man A— if he would promise to make one prayer, just one for light.

"But," the young man replied, "I do not know anything perfect to whom or to which I could pray."

"How about your mother's love," said the orator, "isn't that perfect? Hasn't she always stood by you, and been ready to take you in and care for you when even your father had really kicked you out?"

The young man choked with emotion, and said, "Y-e-s, sir, that is so."

"Then pray to Love—make a prayer to Love, and, though that seem an abstraction, if you will kneel to-night and do that, it will help you. I know it will," said the old veteran to his young friend; and he added: "Ed, will you promise?"

The young man hesitated a moment, and then, faintly but earnestly he replied: "I will."

The young man told me the rest after this fashion: "That night I retired to my room, and before going to bed knelt down, closed my eyes, and struggled a moment, uttered the words, 'O, Love!' Instantly, as by a lightning flash, the old Bible text came to me, 'God is love,' and said, brokenly, 'O God!' Then another flash of divine truth, and a voice said: 'God so loved the world that he gave his only begotten Son'—and there, instantly, I exclaimed, 'O Christ, thou incarnation of infinite, divinest love, show me the light and truth!' It was all over. I was in the light of the most perfect peace. I ran down stairs, and told my mother, 'I am saved, I am saved!'"

That young man is to-day an eloquent, consecrated minister in Jesus Christ.

As an unbeliever, stubborn and wilful, he had to do something—some little thing, some one thing. He did it, and learned how quickly that "if any man will do his will, he shall know of the doctrine."

"Human things must be known ere they are loved. Divine things must be loved ere they can be known." One little step, humbly taken, and all others came along logically enough. Reader out of Christ, will you do something for Him?—Rev. H. A. Delano, D. D.

"HELP ME ACROSS, PAPA."

There was anguish in the faces of those who bent over the little white bed, for they knew that baby May was drifting away from them, going out into the dark voyage where so many have been wrested from their loving hands, and as they tried in vain to keep her, even to smooth with their kind solicitude her last brief sorrows, they too experienced in the bitter hour of parting the pangs of death. They only hoped that she did not suffer now. The rings of golden hair lay damp and unstirred on her white forehead; the roses were turned to lillies on her cheeks; the lovely violet eyes saw them not, but were upturned and fixed; the breath on the pale lips came and went, fluttered, and seemed loth to leave its sweet prison.

Oh, the awful, cruel strength of death; the weakness, the helplessness of love! Those who loved her better than life could not lift a hand to avert the destroyer; they could only watch and wait until the end should come.

Her merry, ringing laugh would never again gladden their hearts; her little feet would make no more music as they ran pattering to meet them. Baby May was dying, and all the house was darkened and hushed!

Then it was, as the shadows fell in denser waves about us, that she stirred ever so faintly, and our hearts gave a great bound as

we thought, "She is better! She will live!" Yes, she knew us; her eyes moved from one face to the other, with a dim, uncertain gaze. Oh, how good God was to give her back! How we could praise and bless him all our lives! She lifted one dainty hand, cold, almost pulseless, but better—we would have it so—and laid it on the rough, browned hand of the rugged man who sat nearest to her. His eye lighted all his bronzed face like a rainbow as he felt the gentle pressure of his little daughter's hand—the mute, imploring touch which meant a question. His gentle heart was quick to respond.

"What is it, darling?" he asked, in broken tones of joy and thanksgiving.

She could not speak, and so we raised her on her pretty lace pillow, and her wee white face shone in the twilight like a fair star or a sweet woodland flower.

She lifted her eyes to his—eyes which even then had the glory and the promise of immortality in them—and reaching out her little wasted arms said, in her weary, flute-like voice:

"Help me across, papa!"

Then she was gone! We held to our breaking hearts the frail, beautiful shell, but she was far away, whither we dare not follow. She had crossed the dark river, and not alone.

"Over the river the boatman pale
Carried another, the household pet.

She crossed on her bosom her dimpled hands,
And fearlessly entered the phantom bark;

We felt it glide from the silver sands,
And all our sunshine grew strangely dark."

Oh, infinite Father! When we weary, disappointed ones reach our pleading hands to thee, wilt thou take us even as the little child, and help us across the mountains of defeat and the valleys of humiliation into the green pastures and beside the still waters, in the city of the New Jerusalem, whose builder and maker is God?—Selected.

THE POWER OF PRAYER.

The other day as I was sitting praying about the August Hope and asking God what I should write for our dear people I read the following narrative:

A poor widow in Brooklyn, N. Y., was sick and dependant for support on the labor of her beautiful young daughter, who was employed in an office in New York. On one occasion the daughter was told by her employer that she would be needed in the office till a late hour the next night, and of course she would be obliged to come home alone. The next morning as the mother bade good-bye to her brave daughter she said: "When you are coming home to-night I shall be praying for you." At last the hum of the weary day and evening had past. The young girl started for her distant home. While crossing the ferry between New York and Brooklyn some one rudely touched her arm. Looking up she inhaled the foul breath of tobacco and liquor, and heard the whisper:

"Have you company home to-night?" "I have," she said, and moved on in the crowd. Soon the same wicked young man came and asked if he could accompany her home. She said, decidedly, no, I have company, and moved on further into the crowd. When they left the ferry-boat the same fiendish wretch took her arm and said: "I see you have no company home, so I will walk with you." Turning she looked him straight in the face and said: "I have company home. The Lord God Almighty and His Holy angels are my company home to-night." The man shrank back and dared not again touch her, and she went safely home with her heavenly escort, for "The angel of the Lord does encamp around about them that fear Him and delivereth them."—Ps. 34:7. But what was the cause of this deliverance? We answer, that dear mother's prayers, together with the pure heart and faith of the daughter. God does hear prayer. Dear parents, you who have children who, to earn a livelihood must be exposed to temptation, pray for them, and teach them to believe that God will protect them. But remember, children, if you go out at night unprotected for pleasure and folly you need not expect God to protect you.—Hope.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

Topic for October:—"THE CHURCH OF ST. PAUL."

October 17.—THE CHURCH—ITS UNITY AND BEAUTY.

(Eph. 3:14-19.)

By Rev. W. E. McLennan.

The basis of the Church's unity is not in anything material or ritualistic. It is not in a succession of popes, nor in a succession of bishops or priests. The history of Judaism demonstrated the inadequacy of a church machinery, however elaborate, to preserve the nation or save the world. It doubtless was, for the time, the best thing that could be devised. But in the nature of the case it could not save from pride and formalism—the sure results of a barren ritualism. We hear many voices to-day, as of old, inviting us to help heal "the wounds of Christ" by uniting with a church which makes the preposterous claim that it is the lineal descendant of the apostles by regular succession through the laying on of hands. All who do not so unite are referred to as sectarians, and their churches as sects. It is the old appeal: "Let us have church unity by all uniting with my church."

In the thought of the apostle Paul, church unity is altogether a spiritual thing. It is not a matter of language, or clothes, or holy water, or apostolic touch, or the repeating of any shibboleth. It is a spiritual matter. He first refers, in our study for this week, to the fact of God's fatherhood as the basis and reason of a unity upon earth. God is "the Father, from whom every family in heaven and on earth is named." The apostle refers here to a custom familiar to those to whom he wrote: "A distinguished father anciently gave his name to his descendants; and this paternal name became the bond of family or tribal union, and the title which ennobled the race." The basis of the Church's unity is, then, in no outward rites, but in the recognition of God's fatherhood which is guaranteed to us through our elder brother, Jesus Christ. "We, the sons of Adam, with our many tribes and kindreds, through Jesus Christ, our elder brother, constitute a new family of God. God becomes our name-father, and permits us also to call ourselves his sons through faith." Thus the families in heaven and earth become one. The angels have not sinned, it is true, yet they are one with us, their sinning brethren, because they acknowledge the same Father as we. Some day we shall have a glorious home-coming, and shall then realize how truly akin we are.

In other letters the apostle names the headship of Christ as a reason for unity. All are members of the body, for all are united to Christ. But there is no contradiction between this conception and that of the unity based on God's fatherhood.—Epworth Herald.

EPWORTH LEAGUE CONVENTION.

On Sept. 16th the Epworth League Convention of the First Sub-District of the Indiana District, Lexington Conference, met in Eddyville, Ky., and continued three days in session.

The convention was called to order at 7:30 o'clock by the president, H. A. Foreman.

After devotional exercises, Mr. Wm. Cook, of Princeton, was elected secretary. The welcome address, which was thoughtful and full of brotherly love, was delivered by Mr. R. B. Bell, who is in charge of the public school at this place. This address was responded to by Mr. Wm. Cook. Presiding Elder E. L. Gilliam, being present, was called forward and presented to the convention. He spoke of the object of the gathering and of the vast work of the Epworth League as an organization.

The delegation was small, but every one seemed full of interest, and no subject went without being discussed and that thoughtfully.

Rev. C. T. Lewis was present. His charge at Smithland was represented by Brother and

Sister Parker. On Friday night we had an excellent sermon by Rev. Gilliam, and on Saturday night we were favored with a lecture on the Freedmen's Aid and Southern Education Society. The lecture was a rare treat and was enjoyed by all who heard it. The League work is indeed in its infancy, but the people are beginning to learn that it is one branch of our Church work, and they are beginning to appreciate it more and more and to enter heartily into the work.

Our church at Eddyville, under the pastorate of Rev. J. L. Franklin, is prospering, and the convention will give new impetus to League work, and we may hope to learn of great good resulting from labors already done. Let us look up and lift up and lend a hand in every good word and work. And by and by, when the masses of the people, both young and old, shall have reached that standing intellectually that they can properly appreciate the working of this great old Church, of which we are a part, it will then grow every phase of its work and blossom as the rose; and man will be blessed and God honored with our membership.

The convention will meet a year hence at Smithland, Ky. H. A. Foreman.

WASHINGTON CONFERENCE LEAGUE.

The third session of the Washington Conference Epworth League, M. E. Church, convened in John Man M. E. Church, Winchester, Va., September 16-19, 1897. Address of welcome by S. H. Brown, P. E.; response by J. H. Griffin, president of the Conference League. A grand service exegesis was given on 145th Psalm by the Rev. E. W. S. Peck, D. D. A paper was read on the "Method of Operating the Epworth League by Rev. M. W. Clair, Ph. B., P. E. of the Washington District; also a very good paper on the Epworth League misunderstood, by the Rev. W. T. Harris; Rev. J. H. Griffin, president; Rev. J. E. Gunby, secretary; Rev. Wm. Brown, reporter. Among those that were present were Revs. J. A. Holmes, P. G. Walker, F. W. Briggs, J. M. Bean and J. W. Colbert. A good many delegates are laymen.

The following song was presented by the author and sung:

The Leaguers' Battle Song.

We are in the fight, battling for the right,
We'll Christ's banner bright, ever sustain,
Satan's hosts shall fly—our Commander's nigh,
We will ev'ry wretched sinner gain.

Chorus.

Forward Leaguers! battling for the Savior,
We will ever let His banner wave,
We shall overcome the hosts of Satan;
We are bound, this fallen world to save.

"Lift up," fallen ones, cheer our comrades on—

"Look up" to "the Son" for our strength.
Sing our Battle Song while we pass along—
Praise our Lord, who ever leads our ranks.

Chorus.

When the battle's o'er, and the conquered foe
Has gone on before from the fight,
We'll the chorus join of the ransomed throng,
Reign with him who said "I am the Light."

(Second Chorus After Last Stanza Only.)

"Glory! glory! glory! to our Savior,
Who shines brighter than the golden sun—
Shout, Hosanna! shout a glad Hosanna!"
For we'll hear him say to us "well done."

—J. Luther Martin.

Winchester, Va.

Wm. Brown, Reporter.

I had the pleasure of participating with Rev. Irvine G. Penn in the East Tennessee Conference League Anniversary at Chattanooga, September 30, and hearing his address before that body. He was witty, practical, soulful. I am sure his visit here will do great good throughout the conference.

J. A. Patten.

WOMAN'S DOMINION.

ONE WAY OF GETTING A WIFE.

The following is a characteristic anecdote of the Rev. Lorenzo Dow, the itinerant Methodist preacher. When he was a widower he said to the congregation one day at the close of his sermon: "I am a candidate for matrimony, and if there is any woman in this audience who is willing to marry me I would thank her to rise." A woman rose very near the pulpit, and another in a distant part of the house. Mr. Dow paused a moment, then said: "There are two; I think this one near me rose first; at any rate, I will have her for my wife." The woman was in good standing and possessed of considerable property. Very soon after this eccentric wooing she became Mrs. Dow.

When a slender little woman declares that every one of the fifteen silk waists found in her trunk belongs to her and her only the customs officers are apt to become suspicious. It was a declaration of this sort that brought trouble to Mr. and Mrs. John Kampier, of Philadelphia, who arrived in New York on the Kaiser Wilhelm der Grosse, Monday morning. When the inspector opened one of Mrs. Kampier's trunks on the pier in Hoboken he found it filled with silk waists. He became suspicious at once and notified Deputy Surveyor Dowling. The latter questioned Mrs. Kampier and she informed him that the waists were for her personal use. "What! Such big sleeves for so small a woman?" he asked in surprise. "Yes, sir," she answered, "they are the latest style." "I guess so," commented Dowling. With that he produced a pair of scissors and ripped open the sleeves of one of the garments. Out on the pier rolled silk and laces in plenty. A second garment disclosed a like supply. Deputy Dowling appraised the smuggled goods at \$500. Mr. and Mrs. Kampier were placed under arrest. They had no explanation to make.—Times-Democrat.

SPIDER-LILY.

For winter blooming the bulbs should be potted by the first of November, placing them so that the crowns will project out of the soil. After potting, place on a shelf in a dark cellar, watering weekly. In about six or eight weeks they will have made an abundance of roots, and then they should be given a light, sunny window, where a temperature of from fifty-five to sixty degrees is maintained, water being given as required. If the plants are placed in a cool, dry atmosphere as soon as the flowers are fully expanded, they will remain a long time in perfection. For pot culture a compost composed of two-thirds turfy loam and one-third well-decomposed manure should be employed. A bulb of blooming size will require a five-inch pot. It is also essential that the pots be properly drained.—Chas. E. P., in Ladies Home Companion.

HUMOR AND ITS USES.

It is the Sunshine of the World, But May be Overworked.

"Humor is the very sunshine of the world," writes Carrie E. Garrett in the October Woman's Home Companion. "Hardly any other single gift will go so far to refresh and inspire one in every-day life and keep the heart still young. It steals merrily across the workaday world, animating the dreariest monotony and finding place in the most hopeless destiny. Such a gay traveling companion is humor for the pilgrimage of life!" "The woman with a sense of humor has a safeguard against ennui, against folly and against despair. She can never be dull so long as the comedy of life is being played before her eyes; with a keen sense of the ridiculous she is not likely to 'make a fool of herself,' and she will never be hopelessly unhappy, for she will find in the most adverse fate something still to laugh at, and after all laughter is your true alchemist. However it may be with the unmusical person, surely the surly individual who cannot laugh spontaneously on occasions is 'fit for treasons, stratagems and spoils.'"

"But this blessed gift of humor should be used to lift the shadows of life, not to deepen them. A joke which causes another a pang of humiliation or makes some sensitive heart ache is not only a cruel sort of amusement, but it is also a very expensive indulgence. For just a moment's gratification at having made a 'hit' the 'funny woman' may forever lose a friend, and may even arouse a very genuine spirit of enmity. We learn to forgive, and mayhap forget, many injuries in life's troubled journey, but perhaps among the wounds that rankle longest in the human heart are those which are made 'only in fun.'"

* * *

REST IN CHANGE.

The next best thing to taking a summer or winter trip is to change the aspect of one's home twice a year. Such change does not imply a domestic upheaval involving great work, family discomfort and general wretchedness for a week or more. It simply means what any woman can accomplish with ease, taste and tactfulness, supplemented by ordinary "general cleaning day" effort on the part of the housemaid or maid-of-all-work.

No woman who has not tried it can conceive of the rest and pleasure resulting from such changes. Monotony is deadly to bodily and mental health; possibly to spiritual well-being also. A change of environments, even if to others less attractive, is beneficial, simply because it is a change.—October Woman's Home Companion.

EDUCATIONAL.

DIFFICULT WORDS.

We herewith present some names of persons which are often mispronounced. Even persons of education sometimes make amusing blunders in their use:

Munaksky, the Hungarian painter of the well-known picture "Christ Before Pilate," pronounced his name Moon-kotch-e, second syllable accented.

Mr. Gladstone, prime minister of England, pronounces his name Glad-stun, first syllable accented.

Mr. Carnegie, the great iron and steel manufacturer, pronounces his name Car-na-gy, second syllable accented and the "g" hard.

Colquhoun, the Scottish statistical writer, died in 1820, aged seventy-five years. The pronunciation of his name is Ko-hoon, second syllable accented.

Coleridge, the English metaphysician and poet, died in 1834, aged sixty-two years. His name was pronounced Coal-ridge.

D'Aubigne, the French historian, author of "History of the Reformation," died in 1872, aged seventy-eight years. His name is pronounced Doe-bean-ya, last syllable accented.

Meissonneir, the celebrated French painter, died in 1891, aged seventy-eight years. His name is pronounced May-sown-ya, last syllable accented.

Boulanger, French general, died in 1891, aged fifty-four years. His name is pronounced Boo-long-zha, last syllable accented.

Boucicault, the Irish dramatist and actor, died in 1890, aged sixty-eight years. His name is pronounced Boo-se-ko, last syllable accented.

Demosulins, French revolutionist, died in 1749, aged thirty-four. His name is pronounced Da-mou-lan, last syllable accented.

Michael Angelo, Italian painter and sculptor, died in 1562, aged eighty-eight years. The Italian pronunciation of the name is now given the preference, Mick-el-on-jel-o. The "i" has the same sound as in pickle, third syllable accented.

Scharwenka, German musical composer and pianist, was born in 1850. His name is pronounced Sahr-evn-ak, second syllable accented.

Troyon, French painter of animals and landscapes, died in 1865, aged fifty-five years. His name is pronounced Trwah-yong, last syllable accented.

Khedive (Persian), a prince or governor or viceroy—a title granted in 1866 by the sultan of Turkey to the ruler of Egypt. The pronunciation is Ked-eev, last syllable accented.

TUSKEGEE (ALA.) NORMAL INDUSTRIAL INSTITUTE.

The Tuskegee Negro Conference occurs here in February as usual.

The work done in our harness shop compares favorably with that one in factories. This was shown at the Atlanta and Nashville expositions.

Our Caning Department had put up 3500 cans of blackberries this year.

Isaac Fisher.

* * *

The Rust University, Holly Springs, Miss., was announced to open October 6. Because of the quarantine, we have not been able to learn whether it did so or not.

* * *

Gammon Theological Seminary opens with one of the finest entering classes it has had for some years. The exercises of opening day were participated in by all of the professors who made appropriate addresses. Several bright speeches were also made by visiting alumni, including the Revs. W. W. Lucas and R. E. Jones, the latter being held here among his many friends by quarantine regulations. Candidates or ministers intending to attend Gammon should address President Thirkield as per advertisement on last page and should plan to enter at an early date.

OUR YOUNG FRIENDS.

HOW DID I KNOW HE WAS A GENTLEMAN?

He met his mother on the street;
Off came his little cap.
My door was shut; he waited there
Until I heard his rap.
He took the bundle from my hand,
And, when I dropped my pen,
He sprang to pick it up for me,
This gentleman of ten.

He does not push the crowd along;
His voice is gently pitched;
He does not fling his books about
As if he were bewitched.
He stands aside to let you pass;
He always shuts the door;
He runs on errands willingly
To forge and mill and store.

He thinks of you before himself;
He serves you if he can;
For in whatever company
The manners mark the man.
At ten or forty 'tis the same,
The manner tells the tale;
And I discern the gentleman
By signs that never fail.

—Selected.

* * *

A LIFE OF HARD WORK.

American boys are sometimes disposed to envy the sons of monarchs. Those who may do so will at least prefer their own school hours to those of the German emperor's boys. Notwithstanding their royal surroundings, these children have a life of hard work. The program of their day is thus given:

Studying begins at eight in the morning, and with a slight intermission and also with a change in the form of gymnastics and exercise in the saddle, lasts till a quarter past one. After dinner and a time of relation, the boys work again till six. At eight these sons of royalty are in bed. When the story of these hard-working children is known, romantic ideas about the supposed delights of life in a palace will be modified. Sovereignty and sloth are not synonyms in Emperor William's vocabulary.—S. S. Visitor.

* * *

THE PRESIDENT AND THE BOOT-BLACK.

The following incident as related to the editor of the Christian Uplook by an eye-witness, a member of the Erie Conference, and a veteran of the war, illustrates an interesting and prominent trait in the character of our honored president, and also indicates an element of his great popularity. It was on the day of the recent great parade of the Grand Army of the

Republic in Buffalo. The various divisions were waiting on the Terrace ready to start, waiting for the coming of the president. A rope was drawn across the street to keep the surging crowd back. As soon as the president's carriage appeared, a little boot-black, about six years old, bare-footed, bare-headed, pants in tatters to his knees, dodged under the rope and ran toward the president pursued by a big burly policeman. The lad, however, was too fleet of foot for the "cop," and when he got near the carriage, President McKinley, who had witnessed the chase, called Governor Black's attention to it, and rising from his seat, took off his hat to the little gamin, at the same time exclaiming, "God bless you my little man!"—Christian Uplook.

* * *

FORTUNE IN HIS BOOTS.

New York.—A man who said he was Thomas Hussey, 86 years of age, of Montgomery, Ala., entered the American Exchange National Bank this afternoon to deposit some bonds. He was very feeble and with trembling hands searched through his leather wallet and his pockets for some coupons. He could not find them, and the bank could not do business with the old man. He was sitting on the step of the bank entrance when a policeman of the Broadway squad saw him. The officer noticed that the old man was tired out, so he questioned him and finally took him to the Old Slip station house, where the sergeant ordered the officer to search him. The wallet disclosed \$773 in money, a return ticket to Montgomery, Ala., a check on Drexel & Co., Philadelphia, for \$11,000, and an envelope containing forty-eight coupons clipped from some bonds which were found in the old man's tall boots. There were eleven \$1,000 bonds of the city of Savannah, four \$100 bonds of the same, and a certificate of 100 shares of New York Central railroad stock. The officer took Mr. Hussey to the Central station police court, where the old man told Magistrate Cornell that he arrived in New York last night and had stopped in a boarding house in Watt street. He could not remember the name. He said he had a relative in Brooklyn named Mitchell. There was no charge to be made against Mr. Hussey, so the magistrate ordered the policeman to take him to police headquarters where steps could be taken to find his relatives.

It was then learned that Mr. Hussey is one of the oldest citizens in Montgomery, having lived there half a century. He owns valuable real estate, though it was not known that he had so much personal property. He has always been regarded as miserly and dressed rather poorly. He is a shoemaker by trade, but gave up work many years ago. He is an old bachelor and lived alone. He stands well in the community and is respected for his correct dealings in business.—Ex.

The Ohio Conference, at its late session, requested the bishop to transfer to that conference the Rev. Dr. Wesley Prettyman, the old veteran, who has for so long did service in the Central Alabama Conference.

General Weyler, the Spanish captain general of Cuba, has been recalled and will be succeeded by General Blanco. This, by some, is thought to indicate that Spain is about ready to settle her Cuban difficulties in the easiest way possible.

Bishop Taylor writes Bishop Hartzell of the success he has had in his evangelistic work in South Africa. He says hundreds of natives have been saved; nevertheless, he has concluded to close up his work there and come home. He has been engaged in this class of work since 1856, and now finds himself so nervous it is difficult to write.

St. Mark's M. E. Church, New York City, of which the talented Dr. W. H. Brooks is pastor, had its annual rally on Sunday, Oct. 3. Drs. E. W. S. Peck and H. A. Monroe, former pastors, preached in the morning and evening respectively. The contributions amounted to more than \$700. The congregations are large, and Dr. Brooks is meeting with remarkable success.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, October 24, 1897.

PAUL BEFORE KING AGRIPPA.

Acts 26. 19-32.

Golden Text. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10. 32).

When Porcius Festus succeeded Felix as governor of Palestine, the Jews informed him against Paul, and requested that he be brought to Jerusalem for trial. This the governor refused to do. The apostle's trial before Festus was very much like the one before Felix, studied in our last lesson. Again the Jews were defeated. Paul appealed to Caesar, and the governor hearkened to his request.

Agrippa was a descendant of Herod the Great. He ruled the dominions of Herod Philip. He came to Cesarea to congratulate Festus over his appointment. Bernice, his sister, who lived under circumstances of great suspicion with him, was also in attendance. After some time Festus declared Paul's cause unto Agrippa. The king expressed a desire to hear him. This was granted. On the following day Agrippa, Festus, Bernice, the chief captains, and the principal men of the city, came together to hear Paul. The apostle was brought forward. Never in his life had he stood before so great an audience, and never before had he made such an address. It is a masterpiece of oratory. He labors to vindicate himself and defend the Christian Religion. He made a fitting introduction, spoke of his early life, gave a touching account of his conversion, and told of his work after that event.

1. Paul (19-20). a. The vision. As he journeyed to Damascus, at high twelve, a light from heaven shown about him. It was another dawn at mid-day. All saw it, but only Paul beheld that "Just One." All fell to the ground, but those that journeyed with Paul soon arose. All heard the voice, but only Paul understood the words. He desired to know who Jesus was, and what he would have him do. He received directions, and gladly obeyed the same. b. The Mission. Paul was a chosen vessel unto the Lord. His chief doctrines were "repentance towards God, and faith towards our Lord Jesus Christ." He taught that Jews and Gentiles should "repent and turn to God, and do works meet for repentance." His labors were chiefly among the Gentiles.

2. The Jews (21-23). "For these causes" refer to the doctrines Paul preached, and the works he did. He taught that Christ should come, suffer, rise from the dead, and show light unto the people: that faith, repentance, pardon, cleansing, assurance, growth, sanctification and future rewards and punishments should be preached, through His name. The life of Paul was without fault. He lived with all good conscience before God. The Jews charged him with being a pestilent fellow, a mover of sedition, a defiler of the temple, and a ring-leader of the sect of the Nazarenes. Three of these charges he denied, the fourth he acknowledged to be true. They who live godly in Christ Jesus shall suffer persecution. But Paul had "obtained help of God." Through the mercy of the Lord his life had been spared, his wants supplied, and he had continued to preach the Word down to that day. Jesus said—"I will be with you always." His special providence is extended towards His children.

3. Festus (24-25). The logic, rhetoric and pathos of Paul's address touched the governor's heart: stirred his soul. He could keep silent no longer, but shouted with a loud voice—"Paul, thou art beside thyself; much learning doth make thee mad." He believed him to be insane from pouring over old manuscripts. Paul had spoken of a vision, of a light from heaven, of Moses and the prophets, and of the death and resurrection of Jesus. His words were taking hold on Festus. The spell must be broken hence the loud cry and the false charge. Felix Festus and Agrippa were

all moved by the preaching of Paul. When the Gospel comes from the heart, it usually reaches the heart of those who hear. The apostle, in his reply said—"I am not mad, most noble Festus." I have not lost my mind by studying many writings. Oh! that all ministers would show as much wisdom, meekness and love, when they are disturbed in preaching, as did Paul on this occasion. There was no madness, lightness or jesting in what he said, but he spoke "forth the words of truth and soberness" or seriousness. The bearing of a minister should be thoughtful, reverent and earnest.

4. Agrippa (26-29). Herod Agrippa was a Jew. He knew the sacred writings of the Jews. He does not seem to be a bad man. He was, no doubt, familiar with the story of the life, death and resurrection of Jesus. Paul was persuaded that none of these things were hid from him. The life of Jesus was open, His death public, and His resurrection known to many. This thing was not done in a corner, or in a concealed way. Agrippa do you believe the prophets? They speak of a coming Messiah. I know you believe them. You were taught them in your childhood, studied them in your manhood, and you are living by them now. The king was deeply moved and said—"Almost thou persuadest me to be a Christian." You do, in a small degree, persuade me to be a Christian. A Christian is one who has the Holy Spirit, and walks in the way of Jesus. People are persuaded, by the study of the Bible, the preaching of the Gospel, the power of the Spirit, and the influence of the Church, to become Christians. Those who have been religiously trained; those who are leading strictly moral lives, and those who are deeply penitent because of sin, are almost Christians. Festus was altogether lost, Paul was altogether saved, and Agrippa was almost saved. Paul's great desire and prayer to God was that not only the king, but also all that heard him that day were not only almost, but altogether such as he was, except his bonds.

5. The decision (30-23). The assembly seems to have broken up rather abruptly. They did not wait for a closing prayer or benediction. Yet the discourse was about completed. They arose according to rank. First the king, then the governor, then Bernice, then the chief captains and principal men of the city. They went aside and talked among themselves. They decided that Paul had done nothing worthy of death or of bonds, and would have set him at liberty if he had not appealed unto Caesar. The apostle had acquitted himself and forced his hearers to think well of the Christian Religion.

TO ALL OUR CORRESPONDENTS.

If you've got a thought that's happy,
Boil it down;
Make it short and crisp and snappy,
Boil it down;
When your brain its coin has minted,
Down the page your pen has sprinted;
If you want your effort printed,
Boil it down.

Take out every surplus letter,
Boil it down;
Fewer syllables the better,
Boil it down;
Make your meaning plain—express it
So we'll know, not merely guess it;
Then, my friend, ere you address it,
Boil it down.

Boil out all the extra trimmings,
Boil it down;
Skim it well, then skim the skimmings—
Boil it down;
When you're sure 'twould be a sin to
Cut another sentence in two,
Send it on and we'll begin to
Boil it down.

—Epworth Herald.

* Good chance for a pastor, local preacher or Sunday School worker to secure Clarke's Commentary. Read our prize offers on page 15.

OUR BENEVOLENT CAUSES.

MISSIONS.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

THAT MISSIONARY NIGHTMARE.

By Bishop Hartzell.

They call it a debt. It is more than that, it is a veritable nightmare. Night and day our noble secretaries and treasurers are disturbed in slumbers and thought by spectres of retreating forces, and the cry of ever-widening needs which cannot be considered. The omens of evil hovers over every session of the Board of Managers and its sub-committees. Our heroic missionaries at the front rejoice in success, and view with delight the opening of new doors in the regions beyond and dream of new triumphs for our holy cause. But that nightmare of debt looms up, and they must wait till its awful shadows are gone from headquarters at New York. Not satisfied with partially paralyzing the work in hand, and making advance impossible, though hungry millions cry for the Gospel, this monster and prophet of disaster demands from \$8,000 to \$10,000 every twelve months as hush money in the way of interest! That means about \$28.00 every time the sun rises!

The plan to find 10,000 congregations, Sunday schools, Epworth Leagues, or individuals, who will give at least \$20 is simple and feasible. Shall our great Missionary Society close this century of magnificent missionary movements, still hampered in its work, for the paltry sum of \$200,000 with a Church back of it worth many hundreds of millions, in comfortable homes and incomes, in the midst of the peace and happiness which Gospel civilization assures?

The debt could be wiped out in a single day. Let our pastors heartily, and in the name of the Lord, ask their people to do it, and the work is done. The victories in our world-wide mission fields were never so manifest or cheering as now. Thousands of our noblest young men and women are eagerly waiting to go to the front, and doors are standing wide open among the unsaved masses in America, among dying heathen millions beyond the seas where those consecrated talents can be utilized in the uplift of the race. Never before was the possible final victory of the world for Christ more imminent. Oh, brother ministers, if you could have traveled as I have these past months in the midst of millions of pagan humanity, ready for the Gospel of Christ, but to whom I cannot send a single additional missionary or Bible reader, because of that missionary debt, you would not hesitate!

Africa, in her poverty, will lend a helping hand. I will take one share. My wife will take another; the Congo Mission Conference, few in numbers but mighty in faith and sacrifice, will take two; and Liberia, struggling in her poverty to help herself, will take five shares—nine in all from Africa.

Can we not have just one hour of holy consecration and prayer, and conscientious speaking and giving in every church of our Methodist Zion, for the speedy salvation of the world!

En Route for East Africa, Sept. 20, 1897.

* * *

OUR BENEVOLENT COLLECTIONS.

Pledges on Missionary Debt for Week Ending September 18, 1897.

Charge..	Pastor..	Am't Pldgd.
Baltimore (Madison Ave.)	O. A. Brown	\$20
Annapolis (First Church)	L. T. Wideman	20
Washington (McKendree)	H. R. Naylor	20
Washington (St. Paul's)	S. L. Bryant	20
Liberty	J. H. Marsh	20
Central Ohio Conference.		
Bellefontaine	J. M. Mills	20
Bellefontaine	Mrs. E. Colton	20
Cincinnati Conference.		
Bethel	A. G. Newton	20
Highland	J. H. Sentman	10

Central Pennsylvania Conference.	
Berwick.....	A. R. Miller..... 20
Hanover.....	T. F. Eyer..... 20
Harrisburg (Fifth St.).....	J. W. Rue..... 20
Harrisburg (Ridge Ave.).....	A. R. Lanibert..... 20
Everett.....	M. S. Stocking..... 5
New Bloomfield.....	M. Andujar..... 20
Thompsonstown.....	D. D. Kauffman..... 10
Fourteen Charges.....	R. H. Gilbert, Dist. Sec'y..... 280
Jersey Shore.....	S. S. Carnill..... 10
Sinnemahoning.....	M. C. Piper..... 10
East Maine Conference.	
Penobscot.....	Geo. M. Bailey..... 5
Erie Conference.	
Petrolia.....	J. A. Lavelly..... 20
Verity.....	M. Miller..... 20
Holston Conference.	
Chattanooga (First Church).....	Mr. J. E. Annis..... 20
Indiana Conference.	
Shelbyville (First Church).....	J. R. T. Lathrop..... 30
Iowa Conference.	
Burlington (First Church).....	R. F. Hurlburt..... 20
Selam.....	B. F. Shane..... 20
Oskaloosa.....	Sam'l Thero..... 10
Kansas Conference.	
Mayetta.....	E. F. Holland, Dist. Sec'y..... 20
Louisiana Conference.	
Mt. Nebo.....	A. B. Verable..... 20
Valceville.....	A. Gray..... 20
Maine Conference.	
Lewiston (Park Street).....	C. A. Southard..... 20
Eliot.....	F. C. Potter..... 10
Missouri Conference.	
Twenty-three Charges.....	J. J. Bentley, P. E..... 460
Northern Minnesota Conference.	
Thirty-one Charges.....	J. F. Chaffee, P. E..... 620
Nevada Mission Conference.	
Cedarville.....	Geo. C. King..... 20
New England Conference.	
Concord (Norwegian and Danish).....	J. P. Anderson..... 5
Lowell Northern Street).....	E. T. Curnick..... 20
Rockbottom.....	A. J. Hall..... 20
Boston (Tremont Street).....	J. D. Pickles..... 20
Gardner.....	L. P. Causey..... 20
New England Southern Conference.	
Fairhaven.....	S. B. Ellis..... 20
Fall River (St. Paul's).....	J. H. MacDonald..... 20
Marshfield.....	L. H. Massey..... 5
Cochesett.....	W. B. Heath..... 5
New Hampshire Conference.	
Littleton.....	C. M. Howard..... 20
Concord (Baker Memorial).....	J. H. Emerson..... 20
New York Conference.	
Andes.....	R. Kikelhan..... 20
Glasco.....	O. P. Dales..... 10
Kingston (St. James).....	B. C. Warren..... 20
Jefferson.....	G. C. Francis..... 5
New York (Duane).....	F. H. Carpenter..... 20
New York (Fordham).....	A. T. Civill..... 20
New York East Conference.	
Brooklyn (Union Church).....	C. P. Corner..... 10
Brooklyn (Tompkins Ave.).....	W. E. Scofield..... 10
Brooklyn (Central Church).....	L. K. Moore..... 20
New Haven (E. Pearl St.).....	N. G. Cheney..... 25
Newark Conference.	
Jersey City (St. Paul's).....	T. C. Mayham..... 20
Rutherford.....	C. L. Moad..... 20
Northern New York Conference.	
Ilion.....	A. C. Loucks..... 20
Fulton.....	S. T. Dibble..... 20
Madison.....	R. J. Smith..... 20
Northern Swedish Mission Conference.	
Seven Charges.....	F. Gustafson, P. E..... 140

Pittsburg Conference.	
Pittsburg (Oakland).....	Mr. H. Samson..... 20
Philadelphia Conference.	
Philadelphia (Tio-ga).....	S. W. Gehrett..... 20
Philadelphia (Thirteenth St.).....	S. M. Vernon..... 20
Puget Sound Conference.	
Sidney.....	O. L. Doane..... 20
Rock River Conference.	
Polo.....	C. W. Thornton..... 20
Waterman.....	(One of the members)..... 1
South Kansas Conference.	
Ellsmore.....	E. T. Everett..... 20
Ft. Scott.....	C. T. Durboran..... 20
Girard (First Church).....	
Walnut.....	H. W. Chaffee..... 20
Walnut.....	C. B. Sears..... 20
Troy Conference.	
Schenectady (Albany St.).....	J. C. Rossum..... 20
Winooski.....	J. L. Fort, Jr..... 20
Keenesville.....	T. O. Grieves..... 20
West Chazy.....	J. N. Goodrich..... 20
Westport.....	G. W. Woodall..... 20
Rock City Falls.....	J. E. Marsh..... 10
Centre Brunswick.....	B. N. Keitt..... 20
North Adams.....	Geo. W. Brown..... 20
Lansingburgh (Hedding Ch.).....	
Lansingburgh (First Church).....	J. A. Hamilton..... 20
Grafton.....	J. K. Wager..... 20
Troy (Pawling Ave.).....	
East Poestenkill.....	Philip Goettl..... 20
Williamstown.....	G. W. Hughes..... 5
Troy (Grace Ch.).....	Edw. Wilson..... 20
Wateryliet (Third Ave.).....	J. D. Armstrong..... 20
Troy (Trinity Church).....	Edwin George..... 20
Vermont Conference.	
Springfield.....	W. H. Washburne..... 20
Enosburg Falls.....	H. A. Spencer..... 20
West Berkshire.....	A. W. C. Anderson..... 20
Virginia Conference.	
Ronceverte.....	W. P. Stanley..... 20
Wilmington Conference.	
Odessa.....	D. C. Hedsick..... 20
Parsonsburg.....	W. O. Hurst..... 20
Deal's Island.....	C. W. Strickland..... 20
Delaware City.....	Geo. W. Bounds..... 20
Wilmington (Union Church).....	
Willowside.....	H. S. Thompson..... 20
Wilmington (St. Paul's).....	(One of the members)..... 20
Wyoming Conference.	
Castle Creek.....	J. D. C. Hanna..... 20
McDonough.....	W. L. S. Murray..... 20
Sherburne.....	C. M. Olmstead..... 10
Smyrna.....	D. L. Meeker..... 10
Triangle.....	W. H. Alger..... 10
Triangle.....	J. W. Davis..... 10
Triangle.....	H. D. Mattoon..... 10

Previously Reported.....	\$3,286
Total to date.....	\$2,138.05
	\$5,424.05

Several months ago the Japanese Tea Guild sent to this country a special commission to investigate the condition of the Japanese tea trade in the United States and Canada and to co-operate with the American representatives in giving publicity to the merits of Japanese Teas and the method of preparing them for drinking which would insure the best results.

They are planning to open tea bazars in many of the principal cities where ladies can enjoy a cup of fine Japanese tea made by experts, and at the same time receive instructions which will enable them to make it equally well at home. The Japanese Government has appropriated a large fund to aid the Japanese tea growers and tea merchants in prosecuting this work. The Tea Guild has issued an official recipe for making Japanese tea, the translation of which is as follows:

First.—Use a small, dry and thoroughly clean porcelain teapot.

Second.—Put in one teaspoonful of tea leaves for each cup of tea desired.

Third.—When using Japanese teas, pour on the required quantity of fresh boiled water, and let stand with closed lid from two to three minutes. Never boil the leaves. In order to retain the natural flavor, Japanese

tea leaves should be kept in tight can or jar free from moisture.

Note.—To thoroughly enjoy the natural, delicate and sweet flavor of Japanese teas, neither sugar nor cream should be used.

At East Dedham I found my old friend, Rev. Lewis P. Cushman of the New England Conference, suffering from paralysis of the right side, so that he cannot move the right hand or foot, and of course cannot walk. He is the father of Miss Clara Cushman, who did such efficient work in China, and who would be there now but for the care of her father. Brother Cushman was at one time editor of the New Orleans Advocate, and did valuable work there both as pastor and presiding elder. He was robust in body and mind, but collapsed before the power of disease. It seems pitiful to see a man naturally so strong almost entirely helpless. But though his body trails, his soul is on wings, while he is waiting for the coming of his King. The stroke came upon him a year ago last July, less than three months after his return from conference. The little church continued his salary for several months and gave him the rent of the parsonage until conference, while they paid another for supplying the pulpit. He is still in the parsonage.—Charles W. Cushing, D. D., in Christian Outlook.

Let us see. An outrage against Negroes has just taken place in Indiana. A colony of the black race had bought lands and settled in a district by themselves, where they proposed to attend strictly to their own business, yet they were warned to leave, and were driven out of their own homes. In the South this would have been denominated a great outrage; and it is one, whether it occurs in a northern State or in Texas. Negroes who attend to their own affairs and obey the laws should be protected in life, liberty and the pursuit of happiness, as is duly guaranteed in the Constitution under which we live. It is to be hoped that the experience of the northern people will open their eyes to the necessity of devising some means by which protection may be guaranteed to black and white alike.—Abilene (Texas) Daily Reporter.

There is a hospital for colored people in Savannah which is wholly supported by the colored people. Connected with it is a training school for colored nurses, and a number of well-trained sick-bed attendants have been taught there. The management of the hospital has never called upon the white citizens for aid, but has been supported solely by the colored people.—Christian Uplook.

What young lady wants a guitar or a mandolin? Read our prize offers on page 15.

Somebody gives the following antithetical advice: "Drink less, breathe more; eat less, chew more; ride less, walk more; clothe less, bathe more; worry less, work more; waste less, give more; write less, read more; preach less, practice more."—Ex.

Pure Blood

Every thought, word and action takes vitality from the blood; every nerve, muscle, bone, organ and tissue depends on the blood for its quality and condition. Therefore pure blood is absolutely necessary

to right living and healthy bodies. Hood's Sarsaparilla is the great blood purifier. Therefore

it is the great cure for scrofula, salt rheum, humors, sores, rheumatism, catarrh, etc.; the great nerve, strength builder, appetizer, stomach tonic and regulator. Hood's Sarsaparilla cures when others fail.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are prompt, efficient and easy in effect. Cure all liver ills. All druggists.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

STILL WITH US!

The yellow fever is still with us, and we give the report issued by our Board of Health last Sunday evening at 9 o'clock:

New Orleans, Oct. 1, 1897.

"The Board of Health of the State of Louisiana officially announces the status of affairs in New Orleans as regards yellow fever to be as follows:

"During the twenty-four hours ending at 9 p. m., Sunday, Oct. 10, 1897, there were: Cases of yellow fever to-day, 37; deaths to-day, 5; recapitulation—total cases of yellow fever to date, 577; total deaths from yellow fever to date, 61; total cases absolutely recovered, 240; total cases under treatment, 276.

"S. R. Olliphant, M. D.,

"President of the Board of Health of the State of Louisiana."

In addition to the places heretofore mentioned as afflicted with the same plague, Dr. Guiteras, the government expert, has just reported Galveston, Texas. Some of the local physicians do not agree with him, but he claims that the yellow fever is certainly there.

Other points are about as we reported last week, except Edwards, Miss., which is improving.

NEW FIELD FOR AN OLD GAME.

This time it is a Dr. J. Albert Thorne, a native of Barbadoes and a graduate of the Edinburgh Medical School who comes to the Afro-American exclaiming "Eureka! Eureka!" "Well, what is it most learned doctor, what have you found?" "I have found the Eldorado for the Negro at last." He tells us that all schemes heretofore advanced for the colonization of the Negro in Africa have been faulty but he has discovered the right one and proposes to take them to the proper place. He has raised \$3500 in England for the purpose and will take out first a party of ten men as pioneers who will prepare the way and send for the people as they are ready for them. They will build houses and cultivate lands and then prepare for others.

But perhaps we had better allow the doctor to speak for himself. He says:

"My idea is that the black race in America should gradually return to the part of Africa whence it came. We have no future either here or in the West Indies, from which I have come. Without mentioning our social disabilities, which are mere inconveniences, every avenue of trade or commerce is closed to us. We are unable to engage in any but menial or laborious occupations, and are forcibly crowded out even of them by any degraded foreigner who may land here. Since we have no chance on the American continent it is my plan to start a general exodus to Southeastern Africa. There, on the lands just north of the Zambesi river, is the future home of our race. The country is called the British East African Protectorate, and is ruled by Sir H. Johnston, the great African explorer and administrator.

"It contains millions of acres, which the governor has promised me will be partitioned among us. Every settler of good character who will cultivate thirty acres during two

years will be given a free hold of that amount of land. The country is a beautiful high plateau just south of the equator. Every tropical fruit and every temperate cereal will grow there.

"For our purposes, the best feature of the country is its climate. White people are liable to intermittent fever, but colored immigrants are totally unaffected. It would be utterly impossible for a white race to live in the country, whose climate resembles that of India, where white people may reside but are unable to bring up children. It will be all black man's country. No other race will be able to step in and reap the fruits of our labor, as has been done so many times before."

Dr. Thorne may be perfectly sincere, and we hope he is. If he is not he should be asked to find some place to practice his profession and go to work or else leave the country; if he is sincere, he is at best a distributing element that will not do the race any good and we trust he will soon find it out and get quiet.

We labor under disadvantages 'tis true, but many of our people who are settled down doing well will not better their condition in any way whatever by breaking up to move elsewhere. This thing has been tried again and again, and more than once converted prosperous citizens into penniless beggars. We have thousands of worthless Negroes that we should be glad to have any one export to Africa or wherever it is found most convenient to take them; but the schemers, or at best the dreamers, do not want them. They want, and as a rule succeed in influencing that class of earnest, hard-working men who are an honor to themselves and their race.

We know competition is extremely sharp in this country and the Negro must literally contend for every step he achieves, and yet we do not think we will ever become what we should as a race without having that very thing to do. The whites are ahead of us, of course, they are, and it certainly would not reflect much credit on them if they were not. They have enjoyed freedom and the right to accumulate so much longer than we, that nothing else should be expected; but notwithstanding this, we consider it altogether out of place to advise our people to pack up and leave this country simply because they have not been able to equal the whites in thirty years time. The past has taught us we have capacity; thousands are accumulating, other thousands have entered the professions and not a few are launching out into the world, only gives us time and we shall elbow our way in among other successful men in all lines. But even though it should become necessary to leave this country we do not desire to be led hence by a stranger about whom we know absolutely nothing. If we must go, we desire to follow some man whom we know to be true; who is a sufferer with us and who cannot afford to be manipulated by some man or company who has land to sell or otherwise populate.

True, we suffer hardships in abundance and are compelled to endure all manner of wrongs and injustices, but we are nevertheless facing life as it is—bravely and philosophically—and expect to triumph in the end.

True, there are bad Negroes; but when have you found a party of them to equal those eleven fellows who took the switchman's bride away from him near Newport, Ky., last week. They will not be lynched, of course, and we prefer they should not; but they ought to have the full benefit of all the law allows them for such a crime. Meanwhile, we should like to know where are those chivalrous gentlemen (?) who, just a Sunday or two ago, lynched a Negro in Kentucky, while scores of white women who looked on applauded. The man who was lynched should have had a fair trial, and it is a great pity those who lynched him couldn't have one too.

The final volume of the "History of Methodism," written by the late Dr. Abel Stevens, is yet unpublished; but, no doubt, will be soon.

GOV. ATKINSON AND NEGRO CRIME.

His excellency has lately been giving to the public the result of his researches in Negro criminology. He gives it as his opinion that Negro criminality is largely on the increase as attested by the inmates of jails, convict prisons and penitentiaries.

As an Irishman might say: "His opinion would be worth something if it amounted to anything." But, unfortunately for him, too many eminent sociologists have rendered a contrary verdict, with a perfect unanimity of judgment to entitle his remarks to even passing respect. In view of the findings of that distinguished committee on prison reforms, of which Ex-President Hays was a member that investigated the penal customs of the Hon. Atkinson's State, a few years, it is beyond comprehension that he could have the nerve to approach the question at all. The Negro is not getting worse. If the filling up of the convict camps is the only evidence, give the Negroes of Georgia sole charge of all the machinery of the courts and give the white people no more show to get justice than the colored people have there now and it is a Klondike to a doughnut that Gov. Atkinson would be simply appalled at the increase in criminality among the whites according to his test.

It is not so much due to criminality among the Negroes of Georgia that so many of them are serving sentence as it is to the criminality of the white people in sending them there without giving them a fair trial. It is that the white people of Georgia are getting more criminal, more lawless and shameless in the administration of law that so many Negroes are being sent to prison. White police, white judges, white prosecuting attorneys and white juries is a combination that is well calculated to swell the colored inmates of Georgia prisons. The Negro needs no defense. His progress in the last thirty years is the marvel of the nineteenth century, and no vile detraction from such a narrow, bigoted source as Atkinson, of Georgia, can rob this people of one iota of its commendous advancement.—Colored American.

While Gov. Atkinson is to be commended for some things he has done on behalf of the colored citizens of his State, we think with the American that before it is decided that Negro criminality is on the increase he must consider to what extent injustice is on the increase.

This afflicted city has appealed to the president, the governor and all expert physicians in sight to render some assistance while at the mercy of the yellow fever plague. Now, how would it do to make a united and special appeal to the Lord Jesus Christ. He is both able and willing to help.

Our business manager, Mr. C. C. Morse, is happy. He is a grandfather in his own right and title. His daughter, Mrs. Belle Easton, is the mother of a fine daughter who came last Saturday and who is not the least bit afraid of yellow fever.

Rev. J. C. Murray, D. D., of Gammon Theological Seminary, spent the summer months as pastor of Asbury M. E. Church, Milwaukee, Wis., to the great satisfaction of all concerned. He returns to the seminary and enters upon his work with renewed enthusiasm.

Mrs. Oscar, the mother of Dr. A. E. P. Albert, has returned to the city after a pleasant sojourn with her son and family at the school over which he so worthily presides.

The great temperance apostle and advocate, Gen. Neal Dow of Maine, is dead. He was ninety-three years of age and is as greatly honored in death as he was in life. May the cause for which he stood continue to grow.

Do you wish a bicycle or an organ free? Read our terms on the 15th page.

PERSONAL AND GENERAL.

Assistant Secretary Penn did the Southwestern good service at the East Tennessee Conference.

Bishop Thoburn writes that the famine is abating somewhat in India, but the plague is spreading.

Mr. Paul Lawrence Dunbar, the poet, has been appointed to a position in the Congressional Library at Washington, thus says the Age.

Mrs. Lucinda Creighton, the efficient organizer of Wesley Chapel, M. E. Church, this city, came to the office last week to arrange for some new books for the use of her choir.

Mr. J. M. Arbuckle, an enthusiastic member and worker of the Elliott Avenue M. E. Church in St. Louis, Mo., has been shipping clerk in our Book Concern at that place for nine years.

Messrs. William E. Benson and C. J. Calloway have established a school modeled after Tuskegee in Eastern Alabama, thirty-six miles from Tuskegee. They have named it Kowaliga.

Mr. A. B. Harris, a member of Pleasant Plains M. E. Church, this city, was in to see us last week. He has just met with the misfortune of losing his wife by death.

The editor of the Southwestern hopes to reach Nashville, Tenn., in time to attend the session of the Tennessee Conference and there represent the paper. The conference meets on the 7th, Bishop C. H. Fowler presiding.

Our representative lacked just two days of being out of the city long enough to attend the East Tennessee Conference at Chattanooga. He couldn't get there and the Southwestern, it seems, was almost forgotten. When our conferences forget us it leaves us in a bad fix.

Frank Murray, Esq., son of Dr. J. C. Murray, graduated from Northwestern in '96; since that time he has been reading law and has recently been admitted to the bar. He has our congratulations and best wishes for success.

Mr. B. F. Hugh, after traveling for some time in Africa, is now making a tour through the South lecturing on the "People of Africa," illustrating by means of views photographed under his own supervision.

Rev. W. W. Lucas, B. D., declines the position in connection with Tuskegee Normal Institute, and has gone to Boston University, where he will spend some years in that great institution.

Miss Beatrice R. Ross, of Bay St. Louis, Miss., a polished and well educated young lady, who is greatly interested in the upbuilding of her church, has been trying to raise some money, but finds herself greatly hindered by the quarantine against this city. She says: "We are quarantined to death and do not know which will kill us first—fever or the quarantine. We realized \$32 from our concert."

Mrs. Ida Wells-Barnett, editor of the Chicago Conservator, retires from editorial duties because of ill health. We are confident we shall miss her unselfish and highly beneficial efforts on behalf of the race. Her interest in the Conservator has been purchased by Mr. B. F. Harris.

Dr. W. F. Penn, a brother of Secretary Penn, has located in Atlanta to practice his profession. He received his early training at Hampton Normal Institute and the Virginia Normal and Collegiate Institute of Petersburg, Va. He graduated from the medical college of Yale in '97 with a class of seventy-eight, standing in the first ranks. Since graduating he has been resident physician of the Freedmen's Hospital, Washington, D. C. He is a life-long member of the Methodist Episcopal Church, and is as good a Methodist as his brother.

If you would only send us two or three annual subscribers how happy we should be.

WILL HE BE PUNISHED?

In the case of Wm. Bailey, a policeman of this city, who is charged with an unnamable crime against the person of Miss Anna Johnson, a respectable colored girl, who was going home from her work one evening after dark, the question on the lips of every one concerned is: "Will he be punished?" He was brought before the Recorder's Court and by it bound over to the Criminal Court; but contrary to the State law, was allowed bail. That the amount was fixed at \$5000 does not in the least atone for the disregard of law. If the case was sufficiently clear to necessitate his being bound over, he should have been committed without the benefit of bail as the law stipulates and as is done in the case of others even when evidence is not as conclusive as in this case.

To us it seems a strange thing that so many white men do not appreciate the enormity of this offense unless it be against one of their own women. They seem to forget that the best way to protect their women is to protect all women. Think of a Virginia court fining a white man \$20 for such a crime against a little Negro girl and hanging dead by the neck Negroes accused of even attempting a similar offense against any white female. Where can be a man's sense of justice when he consents to degrade law to such an extent. Any way, such discriminations prompt us to ask: "Will Bailey be punished, even though the evidence be sufficient to convict him?"

Since Bailey was adjudged guilty, or sufficiently so to be bound over, he has been dismissed from the police force. For this the commissioners deserve some credit, and we trust their action is a true indication of the trend of public sentiment. Perhaps we ought to say also that the recorder did well to render so promptly his decision to have the accused bound over in the face of the pressure that was brought to bear to have him postpone his ruling.

Mr. J. Madison Vance, the talented colored lawyer, and Mr. Ed. Rightor, the attorney for the court, are highly commended by those who witnessed their manner of conducting the prosecution.

WORKING TO HELP US AND SECURE A PRIZE TOO.

Among those who are at work canvassing for subscribers so as to secure one of the excellent prizes we offer on page 15 are Rev. Warren McDonald, P. E., Upper Mississippi Conference; Rev. E. D. Spencer, P. E., Little Rock Conference; Rev. L. A. Carter, Chase, Md.; Miss Ada Lee Clark, Topeka, Kan.; James Edwards, Aberdeen, Miss.; J. T. Harrell, Port Hudson, La.; Miss Sallie Kenchelow, Ellisville, Miss.; Joseph Little, N. C.; Miss Eugenia Pitts, Plantersville, Tex.; Miss Beulah D. Robinson, West Union, S. C.; W. Tennerly, Tuscaloosa, Ala.; Rev. A. G. Townsend, P. E., South Carolina Conference.

Who will be next?

The Southwestern has been quite liberal with the brethren of the Central Alabama Conference in allowing them space for the discussion of their conference matters. We feel that such is due any and all of our conferences when such discussions are conducted in the proper spirit. Now, brethren, this is the fall of the year and we are listening to hear from you on another line. Let all take part in this. See!

Mr. Richard Dymond, a prominent Methodist layman of Cincinnati, has just returned to this country from a three months trip abroad. He was accompanied by Mrs. Dymond and a niece, Miss Ebersole, also of Cincinnati. They made a tour of the British Isles and visited Switzerland and France.

Why slander the whole conference because you have a grievance against some one or two men in the conference? For that matter, why slander the one man even? At any rate, do not strike a whole conference in an attempt to strike one man, possibly a presiding elder, therein.

HELP PAY THE DEBT.

The ministers and layman of our territory will notice that we are publishing from week to week a list of those who have subscribed something, on their own account or on behalf of the churches they represent, to help cancel the debt now standing against the Missionary Society. What will you give? Answer that question prayerfully and then write the secretaries at New York the amount you are willing to subscribe and pay.

A NOBLE USE OF THEIR FIRST OFFERING.

The new St. Paul Methodist Episcopal Church, New York City, was dedicated on Sunday, October 3, Bishop Foss preaching in the morning, Dr. A. J. Palmer in the evening, and Bishop Foster, the senior living pastor of the church, conducting the dedicatory services.

The buildings cost \$340,000 and are entirely paid for. The pastor, the Rev. George P. Eckman, Ph. D., stated that the trustees had not determined to take a collection for their own benefit upon that day, but to donate the offering to the cause of missions in liquidation of the debt upon the Missionary Society.

On Monday morning Dr. Palmer received the following note from the treasurer of the church:

"My Dear Brother:—Inclosed find check for \$212.54, being the basket collection at St. Paul's Methodist Episcopal Church, New York City, on the day of its dedication which the trustees of said church pass over to you to be added to the fund now being raised to pay off the debt of the Missionary Society of the Methodist Episcopal Church. Respectfully,
A. H. DeHaven, Treasurer.

WHAT OTHERS THINK.

Certainly True of Many Places.

It looks, at times, as though courts in the South were instituted for the purpose of punishing colored people for crimes committed upon white persons and protecting white people when charged with crimes committed upon colored persons.—Richmond Planet.

* * *

Boast Less and Work More.

Let us talk less about what the race has done, but rather with an eye singled to the future, endeavor to keep pace with the advance strides of civilization. The past should only furnish stimulus for greater accomplishments and be made less a matter of eulogy.—American Baptist.

* * *

Yes, and We Are Watching You!

It is not necessary to look through a telescope to tell "where we are at."—The (N. O.) Republican.

* * *

Our Friends Beginning to See It.

The impression that almost the sole justification for lynching in the South is the assault of white women by Negroes is not sustained by fact, according to this year's record so far. Of the eighty Negroes who have suffered death by mob violence since January 1, only fourteen were charged with the crime specified. The great majority were lynched for murder; and these and all could have been dealt with by lawful and civilized methods.—Zion's Herald.

Exactly so! And the murders, when not prompted by the spirit of robbery, are usually the result of some bully imposing on a Negro who will not submit to it.

The better class of Negroes everywhere will feel much better when their friends, both at the North and the South, understand the situation as it really is. Lynching is resorted to for offenses that run all the way from being "sassy" up to criminal assault, and the vast majority of them are for what may be called "minor offenses." We greatly appreciate the statement made by the "old reliable."

Do you wish a bicycle or an organ for Read our terms on the 16th page.
Read our liberal offers for new subscribers page 15.

FACE HUMORS

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

Cuticura

SOAP is sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A. See "How to Prevent Face Humors," mailed free.

EVERY HUMOR From Pimples to Scrofula cured by CUTICURA REMEDY.

DOINGS OF THE WORKMEN.

C. W. Reeves, Pastor, St. Martinsville, La.—Sunday, Sept. 26, was a high day at Mallalieu Chapel. It was a day given to the women for the purpose of discussing the power and influence of women. It was well discussed in the reading of the two papers presented by Miss Laura James and Miss Beatrice Rochon. They made the church look like spring-time inside with flowers, etc., besides giving the church \$20.75 for the day. The yellow fever scare is dying out a little. The price of cotton is still down on account of the quarantine regulations. Wages have advanced a little; cane cutters in some places get \$1.25 per day.

A. H. Banks, Algiers, La.—St. Matthews M. E. Church is marching on. Sunday, Sept. 26, twenty members were taken into the church and we raised our full apportionment for benevolence, and are planning to raise \$100 on October 24 to pay off debts. Being surrounded by quarantines we are doing the best we can, so come over into Macedonia and help us. I will send in a few subscribers soon for the Southwestern.

H. W. Rolls, Bellaire, O.—The celebration of the Emancipation Proclamation that was held here on Sept. 22, 1897, was a grand affair, and it was the first that was ever held in this city. The Rev. W. M. Langford, the manager, deserves great credit for his energetic work, which made the celebration interesting and intelligent. Part of the programme is as follows: The welcome address, by James F. Anderson, L. L. D.; Proclamation Emancipation, Miss O'Riska M. Beasley, of

Wheeling, W. Va.; Rev. P. J. Blackburn, pastor of the A. M. E. Church, Clairsville, O., Master of ceremonies. A speech was made by Rev. Jos. Courtney, D. D., presiding elder of the Lexington Conference District, Ky. The doctor made a telling and lasting speech. Subject: "Our Duty as American Citizens." It was good from beginning to finish, and forcible. White and colored, who heard him, say it was a grand treat. What the papers say about him: Dr. Jos. Courtney, as an orator, has but few equals.—Bellaire Tribune. The Rev. Courtney, D. D., made a telling speech, a credit to himself and race. The race should be proud of such a leader.—Bellaire Daily Independent. Dr. Courtney's speech was fine; could not have been made better. Mr. Courtney is an educated doctor. Come again.—Wheeling Evening News. So all can see from a glance what the emancipation was. The banquet at night was a grand affair.

E. F. Carter, Livingston, Tenn.—September 11 and 12 were high days with our people of the Livingston Charge. Rev. T. W. Butler presided. Elder Moore could not be with us, so he sent us a good man. He administered the Lord's Supper to 36, and in the midst was Sister Armstrong, who is 99 years old, and had to be lead to the Lord's table. We had a revival, which resulted in 8 converts. Raised for presiding elder, \$8; pastor, \$3. So we are running right along. We want to be up with our benevolences at the Annual Conference.

P. S. Bowie, P. C., Como Circuit, Tex.—My protracted meeting closed August 15 with 8 conversions. The church is moving along nicely. Our third quarterly conference convened Sept. 11-12, with Rev. W. McDonald, P. E. in the chair. The brethren had well written reports, which showed success on all lines. The elder gave a grand lecture on the Epworth League work and the Southwestern. Results were good; one cash subscriber for the paper and ten others gave their names to be ready with their money in thirty days. The elder preached, on Sunday, two of his best sermons. Sixty-seven partook of the Sacrament. Collected \$14. Pray for us.

S. A. Pryor.—It affords me the greatest of pleasure to state, through the Church organ, my conversion. I joined the League in May, 1893, and was given a topic to discuss; subject: "How Does the Devil Provoke a Man to Sin?" I saw immediately I could not give the subject justice and be a sinner, and if I did, who would take any heed, as all my sinner friends knew who I was. So I saw that a man must not talk so much, but act; so I decided within myself the next time a subject be given me I would be able to discuss it to its fullest extent. I also desired to hold an office, but I was not allowed to hold one unless I was a member of the Church; so I was in a wrangle again. I decided from that time to ever serve God as long as I lived, to always be on the helping hand to all Leaguers. I can say for the Epworth League that it has already saved me from a perishing world and a life of debauch-

ery and pain. Brethren, pray for all the Leaguers..

R. N. Jones, P. C.; Hansboro, Miss.—At a late hour of last night a band of 27 members and friends aroused the pastor and family by singing "There is a Stranger at the Door." We awoke and the crowd nicely entered, and part of them passed to the kitchen while the others were engaged in conversation. Miss Rosey Bell presided at the organ. Remarks were made by the writer. After prayer they retired. This crowd was lead by Miss Fanny Hand, one of the charming young ladies of my church. They left many good things to comfort their pastor's family. This crowd was made up of the best young men and ladies of this town. Come again my good people and friends.

J. A. Smith, Carrollton, Ind.—Half of the conference year is gone, and our second quarter is just over. September, 1897, at which I am glad to say, that our beloved presiding elder, Rev. E. L. Gilliam, was in his place, and God was in our midst. The elder gave us a powerful sermon and we had a down pouring of the Spirit. This church has been kept back for eight or ten years for causes unknown, but with God's help I found it out and it is out of the way. I was six months finding it. No one has been added to the church all that time. We have two added this quarter. I will start a four days' meeting Sept. 29, and I ask all Christians to help me in their prayers when I come to this charge. Under Bishop Foss, D. D., I started to get up a meeting just after conference, but it was so dark I could not; but now we see light. I have been looking to see when I might get 20 subscribers for the Southwestern. I think I see my way open now, and I hope to do a good work in that line. We are hoping that the Lord will so bless us that before the next conference that 50 or 60 will be brought to the Church. This is a small town and not many here are out of the Church, that is why I say 50 or 60. If we be able to get that number in we will have all of the devil host in this place. Please pray for our success.

Rev. J. W. Turner.—The deaconesses of Pleasant Plain M. E. Church held their fifth anniversary service Sunday afternoon, Sept. 19. They had a grand time. Mrs. J. W. Turner read a paper on "The Duty of the Deaconess;" then the report of the year's work was read. They reported having raised \$65.62. Out of that amount they paid out for church work and pastor's salary, and the poor, \$64.96. Raised at their service \$.26, of which \$5.70 was turned over to the stewards. M. J. Nickerson, president; E. Philip, vice president; Maggie Williams, secretary; H. Dutch, treasurer.

T. D. Small, Jr., P. C., Jones Creek and Priestley, La.—We have just closed our revival at Jones Creek, which resulted in the conversion of 12 souls, who joined our church. The church is greatly revived from her old moorings, and has put on her beautiful garb of Christian perfection and unity. Presiding Elder Moore was with us a few nights ago and preached a very

Royal makes the food pure, wholesome and delicious.

ROYAL BAKING POWDER CO., NEW YORK.

edifying sermon, which filled the vast congregation with much warmth of religious fervor. The presiding elder may not be in possession of the eloquence of a Webster, or profound as a Newton, but let the whole Church class him among the model Christian presiding elders anywhere. Not many nights ago, about 10 o'clock, just as I and my family were about to doze off, a crowd stormed the parsonage, about 40 strong, led by Mr. Willie Vincent, Hester Vincent, Caroline Cora, Victoria Thomas, Rachell Kelley, H. Grisby, L. Williams, Billy Cotton, W. Williams, T. Richardson and a host of other intelligent young men and ladies too numerous just now to mention. After a short address by the pastor, several songs were sung and the crowd was dismissed, leaving our table groaning under a load of 75 pounds. The benediction to them was to call again at their earliest convenience.

S. Orange, P. C., Tupelo, Miss.:—Our quarterly conference convened Sept. 4-5, with Rev. P. O. Jamison, P. E., in the chair. The reports of the pastors and members of the conference showed that the charge was in a prosperous condition. The elder preached two soul-stirring sermons and administered the Lord's Supper to 74. We have just closed our revival on account of the fever scare. While we were going we had a glorious time. Some old sinners were brought to Christ. Rev. Wm. Roberts rendered valuable service. Brother Roberts is an able preacher. Since the fall has come money begins to circulate. We are going to work for the paper. We will send you some subscribers in soon. We can say the Lord has wonderfully

Oh, How They Hurt.

Neuralgic pains are often so acute, that the poor sufferer becomes, almost, frenzied with the intensity of the pain. Salvation Oil will instantly relieve and effectually cure neuralgia, so there is no reason why a moment's pain should be endured. Mr. Jacob Klein, 1036 Main St., Evansville, Ind., writes: "My wife suffered from neuralgia for seven years and since she used Salvation Oil, she has not had a spell. I think it is the best liniment I have ever tried, and I would not be without a bottle of it in the house. I had the rheumatism for five years and had tried a great many liniments, and must say that Salvation Oil did me more good than any other remedy." Salvation Oil is sold everywhere for 25 cents.

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Highest Honors—World's Fair,
Gold Medal, Midwinter Fair.

•DR•

PRICE'S CREAM BAKING POWDER

A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

blessed our church this month with the conversion of souls and finance. In 14 days we raised \$42.85. Pray that our success may continue.

L. J. S. Bell, P. C., Shubuta, Miss.—I have not been idle, but have been abundant in labors. The giver of every good and perfect gift has been gracious to us and we have seen 14 more souls connected and added to our beloved Methodism. This gives us 6 new members this year. "All hail the power of Jesus' name." This last meeting was held at Pleasant Grove, and it was a great meeting indeed to see so many hardened sinners yield to the wooing of the Holy Spirit and cry and plead for mercy, and then hear them say "I know that my Redeemer lives because he lives in my soul." We had also planned for a great camp-meeting, when we were looking for the presence of the Lord, but the yellow fever scourge has paralyzed my interest of business and shut us up for this season. We desired to have a great interdenominational meeting that would bring the believers of this community closer together. "Behold! how good, how pleasant it is for brethren to dwell together in unity." So you see we wanted to get close together that more souls might be saved for the Master.

W. H. Smith, Pearlinton, Miss.—My third quarterly conference was held Sept. 25-26. On account of yellow fever the presiding elder could not be with us and could not send anyone here on account of the quarantine being so strong against every place infected or disinfected; no one is allowed to come in without a pass. Anyhow we had a good conference. The pastor held the quarter and everything went on

nicely. Collected \$8 for presiding elder. About 62 took the Lord's Supper and 8 persons were added to the church in full connection. Pray for us. We have not forgotten the Advocate; several promised to take the paper soon.

S. Carroll, Wilson, La.—Every department of our church work here is alive. The Sunday school is one of the best on this district, with 115 children attending on an average. The superintendent, Brother H. Lonnon, a local preacher, is faithful in discharging his duty. We closed a revival meeting recently, resulting in 61 conversions and 18 backsliders; total, 79. We have a faithful presiding elder in the person of Rev. A. Moore, who has the church at heart. The benevolences and the Southwestern are his delight. He always speaks words of encouragement, which are very helpful indeed. His visits are a blessing to the work. We have raised and paid on old indebtedness \$8.60. Will buy sixteen lots at Norwood soon; they are bargained for.

Flournoy, La.—On my return from district conference I found my wife very sick, but on August 15 I started a revival meeting and ran until September 12. On August 29 I had a general speaking at Fairview. There were 68 persons who spoke for the Lord. During the revival there were 27 converts, 3 backsliders; total, 30 added to the church at the same time. We covered our church anew and now are ceiling it. It is a wonder how the Methodist Church is building up the Baptist Church. Out of 27 converts there were five who went to the Baptist Church. On Sept. 20 I baptized 16. It was a happy day. The congregation was of about 500 people. There are more souls converted in this part of the State this year than have been for years. I cannot but say that the Lord is with us. During our revival there were three deaths. We are working to save souls.

HOUSTON DISTRICT CONFERENCE.

The Houston District Conference convened in St. James M. E. Church, Beaumont, Texas, Sept. 15-20, inclusive, with Rev. Wm. Bartley, P. E., presiding. Rev. C. M. Moore and his members had nicely renovated their church house by adding ten feet to its length and painted it on the inside and outside as well as putting in a set of new benches. The presiding elder conducted the devotional exercises and addressed the conference in appropriate remarks. The roll of the conference was called, when a good majority of the pastors and delegates responded to their names.

Rev. F. Parker was elected secretary, with T. H. Humphrey and Rev. S. H. Grant to assist; Rev. Jas. I. Gilmore, recording secretary; E. W. Petteway, reporter; J. F. Cozier, treasurer; and Miss E. E. Duncan, organist.

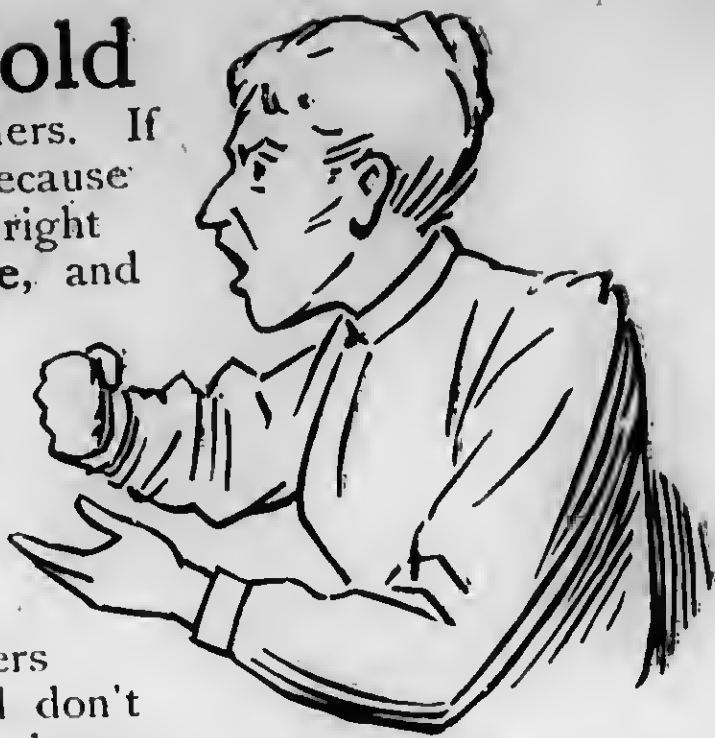
In addition to the committees appointed to examine local preachers in each of their four years' course of study, they were appointed on Women's Home Mission and Epworth League work, on the Southwestern Advocate, Wiley University (its work) and connectional societies.

Don't Scold

about washing powders. If you feel like it, it's because you haven't got the right kind. Get **Pearline**, and see the difference.

Pearline has been imitated—but never been equalled. There are all kinds of imitations; powders that save work, but ruin clothes; powders that don't hurt, and don't help you; powders that are cheap to begin with, but dear enough in the end. Try them all for yourself, if you won't take our word for it. But don't get them mixed up in your mind with **Pearline**.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as, **Pearline**." IT'S FALSE—**Pearline** is never peddled, and if your grocer sends you something in place of **Pearline**, be honest—send it back. **Pearline**, the honest—send it back. **Pearline**, the honest—send it back.



Webster's International Dictionary

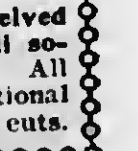
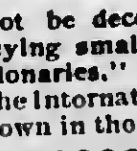
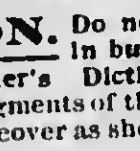
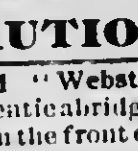
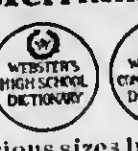
The One Great Standard Authority,
So writes Hon. D. J. Brewer,
Justice U. S. Supreme Court.

IT IS THE BEST FOR PRACTICAL PURPOSES, BECAUSE

Words are easily found. Pronunciation is easily ascertained. Meanings are easily learned. The growth of words easily traced, and because excellence of quality rather than superfluity of quantity characterizes its every department. It is thoroughly reliable.

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G. & C. Merriam Co., Publishers, Springfield, Mass.



in the various sizes bear our trade-mark on the front cover as shown in the cuts.



Young Lochinvar who, according to the story, ran away with his bride, did not love her one particle more devotedly than a thousand honest husbands of the present day love their wives.

No novelist could invent a story of truer manly devotion than the "humble romance" revealed by the following letter from Mr.

Harry Chant, of 211 Haskell Avenue, Dallas, Texas.

"About fourteen or fifteen months ago I was working with a gang of men and happened to say to one of them, 'I hope it will not rain as I have a big washing to do for the children.' The man said, 'What is the matter with your wife?'"

"For years my wife had been suffering from what the doctors called prolapsus of uterus. She was nervous, had cold hands and feet, palpitation, headache, backache, constipation, a disagreeable drain, with bearing down pains, no appetite. She got so weak she could not get around. I am only a laborer so was always in debt with the doctors, and all for no good, as none did her any good. We began to think that she was never going to get well."

"I told this man what the doctors said was the matter with her," and he said "did you ever hear of Dr. Pierce's Favorite Prescription?" "I told him no, but I had tried so many patent medicines that I was tired of them all, and besides I did not have enough money to pay the doctor and the drug store. He said if I would get two or three bottles and try them, and if it did not do my wife any good that he would pay for the medicine. I went to the drug store (Mr. Clawber's on Elm Street), and bought a bottle. The first and second did not seem to have much effect but the third seemed to work like a charm. She has taken in all about thirteen bottles and she is today as stout and healthy as any woman in the United States. This is not the only case. Whenever I hear tell of any woman who is sick in the neighborhood I just send the book and paper that is wrapped around every bottle and that does the business. I am no longer bothered about doing my own washing and cooking, for my wife can do it all in one day and never seems tired or out of spirits now."

Dr. Pierce's Pleasant Pellets cure constipation, promptly and permanently.

The committees made splendid reports. The conference proceeded to hearing reports, when the presiding elder, pastors, local preachers, exhorters, district stewards, Sunday school superintendents, Epworth League presidents and class leaders reported as required by Discipline, paragraph 93:1-8. In many respects their reports showed an increase in church work over last year this time. Most of the circuits and stations had been blessed with spirited revival meetings when scores of souls were saved as well as bringing up the financial and temporal parts of our work.

The afternoons were taken up in discussing literary subjects, and the following ones were discussed at much profit to all: "How Shall we Advance the Educational Interest of our Conference?" F. Parker; "To What Extent is the Negro Race Obligated to the Freedmen's Aid Society?" E. W. Petteway; "In What Respect are we Benefitted by Circulating the Books and Periodicals of the M. E. Church Among the People?" Rev. O. I. Jones; "The Witness of the Spirit," L. Burton; "The Treatment of the Predecessor to his Successor and Vice Versa," L. H. Hogan; "The S. S. Missionary Societies—How Can they be Made More Efficient," A. Britton.

The brethren entered freely into the discussion of the above subjects and said many things which will be remembered by the large crowds. The pastors seemed more determined than ever before about having our local preachers and exhorters subscribe to and read the Southwestern Christian Advocate and other good books from our Book Concerns that they may better prepare themselves for the ministry. As a result of this spirit the characters

of the local preachers and exhorters passed, but few licenses were renewed.

The committee appointed by the presiding elder to investigate complaints against Rev. T. C. Shinnault found it necessary to suspend him until the next session of the Texas Conference.

Brothers E. H. Holden, Wm. Hanes, F. Page, Louis Martin, Ned Louis and T. Ward were licensed to preach.

Pentecostal services were held each day, with sermons by Revs. Wm. Josey, W. B. Pullum, B. M. Taylor, J. F. Cozier, F. Gary, F. Gilmore, A. Lane, Jas. I. Gilmore, S. H. Grant and F. Parker. Several persons joined the church. Rev. O. I. Jones, our Sunday school agent, was on hand in the interest of the cause he represents.

Revs. A. K. Hawkins, C. M. E., P. E.; A. Lane, H. McKenna, N. P. Pullum were introduced.

The presiding elder, assisted by the pastors, administered the Lord's Supper to 93 members.

Resolutions, thanking the Southern Pacific Railway for reduced rate tickets, pastor, members and people for the kind and splendid manner that they entertained us, and to the presiding elder for the able and impartial manner he presided over the session, were approved, as well as one to present the presiding elder with a valuable present between now and next conference.

The conference adjourned to meet next at Richmond, Texas.

Total collection during the session amounted to \$55.30.

F. Parker, Secy.
Wm. Bartley, P. E.

"Only nervous" is a sure indication that the blood is not pure. Hood's Sarsaparilla purifies the blood and cures nervousness.

We will give you Bishop Taylor's book to the "Black Phalanx." Read our prize offers, page 15.

WHAT IT INDICATES.

Nothing so interferes with one's plans or ambition like sickness or poor health. Have you ever thought that your kidneys may be the cause of your sickness? You can easily find out by setting aside your urine for twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys. When urine stains linen it is evidence of kidney trouble. Too frequent desire to urinate or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

It is a source of comfort to know that Dr. Kilmer's Swamp-Root is the great remedy for all kidney and bladder complaints. It relieves pain, stitch or dull aching in the back, difficult or painful urination, frequent desire to urinate, scalding or pain in passing it, and quickly overcomes that unpleasant necessity of being compelled to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. Its action is gentle, yet immediate, the relief speedy and the cures permanent. At druggists, fifty cents and one dollar. You may have a sample bottle and pamphlet, both sent free by mail. Mention the Southwestern Christian Advocate and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

NOTICE.

I desire to inform the public that Rev. R. McAlpin, our pastor at Lauderdale Circuit, Miss., was tried at Newton, Miss., on August 18, and suspended from the ministry till the Annual Conference, on a charge of gross immorality. Since then he writes me he has withdrawn from our ministry and Church. Please let this appear that our people may be properly informed. Yours,

A. M. Trotter, P. E., Meridian District.

A COMMON EXPERIENCE.

Scene I.—Mr. Johnson is obliged to give up work, remain in the house and take care of himself on account of a dreadful scrofula sore on one of his limbs.

Scene II.—Mr. Johnson reads a testimonial which tells of scrofulous troubles cured by Hood's Sarsaparilla. He resolves to try it, sends for a bottle and begins taking it.

Scene III.—Mr. Johnson has taken six bottles of Hood's Sarsaparilla. His scrofula sore is cured. He is feeling stronger, has a good appetite and is able to attend to his work. He writes a testimonial telling of his experience with Hood's Sarsaparilla, and recommends it to others.

NOTICE.

Dear Brethren of the Palestine District—I have had self-denial envelopes sent all you, and urge you to get each member of your charge to take one and observe self-denial week. Urge your Sunday school Epworth League to help cancel the missionary debt. Send what is raised to Dr. Homer Eaton, 150 Fifth Avenue, New York, N. Y. Also push your claims on all lines. Do your best to excel. The Annual Conference will be on us soon. Work during these two months with all your might. Yours,

W. A. Fortson, P. E.

AN OPPORTUNITY YOU NOW HAVE

of testing the curative effects of Ely's Cream Balm, the most positive Cure for Catarrh known. Ask your druggist for a 10 cent trial size or send 10 cents, we will mail it. Full size 50 cents.

ELY BROS., 56 Warren St., N. Y. City. My son was afflicted with catarrh. I induced him to try Ely's Cream Balm and the disagreeable catarrhal smell all left him. He appears as well as any one.—J. C. Olmstead, Arcola, Ill.

BOOKMAKER'S CORNER

Prominent among the articles of special interest in Appleton's Popular Science Monthly for October is "Free Hand Drawing in Education," H. G. Fritz, who discusses the importance of this study, and calls attention to the unsatisfactory way in which it is usually taught. "A Decade in Federal Railway Regulation," by H. T. Newcomb, discusses the results of the famous Interstate Commerce Law, and shows its inadequacy in counteracting the evils it was aimed at. In "The Economic Value of Animals," Charles F. Holder contends that the so-called lower animals have been important factors in producing the high civilization which marks the Caucasian race of today. New York: D. Appleton & Co. \$5 a year.

The Thrice-a-Week edition of The New York World is first among all "weekly" papers in size, frequency of publication, and the freshness, accuracy and variety of its contents. It has all the merits of a great \$6 daily at the price of a dollar a week. Its political news is prompt, complete, accurate and impartial, as all its reader will testify. It is against the monopolies and for the people. It prints the news of all the world, having special correspondents form all important news points on the globe. It has brilliant illustrations, stories by great authors, a capital humor page, complete markets, departments for the household and women's work and other special departments of unusual interest. We offer this unequalled newspaper and the Southwestern Christian Advocate together one year for \$1.85 and usual commission to agents. The regular subscription price of the two papers is \$2.25.

"Inside of a Hundred Homes," the first of a succession of articles picturing interiors of the most artistically-furnished houses in America, is one of the notable features of the October Ladies' Home Journal. Mrs. Lyman Abbott begins a series of "Peaceful Valley" papers, in which she will portray the life of an ideal rural community. Edward W. Bok points out to young men where the best chances of success await them, and counsels young women who object to the word "obey" in the marriage ceremony. William George Jordan tells of the "Wonders of the World's Waste." The Curtis Publishing Company, Philadelphia. One dollar per year; ten cents per copy.

The Living Age, which has appeared with never-failing regularity for nearly two generations, reflects as faithfully as ever the age in which we live. The latest issues contain papers by the best known writers, experts in the subjects treated. The present will prove an exceptionally good time to subscribe for this unique magazine, for the publishers announce that to all new subscribers for the year 1898, the weekly numbers of 1897, issued after the receipt of their subscriptions, will be sent free. \$6.00. The Living Age Co. Boston.

The October number of the Guide of Holiness is an unusually attractive number. It is embellished with a portrait of the eminent Wesleyan minister of past

years Rev. John Summerfield. The Pentecostal Sermon is by Rev. W. McDonald on "The Uttermost Salvation." Exegesis by Rev. Dr. W. B. Godbey. The magazine contains an "Extraordinary Proclamation" proposing a universal Pentecost in the Guide Family throughout the country. One dollar per year. Sample copies free. George Hughes & Co., 62-65 Bible House, New York.

CONVENTION OF THE WOMAN'S HOME MISSIONARY SOCIETY OF LOUISIANA.

The twelfth annual meeting of this society held a most delightful session at Wesley Chapel, Baton Rouge, Sept. 1-5, with its wide-awake and efficient president, Mrs. S. E. Johnson, presiding.

The spirit of Christian energy and zeal was manifested throughout the session; the result of which being a great increase in its membership.

The secretaries were Miss S. E. Little, New Orleans; Mmes. E. Barrow, E. Bernard and J. Geddes, Baton Rouge; treasurer, Mrs. C. Barrow; reporters, Miss S. E. Little and John Williams, Baton Rouge.

Excellent addresses of welcome were delivered by the mayor, Revs. T. D. Small, T. J. Johnson and A. Moore, P. E., of Baton Rouge. Responses by Misses H. Andrews, L. Nelson, Baton Rouge, and Mrs. L. Ghee, New Orleans.

During the different sessions very able and eloquent addresses were delivered by Prof. and Mrs. Blundon and Dr. T. A. Walker; Hon. H. C. W. Casacalvo, member of the legislature of East Baton Rouge Parish; Prof. Roger Williams, of Nashville, Tenn., and Mr. T. Jones, New Orleans.

Two carefully prepared papers entitled "Woman's Mission" and "True Religion" were read by Mmes. E. Barrow and L. Ghee; each portrayed facts of inestimable value, and were the fruits of many long-spent hours and untiring efforts of research.

Profound and impressive sermons were preached by Revs. D. W. Daniels of St. Mark's Church, Baton Rouge; W. R. Butler, First Street, New Orleans; J. O. Richards, Clinton, and Mrs. N. Johnson, Wesley Chapel, New Orleans.

One of the most rousing spiritual times ever witnessed in this church was at the love feast Sunday morning at 11 o'clock. There was a pentecostal shower, and the Spirit of the Lord ran from breast to breast, at which time numbers asked that their names be enrolled on our list, and expressed their determination to work energetically and faithfully in this great and glorious field. It can well be said that this convention was one long to be remembered in the hospitable Capital City.

The following officers were duly elected for the ensuing year: President, Mrs. S. E. Johnson, Baton Rouge; first vice president, Mrs. Brown, New Orleans; president, Mrs. S. E. Johnson, Baton Rouge; recording secretary, Miss S. E. Little, New Orleans; corresponding secretary, Mrs. J. Geddes, Baton Rouge; treasurer, M. Johnson, New Orleans.

Mrs. S. E. Johnson was elected delegate and Miss S. E. Little

Don't spend so much money on lamp-chimneys—get Macbeth's—get the chimney made for your lamp.

The Index tells.

Write Macbeth Pittsburgh Pa

alternate to the annual meeting to be held in Baltimore, Md., October 20, 1897.

This convention was endorsed by the Preacher's Meeting held in New Orleans, Sept. 28.

Resolutions for the Southwestern: "Whereas, The M. E. Church has an organ entitled 'The Southwestern Christian Advocate,' through which it imparts the knowledge of its affairs and workings in the different States, and

"Whereas, Seeing the necessity of Christian literature and development, of which said organ contains sufficient supply. Be it

"Resolved, That we, the members of this convention, being members of the same church of this paper, pledge it our hearty support, and earnestly endeavor to increase the list of subscriptions for it from now henceforth. Be it further

"Resolved, That we gratefully thank and appreciate said paper for its services rendered us in making announcements through its columns of our convention."

Mrs. S. E. Johnson, Pres.

Mrs. J. Geddes, Cor. Sec.

IN TROUBLE.

To the Pastors and Members and My Friends in the Texas Conference:—I am now bound in prison at the dictation of my enemies who swore wilful lies on me. My lawyer's fee is \$100. I ask all the pastors in my conference (Texas) and all other conferences who would willingly help a brother worn out in the cause of Christ. Brothers and friends I need it now. Please send something at once. All donations may be sent to Rev. A. C. Culbreath, P. E., or W. Hartley Jackson, Huntsville, Texas. They will receipt for the same. Your brother in trouble,

Dock Morris.

CENTRAL ALABAMA CONFERENCE.

Statistical blanks have been sent to all pastors of the above named conference. If any one have not received one please notify me. Please allow me to urge you to carefully read the directions on back of financial report and govern yourselves accordingly and hence avoid errors in the general report. Remember the benevolent money is entered in the general report from the envelope after being endorsed by the treasurer and must be in even dollars. Do this brethren and discrepancies in report of treasurer and secretary will be impossible. A. N. Jackson, Sta. Sec., Evergreen Ala.

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FARM AND FIRESIDE.

Our Friends, the Birds.—One of the drawbacks to agriculture, to the gardener, the farmer and the fruit grower alike, is the dearth of birds who live entirely on insects—blue birds, wrens, etc. That they are less in number than formerly is apparent in nearly all sections of the country.

It is generally accepted as a fact that the grain and seed-eating English sparrows has driven these valuable birds away, to a great extent, and have lamentably failed to take their place as insect destroyers. But whether this is the cause or not (and there are probably other causes) the fact, says The Market Garden, is to be deplored. If the government finds it public policy to breed fish and fish eggs for sportsmen, why can't it do something in the line of multiplying the birds, which are so much needed in our land to-day? At least some of our experiment stations might investigate this subject and see if there is not some practical way of increasing the numbers and protecting our desirable birds alike from their four-legged and two-legged enemies.—Southern Cultivator.

Philosophy of Hard Times.—The world is to each what they make it. One can worry themselves into shorter lives and the grave but not happiness and long life. Hard times and low prices are oppressive, but when they cannot be prevented we can out-ride them with industry and a cheerful spirit with the assurance that they do not last always, unless we make up our minds to die early with worry. As the Indiana Farmer well says: The crop of Economy has been a heavy harvest in the past few years, and will be fruitful in the growth of better and better methods. Paraphrasing somewhat, it may be said that hard times seemeth not joyous but grievous, but nevertheless yieldeth good fruits to them who are exercised thereby.—Southern Cultivator.

LEXINGTON CONFERENCE.

Dear Brethren of the Board of Examiners—The board met at the call recently issued in Indianapolis. The brethren decided upon the following plan instead of previous arrangement:

On Trial—Riley, Wilson, Hagood.

First Year.—White, Thomas, Sissle.

Second Year.—Gilliam, Skelton, James.

Third Year.—Lewis, Currey, Tate.

Fourth Year.—Hammond, Simmons, Riley.

Local.—Hammond and Gilliam.

(1) Examinations arranged and held at least two months before conference.

(2) Examinations in writing.

(3) Standing in each study to be immediately reported to register with examination papers of students.

(4) Questions and answers in handwriting of students to be submitted to Board the night before conference session. First named please call committee to meet and select studies and time for examination. Respectfully,
L. M. Hagood, for Board.

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NOTICE.

The district conference of the Huntsville District will convene at Huntsville, Texas, October 26 to Nov. 1. Let each pastor come with all of his benevolence raised, each local preacher and exhorter come prepared to have their license renewed by having subscribed and paid for the Southwestern for one year, each Sunday school superintendent and Epworth League president, district steward, class leader, delegate and pastor bring or send 50 cents to pay expenses at conference. The I. & G. N. Railroad and the G. C. & Santa Fe Railroad will send round trip tickets at all stations from Palestine to Houston; and the G. C. & S. F. from Montgomery at 14 cents per mile to Conrad. Yours truly,
A. C. Culbreath, P. E.

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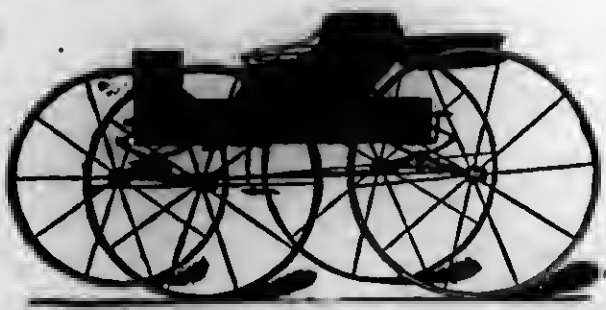
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CONFERENCE NOTICES.

OHIO DISTRICT.

Third Round.

Dayton	Oct. 10-11
Troy	Oct. 9-10
Xenia	Oct. 12
Middleton	Oct. 13
Springfield	Oct. 15 to 17
Belpre	Oct. 18
Zanesville	Oct. 19
Newark	Oct. 20-21
Rushsylvania	Oct. 16-17
Marion	Oct. 18
Delaware	Oct. 21-22
Columbus	Oct. 23-24
Lindsey Chapel	Oct. 26
Cleveland	Oct. 29 to 31
Oberlin	Oct. 31 and Nov. 2
Lorain	Oct. 31, Nov. 1
Elyria	Oct. 31, Nov. 3
Bridgeport	Nov. 6-7
Bellaire	Nov. 7
Martin's Ferry	Nov. 7-8
Cadiz	Nov. 9-10
Mt. Pleasant	Nov. 10-12
Flushing	Nov. 10
Short Creek	Nov. 10
Steubenville	Nov. 13-14
Ironton	Nov. 16
Louisa	Nov. 17
Portsmouth	Nov. 14-18
Vanceburg	Nov. 19
Augusta	Nov. 20-21
Ripley	Nov. 22
Laurel	Nov. 23
New Richmond	Nov. 24
Walnut Hills	Nov. 27-28
Batavia	Nov. 30
Cincinnati and Newport	

Missions Dec. 1-2
Cincinnati Dec. 3 to 5
Cumminsville Dec. 5-6
Madisonville Dec. 7
Mt. Healthy Dec. 8
College Hill Dec. 9
Covington Dec. 12-13
Cheviot Dec. 12-13
Cleveland Dec. 14
Rising Sun Dec. 15
Maysville Dec. 17 to 20
Aberdeen Dec. 21
Dover Dec. 22
Milford Dec. 24 to 26
Pendleton Dec. 28

Dear Brethren—We must report the minutes money in full this round. Do not neglect the benevolence collections—be in the first class. The Sub-District Leagues and Sunday schools will meet as follows, and take up their work at 10 a. m., on first day: Third District, Springfield, October 15-17; Second District, Cleveland, October 29-31; First District, Mt. Pleasant, November 11-12; Fourth District, Cincinnati December 3-5; Fifth District, Maysville, December 17-20. All pastors are ex-officio members, and are invited to attend. Let us make this the beginning of a revival among our people. Yours for progress,

T. L. Ferguson, P. E.

KNOXVILLE (E. TENN.) DISTRICT.

First Round.

Russellville Circuit	Oct. 16-17
Mossy Creek	Oct. 23-24
Morristown Mission	Oct. 30-31
Ebenezer Circuit	Nov. 6-7
Knoxville Circuit	Nov. 13-14
Knoxville Station	Nov. 20-21
Morristown Station	Nov. 27-28
Newport Circuit	Dec. 4-5

C. and C. Creek	Dec. 11-12
Kingstown	Dec. 18-19
Tazewell Circuit	Nov. 27-28

Dear Brethren—I want us to advance on all lines this year. I want us to collect all of the benevolent money in the first of the year, and that will save interest for the church. In plenty of time let us use the first part of it and send the money in to headquarters. Yours in Christ,

Owen Hypsher, P. E.

CHATTANOOGA DISTRICT.

First Round.

Tannery	Oct. 16-17
Jasper	Oct. 23-24
S. Pittsburg	Oct. 30-31
Doltewah	Nov. 6-7
Cleveland Station	Nov. 13-14
Sherman Heights	Nov. 20-21
Wiley Memorial	Nov. 27-28
Hill City	Dec. 4-5
Dayton	Dec. 11-12
Harriman	Dec. 18-19
Mt. Tabor	Dec. 25-26
Athens	Jan. 1-2
Bethel	Jan. 7-8
Georgetown	Jan. 16-17

Dear Brothers—On the Chattanooga District don't begin by yourselves, keep your hand in God's. If you will, you cannot fail; if you do not, you have already failed. Make one of the best years of your life. Some of you were appointed to better places; I mean you who made your places better last year than you found them; others can do likewise. Look after every interest of the church.

G. W. Staples, P. E.

INDIANA DISTRICT.

Third Round.

Bloomington, Ind.	Oct. 3-5
Terre Haute, Ind.	Oct. 8-10
Evansville, Ind.	Oct. 10-11
Carmi, Ill.	Oct. 12
Graverville, Ill.	Oct. 14
Browns, Ill.	Oct. 15
Princeton, Ind.	Oct. 16-17
Rockport, Ind.	Oct. 17-19
New Albany, Ind.	Oct. 20
Cementville, Ind.	Oct. 21-22
Jeffersonville, Ind.	Oct. 23-24
Watson, Ind.	Oct. 24-25
North Vernon, Ind.	Oct. 24-27
Madison, Ind.	Oct. 28-29
Connorsville, Ind.	Oct. 30-31
Lake Mills, Ind.	Nov. 2
Walter's Chapel, Ind.	Nov. 3
Newcastle, Ind.	Nov. 5-7
Norris' Chapel, Ind.	Nov. 8
Portland, Ind.	Nov. 9
Muncie, Ind.	Nov. 11-12
Anderson, Ind.	Nov. 13-14
Alexandria, Ind.	Nov. 15
Lawrenceville, Ill.	Nov. 18-19
Indianapolis, Simpson Chapel, Ill.	Nov. 20-22
Smithland, Ky., Ill.	Nov. 28-29
Shelbyville, Ind.	Nov. 28-29
Booneville, Ind.	Nov. 29-30
Newberg, Ind.	Dec. 2-3
Lewisport, Ky.	Dec. 2-3
North Indianapolis, Ind.	Dec. 3-5
Rushville, Ind.	Dec. 5-6
Dulaney, Ky.	Dec. 4-5
Princeton, Ky.	Dec. 5-6
Greenville, Ind.	Dec. 7-8
Greencastle, Ind.	Dec. 10
Owensboro, Ky.	Dec. 12-13
Hawesville, Ky.	Dec. 12-13
Chicago, Ill.	Dec. 12-13
Eddyville, Ky.	Dec. 12-13
Cannelton, Ind.	Dec. 12-14
Grand Rivers, Ky.	Dec. 14-15
Cloverport, Ky.	Dec. 19-20

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This book contains 748 pages, and gives an account of the extensive travels and sacrifices of that heroic man of God, while on his marvelous tours in North America, South America and Africa. Or, if you prefer it instead, we will give you "The Black Phalanx," a book which gives a thrilling account of the deeds and daring of Negro Soldiers in the various wars of this country. This contains 528 pages. What greater inducement could we offer to those who wish to help themselves by helping us?

THINGS TO REMEMBER.

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2. Remember, to send in the names and cash you secure at least once a week, taking out of the money whatever it costs to send it.

3. Remember, if you decide to enter contest for any one of these prizes, you must send in your name and address that we may send sample copies or other helps in making the canvass.

4. Remember, you must write the names and addresses plainly, so that subscribers' names may go on our books correctly.

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PUBLISHER'S NOTICES.

Cash Remittances.

October 4th to 11th.

R. J. Keele,	J. C. Freemont,
E. H. Clark,	D. M. Seals, 1
H. Taylor,	P. Laundry,
V. D. Jenkins,	W. Tenerly,
B. H. Forrest,	E. D. Spencer, *6
F. L. Donohoe, 61	A. G. Glenn,
B. F. Thornton,	B. O. Trammell,
Z. D. Limbrie,	J. W. Wormley, 2 *
B. T. Washington,	L. Tale,
M. C. B. Mason,	J. T. Henry,
W. C. Oliver,	A. J. Praetor,
S. E. Ewing,	W. T. Trammell,
M. C. Cook,	J. T. Cannon, 1
Cheney Med. Co.	J. W. Jackson, *2
Z. K. Gowen, 1	J. T. Willis,
G. W. Arnold, *1	E. B. Richards, 1
J. A. Tirenit, *1	J. H. Bridgett, 1
L. A. Carter, 3, *3	C. Washington,
W. H. Brown, *4	M. S. Jordan,
J. B. Wragg, *3	S. W. Luckie,
L. D. Greenwood,	C. A. Kelley,
A. W. Powell,	R. F. Spann,
C. H. Sams,	L. J. Price,
A. P. Morse,	L. A. Woods,
Maurice Story,	M. H. Alexander,
I. G. Penn, *1	Lee Nelson, 2
S. M. Hearsey, 1	James Jordan,
W. A. Fortson, *11	M. Moseley, *1

* Part yearly.

THEY LIVE IN OUR MEMORY

Meridian, Miss.—On September 23d, Sister Winnie Herndon, wife of Bro. Oliver Herndon, died. She was a long patient sufferer and was faithful until death. J. C. Hibbler, P. C.

New Orleans, La.—Sister A. Moranda Harris, the wife of A. B. Harris, a local preacher of Pleasant Plains, departed this life in triumph of faith. She said to her husband, "I am ready; let the Lord do His will." J. W. Turner, officiating.

Mr. Solomon Williams, the father-in-law of the Rev. J. W. Turner, pastor of Pleasant Plains Church, this city, died at No. 616 South Prieur street, October 6th, 1897.

For years he was a prominent politician in La Fourche Parish in the town of Thibodeaux and had to leave there on account of his political views in 1887. Since then he has lived in Algiers. He was sick only five days, and his death was the result of a stroke of palsy. He was not a member of the church.

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Read our liberal offers for new subscribers, page 15.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

Buckeye Bell Foundry
R. W. Vandusen Co., Cincinnati, Ohio.
Best Pure Copper and Tin Church Bells & Chimes.
Highest Grade Pure Tone Westminster Bells. Foundry Largest Bell in America.

UNITED FOR LIFE

Williamson, La.—Mr. John Pyant and Miss Eliza Scott were united in holy wedlock on the 2d inst. at Mount Zion M. E. Church, Z. K. Gowen, P. C., officiating.

Macon, Miss., Oct. 5, 1897.—Miss Ophelia G. Macon and Mr. Ralph Lewis, September 30th. And Miss Irene Boyd to Mr. G. B. Brown, N. H. Williams officiating.

Meridian, Miss., Sept. 30, 1897.—On the 6th inst. Prof. P. W. Ivy and Miss Sarah Cole were united in holy wedlock at the bride's residence. Both of them were teachers in our city school and members of our church.

On the 15th inst. Mr. Henry Austin and Miss Mary Phillips were married at the home of the bride, J. C. Hibbler officiating.

A WOMAN'S DISTRESS.

A Woman in Terrible Agony Because of Neuralgia Pains—Her Jaws Became Firmly Set—Doctors Unable to Relieve Her.

From the Caldwell Watchman, Columbia, La.

Mrs. Charles Fielding, of Columbia, La., is the wife of a prominent attorney of that city. A reporter recently understood that Mrs. Fielding had been cured of a severe case of neuralgia of the heart and stomach in an almost miraculous manner. This remarkable cure occasioned considerable surprise among her neighbors because of the suddenness with which she had regained her health. The reporter, thinking this case would make a good article of news, called on Mrs. Fielding. She related her story in the following words: "I have been a sufferer from neuralgia of the heart and stomach for many years, originally brought on by exposure. It is just ten years ago since I first experienced neuralgia twinges in my head and stomach, which were so severe that my screams could be heard for blocks. Morphine was the only thing that would give me any relief. These attacks came frequently and usually lasted about two or three hours.

"I could not walk, and at times my jaws became so firmly set that they could not be opened. Several specialists from different places, and many physicians were consulted, but to no purpose, for they did me no good. I had almost lost hope when I read a testimonial of Mrs. Sallie Fays, of Ruston, La., whom I knew, regarding Dr. Williams' Pink Pills for Pale People, and at once decided to give them a trial. The first box of pills had not been all taken when the pain left me, and after using the rest of the half dozen boxes I was as well as ever I was in my life. I feel that these pills did me a great and lasting benefit, and you may so publish it. Dr. Williams' remedy has certainly done me more good than all the other medicines I ever have taken."

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

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Pastors' Course.

This is for those ministers whose circumstances will not permit them to attend school, and who wish to pursue a course of study by correspondence.

The Medical Department opens September 13th. The first term of the literary departments open September 27, 1897.

The second term begins December 20th, 1897. The third term begins on March 14th, 1898.

Expenses.

In the professional courses, tuition is \$30 for the year. Other expenses, board, etc., from \$9 to \$10 for school months of four weeks.

In the Literary Departments, the expenses are from \$8.75 to \$10 for board, washing, etc., for school month.

For circulars, catalogues and information about the school, address the President, Rev. J. BRADEN, Nashville, Tenn.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, OCTOBER 21, 1897.—Vol. 32. No 41

EATON & MAINS, Publishers.

FACING THE FUTURE.

Is the road very dreary?
Patience yet!
Rest will be sweeter if thou art a-weary,
And after night cometh the morning cheery—
Just abide a wee and dinna fret!

The clouds have silver lining—
Don't forget!
And though he's hidden, still the sun is shining;
Courage instead of tears and vain repining—
Just abide a wee and dinna fret!

—Anna Shipton.

EDITORIAL COMMENTS.

Only one time to pass through this life ; you had better make the most of it.

A consistent Christian life is not only more comforting, but less expensive than an inconsistent one.

Service for others is the highest and best service.

The best way to keep happy is to keep busy in the performance of duty.

He who has not strength sufficient to climb up will hardly be able to stand should be helped up.

If others talk when you are right, let them profit by studying your course; but if you are wrong, you profit by studying theirs.

The Richmond (Va.) Planet is making a strong fight against lynching, and is doing so against fearful odds. Editor Mitchell keeps perfectly cool, but strikes some logical and convincing blows. The Southwestern is with you, brother, go on!

A congress of educators and farmers, beginning Nov. 1 and lasting two days, is to be held at Albany, Ga. The meeting to be addressed by Profs. B. T. Washington, R. R. Wright and other distinguished personages. Rev. John Watts is president.

In the Northwestern of last week, James B. Hobbs of Chicago advocates the establishing of a permanent home for the General Conference. He suggests the selection of some city and then the erection of suitable buildings by contributions, loans or a stock company. His thought is certainly worthy of consideration, but it would be necessary to exercise the greatest care to locate such a great and promiscuously composed body as is our General Conference, so that all its members may be entertained without embarrassment. Because of this, Mr. Hobbs had as well take Washington, D. C., off the list now.

"Got enough of Africa!" This seems to be the condition of a party of emigrants who have just returned from our "fatherland." They went out with a party of 315, who left Savannah, Ga., for Liberia, Africa, in March, 1896, and reached Liverpool, Eng., in an effort to return to this country Sept. 28. They report that more than half of those who went to Africa are dead. They were disappointed in the kind of land given them and in matters and things in general. All who are living are anxious to return to the United States. Those in the party now en route home are Otley Waite and five children and G. W. Farmer and wife. If Bishop Turner and others will insist on our people going to Africa they should investigate fully and let them know just what to expect. This the people should know before deciding to go.

THE PEOPLE FEAR AND TREMBLE.

My! My! how the average mortal does fear death and disease! If any one doubts this statement just let him board a train going from New Orleans to some one of the few points that will admit a person from this city. Let him board, as we did last week, that magnificent vestibuled train which leaves here daily at 5 p. m. over the Queen and Crescent Railway. Well, no, it does not leave here either; not during the yellow fever scare. If it had to leave here it would not be allowed to pass through either Mississippi or Alabama; and were it to succeed in passing these States it could not enter Chattanooga. Then if it does not leave here how do you go out on it? Why it is done in this way; a train of ordinary cars is made up here which carries the passengers to Slidell, La., about thirty miles from the city; there everybody is transferred to the vestibuled limited—that is, everyone except the crew that brought the train from New Orleans. That crew transfers everything and all passengers brought from the city to the waiting train and then gets out of the way. When they are fairly out of the way so as not to contaminate those who are to take charge of the regular train, a complete crew comes up, assumes control and the train pulls out like a house afire. And it runs, too; but the fact is it has nothing else to do, for very little stopping is done. Occasionally a stop is made at a water tank, but even that would most certainly object if it could; and now and again a stop is made for orders or to take some one on, but no one must leave the train at any point. Indeed at some stations you must not hoist a window nor act as though you desired to do so. At last the train reaches the detention camp, three miles from Meridian. Now then, every one of the crew that we brought up from Slidell, La., must stop in the detention camp; even the engine that pulled the train must stop also. Another engine is coupled on which pulls us the three miles to town, then it is detached. While the train stands at Meridian, and you may be sure it not long, the sleeping cars and passenger coaches are securely locked and no doubt any passenger would greatly endanger his life should the city guards see him blowing his breath through the key hole. At last an engine, with one passenger coach for the local travelers, is attached and the train starts for Chattanooga. In this single coach all the new crew must ride, and not even the conductor is allowed to go into any other part of the train. The sleeping car conductor collects all tickets in the other part of the train and carries them to door of the coach in which the train conductor is securely locked and passes them to him, when he opens the door barely wide enough to receive them. All doors are securely locked and the train speeds away. Meanwhile no one gets on or off any part of the train except that single coach which has no one in it from the fever smitten section, till Wauhatchie, Tenn., is reached. This point is six miles out of Chattanooga, where passengers may change cars for Nashville. If the train conductor should be known to go into any coach other than that in which he left Meridian, Miss., he not only would not be allowed to stop at Chattanooga, or to return to Meridian.

The majority of the people of New Orleans are paying such little attention to the fever that it seems strange to see these outside of the city so greatly exercised. And yet we suppose it is to be accounted for in the fact that yellow fever has such a bad reputation. Men fear it much more for what it has done in the past than for what it is doing now.

THE OTHER CHURCHES.

Our readers will doubtless remember that Bishop Halsey, of the C. M. E. Church, was appointed by the authorities of the M. E. Church, South, to canvass their annual conferences for money to erect Haygood Memorial Hall in connection with the Payne Institute, a school established for the C. M. E. Church at Augusta, Ga. The St. Louis Christian Advocate gives this account of the bishop's visit to one of the Missouri Conferences. That journal says:

"Bishop L. H. Halsey was born in Georgia in 1842, was elected to the episcopacy when only 31 years old, having served as bishop twenty-four years. He is as erect and elastic as an Indian, with hair and beard as black as ebony. A casual observer would never take him to be more than 40 years of age. He addressed the Conference in behalf of Haygood Memorial Hall for Payne Institute at Augusta, Ga. He thinks the ebony-lined heroes who filled the soil, protected the homes and buried the dead during the war are the mud-sills of society in peace and are as much a part and as inseparable a part of our Republic as the foot is a part of the body. While his race may not be able to expend the periphery of thought, or sound all the profundities of science like the more highly favored races, yet the Negro is naturally religious and should be enlightened. Even when not enlightened and unable to think or reason intelligently, he will have some sort of a religion even if he has to dream it. Where the Negro race lost a penny in slavery it gained a pound in sterling. The Afro-American, like Israel in Egypt, found the golden cup of salvation in the mouth of the sack of slavery. A collection of \$440 was taken for his enterprise. At the close of his earnest, eloquent address there were few dry eyes in the house."

That it may be seen just what the African Methodist brethren are accomplishing with their half million members, we give the following from the Christian Advocate:

"The financial secretary of the African Methodist Episcopal Church is much gratified at the statement he is able to make of the condition of the dollar fund. The receipts for the year ending April, 1897—\$93,869—show an increase of more than \$14,000 over those of the first fiscal year of the last quadrennium. 'No Church,' the secretary says, 'has made a better showing, and no people have been more charitable than ours.' He hopes to reach the hundred-thousand-dollar line in the present year's collections. A glance over the itemized statement is interesting for the revelations it affords concerning the distribution of the financial strength of the Church, which presumably corresponds with the distribution of the membership. Of the eleven episcopal districts, the largest contributions are recorded in the sixth, which includes the Conferences in Georgia and Alabama, and gave \$23,667. Next is the seventh, including the Conferences in South Carolina and Florida, with \$17,539; third, the eighth, with the Conferences in Arkansas and Mississippi, \$10,382; and fourth, the tenth, composed of the Conferences in Texas and Louisiana, \$7,981; while the first district, comprising Philadelphia, New York, New England, New Jersey, Nova Scotia, and Bermuda Conferences, is fifth, contributing \$8,519; and the other Northern Conferences, altogether, contributed \$8,674. Of the entire fund, fifty-four per cent., or \$50,689, was paid, according to the regulations of the fund, to the financial secretary, \$33,793 was distributed by Annual Conferences, and ten per cent., or \$9,386, went to the Church Extension Society."

OUR CONTRIBUTORS.

CONFERENCE CORRESPONDENCE.

The thirty-ninth session of the North Carolina Conference, held in Laurinburg, N. C., Oct. 6-10, was in many regards the best session in its history.

Wednesday evening, the 6th, the annual sermon was preached by Rev. J. M. Roan.

The session was opened Thursday, the 7th, by Bishop E. G. Andrews, D. D., LL. D., who has had twenty-five years of actual experience in the "College of Bishops." He is one of the best presiding officers in the Church. His addresses were scholarly and helpful and his sermon was quite instructive and inspiring.

So delightful was the session, everything being done in such Christ-like spirit, the brethren of North Carolina invite Bishop Andrews to come again:

In the organization W. S. Thomas was elected secretary, J. P. Morris was elected statistical secretary and G. W. Morehead treasurer.

During the morning hours the usual business of an annual conference was transacted.

On Thursday evening the church was filled with loyal Methodists and friends, the occasion being the Epworth League anniversary. The meeting was opened and a half hour was devoted to a song service. The first speaker of the evening was Dr. J. P. Morris, upon the subject: "The Meaning of the Toronto Convention." It was a great effort and evoked many rounds of applause.

Enthusiasm ran high when Rev. J. G. Penn, A. M., assistant general secretary, was introduced. He was at his best and swept things before him. By his visit he won many friends to the cause he represented.

A State League was organized with the following officers: President, J. P. Morris; vice president, J. A. Rush; corresponding secretary, Miss Zoola Pope; treasurer, W. H. Thomas; superintendent of Epworth Guards, Mrs. R. C. Bearden.

On Friday evening the church was literally packed, this being the anniversary of the Southwestern. The interest of the paper was presented by the assistant business manager. The conference made the Southwestern exclusively its conference organ and pledged its undivided support. Resolutions were passed commendatory of Dr. Scott's editorial work and in token of the members of the North Carolina Conference presented him with a handsome office chair.

Saturday evening the missionary sermon was preached by Rev. S. F. B. Peace. It was full of practical suggestions and will prove quite helpful to all who heard it.

On Saturday morning, Bishop Andrews reached, and S. R. McCorkle, Franklin Allen, William Well and A. B. McQueen were ordained deacons.

In the afternoon the following persons were ordained elders: J. W. Davis, A. W. McMaster, J. W. Jones, G. B. McLean, B. F. Thomas, R. W. S. Thomas and L. G. McDonald; after which an able sermon was preached by Rev. I. E. Lowry, A. M., of the South Carolina Conference.

There are some signs of improvement, which we desire to call your attention to briefly.

There are 87 Epworth Leagues in actual running condition. There were 1542 conversions during the year, and the membership has increased more than 1000. Several new churches have been built, among which is a handsome brick structure at High Point.

The total benevolent collection was \$1815 against \$1560 of last year.

The collections of the Southwestern were nearly double that of any preceding year.

The greatest triumph of this conference is the erection of a five story brick building on the campus of Bennett College. This building stands as a monument of self-help and shows what can be done when mites are put together.

The brethren subscribed \$500 for the heating of the building, a part of which was in cash.

Strong resolutions were passed endorsing Bennett College and Gammon Theological Seminary. Although a large class applied for admission, not a man was admitted. The conference has put up the "bars" and emphat-

ically declares that a man, to enter its fellowship, must first prepare.

Rev. Hayes and his people entertained the conference royally, and at the same time gave us a very large list of subscribers for the Southwestern. This people are big-hearted and are loyal Methodists.

God be praised for this year's work.

R. E. J.

DOWNFALL OF THE DIABOLICAL CUP.

By Rev. S. S. Lawton.

We learn from newspapers that in the year of our Lord, one thousand, nine hundred, the nations of the earth will celebrate the triumph of the religion of the Lord Jesus Christ by the detachment of all the telphonic, telegraphic and cablegraphic wires of the world, and the attachment of them to those of Jerusalem, that over them they may send the glorious news from all parts of the world back to the Holy Land that the kingdoms of this world are the kingdom of our Lord Jesus Christ. Now, the religious denominations, through their various societies, are tending towards a confederation of their powers that shall feel the now trembling gates of hell—the American saloon. The convention of the Society of Good Endeavors of the Presbyterian and other churches, with 25,000 delegates in San Francisco, representing a constituency of 3,000,000; the Epworth League, of the Methodist Episcopal and other churches, with an enrolled membership of 1,600,000, represented in the last convention; all under the head of The American Anti-Saloon League, a name long since suggested by Bishop Foster, have all practically pledged eternal hostility to the liquor traffic. They have marched out on the muster-ground drilling for the final combat, when, as in the case of Goliath, the Satanic head of The American Saloon, with all of its licenses, shall be cut off. Thus the American drunken father, son and brother shall be freed from the accursed yoke of intoxicating drinks; and the American mother, daughter and sister shall rejoice over their freedom as do "the angels of heaven over one sinner that repenteth."

Springfield, S. C.

THE CONQUEST OF AFRICA.

By A. L. Jackson, Patterson, La.

The earth's birthday was when God said let there be light; then this light was diffused, penetrating the void, chasing the darkness, warming, preparing. It was not until the fourth day, after an earthly and heavenly convulsion, that God gathered the beams to their chambers in the sun and showed the earth how her bosom was warmed, the moon how her horns were filled with light, and day and night how their clocks were set. Soon may God collect the scattered beams and make great light in the moral firmament of Africa. Suppose we have had poor success upon African soil! Has not God commanded us to go into all the world and preach His Gospel, and should we not obey? Has he not promised immediate and invariable success? Christ divides the seed sown into four portions, only one of which brings forth abundant fruit. What, if some of our seed fall by the wayside, or on the stones, or among thorns? Did the betrayal of Judas silence the apostles or the denial of Peter ruin their cause? How many converts had Noah though he preached righteousness by the century? What shall we say of the prophet, of whom the world was not worthy; and that of the son of man, who closed his labors crying: "O Jerusalem, Jerusalem, * * * how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not?" He, instead of blessing those only who succeed, said blessed are they which are persecuted for righteousness.

Suppose we had no reward, would we not preach? Can we see man debased, self-corrupted, self-imbruted, and not speak? Though no man hears and no man pities, we must plead; though we tell our trouble and sorrow to the stones. But this is not our case. Afri-

ca's sons and daughters are not strangers to thought nor to feeling. They carry a fertile brain and a human throbbing heart. Hypocritical, false, ungrateful from the oppression of ages, they may be, but in their breasts are gentleness, patience and love, while religion enters largely into their national life. They have characteristics which, if sanctified, would enable them to enjoy the grace of God. Africa brought to Christ may lie like John in the Master's bosom. Is not the African's mind too peculiarly adapted to our form of faith? It needs something to rouse it from its fatalism, to teach it the immutability of moral distinction, the moral qualities of intention, and to inspire it with a sense of human responsibility. If Africa is brought to God it must be chiefly through the agency of her own sons and daughters. The sooner we take converted and called helpers to our confidence and commission them for service, the better. God forbid that we should hold them at arm's length; we have trusted such men in other hemispheres, we may in this. Train them, teach them, guide them, but send them forth. They will build churches and school houses for the uplifting of fallen humanity and map out self-sustaining circuits over these provinces.

We need not stoop to ignorance for the sake of our success. We sometimes envy Catholics and their triumphs. It is their boast that Romanism took South America and the aborigines became Christians, while Protestantism took North America and the natives remain pagan; that Romanism took Mexico and it became religious; Protestantism took India and it remains heathen or infidel. Now, since they have so much to boast of let us fall in line, and though we have done but little, let us do with our might what our hands find to do.

Finally, brethren, be of one mind, live in peace, correspond with each other, bear with each other love and help each other, grapple to you the church at home as with hooks, not merely of silver or gold but of love. Methodism has already organized her mission conferences on the soil of Africa, the continent on which paradise bloomed, the land in which millions of souls are perishing for the Word of God. The location of these conferences is worthy of remark. We meet beneath earth's lofty mountain. Isaiah declares "that the Mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow into it." Brethren, have you ever realized where we meet? If the Lord's house were established in the top of the mountains we should rejoice to know that we are under the drippings of its sanctuary. The voice of the prophet comes over us saying the idols shall be utterly abolish, and the voice of God says, ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Again he says, a nation shall be born in a day—a prophecy to be realized in the crystalized civilization of Africa. The banner of Methodism has already been planted in Africa, and has been for a long time; the harvest may come soon. There is a plant which requires a century to mature, but it blossoms in a day; there is also an insect which grows to maturity in twenty-four hours, and dies. God has great and precious promises that have not yet been fulfilled. God shall arise and shake terribly the earth. Already I hear the voices of the blood-washed sons and daughters of the most high in answering to the voice of God saying: "Here am I, send me!" Now unto him that is able to keep us from falling, and to present us faultless before his presence with exceeding joy, be all honor, might, majesty and dominion, now, henceforth and forever.

THE NEGRO AS A DEMOCRAT IS A FAILURE.

By James Appleses.

I am one who believes I owe my life to the welfare of my race; one who is proud of being a Negro, and wouldn't be anything else if I could.

I feel it my duty to say something right here and I am not going to say much, for I don't know how; but I want to ask a question of our

Democratic friends: "What do you mean by voting with the Democrats to get along with them?" Now, I've been thinking over this matter ever since I've understood what politics means. I can't see where, the Negro voting for the opposing party, does him any good; to the contrary, it does him harm. He has tried that trick eighteen years here in Louisiana and where is the getting along? If, by getting along, you mean disfranchisement, bulldozing, being driven from home, lynched, etc., I do not understand you. Why, I call that getting off. Now, gentlemen, I hate to criticize, as I know you are honorable men; but voting to get along—what does this mean anyway? Don't you see the prejudice daily thrust at you? You say vote for them to get along with them; have we not done that? When you were in office, from the lowest justice court up to senator, didn't you give your office up to get along? I won't attempt to say what the Republican party has done for us, it speaks for itself; but I will attempt to say the reason they have not done more is because—well, two reasons may be given; first, our education did not allow us to hold the various offices; second, we deserted the Republican party when they most needed us. But I will say they have never failed to help us as far as they were able, when our Democratic friends have never dreamed of doing so. They have never made us a candidate for anything but the plow, hoe, etc.; but you, friends, can't see that.

A man who votes ought to understand the nature of voting; if a ballot was of no more service to me than for making a support I wouldn't look at one; but I believe a vote is to be cast for the interest of the race, and should be so cast. When not cast with that intention, it is not rightly cast. A party that cares for the few, and the many go uncared for, is not the party for anyone who loves his race.

I must confess, there are a good many who do not love their race, and hence they are sorry they are called Negroes, and they are the ones that cast the wrong ballot. I write this in the interest of those that may be drifted away if not rightly guided.

FROM THE HUB.

If you don't mind I will drop you a line from faraway Boston, that you may know of the success of the exercises of Matriculation Day in the school of theology of Boston University.

I was especially anxious to get here on Matriculation Day, as Dr. Crawford of Allegheny College, formerly professor of church history in Gammon Seminary, was to deliver the address.

I had not heard the Doctor speak since he used to speak to me very pointedly in the class-room at dear old Gammon. So, leaving Atlanta one Monday noon, Tuesday night I was twelve hundred miles away on Beacon Hill, Boston; and Wednesday morning I took part with those who crowded the chapel to overflowing to hear the speaker of the day.

President Crawford was in the best physical trim and spoke as I never heard him speak before. At times the audience was so completely under a spell they seemed not to breathe; at other times they were begging for an opportunity to applaud, but the speaker, making no pause, they would break forth as only a Boston audience can. When the orator ended his speech it seemed that the rest of the day would be given to applause. At the first break, Dr. Warren rose and led the Chataqua salute; then a rising vote of thanks was given; but this was not enough, each student desired to shake hands and offer personal congratulations.

In the evening a grand reception was given in honor of Rev. Crawford in the parlors of the institution. Being the only man of color at the receptions, save one, I felt a little funny; but soon discovering that nobody else seemed to feel "funny" I joined in the "merry-go-round."

W. W. Lucas.

Do you need an organ for your Epworth League? If so, read our offer and act.

THE WORK OF THE MERCY AND HELP DEPARTMENT.

By Miss Matthews.

This department helps faithful pastors to promote the welfare of the Church and bring the young people to Christ. We do this by showing the young people the benefit of society and inducing them to take part in the League. After having done this, we can properly direct them in what we now believe to be a work of great importance for the future development of our young men and women.

This department can help to educate young ministers and better prepare them for the work of the Lord. We have many good hard-working fellows, who, even though they do their best, cannot raise the standard of their communities. The truth of this proposition is so evident that we dismiss it without argument. For we do say, it is seen at a glance that to promote the highest interests of this department we need men and women to go right ahead and keep the wheel a moving.

The members of this department should keep the wheel rolling and show the people the benefits derived from it. The best evidence that our people are being benefitted by the Mercy and Help Department is that the members of the Epworth League, where well conducted, are becoming more respected among those of other races. We are also learning more and more to help ourselves and becoming more intelligent by the aid of this department. This can be readily seen by those who visit the Epworth League. Instead of reducing the number of our friends, this department tends rather to increase them and at the same time increase our own self-respect and independence. I venture to say that just in proportion as our workers rise above selfishness and in these efforts put aside everything else, and for the time being bend every energy to the accomplishment of the work in hand that our people will come to see their good; and with intelligent purpose meet bravely each responsibility as it comes. It is evident that we have hundreds of such workers; the result of the past has proved this conclusively; but is it equally evident we have many to whom it is necessary to say, brother, get out of the way of the people and show them their duty and help them to accomplish it.

Through this spoke of the great League we are becoming students of the Bible, practical Christians and active servants of the Master. I regret to acknowledge that after all of our spiritual progress, religious advancement and improvement, we have not so much as punctured the surface of the vast plane of ignorant and superstitious worship of God among our people.

While the hundreds of members of the Mercy and Help Department shall stand as beacon lights on the shores of the sea of time, thousands of others will stand in the glare of those lights and throw out the life line and pull sinking seamen to the solid rocks of eternal salvation.

It is further the business of this department, as the name clearly indicates, to perform acts of mercy and aid the needy, poor, sick and decrepit. If there is an aged person in needy circumstances this department shall help him by furnishing proper food, necessary clothing, medicine, etc. If there are any poor and rejected orphan children, this department seeks them, provides for them food, clothing, puts them in the Sunday school, and points them to Him who said: "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." Brethren, this is a cold and uncharitable world where selfishness is king.

Epworth Leaguers, look about you. Are there any sick who need help? This then is your opportunity. Do you see any so poorly clad that they cannot visit God's Sunday school and Church? It is your time to help them. Do any need to hear God's Word, a song and prayer? It is an opportunity for you to do good. Go and do it. So you see, this department is of vital importance. Every community furnishes abundant opportunities for Mercy and Help workers to perform their kind offices and sweet charities.

Other prominent features are the temper-

ance work, social purity work, tract distribution, visiting hospitals, nursing, distributing flowers starting industrial schools and finding employment for the hundreds of loafing boys, men and women who throng the public highway. You see at a glance that this is one of the most important spokes in the wheel. My prayer is that God may endow each Epworth League with a greater missionary and charitable spirit to do what his hands find to do. And when the end shall come, the blessed Lord shall say: "Inasmuch as ye have done it unto the least of my little ones, ye have done it unto me; enter thou into the joys of thy Lord."

Jefferson, Texas.

IN GEORGIA.

Owing to the strict quarantine regulations I could not make the East Tennessee Conference. It would have been a pleasure to have seen the brethren there and talked to them of the Southwestern. I spent the first Sunday in October at Griffin, Ga., the "head" of the Griffin District, of which Rev. J. P. Wragg, B. D., is presiding elder. The work of the district is moving along nicely. Quite a number of conversions and many added to the church. The brethren are striving to make Griffin District No. 1. Rev. E. H. Oliver is pastor at this place. He is an alert, earnest and thoughtful pastor. One layman speaking of him said: "He has done more in one year than has been done in the past twenty years."

A new structure is soon to be erected, to be known as Heck's M. E. Church. It is to be built according to Church Extension Plan No. 5, 40 feet by 72 feet, and when completed will cost \$3000. The people are loyal and are fully in sympathy with the idea of church improvement and we shall soon have a new church at Griffin, Ga.

Among our good laymen we have only space in which to mention two. Dr. A. M. Wilkins, who, a young man, graduated from the college of dentistry of Central Tennessee College in '92, enjoys quite a large practice. Since that time he has accumulated a neat fortune. He is easily rated from eight to ten thousand dollars. Aside from his heavy practice he finds time to serve the Church as Sunday school superintendent and Epworth League president.

We desire to mention also Prof. J. R. Bowdoin, who has for twelve years served as principal of the city school. He is a big-hearted, loyal, active Methodist, a trustee, and has served the Church faithfully in various positions. He is rated at \$5000, all of which he has accumulated by thrift and economy. Here I presented the cause of the Southwestern and received a few subscribers. You may hear from me again.

PRAYER.

When we find in our experience that prayer really does open the gates through which we are admitted to the secret chambers of the Ruler of this universe, the marvel is that we so often forget our privilege. "Knock and it shall be opened unto you," is true. If not, then every other Bible statement is false. Admit one divine word to be unreliable, henceforth, on just principles, nothing promised in the Bible may be trusted.

And so, if Jesus stooped to our condition that he might, among other benefits, show us the path of prayer, is it possible that we can neglect it? Who can think of it otherwise than as wonderful condescension or unspeakable privilege. His torn and bleeding feet bore him along this way for us. Shall we not follow him? He ascended the mountain slopes of Galilee, not to view the Judean landscape, but to pray; he rose "a great while before day" to engage in holy communion with the Father; he sanctified the closing moments of his earthly life in this exalted exercise. And when Gethsemane was his bitter portion, the crown of thorns and Calvary his supreme agony, closer still he drew himself into the Father's presence. So it should ever be with us. Sorrow shall then speedily open unto sunlight, into life without a pang, and into glory without a cloud.—The Christian Advocate.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

PLEDGES ON MISSIONARY DEBT—

WEEK ENDING SEPT. 25, 1897.

Charge. Pastor. Am't Pldgd.

Arkansas Conference.

Little Rock (Main

St.) D. B. Brummitt \$20

Baltimore Conference.

Baltimore (Straw-

bridge) E. S. Todd 20

Liberty J. H. Marsh (add'l) 80

Baltimore (Waver-

ly) F. G. Porter 20

Baltimore (Madi-

son Sq.) E. L. Hubbard 20

Baltimore (Hart-

ford Ave.) J. St. C. Neal 20

Govanstown G. W. Evans 20

Washington

(Union) By A. H. Gangewer 20

Central Alabama Conference.

Newberne E. B. McCauley 10

Evergreen A. N. Jackson 5

Central Missouri Conference.

Fulton Circuit W. L. Lee 5

Delaware Conference.

Merchantville L. Y. Cox 5

Detroit Conference.

Addison Mrs. E. C. Town 20

Erie Conference.

North Hope G. D. Walker 20

Woodcock C. H. Quick 20

Conneautville M. Smith 20

East Maine Conference.

Orington B. W. Russell 20

New England Southern Conference.

Cottage City W. F. Taylor 15

Hope E. S. Hammond 10

Northwest India Conference.

P. M. Buck, P. E. 20

Ohio Conference.

Columbus (Town

St. Ch.) J. L. Williams 20

Columbus (Town

St. S. S.) J. L. Williams 20

Oklahoma Conference.

N. M. Eneyart, P. E. 60

Kansas Conference.

Highland J. Whitney 15

Kansas City (Lon-

don Heights) C. Reisner 20

Lawrence (First

Ch.) J. W. Somerville 20

Lexington Conference.

Princeton A. A. Woolfolk 10

Little Rock Conference.

Fort Smith G. N. Johnson 5

Louisiana Conference.

Bayou Goula S. McGruder 5

Mexico Conference.

Mexico City H. A. Bassett 20

Mississippi Conference.

Summit P. Blue 10

Missouri Conference.

Maryville G. L. Haight 25

St. Joseph (First

Ch.) C. H. Stocking 20

St. Joseph (Huff-

man Mem'l) C. O. Mills 20

Amity W. H. Welton 10

Nebraska Conference.

Davenport W. H. Mills 20

Northwest Iowa Conference.

Spencer M. Peese 2

New England Conference.

Lynn (First Ch.) C. E. Davis 20

Salem (Wesley) F. H. Knight 20

Charleston W. N. Brodbeck 20

East Douglas G. D. Crosby 15

St. John's River Conference.

Eustis S. Weeks 5

Mount Dora S. Weeks 5

St. Louis Conference.

Lincoln and War-

saw W. F. Martin 20

Lee's Summit I. J. K. Lumbeck 20

South Carolina Conference.

Kingston J. B. Middleton 10

Anderson F. W. Vance 20

Webster A. D. Harris 20

Cowpens S. Green 10

Savannah Conference.

Brunswick W. Daniels 15

Upper Mississippi Conference.
West Point C. W. Butler 10
South Carrollton W. T. Wright 5
West Virginia Conference.
Williamstown G. W. Kepler 20

Previously Reported \$2,375.00
Total To-Date \$7,779.05

WOMAN'S DOMINION.

A WOMAN'S PRAYER.

O Lord, who knowest every need of mine,
Help me to bear each cross, and not repine;
Grant me fresh courage every day,
Help me to do my work alway
Without complaint!

O Lord, Thou knowest well how dark the way,
Guide Thon my footsteps, lest they stray;
Give me fresh faith for every hour,
Lest I should ever doubt Thy power,
And make complaint!

Give me a heart, O Lord, strong to endure,
Help me to keep it simple, pure;
Make me unselfish, helpful, true
In every act, whate'er I do,
And keep content!

Help me to do my woman's share,
Make me courageous, strong to bear
Sunshine or shadow in my life;
Sustain me in the daily strife
To keep content!

—Anna B. Baldwin in September Ladies' Home Journal.

Dr. Eliza Ann Grier, a colored graduate of the Woman's Medical College of Philadelphia has been admitted to practice in Atlanta, Ga. Dr. Grier is a highly educated lady. She says many of the leading physicians have welcomed her to the city. We believe the medical profession is one to which woman is particularly adapted, and whenever talent is shown in her in that direction, she should be encouraged.

Among many of the vital questions discussed at the National Association of Colored Women, at Nashville, were "Too Many Costly Churches and Secret Societies," "The Separate Car Law," "Woman's Responsibility," "Responsibility of Mothers in the Home," "Need of Organization Among Our Women," "Individual Work for and by Women Along All Lines."

With these great questions confronting us, much work, thought and sacrifice are necessary on the part of every woman who loves right and yearns for the advancement of the race.

USEFUL HINTS.

One heaping quart of sifted flour weighs one pound.

If a clean cloth wrung out of water to which half a teaspoonful of ammonia has been added is used to wipe off a carpet recently swept, it will remove the dusty look and brighten the colors.

The starch should be washed out of all colored or thin dresses belonging to the children before they are put away. They will last twice as long if put away rough-dried, as they will if put away ready for next summer's use.

Before dusting a room enough time should be allowed to elapse for the dust to settle and then it should be taken up with a soft cloth, not merely displaced with a feather duster. The latter may be used to dislodge particles beyond the reach of the hand, but it is not practicable for any other purpose.

No art can cook stale fish to perfection. The appearance is always flabby and dull. The fresher the fish the whiter it will fry, and the whiter it will become with boiling. The fat in which fish is fried should be of sufficient heat to brown a piece of bread when dipped in it, and the fish being put in the pan should be perfectly dry.

Teapots were the invention of either the Indians of the Chinese, and are of uncertain antiquity. They came to Europe with tea in 1610.

—Methodist Times.

WOMAN'S HOME MISSIONARY SOCIETY OF THE M. E. CHURCH.

Mrs. John Wesley Jones, of Delaware, Ohio, deceased, leaves \$1,000 as an endowment for a scholarship at the Ritter Industrial Home, at Athens, Tenn., under the auspices of the Woman's Home Missionary Society.

Mrs. E. C. Miller, whose romantic and often thrilling experiences as a missionary among the Indians in Washington are well known, and whose headquarters have for several years been at Fort Sniceo, will be among the speakers at the Annual Meeting of the Women's Home Missionary Society, to be held in Baltimore, Md., Oct. 20-27.

Mrs. Augusta Hall, late of Roseawen, N. H., leaves a handsome bequest to the Woman's Home Missionary Society of the Methodist Episcopal Church. The property is valued at \$10,000. Of this, she gives to her sister \$500, to the Methodist Church at Hyde Park \$500, to the Rescue Mission of Boston \$500, to the Berachel Mission Orphanage in the State of New York, \$1,000, to the New Hampshire Conference Seminary \$1,000, to the Board of Church Extension, \$1,000, to the Freedman's Aid Society \$1,000, to the town of Hyde Park \$250, and to the Woman's Home Missionary Society the balance.

Bishop Fitzgerald will deliver an address on Tuesday evening, Oct. 26th, at the session of the General Board of Managers, of the Woman's Home Missionary Society, to be held at Baltimore, Oct. 20th-27th, inclusive.

THE TABLES TURNED.

"I pity that woman from the bottom of my heart! She must find life a burden in her half-dead condition."

Looking out of the window to see to whom the speaker had reference, the hostess answered, laughingly:

"You need not waste any sympathy on that woman! I regard her as an object of envy rather than pity."

"Envy!" exclaimed the first speaker. "I do not see how that word can, in the remotest sense, apply to a half-helpless mother of six children. It makes my heart ache to see her creep along as she does, with her right arm hanging so helplessly by her side."

"Yes, I will admit that the half-paralyzed condition of my friend appeals to one's sympathy, and I felt much as you do before I had the privilege of knowing her personally; but now I do not hesitate to say that I would rather exchange places with her than most mothers of my acquaintance."

"Do explain yourself," said the caller, looking away from the woman, who entered her home as if a weight were fastened to her crippled leg; "for your assertion puzzles me. I am sure, were I in her condition, I would look upon life as a burden which I would be glad to lay down."

"No, you would not, if your life were as love-sheltered as is hers. I realize her affliction as you can not, and yet it never occurs to me now to pity her, for I know that few wives and mothers have as much to gladden their lives as she has the one who calls forth your sympathy. The usual custom is reversed in that family; instead of the wife and mother anticipating every want of husband and children, her helpless condition appeals to them, so that they tenderly and lovingly care for her. The children, from the oldest to the youngest, seem to vie with one another in being helpful. So, in spite of the shock which deprived the mother of the use of her right side soon after her youngest child was born, this family is in many ways a model one. Such little women as those girls are you seldom see. I half covet them, they are so capable, so thoughtful, and so unselfish! And then the younger children are sweet and helpful in their way, too."

"But I can not understand how so helpless a mother could bring up such a helpful family," said the caller, with a mystified air.

"The very helplessness of the mother is the secret of it. What seems to you an unbearable affliction has proved a blessing in disguise, for the mother's condition has developed traits of character in the children as noble as they are rare. You see, she could not do for them, and so they learned not only to be self-reliant, but

to anticipate their mother's wants. Since knowing that family I have come to the conclusion that children would be less selfish if mothers were more helpless, or perhaps selfish. We healthy mothers wait upon our children oftentimes like slaves, and the result is they take all we do for granted, and become selfishly dependent upon us."

"But, after giving the subject much thought, I do not hesitate to say that the most slavish mothers have the most selfish children. While—well, I point to my neighbor's family as an example of the tables turned."

The speaker realized that her remarks had struck home when her caller said, with a long-drawn sigh, as she arose to take her leave, "I never thought of it in that light before; but if I had my life to live over, I would teach my children that I had feelings and rights as well as they."—Harper's Bazar.

OUR YOUNG FRIENDS.

DOLLY.

Dolly's plump and fair to see—
Dolly thinks a lot o' me,
Always smiling pleasantly.
Ever jolly.

Dolly meets me on the street—
Dolly's often indiscreet—
Never was a girl so sweet,
Full of folly.

Every day I steal a kiss;
Dolly simply laughs at this,
Never thinking it amiss—
Never, Dolly.

More, she sits upon my knee—
True, she's all the world to me,
And this very day she's three,
Is my Dolly.

—Sigel Roush, in Up-to-Date.

A DIVER'S ADVENTURE.

Charles G. D. Roberts, in his book "Around the Camp Fire," tells a good story of a pearl diver's perils. The diver, Al Johnson, suddenly found his foot caught in the grip of a monster clam. His steel hand spike had fallen where he could not reach it, and he resolved to give the signal to be pulled up.

"Just as I came to this resolve," he continues, "a black shadow passed over my head, and I looked up quickly. It was a big turtle. I didn't like this, I can tell you, but I kept perfectly still, hoping the newcomer would not notice me."

"He paddled along very slowly, with his queer little head stuck far out, and presently he noticed my air tube. It seemed to strike him as decidedly queer. My blood fairly turned to ice in my veins as I saw him paddle up and take hold of it in a gingerly fashion with his beak. Luckily he didn't think it would be good to eat, but I knew that if he should bite it I would be a dead man in about a minute, drowned inside my helmet like a rat in a hole."

"In my desperation I stooped down and tore with both hands at the shells and weeds for something I might hurl at the turtle, thinking thus, perhaps, to distract his attention from my air tube. What do you suppose happened? Why, I succeeded in pulling up a great lump of shells and stones all bedded together. The mass was fully two feet long. My heart gave a leap of exultation. Instead of hurling it at the turtle, I reached out with it and managed to scrape that precious hand-spike within grasp."

"Just at this juncture the turtle decided to take a hand in. I had given the signal to be hauled up, and now I could feel Larry tugging energetically at the rope. The turtle left off fooling with the tube, and, paddling down to see what was making such a commotion in the water, he tackled me at once."

"As it happened, however, he took hold of the big copper nut on the top of my headpiece and that was too tough a morsel even for his beak, so that all he could do was to shake me a bit. With him at my head and Larry jerking on my waistband, you may imagine, I

could hardly call my soul my own. However, I began jabbing with my handspike into the unprotected parts of the turtle's body, feeling around for some vital spot. In a moment the water was red with blood. All I could do was to keep on jabbing as close to the neck as I could. And the turtle kept chewing at the copper joint."

"I believe it was the clam that helped me most effectually in that struggle. You see, that grip on my leg kept me as steady as a rock. If it hadn't been for that, the turtle would have had me end over end in no time. As it was, after a few moments of this desperate stabbing, I managed to kill my assailant, but even in death that iron beak of his maintained its hold on the copper nut of my helmet. Larry had to slash off the heavy creature's head with a hatchet."—Methodist Times.

MR. LINCOLN'S KINDNESS TO ANIMALS.

In the August Century, General Horace Porter, continuing his interesting series of war reminiscences, "Campaigning With Grant," gives the following incident connected with President Lincoln's visit to General Grant's headquarters at City Point, in March, 1865:

"Three tiny kittens were crawling about the tent at the time. The mother had died, and the little wanderers were expressing their grief by mewing piteously. Mr. Lincoln picked them up, took them in his lap, stroked their soft fur, and murmured: 'Poor little creatures, don't cry; you'll be taken good care of,' and turning to Bowers, said: 'Colonel, I hope you will see that these poor motherless waifs are given plenty of milk and treated kindly.' Bowers replied: 'I will see, Mr. President, that they are taken in charge by the cook of our mess, and are well-cared for.' Several times during his stay, Mr. Lincoln was found fondling these kittens. He would wipe their eyes with his handkerchief, stroke their smooth coats, and listen to them during their gratitude to them. It was a curious sight at an army headquarters, upon the eve of a great military crisis in the nation's history, to see the hand which had affixed the signature to the Emancipation Proclamation, and had signed the commissions of all the heroic men who served the cause of the Union, from the general-in-chief to the lowest lieutenant, tenderly caressing three stray kittens. It well illustrated the kindness of the man's disposition, and showed the child-like simplicity which was mingled with the grandeur of his nature."

THE BOY WHO WINS.

The world is becoming more and more particular every year concerning the character and qualifications of the people who do its work. The lad who wants to occupy an honorable place a few years hence should impress upon his mind the truth that while influence may sometimes secure one a place, nothing but solid merit will retain it. Whatever may have been the case a half century ago it is certain that bad habits handicap a young man in the race for success. It is a significant fact that even a rum-seller prefers a total abstainer for a bar-tender, and will choose such a one whenever he has the opportunity. He is willing to make sots out of the employees of other people, but nobody knows better than he the value of sobriety. Aside from every question of duty, of obligation, of safety, or of principle, and looking at the matter with the world's eyes, a young man who is about to enter upon life's active duties ought to understand that good habits are a paying investment. Of two boys who may be equal in original capacity and acquired ability, the most worldly employer will engage the services of that one whose character is free from stain, whose reputation is excellent, and whose habits are proper. The boy who keeps his hands, and face, and clothes clean; the boy who does not use tobacco in any form; the boy who abhors porfany and who scorns to lie; the boy who never plays cards, nor tastes strong drink; who keeps clear of a bar room, eschews evil company, attends church and

Sunday school regularly, is truly religious, and seizes every opportunity to show that he is really interested in his work—this is the boy who is going to occupy the place of honor when he becomes a man, and whose praise will be in the mouths of all his fellows.—Jesse Bowman Young, D. D.

AN AFRICAN METHODIST BISHOP'S RESIDENCE.

Bishop Derrick's new residence in Flushing, N. Y., surpasses anything of the kind ever owned by a colored bishop in this country. It has twenty-two rooms, some thirty by twenty feet in size, four stories high; with an observatory tower on top, with gas, water and heating pipes, from bottom to top, with mammoth shade trees around the edifice and, indeed, everything that life and comfort demands.—Voice of Missions.

GOD'S CHISEL.

Look at the artist's chisel. The artist cannot carve without it, yet imagine the chisel trying to carve alone. It lays itself against the hard marble, but it has neither strength nor skill. Then the artist comes and seizes it. The chisel lays itself into his hands, and is obedient to him. Thought, feeling, imagination, skill, flow down from the deep chambers of the artist's soul to the chisel's edge. The sculptor and the chisel are not two, but one; it is the unit which they make that carves the stone. We are but the chisel to carve God's statues in this world. We must yield ourselves altogether to Christ, and let him use us. Then his power, his wisdom, his skill, his thought, his love, shall flow through our soul, our brain, our heart, our fingers.—Phillips Brooks.

NOTICE.

The time for the meetings of the General Committees of Missions, Church Extension and Freedmen's Aid Society is near at hand. The presiding elders of the Sixth General Conference District will please write me at once at Huntington, Tenn., concerning the needs of their work. Faithfully yours,

J. M. Carter.

"But haven't I a right to retaliate when I feel I have been mistreated?"

No, my young friend, if you do so you do not exercise the spirit of Christ. His teachings and practice were, when reviled, revile not again. The fact is, if you devote your life to getting even with those who, in some way, mistreat you, you will not have time for much beside. "Watch and pray!" Not only so, but watch and pray for your enemies and for them that despitefully use you!

Read our liberal offers for new subscribers, page 15.

Dr. Mason's visit to the Erie Conference at Oil City, in the interest of the Freedmen's Aid Society was of great interest to that body. His address on Friday night was one of the best of the kind we have ever listened to on such an occasion.—Christian Uplook.

What if it is dark; every hour shortens the time till the coming of the light.

Renew your subscription; send us \$1.25.

Plan of Episcopal Visitation

Conference	Place	Time	Bishop
Atlantic Mis. Con.	Bethlehem, N. C.	Oct. 1	Andrews
Rock River	Chicago, Ill.	" 6	Merrill
Upper Iowa	Dubuque, Ia.	" 8	Warren
North'n Minnesota	Fergus Falls, Minn.	" 6	Hurst
Genesee	Buffalo, N. Y.	" 6	Walden
North Carolina	Laurinburg, N. C.	" 7	Andrews
Central Tennessee	Nashville, Tenn.	" 7	Fowler
Arizona Mission	Prescott, Ariz.	" 7	Newman
N. Mex. Span. Mis. Con.	Raton, N. Mex.	" 7	McCabe
Dakota	Mitchell, S. Dak.	" 13	Warren
Central New York	Waterville, N. Y.	" 13	Walden
Tennessee	Nashville, Tenn.	" 13	Fowler
Blue Ridge	Watertown, N. C.	" 14	Andrews
Northern German	Arlington, Minn.	" 14	Hurst
Oklahoma	El Reno, Okla.	" 14	McCabe
Southern German	Dallas, Tex.	" 25	Malin
South Carolina	Beaufort, S. C.	Dec. 1	Vivian
Alabama	Kinsey, Ala.	" 1	McCabe
Ariz.	Dallas, Tex.	" 2	Malin
Texas	Navasota, Tex.	" 8	McCabe
Central Alabama	Montgomery, Ala.	" 8	McCabe
Savannah	Waycross, Ga.	" 8	Vivian
West Texas	Waco, Tex.	" 15	McCabe
Georgia	Demorest, Ga.	" 15	Vivian
Atlanta	Gainesville, Ga.	" 16	Vivian

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for October 31, 1897.

PAUL'S VOYAGE AND SHIPWRECK.

Acts 27:13-26.

Golden Text.—"Be of good cheer: for I believe God, that it shall be even as it was told me" (Acts 27:25.)

Paul appealed unto Caesar. Festus decided to send him to Rome. From Cesarea to the world's metropolis was about 1500 miles. The apostle, and other prisoners, were put in charge of a centurion and started on their way to the city on seven hills. Paul was kindly treated by the Roman officer. They sailed north along the coasts of Syria, and then west near the shore of Asia Minor. The winds were contrary. At Myra in Lycia they change ships, and then sailed south west for many days. On the southeastern coast of Crete they entered Fair Havens.

I. Discouraging Surroundings (13-20). 1. Setting sail. Paul urged them to remain in Fair Havens all winter. This they refused to do. The wind blew softly from the south. They sailed for Phenice, a good harbor on the southwestern shore of Crete. There they expected to remain all winter. But they never reached that port. Note.—The ways of danger are often pleasant in the beginning. Satan always gives the best first. We sometimes miss the object for which we set out in life.

2. Battling with the storm. They had not sailed many days before there arose against them, or beat upon them, a tempestuous wind. Euroclydon is a Greek compound not found elsewhere in the Bible. It means "east wind broad wave." It is now called levanter, from the French name of the sea Levant. This was a northeastern tornado. It tossed the ship from wave to wave as boys would kick a football from one to another. And when it could, as they supposed, bear up against the wind no longer, they decided to let it drift. They feared it would be driven against the rocks, or sand banks, of Claudia, a small island twenty miles southwest of Crete, and broken to pieces. Hence they, with great labor, drew the small boat up into the ship and began to undergird it. This is now called "propping," and is done by passing a large cable many times around the hull of a boat to keep the planks from springing or starting by the force of the waves. The quicksands were large banks of living sand, or sand that is moving by the action of the water. They were very dangerous to ships. To "strike sail," or "lower the gear," likely means that they removed the top sails, and "set the wind sails." They lightened the ship by casting overboard the cargo and tackling. Note. This storm may have been a God-send, as was the one that caused Jonah to be cast into the sea. Quicksand is a striking illustration of sin. It has no foundation. They who get into it sink to rise no more. The world is a great sea; life is a voyage; the church is the ship in which we sail; the Bible is our chart; Jesus is our pilot; temptations are our storms; the means of grace are the soft winds that waft us homeward; and heaven is our haven of rest. We should cast off every weight, and the sin which doeth so easily beset.

3. Despairing of life. The clouds were so dense that all the heavenly bodies were hid for many days. The mariner's compass had not at this time been discovered. The sun, moon and stars were all that seamen had to guide them, and when these were hid they were lost. During these 14 days of darkness their vessel was driven nearly a thousand miles westward, through the Adriatic sea. All hope of life was gone. Despair reigned.

II. Encouraging words (21-26). 1. Fast-ing and praying. The violence of the storm, the severe labor, and the imminent danger, had taken away the appetite. The storm had made it almost impossible to cook. The darkness had continued for two weeks. During that time they had eaten but little. No doubt they had prayed much. The Egyptians had called often upon the bull-headed Osiris.

The Greeks upon Zeno, "the father of gods and men;" the Phenicians upon Dagon, the half-man and half-fish divinity; and the Romans upon Jupiter, the god of the clouds. Yet the storm continued. Paul, Luke and Aristarchus called upon the true God.

2. Jehovah revealing his will. An angel of the God in whom Paul believed, and to whom he belonged, stood by him had declared certain facts. (1) They were cast upon an island. Melita, or Malta, the island upon which they were cast, is located nearly 60 miles south of Sicily in the Adria, or Adriatic sea. It is about 20 miles long and 12 broad, and was celebrated for producing large quantities of honey. (2) The ship would be lost. It had likely been ruined by the storm, and could be kept above the waves but little longer. Hence it was run into the mouth of a creek, the fore-part stuck fast and the hinderpart was broken by the waves. (3) The crew, 276 souls, would be saved. God gave them to Paul. Not a life was lost. They were no doubt spared for the apostle's sake. The Lord does not destroy the righteous with the wicked. (4) Paul would be taken before Caesar. He had appealed unto him and Festus had decided to send him to Rome. Revelation is fragmentary. Leading facts only are given. Incidental matters are not revealed. Paul knew these four events would occur, yet he did not know how God would bring them about.

3. The declarations of Paul. (1) He stood forth in their midst. Although a prisoner, yet he was God's freeman, and was not afraid to speak for the Lord. (2) He mildly chided them for not hearkening to him at Fair Havens, when he exhorted them to remain there over winter. This was likely to the owner and officers of the ship. The world has always been slow to believe the servants of God. (3) He then declared the facts recorded above. How cheering his words must have been. He brought to them glad tidings of great joy. Sinners are perishing. Ministers are sent from God to show them the way of life. They should hear their words gladly, and obey them promptly.

A YOUNG PRESIDENT.

The youngest university president in the United States is Jerome Hall Raymond, Ph. D., and the institution over whose destinies he is to preside is the University of West Virginia, at Morgantown. At nine years of age he was a newsboy on the streets of Chicago. At fourteen he was editor of a little paper published in the interest of Chicago newsboys. At sixteen he was private secretary to George M. Pullman. All this time he kept up his studies, and at eighteen he resigned his position to enter Northwestern University at Evanston, Ill., where he maintained his income by acting as stenographer for the president of the university and for Miss Frances E. Willard, whose home was in Evanston, and who has always been one of his warmest friends. After his graduation he spent two years abroad, residing for a short time at several German universities and familiarizing himself with her methods. He then went to Palestine and India as secretary to Bishop Thoburn, of the Methodist Episcopal Church, spending eleven months in India, with headquarters at Calcutta. Two years ago he was elected professor of sociology in the University of Wisconsin, at twenty-seven years of age. This place he has just resigned to accept that of president of the West Virginia University. At the University of Wisconsin he was immensely popular, and lectured to more students than any other professor in the university; he entered a contest for a gold medal, his leading competitor being a young woman. The young woman won, and Dr. Raymond has taken her master of arts degree, and two years of work at the university of Wisconsin for the doctorate degree.—States.

Good chance for a pastor, local preacher or Sunday School worker to secure Clarke's Commentary. Read our prize offers on page 15.

The Hawaiian Senate voted unanimously in favor of annexation with the United States.

EPWORTH LEAGUE.

(Conducted by W. Scott Chinn.)

Topic for October:—"THE CHURCH OF ST. PAUL."

Oct. 24:—THE BONDS OF PEACE.

Eph. 4:1-3.

St. Paul was even anxious as to the manner in which Christians carried themselves. He sought earnestly to have them walk in the right path.

"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."

I beseech you; that is, I not only tell you, but pray continually that you may be directed and led by Jesus into right paths.

We thank God that in this particular respect there are other Pauls, for there are those who are always desirous to have God's children walk in holy paths, and that a bond of peace forever exist among them.

Many lovers and earnest followers of Christ are hoping and praying for the time when all shall serve God under one vine and fig-tree. As to the beauty of the picture, there is no question, but as to its even coming to pass there are very grave doubts; yet each may and can serve the Lord faithfully in his own way, so far as his way conforms to that of the Master's.

Walking!

A few lessons ago we spoke of talking ungodly conversation; to-day we offer a few suggestions about walking, and they that are able to help and cheer the travelers on their road Zionward.

Walk before me, and be perfect.

I will walk before the Lord.

Let us walk in the light of the Lord.

Walk humbly before thy God.

Walk in the newness of life.

Walk circumspectly.

Walk in the Light.

Walk to the house of God in love.

I will walk in mine integrity.

I will walk at liberty, perfectly free.

All Christians shall walk and faint not.

Let us walk worthy of our vocation.

The just shall walk in right paths.

Walk with wise men and be wise.

This is the way, walk ye in it.

He that walks uprightly, walks surely.

The Union Bonds.

As Christians, we ought to dwell together as one, with one aim and object, one Lord and one faith. "In union there is strength." The Lord delights to see us dwell as such. One interested in the other. Only the devil and his followers delight in wranglers and jars. The child of God seeks peace and union constantly.

The man of God does things upon an honest and godly plan.

Servants of the King are not acquainted with trickery, ungodly schemes, "wire-pulling" and the like; for they, at no time, prove beneficial to a sound and healthy union.

God would have us deal justly with all men. Helping the poor and strengthening the weak.

O, Leaguers do, you not see the need of a more perfect union in your church?

Are not your words as tinkling sycamore and sounding brass all because you do not stand united within?

More prayers! Arouse yourselves. Throw off the band of sin, take a stand against disunion and strife.

May God speed the day when we can truthfully exclaim: "United we stand."

The Bonds of Peace.

These bonds can only be strengthened by the Savior. "My peace I give unto you." Man cannot find peace of himself he must seek it from above.

The Lord will bless his people with peace. Whatever befalls you, what a comfort the true Christian finds in knowing that he or she may yet have peace in God.

If we dwell in the spirit of union then love and joy and peace will be the fruits.

* * *

The Junior League of Centenary M. E. Church, Memphis, Tenn., was organized Oct. 3. We have at present enrolled thirty-three

members, of which eleven are honorary. The officers are as follows: Miss Felistus Erve, president; Miss Robbie Robinson, secretary; Miss Estelle S. Leonard, treasurer; Miss E. Beatrice Graham, corresponding secretary. We have a great many active members, and there are all signs of success.

E. Beatrice Graham.

THE LEAGUE CONVENTION OF '98.

W. Scott Chinn.

The Methodist Episcopal Church, ever on the alert and always ready to advance the Negro and all others who will "grow," once more comes to the front through her Epworth League and proposes a notable gathering of all of our Leaguers in the eighteen colored conferences.

The place and date of holding the meeting has not, as yet, been decided upon. Bishop Walden is in favor of two meetings, one in Atlanta and the other in New Orleans.

So far the plan has already received the heartiest endorsement of many prominent church and League officials.

In a recent issue of the Southwestern Assistant Secretary Penn set forth the main objects of the meeting and the result.

We need to place ourselves on record along convention lines, meet one another, shake hands, exchange thoughts and ideas, sing and pray together, and all of this the convention will accomplish.

The plan is, indeed, one of divine origin! In no other way could this be accomplished so successfully.

Cleveland, Chattanooga nor Toronto afforded us an ample opportunity of showing our work to any great advantage nor to what extent we have entered into the workings of the League, but this gathering will, and every loyal Methodist ought to, spur up and make this gathering what it ought to be.

What will be the result? A three-fold awakening among us, greater prosperity religiously, more Leaguers, less complaint in the future as to the true spirit of Methodism, a more united and concerted action among us in one common cause, and of incalculable benefit to all, both pastors and laymen.

The convention is a necessity! We need it; we must have it! We want it on a high plane; we want it to compare favorably with any other gathering of young intelligent and consecrated people. We want all sections amply represented, we want the best material from those sections, and we need—not want, the best thoughts and ideas put forth by those selected to represent their respective sections; anything short of this will fail in obtaining the desired result.

Carried out upon this plan we will all return to our home having our spiritual and social life quickened and intensified to a still greater degree.

We all vote "yea" in behalf of the convention. It's the right move in the right direction.

All of our pastors, presiding elders and League presidents, if properly informed, will bend every energy towards making the meeting a decided success. We can do it. Louisiana alone can send 3000 delegates.

Why not say eight or ten thousand young colored recruits marching with the banner of Zion waving, exclaiming in no uncertain sound: "The world for Christ." How Atlanta, the "Gate City," would be stirred at the approach of such an army—a Christian army of men and women advancing to help destroy sin and vice.

"Marching through Georgia" to rescue the lost and save the perishing should be the cry of every true and loyal Leaguer in Methodism among us from Delaware to Texas, and from the Mississippi to the Gulf, in '98.

What an army. Will you pass the word along?

Pray for it, plan for it and let all perform their part well.

Give us the convention, and Methodist sons and daughters in ebony will do the rest.

On to Atlanta in '98!

Morgan City, La.

NORTH CAROLINA CONFERENCE. APPOINTMENTS.

Greensboro District, Isaac Wells, P. E., P. O. Greensboro, N. C.

Benaja and Thompsonville, J. C. Robbins. Coswell, to be supplied (Henry Garrett). Center and Julian, B. F. Thomas.

East Greensboro, W. G. Alston. Greensboro, M. M. Jones. Leakesville, Marcus Mundy. Madison, Alexander Clark. Madison Circuit, J. D. Hariston. Pin Hook (Va.), to be supplied (L. W. Thomas).

Ramseur, Elisha Howard. Reidsville, A. H. Newsome. Rocky Mount (Va.), to be supplied (J. W. Wells).

South Greensboro, G. B. McLean. Summerfield, W. M. Chavis.

West Greensboro, Franklin Allen. J. D. Chavis, president. J. P. Morris and R. W. S. Thomas, professors in Bennett College, members of the Greensboro Quarterly Conference.

R. E. Jones, assistant manager of the Southwestern Christian Advocate, member of Greensboro Quarterly Conference.

Raleigh District, E. M. Collett, P. E., P. O. Oxford, N. C.

Clarksville, to be supplied. Danville, Va., to be supplied, Isaac Garrett. Durham, to be supplied.

Goldsboro, L. G. McDonald. New Berne, J. P. Jones. Norfolk and Princess Ann (Va.), to be supplied.

Oberlin, M. C. Rogers. Oxford, W. R. Ziegler. Raleigh, G. F. Hill. Townsville and Henderson, E. V. McDaniel.

Western District, Robert Smith, P. E., P. O. Hickory, N. C.

Asheville, H. L. Ashe. Boone, S. B. Cornelius. Forrest City, J. C. Addie. Franklin and Bryson, to be supplied (R. J. Shipe).

Gastonia, G. W. Brower. Hickory, J. M. Roan. Jefferson, to be supplied. Lenoir, S. F. B. Peace. Lincolnton and Stanley's Creek, S. R. McCorkle.

Macphelah, G. W. Morehead. Marion, A. W. McMasters. Patterson, William Crawford. Shelby and Fallston, R. P. Hariston. Sherrill's Ford and Newton, E. H. McArthur.

West Asheville and Waynesville, R. D. Bethea. Wilkesboro, David Connell.

Wilmington District, Daniel Brooks, P. E. P. O. High Point, N. C.

Charlotte (Simpson), J. W. Davis. Charlotte Mission, W. M. Wells. Columbus (P. O. Elkton), A. B. McQueen. Concord and Monroe, Turner Mills. Fayetteville and Prospect Hall, to be supplied, S. A. J. Miller.

Hamlet and Southern Pines, G. W. Byers. Laurinburg, W. P. Hayes. Lumberton, J. P. Franklin. Maxton, J. D. Diggs. Melrose, Henry Evans. Rowland and Salem, J. D. Murphy. Swan Station and Vass, to be supplied (A. T. Covington).

Wilmington and Burgaw, J. W. Murph.

Winston District, W. W. Pope, P. E., P. O. Winston, N. C.

Advance, S. P. West. Ashboro, Samuel McDonald. High Point, S. L. Johnson. Jonesville, J. W. Jones. Kennersville, F. L. Bost. Lexington, S. M. Hanes. Mayhew, S. A. Gibson. Mitchell, J. H. Hunter. Mount Airy, M. J. Bullock. Salisbury, to be supplied.

Statesville and Philadelphia, Charles Harshaw.

Trinity, W. A. Pryor. Walnut Cave, Dorsey McRae. Winston, J. A. Rush. Yadkin, S. L. May.

J. A. Foust left without appointment to attend some one of our schools.

THE LIFE OF FAITH.

TWO SEEKING.

I read the other day of a man who had been in an evangelistic meeting in Scotland somewhere, and he had been deeply moved. He longed to find Christ, and he left the building with his whole heart set upon that. As he went down the steps there was a poor old woman who had slipped and fell. His heart was tender, as it were, and he came up to her, and he said: "Do take my arm, and let me help you." The old woman said to him: "You must be one of the Lord's bairns, or you would never offer your arm to an old woman like me." He said: "No, I am not; but I am seeking;" and the old woman said: "All right, for when there be two seeking there is sure to be a finding."

Are you seeking? Christ also is seeking you, and there is sure to be "a finding." Seeking you! O, that I could tell you how deeply do I believe that from my own experience! All through those long centuries since he died upon the cross he has been seeking men as if they were sheep wandering over the mountains, and some nearly lost. All through the years of your life since you were a little child in the cradle he has been seeking you! And has he come to the point where he finds you to-night? Will you turn to him and see who it is that has sought you all your life? A seeking Savior has found a seeking soul, and in the meeting the salvation of God is accomplished, for God is in Christ reconciling the world unto himself, and we entreat you in Christ's name to be reconciled to him.—Christian World Pulpit.

THE ROYAL WAY OF DAILY CONQUEST.

There is no royal way to heaven, even for saved men and women, but the royal way of continual conflict and conquest. We must proceed step by step in the King's highway, and not by flights and bounds, in order to reach the Celestial City. We must "run with patience the race that is set before us," if we would reach the goal and bear away the crown. We must courageously "fight the good fight of faith" if we would lay hold on eternal life.

We must be willing to suffer as well as to do the will of God if we would reign with him in glory.

Only by the disciplinary influence of toil, conflict, hardship and suffering can we be made in the highest degree perfect in Christian character and meet for heavenly service. Let us then not be impatient and fretful at the difficulties and even apparent defeats, into glorious victories. Brethren, ye have need of patience, that, after having done the will of God, ye might receive the promise:—"The Free Methodist

Was All Run Down

No Appetite and a Tired Feeling All the Time—New Brunswick People Tell What Hood's Sarsaparilla Has Done for Them.

"I was all run down and had no appetite. I had a tired feeling all the time. I was advised to try Hood's Sarsaparilla, and it benefited me so much that I would not be without it." MRS. G. I. BARRETT, Central Norton, N. B.

"My father has been in poor health for a number of years. He took four bottles of Hood's Sarsaparilla and it has done him much good. It has relieved his cough and built up his system." EVA C. BENSON, Seal Grove, N. B.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Price

Hood's Pills cure nausea, indigestion and Sold by all druggists. Price



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

THAT CONVENTION FOR COLORED EPWORTH LEAGUERS.

We take pleasure in presenting our readers the expressions we have found in three great papers relative to the proposed Epworth League Convention for our young people. We doubt whether the Southwestern Christian Advocate holds the confidence of our people at the south much more fully than do the papers from which these clippings are made—that is, as far as they are known and read among us. First, the Independent (New York) says:

"The idea of a Colored Epworth League Convention at Atlanta, Ga., next summer is being received with much favor. It is believed that from 3,000 to 5,000 Colored people would attend such a convention. This does not look to the separation of the Colored members of the Epworth League from the white, but only to a separate convention that may have an influence over the Colored people who belong to no church, and afford an object-lesson to the Colored men and women in every State in the South."

* * *

The next excerpt is from the Western Christian Advocate, which says:

"Rev. Irvine G. Penn, Assistant Secretary of the Epworth League, especially designated for work among the Colored Conferences, is full of the idea of such a Mass Convention of Colored young people as was set forth in Dr. Schell's corner of the Epworth Herald, September 18th. He is convinced that such a gathering, properly organized and instructed by eminent and devout leaders, would result in a mighty uplift for the Church. He believes that for the young people to commit themselves in such a Convention, by direct and unmistakable resolutions, to the cause of temperance, social purity, good government, and denominational loyalty, would be of inestimable advantage to themselves and to the Colored people of the entire South. Moreover, a sense of strength, and consequently of responsibility, would be begotten by the meeting of representative students from our various schools. The magnitude of our Church, and the demand upon it for more earnest and better work for humanity, would be revealed to them as never before. They would have a new demonstration of the interest in them cherished by the white Conferences, and thus would have a new and gratifying assurance of the essential unity of Methodism. As a great educational, moral, and religious enterprise, we can conceive of nothing calculated to do more good than this plan, which is being matured by the secretaries of the Epworth League. The preparation should be ample and complete, every detail elaborately worked out, every difficulty foreseen and provided against, and the success of the Convention absolutely assured before it is called."

* * *

Then comes the Northwestern Christian Advocate, which gives a column editorial from which we take the following:

"We think well of a proposed mass convention of Colored members of Epworth Leagues of our own church, to be held next summer, and perhaps in Atlanta, Ga. It may be said correctly that every mass Epworth convention necessarily includes our Colored league brothers,

but this present proposal contemplates a gathering of Colored young people for a specific and valuable aim. If the gathering can be made large and general, it will do our young people vast good to see themselves together. There is definite value in the sight of others who are joined with us in a common aim, and who live and work under like conditions. If three or five or eight thousand young Colored people are permitted to behold each other, every human soul in the impressive congregation will receive a mighty uplift. Armies are paraded and reviewed, both in peace and in war, for the sake of the confidence that comes of the actual sight of fellow-patriots and comrades. Numbers are impressive and the touch of fraternal elbows, when the host is in motion, has an electrical effect. The South fairly abounds in young Colored people who belong to churches other than Methodist. We are sure that a marching, singing and enthusiastic Methodist Epworth host will make those other Christian hearts thrill with fresh faith and confidence. Such a convention will warm the souls of tens and hundreds of thousands of Colored people, and put new courage into the hearts of their kindred of all ages and conditions."

AGAIN THE WHITE CAPS MET TROUBLE.

Lavina, in Carroll Co., Tenn, near the little city of Milan, was on Tuesday night of last week the scene of considerable of a battle. On one side there was only one man and on the other, no one knows just how many, and yet they managed to make it extremely interesting for each other for a time. We clip the following from a Tennessee daily:

"A large party of white caps went to the home of Dot Price, a negro, and riddled the doors and windows of his cabin with bullets, breaking his arm in the engagement. The negro, with the member dangling by his side, reached the window and fired repeatedly into the gang, groans and yells testifying to his deadly aim. The morning sun disclosed a horrible sight. William Sires, a respected white man, was lying dead in a pool of blood, surrounded by four companions, dying from hideous wounds. The bodies were soon spirited away, but it is learned to-night that three of the wounded men will die. Intense excitement prevails and a race war is predicted, as the white caps are swearing vengeance on Negroes, who defiantly dare them to do their worst. The Negro Price is intrenched within his cabin, and apparently proposes to defend his home to the death's end. The white caps have notified the Negroes to leave the country on several occasions, and threats are made to exterminate them if they refuse to leave. Sires was literally shot to pieces and died instantly."

And who is Dot Price? This man is a well-to-do farmer of that section, a peaceful citizen and consistent members of the Methodist Episcopal Church. He has for some time been an officer in the church and is now superintendent of the Sunday school. He has a nice home, a wife and three children and his prosperity is the offense for which he was ordered leave his home, his newly made crop and all the comforts by which he had been able to surround himself. We talked with one or two prominent Methodist ministers of the Tennessee Conference who have been entertained from time to time in Mr. Price's home, and they speak of him in the highest terms. We were, of course, glad to hear this, and yet we feel that the man who dares defend his home and loved ones under such circumstances and against such odds needs no better recommendation.

CHANGE OF DATES !!!

The West Texas Conference will meet December 8th and the Texas Conference December 15th. Will the presiding elders and preachers please take notice?

W. F. Mallalieu.

BISHOP ANDREWS IN WINSTON, N. C.

One, if not the greatest, treat St. Paul Church ever had was Bishop Andrews' visit and sermon Wednesday, October 13th. Presiding Elder Pope was present and took part in the services. A dozen of the members of the Blue Ridge Conference sat on the front seats; the choir did good singing. Any attempt to describe his sermon would be injustice to the Bishop of twenty-five years. A correspondent to the daily Record, of this city, has the following to say:

A crowded house greeted Bishop Andrews at the St. Paul Methodist Church last night and his discourse was well received. He selected his text from Luke 11:13: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." The speaker began with the doctrine of prayer by saying that the paramount object of Christian prayer was the obtaining of the Holy Spirit. Continuing the Bishop said: "We can pray for every thing, for our family, our church, our community, and our country at large, for all that is good and all that makes us nearer God. He spoke of two things becoming us in prayer. Great moderation of desire and great resignation to the will of God. No living person can tell what shall come in the future, said he, the vision of the future is very limited. If we had all this world we might lose heaven. Man's happiness does not stand in proportion to his circumstances. The Bishop then spoke of how the poor are often happier in their mean cabins than the rich in their mansions. We live under elusions too much; we think if we could have such property, friends, wealth, etc., we are all right. God does not forget the minutest part of any individual's life. The Bishop exhorted his audience to rest in God's care. He said that all religious good in man was prompted by the Holy Spirit. He told how Christ emphasized that the Holy Spirit was the Spirit of truth. "Don't you know by your own experience that you don't love the truth?" he asked. He then spoke of how we vary from the truth. We don't want the truth to shine out over us. We want to make people think we are truthful, but truth breaks down all prejudices and goes to the hearts-core of subjects. He continued: "The Holy Spirit is a Spirit of holiness. Is it shouting, fine singing, and great happiness? No. It is joy, peace, long suffering and universal self-control." He then spoke of the human mind and all its peculiarities and how, when wrong, the Holy Spirit could make it all right. He discussed other points on the Holy Spirit and dwelt on each at length, namely: Spirit of adoption, spirit of prayer, spirit of power—the best gift of Christ. Concluding, he spoke of how we could all get under its influence.

Bishop McCabe, while holding the South Kansas Conference, invited the conference to express by ballot whom they preferred for presiding elders, with the understanding that he should not feel compelled to select their choice. Their choice happened to suit him and the appointment was made. Bishops Hurst and Vincent are said to have tried the same plan recently. It is barely possible that in some conferences every man would get one vote if no more.

The General Committee of the Freedmen's Aid and Southern Education Society which holds its annual meeting November 7th, 8th, and 9th, has been invited by the Preachers' Meeting of Brooklyn, N. Y., to meet in that city.

The Bishops, representatives of the General Conference Districts, officers and representatives of the Society, will occupy the pulpits of the several churches in the city and present the needs of the Society Sunday, November 7th.

In response to the invitation of the pastor and Trustees, the business sessions of the Committee will be held in the Hanson Place Methodist Episcopal Church, beginning Monday morning, November 8th, at 10 o'clock.

J. W. Hamilton,
M. C. B. Mason,
Corresponding Secretaries.

ZOAR REMODELED AND ENLARGED.

Zoar, the oldest of our colored churches in Philadelphia, has this mention in the correspondence to the Christian Advocate from that city:

"Interesting exercises were held in Zoar Church, on Melon street, Philadelphia, on Sunday afternoon, Sept. 19, in connection with the laying of the corner stone of the enlarged edifice. The present building, which has been occupied since 1883, not being adapted to present needs, is to be enlarged by the addition of eight feet to each end, the front to be of stone, to afford two entrances and to contain windows of handsome design. The whole structure will be so changed as to be practically a new church. Dr. H. A. Monro, the presiding elder, laid the stone, and was assisted by Drs. Neely, Kynett and Nell. An appropriate sermon was preached by the Rev. J. H. Wood, pastor of St. George's Church, of which the original Zoar was a mission for a number of years. The Rev. J. A. Richardson is the present pastor of the church, which has a membership of 550, and is doing a good work among his people. The cost of the present enterprise will be \$6,000."

Rev. H. W. Key, of the Tennessee Conference, is now serving his fourth term as a presiding elder. He is still active and vigorous, and manages so as to keep up with the boys on all lines.

The Rev. Eli Provine, Presiding Elder of the Bristol District, East Tennessee Conference, met with the misfortune of having his house destroyed by fire on the eve of the assembling of the Conference. Much of his furniture that was not destroyed by fire was badly broken and otherwise damaged by being thrown from the house. Mrs. Provine was sick in bed but escaped uninjured.

Elder Provine, who is a true and tried friend to the Southwestern, has our most sincere sympathy.

When we listened to the report of the Rev. C. E. Alexander, who has just closed his third year at the Centenary M. E. Church, Memphis, Tenn., which he made last week to his Conference at Nashville, we were reminded that when we were en route to the Tennessee Conference at Memphis last year, in the company of the Bishop who was to preside, he, the Bishop, was much concerned about the condition of the church edifice in which he expected the Conference to assemble. When he was there last it was much dilapidated; he regretted he had not written the brethren to hire a hall. When we reached the building a remarkable transformation had taken place. Brother Alexander had erected a really beautiful edifice, worth about \$..... brilliantly lighted by electricity; he had brought the little struggling band of up to

And now after three years, Centenary takes rank with the foremost churches of the city and sends in a most creditable report. They raised:

For Missions	\$ 100.00
Freedman's Aid	30.00
Church Extension	10.00
Other Benevolent Causes	19.00

Making a total of	\$ 159.00
Raised for other purposes	\$1902.62

Making a grand total of\$2161.62

We dare say there are few churches that have made a more determined and successful fight for first rank in the Tennessee Conference than has Centenary, Memphis, and this it has attained.

Bro. Alexander has proven himself a drawing preacher and a successful financier.

If people who write for a newspaper would only remember that an editor is far more anxious for the proper kind of matter to publish than most writers are to furnish it, they would not get so awfully angry when their matter does not appear. Friends, we just cannot publish everything.

If you would only send us two or three annual subscribers how happy we should be.

THE BIBLE CAUSE.

Ministers of the Texas Conference: As the Conference session is not far off, the time when we are expected to report the results of our efforts as laborers in the Lord's vineyard, you remember in our last session we—as a Conference—resolved "that each pastor would give to the Bible Cause an equal ratio of his efforts with the other benevolent causes of the Church." The reports show that only about one-third of the pastors collected anything for Bible Cause. It is said that a true Methodist minister bends his energies in fostering every interest or cause of the Church. The American Bible Society is enumerated among the benevolent societies of the Church, and therefore has a meritorious claim upon our efforts to assist it in carrying on its worthy mission. Remember always that the other societies of the church are creatures of the Bible Societies. Therefore, at the approaching session of the Conference let each pastor bring up his assessment in full for the American Bible Society, and all the other benevolents as well; thereby proving yourselves to be worthy of the trust imposed in you by the Church of your choice.

J. S. Ferguson, Chairman.

Paris, Texas.

N. B. If any pastor who raised anything for the A. B. Society last year is not getting the "Bible Society Record," he will please notify me at once.

J. S. F.

THREE INTERESTING YOUNG PEOPLE.

We take the following interesting account from a letter to the New York Age by Mrs. Victoria Earl Matthews. Misses Lewis and Moore are both of this city:

Paul Lawrence Dunbar, the poet-novelist, is a most romantic character. His parents were born in bondage, and thus denied all educational opportunity. They were poor, but labored earnestly to give their son an education. At an early age his mind turned to poetry. He frequently wrote verses, but few considered them seriously. Not to be daunted, he determined to publish them in book form. All writers know what this means. In time he published a second book of verse, working hard the while at real laborious occupations. Though his own knew him not he "pegged away." Finally, when he least expected it, two of the leading literateurs and critics of America recognized almost simultaneously the literary merit of his published poetry. The New York Mail and Express devoted much space to Mr. Richard Henry Stoddard's critique, and Harper's Weekly brought out a supplement on the author and his work signed by William Dean Howells. Such powerful endorsement opened not only all the high class journals and magazines to Mr. Dunbar, but a way to England. New Yorkers know the rest.

Though he was enthusiastically received abroad, and was kept almost constantly on the recital stage, yet he has been an indefatigable worker. Since he left New York last spring he has written poems sufficient to fill another volume, for which a large publishing house here entered a bid some time ago. He has completed a novel, "The Uncalled," which has been accepted by Dodd, Mead & Company, and will soon be on the market. This is a great stride from publishing and selling his own books. It shows what might be done by persistent effort and an unshakable determination to grasp every opportunity offered by this age of educational advantages for the highest perfection in a special line of development. He is not yet twenty-seven years old.

Miss Julia Ellen Lewis, who delighted the large audience with her violin, is worthy in a remarkable degree to stand as a model to all ambitious young girls of this day. Unless one understands somewhat the conditions in the South her success can hardly be properly estimated. She is a graduate of Straight University, and is a teacher under the public school system of New Orleans. Since her graduation she has worked constantly with one object in view, and that is the establishment of a conservatory of music in her native city where Afro-Americans may have every

opportunity for musical culture. There is no place of the kind there, and it is exceedingly difficult for young Afro-American musical students to find a teacher with power to confer special prestige willing to take one of her race.

With the determination to found her school of music Miss Lewis has studied all of the orchestral instruments and is now taking a course in harmony. The past summer she attended the Boston Conservatory. She will finish there next year. Her object is to put herself in a position to confer degrees upon her future pupils. As a result of her three years' teaching she has, without taxing her family, acquired a valuable musical library, several fine instruments and the means to pursue her studies. Few of the hundreds who sat enthralled by the rare quality of her performance here would have imagined that the slender, childish looking girl thinks nothing of devoting four and six and sometimes eight hours at a time to practice. That is the secret of her charm. She will be satisfied with nothing short of mastery over the instrument around which is entwined her warm Southern heart. It means sacrificing the evanescent pleasures of the hour for a place among the world's positive characters.

Miss Alice Ruth Moore graduated at the same time as Miss Lewis. In her chosen field, literature, she met with as great obstacles to higher development as Miss Lewis, but as in the case of the latter, life means progress with her. When she wrote "Violets and Other Tales," it was her heart's wish to illustrate it herself. Possessing some artistic ability she assayed to find a suitable instructor to fit her for the technical portion of the work. Everywhere she was made to remember that the despised blood of America flowed in her veins and barred her from the realm of art in New Orleans. Her book was published in Boston. While she designed the cover, yet she is not satisfied. Her heart is bound up in the study of our little children. She will, one day, not only present a book of songs and stories for them, but will illustrate it herself.

We will give you Bishop Taylor's book or the "Black Phalanx." Read our prize offers on page 15.

Some of our exchanges seem to think that New Orleans and this part of the South are simply getting their just dues in the present visitation of yellow fever. It may be they are right, and yet we shall all be glad when justice is satisfied to let us up. It must be acknowledged, however, that aside from the sins of lynching, murder and a universal tending to oppress the weak, to which this section is given, this city is one of the most abandoned and corrupt places for its size of which we know. The great cities of New York and Chicago may surpass it, but we doubt it.

The fall canvass is opening up. The Rev. R. H. Ponton of Texas sent us eight new names. Rev. L. W. Mosely sent us four and Rev. E. D. Spencer of Arkansas, who is going to take one of our prizes, sent us six. Besides these a number of brethren sent us one or two. That is right, push the canvass; meanwhile, get all to renew whom you possibly can.

The Omaha Christian Advocate is to have an assistant editor. This must mean that its circulation is increasing; anyway, we congratulate Dr. Shank and hope the day may soon come when we can boast of such an acquisition to the force of the Southwestern.

Prof. J. M. Cox, A. M., B. D., has been appointed the acting president of Philander Smith College, Little Rock, Ark. He has taught there for a number of years and is highly appreciated for his work's sake.

We will give you Bishop Taylor's book or the "Black Phalanx." Read our prize offers on page 15.

SLEEP FOR SKIN-TORTURED BABIES

And rest for tired mothers in a warm bath with CUTICURA SOAP, and a single application of CUTICURA (ointment), the great skin cure. CUTICURA REMEDIES afford instant relief, and point to a speedy cure of torturing, disfiguring, humiliating, itching, burning, bleeding, crusted, scaly skin and scalp humors, with loss of hair, when all else fails.

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How to Cure Skin-Tortured Babies, free.

SKIN SCALP and Hair Beautified by CUTICURA SOAP.

DOINGS OF THE WORKMEN.

J. Mercer Johnson, P. C., Fulton, Ark.—My third quarter was held Sept. 18, with Rev. J. E. Toombs, P. E., in the chair. The reports were good, showing that the work was in good condition. We raised our quarterly assessment. On Sept. 19, Rev. Toombs preached a very strong sermon to a crowded house. Since I came to this point as pastor June 1st, we have added thirty-seven members to the church. God is directing our efforts.

C. W. Day, at Lake, Miss., reports a fine Epworth League with 49 members, all at work, some of them coming from the Baptist Church. Notwithstanding the fever troubles he expects to raise all the benevolent claims.

W. C. Conwell, P. C., Amory, Miss.—I have built a new church on Amory Circuit at the place called New Point, and on Sunday, Oct. 10, we had a class rally for the pastor. Total collection, \$20. No one need be ashamed to come in our church. Amory Circuit is on the road to success.

F. H. Rogers, P. C., Lawrenceville, Ga.—In our rally of Sept. 19 the following contributed fifty cents and above: Martha Gholston, Mittie Rogers, Robert Griffith, Sylvester Wynn, Lillie Reurick, Maria Barker, Chas. Witherspoon, Marshall Barker, Charlie Gholston, Fannie Witherspoon, Laura M. Gholston, Ophelia Morrow, Jack A. Bates, Willie Gholston, James Wynn, Maggie Gholston, Gilford Craig, Frances Morris, Lillie Brandon, Hattie Simms, Ithma Morrow, Sally Craig, McReurick, W. S. Simms, Lena Witherspoon, Charles Garrison, G. W. Witherspoon, Daniel Craig.

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40 YEARS THE STANDARD.

D. C. Rakestraw, Samuel Brewer, Fannie F. Rakestraw, Andrew Simms, Henry Gholston. On Wednesday night, Sept. 29, the pastor and wife were very agreeably surprised by a party composed of many of the members and friends of our church, who came laden with good things which they left to gladden our hearts and satisfy our appetites. They left singing—"This may be the last time." Against this we enter our emphatic protest. Our fourth quarterly conference was held Oct. 9-10. All our obligations to the presiding elder have been met this year. We start now to prepare to make a round report to the Annual Conference. We have had a little more than ten months in which to do twelve months' work, from the fact that the time of the meeting of the conference was changed. However, the people here are loyal and determined that this year's work shall fall behind that of no previous year. Your paper is becoming very popular among us. It is now found in many of our homes. The readers are now able to catch a more direct idea of the magnitude of our church and we doubt not that telling results will follow.

Winston, N. C.—The following is a clipping from one of the leading papers in Winston, N. C. What is said is but a just tribute to our esteemed brother: Rev. J. A. Rush, pastor of St. Paul's M. E. Church, closed his first year's work here yesterday and he left to-day for conference. He is not only a good preacher but a popular pastor. His congregation paid his salary in full and yesterday made him a present of \$50. The church has prospered under his ministry and it is the desire of the people that he be returned by the conference to this charge.—Winston Sentinel.

D. H. E. Harris, Magnolia Charge, Little Rock Conference.—Our third quarter convened Sept. 5 and 6, with all members present and Rev. J. E. Toombs, our well beloved presiding elder, in the chair. The Southwestern was not forgotten. Our church is located on Main street and a good many of our visitors are respectable white people. The presiding elder is a kind Christian gentleman and is loved by all over whom he presides.

B. J. Reddix, P. C., Mt. Carmel.—We have just finished our church, which is styled the beauty of the Baton Rouge District. We owe only ten dollars on it. I credit this to our revival which resulted in forty-four conversions, eighteen reclaimants and four from other churches, making a total of 66. We are working on our benevolent money preparing for conference. The paper is looked after. Will send in a subscriber in a few days. The thirtieth anniversary of Mt. Carmel was celebrated Sept. 27. The writer preached the sermon, assisted by Brothers Monroe and Norman, the oldest and youngest local preacher of this church. Collected \$35. The Lord is leading me in this place. Pray for our success.

J. F. White, P. C., Courtney Circuit, Texas.—We had a grand exhibition and entertainment in the M. E. Church at Gladish, Texas, the nights of Sept. 17 and 18, 1897, for the purpose of raising our benevolent assessments;

it was well attended. We had a grand rally the following Sunday and raised quite a sum of money. We also had, on the first Sunday in October, 1897, at Courtney, Texas, a grand rally and the funeral of Rev. G. Bass (Baptist), who died while assisting me in a revival last summer. During the entire services the Baptists lent a willing hand. God bless them. Courtney Circuit is now wide awake. Dear brethren, lend us your prayers while we rally the forces.

H. Garrett, Hawkins, Texas.—This work is yet alive. Our pastor, Rev. J. P. Belcher, is now rejoicing over a grand rally that was given Oct. 3, which resulted in the handsome sum of \$44.35.

Mrs. A. J. King, Athens, Ala.—Our church burned to the ground a few days ago. We have a new pastor, who has been with us a month. He is now trying to get the members together. We had a rally on Sept. 26, and raised \$45 to begin our new church. We beg help of any sympathizing friend who may chance to read this.

A. Gray, Vanceville, La.—Last Sunday I went to Round Grove top reach and a thief broke in my house and broke my trunk open, I suppose with the expectation of getting money. He failed to find any. The preachers can scarcely live now on what they get and it is sad to think that some one wants to steal part of the little they get. Pray for us.

J. W. Wormly, P. C., Corsicana, Texas.—Our fourth quarterly conference was held October 2 and 3. Had a good time. Everything is moving along nicely. Rev. D. C. Lacy was in on time to hold the quarter. On Sunday he preached some of his soul-stirring sermons. Collection for elder, \$3; for pastor, \$5. We are looking ahead to roll call in Waco and hope to be there.

Dickson, Tenn., J. F. R. W. Summerhill, P. C.—Our fourth quarterly conference convened Sept. 18 and 19, Rev. S. B. Danley on time. He preached two sermons which electrified the congregation. It was the best conference we have had this year. Paid the presiding elder out for the year, \$14.54; pastor in charge, \$37.06; bishop, \$2; Sunday school, \$3.85; mission, \$1; Freedmen's Aid, \$1.50; trustees, \$6.55; total for the quarter, \$66.55 for all purposes. We are coming to the front. Pray for us.

W. M. R. Eaddy, P. C., Little Rock, S. C., Beulah Charge.—The Lord has greatly blessed us this year on all lines, and peace and prosperity prevail. The charge is a coming one. As captain of the Beulah Charge the Lord of Hosts did come. 146 accessions, 62 converted and reclaimed. My revival at St. Luke was carried on day and night, 11 a. m. and 7 p. m., for ten days. At this church last mentioned the presiding elder held my third quarterly conference on the 22nd and 23rd. Elder A. G. Townsend was kindly received. Reports on all lines will show what grand improvements were made on the charge. For presiding elder, \$6.30; pastor, \$60.07; benevolent causes, \$11. Accessions, 44 converts, 32; admitted from probation, 17. The conference was conducted in Elder A. G. Townsend's usual manner. New life received, many hosts lifted

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us and the work goes on. On Sunday at 11 a. m., the Rev. A. G. Townsend preached one of his best sermons. I am satisfied he excelled himself. The writer preached at 7:30. You can see that the Beulah Charge has awakened from her dusty bed of slumber and is gone to work. You may look for some subscribers for the Southwestern from the Beulah Charge. When I entered this work I found twelve class leaders on the whole charge, and about 100 full members and probationers. But at present there are 22 class leaders on the Beulah Charge and about 300 full members and probationers. The collections are good not only for the pastor and presiding elder, but on all claims. At New Holly, where our members were weakened by a split in the church, reducing our congregation down to a few, it is surprising for any one to visit the services there now.

C. W. Reeves, St. Martinville, La.—My third quarterly conference was held by Rev. M. P. Franklin. All the members of the conference were present with written reports which showed great accomplishments. Our benevolence has been raised and we are working on the missionary debt. Ten joined during the quarter. Raised \$400 for all purposes. The young people have been busy in temperance and League work. We are thankful for what we have done, though we are at a standstill now on account of the yellow fever scare. A man has been killed on the St. John plantation by the name of M. Charles. Three men and three women have been jailed on account of it. It was a sad affair.

D. M. Leads, P. C., and C. H. Pennilton, R. S., Houma, La.—Our church is completed and painted in and out. Have purchased a fine organ, four fine

The Enemy Is Ours!

The gripe usually leaves the sufferer in a very feeble condition, with a persistent cough and other premonitory symptoms of pulmonary affection. Dr. Bull's Cough Syrup promptly administered at the beginning of an attack of gripe, will forestall that dangerous enemy to life—consumption. Mrs. Maggie Tulga, Ironton, Ohio, says: "It affords me much pleasure to bear testimony to the merits of Dr. Bull's Cough Syrup. I had been a sufferer from the gripe for a week, I tried a bottle of Dr. Bull's Cough Syrup, and after taking it, was completely cured of the dreadful cough and disease. I cheerfully recommend it to all sufferers." Dr. Bull's Cough Syrup is sold everywhere for 25 cents.

chairs for the pulpit, one marble top table for the altar; cost of table and chairs, \$32.50; cost of organ, \$175. Every aisle in the church is stripped with carpet. Raised for all purposes up to date, \$666.70. We are doing exceedingly well. The good sisters are well organized and are working faithfully to make the church what it should be. Miss G. S. Lewis renders sweet music on every occasion. Our Sunday school, under the management of Prof. C. H. Pennilton, is second to none on the district. He leaves no stone unturned for success. The teachers are as follows: James Williams, junior class; Harry Lewis, senior class; L. M. Hardie, H. M. Riley. Our Sunday school raised \$18 in two weeks, and promises to raise the better part of our benevolent money this conference year. Pray for us. The subscription list of the Southwestern has grown from nothing to five and the outlook favorable for more.

Shellmond, Miss. — Sister Nancy Williams died Sept. 8. She died as she lived—a consistent Christian. Just before she died she said they were calling the roll in heaven and she was going to answer to her name. She leaves a father and mother, one sister and four brothers to mourn her loss. Aged 26 years.

Lee Nelson, Lonok, Ark.—I have been here one month and two weeks. We have had 23 conversions; 10 others have joined, making a total of 33 souls added to the church. Over \$48.04 have been collected for all purposes. Sunday school is good. League has been organized with 59 members. We re turn thanks to our Lord for our success. Dr. W. O. Emory was with us last Sunday and preached three beautiful, instructive and touching sermons.



Sometimes a burglar only succeeds in damaging the lock of a safe so that the combination won't work. Next morning the bank officers can't get at their own money. There may be millions in the safe, but if their credit depended on getting at it in a hurry they would be bankrupt, simply because the combination won't work. A sick man is in very much the same fix about getting at the nourishment he needs to keep him alive. There is plenty of good food at hand, but his digestive organism is out of order; the nutritive "combination" of his system won't work. He can't possibly get at the nourishment contained in the food. He takes it into his stomach, but it does him no good. It isn't made into good blood. He is just as badly off as if the food was locked up where he couldn't touch it. He gets no strength or health out of it.

All these mal-nutritive conditions have a perfect and scientific remedy in Dr. Pierce's Golden Medical Discovery. It puts the nutritive "combination" of the system into perfect working order. It gives the digestive and blood-making organs power to make pure, red, healthy blood, and pour it into the circulation abundantly and rapidly. It drives out all bilious poisons and scrofulous germs, cures indigestion, liver complaint, nervousness and neuralgia, and builds up solid flesh, active power and nerve force.

Mrs. Rebecca F. Gardner, of Grafton, York Co., Va., writes: "I was so sick with dyspepsia that I could not eat anything for over four months. I had to starve myself, as nothing would stay on my stomach. I was so badly off I could not eat even a cracker. I thought I was going to die. I weighed only 80 pounds. I tried almost everything, and nothing did me any good, until I took two bottles of the 'Golden Medical Discovery.' I am now as well as I ever was, and weigh 125 pounds."

The people are much stirred up about the paper. I think we will be able in a few more weeks to send a good number of subscribers.

D. M. Seals, Houma, La.—On the night of October 12 the parsonage was stormed at a late hour by a host of members and friends. The doors were opened and the host entered, laden with many good things for their pastor and family. After singing, prayer was offered; then followed a few words of thanks by the pastor. They returned to their homes with an invitation to call again.

A. J. Fletcher, P. C., Van Buren, Ark. — We have been blessed abundantly through the goodness of God this year. In the first place we were blessed with a most gracious revival, in which many sinners were converted, many backsliders reclaimed and many added to the church; the membership also was greatly revived. In the second place, we have succeeded in finishing our splendid church, which was built by Rev. J. W. Jackson in 1888-9. I think I am safe in saying that now we have in Van Buren the best and finest church in the Little Rock Conference. We have labored hard and under adverse circumstances, but the greatest hindrance has been sickness in my family. We have all been sick and my health has been very bad all the year; so much so that now with my new fine church, and the Annual Conference within three or four months, I feel that I shall have to resign the pastorate and seek a more healthful climate. Owing to the struggle to complete our church we have not been able to do much for the benevolences this year. Rev. Dr. Emory, our presiding elder, is wise, patient and ever on the field of battle.

J. W. Terrill, P. C., Columbus Circuit, Miss.—My third quarterly conference convened Sept. 25 and 26 at Moses Chapel, with Rev. R. Sewell presiding, on account of the quarantine. Dr. H. R. Revels could not be present, but Brother Sewell, having been a presiding elder, had not forgotten how to master his chair. He could not be present on Sunday, being ill. Rev. J. M. Shumpert, D. D., being quarantined from his district, went with me and preached one of his ablest sermons which filled our hearts with joy. Dr. Shumpert was my presiding elder when I was a Sunday school boy, and on one occasion he said to the Sunday school, referring to the boys in the class, "we look to these boys for teachers, doctors and preachers;" since then I have come from that class of boys, a minister of the Gospel.

NOTICE.

The fourth annual Epworth League, Sunday School and Young People's Meeting of the North Baltimore District will be held in Metropolitan M. E. Church, Baltimore, Md., commencing October 27, continuing to the 30th. The convention will be composed of one delegate from each chapter, Sunday school and Young People's Meetings. All presidents of chapters, superintendents of Sunday schools and presidents of Young People's Meetings, are invited to attend. We shall especially expect the

pastors. Rev. G. W. W. Jenkins, president.

CONFERENCE NOTICES

NATCHITOCHES DISTRICT.

Fourth Round.

Kateland Oct. 23-24
Boyce and Fairmount Oct. 30-31
Bayou Rapides Nov. 6-7
Natchitoches Nov. 13-14
Mt. Sterling Nov. 16-17
Pine Grove Nov. 20-21
Coushatta Nov. 27-28
Greening Dec. 2-3
Bedford Dec. 4-5
Compte Dec. 11-12
Pleasant Hill Dec. 18-19
Marthaville Dec. 22-23
Robeline Dec. 25-26
Allen Dec. 28-29
Many Jan. 2-3

My Dear Brethren—We are now making our last visit upon your work, for this year we want you to have all things in readiness, your reports, your committees, also your benevolent monies. Be ye workmen of God. This is a busy world and we need to be busy men. Do not forget the Missionary Society cause, also the Church Extension, the Freedmen's Aid and Southern Education, conference claim and the Episcopal. Give all what you can. Should any changes be necessary in any of the above dates you will be notified two weeks prior if possible. Yours in the work, H. J. Wright, P. E.

WILMINGTON DISTRICT.

First Round.

Union Grove Nov. 6-7
Wilmington Nov. 13-14
Gum Swamp Nov. 20-21
Lumberton Nov. 27-28
Rowland Dec. 4-5
Jerusalem Dec. 11-12
Melrose Dec. 18-19
Laurinburg Jan. 1-2
Philadelphia Jan. 8-9
Charlotte Station and Mission Jan. 15-16
Morning Star Jan. 21-22

District stewards are called to meet at Maxton, Nov. 12, at 11 o'clock a. m. Please don't fail to meet, brethren.

D. Brooks, P. E.

BRISTOL DISTRICT.

First Round.

Greenville Oct. 23-24
Warrenburg Oct. 30-31
Fall Branch and Jonesboro, Nov. 6-7
Mountain City Nov. 13-14
Gate City Nov. 20-21
Rural Retreat and Chilhouse Nov. 27-28
Abingdon Dec. 4-5
Johnson City Dec. 11-12
Bristol Dec. 18-19
Marion Dec. 25-26
Glad Spring Jan. 1-2
Russell County Jan. 8-9

Our first session of the district conference will be held in Abingdon, Va., on Dec. 2, 1897. The introductory sermon will be preached by Rev. D. T. Turner of Marion Station, Va.; alternate, Rev. J. W. Watson of Fall Branch Circuit, Tenn., at half-past seven o'clock p. m. The district stewards will meet on Friday at 10 a. m., to fix the presiding elder's salary. Dear pastors, you and your people enter into a covenant with God and each other for revivals, both spiritual and temporal, and push the Southwestern Christian Advocate

into the hands of all our members and our friends, preaching always on Saturday at 11 o'clock before quarterly meeting. Let us raise our benevolent collection. Respectfully, E. Provine, P. E.

WESTERN DISTRICT, N. C.

First Round.

Wilkesboro Oct. 30-31
Asheville Nov. 6-7
W. Asheville Nov. 6-7
Marion Nov. 13-14
Forest City Nov. 20-21
Shelby Nov. 27-28
Lincolnton at L. Bethel Nov. 30
Gastonia and Bessémere Dec. 4-5
McPelah Dec. 11-12
Newton and Denver Dec. 19-20
Hickory Dec. 25-26
Lenoir Jan. 1-2
Patterson Jan. 8-9

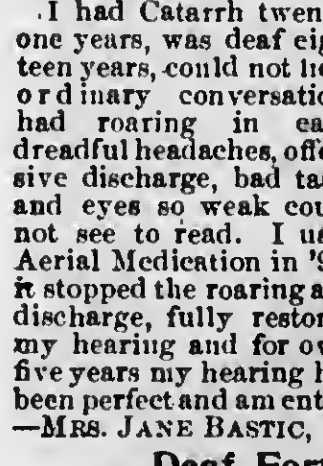
The district stewards will meet at Hickory, Oct. 27, 1897, at 2 o'clock p. m. Now let us commence this year with renewed efforts. Let us work and pray for more conversions, larger collections and more church buildings than ever before. Your brother and co-laborer in the work, R. Smith, P. E.

FREE.

We direct special attention to the following remarkable statements.



Am 82 years old, hearing began to fail 20 years ago. For eleven years could only hear loud sounds, could not hear conversation, had continual roaring in head, and sense of smell was entirely destroyed. Used Aerial Medication in '94, it did its work with the greatest satisfaction—the roaring ceased, discharge from head and throat stopped, hearing improved and for four years have been able to hear ordinary conversation and preaching. Sense of smell entirely restored, and cured of Catarrh and no indication of its return.—G. J. QUICK, Media, Ill.

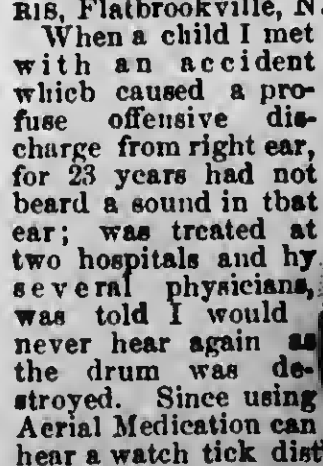


I had Catarrh twenty-one years, was deaf eighteen years, could not hear ordinary conversation, had roaring in ears, dreadful headaches, offensive discharge, bad taste and eyes so weak could not see to read. I used Aerial Medication in '92; it stopped the roaring and discharge, fully restored my hearing and for over five years my hearing has been perfect and am entirely free from Catarrh.—MRS. JANE BASTIC, Shelby, N. C.

Deaf Forty Years.



Had Catarrh in a very bad form forty years, which greatly affected my eyes, almost entirely destroyed my hearing, was confined to the house much of the time, and coughed almost continually. Used Aerial Medication in '94, which fully restored my hearing; my eyes are well and I am entirely cured of Catarrh; can work and feel better than for forty years.—JOHN GAR, RIS, Flatbrookville, N. J.



When a child I met with an accident which caused a profuse offensive discharge from right ear, for 23 years had not heard a sound in that ear; was treated at two hospitals and by several physicians, was told I would never hear again as the drum was destroyed. Since using Aerial Medication can hear a watch tick distinctly in that ear, it is still improving, and the discharge has stopped entirely.—MRS. DAWES, 37 Ivory Place, Brighton, England.

We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.—Cincinnati Christian Standard.

MEDICINES

For Three Months' Treatment FREE.

This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time give medicines for three months' treatment. For question form and particulars, apply to J. H. Moore, M. D., 37 Ivory Place, Brighton, England.

A School Girl's Nerves.

From the New Era, Greensburg, Ind.

Mothers who have young daughters of school age should watch their health more carefully than their studies. The proper development of their body is of the first importance. After the confinement of the school room, plenty of out-of-door exercise should be taken. It is better that their children never learn their a, b, c's, than that by learning them they lose their health.

But all this is self-evident. Every one admits it—everyone knows it, but everyone does not know how to build them up when once they are broken down. The following method of one mother, if rightly applied, may save your daughter:

The young lady was Miss Lucy Barnes, the fifteen-year-old daughter of Mr. and Mrs. Stephen Barnes, who lives near Barney, Ind. She is a bright young lady, is fond of books, although her progress in this line has been considerably retarded by the considerable amount of sickness she has experienced. She has missed two years of school on account of her bad health, but now she will be able to pursue her studies, since her health has been restored.

Her father was talking of her case to a newspaper man one day recently. "My daughter has had a very serious time of it," said Mr. Barnes, "but now we are all happy to know that she is getting along all right and is stronger than ever." Asked to relate the story of his daughter, Mr. Barnes continued: "About three years ago, when she was twelve years old she began to grow weak and nervous. It was, of course, a delicate age for her. She gradually grew weaker and her nerves were at such a tension that the least little noise would irritate her very much, and she was very miserable. There was a continual twitching in the arms and lower limbs, and we were afraid that she was going to develop St. Vitus dance."

"She kept getting worse and finally we had to take her from her school and her studies. She was strong and healthy before, weighing eighty-five pounds, and in three months she had dwindled to sixty-three pounds. She was thin and pale, and was almost lifeless. We did everything we could for her, and tried all the doctors who we thought could do her any good, but without result."

"There was an old family friend near Milford who had a daughter afflicted the same way, and she was cured by Dr. Williams' Pink Pills for Pale People. They came here one day to spend Sunday, and they told us about their daughter's case. It was very much like Lucy's, and they advised us to try Dr. Williams' Pink Pills for her. We had no faith in them, but were finally persuaded to try the pills. We have never been sorry for it. They helped her at once, and by the time she had taken eight boxes of the medicine she was entirely cured. She took the last dose in April, and has not been bothered since. She is now stronger than ever, weighs ten pounds more than ever before, and her cheeks are full of color. She can now gratify her ambition to study and become an educated woman."

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in a condensed form in Dr. Williams' Pink Pills for Pale People. They are also a specific for troubles peculiar to females such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, over-work or excesses of whatever nature. Dr. Williams' Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

To those interested in the proper lighting of their church, a Book of Light and other information will be sent free of charge on application of I. P. Frink, 551 Pearl St., New York.

BOOKMAKER'S CORNER

The people of New England seem to have lost little of their interest in the colored residents of the South. The New England Magazine for October devotes a good deal of its space to the Tuskegee Institute, with a portrait of Booker Washington for frontispiece, and an able article by Rev. A. D. Mayo on "How Shall the Colored Youth of the South be Educated?" A very searching survey of the situation, "The Homes and Haunts of Israel Putnam," are treated in a scholarly and attractive article by Rev. William Farrand Livingston. Mr. Charles T. Scott contributes to the magazine a "Chapter on Non-de-Plumes," full of curious information about the pseudonyms of famous writers. Mr. Mead in his Editor's Table takes up the subject of hoodlumism. Warren F. Kellogg, 5 Park Square, Boston, Mass.

The October number of Trained Motherhood contains a number of articles which will greatly interest young wives and mothers. In view of the great fatality among the little ones of our people, such a magazine should be extensively read by them. Many lives would be spared and much suffering prevented were there more knowledge concerning hygienic matters. The departments are full of practical thoughts and good advice for young mothers. The "Doctor's Talk with Mothers" answers many questions about the baby's health which frequently troubles anxious mothers. The subscription price is \$1 per year. Specimen copy will be sent free if this paper is mentioned. Published by The Motherhood Co., 150 Nassau St., New York. We will send the Southwestern and this magazine both one year for 1.85, allowing usual commission to pastors. Those who have already subscribed for our paper need only send 60 cents more.

Rudyard Kipling's first "Jungle Stories," were written for St. Nicholas, and this year Mr. Kipling will contribute to St. Nicholas a series of stories for boys and girls in what is for him an entirely new vein. They are fantastic stories about animals, and he calls them the "Just-So" stories, because they are meant to be told "just so" to children. The first one will appear in the November St. Nicholas.

On the 8th day of October more than 10,000 students were on the rolls as members of the first Freshman class of the Cosmopolitan University. The confusion into which the plans were thrown by the retirement of President Andrews, in order to meet the urgent wishes of his friends at Brown University, has been met by the acceptance of the presidency by Dr. Eliphalet N. Potter. President Potter has been at the head of two great colleges for nearly twenty-five years. He is already at Irvington engaged in organizing his staff of professors. The work of the university has been grouped under fifteen heads, covering the various branches of knowledge. Each of these will be in charge of a professor. As soon as the task of selection is complete, the students will be assigned their

work and the largest Freshman class in the history of the universities of the world will begin its studies.

EPWORTH LEAGUE CONVENTION.

The first division of the Indiana District, of the Lexington Conference, met in Shelbyville, Ind., Sept. 30 to Oct. 4, inclusive. Julia A. Culpher, district president, was in the chair. The convention opened with devotional service by Rev. J. T. Leggett, pastor of the church. Thursday evening the mayor of Shelbyville gave a cordial address of welcome, to which Rev. Lewis, of Anderson, responded. Another address of welcome by Mr. R. A. Roberts was given, to which Miss Florence Birch, of Indianapolis, responded. The church was tastefully decorated with plants and the League colors. Presiding Elder Gilliam was present, and brought much inspiration and good cheer. The orchestra from Connersville was present and rendered good music. Friday was a feast of good things. Rev. E. L. Gilliam gave a talk on music, which was both entertaining and instructive. Rev. Lewis read a splendid paper on "How Can a League Help the Church?" Miss Florence Birch on "How Many Departments Can a League Successfully Run?" Mrs. S. H. Vest on "How Best Teach Social Purity;" Miss Ella Green on "How Conduct Literary Department;" Rev. C. Jones on "Bible Study;" Rev. W. H. Riley, B. D., on "Bible Reading," which was interesting and instructive to Bible students.

Friday evening a praise meeting was held, followed by very touching remarks made by Ex-President Patterson of the First Church.

Saturday morning praise service, led by Rev. C. H. Taylor, followed by papers on "How League Work is Hindered Among Our People," by North Vernon; "How Best Conduct Reading Circle," by Rev. G. A. Sissle; "League Colors," by Miss Mary Poindexter. These exercises were interspersed with recitations and music.

Each one departed with a stronger determination to serve Christ and advance the League work in his own chapter. It was good to be there and hear the report of the work being done by the Epworthians of the Indiana District.

The officers elected for the year are: President, Rev. J. W. Robinson, Bloomington; secretary, Miss Irene Spaulding, Bloomington; treasurer, Mrs. W. H. Riley, Connersville; first vice president, Miss Ella Green, New Castle; second vice president, Miss Florence Birch, Indianapolis; third vice president, Mrs. S. R. Vest, Connersville; fourth vice president, Mrs. J. T. Leggett, Shelbyville.

Sunday was a day of remembrance with us. At 11 a. m., Rev. C. H. Taylor preached a splendid sermon. Sunday School at 2 p. m. Missionary meeting followed, after which Rev. W. H. Riley preached one of his soul-stirring sermons. The Sacrament of the Lord's Supper was then administered at 8 p. m. Rev. C. H. Taylor preached again to a crowded house. Every one

No sense in doing without Macbeth lamp-chimneys; but get the right chimney. The Index tells.

There's money in it.

Write Macbeth Pittsburgh Pa

seemed to enjoy the whole proceedings. The convention then adjourned to meet at North Vernon, Ind., next year.

Mrs. S. K. Vest, Reporter.

Plaquemine, La., Sept. 16, 1897.—I was prostrated with hemorrhage of the lungs which caused a lingering fever and I had dreadful headaches every week. I was troubled with loss of sleep and loss of appetite and had a terrible cough. I began taking Hood's Sarsaparilla and it has proved a great blood purifier and strength builder. I heartily recommend it. Miss Lillian Hooper.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

LOST FRIENDS.

Mr. Editor—I want to find my sister, Laura Smith; she is in the city of New Orleans somewhere. I have not heard from her for a good while. The pastors will please read this from their pulpits, and address me at Ocean Springs, Miss. Lucia Smith.

My father's name was Clem Watson; he belonged to Duncan Linton and lived on Bayou Boeuf, La. My mother's name was Eliza Watson; oldest sister was Malinda Watson; oldest brother, Elias Watson. My name is William Watson. We were brought from the above named place to Houston, Texas, and sold. Any one knowing of the above people will please write Rev. M. S. Jordan at Columbus, Texas.

Ministers and earnest Christians will be glad to learn that, the publishers will mail my prize book, "The Path of Wealth," postage prepaid for the next 30 days, to any address for \$1.00, about half regular price. Money refunded if not satisfactory. It has quickened the spiritual life and made thousands of enthusiastic converts to systematic giving; many claiming also they are rich thereby. More money is being paid to the cause of God through this book than any other book published. Over 44 pages; profusely illustrated; handsome cloth binding. Address, Rev. T. S. Linseott, Brantford, Canada.

To the Presiding Elders of the Twelfth Georgia Conference District: Dear Brethren—Please write me all about the work in your district, collections, for benevolences, church debts, church building, pastor's salary, etc. I have written you, but I take this precaution. Address me at 1026 Arch St., Philadelphia, Pa., in time to reach me by Nov. 3. Your brother and servant,

A. J. Taylor.

Good chance for a pastor, local preacher, or Sunday-school worker to secure Clarke's Commentary. Read our prize offers, page 15.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRAU, Wholesale Druggists, Toledo, O. WARDING, KINNAN & MARVIN, Wholesale Drugists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free. Hall's Family Pills are the best.

UNITED FOR LIFE

Port Allen, La.: On Sept. 30th, at the residence of the bride, Eugene Florance and Miss Mary Barber.

On Oct. 7th, at the residence of Bro. Octave Prince, Laurence Reynolds and Miss Mary Bernard. H. A. Sorrell, P. C., officiated.

Clarksdale, Miss.: W. H. Scott, pastor of M. E. Church at Clarksdale, Miss., was married to Mrs. Coreana Pearson, Sept. first, 1897. J. B. Starkey officiated.

THEY LIVE IN OUR MEMORY

Shreveport, La.: Sister Mary Marshall Johnson, a faithful member of our church, died October 13th. She was found dead at her work. The funeral took place at the church. A multitude of sorrowing friends and relatives followed her remains to their last resting place.

J. A. Tremain, P. C.

St. Paul M. E. Church.

Abbeville Circuit, La.: On Sept. 18, 1897, Sister Mary Ann Campbell, a faithful member of our Church, died in full triumph of faith. She leaves six children and a husband. The Church has lost a gem; but Heaven has gained a saint. Sleep on and take your rest.

Servant of God, well done, Thy glorious warfare is past; The battle is fought, the race is won, And thou art crowned at last. Age forty-nine years. She joined the church twenty-three years ago.

Win. Emmett, P. C.

East Boonville, Miss.: In memoriam of Mary G. Shannon, who departed this life at her home in East Boonville, Miss., on the morning of June 29th, 1897. Age fifty-two years. She was born May, 1845, and was married to one, Rev. G. D. Shannon, about 34 years ago. She professed faith in Christ, and was connected with the M. E. Church about 29 years. She lived a consistent working and faithful Christian life up to the time of her death, which was very sudden, caused by heart failure. She leaves a husband and an adopted son, and a host of friends to mourn their loss. To those of her race, she was ever ready to aid them in morals or any laudable undertaking, always imbued with a religious spirit. She shirked no duty that she could perform for the advancement of her Master's cause, and the upbuilding of her race. She was a great lover of children, and "Aunt Mary," as she was commonly called, was a favorite with them. She will be missed by both colored and white. She died in the faith of our Lord Jesus Christ. May the Lord God who rules and orders all things be a comfort to her husband and son in their sad bereavement, and may this act of Providence work out for them a far more exceeding weight of glory.

G. W. Baker,

of the Corinth Ct. M. E. Church.

Center Point, Ark.: Brother Lewis Clardy departed this life October 2nd, in full triumph of faith. Age 74 years. He said he was going to rest; told me to stand by the Methodist Church and preach the Word. He leaves a wife and a host of wicked boys to mourn their loss. It is our loss, but heaven's gain.

A. T. Stephens.

Also, Sister Clerrenda Clardy, a faithful member of Wesley Chapel, fell asleep in Jesus on October 7th. She died in the faith, and said that she was going away. Age 61 years. She said she was waiting on Jesus. She leaves many sorrowing children and friends beloved to mourn. Sleep on, Sister Clarrenda, peace be to your ashes.

A. T. Stephens, P. C.

White Hall, La.—On the 30th of September, Mr. Rolly Scott, age about 55 years, dropped dead at his residence. He had heart disease. He was one of the back sliders of the St. James M. E. Church of White Hall for over twelve years. E. H. Clark, P. C.

Monroe, La.—Sister Mary Kidd, a member of the church, died September 29, 1897. She died in the triumph of faith; age 90 years. She leaves a host of friends to mourn their loss.

Also Mrs. Agnus Esque, a member of St. James M. E. Church, died September 27th. Sister Agnus Esque lived a Christian and died a saint. She is now asleep in Jesus. She leaves a husband, one child and a mother, sister

and brother to mourn their loss. G. J. Rogers.

Helena, Tex.—Miss Ellie M. Sullivan, eldest daughter of Bro. Sam and Sister Ellen Sullivan, is no more; because God has called and she has gone to answer before the great tribunal. Whilst yet in the bloom of life, she was stricken with that dreadful disease consumption. Though an intense sufferer for more than a year, when the summons came she was ready to answer to the call. She said to a friend a few days before she died, "I am waiting on the Lord." Her funeral was attended by Revs. M. Thompson and H. C. Johnson. She leaves a host of relatives and friends behind her.

Rest! Dear Ellie, sweetly Rest! Rest from thy labor, pain and sighing. Mertie M. Moore.

Flournoy Charge, La.: Sister Mary Roberson departed this life on August 24th, 1897. She was born June 23d, 1874. She leaves a husband, four children, brothers and sisters and a host of other relatives. Peace be to her ashes. I wish the world knew about Sister Roberson as I do.

John McKee, P. C.

Carrigan, Texas: Sister Carline Leonard, a member of the church for 20 years, died in full faith October 9.

E. Micheaux, P. C.

Hickory, Miss.: Sister Rose Clayton departed this life October 8th in Christian faith. She was a member of the church 25 years. Aged about 45. She leaves a husband, two daughters and a host of friends.

P. R. Crump.

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Everyone desires to keep informed on Yukon, the Klondyke and Alaskan gold fields. Send 10c. for large Compendium of vast information and big color map to Hamilton Pub. Co., Indianapolis, Ind.

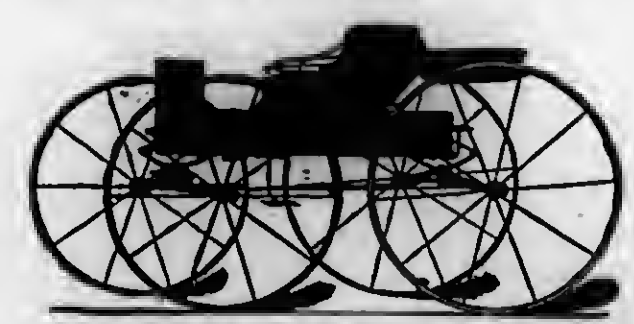
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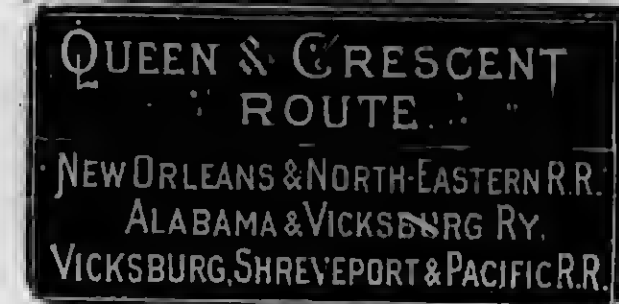
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FARMING IS NOT CHANCE WORK.

It is safe to assume that present conditions will be reversed, or at least greatly changed in the future, and possibly in the near future. Farming at the present time requires more than industry. The future holds out but little of good prospect for the man who depends on chance. Only a few years ago the west went wild over horse raising, and now there is a surplus of horses, but we believe with improving prospects, for the depression has been so great and has continued so long, that the change is liable to come soon, and when it does come then many that should be ready for it will then have something else, so the saying with them will be true, "that what they have to sell is low-priced and in poor demand." In the future, as in the past, says the Northwest Farmer, those who are ready to supply what the markets demand will be in condition to reap a reward for labor, while those who trust to chance will have to sell in competition with those who are supplying an over-supplied market. The farmer needs to look to the future and prepare to supply what the markets will demand in the future, for it is impossible to speedily change and supply those that are in demand. Those who can foresee and be prepared to supply those things that will be sold at a profit will do well, while those who trust to chance may fail.—Picayune.

PREPARE TO STORE GRAIN.

Before putting newly threshed or husked grain into any kind of bin, examine the granary or crib and see that it is free from insect pests, which may later make the grain unmarketable. There are quite a number of these commonly known as weevils, and in some instances they cause a great amount of damage.

The general method of disinfecting granaries, mills, etc., is to close up as tightly as possible and near the roof place an open vessel containing carbon bisulphide. This being heavier than air will permeate every portion of the building and destroy the insects. The farmer's granary should be built some distance from other buildings, and so constructed that it is vermin proof. Have the doors fitted tightly, cover the windows with frames of wire gauze; the floors, the walls, and ceilings should be smooth, well oiled, painted or whitewashed. Such measures are not absolutely necessary in cool and temperate climates, but in the heated air of Southern States it is quite important. The storage of grain in large amounts is advisable, as only the surface layers are exposed to infestation. This is particularly valuable against grain moths which lay their eggs on the surface. The granary weevils penetrate more deeply.—American Agriculturist.

WINTER PASTURE FOR HOGS.

The cotton planter must raise hogs, and while he may occasionally get it into his head that "it doesn't pay," he is certain in a short time, when cotton goes down and meat up, to change his mind. In short, the majority of planters admit that it pays to raise as much meat as is consumed on the plantation, but few of them do it. It is another case of not doing as well as we know. On the other hand, a great many raise meat that costs them too much per pound when ready for the smokehouse. During the next two months will be the proper time to sow oats, rye, wheat, barley, vetch, etc., for winter pasture, but any of the other winter pasture crops will be much better than none at all. No Mississippi farmer should winter pigs for his next year's crop of meat, but many of them will do it. A pig farrowed in February or March should be killed the next December or January, and if well bred and properly fed and cared for he will be large enough at that age. But the breeding stock must be wintered, and a great many pigs will be wintered, therefore the necessity for a winter pasture. It is not only the cheapest means for supplying food, but the sows do better on it than when kept all winter in the mule lot on corn. Land is plentiful, labor cheap and the need for it great; therefore, by all means let every Mississippi farmer provide a winter pasture for his hogs.—Southern Farm Gazette.

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NOTICE.

To the Pastors and Members of the Marion District, Central Alabama Conference—The conference is almost at the door and I must ask again through the Southwestern that you push the claims. To a large measure you have neglected to do so the first of the year. Some charges have raised more up to date than was raised last year up to this time but others have fallen off. If you will you can this time raise your apportionment before the conference; the money is on hand and the people will give if you will properly and prayerfully represent each cause. And as to the Southwestern your pledge was to stand

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

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EATON & MAINS, Publishers.

WHAT IT IS TO LIVE.

To live should be to make each day
The gateway to a higher thought,
The ladder round by which to climb
To some fair promise wrought.

To live should mean the present time
Outshines, outrives yesterday;
That promises of farther heights
Smile in the efforts of to-day.

To live should mean to you and me
So much, that every hour should be
A treasure given to light our souls
To knowledge, truth and purity.
—Woman's Tribune.

EDITORIAL COMMENTS.

Peace of mind comes from within.

Life, to be worth living, must be helpful to others.

No man is, or can be, independent of his fellow-man.

The North Carolina State Board of Education has authorized the use in the colored public schools of a history of the Negro race.

The laws of Moses are so interwoven with the laws of all civilization that they are bound to live as long as governments endure, or men study the relation that should exist between man and man.

Two, and possibly three, other of the white caps who attacked Dot Price at his home near Milan, Tenn., have died from the wounds received at that time. He went to town and employed a lawyer to defend him, but returned to his home with the understanding that he is still as determined as ever to defend it, even though it requires his life.

The doors of our ministry should be most carefully guarded against any and all individuals who are not perfectly loyal to the Methodist Episcopal Church. Persons who come to us prompted by no other than mercenary motives will accomplish very little for the highest development of our Church and its work. We need self-sacrificing, loyal men.

Judging from the result of the car robbery cases that have been on trial in the Superior Court at Dalton, Ga., for three weeks or more past, justice, as represented by Judge Alonzo Fite, must have rebanded her eyes. Eight white men, charged with robbing freight cars, in that vicinity during five years past, have been found guilty and sentenced to the penitentiary for periods ranging from one to ten years. The Negro draymen who did their hauling goes with his friends. Their railway car looting has been kept up for five years, during which period the Southern Railway claims to have been compelled to pay owners of stolen goods damages amounting to \$50,000. The court sentenced ten merchants who received the stolen goods to fines ranging from \$25 to \$1000, or one year on the chain gang.

We are more and more convinced of the fact that, situated as we are in this country, we need no exclusively Negro business enterprises. That is to say, we need no business run exclusively for Negroes; let them be run for the public. A Negro going into business should go in to win and should so conduct his business as to secure the patronage of any fair-minded person who wants what he has to sell. It is just as fair for white men to patronize Negroes as for Negroes to patronize whites.

THE CHURCH-RIDDEN PREACHER.

Not long since a prominent pastor said to us: "I enjoy my pastorate at this church more than any I ever held; the officers free me of all secular duties and care in running the charge and seem to delight to have me attend to my legitimate duties and spend as much time as possible in the study, preparing to preach to the people on Sunday. Of course I suggest to them plans and render any assistance necessary, but they take the greatest interest possible and succeed in running the business affairs of the church very smoothly indeed."

On hearing this statement we thought at once of that large class of pastors whose officers seem to have no interest in the church, other than to boss the preacher and criticize him when he does not measure up to their expectations. The conference appointed him to preach and perform certain other pastoral duties as are in the very nature of the case peculiar to his office; but he soon finds that the understanding is if there is any money collected for building or improving the church, paying debts, raising benevolence, and even paying the pastor's salary, he must shoulder the whole responsibility or let matters go undone. Not only so, but there are not a few cases in which the pastor serves as janitor to light and clean the church.

We grant that much depends on the pastor having sufficient executive ability to get the best results out of the men by whom he finds himself surrounded, and yet though he may be lacking on this score, it does seem that there should be two or three men out of a dozen or more who will go right in and do duty without being either coaxed or urged to do so.

But what are the facts? Many of the churches are like great cold-blooded corporations; they drive their preachers to the top of their speed all through the week, and then expect them to come up Sunday fresh and vigorous with at least two sermons equal to the best that will be preached in the city or community. This they must do, notwithstanding the fact that in addition to their pastoral duties, they have been busy running entertainments and doing a great number of other things which, while they expect to assist in doing the fact, that the whole responsibility rests upon them, secularizes and otherwise detracts from their pulpit power to such an extent that on Sunday they find themselves illy prepared for the grave responsibilities they must assume in the pulpit.

And yet the whole church is sitting down—officers and all. They pay the pastor to preach, to visit all the sick, bury the dead, raise the finances for the stewards, for the trustees, for the Sunday school, and for every other cause connected with the church! Nay, why concern themselves, it is his church! True, a few rally to his assistance, but in many instances they must be coaxed and flattered and praised, or else they will sit down and do nothing.

We do not claim that this is always the case, but is it not too often the case? We pity the church-ridden preacher, while we exclaim thrice happy is he who serves a people that realize that they are a responsible part of the church of God, and under obligation to perform their whole duty as such.

No true pastor desires to evade his part of the responsibility in collecting finances and in performing such of his duties as relate to the temporal affairs of the church, but when the church leaves the whole burden upon him it is more than likely to lose more in the end than it gains.

THE PULLMAN CAR INVENTOR DEAD.

The great sleeping car magnate, George Mortimer Pullman, of Chicago, Ill., died October 19, at 5 o'clock a. m., at his home on the corner of Prairie Avenue and Eighteenth street. He was born March 3, 1831, in Chautauqua County, New York. He passed gradually from a clerk in a country store to the presidency of a great company which controlled millions of dollars' worth of property. The little town of Pullman, ten miles out from Chicago, where the company's manufacturing plant is located, has a population of 11,000 inhabitants, living and doing business in houses built on land, every foot of which is owned by the Pullman Palace Car Co.

Mr. Pullman invented the sleeping car, himself and has lived to see it brought to the highest degree of perfection and in use throughout the civilized world. Humanity is greatly indebted to him for this source of comfort, the Afro-American among the rest, for in the sleeping car is the only part of a train down South where an interstate traveler can enjoy any degree of comfort, regardless of color or previous condition of servitude. Whatever influence the law may have in the case, Mr. Pullman has always been understood as saying he runs his cars for the public and did not desire to have any one who was willing to pay the price denied the right to ride therein. His estate is estimated at \$25,000,000.

Who will be his successor as president of the company is not yet known.

NORTH CAROLINA GIVES A NEW AND POTENT ENDORSEMENT.

While in Nashville, Tenn., last week, attending the Tennessee Conference, we received word from Rev. R. E. Jones, the assistant business manager of the Southwestern, that the North Carolina Conference was highly enthusiastic in its support of the paper. They not only ran their paid up subscriptions to a higher notch than ever before, but presented the editor with an office chair, made after the most modern style, a luxury which, as far as we know, our office has never before enjoyed.

We inherit our furniture from our ancient ancestors; it ignores both convenience and comfort.

We thought that plucky little conference did well by us when we were there last fall, but in the hands of our aggressive little business manager it has broken its record. None but conferences, nearly if not twice as large, surpass it in the amount of cash collected and sent in to this office during its recent session. We appreciate most highly its loyalty to the cause, and most gratefully acknowledge its unexpected courtesy. The editor makes, to the North Carolina Conference, a bow, which he hopes is as graceful as it is grateful, and begs to assure them that they have not only added to our comfort but to our diligence and hope for the future triumph of the Southwestern Christian Advocate.

Every new subscriber who pays \$1.25 for a year's subscription to the Southwestern will receive free an excellent half-tone photograph of the four missionary bishops.

We regret that our report of the American Medical Association is crowded over to next week.

The report of the East Tennessee Conference, we regret to say, came too late for this issue. Will appear next week.

OUR CONTRIBUTORS.

SECURING ATTENTION IN THE SUNDAY SCHOOL CLASS.

Mrs. W. H. Logan, Marshall, Tex.

There are certain peculiar qualifications necessary to the fullest development of any institution and the Sunday school does not differ essentially from any other institution of its kind.

To teach a Sunday school class it is necessary to know what not to do as to know what to do.

I shall attempt to place a few light-houses for the guidance of the young mariners who may enter the service. To the old sailors who are familiar with the shoals, breakers and whirlpools, they may be useless; yet there may be some of those among us who do not thoroughly understand the office and intent of the Sunday school teacher. It should be known that the first and highest duty of the Sunday school teacher is to cultivate the heart as well as to train the intellect.

The Sunday school is not a place where the pupils should be lazily taught how to pronounce a few words, which, to them, have no meaning, and the teacher does not stop to give the meaning, but instead simply repeats the usual phrase: "Next read." If the teacher sits in front of her class Sunday after Sunday, beginning at what he calls the head, each time, he may expect to find what he calls the foot weary and inattentive. Let there be no head nor foot, call on any one at any time to read or explain a verse, to recite the Golden Text, to give the outlines, or to tell what he or she knows about the lesson; giving a chance to express a thought.

The teachers should remember that the Sunday school is not a place simply to make subjects for heaven, but patriotic citizens and loyal members of the Church as well.

The Sunday school teacher must not persuade himself to believe that the necessary qualification to secure attention is the perpetual frown, the sceptre of authority, the constantly jingling bell or the tapping on the back of the seat; nor is it necessary to go about in a noisy manner; here, there and everywhere creating a stir as you go, for noise begets noise and where there is confusion there is inattention. Attention must be secured before any truths can be taught a class or an individual. To secure the desired attention variety in the method of teaching is necessary. We must talk with the pupils rather than at or to them. Invite their expressions of opinion on the different subjects and reason with them, for nothing attracts the attention of a child quicker than a tribute to his knowledge. Give the class something to do, give them something to think about, and you will not find it such a task to control them.

The Sunday school is the nursery of the Church and too much importance cannot be laid upon the value of the Bible and what its presence in the world means to every one; therefore, a person should not accept the position as teacher of a Sunday school class unless he has religion enough to keep him a consistent and exemplary church member.

The teacher's acts are worth more than his words, hence he should be what he wishes his pupils to be. Do what you wish them to do by being attentive yourself during the review of the lesson; they will notice and imitate your actions without respect to place or circumstances.

The Sunday school teacher should not forget that he is favored in having a position of special usefulness in the service of the Lord, and he should not waste his chances to do good.

Nothing sooner and more effectually destroys the attention and attendance of a class than irregularity on the part of the teacher. The teacher is supposed to know the qualifications, advancements and temperament of this class; therefore, he is better prepared to instruct the class than one would be who is caught upon the spur of the moment, who, perhaps, has no disposition to instruct a class and yet hates to refuse. To secure the attention of a class a thorough preparation on the subject to be taught is necessary; without such no teacher can hope for success, for it is impossible for one to teach that which he does not know. Study to make the lesson

interesting; by so doing you will attract the attention of the class and cause them to feel that it is a pleasure to attend the Sunday school. In this progressive age of concentrated forces, the demand is that every particle of energy, ability and trained power be utilized; surely then it is the duty of the Sunday school teacher to prayerfully and earnestly administer to the wants of his class. He should present new subjects in a lively, earnest, positive manner; without such there is but little success attained.

Call the pupils' attention to the verses on the tickets, the lessons in the Quarterlies, the Lesson Leaves, the Leaf Cluster, even the songs they sing, and the teacher will soon find that all these are subjects from which beautiful lessons of life can be taught.

A dull teacher cannot teach the Bible, for as soon as a class becomes restless or inattentive the method should be changed; this is a difficult thing for a lazy dull teacher to do. Of course, the lazy teacher does not realize that he is actually lazy, but his scholars do, and they are the ones who suffer.

There are some teachers who are dull by nature, but they can improve if they will read and put what they read into practice. There is, indeed, a great work of the Sunday school teacher if he will but take hold. A failure to impress the practical, every-day individual application of the lesson on each pupil in the class is a failure on the most important point. The teacher will be helped in securing the attention of his class by knowing the name of every one in it; this rule will assist greatly in discipline. John will not stop talking with—"Boys, stop talking!" The request is too general; but "John, stop talking," reaches him and admonishes the others. Scholars like to be called by their names in the Sunday school class as well as on the streets.

The teacher can secure the attention of a class, at times, by taking a few minutes to teach them the why of Sunday school collections. This may seem a small matter, but I think it one of great importance. There is instilled in the mind of the child, from infancy, the exchange relation of money; this relation he applies to your acts in the Sunday school. Charity is an abstract principle beyond his understanding; he does not know that charity is a virtue, so he interprets the collection he gives as pay for the card or pamphlet he receives, and too often our practice of not giving a card or paper to the children who bring no collection supports his interpretation. Let them understand the right principle in giving, the duty of supporting Christian institutions, and that his collection is only a help to support the Sunday school. Implant the principle of cheerful giving, and you help to solve one of the most vexing problems of the Christian Church.

Last, but not least, don't fail to impress upon the mind of each pupil that you are in earnest about the salvation of his soul, and that God loves each one and wishes they loved Him.

The Christian worker should believe with all his heart that God, the Holy Spirit, will help him to live the Christ-life himself, and help him to promote the Christ-life in others.

DO I GROW IN GRACE?

Rev. G. W. Cooper, South Carolina Conference.

"Grace;" this beautiful word is a Bible gem, shining out from among that sacred collection of documents concerning God, His creatures and all His works; where a revelation of divine truth is made to man, setting forth among many other things the fact that through the fall sin entered into the world, bringing on misery and death, and marring all the works of God. And where the creator is declared to be the God of all grace and glory, taking the place of a gracious Father whose heart so moved with love and compassion for His children, that He sent a means of redemption into the person of His Son, Jesus Christ who came and "while we were yet sinners died for the ungodly."

Grace is the love and favor of God freely bestowed upon undeserving man, giving him an opportunity, helping him to recover from

his sinful and helpless condition, and placing him back in harmony with God. It lifts him from the lowest depths of sin and vice, and aiming for the highest attitude of glory, carries him all along the celestial way, beginning with the simplest impression made in the heart by the Word of God, in which the germ of repentance is planted and nurtured into a flaming desire for salvation; awakening a lively hope till the sorrow-stricken soul reaches out the arms of faith and embraces the Savior in the act of regeneration, while God for Christ's sake justifies it. And on through all the stages of the work of salvation, Grace guides the feet, enlightens the eye, makes wiser the heart, furnishes special help for special needs, develops character, consecrates, sanctifies and exalts the soul till it is finally carried to the bosom of God.

In dealing with this question, "Do I grow in grace," three considerations bearing upon the subject will be employed. They are these:

The work of God, the work of man, the life spent in this world.

1. The work of God. Grace is not only a free gift of salvation to those who are ready to perish and look to God through Christ for deliverance, as did the dying thief; but it is a vital work of the Holy Spirit in the heart, shaping the life till it is in perfect accord with the example given in the life of our Savior. The beginning of this work is to know God, to know him in the forgiveness of sin.

This knowledge is produced in the heart when the Holy Spirit has carried us through the ordeal of repentance, and by faith in Jesus has led us up to the blessed experience of conversion. Here the germ is planted—the germ of all the future glory that shall come to us in time or eternity. As the acorn, falling into the soil, carries in its little cup all the future glory of a great oak, so the vital spot lodged in the heart at conversion carries with it all the elements necessary to grow a tree of righteousness. But, as the powers of nature must operate upon the acorn to cause it to shoot forth and grow, giving it time to become stronger, till, with the growth of many years it reaches its climax of strength and beauty; so God, through the agency of the Holy Spirit, unfolds and brings out the powers of grace in the heart, reflecting its beauty in the life of the believer.

This thought is beautifully carried out in the language of Scripture. "First the blade, then the ear; after that the full corn in the ear." With a thousand strokes of his mallet, the sculptor chisels on till all the rough is hewn away, the lines of beauty drawn, and the marble statue is ready for the temple. In the shaping of the heavenly character, which is the object of grace, many strokes will be needed and administered in love and mercy by our spiritual sculptor before we are prepared to take our place at the right hand of God in his temple. But God is able to subdue all things unto himself, and in much patience he leads the redeemed soul from one degree of grace to another till the work on earth is finished.

2. The work of man. Although God is the author and promoter of all grace, yet the feeble efforts of the individual are demanded and utilized in order to facilitate its growth in the soul. "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do His good pleasure." It is evident from this passage of Scripture and many others of the same import that there is a work for man to do. Though it is true that all he can do for the betterment of his condition is vain without Christ; yet in establishing the kingdom of heaven in the heart, God has been pleased to write the works and faith of man with the love and power of Christ for its development.

I do not believe in any idle kind of growth in grace, even if that were possible. Grace is given as a talent to be cultivated and improved till we are made perfect thereby, and this is impossible without putting forth the best endeavors. Otherwise we decline instead of grow in grace. Man's fallen nature, his surroundings, proneness to sin, and his short sightedness, make it absolutely necessary for him to watch, work and pray without ceasing. This thought of man's work cannot be too

strongly urged, since it is an open fact that here are many in the Church to-day who claim to have been converted to God, yet whose lives are quite inconsistent with their profession. Some of this class of believers are on hand at every protracted meeting for a new religion. There are others who will drink all the whisky they can get, but go right on to the services with ready hands and a willing heart to make the opening prayer, or to advise seekers in the way of salvation. There are still others who regard it a small thing to hold old grudges, to refuse to speak to a brother or sister, or to underate the good name of some professing Christian. These things are contrary to the sermon on the mount, besides they operate against the work of the Holy Spirit in the heart.

It also occurs to my mind that since "God who is rich in mercy," withholds no good thing from them that love him, but "giveth liberally" and "upbraideth not," it is the soul's privilege to demand larger measures of grace or to take hold of Christ with stronger faith, and enjoy a more rapid growth than would otherwise be possible. In all ages God has been pleased to honor large faith and liberally bless very earnest labor. I need not mention such men as Enoch, who had the reputation that he pleased God; Elijah, who walked with God, and later on Luther and Wesley but even to-day, throughout Christendom, here and there may be found some great character, who, like Jacob, prevailed with God and is now towering above the common level of the great mass of people as an illustration of the possibilities of grace.

(To be continued.)

OUR YOUNG FRIENDS.

THE CHILDREN OF CHINA.

Rev. G. S. Miner.

The Girls.

Ask a Chinaman how many children he has and he will reply by giving you the number of his sons. Why should such worthless little beings as girls be counted in with their ever-welcome, eagerly-desired brothers? "A boy is worth ten times as much as a girl." "If a girl does no harm it is enough; you cannot expect her to be either useful or good." "Why should she be loved, for soon she will be betrothed, and may become the servant of some other family until she is old enough to be married to their son?"

Often, soon after little girls are born—and sometimes they are not allowed to live an hour—their fathers will call in the fortune-teller and give him the month, day, and hour of their birth, who will then calculate. If a girl is born under an unlucky star nothing that she does will prosper. If she was born on the day of the cycle of the "dog," and her brother of the "hare," her influence would certainly prove fatal to him unless he be removed, as hares are destroyed by dogs. In either case she is disposed of in some way.

If a girl is lame or blind her chances of life are small. Many have bright and attractive faces, and all have dark eyes. They wear their raven hair dressed in different ways, according to the province in which they live. Most frequently it is braided into a heavy strand which hangs down the back, and is tied with a scarlet cord. It is often cut in front and worn in a bang. Sometimes it is tied up on one side like a horn about four or six inches long. At the age of thirteen it is put up in womanly style. It is twisted around curious wire frames and made to represent a shoe, wings of a bird, double bow or a ribbon, wheel, etc.

After marriage the hair is dressed square in front. This appearance is obtained by pulling out the hair round the forehead, making it look broad and high. The hair, even of the poorer class, is often elaborately decorated with ornaments, and must be combed as smooth as possible and waxed so it will not friz. Mrs. Miner's hair curls, and they often wonder if she ever combs it. Although bare-footed and half-clad, the hair must be in shape and ornamented. When in a holiday attire most girls have their faces well adorned with rouge and white powder.

There is but a slight difference in the cut of the garments worn by girls and women of different provinces. Shades in the color, width of the sleeves, styles of trimming, vary some from time to time, but in no degree as compared to the fashion in the United States.

The most important part of a Chinese girl's dress is her shoes. So tiny, of colored silk or satin, most tastefully embroidered, with brightly-painted heels just peeping from beneath the neat pantalets, and the feet are supposed to merit the poetical name of "golden lilies." This result is produced by indescribable torture, and the part of the foot that is not seen is nothing but a mass of distorted or broken bones!

This little foot is produced by applying narrow cotton bandages about three yards long when the girl is about six years old. One end of the strip of cotton is placed beneath the instep and then carried over the four small toes, drawing them down beneath the foot. Another twist draws the heel and great toe nearer together, making an indentation beneath the sole. When all the cloth has been used the end is firmly sewed down, and the feet are left for a week or two in that condition. Clean bandages are now and then put on, but the change has to be very rapidly effected or the blood begins again to circulate in the poor, benumbed feet, and the agony becomes almost unbearable. Frequently during the process a girl loses one or two toes, but she feels repaid for the pain by being possessor of still smaller feet.

For the first year or two the girl suffers constant pain. They use many devices to try to benumb the feet and relieve the agony. Through the weary summer days, instead of romping and enjoying the fresh air and sports with brother, the poor little girl will lie, restless with fever, upon her little couch, and when the cold nights of winter come she is afraid to wrap her limbs in any covering, lest they grow warm and the sufferings become more intense. When the feet are first bound she moves about by placing her knees upon two low stools, moving them alternately with her hands. At last the much-desired smallness is obtained, the feet are deformed for life, and she is greatly admired by all her friends.

If a girl is not betrothed until she is ten or more years of age, one of the first questions is: "What is the length of her feet?" The small-footed Chinese ladies hobble and limp along (about as American ladies would walking upon their heels), supporting themselves by placing one hand on a child's shoulder, or by means of a strong staff. Three inches is the correct length of the fashionable shoe, but some are only two. (If you will send me \$5 for day-school work I will send you a pair of "golden lily" shoes.) Women whose feet are not so small, though tightly bound, manage to walk some distance. "Their movements are as the waving of the willows," sings the Chinese poet. The custom of foot-binding has no connection with religion, and is not prescribed by the law of the country. Indeed no small-footed woman is allowed within the precincts of the imperial palace, and no Manchu woman binds her feet. It is only an aristocratic, heathenish custom, and nothing but the spread of Christianity can abolish foot-binding from Chinese homes. Slowly, but surely, this influence is already working, and in connection with several of our native churches anti-foot-binding societies have been formed.

Girls of the wealthier class are seldom seen abroad, but the daughters of the poor have a much freer and happier life. When little more than babies, and just able to carry a basket and rake, they are sent out to a piece of waste land, or the slope of some neighboring hill to collect fuel for cooking. Very seldom is a fire used for any other purpose. While still very young, a girl is intrusted with the care of the baby, which frequently sits on her back in a scarf that is tied over her shoulders, head and feet, bobbing and dangling as she runs about in her play or sways herself from side to side to quiet him.

While very young, girls are taught to pick tea, cotton, care for the silk-worms, spin and weave the cotton and silk, make a part of the shoe, weave mats, embroider, and make idol-

money, besides being the domestic of the home.

Frequently the girls of the poorer class are sold as slaves, and are usually employed in caring for their mistress' children. Sometimes they are treated kindly, but far too often theirs is a tale of woe. As to education, the girl receives but little. Some parents will allow their girls to study with their sons for a few years, and that is all. Their books are entitled "Counsels for Girls," "Instruction," "Admonition for the Inner Apartments," "Four Virtues and Three Obediences," and the like. Few are the schools in China for girls like those organized by missionaries.

After the age of eight or ten the daughters of the wealthier class are kept within the walls of their own homes. It is thought improper for them to be seen out of doors. Their amusements are few, and though they have not to endure the hardships of the poorer class, their life is much more cramped and very monotonous. Many do beautiful embroidery, and some have quite a talent for inventing patterns, which they work most elegantly upon costly silks and satins. When foreign ladies visit the homes, questions similar to the following are asked: "What is the cost of your garments?" "Why do you women have such large feet like our men?" "Why don't you have your hair combed and glued down on wire shapes?" "Why do foreign ladies cover their heads like our men?" "How old are you?" "Why do you not have black eyes like ours, have they faded out?" "Can you see several feet down into the earth and tell where the gold and silver is lying?" "Is there a sun and a moon in your country?" "Are there hills and trees?"

These and many other questions have to be answered time and again by the missionary ladies, and at first it is awful difficult to talk but very little about Jesus. But after a few visits the novelty wears away, and the earnest missionary has an attentive audience. I do all I can to encourage the girls to attend my day-schools, and in some schools there are eight or ten. I had 101 schools last year, all supported by special contributions.—The Epworth Junior Herald.

HENRY CLAY AT SIXTY-FIVE.

In an article on "When Henry Clay Said Farewell to the Senate," on March 31, 1842, after thirty-six years in public life, John F. Coyle, in the September Ladies' Home Journal, presents this graphic pen-picture of the "Great Commoner," whose close friendship he enjoyed for many years: "Mr. Clay (in 1842) was sixty-five years old, at the very zenith of his great popularity, the notable, central figure, in the arena of politics and statesmanship. More than six feet tall, slender, erect, graceful and commanding, he was the personification of dignity and noble bearing. He was a perfect master of the language, tone, and gesture, and possessed of a voice remarkable for its volume and range, and its capacity to express every shade of feeling of passion of the human soul. Deep, full-toned and melodious, it was indeed magical in its power of controlling the feelings of those who listened to its varying cadences and exquisite modulations. An admiring biographer adds to an analysis of Mr. Clay as an orator: 'His mouth large and prominent, upper lip working quietly, or in agony, as occasions require; his eyes resting in calmness, or beaming with lovely emotion, or sparkling with strong feeling, or flashing with high passion like the thunderbolts of heaven in the darkness of storms; his long arms hanging easy by his side, or outstretched, or uplifted, or waving with grace, or striking with the vehemence of passion, his fingers pointing where his thoughts direct.' An orator he drew upon his every resource to charm alike the ear and eye, and was unquestionably the most fascinating public speaker of his day and generation."

We will give you Bishop Taylor's book or the "Black Phalanx." Read our prize offers on page 15.

THE LIFE OF FAITH.

PURIFIED BY FIRE.

The other day we overheard the conversation of two traveling men who were sitting just behind us in a railroad coach. We were just passing through a small city that had been visited by a fire little more than a year ago, and it had destroyed the larger portion of the business district. "This place has been cleansed and beautified by fire," said one man to his companion. And so it had; for in place of the old, poorly-lighted and poorly-adapted business houses, a standing reproach to the enterprise and the thrift of that place, there now stood large, new, well-lighted, and commodious store-buildings. But the town had passed through the fire. The remark of the man, made thoughtlessly, made us think of that cleansing, purifying, and beautifying work accomplished by God, when it is said that we shall be baptized "with the Holy Ghost and with fire." It is this work of the fire in us that makes us vessels fit for the use of the Master, and for glory, praise, and honor before Him; this cleansing of our humanity of the guilt and stain of sin; this purification accomplished by God's Word and the indwelling of His Spirit; this consequent adornment with the beauty of holiness and the putting on of Jesus Christ, it is this that we need to make us temples fit for the indwelling of the Holy One—nor will He, can He dwell here until we have such a temple. Beloved, let us not shirk the work of the fire; it may be unpleasant, it may consume much that has been selfish and worldly, it may leave us very humble, but blessed be God! it will leave us fit for God's indwelling and out-shining. And such an honor before Him passes all else, and gives us the greatest glory we can have—the constant presence of God, in His holy temple.—The Christian World.

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LOVE AT WORK.

I was lying half awake and thought I was taking a walk round the world. I went into a large tenement house and saw a young girl dying, and Love was by her side soothing and comforting her. Then I went into a mine and a black, sooty miner was on his knees praying for his wife and children above ground, and Love stood by him and stooped and kissed his grimy cheek. Then I went up into the mountain where there was a young boy alone at work, thinking of his father and mother far away, and Love stood by him and shed a halo of light all around him. Then I went into the cabin of a poor Negro of the South. He was eighty years old; sick in bed, he was saying: "The master and mistress was very good to me, but they are gone. Young master good sometimes, and then again not." He began to sing, "Canaan, sweet Canaan," and I saw Love by him. Then I was on the sea, and there was a great storm, and everybody was afraid; but I looked and Love stood at the helm, and all was quiet again. Then I was in the heathen lands, and saw Love by the side of the dear ones there. Whenever there was trouble or sorrow, Love stood by to comfort. Then I heard a voice saying to me: "Fear not, I am thy shield and thy exceeding great reward. Lo, I am with you always, even unto the end." I looked around, and there was Love and Love was Christ.

When I opened my daily text-book in the morning the first verse for the day was: "Fear not. I am thy shield and thy exceeding great reward."

This was what my dear one told me this morning, and it seemed too beautiful to be forgotten.—Fanny Wiley.

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SAFETY IN A POSITIVE LIFE.

There are two ways of defending a castle—one by shutting yourself up in it and guarding every loop-hole; the other by making it an open center of operations from which all the surrounding country may be subdued. Is not the latter the truer safety? Jesus was never guarding Himself, but always invading the lives of others with his holiness. There never was such an open life as His; and yet the force with which His character and love flowed out upon the world kept back more strongly than any granite wall of prudent caution could have

done the world from pressing in on Him. His life was like an open stream, which keeps the sea from flowing up into it by the eager force with which it flows down into the sea. He was so anxious that the world should be saved that therein was His salvation from the world. He labored so to make the world pure that He never even had to try to be pure Himself.—Phillips Brooks.

WOMAN'S DOMINION.

ATTRACTION AND REPULSION.

Those whose hearts and minds are full of the same great objects in life are drawn toward one another. Even though at first they may be widely separated by distance or outward circumstances, they must meet in time. This sympathy of like aims is a sure attractive power, and some day brings together in the flesh those whose hearts have long been in touch. Just as surely we repel and are repelled by those whose thought and life are repugnant.

It is often said that people of like profession or ideas "drift together," as we phrase it. But thus drawing together is not drifting in the sense of being the result of accident or chance. It is the sure action of the mental attraction existing between those of like ideas or mental abilities.

In a less degree people whose thoughts run to things, not ideas, take an interest in one another's society, while they discuss their particular fads, as bicyclists or athletes.

The weakest and least enduring attraction of all is that purely physical one founded upon admiration for a pretty face or a strong arm. One reason it does not endure is that these physical qualities are not lasting, and the attraction fails with the quality that excited it. Another reason is that a physical attraction is never equal. In a purely physical attraction it is always one side which admires or likes, while the other submits to the admiration or liking. And this flagrant inequality becomes tiresome, and turns toward the other extreme—repulsion.

It has been said by some who seem to understand little about the matter, that equality in the love of the man and the woman for each other is impossible. This is true just this far: When the attraction between the woman and the man is only a physical attraction, and nothing higher, it is not equal; it cannot be.

But when it is only this, neither is it love. Love endures. And such an attraction as that is nothing but a far lower, absurd thing, which often dares to take the name of Love, although it never can claim its attributes. Things are better understood when they are called by their proper names.—Harper's Bazar.

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THE POPULAR JACKET FOR NEXT WINTER.

"The tendency of the winter jacket is toward the blouse effect, which is obtained by darts," writes Isabel A. Mallon in the September Ladies' Home Journal. "Yokes, collars, cuffs, pipings in fur, whether it be mink, Persian lamb, ermine, sable, silver and black fox, or monkey, will be popular. Velvet and silk braid of all widths are much used. Satin cloth is really the novelty of the day, and obtains in heliotrope, green, mode, golden-brown, silver-gray, royal blue, dove and Lincoln green. On this are seen, not only the fur decorations mentioned, but also a very thick, coarse, black woolen braid, and tiny straps of leather matching or contrasting with the cloth in color. Collars continue high, are gored and undulating, and may be lined with fur, velvet or lace. Watteau effects are seen: Capes will continue to be worn. The novelty in their trimming is a flounce of the same material about the edges, described by the French modiste as 'cut in round.'"

* * *

Ironing curtains is a tedious task and they will not look new when it is done. The following method of drying them is more satisfactory in every way: Fasten two or three sheets to the floor of a room that is not in use, and pin the curtains to them, being careful to get them smooth and straight; each point of the edge should receive a pin. When they are dry they will be ready to put up again.

It is very little trouble to launder curtains in this way, and after trying it I don't believe practical housekeepers will ever adopt any other method.—E. J. C., in Omaha Christian Advocate.

* * *

HINTS TO HOUSEKEEPERS.

For binding up cuts and wounds always use linen, not cotton, as the fibres of cotton are flat and apt to irritate a sore place, while those of linen are perfectly rounded.

When ink is spilled upon linen, try dipping the material in pure melted tallow. The hot tallow seems to absorb the ink, and, after washing, the stain will be found to have disappeared.

One of the small things to remember is that alcohol will quickly remove an obstinate porous plaster whose period of usefulness has expired, and will also cause all unsightly traces of its use to disappear.

When the fingers are stained in peeling fruits, preparing green walnuts, or in similar ways, dip them in strong tea, rubbing them well with a nail brush, and afterward wash them with warm water and the stains will disappear.

A simple, excellent polish for furniture consists of a pint of the best linseed oil (raw), a pint of alcohol and half a pint of turpentine. Mix well, and add an ounce and a quarter of spirits of either. Use a small quantity of the polish at a time, and apply it with a cotton cloth. Polish the wood thoroughly afterward.

* * *

"It is evident," says a well posted exchange, "that this autumn the tight sleeve, with a slight easiness at the top, surmounted with a small epaulet, will be the accepted sleeve for petits laines; that the small coat sleeve, with a small, pouchy top, is correct for tailor gowns, or the perfectly tight, sleeve, with a flat, round epaulet, and the very small gigot for jackets and redingotes, which shape will be very fashionable for both coats and gowns."—Northern Christian Advocate.

* * *

TRUTHFULNESS.

Said a woman to me:

"David remarks in one of his Psalms, 'And I said in my haste, all men are liars.' If I had written that verse I should have added, 'And I have never had occasion to change my opinion.'"

"Why?" asked I, laughing.

And then she told me that men and women were not truthful, that the best of them told falsehoods. For instance, several months before this conversation she had asked a certain young man if he were engaged to Miss B—. He gave her to understand that he was not. Now his engagement to Miss B— was announced, and it was acknowledged that it was an affair of six months' standing. Had he not lied?

I, who happened to know the facts of the case, was aware that it was the wish of the fiancée and her family that the fact of the engagement be kept quiet until they were ready to announce it. The man in question was in honor bound to keep the secret.

"All the same," declared the indignant woman, "if, according to the old definition of a falsehood, it is a 'thing told with the intention to deceive,' he told a falsehood."

The conversation recalled to my mind the speech made by a friend long ago.

"If any one asks me an impertinent question which I cannot in honor answer truthfully, I do not hesitate to lie."

We all, it is to be hoped, love the truth, but what are we to do when a truthful answer is a breach of confidence? If one says, "I decline to answer that question," he may cause offense, not to mention the fact that he virtually admits there is a confidence to be kept. And this admission is often unintentionally the first step to the betrayal of a secret.

Since we cannot always answer truthfully, and since we would not lie, it would be well if a society could be founded for the suppression of the impertinent questioner. But pending the formation of that much needed organization, what are those of us who would be honorable and truthful to do?—Sel.

EPWORTH LEAGUE.

(Conducted by Rev. W. Scott Chinn,
Louisiana Conference.)

Topic for October:—"THE CHURCH OF
ST. PAUL."

Oct. 31.—THE THIRD CLAUSE OF THE
EPWORTH LEAGUE PLEDGE.

Eph. 5:23-27.

"I will attend, so far as possible, the religious meetings of the Chapter and the Church, and take some active part in them."

This is the third clause in our League pledge.

Every Leaguer has pledged himself or herself to attend the various services of both League and Church and that pledge was made in the presence of men and the sight of God.

Have you kept your pledge? Weren't able to do so at all times; yet you attended other meetings and social gatherings.

The League has no life in it, you say; well, why don't you get full of the Holy Ghost, go in and help make it lively and bring it back to life again?

Oh, the pastor and that president like to do everything themselves always showing off.

Well, you won't do anything yourself, you always put up a bundle of excuses every time you are asked to do anything, and the League must live so the "smart" pastor and League president must carry it on.

O, slothful and indifferent Leaguer, arouse yourself, remember your pledge, and go forth doing your duty once more.

The lesson for to-day is helpful in many respects; it sets forth the fundamental principles in the question of the head of the home; also asserts by such analogy that Christ bears the same relation to the Church; teaches husbands their duty to wives and family, and closes with such a beautiful picture of the Church or family. "That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing but that it should be holy and without blemish."

Study this lesson carefully.

Let it bring new hopes, aims and aspirations.

Get the precious "nuggets" of truth that lie buried therein.

Our Relation to the Church.

Since the Church is a family, and we are members of that family, our first and chief duty is to have the family and especially the head of the family, the father. Love him because he first loved us. Christ purchased the Church with his own blood, and further assures us of His abiding presence, and not only are we urged upon to love Him alone, but even our enemies.

The next duty is to pray for them that do spitefully use you. We are not to carry evil in our hearts against the least one of the family.

"Let not the sun go down upon thy wrath," seek immediately to remedy the wrong.

Since being members of a family, the strong ought to help the weak. Loving and praying is not all. We must work and toil to get that love that we pray for; therefore, to obtain the desired results, we must work.

Work so as to obtain the divine approval, and work so as to upbuild the cause which we represent.

We need only those in this Christian family who are hard and earnest workers for the Master. Will you be in the working circle?

Attending Church Services.

Everybody who attends church gets what they go for.

The church services are a blessing to one only in proportion to the amount of preparation made for the service. To receive helpful and hopeful blessings one must prepare for it.

The morning hours on Sunday must be spent in earnest devotion and prayer that as you draw near to the hours of worship God's spirit will accompany you.

How is it with you, Leaguer? Are you attending all of the religious services as often as you are able?

Don't go empty-handed.

Will you strive to lead others,

FLORENCE DISTRICT.

The Sunday School Institute and Epworth League Convention of Florence (S. C.) District met in Marion, S. C., October 13-14. The pastor, Rev. J. W. Dore, and his flock entertained us nicely. Revs. C. R. Bower and J. L. Grice were appointed reporters. After the devotional exercises which were conducted by Rev. J. A. Harroll; the institute was called to order by the president, Prof. E. J. Sawyer. The Rev. I. G. Penn, assistant secretary of the Epworth League, was introduced and addressed the Sunday School Institute on the importance of Sunday school work.

The program was then taken up and carried out to the letter. The essays and addresses read and delivered were of a high order, some of which were ordered published.

All of the officers of the Sunday School Institute were re-elected to serve another year.

On Thursday morning the Epworth League convention was called to order by the president, Rev. A. Middleton. The secretary, Miss Smalls, read the minutes of the last convention, and roll was called. Rev. I. G. Penn was introduced and addressed the convention on the object of the Epworth League, awakening much interest in the work.

The program was taken up and carried out and many able papers and addresses were read and delivered. The officers for another year were elected with Prof. J. L. Cain as president.

Resolutions of thanks to Rev. I. G. Penn for able addresses and to the hospitable people of Marion for entertaining us so nicely were passed.

Adjourned to meet next October at Dillon, S. C. C. R. Brown, Reporter.

EDUCATIONAL.

Central Alabama Academy, at Huntsville, Ala., opened Monday, Sept. 13. The opening was a good one and in many respects surpasses the opening of the previous session. The building has been neatly repaired so as to make it very attractive. New students continue to come. All indications are good for a year of prosperity in the work of education. Miss Lewis, a new teacher from Central Tennessee College, takes the place of Miss Davis in the faculty. Prof. Riley is still with us to the delight of old students and patrons.

A. W. McKinney, Principal.

WHERE OUR PRESIDENTS ARE
BURIED.

1. George Washington died from a cold which brought on laryngitis; buried on his estate at Mount Vernon, Va.

2. John Adams died of senile debility; buried at Quincy, Mass.

3. Thomas Jefferson died of chronic diarrhoea; buried on his estate at Montpelier, Va.

4. James Madison died of old age; buried on his estate at Montpelier, Va.

5. James Monroe died of general debility; buried in Marble Cemetery, New York City.

6. John Quincy Adams died of paralysis, the fatal attack overtaking him in the House of Representatives; buried at Quincy, Mass.

7. Andrew Jackson died of consumption and dropsy; buried on his estate, the Hermitage, near Nashville, Tenn.

8. Martin Van Buren died of catarrh of the throat and lungs; buried at Kinderhook, N. Y.

9. William Henry Harrison died of pleurisy induced by a cold taken on the day of his inauguration; buried near North Bend, O.

10. John Tyler died from a mysterious disorder like a bilious attack; buried at Richmond, Va.

11. James K. Polk died from weakness caused by cholera; buried on his estate in Nashville, Tenn.

12. Zachary Taylor died from cholera morbus induced by improper diet; buried on his estate near Louisville, Ky.

13. Millard Fillmore died from paralysis; buried in Forest Hill Cemetery, Buffalo, N. Y.

14. Franklin Pierce died from inflammation of the stomach; buried at Concord, N. H.

15. James Buchanan died of rheumatism and gout; buried near Lancaster, Pa.

16. Abraham Lincoln, assassinated by J. Wilkes Booth; buried at Springfield, Ill.

17. Andrew Johnson died from paralysis; buried at Greenville, Tenn.

18. Ulysses S. Grant died from cancer of the throat; buried at Riverside Park, New York City.

19. Rutherford B. Hayes died from paralysis of the heart; buried at Fremont, O.

20. James A. Garfield, assassinated by Charles J. Guiteau; buried at Cleveland, O.

21. Chester A. Arthur died from Bright's disease; buried in Rural Cemetery, Albany, N. Y.

This leaves Benjamin Harrison and Grover Cleveland the only living ex-presidents.—Cincinnati Commercial.

Paul Lawrence Dunbar, the young Negr. who has so suddenly attained fame in this country and in England as a poet, has been appointed to a lucrative position in the Congressional Library at Washington, where he will be afforded time and opportunity to pursue his studies in connection with his work. His books of poems, entitled "Lyrics of Lowly Life," published by Dodd, Mead and Company, of New York, is so popular that the fourth thousand edition is already exhausted. We take a special pride in the young poet because his parents, who were slaves until after the war, and he himself were for several years members of our colored congregation in this city, and since its disorganization his mother (his father died when he was but a child) has been an honored member of the Wesleyan Methodist Church. He visited her recently, and on the evening of October 12 was the guest of the Present Day Club, this city, where he recited several of his poems to the delight of all present. He gave our office a friendly call, October 16, just prior to his leaving for Washington to enter upon his duties in the library.—Religious Telescope.

ABIDE WITH ME.

Abide with me, O Lord!
Mayhap, in youth's glad time
While listening to the chime
Of all the witchery
Of Love's sweet minstrelsy,
I may not think of Thee—
But, oh, abide with me

Abide with me, O Lord!
If, flushed with earth's success,
I may not Thee confess,
Neglectful if I be
When fortune favors me,
These blessings come from Thee—
O Lord, abide with me!

Abide with me, O Lord,
When sorrow broods around,
And 'neath the cold, dark ground
Dear eyes close-lidded be,
And I moan helplessly—
O Lord, abide with me!

Abide with me, O Lord,
When life's short span is run,
And westering sinks the sun,
And I at last must tread
Alone the Valley Dread—
Alone, if not for Thee—
O Father, walk with me!

Abide to-day with me!
I know, for once I again,
The land where thou dost reign,
I shall forever be
To all eternity
With Thee. But Lord, to-day
I may go far astray
If Thy dear hand in mine
I feel not. Lord Divine,
I plead most earnestly,
Abide to-day with me!

—Zion's Herald

Oberlin, Ohio.

The last lesson which high and stormy natures learn is the value of gentleness.

We will give you Bishop Taylor's book or the "Black Phalanx." Read our prize offers on page 15.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for November 7, 1897.

PAUL IN MELITA AND ROME.

(Acts 28:1-16.)

Golden Text.—“We know that all things work together for good to them that love God” (Rom. 8:28).

Soon after Paul had spoken his words of comfort, found in our last lesson, the shipmen realized they were near some country. They cast out the anchors and the ship was staid in her course. They let down the boat and were about to escape to the shore. Paul told the centurian they would perish if they did not remain in the ship. The ropes were cut and the boat drifted away. While day was approaching Paul took bread, gave thanks, began to eat, and exhorted the others to do likewise. All ate and were strengthened. The ship was again lightened. When day came they lifted up the anchors, loosed the rudder bands, hoisted the sails, and made for the shore. They ran the ship “into a place where two seas met,” or a place that was washed on both sides by the sea. It was likely a long sand bar that stretched out far into the sea, and hidden by the waves. The forepart of the ship stuck fast in the sand, and the hinderpart was broken by the waves. The soldiers decided to kill the prisoners lest they should swim ashore and escape. Julius, the centurian, who desired to save Paul, kept them from doing so. All made their way to the land. Not one of the 276 was lost.

I. Paul and the viper (1-6). 1. The island on which they were shipwrecked was called Melita, now Malta. It is about sixty miles south of Sicily and is nearly 20 miles long and 12 broad. It is an immense rock of white free-stone, and covered with about a foot of earth brought from Sicily. Its name signifies honey. It is now owned by England, and is a stronghold of that government.

2. The word barbarous here does not denote an uncultivated, cruel, and savage people, but only those who spoke an unintelligible language. The island was first settled by the Phenicians, conquered by the Greeks, and afterwards subdued by the Romans. They spoke the Maltese language, and were living in a state of high civilization. It was no uncommon thing in that age for persons who were shipwrecked to be murdered and their vessel plundered. But these islanders showed marked kindness to this unfortunate crew. They kindled a fire in some sheltered place and received all of them from the drenching rains and chilling blasts of November. Note—“Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.”

3. Paul, always ready to do his part, began to gather sticks and lay them on the fire. Some one gathered a viper, in a torpid condition, and laid it on the pile. It was soon warmed into active life, came out of the heat, and fastened on to Paul's hand. No poisonous serpents are now found on that island. It is the most thickly settled section of Europe. Reptiles always disappear before an increasing population. Note—The serpent is an emblem of Satan, and his venom is a type of sin.

4. The superstitious people. (1) They said Paul was a murderer. They supposed he had taken life and now his life would be forfeited in revenge. They believed the storm to be a judgment of heaven. He escaped the sea, yet vengeance suffers him not to live. Note—These people were a law unto themselves, and believed that “every transgression and disobedience received a just recompense of reward.”

(2) They watched Paul closely, and when his hand did not inflame or swell, neither did he drop down dead, they changed their mind and said “he is a god.” He is not an ordinary man, but is very bad or exceedingly good. He is a devil or a god. The Maltese were idolaters, but it is not known what gods they worshipped. Note—How changeable is public opinion; it will consign you to hades to-day, and place you on the throne of heaven to-morrow. But the judgments of men do not

change us. By the grace of God we are what we are.

II. Paul and the sick (7-10). 1. The kindness of the people of that island. They were likely shipwrecked in that part of the island owned by Publius, the chief man of Malta. He received them kindly, and took care of Paul, Luke and Aristarchus three days. The common people did as their first man had done. There was surely the milk of human kindness in the heart of all who dwelt on this island. Note—It is possible to be good without the Gospel, but it is not probable. We may receive blessings from God without knowing him. The father of Publius lay sick of a fever, and of a bloody flux. His afflictions were complicated. He had a severe attack of dysentery which produced paroxysm of fever. This disease prevails in Malta at the present day. This, and many other passages, in the writings of Luke, showed that he was a learned physician. Note—Death, and all diseases that lead to it, are results of sin in the race.

3. Healing the sick. Paul entered the room where the sick lay; prayed earnestly that the power of God might be made manifest through him, laid his hands on the sick man, and healed him. Although he was old, yet the fever and inflammation left him immediately, and he was well from that hour. Many others also came and were healed. Note—Many souls are afflicted with sin. Jesus is the only physician that can heal them. He is near, ready, wise and tender. His remedies are easy, pleasant and effective.

4. They honored Paul and his company with many honors, while they dwelt among them. They saw that they wanted for no good thing. He who forgets a favor is an ingrate, and he who refuses to help those who have aided him is a villain. When the apostle sailed Publius put on board the ship such things as he needed. Paul, during his stay on the island, no doubt, preached and wrought miracles. The chief man, his father, and many of the common people, were likely converted to the true faith. They possessed the spirit of charity.

III. Paul journeying to Rome (11-16). They likely departed from Malta in February, 61. The ship in which they sailed was from Alexandria, and had wintered in the island. Its sign was Castor and Pollox, or the twin brothers. Syracuse was on the eastern coast of Sicily, and has to-day a population of about 20,000. They tarried there three days. Rhegium was on the toe of the Italian boot. The strait between it and Sicily was but three miles wide. They remained there one day and then sailed north 180 miles to Puteola. This was the beautiful bay of Naples, and the celebrated harbor of the imperial city. They remained there one week; and then set out over the Appian Way, the “queen of thoroughfares,” towards Rome. At Appii Forum they met Christians sent out from the church at Rome to greet them. When Paul saw them he thanked God and took courage. At Rome the prisoners were delivered to the “captain of the guard,” but Paul was suffered to dwell apart from the others with a soldier who guarded him.

The seventh annual convention of the National City Evangelization Union of the Methodist Episcopal Church will be held in Boston on November 19 and 20. A program of general interest and of special importance to all pastors and workers in our cities will be presented and opportunity will be given for the discussion of the vital problems of the modern city. All local unions are earnestly invited to send delegates to the convention.

The remarkable fact was mentioned recently by Dr. Barrows that since last November the Bishop of Tinneville has been permitted to confirm more than 2,000 native Indian converts. Naturally then the bishop does not despair of the evangelization of India. Dr. Barrows also quotes the significant remark once made by the Egyptian minister of public instruction to the effect that the best educational work now done in Egypt is carried on by the schools of the American mission. There certainly does not lack important testimony gathered from many quarters as to the value of missions.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

SERVANTS OF CHRIST.

Light of the world! upon our land
Thy glorious splendors shine;
Let not our foolish eyes be closed
Against the light divine.

Abide with me, O Lord,
E'en if, amidst the strife
Of this engrossing life,
The tempter moveth me
To sin—forgetting Thee.
O Lord, abide with me!

Nor let us basely be content
Ourselves to use the ray,
While wand'ring thousands fail to find
The straight and narrow way.

With lives of purity and zeal,
With words inspired by thee,
We would, in drawing near to God,
O Christ, thy servants be.

* * *

Of the entire population of thirty millions in Italy but one in five hundred are Protestants.

* * *

In Hungary one in five of the population are Protestants, while in Austria there are not more than one in fifty.

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From the New Hebrides, Dr. Paton writes: “Last year 1,126 natives renounced their heathenism and joined the Christian party.”

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Chinese Christians gave for spread of the Gospel in their own land last year \$44,000.

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There is a great deal of genuine selfishness going up and down in the world that goes by the name of religion.

* * *

It is said that 23,000 souls pass every day into eternity from India. Among this vast population of 290,000,000, 1,700 missionaries are now laboring. When will the Church awake to the needs of that ancient land.

* * *

It has been in the power of those who hold the truth, having means, knowledge and opportunity enough, to have evangelized the globe fifty times over.—Earl of Shaftesbury.

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Ignorance in respect to the condition of the foreign mission field is in direct disobedience to the command of Christ: “Lift up your eyes and look on the fields; for they are white already to harvest.”—From Record of Christian Work.

* * *

The moment a man says that his Christianity does not require him to give the Gospel to the world, then he hasn't a Christianity at all. The work of evangelizing this world, for every man, is a matter of personal, inalienable obligation.—Robert E. Speer.

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Let us remember that the blood of over fifty thousand heathen, dying daily without the knowledge of God, will rest upon this generation if we neglect to rise with a mighty purpose to the work he has given us the privilege and responsibility of doing.—Joseph Booth.

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ENCOURAGING FACTS.

Dr. Daniel Steele, in a recent number of the Christian Advocate, gives these vigorous, stimulating facts. Give these statements to the people:

Christianity gained one hundred million adherents in fifteen hundred years; it gained another hundred million in three hundred years; then in seventy-nine years it gained two hundred and ten million more. In the last ninety-six years it gained more than in the previous eighteen hundred years. The character of the great Churches has been greatly changed for the better. Romanism has been greatly improved by contact with Protestantism during the last century. Since the days of Wesley his beloved Anglican Church has

been spiritually transfigured. Courts and legislatures, politics and literature are more and more purified by Christian ethics. Human rights have come to be more and more respected, and slavery has been abolished by Christianity from all lands not savage. Cannibal islands have been converted. It was the Spirit of Christ in Livingstone and Stanley which prompted the exploration of Africa. Dr. William Butler writes in a private letter: "I entered the hardest place on earth in 1856, the Gangetic Valley, where there was not one soul to welcome us, but all ready to rise against God and his Christ; and now the most devoted native ministry on earth, numbering over a thousand of that very race, and nearly one hundred thousand members are blessing us for having come to save them." Let our preachers spread such facts as these before the people.

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AMERICAN BIBLE SOCIETY.

The American Bible Society has issued an appeal for prompt and liberal contributions to promote the wider circulation of the Holy Scriptures in our own and foreign lands.

Because the proceeds of some large legacies are not yet entirely exhausted, the Society has no outstanding indebtedness for borrowed money, and its fiscal year closed with some reserve available for immediate use in partial fulfillment of outstanding pledges for work that is now going on in all parts of the world.

But the shrinkage in the gifts of the living, and the falling off of legacies at the same time, make it imperative to inform the friends of the Society, and all indeed who count upon its co-operation in the evangelization of the world, that the appropriations announced for the current year, already exceeding one hundred thousand dollars, cannot be paid, nor can the Society's work in foreign lands continue, unless, either directly or through the societies enrolled as auxiliary, contributions are made to its treasury on a scale greatly in advance of the last two years.

The expenditure for benevolent work during the year closing on the 1st of March exceeded the receipts by \$77,291.33. The expenditures for two years have been \$156,050.92 more than the receipts. This deficiency has been provided for out of the remarkably large legacy of the late Mrs. Mary Stewart of New York City.

The present appeal is not for a spasmodic contribution to meet a passing emergency. It is made necessary by a growth and development of a Bible work which calls for, and will call for, constant giving in future years as well as now. There was never a wider opening than at present, and never a more urgent call to press onward. It is with grief that the managers have made large curtailment in their appropriations for the current year, and are still declining to yield to urgent appeals. They wait for remittances and promises as a means of judging what the Christian people of the United States would have them do. It is for those whom they represent to decide whether this curtailment shall go on, and where it shall end.

It is not believed that after eighty years of such usefulness as has characterized the history of this Society its friends will allow this curtailment to continue, but it would be unjust to them not to emphasize the fact that unless the funds of the Society are largely increased the result will be deplorable.

* * *

PAYING THE MISSIONARY DEBT.

Dear Brother Scott—I wish to speak a few words to the preachers in our Southern conferences on the above named subject. I see that a great many preachers of the east, north and west are determined that our missionary debt shall be wiped out. It seems to me that all our Southern conferences should fall into line and help to pay this debt.

It is said of the colored soldiers that they "fought bravely." What shall be said of them in relieving our Missionary Society of this debt that our great Church ought to wipe out in one day.

Every preacher in our Southern conference ought to send in a personal contribution and

each pastor in charge should take a special collection from his charge from each society, and send the collection at once to our secretaries at New York. And each presiding elder should sound the rally cry throughout his district.

I intended to call the attention of the North Carolina Conference to this matter at its last session last week, but I forgot it.

What say you, brethren of the South?
Yours in the work,
E. M. Collett.

* * *

MISSIONARY DEBT PAYING.

Subscriptions from the Colored Conferences.

M. H. Foster	Lewisville, Ark.	\$20
J. H. Thompson	Beulah, La.	5
H. Roundtree	Meadville, Miss.	10
S. A. Peeler	Macon, Ga.	3
F. R. J. Brown	Antioch, S. C.	15
S. A. King	Branchville, S. C.	10
E. C. Brown	Camden, S. C.	5
F. D. Smith	Camden Circuit, S. C.	10
R. L. Hickson	Columbia, S. C.	10
J. B. Taylor	Edisto Forks, S. C.	30
S. S. Butler	Elizabeth, S. C.	20
P. J. Sanders	Jamison, S. C.	20
B. G. Frederick	Longtown, S. C.	20
G. J. Davis	Macedonia, S. C.	20
J. B. Thomas	Mechanicsville, S. C.	20
C. H. Dangerfield	Mt. Zion, S. C.	20
W. M. Hanna	Orangeburg, S. C.	10
J. S. Thomas	Orangeburg Ct., S. C.	10
J. E. A. Keeler	Rowesville, S. C.	10
J. W. Brown	Smithville, S. C.	10
Mouzon	Sumter, S. C.	20
W. H. Jones	Sumter Ct., S. C.	20
J. P. Robinson	Waterloo, S. C.	10
J. Henry	Lothain, Md.	5
J. H. Winters	Delaware Conf.	5
D. B. Brummutt	Little Rock Conf.	20
C. C. Brannon	Little Rock Conf.	20
C. F. Brock	Little Rock Conf.	2
M. B. A. Cain	Little Rock Conf.	5
G. M. Henderson	Little Rock Conf.	20
E. D. Strong	Little Rock Conf.	20
T. W. Walker	Little Rock Conf.	10
M. Stewart	So. Carolina Conf.	20
N. H. Williams	Up. Mississippi Conf.	5
Total subscriptions for week ending Oct. 16,		\$29,598.14

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BENEVOLENT COLLECTIONS.

Missionary Society, \$659.50; Church Extension, \$75.75; Sunday School Union, \$40; Tract, \$12.20; Freedmen's Aid, \$179.75; Educational, \$8.15; Woman's Foreign Missions, \$3; Woman's Home Missions, \$13; Conference Claimants, \$35.97; Episcopal Fund, \$44; total, \$1193.67; total for last year, \$1,111.67; increase over last year, \$82.

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PATHETIC APPEAL FROM AN AFRICAN KING.

West of the kingdom of Uganda, on Lake Victoria, is the kingdom of Toro, whose king has become a Christian, and who seems to be imbued with the spirit of the Gospel. The last mail from Central Africa brings a letter from this king of Toro, asking for prayer and for help. It is a striking letter and we give it entire notice. It was dictated by the king, in his own words, and the translation is said to be literal:

Beterium, Toro, February 1, 1897.

To my dear friends, the Elders of the Church in Europe: I greet you very much in our Lord Jesus Christ, who died for us on the cross to make us children of God. How are you, sirs? I am Daudu (David) Kasagama, King of Toro. The reason why I commence to tell you that is because I wish you to know me well. God our Father gave me the kingdom of Toro to reign over for Him; therefore I write to you, my brethren, to beseech you to remember me and to pray for me every day, all the days. I praise my Lord very much indeed for the words of the Gospels He brought into my country, and you, my brothers, I thank you for sending teachers to come here to teach us such beautiful words.

I therefore tell you that I want very much, God giving me strength, to arrange all the matters of this country for Him only, that all my people may understand that Christ Jesus,

He is the Savior of all countries, and that he is the King of all kings. Therefore, sirs, I tell you that have built a very large church in my capital, and we call it "the Church of St. John." Also, that very many people come every day into the church to learn the "Words of Life," perhaps 150; also on Sunday they are very many who come to worship God our Father in Holy Church and to praise Him. I also tell you that in the gardens here we have built six churches. The people of this place have very great hunger, indeed, for the "Bread of Life," many die every day while still in their sins, because they do not hear the Gospel. The teachers are few, and those who wish to read many. Therefore, sirs, my dear friends, have pity on the people in great darkness; they do not know where they are going.

Also, I want to tell you that there are very many heathen nations close to my country—Aabkonjo, Abamha, Abahook, Abasorgola, Abaega, and many others in darkness. We heard that now in Uganda there are English ladies; but, sirs, here is very great need for ladies to come and teach our ladies. I want very, very much that they come. Also, my friends, help us every day in your prayers. I want my country to be a strong lantern that is not put out, in this land of darkness. Also, I wish to make dear friends in Europe, because we are one in Christ Jesus our Savior. Now good-bye, my dear friends. God be with you in all your decisions! I am your friend who loves you in Jesus, Daudu Kasagama.

—Missionary Herald.

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DOES YOUR ANCHOR HOLD.

A sailor in Gloucester, Mass., had been wounded in a wreck and was brought ashore. The fever was great and he was dying. His comrades gathered around him in a little fishing house, and the physician said, "He won't live long." The sailor was out of his mind till near the close. But within a few minutes of his death he looked around and called one comrade after another, bade them good-by, and then sank off into a sleep. Finally, as it was time for his medicine again, and one of the sailors shook him and said, "Mate, how are you now?" he looked up into the eyes of his friend and said, "My anchor holds." It was the last thing he said. And when they called upon a friend of mine to take charge of the funeral service, you can imagine how powerful was the impression it made upon his hearers when he quoted the dying words, "My anchor holds." Does your anchor hold? Can you, when death comes, and when your friends are gathered around, just look up and say, "My anchor holds?" If you cannot, prepare yourself for it now. You have this opportunity to-day; and then from this day watch your anchor, see that nothing in life or death shall ever separate you from the love of God in Christ Jesus.—Russell H. Conwell

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We will give you Bishop Taylor's book or the "Black Phalanx." Read our prize offers on page 15.

Dreadful Misery

"My wife was a terrible sufferer from dyspepsia. The dreadful misery was constantly with her. She tried many remedies recommended. We saw Hood's Sarsaparilla advertised and she began taking it. I cannot express the good results my wife realized after the first bottle. She took three bottles and is perfectly cured, now being a well and hearty woman." T. W. COVERT, Cape Sable Island, Nova Scotia.

Wonderful cures of Scrofula, Salt Rheum, Ulcers, Dyspepsia, Rheumatism and other diseases, prove

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. All druggists. \$1; six for \$5. Get Hood's and only Hood's.

Hood's Pills act harmoniously with Hood's Sarsaparilla. Cure all liver ills. 25c.



PLEASE NOTE THAT--

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

A NEW MOVEMENT AMONG YOUNG METHODISTS.

A Methodist Episcopal Church congress has been called to meet in Pittsburg, Pa., November 21-26, 1897. The congress is to be composed of young Methodists who have completed college courses, or who have become specialists in scientific, literary and professional lines.

The call is signed by Bishops Ninde, Vincent and Fitzgerald; Rev. D. Dorchester, Jr., Pittsburg; Prof. Fletcher Durell, Lawrenceville, N. J.; Prof. J. R. Taylor, Boston; Pres. A. W. Harris, Orono, Maine; Chancellor McDowell, Denver; Dr. H. K. Carroll, New York; Prof. C. M. Stuart, Evanston, Ill.

The call describes the congress as a "conference of the younger men of the church on the relation of Methodism to current social and intellectual conditions," and outlines the field of its operations as follows:

1. While the congress is composed of those who are members of, or affiliated with, the Methodist Episcopal Church, it is not a meeting for which the authorities of the Church are in any way responsible.
2. The congress does not propose to invite or favor destructive criticism of existing institutions; but simply to bring out from persons representing different phases of intellectual activity, a frank expression as to whether the Church can meet any more fully than it does the demand of our times, and if so, wherein its activities may be modified or directed to advantage.
3. The congress will not concern itself with questions of church polity, but with issues bearing upon the relation of the Church to the thought and life of the people as affected by current scientific and literary teachings.
4. The congress will aim to secure an adequate presentation of the tendencies of current scientific and literary teachings and also suggestions as to the best service to be rendered by the Church in interpreting those tendencies for the spiritual and intellectual advantage of its followers.

The purposes of this gathering seem to be social, intellectual and for the strengthening of denominational ties. As we see it, there is much to be gained in having this class of the Church's future greatness thoroughly identified with it and to know that they are in fullest accord with its work and tenets. There is no denying the fact that many well educated people seem to have a tendency to disregard their sacred obligations to the Church, not to say their responsibility to God; hence they are unknown to the Church, and the Church, to a great extent, unknown to them. Such a meeting will not only bring them in touch with each other, but so identify them with the Church as to make them mutually helpful to each other.

While in Nashville, Tenn., last week, we attended the regular Clinie of the Meharry Medical College, in charge of Dr. R. F. Boyd, professor of gynecology and clinical medicine. We listened with the greatest interest to this talented young physician as he pointed out to a class of about two hundred young men and women the latest methods of contending with the ills to which humanity is heir. If men are not thoroughly prepared as the result of such instruction, with the afflicted right before them, the fault is in them.

A QUIET WEDDING.

It is still true that some people delight to enter the untrodden seas of matrimony with flare of trumpets and much pomp and splendor, while others prefer to do so with as little display and publicity as is consistent with the sacredness and importance of the occasion. The latter method was that chosen by the Rev. Dr. C. B. Wilson, at the time pastor of Clark Chapel, M. E. Church, Nashville, Tenn.

One Tuesday evening, October 12, the day previous to the assembling of the doctor's conference, one or two friends were invited to meet at the residence of Mrs. Laura J. Rhodes, a prominent and well-to-do widow lady of the city of Nashville. Here Dr. John Braden, president of Central Tennessee College, soon made his appearance, and in a quiet and unostentatious way united Crawford B. Wilson and Laura J. Rhodes in the bonds of matrimony for life.

The now Mrs. Wilson was educated in Keokuk, Iowa, and was the widow of Mr. H. P. Rhodes, who, for a number of years, ran a successful grocery business in Nashville and accumulated considerable property. He died several years ago and Mrs. Rhodes lived quietly in her home on the income from the property that she and her husband by strictest economy and devotion to business had succeeded in accumulating. She has one child, Eva, a talented young miss, just budding into womanhood. They are both members of the M. E. Church.

Dr. Wilson is both a classical and theological graduate of the Central Tennessee College. He is a prominent member of the Tennessee Conference and has just closed a five years' pastorate at Clark Chapel, M. E. Church. He is an eloquent preacher and stands high among his brethren, as is attested by the fact that he was at the recent session of the conference elected secretary without opposition. The conference assigned him to Seay Chapel, Nashville, and he enters upon the duties of his new charge enthusiastically and hopefully.

The yellow fever was worse in this city last week than during any week since its appearance. As many as sixty new cases were recorded in one day. The official bulletin of the Board of Health says: During the twenty-four hours ending at 9 p. m., Sunday, October 24, 1897, there were: Cases of yellow fever, 31; deaths, 3. Recapitulation—total cases of yellow fever to date, 1154; total deaths from yellow fever to date, 127; total cases absolutely recovered, 580; total cases under treatment, 447.

S. R. Olliphant, M. D., President of the Board of Health of the State of Louisiana.

Estimating upon a basis of 280,000 population, this would show that thus far less than 4 out of every 1000 have contracted yellow fever, and that the death rate has been less than 1 for every 2000 population.

The fever has also broken out in Montgomery, Ala.; Bay St. Louis, Miss., and one case is reported in Memphis, Tenn.

We had to secure a certificate to go to Nashville, Tennessee, and then when we got in there we had to stay there ten days before we could secure a certificate to get out. Quarantine regulations may be all right, but they are very inconvenient sometimes.

Some weeks ago we published a request for some one to pay for the paper for a brother in Kentucky, who has gone on his hands and knees for 28 years, who is anxious for the Southwestern. We have a response for Mrs. J. S. Lovell, of Chattanooga, agreeing to pay for it for six months, and we desire some one else to take the other six months. Who will do so?

A note from the Rev. James Campbell, pastor at Enterprise, Miss., informs us that he is quarantined from his work and just cannot get to it. Presiding Elder A. M. Trotter enjoys the same luxury. The brethren have our sympathy.

PERSONAL AND GENERAL.

J. P. Golden, M. D., of Allegheny, Pa., who responded to the welcome address at the meeting of the Medical Reunion in Nashville, Tenn., is evidently a polished and cultured gentleman. The doctor is so well pleased with what he has seen of the South that he anticipates locating somewhere in Dixie at no distant day. He is a graduate of the Medical College of Western Pennsylvania.

Mr. Chas. A. Dana, editor and proprietor of the New York Sun, died last week. He was a great journalist and made the Sun a great journal. It is thought the paper will pass from the control of the Dana family.

Mr. E. E. Cooper, editor of the Colored American, has been appointed assistant street inspector at \$800 at the nation's capital. While we should have been glad to have had him secure something better, we nevertheless feel that it is as great a success at that as he is in making a first-class newspaper his merit will ere long secure a promotion.

Miss Lucile F. Weathers, of Woodville, Miss., who is in her second year in the Meharry Medical College, Nashville, Tenn., is a sister of Mrs. A. P. Camphor, now in Liberia, Africa. Miss Weathers is preparing to go as a medical missionary to Africa, to which work she feels specially called.

Rev. G. W. Ziegler, who has just been transferred to the Tennessee Conference and stationed at Clark Chapel M. E. Church, Nashville, has just closed a remarkably successful pastorate of four years at Wiley Memorial M. E. Church, Chattanooga. He completed there a beautiful church, which was in course of erection for a number of years, and is now expected to start and finish one at Nashville.

Miss Stella A. E. Brazley, a prominent member of Williams Chapel M. E. Church, this city, and a teacher in the city schools, gave our office a pleasant call on Monday. She is greatly interested in the League Chapter of her Church and is doing all she can to enhance its interests. Miss Brazley is a graduate of New Orleans University.

Presiding Elders Duncan and Chapman, of the Louisiana Conference, are shut up in this city and have been for several weeks. They cannot get to hold any of their quarterly conferences; hence they are praying for the coming of "Jack Frost" in order that they may go and visit their brethren.

The district conference of the Shubuta District, Mississippi Conference, Rev. J. M. Shumpert, D. D., presiding elder, has been postponed on account of the yellow fever.

The Freeman is authority for the statement that the boss blacksmith in the famous Studebaker Carriage Works, at South Bend, Ind., is a Negro, and that this is true also of the boss pattern maker in the machinery works of Fraser & Chalmers, Chicago, and the foreman of the upholstery shop of the Pullman Palace Car Co. Under each of them a large number of white men and women are employed, and have been for years.

CHANGE OF DATES !!!

The West Texas Conference will meet December 8th and the Texas Conference December 15th. Will the presiding elders and preachers please take notice?

W. F. Mallalieu.

Prejudice, especially when based upon conditions for which its victim is not responsible, is wholly unworthy of gentlemen. To discard or heap injustice or contumely upon a man because of his nationality or the color of his skin is an act worthy of only a fiend. No truly cultured gentleman, much less a Christian, is ever guilty of such low conduct. Vileness is to be condemned in all, and goodness should be recognized and commended in the lowly as well as in the more fortunate and refined.—Religious Telescope.

TENNESSEE ANNUAL CONFERENCE.

This conference assembled in Clark Chapel M. E. Church, Nashville, Tenn., Wednesday, Oct. 13, 1897. Bishop Fowler, being detained, the conference elected Rev. H. W. Key to preside. Brother Key conducted the devotion and assisted by the other presiding elder proceeded to administer the sacrament.

Rev. J. A. W. Moore, secretary of the last session of the conference, called the roll and fifty-five members responded.

On motion of Rev. J. P. Price the conference proceeded to organize and elected C. B. Wilson secretary; J. A. W. Moore and E. J. Guthrie were elected assistant; W. Ellison, statistical secretary, and B. F. Anderson, treasurer.

Immediately after organization of conference Dr. A. J. Palmer, missionary secretary, was introduced and delivered an enthusiastic and telling address.

The bishop then called up the 13th question. Presiding Elder Moore read his report and the character of the following elders passed: R. H. Johnson, C. L. Seward, J. P. Price, Samuel Knight, R. A. Dowell, J. B. Bradford, B. F. Whitley, Thomas Belcher, J. A. W. Moore, Thos. Ward, J. W. Hall and E. J. Guthrie.

On motion of G. C. Hardin a committee was appointed to inquire into Presiding Elder Moore's method of paying out the missionary money.

H. W. White, presiding elder of the Nashville District, was called, his character passed, and he reported his work, as did also the following effective elders on his district: P. R. Woodson, H. Primm, W. R. Smith, A. Phillips, C. Pickett, J. W. Richmond, A. L. Nelson, Willis Ellison and John Braden.

A statistical session was ordered for 2 o'clock p. m. Drafts on the Chartered Fund for \$22, and on the Book Concern dividend for \$336, were ordered. F. J. Yeargen's case was referred to the committee on conference relations. Presiding Elder S. B. Danley's character passed and he reported his district. The character of the following elders passed and they reported their work: Miles Williams, T. E. Woods, J. F. R. Summerhill, G. W. Marsh, James Pickett, J. P. Gregg, C. B. Wilson, J. R. Reasonover, Hiram Robinson, and G. A. Sanford.

The West Tennessee District was called. Presiding Elder H. W. Key's character passed and he made his report. The effective elders' character passed and they reported as follows: Henry Dunlap, E. F. Douglass, J. A. Swift, B. F. Anderson, C. E. Alexander, Andrew Porter and C. L. Fields.

G. C. Hardin's presiding elder announced that there was nothing against him and his character passed.

The committee appointed to inquire into complaints made by G. C. Hardin against Presiding Elder Moore reported that they found nothing in the case and his character passed.

The characters of the following deacons passed and their cases disposed of as follows:

A. F. Lane was continued in the 4th year's studies, and J. F. Richmond also; Thomas Allen and R. H. Turner were continued in the 3rd year.

The class of the first year being called, Frank Smith, H. E. Erwin, F. J. Jacobs, G. D. Fields, T. W. Johnson, Joseph Harrison, W. D. Pettus and J. M. Moody were advanced to the 2nd year; G. G. Gordon, H. P. Belcher, S. J. Jenkins, J. W. Adkinson, A. E. Coleman and S. T. Miller were continued in the first year. J. B. Booth was discontinued. J. M. Lyte, G. W. Taylor and Isham Rucker were elected to deacon's orders. J. S. Foster was placed on the supernumerary list because of impaired health; David Scott was granted the same relation.

Murfreesboro was selected as the seat of the next session of the conference.

On the proposition to reduce the number of ministerial delegates to the General Conference the vote stood: affirmative, 2; negative, 39.

B. J. Meredeth and Huston Solomon were received from the A. M. E. Church and S. M. Strayhorn from the Baptist Church.

They were received as elders, and the first named placed in the third year and the last two in the studies of the first year.

Dr. John Braden, the veteran president of the Central Tennessee College, was granted a superannuated relation.

The class for reception into full connection consisting of two members, was called forward and impressively and appropriately addressed by Bishop Fowler, at the close of which D. C. Ransome was received and Ambrose Bland was continued in the second year's course of study.

F. J. Yeargen was allowed to withdraw under complaints.

Rev. I. B. Scott, editor of the Southwestern Christian Advocate, addressed the conference in the interest of the paper.

On behalf of the pastors of the Cumberland River District, Bishop Fowler called Presiding Elder Moore forward and presented him a book.

The various committees reported and resolutions of appreciation to the bishop, the citizens and conference officers were adopted.

The Rev. J. A. W. Moore presented a strong resolution endorsing the Southwestern Christian Advocate and pledging the most hearty support of the conference to the same.

During the session the conference had many prominent visitors, among whom were Revs. J. M. Carter, D. D., of the Central Tennessee Conference; Eli Provine and M. Morton, of East Tennessee Conference; H. R. Allen, of Atlanta Conference; D. W. Hays, D. D., of Washington Conference; J. T. Leggett, of Lexington Conference, of the M. E. Church, and the Revs. J. A. Davis, D. D.; S. R. Reed, Bedford Green, J. H. Turner, and W. B. Denny, M. D., of the A. M. E. Church.

Rev. J. W. Hamilton, D. D., secretary of the Freedmen's Aid Society, and Rev. W. P. Thirkield, D. D., president of Gammon Theological Seminary, each addressed the conference in the interest of his cause. Dr. Hamilton took a collection for Morristown Academy.

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APPOINTMENTS.

Cumberland River District.

L. M. Moores, P. E., Nashville, P. O.

Alexandria, R. H. Johnson.
Brierville Mission, J. W. Hall.
Carthage, to be supplied.
Cherry Valley and Richmond, S. S. Rideout.
Cookville, C. L. Seward.
Gordonsville, J. A. W. Moore.
Gallatin, C. E. Alexander.
Greenbrier Mission, G. G. Gordon.
Gainesboro, S. Knight.
Hartsville, R. A. Dowell.
Jamestown Mission, to be supplied.
Lebanon, E. J. Guthrie.
Liberty, H. P. Belcher.
Lebanon Mission, supplied by J. Porter.
Livingston, supplied by W. L. Denton.
Mitchellville, Frank Smith.
Mt. Zion and Tucker's X Roads, T. Beicher.
North Lebanon, T. Ward.
Nashville and West End Mission, supplied by R. B. Baker.
Nashville (Braden Chapel), C. Pickett.
Payne and New Bethel, supplied by B. Sneed.
Rock Springs, to be supplied.
Seay's Chapel, supplied by E. F. Carter.
Springfield, J. B. Bradford.
Union Hill Mission, to be supplied.

Nashville District.

H. W. White, P. E., Nashville P. O.

Cainsville Circuit, supplied by A. Ransome.
Christina, B. F. Anderson.
Farmington Circuit, S. M. Strayhorn.
Hillsboro, supplied by I. Rucker.
McMinnville, T. W. Johnson.
McMinnville Circuit, K. H. Turner.
Murfreesboro, J. W. Richonmd.
Murfreesboro Circuit, P. R. Woodson.
Lumden Hill Circuit, Miles Williams.
Clark Chapel, G. W. Ziegler.
Thompson Chapel, John Braden.
Nolensville Circuit, D. C. Ransome.

Shelbyville, H. Primm.
Smyrna Circuit, A. Phillips.
Sparta, A. L. Nelson.
Sparta Circuit, supplied by W. Lillard.
Manchester Circuit, Thos. Allen.
Tullahoma and Winchester, B. J. Merideth.

Tennessee River District.

S. B. Danley, P. E., Franklin P. O.

Adamsville, J. R. Reasonover.
Clifton and Savannah, W. Ellison.
Perryville, G. A. Sanford.
Waynesboro, S. J. Jenkins.
Lawrenceburg, H. Robinson.
Petersburg, J. P. Gregg.
Lewisburg, A. F. Lane.
Spring Hill, J. F. R. Summerhill.
Duplex, G. W. Marsh.
Franklin, B. F. Whitley.
Brentwood, Jas. Pickett.
Nashville (Seay's Chapel), C. B. Wilson.
Dover, supplied by Geo. Martin.
Paris, and Springfield, W. D. Pettus.
Cumberland and Charlotte, H. E. Erwin.
Dickson, T. E. Woods.
White Bluff, supplied by O. Aden.

West Tennessee District.

H. W. Key, P. E., Mason P. O.

Alamo and Humboldt, H. Solomon.
Atoka and Pleasant Grove, H. Dunlap.
Big Creek and Ramsey, J. Harrison.
Bowden, to be supplied.
Brownsville and Galloway, E. F. Douglass.
Crockett's Mills and Mays, J. W. Atkinson.
Dyersburg, J. L. Massey.
Fowlks, Hall and Hardin, S. T. Miller.
Friendship, J. M. Moody.
Gardner and Sherron, F. J. Jacob.
Huntington, to be supplied.
Kenton and Yorkville, A. Swift.
Lexington and Mt. Pleasant, J. F. Richmond.
Martin, J. P. Price.
Mason, C. L. Fields.
Memphis (Centenary), G. D. Fields.
Memphis (City Mission), A. Bland.
Memphis Circuit, A. Porter.
North Memphis, A. E. Coleman.
East Memphis, supplied by R. Palmer.
Oak Grove and Dresden, G. C. Clark.

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BENEVOLENT COLLECTIONS.

Missionary Society, \$65.950; Church Extension, \$75.75; Sunday School Union, \$45; Tract, \$12.20; Freedmen's Aid, \$179.75; Educational, \$8.15; Woman's Foreign Missions, \$3; Woman's Home Missions, \$13; Conference Claimants, \$35.97; Episcopal Fund, \$44; total, \$1193.67; total for last year, \$1,111.67; increase over last year, \$82.

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The Rev. Calvin Pickett, who is still in the active ministerial ranks of the Tennessee Conference, is now past seventy-two years of age; but stands shoulder to shoulder with the boys and insists on being recognized as one of them. He granted this editor license to preach when both of us were younger than we now are, and to meet him was like meeting a father. Brother Pickett, though limited in his education, is a man of unlimited resources, and has done a great work in the Tennessee Conference. He is even yet recognized as a great builder and few can surpass him in rallying the people and collecting finance. Some years ago he traveled in the North in the interest of the Meharry Medical College, and was successful in collecting funds for that remarkably successful institution. In giving his testimony in the conference love feast one enthusiastic brother cried out: "Come on!" "No, my brother," said Brother Pickett, "rather let me say to you come on, for I am going on."

—o—

We will give you Bishop Taylor's book or the "Black Phalanx." Read our prize offers on page 15.

RED ROUGH HANDS

Itching, scaly, bleeding palms, shapeless nails, and painful finger ends, pimples, blackheads, oily, mothy skin, dry, thin, and falling hair, itching, scaly scalp, all yield quickly to warm baths with CUTICURA Soap, and gentle anointings with CUTICURA Ointment, the great skin cure.

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Is sold throughout the world. POTTER DRUG AND CHEM. CO., Sole Props., Boston.
How to Produce Soft, White Hands, free.

ITCHING HUMORS Instantly relieved by CUTICURA REMEDIES.

DOINGS OF THE WORKMEN.

Jos. A. Reddix, Darrow, La.—Generous autumn is now pouring into the lap of humanity its fields of ripened harvests, and we rejoice that this community will share its generosity. Mindful of this fact, we have been drilling and are preparing to fight to-day the decisive battle for our benevolent money. Rev. J. M. Bryan, our beloved pastor, though prostrated a few weeks ago and still under treatment, remains at the helm, and Haven Chapel is riding gloriously the storms of life. The fire, kindled by the late district conference, burns more brightly; our colors are flying and our Methodism is marching on. The Sabbath school and League are flourishing. Brother Fred. Thompson is useful to both and gives signs of being one of our coming young men.

A. B. Logan, P. C., Hattiesburg, Miss.—Our work on the Hattiesburg Charge is moving on nicely, and doing about as well as could be expected under the present quarantine regulations. For five weeks we have been locked up in Hattiesburg, nevertheless we are yet alive. A crowd, made up of M. E.'s and A. M. E.'s and Baptists visited the parsonage Monday night, Oct. 11, and loaded the table with 85 pounds of eatables. We are heartily thankful.

E. Knight, Gillsville, Ga.—Our fourth quarterly conference was held October 16-17 by Rev. H. R. Allen. Business was done nicely. He also preached a good sermon on Sunday. Collection, \$25. Total for the year, \$54.85.

H. C. Dennis, P. C., Griffin Circuit.—I have just closed a

glorious revival. We had our beloved J. P. Wragg, P. E.; Rev. W. A. Sparks, Rev. E. H. Oliver and Rev. Elias Miller. It is said by those that know that we have had the best meeting that has been on the Griffin Circuit for ten years. We had sixty conversions, among them were two of the writer's children, and sixty-nine accessions. The Griffin Circuit is alive spiritually. We feel that God is with us in all of our meetings. I have baptized 29 adults and 3 children up to date. We have here Epworth Leagues in good condition on the charge.

J. D. Gibson, P. C., Sallis Circuit, Miss.—We are moving along slowly. Our fourth quarterly conference was held on the 16th and 17th, after being put off twice on account of the quarantine. Rev. W. E. Mask, P. E., could not get here, but he sent Rev. O. Gillespie of Pickens. Our conference was not largely attended. Reports showed marks of progress. We raised for all purposes this quarter, \$12.20; paid presiding elder, \$10.15. On Sunday at ten o'clock we had a love feast, and at eleven o'clock Rev. O. Gillespie preached a wonderful sermon from St. John 11:25. Our souls were made to rejoice while he talked to us by the way. I have the promise of a good many subscribers. Our revival had to stop on account of the yellow fever, but we added to the church 30 souls and had 5 converts.

W. K. Sanders, Reporter, Austell, Ga.—The new church was dedicated in Austell by Dr. J. W. E. Bowen. The services began at 11 a. m., and a goodly number of both white and colored came to hear the doctor's sermon. He preached one of the finest sermons ever delivered in this town; it was just what we needed. His text was St. John 14:12. It made a lasting impression. The old Church is proud of such men among the Negro race. We need a thousand more. Our new church is nicely furnished. The pastor has done a grand work—fourteen months and twenty-three days in building and completing the work for dedication. The total collection for the day was \$25, which lacked only \$4.50 of paying the whole indebtedness. Praise the Lord for his wonderful kindness. (The reporter sent a list of names of those who gave small sums on that day which we have to omit.—Ed.)

P. S. Golden, Grenada, Miss.—Dear Advocate—Rev. H. B. Hart left for Atlanta Saturday, October 16. He is a student of Gammon. He made a great many friends here. Rev. C. W. Walton, after being absent from his work for some time, returned on the 17th. He was much pleased to see his congregation moving on to success. Grenada sends up to conference its unanimous vote for Brother Walton's return. He is bringing out a great many who have been retired for years. If he can return to Grenada we believe Grenada will stand second to none in the upper conference. The collection on the 17th was something like \$50 on pastor's salary. The Epworth League is a success in Grenada. The older it gets the better the people like it. The sewing department is largely attended and many religious amusements are being at-

tached. The League and church has one of the finest choirs that we know of. Going to church and to the Epworth League in Grenada is like Catholics going to mass early in the morning. We believe we will pay our pastor and raise all claims against us by the 1st of December.

J. Bickham, P. C., Hubbard City, Texas.—My fourth quarterly conference was a good one. The elder was on time and nearly all of the brothers had good reports. The presiding elder preached three awakening sermons. We raised for the presiding elder, \$29.50; for pastor, \$51.25; for missions, \$5.05. I am on my home run for the Annual Conference.

A. T. Stephens, P. C., Center Point, Ark.—We have just finished up our third quarter. Most all of the brethren were on time and presented written reports, which showed increase. Sunday, Rev. J. E. Toombs, P. E., preached to a crowded house. Everybody enjoyed his wonderful sermon. Many came to the Sacrament at table. The Sunday school is good. Class meeting is prosperous. Collected this quarter for all purposes, \$70. We expect to raise every dollar of our benevolent claims.

J. H. Jackson, P. C., Augusta, Ky.—The stewards of St. Paul M. E. Church held their rally Oct. 17, dividing the number into classes. Each class did exceedingly well, collecting as follows: Class No. 1, Brother Robert Clenny, \$5.50; Class No. 2, Brother R. L. Dent, \$5.25; Class No. 3, Sister Katie Clenny, \$5.05; Class No. 4, Brother Elias Smith, \$3.75; Class No. 5, Brother H. Henderson, \$3.15; Class No. 6, Brother H. Gallagher, \$2.25; Class No. 7, Sister H. Washington, \$1.25; Class No. 8, Rev. J. H. Jackson, \$1.16; Class No. 9, Brother Samuel Berry, 50 cents; Gabe Preston and wife, 50 cents. Amount collected, \$28.86. We are succeeding fairly well. Our church is improving slowly on all lines of Christian work. We have a beautiful church and a fair people. The thing most needed is proper religious training, which would make them loyal to the church and do all they could to support every department. Thus far we have tried to teach them the way, and by being faithful to the work. I see signs of success and feel safe to say that we will have a strong band of Christian worshippers here.

Lewis Nangler, Belle, Miss.—This circuit is alive, both spiritually and financially. Our fourth quarterly conference was held on the 2nd and 3rd. The yellow fever quarantine prevented our elder from being with us, and so Rev. Wm. Belle, our most worthy pastor, presided. Most all of the conference members were present, with well prepared reports, which showed marked progress. Brother Bell is doing good work for us and we love him. Conversions this quarter, 10; accessions, 12; baptized, 9; raised for presiding elder, \$13.55; for pastor, \$49.03; building, \$53.15.

F. Parker, P. C., Houston, Tex.—The presiding elder, William Bartley, has concluded his work at Trinity M. E. Church for this conference year. He was on time for all his quarters and did his part well. An average of 105

Royal makes the food pure, wholesome and delicious.

ROYAL BAKING POWDER CO., NEW YORK.

members took the Lord's Supper, and 43 persons have been added to the membership during the year. Our financial report is better than last year at this time. We have been able to keep up our eleven o'clock services on Sundays all through the year. The Sunday school department has been well superintended by Prof. S. C. Collins, assisted by his splendid set of teachers. We have a good supply of Sunday school periodicals on hand. Weekly lessons are carefully studied by teachers and pupils with a good advancement made in the knowledge of Christ. The Epworth League has been running right through the year, with Mr. T. C. Davenport as president. All the departments are doing work respectively. The next session of the Texas Conference is but a few weeks ahead and all hands are at work to meet the same with fair reports. The death angel swooped down more than a dozen times this year and took from our midst prominent members from our church who departed in great faith. Miss E. E. Duncan passed out on the 10th inst., the day on which she had planned to be at Wiley University to begin her fourth year's work in college.

New Orleans, La.: Sister Ada Lavignes, former superintendent of Simpson Chapel Sunday-school, departed this life September 4th. Her end was peaceful and calm.

Geo. M. Rewell & Co., of Cleveland, O., have produced from the latest photograph the illustrious Cuban, Maceo, exceedingly life-like in all its details. It is 22 x 28 inches in size, printed on the finest quality of coated plate paper, and finished in the highest style of the printer's art, to be sold by canvassing agents.

Some People's Folly.

Why some persons will suffer with the excruciating pangs of rheumatism, when they can be so easily cured by that greatest of pain-cures, Salvation Oil, is past human comprehension. That Salvation Oil does cure rheumatism is evidenced by Mr. G. F. Schrader, Pierce, Neb., who says: "I have used Salvation Oil and think there is no liniment on earth like it. I had the rheumatism for several months and could get no relief until I used Salvation Oil, two bottles of which effected a cure, and I feel as well as ever. No home should be without it." Salvation Oil is sold everywhere for 25 cents. When dealers offer a substitute beware, you'll be victimized. Insist on having the best, Salvation Oil.

Awarded
Highest Honors—World's Fair,
Gold Medal, Midwinter Fair.

DR.

PRICE'S CREAM BAKING POWDER

A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

FARM AND FIRESIDE.

CORN.

Corn is the greatest cereal crop of the United States. It was, last year, nearly five times as great in bushels as the wheat crop, over three times as great as the oat crop, almost ten times as great as the rye crop, over three times as great as the barley crop, about sixteen times as great as the buckwheat crop, and constituted about two-thirds of all the grain produced in this country. The average price of wheat in Chicago for the year 1896 is given as 65¾ cents. The average price of corn in the same market for the same period was 25¾ cents, so that the aggregate value of the corn crop was not far from double that of the wheat crop.

Corn is a native of America and is, by Professor Roberts, of Cornell University, and other writers, thought to have had its origin in Mexico. It is cultivated largely in other portions of the world, and notwithstanding its sub-tropical origin, has been so greatly varied in its growth as to adapt it to a great range of latitude. Varieties have been produced which are capable of making a large growth and ripening in a comparatively short season between frosts. Other varieties get well out of the way of the midsummer drouths of more southern locations. Others still occupy an entire long season in their development. Corn is varied greatly as to the texture of the grain, and the planter may, by procuring seed of the kind he prefers, produce any of the known varieties at will. These varieties have been produced with little systematic work, but have resulted from the operation of well known natural causes, with only such

"Sweet Bells Jangled Out of Tune."

How much of woman's life happiness is lost for lack of harmony. A hundred sweet melodious tones ruined by one little note of discord. Women who ought to enjoy the perfect happiness of love and wifehood and motherhood are miserable from one year's end to the other, because of some weakness or disease of the delicate organism of their sex.

These delicate complaints, which make a jangling dissonance of so many lives, are not by any means a necessity of womanhood. They may be overcome and completely eradicated under judicious treatment.

There is no need of repugnant examinations. There is no need of resorting to any unauthorized medication compounded by an unskilled, uneducated person. Doctor Pierce's Favorite Prescription cures the troubles of the feminine organism positively, completely and safely.

For nearly 30 years Dr. R. V. Pierce has been chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N.Y. He is an eminent and expert specialist in this particular field of practice. Any woman may write to him with perfect confidence, and will receive, free of charge, sound, professional advice and suggestion for self-treatment by which 99 out of 100 cases of female complaint, even of the most obstinate kind, may be completely and permanently cured. Address him as above.

"While I was living at Eagle Rock, Botetourt Co., Va.," writes Mrs. G. A. Connor, of Alleghany Spring, Montgomery Co., Va., "a lady friend came to me and said: 'My daughter, aged 15 years, has repeated hemorrhages at the nose, and she has never had the necessary indispositions of womanhood.' I advised her to get Dr. Pierce's Favorite Prescription. The lady purchased one bottle and it cured her daughter. She was well and happy when I left there."

Constipation is the all-embracing cause of ill-health. Dr. Pierce's Pleasant Pellets cure it. They never gripe.



chance intelligent direction as has occurred in a desultory way. There need be no doubt but that careful and skilled work may easily produce still greater variations, adapting this king of grains to conditions under which its prosperity is now certain.

On good land and under conditions favorable for both corn and wheat, corn averages more than double the yield of wheat per acre. The fodder, if properly saved, is both greater in quantity and of greater value than the straw of wheat, however taken care of. As a crop from which men and animals may be fed, no cereal approaches corn in the amount of food produced per acre. But people who use corn bread instead of wheat bread require more meat or other nitrogenous food than do the wheat-eaters. Especially is this true, since, in the improved milling processes, so large a percentage of the nitrogenous substances of the wheat are removed from the flour.—Hay Trade Journal.

CONFERENCE NOTICES

WEST TENNESSEE DISTRICT.

First Round.

Galloway.....Oct. 24-25
Fowls.....Oct. 30-31
Dyersburg.....Nov. 1
Big Creek and Ramsey.....Nov. 6-7
Memphis (Centenary Chapel).....Nov. 13-14
Memphis (East Mission).....Nov. 15-16

Martin.....Nov. 20-21
Sherron and Gardner.....Nov. 20-21
Friendship.....Nov. 27-28
Crockett Mills.....Dec. 4-5
Memphis Circuit.....Dec. 11-12
Atoka.....Dec. 18-19
Mason.....Dec. 25-26
Kenton.....Jan. (1898) 8-9
Lexington Circuit.....Jan. 15-16
Dresden Circuit.....Jan. 17
Alamo and Humbolt.....Jan. 22-23

District Conference convenes at Atoka December 16, 17 and 18; all the brethren will please come and bring their reports. Every preacher on the district is expected to attend and report by order of conference.

H. W. Key, P. E.

WYTHEVILLE DISTRICT.

First Round.

Independent.....Oct. 16-17
Thompson Valley.....Oct. 23-24
Tazewell Circuit.....Oct. 30-31
Tip Top.....Nov. 6-7
Pocahontas.....Nov. 13-14
Simon's Creek (W. Va.).....Nov. 14-15

Graham.....Nov. 20-21
Bluefield (W. Va.).....Nov. 21-22
Pearisburg.....Nov. 27-28
Christianburg Circuit.....Dec. 4-5
Christianburg.....Dec. 11-12
Radford.....Dec. 18-19
Newbern.....Dec. 25-26
Pulaski Circuit.....Jan. 1-2
Pulaski City.....Jan. 8-9
Max Meadows.....Jan. 15-16
Wytheville.....Jan. 22-23

Dear Brethren—See that your benevolent committees are organized, that they may be able to begin the work at once. We must do more for the benevolent cause and the Southwestern than we did last year. Push the work in the beginning of the conference year. Look after every interest of the church.

W. H. Pleasants, P. E.

The Peerless Advocate

IS ALL THAT THE NAME IMPLIES.

A Strictly First-Class SEWING MACHINE.

HIGH ARM. LIGHT RUNNING. NOISELESS.
WITH ALMOST UNLIMITED CAPACITY.

PRACTICALLY TWO MACHINES IN ONE.



STYLE No. 4 PEERLESS "ADVOCATE" MACHINE.

The Southwestern one year and this Machine in Oak or Walnut for only \$18.00.

We ship our machines direct from the factory. A machine made in the best possible manner, by the most skillful mechanics, with the choicest material, elegant in appearance, simple in construction, durable as iron and steel can produce, with sewing capacity unlimited.

The Peerless Advocate is fully warranted for ten years, but will last a lifetime and outwear any two of the highest priced sewing machines made.

A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

PERFECT IN EVERY RESPECT.

A SELF-SETTING NEEDLE and SELF-THREADING CYLINDER SHUTTLE are used in the Peerless Advocate High-Arm Sewing Machines.

THE SELF-THREADING SHUTTLE.

Is so simple that with two motions of the hand backward and forward the shuttle is threaded.

EXTRA ATTACHMENTS

in velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.

Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

THE WOODWORK IN OAK OR WALNUT IS THE BEST that can be procured; finished and of modern design, making it handsomer than the ordinary style of woodwork.

NO. 4 MACHINE, (Same as Cut)

Drop Leaf Table, Gothic Cover, Case of two Drawers at each end, and Center Drawer. Price \$50.00

—MANUFACTURED FOR THE—

Southwestern Christian Advocate,

408 Carondelet Street, New Orleans, La.

BLADDER TROUBLES.

The bladder was created for one purpose, namely, a receptacle for the urine, and as such it is not liable to any form of disease except by one of two ways. The first way is from imperfect action of the kidneys. The second way is from careless treatment of other diseases.

SAMPLE SENT FREE.

Unhealthy urine from unhealthy kidneys is the chief cause of bladder troubles. It corrects inability to hold urine and scalding or stinging pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and extraordinary effect of Dr. Kilmer's Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. At druggists fifty cents and one dollar. You may have a sample bottle and pamphlet, both sent free by mail. Mention The Southwestern Christian Advocate and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietor of this paper guarantees the genuineness of this offer.

TENNESSEE RIVER DISTRICT.

First Round.

Lawrenceburg Oct. 23-24
Waynesboro Oct. 26-27
Adamsville Oct. 30-31
Clifton and Savannah Nov. 6-7
Perryville Nov. 8-9
Paris and Springville Nov. 13-14
Lewisburg Nov. 19-22
Petersburg Nov. 20-21
Springhill Nov. 24-25
Nashville (Seay's Ch.) Nov. 27-28
Cumberland and Charlotte Dec. 4-5

White Bluff Dec. 7-8
Dickson Dec. 11-12
Duplex Dec. 18-19
Brentwood Dec. 22-23
Franklin Dec. 25-26
Dover Jan. 1-2

Dear Brethren—Let each pastor secure ten cash subscribers for the Southwestern Christian Advocate. Let's push the benevolent cause at once. Yours for a great year,

S. B. Danley, P. E.

PROGRAM

Of the Annual Session of the Greenville District Conference of the Upper Mississippi Annual Conference, to be held in Greenville, Miss., November 17-21, 1897:

Wednesday, Nov. 17, at 2 p. m., organization of conference; at 7:30 p. m., sermon by M. B. Sykes; 2 p. m., each day, discussion of topics: "The Possibility of Falling from Grace," by C. E. Lamar, J. C. Whitfield and G. Spencer; "What is Justification?" by E. D. Reed, G. L. Williams and G. W. Hunt.

At 7:30 o'clock, sermon by F. G. Wilburn.

"Why Should Young Ministers Seek Our Education?" by J. W. Davis, A. J. McAllister and W. H. H. Gallion; "The Atonement of Christ," by C. A. Jordan, F. G. Wilburn and J. H. Everett; "The Need of an Educated and Moral Ministry," by W. H. Scott, J. B. Starkey and S. D. Hudson; at 7:30, sermon by D. R. Hoard.

Saturday, Nov. 20.—"Our Benevolences," by M. Lockman, — Blackburn and M. B. Sykes; "How to Put the S. W. C. A. in Every Home," by Rev. L. F. White, P. E.; at 7:30 p. m., sermon by — Blackburn.

Sunday Services.—Love feast,

conducted by G. Spencer and F. G. Wilburn; 11 o'clock, sermon by presiding elder 3 o'clock, sermon by W. H. Scott; 7:30 o'clock, sermon by L. H. White, P. E.

Let each brother bring full reports of all benevolences. This is my first year on the district and let us not fall back but come to the front.

J. W. Davis, G. W. Hunt, J. H. Everett, Committee.

PROGRAM

Of the Second District Conference of the Holly Springs District, Upper Mississippi Conference, to convene at Byhalia, Miss., Nov. 10, 1897:

Wednesday, First Day.—9 a. m., organization of conference; 10 a. m., conference business; 11 a. m., sermon by J. A. Slate; 12 m., adjournment; 2:30 p. m., devotional exercises by W. F. Isaiah; 3 p. m., examination of candidates for license to preach and in each four years' course of study; 7:30 p. m., sermon by L. F. Jones.

Thursday, Second Day.—8:30 a. m., devotion by F. J. Tolbert; 9 a. m., conference business; 11 a. m., sermon by M. D. McKinney; 12 m., adjournment; 2:30 p. m., devotion by E. D. Pegues; 3 p. m., discussion of topic, "What is the Future Prospect of the Missionary Work of the M. E. Church?" P. S. Bowie, C. W. Walton and J. J. Johnson; 4 p. m., adjournment; 7:30 p. m., sermon by B. T. McEwen.

Friday, Third Day.—8:30 a. m., devotion by Henry Griffin; 9 a. m., conference business; 11 a. m., sermon by W. H. Isom; 12 m., adjournment; 2:30 p. m., devotion by H. H. McEwen; 3 p. m., topic, "The Southwestern and its Mission," Dr. I. B. Scott, W. McDonald, W. H. McCarty and L. W. Mosley; 4 p. m., adjournment; 7:30 p. m., anniversary of the F. A. and S. E. Society, by Dr. William W. Foster, president of Rust University, and W. C. Clay and W. McDonald.

Saturday, Fourth Day.—8:30 a. m., devotion by W. H. McCarty; 9 a. m., conference business; 11 a. m., sermon by J. C. McGee; 12 m., adjournment; 2:30 p. m., devotion by Paul Taylor; 3 p. m., discussion of topic, "Why Should the Candidate Enter Gammon Theological Seminary Before Entering the Ministry?" T. L. Inghram, J. W. Winbush, W. C. Clay and G. J. Dobson; 7:30, sermon by L. W. Mosley.

Sunday Services.—9 a. m., Conference love feast, conducted by T. L. Inghram and J. W. Johnson; 11 a. m., sermon by W. H. Golden; 3 p. m., sermon by G. J. Dobson; 7:30 p. m., sermon by C. W. Walton.

The local preachers will prepare their own subjects.

Committee—J. W. Winbush, W. C. Clay, G. J. Dobson, Secy. W. McDonald, P. E.

We want active workers for the Southwestern. Read our inducements.

Macbeth lamp-chimneys save nine-tenths of the cost and all the trouble.

Go by the Index.

Write Macbeth Pittsburgh Pa

Associate Justice Stephen J. Field, of the United States Supreme Court, has resigned his office, and retires to private life. In his letter of resignation, he makes the following interesting statement:

"My judicial career covers many years of service.

"Having been elected a member of the Supreme Court of California, I assumed that office October 13, 1857, holding it for five years, seven months and five days, the latter part of the time being Chief Justice. On the 10th of March, 1863, I was commissioned by President Lincoln a Justice of the Supreme Court of the United States, taking the oath of office on the 20th of the following May.

"When my resignation takes effect my period of service on this bench will have exceeded that of any of my predecessors, while my entire judicial life will have embraced more than forty years. I may be pardoned for saying that during all this period, long in comparison with the brevity of human life, though in the retrospect it has gone with the swiftness of a tale that is told, I have not shunned to declare in every case coming before me for decision the conclusion which my deliberate convictions compelled me to arrive at by the conscientious exercise of such abilities and requirements as I possessed."

Justice Field is one of a notable family, a brother of Rev. Dr. Henry M. Field, Editor of "The Evangelist," of New York.

Ministers and earnest Christians will be glad to learn that, the publishers will mail my prize book, "The Path of Wealth," postage prepaid for the next 30 days, to any address for \$1.00, about half regular price. Money refunded if not satisfactory. It has quickened the spiritual life and made thousands of enthusiastic converts to systematic giving; many claiming also they are rich thereby. More money is being paid to the cause of God through this book than any other book published. Over 44 pages; profusely illustrated; handsome cloth binding. Address, Rev. T. S. Linseott, Brantford, Canada.

When Sir James Simpson, the great Edinburgh physician, was asked by an interviewer: "What do you consider the greatest discovery you ever made?" He replied: "That I have a Saviour." The answer was as creditable to his understanding as to his heart. There is no knowledge to compare with the knowledge of Christ, in whom the Father has revealed Himself; it is life eternal.—Ex.

"Two Brahmins were in a railway carriage, and one of them refused a Gospel offered by a native preacher. He could not think of buying a Christian book." The other explained, "It's a very good book; it's the life of Jesus Christ; it is to me as my daily food. When I miss a day in reading it I count that day lost." And that man was a heathen. And how significant the fact that the heathen Hindus themselves are making a new translation of the Bible with Hindu notes appended, and St. Matthew is already published!—Exchange.

Do you wish a bicycle or an organ free? Read our terms on the 15th page.

Be sure of it, there is no skill or power upon earth that can compare with the divine insight and sympathy whereby, without a word, it may be, the certainty of being understood is borne into some lowly heart, and the mist of despondency is scattered from some weary soul as hope again rises and endeavor seems worth while.—The Watchman.

DO YOU WANT GOLD?

Everyone desires to keep informed on Yukon, the Klondyke and Alaskan gold fields. Send 10c. for large Compendium of vast information and big color map to Hamilton Pub. Co., Indianapolis, Ind.

A Fearful Experience.

A POSTMASTER LOSES THE USE OF HIS LEGS AND ARMS.

Edwin R. Tripp, of Middlefield Center, Meets With a Hazardous Encounter Which Renders Him Helpless.

From Otsego Republican, Cooperstown, N. Y.

Mr. Edwin R. Tripp, the postmaster at Middlefield Center, N. Y., recently had a dangerous experience which left him in a helpless state. His system was so much shattered that it was feared he might never recover.

In an interview with a reporter of the Republican regarding this experience which had attracted considerable attention, Mr. Tripp stated:

"In March, 1892, I was taken with what I afterward learned was locomotor ataxia, and was unable to walk, and I kept getting worse until I lost the use of my arms. I doctored with two skillful doctors but received no benefit, and also used a galvanic battery, but kept getting worse, and the doctors told me they could do no more. This was in May and June, 1892. I gave up all hopes of ever having the use of my limbs again, and did not expect to live very long. I was unable to dress or undress myself, and could not get around the house unless I was moved in a chair.

"I think it was in June that I read of the case of a man in Saratoga Co., N. Y., who was taken very much as myself. He had taken Dr. Williams' Pink Pills for Pale People, which contained in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves, and had been cured by their use.

"I learned that the pills were prepared by the Dr. Williams' Medicine Company, Schenectady, N. Y., and only cost 50 cents a box, or six boxes for \$2.50, at any druggists, and sent for two boxes. I used the pills faithfully and they gave me an appetite. I then sent for four more boxes, and before I had taken all of them my feet and legs which had been cold began to get warm.

"I was a member of the Town Board that summer and had to be carried and put into a wagon to go to the meetings, and in fact was helpless, as my neighbors know. In August I could walk around the house by pushing a chair. I kept getting better and managed to move around more, until at election time that year, I walked with a cane to the polls, a short distance from my home. I continued to take Dr. Williams' Pink Pills for Pale People until I had taken eighteen boxes. I could then get around, and today walk to the post office and back, a distance of one-quarter of a mile, three times a day, and attend to my duties as postmaster.

"In the spring of 1893 I was elected town clerk which office I held for three years. I had previously been a justice of the peace for thirty-two years. I am now 70 years of age, and have lived in this town for about forty-six years. For nearly fifty years I worked at the blacksmith's trade. I am able to do work in my garden now, and saw some of my wood. I consider that my restoration to health is due to the use of Dr. Williams' Pink Pills for Pale People.

Edwin R. Tripp."

Subscribed and sworn to before me this 23d day of June, 1897.

Homer Hannah, Notary Public.

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UNITED FOR LIFE

Gillsville, Ga.: At the residence of W. A. Griffin, Mr. C. L. and Miss Maria Griffin, Oct. 14. E. Kigh officiated.

Jacksonport, Ark.: On Oct. 17th, Mr. George Malone and Mrs. Ida Harris.

Also on Sept. 1st, Mr. James Barlingame and Miss Ellen Walker. D. A. Taylor, P. C., officiated.

THEY LIVE IN OUR MEMORY

In Memory of Miss V. M. J. Duncan:
Mystifying is Death's sting,
Inevitable tho' it be;
Quickly a soul is robbed of breath,
And from all afflictions free.

Devotion's chain is broken,
Earth's ties are severed apart;
Yet that heaven has won a token,
Consoles the broken heart.
In another home she's gone to dwell,
Saying: "Vain world, farewell!"

Eternal death so strong and bold,
Daily and hourly claims a soul;
And tho' departed is that young frome,
In heaven her voice we'll hear again.

Around the fireside, friends now mourn,
The vacant place, the broken home;
But true devotion is not in vain—
Those we give to Death is heaven's gain.

Joseph Taylor,
New Orleans, La.

St. Martinville, La.: Mr. Oscar Francis and Miss Camelia Joseph, both of St. Martin, were joined together in the bonds of holy matrimony on the 12th day of October.

C. W. Reeves, P. C.

Jacksonville, Texas: On Sept. 18th, Sister Emma Anderson departed this life in full triumph of faith. Her last words were, "Jesus, I stretch my hands to thee." Sister Anderson was the wife of Rev. John H. Anderson, P. C., of Huntsville, Tenn. She leaves a host of relatives and friends to mourn their loss. She was as pure as gold tried by fire. The funeral was conducted by the P. C., assisted by Rev. M. F. Kagsdale, of C. M. E. Church; over 200 were present. Blessed are the pure in heart, for they shall see God.

D. C. Hanley, P. C.

Bay St. Louis, Miss.: Sister Virginia C. Ducker departed this life Sept. 23rd, in full triumph. She was in her 25th year, and leaves a faithful husband and a loving mother. She was faithful in the Sunday-school and devoted to her church. Funeral service conducted by Rev. L. W. Price, pastor.

Brother Paul Brown, a trustee of Powell Chapel M. E. Church, departed this life August the 19th, 1897, in full triumph of faith. Funeral was attended by the writer.

J. B. Starkey, P. C.

Shellmound Ct., Miss.: Brother William Baldwin died October 1st. He was a leader of class No. 1, of St. Paul Church. He died in full triumph of faith. Brother Baldwin was above the average man as class-leader and as a provider for his church and family. He may well be called a model class-leader. He always attended church and class-meeting, and kept up his dues to Elder and Pastor. Just before he died his brother, Louis Washington, asked him if he was ready to meet the Lord. He said yes, yes, I am willing to go. He leaves a wife, eight children, a mother, step-father, one sister, two brothers to mourn their loss. His funeral was preached by the writer to a crowded house, assisted by Revs. D. A. Blunette, pastor of the Baptist Church, Henry Mills and Dralt, pastors of the A. M. E. Church.

D. P. Shaw, Pastor.

Waynesboro, Miss.: Sister Zilphia Granderson, on October 5th, died in Christian faith. Death has stolen a sister in the morning of her life.

C. H. Brown, P. C.

Sister Patsey Ferguson, a faithful member of Mt. Carmel church died October 8th, in full triumph of faith, aged 38 years. She was a faithful worker, and always ready to lend a helping hand to the cause of Christ. She left a husband and seven children.

C. H. Brown, P. C.

Columbia, Texas: Brother Lewis Crawford, a member of the M. E. Church for more than 38 years died Oct. 18th, aged 83 years and 5 months. He leaves a wife and five children. His funeral was attended by the pastor, assisted by the pastor of the A. M. E. Church, and his presiding elder.

E. Holliday, P. C.

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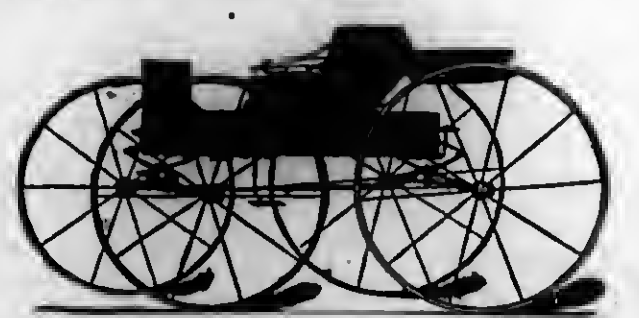
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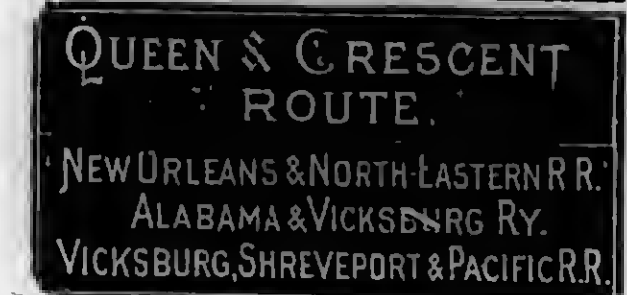
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BOOKMAKER'S CORNER

What a Young Girl Ought to Know. The first book in a Self and Sex series to women by Mrs. Mary Wood-Allen, M. D. Vir Publishing Co., Hale Building, Phila. Price, \$1.

This book to young girls is a companion volume to the first in a self and sex series to boys and men recently received by the public with so much favor, from the pen of Sylvanus Stall, D. D., entitled "What a Young Boy Ought to Know." The double series, to girls and women and to boys and men, promises to be worthy of the two eminent persons who have undertaken the delicate and difficult task of producing a set of books suited to the needs of persons of different ages and designed to impart important personal truth in a pure and hallowed way.

A territory of 271,000 square miles, comprising Washington, Idaho and Oregon as they are today, was saved to the Union by one man. He had the courage and heroism to ride on mule-back for three thousand miles. The ride was thrilling, the trials and hardships marvelous, the result a glorious one. The whole story, beautifully illustrated, will be given in the November issue of 'The Ladies' Home Journal, under the title "When Dr. Whitman Added Three Stars to Our Flag," the closing and most intensely interesting article in the Journal's successful series of "Great Personal Events." The first women to cross the Rockies figure in the story, which proves beyond a doubt they preceded Fremont, the "Pathfinder," by six years.

The first Thanksgiving dinner was celebrated in this country two hundred and seventy-six years ago at Plymouth, Massachusetts. The whole American army was present—it numbered twenty men. Miles Standish, the backward lover of Priscilla, sat at the feast, while Priscilla served at the tables. The story appears in the November issue of the Ladies' Home Journal.

The November Century will contain what is practically the authoritative statement of the Armenians by his government. It is in the form of an interview with the Hon. A. W. Terrell, lately United States minister at Constantinople. During a conversation which lasted more than two hours the sultan told the story of his relations with the Armenians, desiring that it should be made known to the people of the United States. In accordance with that desire Mr. Terrell contributes this article to the November Century. Mr. Terrell confirms the opinions of General Lew Wallace and his other predecessors in Constantinople that the sultan of Turkey is a ruler of great intellectual ability.

Few subjects appeal to a wider audience than the architecture of churches. Mr. William B. Bigelow, the well known architect, has written a paper for the

November Scribner's on the "Country Church in America," and gives a comprehensive review of the development of this type with us. It is made especially attractive and instructive by the illustrations, which show some of the oldest, as well as the modern representative churches. Walter A. Wickoff's most interesting narrative of his experiences as a laboring man describes in the November Scribner's his work as a "Farm Hand" in Pennsylvania. That there is work of this kind for those who want it is evident.

Mr. Jonas Stadling, a Swedish journalist, accompanied Andree to Danes' Island, from which place the aeronaut took his departure toward the pole. Mr. Stadling has written a paper on "Andree's Flight into the Unknown," which will appear in the November Century. Accompanying the article are a number of photographs of the scenes preparatory to the ascension, the final cutting of the ropes, and several views of the departing balloon.

NOTICE.

To Pastors Indiana District, Lexington Conference, Dear Brethren—You have received my card asking that you make the fifth Sunday in October rally day for missions. Permit me to add a few suggestions. Get up a program, get the pastors of the other churches in your town to take part, distribute willing worker cards, Epworth League cards, pledge cards, etc., at once, and have them brought in that day. Set aside one-fifth of the collection for the Missionary Society debt, and apply the remainder to your appointment for this year. Thus, if your collection should be \$20, one fifth of this (\$4) would be for the debt and \$16 for this year's appointment. Send your collection in the next day and drop me a postal card, giving amount, so that I may publish in the Western and Southwestern Advocates just what each pastor does. Now my brother, the time for talk, and brag, and blow has passed, and the time to do something is at hand. This district received last year from the Missionary Society \$90 and raised only 101. The entire conference received 2418, and raised but 341 on all four of the districts. Ought we not be ashamed of this record? The Louisville District raised last year just \$71, but the brethren got ashamed of themselves and in the third Sunday in September they raised \$290. We must not permit that district to do more than we for this cause. The society and church are depending upon the pastors to present their cause. May the Lord inspire your heart in the work. Yours faithfully,

Ed. L. Gilliam, P. E.

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New Orleans, La.: Mr. Thomas Muggah, to Miss Mamie E. Collins, September 22, at the residence of the bride's mother in this city, Rev. J. F. Marshall officiating.

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We are anxious to increase our list of subscribers to the Southwestern Christian Advocate; and in order to do so, and at the same time encourage our friends to work to help us do so, we make the following **REMARKABLE OFFERS:**

AN ORGAN.**1st.—DO YOU WANT AN ORGAN?**

Well, we have decided to give a high grade \$102.00 Epworth Organ to the person sending in the largest number of annual cash subscribers, over and above fifty, at \$1.25 each, up to December 15, 1897.

Here is a chance for a church, a Sunday School, an Epworth League chapter, or an individual to secure an organ without spending one cent of money.

A BICYCLE.**2nd.—DO YOU WANT A BICYCLE?**

We shall give to the person sending in the second highest number of annual cash subscribers, over and above fifty, at \$1.25, a fine \$75 Mead Bicycle. This contest also to close December 15, 1897.

This is a most excellent opportunity for a man, young or old, a woman, young or old, or a boy or girl, to secure a first class bicycle without paying out one cent in cash.

3rd.—YOU SHALL NOT WORK FOR NOTHING.

Should you not be fortunate enough to secure either the bicycle or the organ we do not mean to leave ANY ONE who works to go unrewarded. If in the race you have sent in as many as 25 or more ANNUAL CASH SUBSCRIBERS we will give you a set of Clark's Commentaries; or if a young or old person, who prefers it, we will give a \$10.00 guitar. We say this because only ministers will be likely to wish the Commentaries.

YOUR CHOICE OF TWO BOOKS**4th.—ANOTHER OFFER STILL.**

To any one who, in the race, may have sent in as many as 10 or more, Annual Cash Subscribers, we will give that large and intensely interesting book of Bishop Wm. Taylor's: "The Story of My Life."

This book contains 748 pages, and gives an account of the extensive travels and sacrifices of that heroic man of God, while on his marvelous tours in North America, South America and Africa. Or, if you prefer it instead, we will give you "The Black Phalanx," a book which gives a thrilling account of the deeds and daring of Negro Soldiers in the various wars of this country. This contains 528 pages. What greater inducement could we offer to those who wish to help themselves by helping us?

THINGS TO REMEMBER.

Remember, you can secure subscribers for three or six months, if you wish, but it will require two six months subscribers and four three months subscribers to equal one for one year.

2. Remember, to send in the names and cash you secure at least once a week, taking out of the money whatever it costs to send it.

3. Remember, if you decide to enter contest for any one of these prizes, you must send in your name and address that we may send sample copies or other helps in making the canvass.

4. Remember, you must write the names and addresses plainly, so that subscribers' names may go on our books correctly.

Christian Advocate.

No. 408 Carondelet Street.

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\$1 a Year to Pastors.

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There are four ways by which money may be sent by mail, our risk—Postoffice Money Order, by Bank Check or Draft, or an Express Money Order; and, when none of these can be procured, in a Registered Letter.

You can buy a Money Order at your postoffice, payable at the New Orleans postoffice.

If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

October 18 to 25.

M. H. Wilkins	A. B. Blewitt
J. S. Todd, 1	D. S. Sloan
J. T. Cannon, 1	Lynnan D. Morse
G. M. Collins	G. N. Johnson, 1
T. D. Small, Jr.	G. D. Nickens, 1
J. Barnes, *1	R. T. Scott
B. M. Hubbard	E. Handy
H. Y. Sauter	G. J. Dobson
W. A. Mitchell, *1	J. T. Willis
S. J. McCray	A. C. Meyer & Co.
O. Gillespie	P. S. Bowie, 1
C. H. Hundley, 3	J. J. Obee, 1
Jas. Applessus	Joe. Epperson, 1
P. M. Burke	J. P. Wragg, *3
S. Welsh, *1	E. Kight, 1
D. D. Dukes x	J. S. Todd
W. R. Buttler	A. J. McAllister, 1
Wm. Josey	G. W. Thompson
L. A. Carter, *2	A. G. Townsend, 3
J. W. Turner	

* Yearly

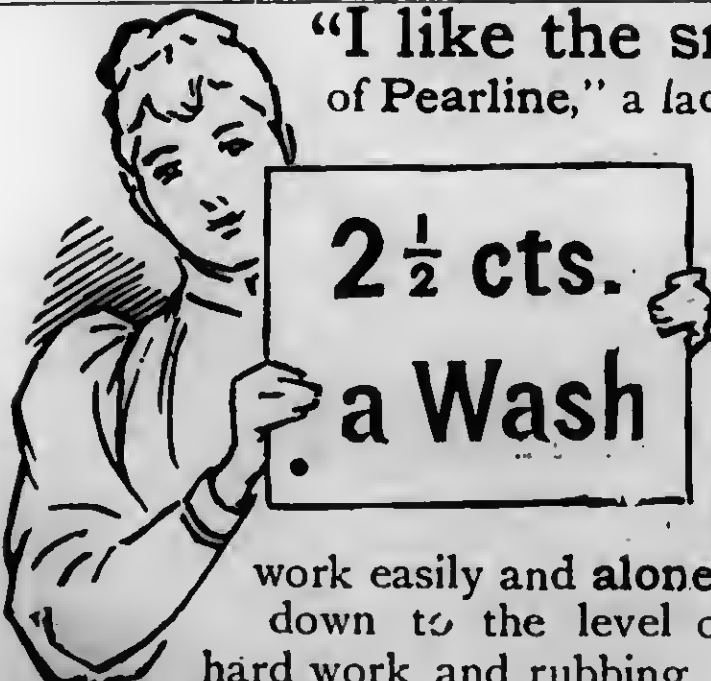
COMPLETELY BROKEN DOWN.

"I was taken with chills and fever and my system was completely broken down. I constantly had a tired feeling. A friend advised me to try Hood's Sarsaparilla and I procured a bottle. I took in all three bottles and the result is I am feeling like a new man." John Edwards, Wagar, Alabama.

Hood's Pills are the only pills to take with Hood's Sarsaparilla. Cure all liver ills.

SEE THIS OFFER!

Southwestern Christian Advocate	\$1 25
Poultry Keeper, monthly	50
Illustrator No 1, Poultry Houses, etc.,	25
Illustrator No. 2, Incubators, etc.,	25
Illustrator No. 3, Diseases, etc.,	25
Illustrator No. 4, How to Judge, etc.,	25
Total	\$2 75
All the above, prepaid	\$1 75



"I like the small package of Pearlina," a lady says; "it lasts two weeks and does two washings." Then she admits that she has been using soap with her Pearlina.

2 1/2 cts.
a Wash

Now this is all unnecessary. If you don't put in enough Pearlina to do the work easily and alone, you bring Pearlina down to the level of soap, which means hard work and rubbing. If you use enough Pearlina, the soap is a needless expense, to say the least. Use Pearlina alone, just as directed, and you'll have the most thoroughly economical washing.

Beware

Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearlina is never peddled; if your grocer sends you an imitation, be honest—send it back. N.Y.

NOTICE

To the Preachers of the Nava-sota District:—On account of the quarantine throughout the State, we were cut off from the first date of holding the district conference. If there is no more quarantines we shall hold the district conference the third of November at Brenham, Texas, Mt. Zion M. E. Church, at 9 a. m. We shall be guided by our same program. See that all local preachers, etc., are present. We must have full reports from each pastor. Date of the Texas Conference will be Dec. 15 instead of Dec. 8. Yours for success,

W. L. Duncan, P. E.

To give you an opportunity of testing the great merit of Ely's Cream Balm, the most reliable cure for catarrh and cold in the head, a generous 10 cent trial size can be had of your druggist or we mail it for 10 cents. Full size 50 cents.

ELY BROS., 56 Warren St., N. Y. City.

It is the medicine above all others for catarrh, and is worth its weight in gold. I can use Ely's Cream Balm with safety and it does all that is claimed for it.—R. W. Sperry, Hartford, Conn.

PROGRAM.

For Shubuta District Conference, Which will convene in the M. E. Church at Hattiesburg November 3-7, 1897:

1. Opening Sermon, C. H. Brown.
2. Origin of the M. E. Church, D. F. Dudley, L. J. S. Bell.
3. Why Should the Colored Man Remain in the M. E. Church? G. W. Branne, A. Davis.
4. What is Sin Against the Holy Ghost? L. W. Price.
5. Why Should we Urge the Preparation of Missionaries for Africa? H. T. Hampton, A. B. Logan.
6. Should Women be Admitted to the General Conference? R. N. Jones, A. J. McNair.
7. Christian Fidelity, W. H. Smith, O. H. Flowers.
8. Progress of the Negro Since Emancipation, Dr. J. M. Shumpert, E. E. Rousseau.
9. Justification, J. Jordan, A. C. Lacy.
10. Regeneration, L. Tate, R. L. Carpenter.
11. Who Crucified Christ—Jews or Romans? C. H. Brown, C. Washington.
12. History of the M. E. Church, R. Roberts, V. Trotter. To preach the Missionary Sermon, L. Tate; Alternate, A. C. Lacy.

Adoption: F. T. Adams, Wiley McNeal.

H. T. Hampton,
L. J. S. Bell,
A. J. McNair,
Dr. J. M. Shumpert, Chr.
A. B. Logan, Sec.
Committee.

The "Illustrated World," Ross Taylor's great mission paper, and the Southwestern, will be sent both for one year—for \$1.50.

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The Fall Term of this well known Institution, for the Colored People, will open

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Attendance last year nearly 600.

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Expenses, board, room, light, fuel and incidentals, \$10 per month, in advance.

Children of travelling preachers and clergymen of other churches in charge of a congregation, will be allowed a reduction of one-half on incidentals.

A strong faculty, good discipline, sound religious training; everything, in short, that a Christian parent can desire in the education of his children. Catalogue sent free on application. Address the President,

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Chartered by Legislature of Tennessee in 1866. Attendance last year, 569.

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Common English, Normal, Preparatory, College, Theology, Law, Music, Medicine, Dentistry, Pharmacy, African Training, Mechanical. Students finishing any of these courses will receive a certificate, diploma or degree.

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This is a four or six years' course, and is nearly the same as that of the Academy of Berlin. It includes the teachers' course, and voice training, and harmony.

Pastors' Course.

This is for those ministers whose circumstances will not permit them to attend school, and who wish to pursue a course of study by correspondence.

The Medical Department opens September 13th. The first term of the literary departments opens September 27, 1897.

The second term begins December 20th, 1897. The third term begins on March 14th, 1898.

Expenses.

In the professional courses, tuition is \$30 for the year. Other expenses, board, etc., from \$9 to \$10 for school months of foot. In the Literary Departments, the expenses are from \$8 to \$10 for board, washing, etc., for school month.

For circulars, catalogue and full information about the school address the President, Rev. J. BRADEN, Nashville, Tenn.

\$12 1000 BICYCLES
The best bicycles out of stock. Standard 27 Models, guaranteed, \$12 to \$30. 74 models, \$12 to \$30. 24 hand wheels \$12 to \$15. Shipped to anyone on approval without advance deposit. Great factory clearing sale. **EARN A BICYCLE** by helping advertise us. We will give one agent in each town FREE USE of a sample agent to introduce them. Write at once for circulars. W. N. Mead Cycle Co., Chicago

Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, NOVEMBER 4, 1897.—Vol. 32 No 43

EATON & MAINS, Publishers.

CERTAIN BRETHREN.

Brother Silent has a large family.
Brother Generous is growing in grace.
Brother Prayerful has a shining countenance.
Brother Humble is sure to be promoted.
Brother Cheerful is in great demand.
Brother Grumbler may be excused any time on an indefinite leave of absence.

—Good Seed.

BRETHREN, READ AND TELL THE PEOPLE.

\$1.25 Gets The Southwestern From Now Till January 1, 1899.

We desire to say to the brethren and friends of our territory that if you have it in your hearts to help the Southwestern Christian Advocate at any time, you will never see a time when you can be of more real assistance to us than during the next three months. We must add about two thousand new names to our list during this fall canvass, and if we do not do so through the pastors and others who read the paper we cannot do it at all.

We now offer the paper from now till the first of next year free to every one who pays \$1.25 for one year's subscription. Thus, for the \$1.25 he will get the Southwestern from now till January, 1899. And this is not all; we will give to every new annual subscriber and old subscriber who renews for one year, a fine photogravure of the four missionary bishops to Africa. Bishops Burns, Roberts, Taylor and Hartzell. These four heroes, two colored and two white, are deserving of all honor, and it is a privilege to have their pictures in our homes. These two inducements ought to give us the two thousand names in a month's time. Read our prize offers on page 15.

EDITORIAL COMMENTS.

Your duty in life is to make others happy.

Those who love are willing to suffer for the object of their affection.

Love is far more anxious to be beneficial to the object of its affection than to be benefited by it.

Those who love for what they hope to get are actuated more by passion or the spirit of greed than by love.

No one need expect to be in the light constantly unless he help furnish it.

Several New Yorkers have pledged \$30,000 toward the establishment of a home for aged colored women who have saved some money, but not enough to take care of themselves.

Hon. Henry George, who was making the race for mayor of Greater New York so interesting for his opponents, died suddenly last Friday morning, four days before the date of the election. His son, Henry George, Jr., was immediately nominated to take his place on the ticket, representing the Jeffersonian Democracy. Nevertheless the death of Mr. George will most likely result in the election of Seth Low.

Every new subscriber who pays \$1.25 for a year's subscription to the Southwestern and every one who renews for a year, will receive a fine excellent half-tone photogravure of the four missionary bishops.

WORK THAT IS TELLING.

There are thousands of persons throughout our territory, who, though greatly interested in our school work and contribute to its support, have no properly formed conception either of the ability of workmen therein employed or the grade of work they are actually doing. While there are several schools to which special reference might be made and a number of educators who are engaged in some particular line of work, highly deserving of commendation, just now we desire to call attention to the work of Prof. William Osburn, of the Central Tennessee College, Nashville. He is professor in charge of the Natural Science Department, which made such a creditable exhibit at the Tennessee Centennial. The display attracted such great attention and received such universal commendation that we were led to inquire both of the man and his work at the college. Prof. Osburn graduated at the University of Kansas; after which he spent some time at the Garrett Biblical Institute. He has been teaching six years at Central, and as a result of his thoroughness as an instructor and his enthusiasm for his department, the reputation of the Scientific Department of the college has spread far and wide. The exhibit referred to represents the work of classes in Geology, Zoology, Botany, Chemistry, Mineralogy and Microscopy; and was considered by competent judges one of the best on the whole Centennial grounds. Hundreds of birds, insects and the smaller animals were so mounted and arranged as to look as natural as life. In addition there was an incubator exposed to view, which showed the gradual development of butterflies and other insects.

The professor has enrolled in his department about 350 students each year, and each and every one seems to come so fully under the influence of his enthusiasm as to pursue his studies with much zest.

The following sciences are taught: Physiology, physics, geology, mineralogy, qualitative analysis, zoology, electricity, botany, vegetable and animal histology, microscopy, astronomy, biology. In the academic course there are twelve terms' work required in science; in the normal course eight terms' work, and in the preparatory and college courses there are eighteen terms' work.

Post-graduate work is offered in natural science to baccalaureate graduates of this or other institutions of similar grade who may desire to pursue advanced studies leading to higher degrees.

Courses leading to the degrees of master of science and doctor of science are offered in the following subjects: The Human Body, General Biology, Histology, Zoology, Botany, Bacteriology, Ornithology, Entomology, Geology, Mineralogy, Microscopy, Astronomy, Anthropology. During the past year Professor T. W. Talley, of the State Normal and Industrial School of Tallahassee, Fla., and Prof. John H. Brown, of New Orleans University, were enrolled in the graduate department. Prof. Talley has selected Entomology as his major course and Prof. Brown, the Human Body.

There is no doubt that Prof. Osburn is doing a magnificent work, and the beauty of it all is that his heart is so fully in it that he, like scores of others engaged in our Southern schools, is actuated far more by his devotion to the cause of the Master and the elevation of a race than by the salary received for the labors performed.

The last lesson which

FOUR POINTS ON PASTORAL VISITING.

1. It is always wise to make pastoral calls on the afternoon just preceding an evening meeting. This will result, in very many cases, in bringing out to church those on whom the call is made.

2. A call just after great grief has come to a home is like sowing seed in a well ploughed field. Sorrow breaks up the fallow ground. The alert pastor will be ready to do his work of seed scattering in this springtime of the soil.

3. Shall I always pray in every family? No. Prayer must have the right atmosphere. It needs to be spontaneous. The effort should be made in every call to bring the conversation to that point where prayer will be the natural thing.

4. Remember that pastoral calling is not social visiting. It includes all that is good in such visiting; but, to be worthy the time spent by a busy minister of Jesus Christ, it must make a distinct impression for good, must foster love for the Church, and leave in the home the fragrance of a hallowed influence.

U.

DR. LIBBY DEAD.

Rev. Charles E. Libby, D. D., ex-president of Rust University, Holly Springs, Mississippi, after a long illness, passed to his heavenly home, Sunday, October 24. His spirit took its flight from Boston, where he had been tenderly cared for by loving and skillful hands. Dr. Libby was only 45 years of age, right in the prime of life. "His sun has gone down while it is yet day." He leaves a devoted wife and two daughters to mourn with sincerest grief. His was a noble life. At 26 years of age he joined the East Maine Conference, where he held prominent appointments, and was once presiding elder. "His record is on high." Revs. J. H. Mansfield, E. M. Taylor, D. H. Tribou and F. N. Upham conducted the funeral services in Boston.

OUR SCHOOLS AT THE CENTENNIAL.

We take great pleasure in publishing the following note from Dr. Braden, regarding the awards to our schools by the Tennessee Centennial which closed last Saturday. We are much pleased that the work of the Woman's Home Missionary Society, as represented by Thayer Home, comes in for a share of the honor. The note explains itself:

"Nashville, Tenn., Oct. 30, 1897
"Dr. I. B. Scott, New Orleans, La.:

"Dear Brother—The Freedmen's Aid schools have been favored with the following medals and awards of merit from the jury of the Tennessee Centennial Exposition.

"Central Tennessee College, two silver medals for general and scientific excellence. The Meharry Medical Department, a gold medal. The Painting, or Art Department, a bronze medal, with diploma. Clark University, Atlanta, Ga., and Claflin University, Orangeburg, S. C., each a bronze medal with diploma of honorable mention, for Industrial Work, Thayer Home, Clark University, Atlanta, Ga., each a bronze medal with diploma of industrial work.

Dr. Dunton

OUR CONTRIBUTORS.

THE LOUISIANA CONFERENCE DISCUSSION.

By Prof. B. M. Hubbard, B. D.

Dear Dr. Scott.—I presume that Rev. P. Landry fired the last blank cartridge as to the "progress of the Louisiana Conference." As I am branded as the originator of this discussion, I desire to set myself right before the public. I regret exceedingly that Ex-Presiding Elder Landry has been, since April, acquiring ammunition, and now at this late date makes a blank shot. I have only this to say to this worthy dignitary, what I have written, I have written, and there is no possible ground for recanting. My article on the "Ministry of To-Day" was not intended for a discussion, but I am prepared to substantiate everything I have said. I charged no brother with ignorance or called no one an "ignoramus" as the Rev. Brother Landry puts it. I am quite satisfied that he wrote from a selfish motive. I look upon the ministry not only as a divine calling, but also as a profession. The pedagogue, the legalist, the physician and those of other professions, make special preparation for their life work prior to entering upon them. Now, shall we enter upon the most exalted profession with the slightest preparation in order to be called the Rev. Mr. A? God forbid! The word "reverend" occurs but once in the sacred Scriptures and in my judgment carries an awful responsibility with it. I fear that this divine has made an exposition of himself rather than injured the "tender feet" of Professors Reed and Hubbard. I do claim that lung power is one of the elements that is essential in preaching; but where this is all, we have only the "whoop." I repeat, my article was intended to be helpful to my brethren, I being identified with them. I speak not as a foreigner, I am of the State. Prof. Reed has been out of the State about six years, but I am quite sure he understands the situation. It was the spirit of crushing the young man that caused him to take up his abode in the State of Texas. I do not believe in conference "tricks." A man ought to be weighed not by age or favoritism, but worth and merit. I boast not because I have enjoyed advantages that some of my brethren have not. Far be such a thought from me. I am of you, and I desire to assist in the advancement of Methodism in this conference. The eloquent pastor of Wesley Chapel, New Orleans, La., seems to think that this is the age of "age." I desire to call his special attention to the fact that this is the age of "brain," not only brain, but trained brain consecrated to God's service and the amelioration of humanity. It is true, I have spent more than half of my life in the school room, either as a student or in the capacity of teacher, and therefore I am not only morally, but to some degree intellectually qualified to help my people and make the world better for living in it. I rejoice in the promise fraught with the possibility of a better state of affairs in this conference, when the Annual Conference (?) will not be held in the absence of a general superintendent. The time is not far distant when a man in this conference will be a man whether he ride the prancing "horse" with piercing spurs, or trudge the circuit or station.

I am not unmindful of the fact that when the Rev. Z. T. Gayden lifted his voice in an open letter against marked discriminations current in the conference at that time, he was warned by the old familiar phrase, "we will cut off his head." That day is about passed, if not, the death knell is being tolled. Brethren, you are aware of what was said of the able and efficient presiding elder of the New Orleans South District before he was appointed.

The strongholds of the A. M. E. Church are held by strong men. Yes, the Baptists point with marked pride to Dr. A. S. Jackson, who was professor of Jewish history in the theological department, Straight University, last year; the accomplished Dr. S. T. Clanton, the gifted Dr. Marks, and the learned and polished Dr. Madison Young, recently installed as pastor of the Old Baptist Church, New Orleans, La.

In conclusion, let me say to my brethren who have become exasperated and charged the bishop and the writer with ignorance, read and ponder well the able article from the masterly pen of that accomplished and very renowned Dr. D. M. Minus. The article appeared in the Southwestern, October 14. Adieu, my brethren.

DO I GROW IN GRACE?

Rev. G. W. Cooper, South Carolina Conference.

(Continued from last week.)

3. The life spent in this world. This life is not only a period in which divine grace is offered to perishing souls, but to those who have accepted salvation; it is a moral trial to be executed here where there is a perpetual warfare between sin and grace. It is a test of character that calls for the reinforcement of all the powers of the soul in order to undergo the strain, a probationary period in which we must, to a great extent, work out that which we are to enjoy in the next life.

This thought suggests two others. First, the many obligations we are under to our heavenly Father who "knoweth our frame" and "remembereth that we are dust," that He may abide with us, feelingly near, increasing our faith, giving us more love, and ever building us up and preparing us to fight the battle that knows no truce till the victory is won. Second, our own necessity of untiring vigilance in keeping our thoughts clean, our hearts pure, and our lives ever tending to rise above the lust of the flesh and the perishing things of this world.

"Let us lay aside every weight and the sin which doeth so easily beset us, and let us run with patience the race that is set before us." At the end of this race is eternal life for the winner. And since it covers the entire period of our earthly life, it is imperative to keep "looking to Jesus" for more grace as we proceed through this world.

These thoughts vindicate the affirmation of a growth in grace, especially when we consider the intricacies of life and that we know so little of the future. Varied experiences and temptations are many, and no one is exempted from them; but he who is steadfast in mind, unshaken in faith, and well grounded in the love of God, may say with Paul: "None of these things move me."

Before concluding this paper it seems necessary to say something on sanctification. It appears to be in line with the subject in hand. This is a great blessing of faith that comes as a result of the work of grace in the heart, cleansing us from all inward sin and enabling us to love God with all the heart. Here the question is generally asked: "Does sanctification come as an act of growth, or is it an instantaneous blessing?" Before answering this question allow me to remind you that the entire Bible, with all of its great doctrines, was given as a revelation for the enlightenment and salvation of man. It is a medium of communication from heaven to earth, and whatever is revealed therein tending to lift man above sin is both his duty and his privilege to embrace.

In Deut. 29:29 we read: "The secret things belong to the Lord our God, but those things which are revealed belong to us and our children forever, that we may do all the words of this law." In John 17:17 we find Jesus making this prayer: "Sanctify them through thy truth," then adds, "thy word is truth." Now, in answering the first, I think it is safe to say that all believers in Christ who make no special effort for instantaneous sanctification, but who are earnestly endeavoring to grow in grace as they grow in age, will naturally reach this experience as an act of growth; especially if this is their understanding and faith in the Word of God. As a natural sprig, through the refreshing power of rain and dew, and the nutriment of the soil, passes on from the bud to the scion, then to the sapling, till the tree lifts its head as a great giant of the forest, so the believer in Christ being nurtured by the Word of God and the influence of the Holy Spirit, through prayer and faith passes on from one experience to another, even gathering

strength from failures, gaining wisdom from mistakes, till finally he stands as a giant in the army of the Lord.

Is it an instantaneous blessing? I need not argue that largeness of faith, completeness of sacrifice, consecration of the powers of the soul and body all have their bearing on this question, yet they do. And the believer in Christ, understanding the Scripture to make this his privilege, and feeling the need of this instantaneous work of power to enable him to successfully wage the Christian warfare, thus approaches the throne of grace with an unfaltering trust, pleasing God with the largeness of his faith, making complete surrender and consecrating to the service of God his all in all, and may expect the falling of the fire then and there.

An why not, since we are the sons of God? Some one has said in substance, if we are sons we may enjoy some fellowship with the father that mere servants do not. Our souls are capable of improvement, susceptible of spiritual changes, sudden or gradual. And if we have been renewed in our minds, redeemed to God through the blood of Jesus, and if our souls still hunger and thirst after righteousness, it is our privilege to realize more than a natural growth, and rise at once to the full enjoyment of the sons of God. But this is not the end. The full corn doesn't mean the ripe corn. We may grow still farther. "It doth not yet appear what we shall be." Perhaps it never will till "we shall see Him as He is." And even then we shall join in with the shouting of those who "rest not day and night," but forever cry "Holy is the Lord God Almighty, which was, and is, and is to come." Now, what is the difference? It is only this: some content themselves to remain in the valley where the shadows more frequently fall, and there work out their salvation "with fear and trembling," while others prefer to struggle up the mountain at once, and there from a higher plain fight the same enemy, only with an increased store of grace, a larger gift of love, which enables one to enter into the thickest of the battle for Jesus, with less "fear and trembling" as a soldier, and with more confidence in God.

This doctrine has been made repulsive to some of the children of God by erroneous statements made by men who go from one extreme to the other. Some speak of it as a state of absolute perfection, when God alone enjoys that state. Others speak of it as a new thing entirely separate from regeneration, and make it appear that without it regeneration is nothing, when it is a fact that regeneration is of first importance. This statement divides congregations and does more harm than good. Still others make a profession of sanctification when their lives are far from it. He who would make a profession of this blessing need not be so eager to make it known in words let him show it in his love for God and His cause, his dealings with his fellowman, and in his daily walk.

MY OPINION ON COLORED BISHOPS FOR OUR COLORED WORK.

By G. A. Payne, Jackson, La.

After reading the article in the Southwestern Christian Advocate dated Sept. 9, 1897, written by Dr. D. M. Minus, on "The Needs of our Church in South Carolina." I am prompted to give this my view on the subject. I have never felt my inability so keenly in attempting to touch the thoughts of other men as I do in this effort in reply to the doctor's able article, but since my doubts are traitors I will venture.

First, I cannot agree with him on the thought of colored bishops, and yet I have not the least fear of the color line being drawn, for we are looking forward to the time when our Church can boast with pride and honor over her colored bishops. But we cannot hope for more than one or two at so early a date as our next General Conference, from the fact that we want colored bishops not in part, but the whole, bishops made not only for the colored work, but for the world. Thorough fitness is now our greatest demand.

We rejoice deep down in our hearts for our Drs. Bowen, Mason, Scott, Albert, and all of our other leading men, but we want them,

when made bishops, to answer to the world-wide call.

The greatest needs of the South Carolina Conference, like our Louisiana, are first: A division; more districts with energetic presiding elders who can and will spend more time at each appointment. The presiding elder who has too large a territory to go over will find it impossible to tarry long at any one place. The man with energy and vigor, with heart, head and hand working for the good of the district, and faithful working ministers, aided by loyal officers of the Church, can add untold numbers to our blessed old Church.

Since Rev. Jacobs has done such great good in the Sunday School work, let us ask for more such men as he in the work. Brethren, I mean this. Finally let us be faithful to Him that called us for the night cometh when no man can work."

ALONG CARAVAN PATHS IN SOUTH CENTRAL AFRICA..

Bishop Hartzell.

In visiting our mission work in Liberia, on the Congo, and in the Province of Angola, it has been necessary to travel for 1,000 miles in the interior of Africa. That would not be much, if it was by an American express train; but when made in a hammock carried on the shoulders of natives or on a bullock, or on foot, along paths often leading through swamps and swollen rivers, camping under trees or in mud houses; to make a thousand miles is more of an undertaking.

In Angola, my journey for hundreds of miles was along the narrow paths traversed by David Livingstone in 1864. In his journal, he wrote the prayer that God might give the Church something in that land also. In 1885 Bishop William Taylor started from Loanda, the capital city of 18,000 people on the coast, and opened a line of missions along the same caravan routes as far as Malange, 350 miles in the interior. Last June I made the journey over the same route with a large caravan of natives, who carried myself and traveling companions in hammocks, and also on their heads supplies of provisions for our different stations. Everything, except travelers, in Africa is carried on the heads of native men and women. Part of the way we went through beautiful mountain scenery, and at Malange we were 5,500 feet above the sea.

This is to be one of our great missionary stations. We have two farms near by, as well as a block of ground and good buildings in the town itself. It is Governmental Headquarters, and is on the highway toward the Zambesi country to the southeast and the southern tributaries of the Upper Congo on the east. Here, D. V., we must have schools and a hospital, a mission press and industrial departments. There are 75,000 splendid natives within 25 miles. As our caravan came into the town, the three hammocks were brought up side by side. The men in front and rear laid their hands on the shoulders of their neighbors, and the company of over 30 black carriers closed up on the sides and in the rear, each with his load on his head. All kept step in military order and sang, led by one powerful voice, first in solo, afterward all repeated. The effect was indeed thrilling. Here are some of the things they sang, of course in the Kimbundu language, each line being repeated several times after the manner of our Southern Negroes:

"Are we able to go up?
Are we able to go up?
Are we able to go up?
Yes, we are able to go up.

"Shall we eat or not eat?
Shall we eat or not eat?
Shall we eat or not eat?
We shall eat, etc., etc.

"Shall we drink or not drink?
Shall we drink or not drink?
Shall we drink or not drink?
We shall drink, etc., etc.

"Shall we go up or shall we stay, etc., etc.
We shall stay, etc., etc."

It was really a royal entry in the midst of pagan humanity.

Many are the pathetic and interesting scenes witnessed on such a journey. I will give two of them.

Looking out from my hammock, I saw, a little way off in the grass, a native lying as it he was in great agony. Stopping the men, I asked some of them to go and see what was the matter with him, but they only laughed and not one would go. I had often heard it said that heathenism had no pity, but I never saw it illustrated before. After a native gives up to die, not only the other tribes, but his own, seem to have no compassion for him, and he accepts the inevitable with what to me is a remarkable stoicism.

I went to the man and found him naked and drawn up in the agonies of death. Beside him lay his staff. He had evidently been a carrier, but had become sick and dying, his comrades had taken his load, stripped him of his loin cloth and left him to die. My traveling companions were Brother and Sister Dodson. Mrs. Dodson came up first. I tried to rouse the poor fellow, his hands shook and his lips quivered when we spoke, indicating that he knew somebody had approached him. Brother Dodson came a little later and made some coffee and put some in his mouth which he finally gulped down. Having done what we could to make the poor fellow comfortable, we reported the case to the governor of Pongo Andongo, not far ahead, but what was done we do not know. The natives stood and laughed at us, and regarded it as a strange thing that we should take any interest in the dying man. Along that pathway for many centuries, lines of native carriers and slave gangs have traversed their weary ways and how many thousands have perished without pity, just as that poor fellow did; who can tell?

Another scene was that of a young mother, whose child had died the night before. She stood by the roadside with a few bananas and peanuts, trying to sell them to pay the funeral expenses of her babe. As we approached she looked at us in wild distress. Her hair and eyebrows were filled with ashes, which had been thrown over her head and body, as is one of the mourning customs in Eastern lands. Her tears had made wet furrows down her cheeks through the ashes. She lifted her hands toward the heavens, and, looking up, wept as if her heart would break. She told us that her baby had died the night before and she did not know whether she would see it or not. Then we told her of Jesus, who was once a baby on earth, and that He had taken her baby to himself, and if she would love and serve him, He would take her to Himself too, and she and her baby would be together forever. Then we bought her bananas and peanuts. In her gratitude she fell before us on her face, clasping our feet with her hands. We told her to arise and pray every day to the blessed Jesus, who had her baby with Him, until she could go. She looked at us with a strange incomprehensible look of gratitude and credulity, and then it seemed with some faith. Then she ran off quickly to the native village where she lived "to call her friends, that they might come and see the white man from a far-off country, and hear what beautiful words he had said to her."

Oh, lovers of Christ in America! Oh, Epworth League hosts of our great Zion, can I not have your prayers and some of your money to help me in planting missions with schools and churches and hospitals and industries among the millions of pagan humanity of Africa.—Epworth Herald.

What makes the world nervous is not the noise which accompanies work, but the noise which is made as a substitute for work.—Ex.

A loose tongue can breed mischief in one hour that cannot be cured in a thousand years.—Ex.

We will give you Bishop Taylor's book of the "Black Phalanx." Read our prize offers on page 15.

No amount of shirking can free a man from an obligation that God has put on him.—Ex.

THE LIFE OF FAITH.

I SHALL SEE HIM.

I have not seen his face,
And yet I know he is, and that his love
Fills earth, and is the joy of heaven above.

I have not seen his face,
Yet all around me, every day and hour,
I see his handiwork, and feel his love and
power.

I have not seen his face,
And yet I know him, and hear his voice,
Of music, bidding all my heart rejoice.

I have not seen his face,
And yet he doth my very being thrill
With rapture, as he whispers, "Peace be still."

But I shall see his face,
When earth and darkness shall have passed
away,
And I have reached the land of endless day.

Yes, I shall see his face,
My Light, my Love, my Master, and my King,
And of his goodness evermore I'll sing.

The merest grass
Along the roadside where we pass,
Lichen and moss and sturdy weed,
Tell of His love who sends the dew,
The rain and sunshine too,
To nourish one small seed.

—Christina G. Rossetti, in Eplook.

NEARER TO GOD.

Nearness to God is the Christian's supreme privilege. But this nearness is peculiar and specific.

In one sense all things and beings are alike near to God. He is in every place, beholding, upholding, actually touching things. But just as the touch with which the invalid woman touched him was a peculiar, specific touch, so is the nearness which the Christian may assume and maintain toward God a positive, specific nearness.

This nearness is a nearness of faith such a faith as Abraham possessed when he offered up Isaac. He believed God absolutely. He had complete confidence in his wisdom, his love and his mercy. To him God was as truly with him, caring for him and his, and requiring of him only what was in perfect accord with his own highest and best interests, as if he saw him with his eyes and touched him with his hands. His faith was not a mere vague, indefinite "think so," or "trust so," but a matter of complete assurance. God was with him and he knew it.

So, in this sense, Christians of to-day may sustain the same peculiar, specific nearness to God through a living faith. That many fall far short of attaining to the greater heights in this matter is a lamentable fact. Hence the church does not possess half the moral reforming and saving power over men that it might otherwise. If everyone enrolled upon the church record had the faith of Abraham in the same degree that he had what a power the church would be! So many are away off in the mere twilight of God's grace and smiles, when they might be real close to him, enjoying the full noonday sunshine of his assuring grace.—Religious Telescope.

JOYFULNESS.

Only they who are themselves joyful will be likely to give joy. The physician who would feed the sick must look first to his own health. And he who aims to be a joy-bringer to others must not forswear gladness, or count it a thing unclean. It is a power and a privilege. The kindling eye, the smiling lips, the brow clothed with sunshine, the glowing face—these carry happiness and make good cheer. Chains of sorrow are broken at the coming of such, dungeon doors are opened, clouds of darkness are lifted. Joy has a multiplying power. It is not given us to gloat over, but to gain by it glorious conquests. Let no man despise it, or hide it away as if it were a shame in this world of sadness to be happy. Just because we are sad,

has prevailed upon so many, we should lift up the banner of gladness, and, in the name of the blessed God, claim as much of the earth as possible for its possession.—Uplook.

LITTLE PRAYING.

"I am sorry," said a devoted and godly English Baptist preacher when dying, "that I have prayed so little."

Said John Foster when dying, "Pray without ceasing has been the sentence repeating itself in the silent thought, and I am sure I think it will, that it must, be my practice to the last conscious hour of my life. Oh, why not, throughout that long, indolent, inanimate half-century past. I often think of the difference it would have made now when there remains so little time for a more genuine, effective, spiritual life."

In the New Testament we are commanded to pray always, to pray everywhere, to pray in everything, to be instant in prayer. This means to have heart-praying going on all the time. It means that all we do, and say, and think should be impregnated with prayer. But it means more than that. For the spirit of prayer and the impregnation by prayer of our whole being is due to the fact of prayer. As the odor of the rose is due to the rose, so the spirit of prayer is emitted from the closet of prayer.—Christian Observer.

A PRAYER.

That which renders prayer so difficult a subject to a thoughtful man is the utter selfishness with which it is used even by good people. Men pray for themselves, their children, their friends, their business concerns, and in such prayers touch the horizon of aspiration. In other words, they attempt to secure for themselves certain favors which are not granted to others. How is it that such persons have never considered the clauses of the Lord's prayer? This is admitted the model prayer. Christ, who had been addressing his disciples on this very subject of wrong ideas of prayer, gave them this prayer as the pattern of what all prayer ought to be. Yet, what are its themes? It consists of four parts. The first four clauses are pure aspiration. They express the ardent desire of all pure and exalted spirits to see God's kingdom prosper and his righteous law fulfilled. One clause only touches the temporal life of man. It is the most modest of requests—the prayer for daily bread. The next three clauses express spiritual need. They speak of forgiveness, temptation and deliverance from evil. The last three clauses are triumphant ascription, corresponding with the opening note of aspiration. Thus we find that prayer is the flowing out of the soul to God in obedience and aspiration. The man who prays is not so much a suppliant to God, as a sympathizer with him. He does not beg at the gate; he adores at the throne.—Rev. W. J. Dawson.

DRINK AND INSANITY.

The more recent and careful investigation of the relation of drink to insanity tends to confirm the belief that by far the largest percentage of the insane are so through drink. A most valuable contribution to this study has just been supplied by Prot. J. Holt Schooling, Fellow of the Royal Statistical Society of Great Britain. He has just completed a very interesting investigation by which he has been enabled to show more curious facts relative to the insanity of the British people. He tells us how many persons go mad and why they do so. He declares that one person in every 306 of the population of Britain is a maniac, and that that ratio promises to increase.

"Entering into the causes as to why men go mad, Prof. Schooling," says the New York Herald, to which we are indebted for this item, "strikes a mighty blow for the cause of temperance when he makes the statement, solely inspired by his investigations and the accurate results thereof, that drink, liquor, sends mad nearly one third of all the persons who become insane in Great Britain from the eight leading causes of insanity in that territory."

He places these eight principal causes of insanity and the percentage of each as regards

every hundred of lunatics as follows: Drink, 33.6; domestic troubles, 15.1; mental anxiety, 13.4; old age, 13.2; adverse circumstances, 13; accidents, 6.5; religious excitement, 4; love affairs, 3.2.—Temperance Advocate.

EDUCATIONAL.

UNIVERSITY OF DENVER.

The University of Denver is enjoying its most prosperous year. The attendance in the various departments is between forty-five and fifty per cent above the enrollment for the corresponding period a year ago.

The recent victory in the Supreme Court in behalf of the Medical School has proved of the greatest advantage to that department of the university.

The total enrollment in the various departments this year will reach not less than 650 to 700 students. The total number of graduates in the regular course will be not less than 70.

The College of Liberal Arts has made some special arrangements after the fashion of the Harvard University Chapel exercises. A dozen different ministers of various denominations have been invited to conduct the chapel exercises each a week at a time, and to have a room in the building where students may have free access to them. Representatives of the Methodist, Episcopal Presbyterian, Congregational, Baptist, Lutheran, Christian Churches, have all accepted under this plan.

CLARK UNIVERSITY.

I call the attention of all who are interested in promoting the welfare of Clark University, and of her sons and daughters, to what she has done since they have left her bosom and gone out into the world to make men and women of themselves.

Since you have left, others have come; and are still coming.

Rev. Charles M. Melden, Ph. D., our worthy and efficient president, is doing all that is in his power to raise the standard and promote the interests of Clark University. The Board of Trustees of Clark and the Board of Managers of the Freedmen's Aid and Southern Education Society could not have chosen a better man for Clark than Dr. Melden. He is a man of ability, a man of power, and a man whose heart and mind are deeply interested. He is adapted to the work and always ready to lend a helping hand to do what is in his power for the good of the school. He has won the utmost confidence of the students. He has excited the envy of none, but gained the admiration of all. His day-work is the love of the school. Mrs. M. C. Melden, wife of the president, is a model woman, and serves the students as a mother would her child.

Concerning our efficient faculty, there is no need of comment.

The presence of our senior professor, W. H. Crogman, whose name is most familiar throughout the country, still pervades the class-room, where so many young men and women have sat beneath the echoes of his placid voice.

Prof. C. H. Turner, the renowned scientist, needs no comment.

Our new teacher, Prof. Swain, of mathematics, far surpasses the average teachers.

Other members of the faculty are discharging their duties as well experienced teachers.

Dr. Melden has the best corps of teachers that can be found anywhere without any exceptions.

Our proficient musician, Prof. J. H. Morse, of Nova Scotia, causes welcome to ring in the chapel when he touches the melodious cords on the piano.

The university quartette is making preparations to give music on such occasions as would be required.

Messrs. Armstrong, Livingston, Watts and Middleton, who comprise the Mozart quartette of Clark University, will also be in readiness to assist the university quartette.

The students are proud. College spirit is animating all.

An athletic association has been organized, which is a great pride of the school.

340 students are in school up to present date. 500 are what we want for this year. The boarding hall cannot be surpassed.

Every student is doing his and her work earnestly for the advancement of each one's progress.

Let an enthusiastic spirit exist among all friends of Clark University, let them work for a successful future, then we shall always hear from the lips and heart of every student and friend these words:

Hellabalou, hurrah, hurrah!

Hellabalou, hurrah, hurrah

Hurrah, hurrah!

Clark University!

Rah, rah, rah!

—William M. Gordon.

The "Formal Opening Day" address at Gammon Theological Seminary will be given on Thursday, Nov. 11, at 2:30 p. m., by the Rev. Dr. Landrum, pastor of First Baptist Church, Atlanta. The seminary opened with its usual attendance on Sept. 30. Quite a number are detained by quarantine. No fever in Atlanta. Among the special lecturers secured for this term are Bishop J. H. Vincent, Bishop Goodsell and Bishop Gaines. Bishop C. C. McCabe will give the Founder's Day address.

A NEW CHURCH COMPLETED.

The new Randolph Street M. E. Church, Lexington, Va., Rev. C. I. Withrow, A. M., pastor, was formerly opened October 3-17.

Brother Withrow is a member of the Washington Conference, and though a young man, is making a magnificent record as a strong and acceptable preacher and a successful leader. The collection during the exercises connected with the opening amounted to \$400. The News, of that city, refers to the event as follows: "The congregation have every reason to regard their work with satisfaction, and are deserving of the sincere congratulation of the community. At a cost in round numbers of \$7,500 they have completed and furnished a substantial and comfortable house of worship. And less than \$1000 remains to be paid to relieve them of any indebtedness. This has been done by a church, the membership of which is but 206, and all of whom are people of very little property. In the work they have received some assistance from the white people of the community, but the large proportion of the money came from the wages of the members of the congregation. The building is of brick, with stone foundation and tin roof. A tower ninety feet high rises at the southwest corner. The audience room is 48x60 feet.

"This church stands on the spot in Lexington which, for the longest period, has been consecrated to purposes of divine worship. There, as early as 1816, the Methodists erected a frame church. About 1820 it was replaced by a brick church, which was taken down in 1893 to give place to the present building. The old church under the award of the Cape May commission passed after the war into the hands of the colored Methodists as the surviving communing members of the Methodist Church, North. From the earliest times some of the colored people were members of that church."

Every new subscriber who pays \$1.25 for a year's subscription to the Southwestern, and every one who renews for a year, will receive free an excellent half-tone photogravure of the four missionary bishops.

"Poets are born, not made." So says the adage, but the Southwestern office inclines to the belief that now-a-days they come into being in both ways; that is, if we are to judge from the great number who are now writing what they call poetry. Ever since our Paul Lawrence Dunbar came into public gaze as a poet, our mail has been loaded down with the product of the future poets of the race. We are glad so many are trying, but they must not expect to see everything they write in print.

The fact is, we just can't print all that comes to us; and yet we have no objection to their sending it if they can stand the disappointment of not seeing it again. Once in a while we get a piece which our critic pronounces poetry; such as we are always glad to publish.

EPWORTH LEAGUE.

(Conducted by Rev. W. Scott Ghinn,
Louisiana Conference.)Topic for November—THE CHURCH OF
ST. PAUL.Nov. 7—ITS UNITY OF LIFE AND
HOPE.

Eph. 4:4-6.

By this time all Leaguers who have kept up with the lessons can realize why the authorities continue this topic through another month.

What a beautiful picture of the Church is in Ephesians! All phases of its life and growth are pictured to us. If you want to know more about the Church of Christ study Ephesians.

Are you interested in the growth of the Church? Is it your earnest desire that the Church will at last come to the union herein represented? Are you praying for it? What are you doing to accomplish such results?

Matters not how much we may pray for a thing, or even wish for it; we never enjoy the pleasure of possessing it until there is action on our part. God intends that every one of us shall do certain things ourselves in the obtaining of every reward; and this is essential, for if every good gift come gratuitously, there would be no appreciation on our part in the least.

So then let us labor faithfully for the final union of all the faithful.

One Calling.

"There is one body and one Spirit, even as ye are called in one hope of your calling." Christ stands as the head of the Church. He is the great centre of Light. We, as Christians, are members of the Church, and we look to and recognize Christ as the sovereign head of the body.

The Spirit is the Divine Messenger that beareth witness together with our spirit that we are justified and bear a part in Christ.

And why this oneness, since there are so many different callings?

The call is not different, but the manner of making the call known. The fact that there is only one sovereign head makes it clear that all calls are alike, but human beings differ in their wants, condition and method of seeing things are different; hence the call appears to be of a different character all together.

One Baptism.

I know of no other passage of Scripture in the Bible so much abused among us as this 5th verse: "One Lord, one faith, one baptism." Our sister denomination, the Baptist, has gone in among the people and through erroneous teachings has so twisted and colored the true meaning of the verse that if St. Paul could read to-day some of its meanings he would not recognize it.

We meet it on all sides. It is made to apply to methods of baptism. "One Lord" is made to apply to "Unitarianism." Again "one faith" is applicable only to the primitive Baptist faith and thus we encounter daily teachings and doctrines much perverted. All who fail to agree with the Baptists in their interpretation are excluded from the kingdom of grace. What does it mean? Why, what is said in the beginning as to one calling? We are all one in Christ Jesus. There is no wall between us.

No proscribed method of baptism. None other name under heaven whereby we are to be saved but the name of Jesus.

The headship of Christ necessitates this fact. All must accept it if salvation is desired.

God's Dwelling Place.

Our bodies are the houses in which the Spirit of God lives to dwell. They that keep clean and pure can always boast of the divine presence! We should make them fit temples for the indwelling of God.

If an earthly king should engage a house of a poor man for his own personal use, what an honor he would consider it!

Because you can't behold him with the natural eye, you declare that such is useless; yet is not God's witnessing Spirit enough to assure that there is "One God and Father of all, who is above all, and through all and in you all."

What kind of heart is yours?

Is it fit for your Maker and Saviour to dwell therein?

God loves the beautiful. He is not a God who delights in the crude and unattractive sides of life. You cannot produce anything too lovely for the Creator of this vast universe.

Make your heart a place of sweet rest and comfort for the Master.

* * *

H. M. Craft, P. C., Gloster, Miss.: For six months I have been struggling to work up the Epworth League in this place. I am thankful to say on October 3rd, we succeeded in resuming the old work and fully organizing. We have about thirty members now, and on Tuesday evening at 7:30 of the above date, a good number of the ladies and gentlemen gathered at the St. Paul M. E. Church and the League was opened by reading Scripture, singing and prayer. The occasion was indeed a grand one. Several interesting papers were read by Miss L. Carter, Mr. B. W. Roberson and others. The papers were crowded with good sayings. Mr. H. W. Smith presided at the organ. A good many more will join at the next meeting. I am anxious to have a good chapter at this place. The Lord is with me in this place; praise his name. Look out for more subscribers next week.

OUR YOUNG FRIENDS.

OLD DAME CRICKET.

Old Dame Cricket,
Down in a thicket,
Brought up her children nine—
Queer little chaps,
In glossy black caps
And brown little suits so fine.

"My children," she said,
"The birds are abed;
Go and make the dark earth glad;
Chirp while you can;"
And then she began,
Till, oh, what a concert they had!

They hopped with delight,
They chirped all night,
Singing, "Cheer up! cheer up! cheer up!"
Old Dame Cricket,
Down in the thicket,
Sat awake till dawn to hear.

"Nice children," she said,
"And very well bred;
My darlings have done their best;
Their naps they must take,
The birds are awake,
And they can sing all the rest."
—Sunbeam.

* * *

A "LITTLE MAN."

This is what I heard his mother call him one hot day in June. He was a little fellow, not quite four years old, and could not talk "straight" yet. He was playing on the front porch, having a good time with his building blocks, and much interested in the store he was erecting. Presently a stray dog came along, stopped and looked at the little boy longingly. The dog was hot and tired.

"I dess he's firsty," said the boy. "I'll dit him somefin' to dwink."

A tiny saucepan was on the porch. The little fellow poured some water into it and set it before the dog who lapped it eagerly.

"It's all don," said the boy, "I'll det some more."

Five times the boy filled the little saucepan, then the dog bobbed his head, wagged his tail and went off.

The little fellow laughed gleefully. "He said 'fank you,' didn't he, mamma? I dess he was glad to det some cold water, wasn't he?"

"Indeed he was," mamma answered.

That same day, a little later, two little children came along. Stopping outside the fence, they peered into the yard. They wore ragged clothes and were barefooted. They looked at the little boy within the gate with an expression similar to that with which the dog had regarded him.

"Dey want somefin', mamma," he said.

"May be dey is firsty, too. Shall I ask em?"

"You may, if you wish," mamma answered, smilingly.

"Is you firsty?" he began, getting nearer to the fence.

"Can we have just one flower?" questioned one waif, longingly.

"One for each of us?" put in the other.

"You tan have your hands full," was the smiling answer. "I'se dot a whole bed full of flowers."

He hurried around, picking the flowers—violets and pinks and June roses—which his fair little hands held out to the "unwashed," who thanked him with grateful voices, and passed on with radiant faces.

"Bless my little man!" said the mother, in a low, fervent voice. He did not hear her; but I am sure God will bless him.—Christian Observer.

* * *

HE TOOK A WHIPPING.

On one of the Dakota prairies there had never been a Sunday school. One day, to the great joy of the children, a missionary and his wife came to live among them on the prairie, and announced that they would open a Sunday school the very next Sunday, in a deserted school house, if anybody could find a way to heat it.

There was a stove; but it was difficult to get fuel. Why? Because there were so few trees, and it is so hard to keep those few alive, nobody would think of using even one branch for fire-wood.

The people used "twisted hay" to cook with at home; but it was all they could do to twist enough for their own use. How do they twist it to burn? Well, they take enough hay to make a hay strip about a yard and a half long, and about as thick as a man's wrist. Then they twist this up into a figure eight about the size of an ordinary old-fashioned New England giant doughnut!

But how was that schoolhouse to be heated for the Sunday school? A plucky boy thought out a way. He rose very early one Sunday morning, and taking a basket on his arm, walked quite a distance to the railroad track, and then walked on the track until he filled his basket with coal which had fallen from the engines. This he bravely carried to the schoolhouse, and a happy company of children had a "real Sunday school." After this the school depended upon our plucky Bob for fuel.

This boy's father did not approve of the missionary or the Sunday school. When he heard what his boy had been doing, he was very angry, and said: "Bob, I'll beat you within an inch of your life, if you get another basket of coal for that Sunday school."

Bob had a pretty good excuse to lie in bed the next Sunday morning, instead of trudging off at daylight with his basket; but after thinking it over, and laying the matter before his heavenly Father—for Bob had become a Christian under the influence of the missionary—he decided to get the coal for the Sunday school just the same, and then take the whipping.

This he did, like a true martyr, for several Sabbaths, until his father relented, and owned up that "there must be something in the kind of religion the boy had got hold of."—The Home Missionary.

—O—

As yet it seems that no one knows just the exact value of the late Geo. M. Pullman's estate. In his will, just probated, he bequeaths only \$5,300,000, while his estate has been variously estimated from \$12,000,000 to \$30,000,000. According to the conditions of the will his two daughters get the bulk of his fortune; each receiving \$1,000,000 and the residuary estate or what is left when all other conditions of the will are met. The two sons, who are not what their father thought they should be, get only \$3,000 each annually for their support. Mrs. Pullman gets valuable real estate and the income from \$1,250,000. Various small gifts are made to relations and servants and \$1,200,000 to found at Pullman, Ill., a school of manual training for the children of those who work there. R. T. Lincoln and N. B. Ream are executors.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for November 14, 1897.

PAUL'S MINISTRY IN ROME.

Acts 28:17-31.

Golden Text: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." (Rom. 1:16).

There is no recorded event between this and our last lesson. When Paul reached Rome, he was allowed to dwell apart from the other prisoners with a soldier who guarded him. After three days, spent in rest and recreation, he sent for those whom he supposed would prosecute him. He had been sent to the imperial city, and when there no one came to accuse him.

1. Paul defending himself (17-22). 1. The court. He was not on trial, yet he desired to state some facts to those who were likely to appear against him. "The chief of the Jews" refers probably to those who were greatest in wisdom, wealth and influence, the leaders among that sect. Claudius Caesar had demanded that all Jews should depart from Rome. This decree remained in force while he lived, but in the five years between his death and this lesson many had returned. Note.—If we desire justice we should have wise and good men to sit in judgment on our case. If we wish to escape the force of the law, we should get the baser sort to judge us. We should labor to gather the best element about us.

2. The defense. Paul addressed the assembly with due respect, and told them "he had committed nothing against the people, or the customs of their fathers." He had not imposed the customs of the Jews on the Gentiles, neither had he opposed them among the Jews. Circumcision, observance of days, keeping of feasts, and abstaining from meats, were all right among the Jews if they wish to have them, and all wrong among the Gentiles if they did not desire them. They were non-essentials. Paul usually observed them among the Jews, and neglected them among the Gentiles. The Jews at Jerusalem had arrested the apostle, and were about to put him to death without trial, when the Roman officers prevented them from doing so. He had been impartially tried before Lysias, Festus, Felix and Agrippa. They had examined him and found nothing in him worthy of death, or of bonds. The Jews spoke against setting him at liberty, therefore he had appealed unto Caesar. He had not done this in order to accuse the Jews, but to vindicate himself. It was for the hope of Israel only that he was bound. It was because he preached Christ as the promised Messiah, and through Him the resurrection of the body, that he wore chains. The Jews believed in immortality, and the resurrection of the dead but they did not base this faith on Jesus. Note.—A minister should show politeness in addressing an audience. He should manifest respect and prudence in speaking of the customs of other worshippers. He may present the facts in his own case, and show all possible charity towards those who oppose him. He should, on every possible occasion, speak a word for the Lord Jesus.

3. The decision. The court said they had not received any letters out of Judeah concerning Paul, neither had any of the brethren appeared against him, or spoken any harm of him. The Jews had lost their case in every court in Palestine, and they likely considered it useless to send persons, or letters, to Rome to secure his condemnation there. They had a poor case, they knew it, and had given it up. But the Jews at Rome desired to hear Paul "concerning the faith in Christ." They had learned enough about Christianity to "know that everywhere it was spoken against." Nero based his persecution of the Christians, which began a few years after this, on the following charges: They are a sect of the Jews; they abhor the gods of the Romans; they stand aloof from unholy amusements; they refuse to swear by the name of the emperor; and to sacrifice to his image; they are looking for a

conflagration of the world; and they assemble by night to partake of the mystical body of Christ. (Whedon) Note.—We should give honest decisions, though we lose our point by them. Let us never be ashamed of the truth, but of ourselves, if it condemns us. Always have a desire to hear the Gospel. The world has always been talking and acting against Christianity.

II. Paul defending Jesus (23-31). The sermon. (1) The time—"They appointed a day." This was likely but a short while after the apostle had made the above defence of himself. Note.—The Sabbath should be our day of rest and devotion. (2) The congregation—"There came many to him." Jews, Christians and Gentiles: mostly Jews composed this audience. Note.—The minister should preach to those who come to hear him, and have something beneficial to each class. (3) The place was Paul's lodging. It was likely a private boarding house, or possibly a house he had hired for his own use. Note.—We should have places of worship built for that purpose, and dedicated to God. 4. The discourse.—a. The kingdom of God refers to the spiritual reign of Christ. He likely showed that it did not in any way conflict with the civil reign of the emperor. It includes the rule of Jesus in the Church, and in the heart of man. It is not meat and drink, but righteousness, peace and joy in the Holy Spirit. b. Christ, the King. Paul proved out of the law of Moses, and out of the prophets, that Jesus was the promised Messiah. This is not hard to do by any one who is familiar with those writings and with the life of Jesus. This sermon lasted from morning to evening. It was eight or ten hours long. We read that Paul, on another occasion, preached all night. The average sermon to-day should not exceed 40 minutes.

2. Some results of the sermon. Some believed. They were convinced that what Paul said was true. Others doubted. They became satisfied that his assertions were not correct. They entered into an argument among themselves. Paul likely saw that those who believed not were many more than those who believed, and urged them to stay and hear one word more. He then quoted the words of the Holy Spirit as spoken by Isaiah, the prophet. The people heard, but did not understand. They saw, but did not perceive. Their hearts were gross, their ears dull, and their eyes closed. This they, and not the Lord, had done, to keep from being converted and healed. "The salvation of God" includes all the blessings of the Gospel. It was designed for the Gentiles same as the Jews, and would no doubt have been preached to them if the Jews had not rejected it. But when they turned from it then Paul felt free to turn to the Gentiles. The congregation broke up rather abruptly, and reasoned among themselves as they departed. Note.—Power to hear, believe, understand and obey the Gospel belongs to the individual.

3. Paul's after life. He hired a house, fit it up for public worship, and for two years preached to all who came to hear him. His subject was the kingdom of God, and the things concerning Christ. He spoke with great confidence, and was molested by no one. During this period he wrote his epistle to the Colossians, his fraternal note to Philemon, his letters to Ephesians, and to the Philippians. At the end of the two years many think he was set at liberty, travelled, wrote to Titus, and his first letter to Timothy. Was again imprisoned and beheaded at Rome.

Emperor William has insulted the Christian intelligence of the whole world by writing an autograph letter to the sultan of Turkey, acknowledging the gift of some cannon captured from the Greeks, in which he declares his own "faithful friendship" for the great assassin. Can it be that the great German empire is to be a friend to the perpetrator of the cold-blooded butcheries in Armenia. We predict that Emperor William has but to go a few steps further in this direction until God will say to him, as he said to Belshazzar: "Thou art weighed in a balance and are found wanting." The German people will not long endure an emperor who continues to be the "faithful friend" of "the unspeakable Turk."—Religious Telescope.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

PLEDGES ON MISSIONARY DEBT.

Africa.

Bishop J. C. Hartzell, D. D. \$20
Mrs. J. C. Hartzell 20
Congo Mission Conference 40
Liberia Conference 100

Charge. Pastor. Am't Pldg'd.

Arkansas Conference.

Little Rock.....(Mrs. A. S. McMaster). 10
Central Alabama Conference.

Howells Ct.....R. C. L. Beasley 5
Central Missouri Conference.

Armstrong.....G. W. Patton..... 10

Columbia.....W. F. Wheeler 5

Des Moines.....T. A. Clark 5

Fayette.....H. South 15

Fulton.....W. H. Whitmore 10

Fulton Ct.....W. L. Lee..... 5

Glasgow.....J. H. McAllister..... 15

Glasgow Ct.....L. F. Payne..... 5

Higeb and Yates.....A. M. Somerville..... 5

Huntsville.....D. Smith..... 5

Independence.....J. T. Knapper..... 5

Kansas City (As-

bury).....G. B. Abbott..... 10

Kansas City

(Burns).....C. W. Holmes..... 3

Kansas City

(Clark).....M. Deny..... 2

Lincoln.....E. P. Geiger 5

Mexico.....G. W. Reeves 15

Moberly.....J. S. Cravens..... 4

New Bloomfield.....T. L. Francis..... 10

New Franklin.....G. A. Maston 5

Oskaloosa.....J. S. Burton..... 5

Richmond.....O. A. Johnson..... 2

St. Joseph.....F. L. Donohoo..... 5

Sturgeon.....W. E. Wilson 5

Louisiana Conference.

Alexandria.....E. B. Richards 20

St. Martinsville.....C. W. Reeves 10

Upper Mississippi Conference.

Columbus Ct.....J. W. Terrell 5

Washington Conference.

Salem.....A. H. Tilghman..... 5

Washington (Mt.

Zion).....E. W. S. Peck..... 10

Total to date, \$16,305.60.

* * *

MISSIONARY ROLL OF HONOR.

"The Rev. Dr. A. B. Leonard, senior Missionary Secretary, 150 Fifth Avenue, New York:

"Dear Brother: The article in The Christian Advocate of recent date on the subject of paying the debt of the Missionary Society deeply interested me. Like every loyal Methodist, I feel it should be wiped out, and that quickly. We can hardly hope for any one within our Church to pay any large proportion of it. It strikes me there is a plan that can be successfully carried out in connection with the excellent one already adopted. In our Church we have a host of men who can and will come to the rescue, if the matter be properly presented. They can be found in all the callings of business and professional life. Particularly are they found in those lines that in the past five years have suffered severely from hard times. Now that the skies are brightening and our industries commencing to resume, it is only fair to presume our people will be in much better shape financially:

"Allow me, as a plain business man, to make a suggestion. Form a 'Missionary Roll of Honor' of 1,000 men and women, each of whom will give \$100 toward the liquidation of this debt, provided the entire amount is raised. The remaining \$100,000 or more could be readily secured by the plan already adopted of \$20 apportioned to each church. It would have to be understood that this is a separate and distinct collection, and must not interfere with the regular collections of the Church for missionary purposes. Let it be a veritable going down into our pockets. Let the money be given in memory of godly parents or 'loved ones gone before.'

"I have traveled over a large part of our country, and from what I know of the status of our membership, it can be readily accom-

plished if there is a united effort made to win. 'Tis the work of the Lord; let us go at it in His name and for His glory.

"If you deem this plan feasible, and will make the call, you can put me down as subscriber number one for \$100, and I have two friends who will also subscribe \$100 each. Fraternally,
Harry E. Buckingham.
Baltimore, Md., Oct. 9."

We send forth the above proposition made by a business man, believing that it will meet with a hearty response from the laity of our Church. There are certainly 1,000 persons in the Methodist Episcopal Church who are not only able, but willing, to contribute \$100 each (not a few can take from one to five shares of \$100 each) for the deliverance of the missionary treasury from its debt. Times are improving, and many will feel like making a thank offering for having been brought through the past years of financial distress so successfully, with brightening prospects for the future; while many others will make a like thank offering for opportunities for business success, so long delayed. Still others will want to give in memory of "godly parents" and "loved ones gone before." There are many pastors who are serving the stronger churches who will gladly contribute \$100 and there are many churches that will take \$100 each in the name of their pastors. There are Epworth Leagues and Sunday schools that will be glad to give \$100 each as memorials of faithful co-workers who have "gone on before." Above all, and beyond all, let individuals, churches, Epworth Leagues, and Sunday schools give for Christ's sake, who, "though He was rich, yet for your (our) sakes He became poor, that ye (we) through His poverty might be rich."

Subscriptions payable when the entire debt is covered. May we not hear promptly from all who will join Brother Buckingham in the "Missionary Roll of Honor?" Meanwhile, let the pledges of \$20, more or less, from congregations and individuals, continue to be sent in. Let every member of the Church take some part in this movement, though the sum contributed may be very small. Let the world see that Methodists are ready to stand together for the glory of God and for the advancement of His kingdom in all the earth. Send pledges to 150 Fifth Avenue, New York.

Brother pastor, please read the above to your congregations, with favorable comments.

A. B. Leonard,
A. J. Palmer,
W. T. Smith.

A CALL FOR CHILDREN'S DAY COLLECTIONS.

The fiscal year of the Board of Education of the Methodist Episcopal Church ends November 30. It is very important that all moneys belonging to that Board should be in its treasury before the end of the fiscal year. All persons therefore holding Children's Day collections or other moneys belonging to the Board are kindly requested to forward the same immediately to the office of the Board, 150 Fifth Avenue, New York. These moneys will then be properly credited to the churches in the year in which they were contributed, and will begin at once their beneficent work in helping to meet the unprecedented demands for aid to needy and worthy students. It is far better every way to send collections directly to the Board than to hold them and take them to the Annual Conference. They are always included in the Board's annual report and the charges have the benefit of direct credit for them when thus forwarded.

C. H. Payne.

The National Council of the Knights of Columbus, in session in New Haven, Conn., week before last honored itself by voting to admit no more liquor dealers into the order, and to request the withdrawal of those of that class who are already members. Would that all professing Christians in our cities would in like manner indicate their abhorrence of the men who sell intoxicants by refusing to patronize any grocery store that is run in connection with a saloon.—Ex.

WOMAN'S DOMINION.

BOARD OF MANAGERS OF THE WOMAN'S HOME MISSIONARY SOCIETY.

The sixteenth annual meeting of the Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church assembled in the Fayette Street M. E. Church, Baltimore, Md., on Wednesday morning, October 20, with the president, Mrs. Clinton B. Fisk, in the chair. The church was beautifully decorated with palms, flowers, national flags and the motto of the society: "For the love of Christ and in His Name," in white and gold.

After devotional exercises, led by Mrs. C. L. Roach, addresses of welcome to the district, the Church and the homes of Baltimore were made by Rev. C. W. Baldwin, D. D.; Rev. C. H. Richardson, D. D., and Mrs. A. M. Hopkins. The response for the convention was made by Mrs. Charles W. Gallagher, of Maine.

A resolution, endorsing Rev. C. W. Gallagher, F. D., in his action for godliness and temperance was passed by a rising vote of the convention.

Mrs. R. S. Rust, the honored corresponding secretary, was present. The doxology was sung, and resolutions of thankfulness were passed for her restoration after serious illness. She gave the annual report, stating that all the departments had been sustained during the year, and in many, improvements added. A new and beautiful edifice has been erected for the school at Asheville, N. C. Repairs and improvements have been made in our mission buildings in many places. The Rest Home at Ocean Grove, which, in a rented building, has furnished our missionaries and deaconesses a delightful summer resting place the past two years, has been made permanent by the generous donation of \$1,000 by Mrs. Jane Bancroft Robinson. \$2,500,000 have been raised during the past sixteen years and \$1,500,000 expended. About \$750,000 worth of supplies have been sent to needy ministers.

The treasurer's report gave the total receipts from 75 conferences as \$133,000; expenditures, \$128,000. From nine bequests \$3,081 has been received, and endowments to the amount of \$3,500.

A recommendation was received from the Board of Trustees to divide the East Southern States into bureaus, to be known as Georgia and Florida. The Industrial Homes in this, as in other sections, are in a flourishing condition.

Interesting and instructive addresses were made by representatives from New York, Boston and Philadelphia Immigrant Homes.

The report of the Bureau for Orientals aroused much interest and urgent appeals for additional support in the work of rescuing Chinese girls from a slavery worse than death. The enormities which are carried on in San Francisco under the protection of the government beggar description. In the Rescue Home 38 women and girls have been cared for during the year. Fourteen of them have professed faith in Christ. One girl, who had been sold for \$1,700, escaped from her owner, and through personal efforts she received the protection of the law of minors, and chose our missionary as her guardian.

The various reports from the homes, schools and missions are most encouraging. It is evident that the various lines of work are most carefully conducted upon the best business principles, and are constantly under the supervision of the intelligent bureau secretaries.

The Texas Bureau reports a great need of work among the Negroes of that State. Eighty-six are enrolled at the King Home.

A pleasant incident was the introduction of a large delegation of city pastors.

Mrs. E. L. Albright asked for \$1,800 to cover the debt on the Asheville Home. It was quickly raised and, the doxology heartily sung, the usual way by which this convention shows its joy and gratitude.

All hearts were touched when Mrs. Fisk presented to Mrs. Rust a bouquet of American beauty roses, in recognition of the twenty-second anniversary of the marriage of Dr. and Mrs. R. S. Rust.

Prof. Harriet Cooke, superintendent of the

Boston Medical Mission, gave an intelligent and comprehensive account of the work as conducted in connection with the Epworth Settlement.

Mrs. E. C. Miller, M. D., of Fort Simcoe, Washington, gave a graphic account of her life work among the Indians.

Mrs. H. C. McCabe and Mrs. E. W. Simpson reported Indian work and Mrs. McCabe secured pledges for \$725. Mrs. Cranston and others endorsed this work, and Mrs. Simpson secured \$400 for the Indian work in New Mexico and Arizona.

The convention, in a body, visited the Woman's College and Latin School, and were greatly pleased with its superior advantages.

Rev. S. Parks Cadman, D. D., pastor of the Metropolitan Temple of New York, delivered a forcible address on Friday evening.

The Enrollment Committee reported delegation of 241 delegates and visitors.

Mrs. B. S. Potter gave a report of the work in Utah, and was followed by an address by Dr. T. C. Hiff. He gave an encouraging aspect to the situation, saying that the Woman's Home Missionary Society is one of the most important factors in the work of evangelizing Utah, in leading the people to a purer social life, which, in time, will cleanse and elevate the politics of the State.

Mrs. E. L. Albright,
Chairman Press Committee.

(To be continued in next issue.)

Meats and How to Cook.—Meat, being the most important and most expensive part of man's diet, should be carefully selected and properly cooked. Veal and pork should be seldom purchased, as it is considered less nourishing than other meats. The flesh of young animals is more tender than old ones and more digestible. All meat is more tender if kept awhile after being killed. It should not be eaten after decomposition takes place. We speak of this because many persons prefer meat a little tainted; they claim at this stage it has its proper flavor.

In boiling meat to have it retain its juice, the water must be boiling hot when first put in, after being in a few minutes reduce the temperature. In making soup the opposite course should be pursued; the meat should be put in cold water, and the temperature gradually raised to boiling heat. Roasting is the best method of cooking meat. As in boiling meat, roasting should begin with intense heat and be gradually reduced. A ham should be soaked six or seven hours before being cooked; while boiling add a cupful of molasses which adds much to the taste. A large ham requires four hours to cook it.

Week before last a constitutional amendment was adopted in the State of Connecticut providing that all voters must be able to read in the English language any article of the constitution or any section of the statutes of the State. This is a step in the right direction, and it is to be hoped that all the other States of the Union will speedily follow suit. Ex.

Broken promises are as unpleasant to have around as broken glass.—Ex.

Nervous Weak Tired

Thousands are in exactly this condition and do not know the cause of their suffering. They are despondent and gloomy, cannot sleep, have no appetite, no energy, no ambition. Hood's Sarsaparilla soon brings help to such people. It gives them pure, rich blood, cures nervousness, creates an appetite, tones and strengthens the stomach and imparts new life and increased vigor to all the organs of the body. It builds sound, robust health on the solid and lasting foundation of pure blood.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5. Be sure to get Hood's.

Hood's Pills are mild, effective, easy to take, easy to operate. All druggists. 25c.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

A NOTABLE GATHERING.

Any one who doubts the widespread influence of Meharry, the medical school of the Central Tennessee College, Nashville, needs only to attend such a meeting as that which assembled in Thompson Chapel at the college, October 15, 1897. While there were a few present who were not sons of Meharry, there were only a few. No one could look upon that magnificent body of doctors, dentists and pharmacists, representatives of their brethren of twenty-four different States, without realizing to some extent not only what this excellent school has done for them, but what it is doing for the Negro race. But yesterday they were our school boys, struggling under the cloud of doubt, which so long hovered over the race, preparing unconsciously to become the leaders in a great movement that marks an epoch in the elevation of a people. There they are now; look upon and listen to them as they discuss important questions relating to their chosen profession; school boys still, in that they are yet eager to learn; but men, professional men who have met all cavillers and silenced all doubters. They are the benefactors of their race, who have been faithfully plodding along the line of duty and have come back home for a season of reunion and of rejoicing. In their midst sat Dr. Hubbard, dean of the medical school, as happy as could be and evidently as proud as though each was his own son.

The occasion was the assembling of the "American Medical Association of Colored Surgeons, Dentists and Pharmacists," and a reunion of the Meharry Alumni as well. They held another session at Howard Congregational Church, and a third in the Auditorium on the Centennial grounds, and profitable meetings they were. Dr. and Mrs. Hubbard gave them a delightful reception in the dental parlors of Meharry, and each and every one had an exceedingly pleasant time.

Saturday, the 16th, was Central Tennessee College and Meharry Day at the Centennial, and a large concourse of our people, including the Tennessee Conference, then in session in the city, turned out to do honor to the occasion. The addresses and singing at the Auditorium were inspiring and helpful. Gov. Robert Taylor, of Tennessee, spoke in such a spirit as impressed all who heard him with the feeling that the people of Tennessee, irrespective of race, were proud of the institution which we are there to honor, and that they take the greatest interest and pride in what is being accomplished for and by the Negro race. Hon. J. P. McCann represented the Centennial management in an earnest and eloquent address. Responses were made by Drs. H. T. Noel and J. P. Golden. Their addresses were in well chosen words and to the point.

Bishop C. H. Fowler, D. D., spoke in his characteristic and happy vein. He was delighted with what seemed the pleasant relations existing between the better classes of the two races, as evidenced by the addresses to which he had listened.

The music arranged for the occasion by Miss Mamie E. Braden was highly enjoyable. Miss Lelia Rhohelia attracted especial attention in the solos rendered by her. Misses Wendell and Simmons both possess very fine voices, and Mr. Waring as well. The music, as a whole, was an attractive feature of the occasion

and made a good impression for this department of the Central Tennessee College.

The exercises were concluded in the Negro Building, whither a large part of the immense audience wended their way after leaving the Auditorium.

At the conclusion of the literary features the American Medical Association assembled in the Alumni room of the Central Tennessee College in the Negro Building for the purpose of electing officers. The following were elected:

President, Dr. H. T. Noel, Nashville, Tenn.; vice president, Dr. J. P. Golden, Allegheny City, Pa.; secretary, Dr. G. H. Bandy, Nashville, Tenn.; treasurer, Dr. H. R. Butler, Atlanta, Ga.

Vice presidents by States: Dr. G. W. Hayman, Little Rock, Ark.; Dr. W. D. Mason, Birmingham, Ala.; Dr. N. E. Sykes, Los Angeles, Cal.; Dr. H. C. Stevens, Wilmington, Del.; Dr. J. Seth Hill, Jacksonville, Fla.; Dr. E. E. Green, Macon, Ga.; Dr. J. H. Ballard, Indianapolis, Ind.; Dr. Curtis, Chicago, Ill.; Dr. C. M. Moates, Leavenworth, Kan.; Dr. W. H. Armstead, Henderson, Ky.; Dr. T. A. Walker, Baton Rouge, La.; Dr. L. T. Miller, Yazoo City, Miss.; Dr. J. M. Harris, Sedalia, Mo.; Dr. Chas. Fowler, Baltimore, Md.; Dr. J. L. Bullock, Greensboro, N. C.; Dr. W. L. Hunter, ———, N. Y.; Dr. Q. B. Neal, Guthrie, Okla.; Dr. Richardson, Columbus, Ohio; Dr. J. P. Golden, Allegheny City, Penn.; Dr. A. C. McClellan, Charleston, S. C.; Dr. W. T. Hughes, Clarksville, Texas; Dr. J. H. Armstrong, Brownsville, Tenn.; Dr. E. R. Jefferson, Richmond, Va.; Dr. W. S. Kearney, Huntington, W. Va.

Dr. Henry T. Noel, who was elected president of the association, is one of the most quiet and modest men of the whole list, and was evidently greatly surprised when nominated, and, if possible, more so when elected. We have known him intimately for a number of years and were delighted to have our old schoolmate thus honored.

"Henry," as he is yet called by his intimate friends, though only about thirty-eight years of age, has made remarkable strides in his chosen profession. He graduated from Meharry in 1897, before even Nashville had learned the worth of the Negro physician. Several had attempted to succeed there, but had been literally starved out and moved elsewhere or went into other business. But Dr. Noel, though only twenty years of age, determined to succeed in Nashville, at home. Let it suffice that we say he did, and that far beyond his own or his friends' expectations. Truly, it may be said, he opened the way for the Negro physician in his native city. Today he can number among his regular patients many of the best people of the city, including old schoolmates and friends who believe in his professional skill and manhood. He has performed a number of surgical operations that required great skill and a thorough knowledge of the human anatomy. For more than a dozen years he has held the chair of demonstrator of anatomy in Meharry. The success of the graduates throughout the country is the best evidence of his thoroughness and ability. As an alumnus of the Central Tennessee College and Meharry, the doctor is held in highest esteem. His old schoolmates elected him president of the Alumni Association of the whole school, and he was also the first president of the Meharry Alumni Association.

In 1882 he married Miss Maria Lee Compton, the daughter of a wealthy farmer near Nashville. The union has been blessed with two children, who are the delight of both father and mother. In conclusion we will say he has made his profession a success not only for the excellent income it has brought him, but also for the good he has been enabled to do.

He is rated to be worth \$75,000, but conducts himself in such manner as impresses one that he never thinks of it.

The association meets next in Washington, D. C., October, 1898.

No matter how hard your lot is you will make nothing by giving up and cherishing a despondent spirit.—Ex.

AN APPEAL FOR AID.

Our readers will find in another column an appeal for financial assistance by the Rev. L. W. Price, pastor of our church at Bay St. Louis, Miss., signed by himself and his official brethren.

Knowing Brother Price well, and believing that he represents the condition of our people properly in this fever-smitten coast town, we commend him and his people most heartily to our churches and friends everywhere. Let pastors take a collection, large or small, and forward same. Whatever is received here will be promptly acknowledged through our columns.

THE YELLOW FEVER.

The yellow fever situation in this city has changed very little for some days past. The following statement will show that the number of new cases daily, looked for most of the week as though it had gone beyond fifty to remain, till Saturday and Sunday when it dropped to 35 for each day. We begin with Monday:

	New Cases.	Deaths.
Oct. 25	57	11
Oct. 26	59	7
Oct. 27	52	11
Oct. 28	65	8
Oct. 29	54	5
Oct. 30	35	9
Oct. 31	35	5

Total for the Week... 357

56

Grand total to Sunday night, 1510; deaths, 183.

The fever hangs on stubbornly at Mobile and Montgomery, Ala., and at Bay St. Louis and Biloxi in Mississippi and a few cases each day in Memphis. The gulf coast is eagerly awaiting frost, and we trust it may not long delay its coming.

Every new subscriber who pays \$1.25 for a year's subscription to the Southwestern, and every one who renews for a year, will receive free an excellent half-tone photogravure of the four missionary bishops.

Captain General Weyler, who has so long held sway in Cuba, has been succeeded by Captain General Blanco, who has already taken command. General Weyler has returned to Spain. Whether the change will be better or worse for the Cubans remains to be seen; by some the new captain general is represented as being more humane than his predecessor, and by others he is said to be a veritable butcher. At any rate it is still given out that the Cubans are determined to accept nothing short of independence.

Ex-President Cleveland is happy because of the advent of a son, the first in the family, the other three children being girls.

A training school for colored nurses was recently opened in Charleston, S. C. No one is admitted who does not hold a certificate from a high school or a normal school and who is sound both in character and health. The school is chartered by the State.

The district conference of Aberdeen District, Upper Mississippi Conference, will convene at Aberdeen, Miss., Nov. 24-28, 1897. Dr. Revels expects a large and enthusiastic attendance.

Brethren of the Louisiana Conference need not send any more articles on "The Progress of Our Work in Louisiana." We have more now than we can publish, and will only give the public one article more from each side, selected from those in hand.

The Mansfield (La.) M. E. Church, Rev. J. O. Brown, pastor, adopted a strong set of resolutions endorsing the administration of the presiding elder, Rev. Hampton James.

Brethren, our only hope to reach the people is through you. Help us get at them!

EAST TENNESSEE CONFERENCE.

The sixteenth session of the East Tennessee Annual Conference was held in the Wiley Memorial Church in Chattanooga, Tenn., September 30, 1897, presided over by Bishop C. H. Fowler. The edifice is a stone and brick building. Began during the pastorate of Rev. B. H. Johnson, who prepared and had the basement laid, while E. Provine was presiding elder. Rev. S. J. Harris had the main building inclosed and the basement prepared for service. The writer succeeded Harris, and raised and paid on the work done during the term of Rev. Harris. Dr. D. W. Hays was presiding elder, while Harris and Rev. P. P. Brooks presided a part of my term, also Rev. Ziegler's first two years. G. W. Staples is presiding elder now. Rev. G. W. Ziegler completed the house and had it in good order for the conference. He worked hard while pastor—a term of four years. The congregation should be proud of that fine house of God, so should the East Tennessee Conference.

Wednesday, September 29, the committees of examination were on hand and examined the candidates in their various classes and were ready to report when called. At 8 p. m., Prof. Penn, secretary of the Epworth League, was introduced, after the devotional services were conducted by Rev. J. S. Hill, D. D., who also introduced him. He made a clear, convincing and able address. He also spoke of the Southwestern being a growing paper, and should receive a hearty support. I say amen. At the close of the professor's speech a Conference League was organized as follows: W. T. Marley, president; R. J. Buckner, first vice president; Mrs. Carrie Provine, second vice president; W. L. Mitchell, third vice president; J. T. Pitts, fourth vice president; D. T. Turner, secretary; J. A. Guthrie, superintendent of Guards.

Bishop Fowler entered the edifice and conducted the devotional services, after which the welcome address was delivered by the honorable mayor of the city, which was well received. Dr. J. S. Hill responded very ably. R. J. Buckner, I. R. Hill, were elected secretaries with power to name their assistants. W. T. Marley was elected treasurer and named J. T. Henry, E. Morton and E. Cox as assistants. The four presiding elders read their reports, which showed hard work during the year, the Bristol District being in the lead with benevolence. Prof. Penn, Dr. J. S. Hill, president of Morristown Academy, Drs. Curts, W. A. Spencer and Dr. M. C. B. Mason, addressed the conference on education and self-help. The speeches were able. I believe the best thing for the East Tennessee Conference to do is to tender its thanks to the Church for the aid received from the Missionary Society, and next year come prepared to tell the bishop and Church we can do without missionary money for the districts, and all above \$1000 send back to the treasurer. The conference is composed largely of young men, and its a good time to test them and see if they are loyal to the Church.

We don't need men in the East Tennessee Conference to be passengers. We need only work hands for every part of the field and for the whole church. We don't need every man that knocks at the door, neither old or young, let us try them before taking them in. At the session many knocked, but few entered.

Sunday was bright. The conference love feast was a source of rejoicing in Christ. Bishop Fowler held the audience spell-bound at 11 a. m. The sermon was delivered with power. At 3:30 p. m., Dr. Mason appeared before a large congregation with an able and stirring sermon. The writer preached at 8 p. m. to a crowded house, the first time since he was pastor. The spirit of the Lord moved the people.

The appointments gave the preachers and people general satisfaction as far as I have heard. I am, for the Church, circulating her books and papers among our people, and Temperance and the Epworth League among our young people. Oh, let every pastor fall in line, and make this the infant conference a power in the Church.

Let every pastor send in at least five orders with cash for the Southwestern Christian Advocate, that will give an increase of 240 to the Church paper. It seems that we neglected our great and growing paper, but the conference will be loyal to the cause.

W. T. Marley.

Bristol, Tenn.

APPOINTMENTS OF EAST TENNESSEE CONFERENCE.

Bristol District.

Eli Provine, P. E., P. O. Bristol, Tenn.
Abingdon, P. P. Brooks.
Bristol, W. T. Marley.
Fall Branch and Jonesboro, J. M. W. Watson.
Gate City, supplied by G. P. Moore.
Gladesprings, supplied by J. H. Burley.
Greenville, J. A. Guthrie.
Johnson City, supplied by G. W. Jackson.
Marion, D. T. Turner.
Mountain City, supplied by S. C. Priest.
Rural Retreat and Chilhowie, A. Gillespie.

Knoxville District.

Owen Hyspher, P. E., P. O. Morristown, Tenn.
Clinton and Coal Creek, W. T. Anderson.
Ebenezer, R. M. Green.
Knoxville Station, A. Ellison.
Knoxville Circuit, supplied by W. D. Scott.
Morristown Station, W. E. Mitchell.
Morristown Mission, supplied by J. T. Wilson.
Newport, W. A. Webber.
Russellville, supplied by P. L. McDowell.
Tazewell, G. W. Smith.
J. S. Hill, president of Morristown Seminary, and E. J. Cox, left without appointment to attend school.

Chattanooga District.

G. W. Staples, P. E., P. O. Ridgedale, Tenn.
Athens and Sweet Water, E. Knott.
Chattanooga—Tannery, S. L. Mann.
Churchville and Hill City, G. H. Pettis.
Wiley Memorial, R. J. Buckner.
Cleveland, R. A. Swan.
Cleveland Circuit, P. T. Martin.
Dayton and Spring City, R. T. Smith.
Georgetown and Big Spring, Wm. Goldston.
Hanman and Rockwood, W. A. Jackson.
South Pittsburg and Gaines, A. W. Randolph.
Jasper and Pikeville, supplied.

Wytheville District.

W. H. Pleasant, P. E., P. O. Wytheville, Va.
Bluefield, G. T. Wright.
Christianburg, G. T. Mussington.
Christianburg Circuit, C. H. Jones.
Graham, W. H. Perkins.
Max Meadows, J. Gardner.
Newberne, G. W. Haden.
Pearisburg, J. W. Earls.
Pocahontas, F. E. W. Morton.
Pulaski City, L. D. Diggs.
Pulaski Circuit, supplied by G. J. Hedrick.
Radford, supplied by R. D. Washington.
Simon's Creek, G. W. Alexander.
Tazewell (C. H.), J. F. Prigmore.
Tip Top and Mud Fork, A. Davis.
Thompson Valley W. M. Johnson.
Wytheville, I. R. Hill.
G. W. Ziegler, conference evangelist, and Harrison Harris, left without appointment to attend school.

Rev. Jesse P. Price, tho' now considered one of the fathers in the Tennessee Conference, is still young and spirited. He is the conference Epworth League president and is enthusiastic in his work. The other officers are Revs. W. Ellison, C. E. Alexander, Miles Williams, J. F. R. Summerhill and R. H. Johnson, vice presidents; Rev. J. A. W. Moore, recording secretary, and Dr. D. W. Fields, treasurer.

As soon as conference is over, if you desire your paper changed, write us.

PERSONAL AND GENERAL.

The Rev. H. Robinson desires his correspondents to address him at Lawrenceburg, Tenn.

The Rev. C. E. Alexander desires to have his correspondents address him at Gallatin, Tenn., instead of Memphis.

Justice Fields, whose retirement from the supreme bench was noted in our columns last week, when he retires Dec. 1, will have been a judge in the U. S. Supreme Court twenty-five years and seven months. No other judge of the court has ever served so long.

Bishop C. B. Galloway, of the Church South, returned from his visitation of the South American work of his church on Saturday, October 16. His home is in Jackson, Miss., and he came en route thither from New York, as far south as Nashville, Tenn., where he is compelled to remain till the authorities of Jackson say he may come home. In these days of yellow fever Jackson does not allow even a mail train to stop within her bounds; hence the bishop will have to wait and come down with the frost.

Miss Hattie Bayliss, whose father, Dr. J. H. Bayliss, at the time of his death was editor of the Western Christian Advocate, is now a teacher in the Central Tennessee College. The essay written by Miss Bayliss some years ago, her graduating essay it may have been, indicated even then just the direction in which she was headed. We are confident her heart is in the work and are glad to welcome her to her new and responsible field of labor.

Dr. and Mrs. R. S. Rust, whom we all delight to honor, had been married twenty years October 20. The Board of Managers of the Woman's Home Missionary Society, assembled that day and the president, Mrs. Clinton B. Fisk, presented Mrs. Rust a bouquet of American beauty roses in recognition of her marriage anniversary.

Mrs. Augusta Hall, who died recently at Boscowen, N. H., left property valued at \$10,000, which she disposed of by will as follows: She gives to her sister \$500, to the Methodist Church at Hyde Park \$500, to the Berachel Mission Orphanage in the State of New York \$1000, to New Hampshire Conference Seminary \$1000, to the Board of Church Extension \$1,000, to the Freedmen's Aid and Southern Education Society \$1000, to the town of Hyde Park \$250, and to the Woman's Home Missionary Society the balance.

Bishop Mallalieu and family were tendered a reception in the parlors of the M. E. Church at Auburndale, a suburb of Boston, where he moved recently. The occasion was enlivened by appropriate music and light refreshments were served.

It seems that young people are entering Gilbert Academy notwithstanding the stringent quarantine regulations. Dr. A. E. P. Albert, the vice president, writes the following note: "Two young ladies broke through the quarantine lines and made their appearance in our boarding halls this morning at 9 o'clock. Since they are so closely related we have decided to name them Ruth and Naomi. They are both in excellent health, and their mother, Mrs. Alice R. Albert is doing well. Pardon haste." We presume he means there are twins at this house, hence we extend congratulations.

Mrs. J. W. E. Bowen left Atlanta, Ga., last week to represent the Woman's Christian Temperance Union of Georgia, of which she is president, at the national session which assembled last Thursday in Buffalo, N. Y. Mrs. Bowen was fraternal delegate to the National Association of Colored Women which recently held its session in Nashville, Tenn., having been appointed by the National Woman's Christian Temperance Union. The address she delivered is highly commended.

The Cushman Epworth League Chapter of Haven Chapel M. E. Church, this city, adopted a set of resolutions highly complimentary to the Rev. L. P. Cushman, once their presiding elder, who is now quite sick in his far New-England home.

Blood Humors

Whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether simple, scrofulous, or hereditary, from infancy to age, speedily cured by warm baths with CUTICURA SOAP, gentle anointings with CUTICURA Ointment, the great skin cure, and mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

Cuticura

Is sold throughout the world. POTTER DRUG AND CHEM. CO., Sole Props., Boston.
"How to Cure Every Blood Humor," free.

FACE HUMORS Falling Hair and Baby Blemishes cured by CUTICURA SOAP.

DOINGS OF THE WORKMEN.

A. A. Lacey, Ponchatoula and Springfield Circuit, La. We are closing up our first year's work at this place under favorable circumstances, considering all things. On my arrival here I found at Ponchatoula five members and no Sunday school. At Springfield, seven miles from Ponchatoula, I found ten members and a small Sunday school. State of both church and Sunday school was at a low tide. Like Paul on Mars' Hill and Peter on the day of pentecost, I stood at my post preaching a living Jesus, the sinners' friend, the Christian hope, the redeemer of the world. Thank God we can say now the church and Sunday school are in a healthy spiritual condition. We were told by some of the members that we could not stay the year out, but thank God we did stay and are willing to stay one year longer. We raised for all purposes \$116.69. We wish to thank the Sunday School Union for complete Sunday school supplies, which are much needed. We have traveled on foot 649 miles this year, and not in vain. We are happy to report that Miss Nellie Landry, the principal of our public school, and Miss P. F. Murry, her assistant, gave great satisfaction, both to the white people and patrons of the school. They have now closed. They regretted to part; they have won for themselves confidence and love.

"O, how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and harps in our hands,
To meet one another again."

Awarded

Highest Honors—World's Fair,
Gold Medal, Midwinter Fair.

DR.

PRICE'S CREAM BAKING POWDER

A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

N. H. Talbot, M. D., Springfield, Ohio.—It is again our great and appreciated privilege to write a few lines to our press in regard to our field of labor for the Master. Wiley is progressing nicely in every department. We still see ahead of us much good. We take great pleasure in making especial mention of our third quarterly meeting, which was held here last Sunday, Oct. 17. Rev. T. L. Ferguson, our much loved presiding elder, rendered a very able discourse. At 2:30 a. m., the sacramental sermon was preached by Rev. George Bundy in an able and attractive manner, after which 160 partook of the Lord's Supper. At 7:30 p. m., Rev. E. A. White, in his usual manner, most pleasingly filled the pulpit. Collection for the day, \$43.55. Our first quarterly district convention of the third sub-district Epworth League of the Ohio District was held at Wiley M. E. Church, October 15-16. It was quite a success and an instructive assembly.

J. T. Cannon, Pontotoc Circuit, Miss.—My fourth quarterly conference convened October 13. Rev. D. P. Tubbs was with us. Reports showed that the work was in a prosperous condition. Rev. D. S. Tubbs preached one of his soul-stirring sermons. Forty-five answered to their names. Raised for all purposes in two days, \$43.25. Revival closed with 55 conversions and additions.

Jas. E. Warren, P. C., New Albany, Indiana.—Wednesday, October 20, 1897, Rev. E. L. Gilliam, presiding elder of Indiana, was much pleased to walk in our new church at New Albany. Rev. R. L. Cherry, pastor of the A. M. E. Zion Church, we hope, will come again. Our church is located in a nice place, and we are trying to pay for it. As one of the sons of the Lexington Conference I ask the entire M. E. Church to help us raise \$150 by Christmas. Now, brother, how much will you give us? Send to me and take our receipt for same.

John Ray, Nettleton, Miss.—The Amory Charge is alive under the leadership of Rev. H. N. York. It seems that the spirit of the Lord has blessed him and us this year with 30 converts and 8 additions. We owe it, dear editor, largely to the good old Southwestern. More of us are reading it this year than ever before. Our earnest pastor, and our noble presiding elder, P. O. Jamison, have waked us up on the line of reading, and we are seeing on this work as we never saw before. Now, our pastor is a nice moral man, and we love him, also we mean to stand by him. To show you how we do, we had a class rally at Palestine Church for our pastor, and we collected as follows: Brother N. Hogan, No. 1, \$10.25; Brother Ed. Stovall, No. 2, \$4.70; Sister Winnie Sprines, No. 3, \$8.35; Brother Joe Tolbert, No. 4, \$10.40; Brother Ordo Tolbert, No. 5, \$4.35; Brother John Young, No. 6, \$3.05; total collection for the classes was \$41.10. We are only 72 in number, but we mean to take care of our pastor.

E. E. Sims, Secy., White Hall, Central, La.—Yesterday, October 17, was a glorious day for the pastors and members of the St. James M. E. Church. Rev. E. H. Clark baptized seven persons. The pas-

tor is doing excellent work, both spiritually and along the line of improvements on church property. We are preparing for missionary day, so as to be in the first ranks at conference.

J. O. Brown, P. C., Mansfield, La.—Our fourth quarterly conference was held October 15, and was a model one. The reports were encouraging. Received for presiding elder this quarter, \$19.40; for pastor, \$50.80. Trustees report showed that \$282.80 has been raised and paid on improvement and church debt. Converts this quarter, 15; accessions, 5; total added, 20. The Lord is leading the church and pastor to victory. Three subscribers for the Southwestern Christian Advocate. Resolutions of high and pure motive were read and adopted, and ordered sent to the Southwestern for publication. The church, Sunday school and Epworth League are not booming, but growing. Presiding Elder James preached acceptably Sunday and Sunday night. Elder James don't "whoop," but he makes others "whoop."

B. L. Crump, P. C., Benton, Miss.—For twenty-three years I have been a member of the Mississippi Conference, and served the following places successfully the full term, viz: Hernando, Greenwood, Okolona, Oxford, each three years. In 1887 Bishop Merrill appointed me on the Brookhaven District as presiding elder; during the six years that I served that work the good Lord helped us to make it the leading district in the conference, the result from which two other districts were made from it, namely: Vicksburg and the Shubuta. Going from the district to Benton Circuit in 1892, I am now serving my fifth and last year. The Lord has wonderfully blessed the labors of our hands along the line of church work. Churches have been greatly improved and are clear of debt. Many souls have been added to the church. Ninety-two conversions this year. Our fourth quarterly conference, which was held on the 19th inst., with Elder J. C. Houston in the chair, was a triumphant one. All reports were full, and \$55 was raised in the quarterly conference. Rev. S. A. Cowan, ex-presiding of the Vicksburg District, was present, and preached a soul-stirring sermon, which will be long remembered by those who heard him. I leave the Benton Circuit in good condition, spiritually and financially. The churches are in first-class style, with an insurance for three years on each, also the parsonage; so we leave everything in good fix for the next good pastor. The people on this circuit read the Southwestern. Many pledges were made to take the paper, so Mr. Editor, expect a cash list of subscribers soon, and take my name as a contestant, for I must have that wheel.

D. L. Tubbs, P. C., Pontotoc, Miss.—October 16-17, Rev. J. T. Cannon held my quarterly conference, as Brother P. O. Jamison, our beloved elder, could not be with us on account of the yellow fever scare and strict quarantine. Brother Cannon held the chair like a young hero. This was a grand meeting; a good number of the brethren were present. I have closed my revival with success; 83 added to the church.

Royal makes the food pure, wholesome and delicious.

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Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

W. T. Wright, Carrollton Circuit, Miss.—October 16-17, was fourth quarterly conference session at Jones Chapel M. E. Church. Rev. W. E. Mask, P. E., was present and held the conference. Raised \$16 this year for improving. The elder preached two sermons on Sunday to a crowded church, which was grand. Communion, 76. Five subscribers for the Southwestern. Total collection this quarter, \$123.55, benevolence in full.

L. C. Randolph, Secy., Donaldsonville, La. St. Peter M. E. Church, the finest church in this parish, was crowded on last Sunday morning to hear Prof. E. L. Wright lecture on "Physiology and Hygiene." The professor lectured on "Cleanliness," and announced that by the request of the young communes of South Bend, La., he had consented to speak on the former subject at 7 p. m., in the First Baptist Church. We must say that the professor proved to be a worker, a leader and a teacher of his race. For the occasion Mrs. Lada B. Martin sat at the organ and furnished music. Superintendent Mr. Langer and their and this able pastor, Rev. D. J. Price, A. B., closed with many good words of encouragement.

F. T. Adams, P. C., Heidelberg, Miss.—The fourth quarterly conference of the Heidelberg Charge meets October 16-17, with the pastor in the chair. On account of the yellow fever quarantines the Rev. J. M. Shumpert, D. D., could not be present. The roll was called and members present answered to their names. W. S. Jones was elected secretary. The pastor read his report. Received on probation, 28; read in full membership, 11; died this quarter, 2; withdrawn without

A True Maxim.

Nothing succeeds like success, is a maxim well applied to Dr. Bull's Cough Syrup, for this famous remedy succeeds in curing every case of croup, cough and cold which it undertakes, and to this alone is due its wonderful popularity. Mrs. E. W. Richards, 2214 E. Cumberland St., Philadelphia, Pa., states: "I have had Dr. Bull's Cough Syrup on my bureau for the last nine years, and have found it a certain and safe cure for croup. I have also found it efficacious in extreme membranous croup, and would advise all mothers to use it." Dr. Bull's Cough Syrup costs only 25 cents, and you should bear in mind, that substitutes simply benefit the dealer's purse. Insist on getting Dr. Bull's Cough Syrup.

certificate, 1; granted certificate, 0; baptized, 20; excluded, 0; paid pastor in charge, \$48.93; paid presiding elder, \$11.50; raised for ministers, \$60.43; for building of churches, and repairing, \$42; for all purposes, \$102.43.

FARM AND FIRESIDE.

TRAIN THEM TO BE SELF-RELIANT.

Early in life a farmer's child should be allowed to keep a little stock, poultry or something that will make them money, and very soon where their interest is, there their hearts will be also. If, by the time they are twenty-one years of age, they have been able to accumulate some money on the farm, most likely they will feel an interest there and want to remain. Not only will they have a little start, but will have an experience which will be useful to them throughout their whole life. They will then know something about the worth of a dollar, which is of the greatest importance. It is a great misfortune for young men to have plenty of money to spend in their youth or to be born with a silver spoon in their mouth, for they have it to carry and plague them all the rest of their life. —Cultivator.

POOR ECONOMY.

It is rather poor economy to keep food of any kind before the fowls at any time. If there is any exception at all to this it is with giving milk. If care is taken to keep the vessels clean and not allowing the milk to become foul, a supply can, in cases, be kept where fowls can help themselves to an advantage.

But with other materials used for food such a plan is wasteful and unprofitable. It is wasteful for the reason that as long as they

have plenty of food before them they will take but little, if any, trouble to look for food elsewhere, and they will fail to take the exercise that they really need to maintain good health.

It is extravagance because the fowls will not only pick over and waste more or less of the food, but they will eat more than is good for them, or rather than they require for healthy digestion, and overfed hens will not lay as they would if only kept in a good, thrifty condition.

Even in fattening, the safest and best rule is only to feed what is eaten up clean at each meal. —Ib.

MONEY IN HAY.

The low price of wheat for the last year or so has led to its being used as a feed for stock, and its use has proved profitable. An Alabama farmer, near Anniston, Ala., this year, has demonstrated that the growing of wheat as a hay crop is a very profitable business. On several acres of land, Mr. T. G. Bush gathered 21 tons of hay, which sold readily for \$15 per ton in the market, or \$315 in the aggregate. This was in addition to a good quantity cut green and fed to stock. The expenses, including rent of the land for six months and the wear and tear of machinery, was \$80, leaving a net profit of \$325, or an average of a fraction over \$33.77 per acre. To equal such a result, seven acres in cotton would have to average at least a bale to the acre.

This showing is an encouragement to farmers to diversify their agricultural pursuits on broader lines than usual. —Ib.

To the experienced eye, the roguish or granulated surface of the perfectly fresh egg distinguishes it at once from the more shiney or polished surface of the egg that has been under the hen a day or two. The secret is very simple. Just scratch over the surface with the finger nail; if it grates, the egg is fresh; but if the nail slides smoothly, the egg is old. A little practice makes this a sure test. —Ib.

The following is recommended as a sure cure for feather eating fowls: Take a piece of wire of the thickness of an ordinary hairpin, bind it round the top portion of the bill near the end, sufficiently tight as not to allow it to slip off. This will not prevent the bird from eating or drinking, but it will prevent its closing its bill sufficiently tight to draw feathers, and the bad habit is soon forgotten. —Ib.

A sermon is none the worse for having been preached, as a hammer does not need to be thrown away simply because one nail has been driven with it. John B. Gough said, in reference to his dozen or more lectures, that he became acquainted with them as a carpenter does with his tools. The hammer that has been used to drive ten thousand nails will be handled with peculiar efficacy. The sermon which has been used effectively twenty times is still good for the right place. Still it can be said truthfully that a bad or poor sermon is not the sermon to be preached twice, or even once. —Ex

NOTICE.

To the pastors of the Austin District, West Texas Conference: Dear Brethren—Knowing that I could reach you all at the same time, and in the same way, I write to call your attention to our thanksgiving celebration, which was set apart by our district conference which convened at Belton on July 26, 1897. The day is fast approaching and I trust that you will show your integrity and fidelity, and show your loyalty and interest by celebrating on that day and taking a collection for the benefit of our Sam Houston School, which is so much needed in the West Texas Conference. I hope that you will urge upon the clubs which I have organized in your various churches to pay in their subscriptions and assist in making thanksgiving day the grandest occasion ever known to the Austin District Conference. The Wesley Chapel Club is expecting to raise \$250. I suggest, brethren, if it meet your convenience, that we have for our first exercise an early morning prayer service. After we have thanked God for the preservation of our lives, interest in the progress of the Church, the race and the nation at large will follow. Just before we say amen, let us invoke his blessings upon our Sam Houston School, located at Austin.

Thanksgiving program to be rendered by Sam Houston Club, of Wesley Chapel M. E. Church:

1. Prayer meeting, 5 a. m.
2. Preaching at 11 o'clock by Rev. W. F. Waters.
3. Collection.
4. Thanksgiving dinner from 1 p. m. to 6 p. m.
5. Lecture by Rev. J. D. Pettigrew subject: "The History of Thanksgiving."
6. Music by the choir.
7. Recitation by Mrs. F. W. Blackman.
8. Vocal solo by Miss Gertrude Harrison.
9. Paper by Mrs. Waters.
10. Quartette — male voices; response, M. W. Givens.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

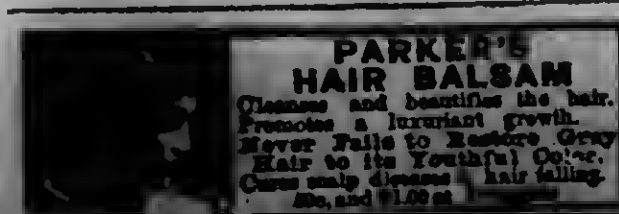
We must have a 10,000 list, and make an immense Prize Offer. Read it over.

Great souls are able to get along and to be happy without the trappings of material wealth, because they have resources in themselves. —Ex.

DO YOU WANT GOLD?

Everyone desires to keep informed on Yukon, the Klondyke and Alaskan gold fields. Send 10c. for large Compendium of vast information and big color map to Hamilton Pub. Co., Indianapolis, Ind.

If you accept a favor from a friend in your own hour of need, and refuse to return it when his circumstances are hard and difficult, you show yourself to be essentially base. —Ex.



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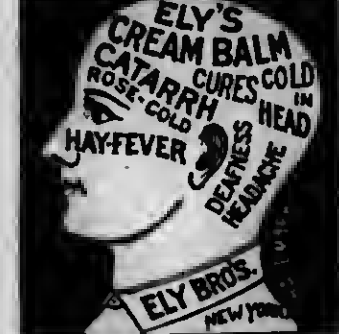
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is prepared in the largest leather factory in the world by the makers of VICI Kid—the most noted leather in the world. It gives a shoe a bright and lasting lustre, makes it soft and pliable, keeps it from cracking in wet and dry weather. The constant use of VICI Dressing means a saving in shoe leather which the student of economy can't over-look. Ask the dealer for it. An illustrated book, telling how to care for shoes and increase their wear, mailed free.

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CREAM BALM

It is quickly absorbed, gives relief at once, opens and cleanses the nasal passages, allays inflammation, heals and protects the membrane and restores the sense of taste and smell. No Cocaine, No Mercury, No Injurious Drug. Full size, 50c.; Trial size 10c., at Drug-ists or by mail.

COLD IN HEAD

ELY BROTHERS, 56 Warren St., New York.

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PROSTRATED.

OVERCOME WITH HEART DISEASE
WHILE ON THE STREET.

Mrs. Wamsley, Wife of Rev. C. E.
Wamsley, Seriously Affected—
Has Been in a Precarious
Condition.

From the New Era, Greensburg, Ind.
Mrs. Wamsley, wife of Rev. C. E. Wamsley, who lives on West Sheridan street, Greensburg, Ind., has recently been cured of a very serious case of neuralgia of the heart and nervous prostration. A New Era reporter recently called on Mrs. Wamsley to learn the facts regarding her experience. Mrs. Wamsley said:

"I am 43 years old, and have had considerable sickness, although I have always been quite well until about six years ago, which was the time my youngest son was born. I began to lose my health then, and until recently never entirely recovered from my sickness of that occasion. I had contracted a severe cold, which eventually induced a serious condition. My heart became affected, and in a short time I was almost completely prostrated. There was continually a gradual sharp pain of the heart, and frequently it was so severe that I would involuntarily give vent to my agony in screams. These pains kept getting worse and caused nervousness. I was confined to my bed, and it was a long while before I could get out. For years afterward, for a considerable period at a time, I would be confined to the house, and often to my bed. I could not endure excitement as I would become painfully nervous, and this would seriously affect my heart. Sudden pains would come on at any time of the day or night. Sometimes these would come on suddenly, causing me to involuntarily scream and fall down. It made no matter where I was, at home or down town, I would become helpless when thus attacked. I could not sleep nights, and my appetite was very poor. What I did eat would not agree with me.

"I had different physicians, and my husband did everything he could for me. The doctors all agreed as to my trouble, saying it was neuralgia of the heart resulting from nervous prostration; that none of them seemed to be able to do anything for it, except to afford temporary relief. I tried different proprietary medicines said to be good for this disease, but none of them benefited me. Finally I noticed an item in the New Era stating that Mrs. Evans, who lives in the West End, had been cured of a similar trouble by using Dr. Williams' Pink Pills for Pale People, so we decided to try them. My husband bought a box, and I began using them. This was last fall. I felt considerably better after taking the first box, and kept on improving with the second. I told my husband I believed that as two boxes had helped me so much, six bottles would certainly cure me. So he bought six boxes, and I used them strictly according to directions, determining to give them a fair trial. I improved gradually as I continued taking the medicine. When I had finished seven boxes I felt perfectly well, but I kept on till I used nearly all of the eighth box, when I felt that it was useless to take them any longer, as the doctor said I was permanently cured. I used the last about three months ago, and I am perfectly well and in as good health to-day as ever. I feel that Dr. Williams' Pink Pills for Pale People did a wonderful thing for me, relieving me of no doubt a lifetime of sickness and sorrow, and I can cheerfully recommend them."

In confirmation of this strange story Mrs. Wamsley furnished the following affidavit:

This is to certify that the foregoing testimonial is an exact statement of my case and experience with Dr. Williams' Pink Pills for Pale People.

Mrs. C. E. Wamsley.

State of Indiana,
Decatur Co.

Personally appeared before me, John F. Russell, a Notary Public in and for the county of Decatur, State of Indiana, Mrs. C. E. Wamsley, who acknowledged the above to be a true statement of her cure by the use of Dr.

Williams' Pink Pills for Pale People.
Subscribed to and sworn before me
this 14th day of July, 1897.

John F. Russell,
Notary Public.

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in a condensed form, in Dr. Williams' Pink Pills for Pale People. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Dr. Williams' Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

HELP, HELP, HELP!

I am compelled to make a general appeal to the M. E. Church for aid. We are shut in under the most rigid and trying quarantine; no one allowed in or out.

This is a "summer resort," and the only source of money here is the people who come in to summer, and the ice and oyster factories.

In the middle of the summer, at the report of yellow fever on the coast and here, the people all fled from us and no one remained but the poor and helpless ones. The ice factory closed down and the oyster factory has not been able to open on account of the quarantine. The shrimp, crab and fish in the lake are all we have left, and now they are getting scarce; so we are marching the streets with downcast heads and wearing the mark of despondency upon our faces, many with no money, bread, nor a day's work to earn either.

So when I think of our Methodism, what she is, what she has done, can do, and is doing for the poor and unfortunate ones; then look at my congregation and think how it has stood by me, how devoted and faithful it has been to the cause of Methodism here, and how faithful it has struggled to extend the borders of the kingdom of our dear Savior, and when I see them hungry, no money, nor work, my heart must beat in sorrow and tears must flow from my eyes in their behalf. This is why I am compelled to make this general appeal to Methodism and to all the fraternity that can send us one penny.

Other churches here are coming to the relief of their respective denominations; the leaders can't come, but they can and do send aid. The faculty and friends at Gammon have spoken and sent us some aid with the promise of more.

Now is the opportune time for Methodism to hoist her benevolent flag; it can and gladly will be seen by all. We ask aid of you, brethren, because we need it and cannot help ourselves. This is the action of the official board and pastor. You can send it direct to my address, Rev. L. W. Price, Bay St. Louis, Miss., or to the office of the S. W. C. A., and Dr. Scott will send it to me.

A. Whaley, D. Y. Givens, trustees and stewards.

L. W. Price, P. C.

Do you wish a bicycle or an organ free? Read our terms on the 15th page.

AN INSTRUCTIVE ENTERTAINMENT.

Rev. A. H. Tilghman.

Last Friday and Saturday nights our town was visited by two young men from Harrisonburg, Va. One was Mr. J. H. Carter, a musician; the other Mr. T. J. Johnson, the Negro poet of the Shenandoah Valley. They gave a recital in the M. E. Church, and the way they held their audience was surprising. Mr. Carter enlivened the people by his good skill shown in performing on the organ and his ability in singing songs suitable for the occasion. He has composed a book of music, which will soon be before the public. It contains choruses, anthems, etc.

That Mr. Johnson has written poems worthy of public mention cannot be denied by any one who has ever heard him recite. They are not what one finds in a country newspaper, doggerels and rhymes; but his poems show lofty thoughts, vivid pictures and humor, in the sense of teaching some particular true lesson. Although he may not be equal to Paul Lawrence Dunbar, but in the course of time, if he continue to write, he will not only be his equal, but perchance his superior. To give the readers of this paper an idea of Mr. Johnson's productions, I take great pleasure in sending the following:

Remorse.

Is this life worth living when cares
are borne—
When sorrows crowd out the pure
in each thought,
Like old hens, their young, when
food they are brought?
Or is death worth dying when
love is torn
From bosoms as chaste as the dew
of morn?
O! life with all thy treasures
fraught,
Many lessons from thy school
have I taught—
Many blessings have I taught
when forlorn.
But now comes a feeling which
rends my heart,
Which makes me sad and would to
God that I,
Ere my soul's Celestial Venus
depart
Would lay me down in some spot
and die.
But ah, no! I hear a sweet, low
tone, hark!
'Tis the Savior bidding my sor-
rows fly.

Thousands suffer from Catarrh or cold in head and have never tried the popular remedy. There is no longer any excuse, as a 10 cent trial size of Ely's Cream Balm can be had of your druggist or we mail it for 10 cents. Full size 50 cents.

ELY BROS., 56 Warren St., N. Y. City.

A friend advised me to try Ely's Cream Balm and after using it six weeks I believe myself cured of catarrh. It is a most valuable remedy.—Joseph Stewart, 624 Grand Avenue, Brooklyn, N. Y.

Patience is a virtue which, as St. Paul teaches, comes through tribulation, and it is usually of slow growth.—Ex.

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Everyone knows the expense and annoyance of lamp-chimneys breaking.

Macbeth's don't break; and they make more light.

Write Macbeth Pittsburg Pa

Brains Won't Work When Heated.—Experiments lately made at the Laboratory of Psychology and Psychurgy, near Washington, D. C., show that hot weather has a very great effect in diminishing the working power of the human brain. As the result of a great number of observations and experiments, it has been well established that the mind, in temperatures ranging from 92 to 93 degrees Fahrenheit, loses fully a third and sometimes even more of its productive possibilities. The experiments by which these conclusions were reached consisted of simple but very monotonous brain exercises, such as the repeating over and over again certain names, series of names involving the evolution of some sort of brain picture. Of twenty trials of this kind at a temperature of 78 degrees the average was about five hours before the brains were completely fatigued. When the temperature ranged from 90 to 93 degrees the average length of time required to completely fatigue the mind was only an hour and forty-two minutes. The two experiments were made on different days when the mind had equal chances. In the same way very hot weather, by imposing extra fatigue on the nerves, has a very dulling effect upon the senses. A tuning-fork was placed, when the temperature was 92 degrees, at the distance at which the subject heard it in a moderate temperature. Not a sound could be heard, and it had to be approached 13 per cent nearer before its vibrations made any impression on the ear. Other experiments with the senses of smell and sight had the result of showing a decrease in strength of about the same percentage in a temperature of 90 or 93 degrees. In practical brain work the decrease in power in very high temperature is in the same ratio as is the decrease in ability to go through mere routine tasks. Twenty familiar problems in geometry were reviewed and thoroughly understood in every detail in 15 per cent less time when the temperature was 78 degrees than was required to review the same number of similar problems when the temperature was raised to 92 degrees. This indicates that it is not a good thing to try to teach children mathematics in hot weather.—Ex.

Diseases often lurk in the blood before they openly manifest themselves. Therefore keep the blood pure with Hood's Sarsaparilla.

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THE KING IMMANUEL.—A new service of Scripture and Song. By Rev. Robt. Lowry. 5 cents; \$1 per 100 copies.

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We recommend the Christmas Cantata: **Waiting for Santa Claus.**—By Dr. W. H. Doane—one of the best published. 20 cents.

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UNITED FOR LIFE

St. Martinsville, La.—On Oct. 20th, Mr. Paul Turpean and Miss Ella Lathe, C. W. Reeves.

Shreveport, La.—Mr. Phillip Brown and Miss Florence Marsman, both of Shreveport, Oct. 21st. J. A. Tircnit officiated.

West Point, Tenn., Oct. 24, 1897.—Mr. J. Smith and Miss Viola Smith were united in holy wedlock at the bride's residence. Both members of the M. E. Church. H. Robinson officiating.

THEY LIVE IN OUR MEMORY

Names of the members who died in full triumph of faith during this year on Benton Circuit:

Bro. David Bayton, of Wesley's Chapel; Sister Harriet Henry; Bro. Bob Page, of Mt. Pleasant; Bro. Marshall Guy, local preacher; Sister Hartell Guy, of Double Springs. They rest from their labors and their works do follow them.

B. L. Crump, P. C.

Bayou Rapides and Williamson Creek M. E. Church.—We have just received a letter informing me of the death of my father, William Lewis, who died in the city of New Orleans Wednesday, October 6, 1897. He was born November 13, 1818, and leaves a wife, one son and three grand children to mourn. We are told that his last words were: "Come Lord Jesus, and take me home." We shall see him again. We ask your prayers.—J. W. Lewis, P. C.

St. Martinsville, La.—Bro. Mitchel Turpean, aged 92 years, died at his daughter's home October 21, 1897, full of faith in God.—C. W. Reeves.

Pineville, La.—Sister Violet Harris, a faithful member of the Pineville M. E. Church, departed this life October 14, 1897; age 83. Her end was peace. Our long acquaintance with her has been intimate, she being a stewardess twenty years.

Resolved, that the sudden removal of such a life from among us leaves a vacancy that is hard to fill, and it is a great loss to the church, while heaven has gained a saint.

Resolved, that we express our hopes that even so great a loss to us all may be overruled for good by Him who doeth all things well.

Lucy Oliver,
Fanny Smith,
Constance Washington, Sr.,
W. H. Pritchard,

Committee.

O. Dorsey, Sec'y.

Sunshine, Ark.—The dark wing of death has visited the home of Bro. R. H. Nimmer and carried two of his children away. The eldest was Malcom Elijah Nimmer, born December 21, 1891; died August 17, 1897; age 6 years. Samuel Nimmer was born September 12, 1896; died October 11, 1897; age 1 year.

They loved them, but God loved them best, so he called them to rest.

D. D. Bueford, P. C.

Corinth, Miss.—George Robt. Lee Baker, infant son of Rev. G. W. Baker, of the Corinth M. E. Church, died on Sunday night, October 24, 1897, about 12:25 o'clock. The swift messenger—death angel—came to the little crib and bore him away to that sweet haven of rest to meet his brother, Edward Green and sister, Lucy Eelen. Little Robert was just 1 year, 8 months and 16 days old. His funeral was attended by the writer, assisted by Rev. T. L. Inghram. We can only say, sleep on little Robbie; we will see you again. D. A. Bragg, P. C.

MARION DISTRICT, CENTRAL ALABAMA.

Program of the Epworth League and Sunday School convention of the Marion District and Central Alabama Conference, to be presented to the next session of the convention which meets in Marion, Ala. The presidents of the various League Chapters of the district are expected to prepare papers of all the subjects assigned to be read at the next convention.

Epworth League Program.

1. Devotional exercises to be con-

ducted by the presiding elder of the district.

2. Welcome address by Miss Mary W. Nelson, of Marion, Ala.

3. Opening address by Prof. I. G. Penn, Epworth League Secretary.

4. The duty of the president of an Epworth League Chapter.

5. Spiritual training of the youth, Selma Chapter.

6. The duty of the Committee on Spiritual Work, Newburne Chapter.

7. What inducement shall a Chapter offer to secure members? Jackson Chapel Chapter.

8. Duty of the Committee on Mercy and Help, Old Tom Chapter.

9. What shall the end be? Tuscaloosa Chapter.

10. How shall a Chapter succeed? Eutaw Chapter.

11. Duty of the Committee on Literary Work, Gainesville Chapter.

12. Duty of the Committee on Social Work, Union Chapter.

13. How can we organize a Junior League? St. Paul Chapter.

14. How to seek and save the lost, Clinton Chapter.

15. How to study the Bible, Scott and Allen Chapter.

The delegate must select their own subjects.

Sunday School Program.

1. Duty of Sunday School Superintendents to the Epworth League, by Superintendent of Selma Sunday School.

2. Missionary work of Sunday Schools, by Supt. Jackson Chapel Sunday School.

3. The relation of the Church to the Sabbath, by Supt. Newburne Sunday School.

4. Duty of the parent to the Sunday School, by Supt. Marion Sunday School.

5. The model teacher, by Supt. Oak Grove Sunday School.

6. The best way to raise a collection in the Sunday School, by Supt. Old Town Sunday School.

7. How shall the Sunday School succeed? by Supt. Tuscaloosa Sunday School.

8. Origin of Children's Day, by Supt. Eutaw Sunday School.

9. The Christian Sabbath, by Supt. Gainesville Sunday School.

10. Methodist Episcopal Literature, by Supt. Clinton Sunday School.

11. Shall we consider the Sunday School work a task or pleasure? by Supt. Union Sunday School.

12. How to get the young people to attend the Sunday School, by Supt. St. Paul and St. Mary Sunday School.

13. Shall the Sunday School Superintendents take the Southwestern? by Supt. Scott and Allen Sunday School.

All delegates must choose their own subjects.

O. Nelson, Annie E. Allen, Millie A. Hairston, L. D. Williams, A. S. Williams, Committee.

W. T. Trammell,

District Epworth League Secretary.

\$100 Reward \$100.

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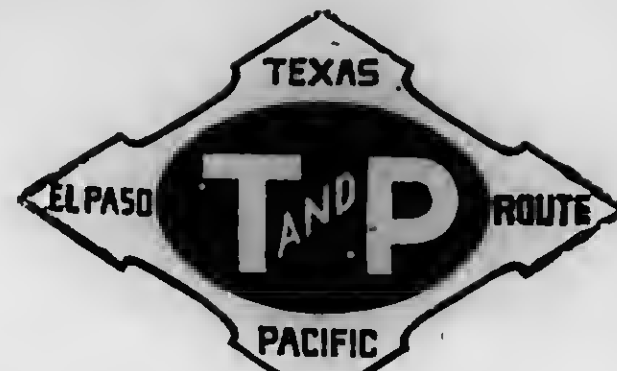
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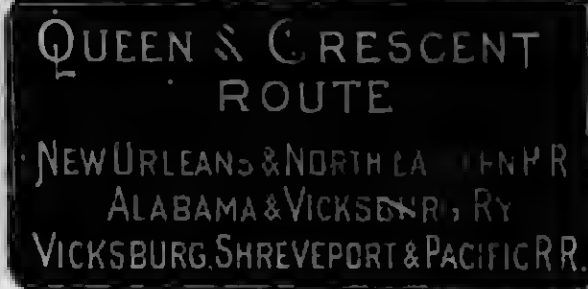
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CONFERENCE NOTICES

NORTH BALTIMORE DISTRICT.

Fourth Round.

Ames (Baltimore)	Dec. 16
Ames	Dec. 3
Asbury (Baltimore)	Dec. 23
Asbury (Harrisburg)	Feb. 26
Frederick City	Dec. 31
Bengies	Dec. 11
Canton	Dec. 17
Eastern Chapel	Dec. 15
Frederick Circuit	Jan. 1
Gettysburg (Pa.)	Feb. 25
Hagerstown	Dec. 17
Fallston	Jan. 8
Hartford	Jan. 15
Hereford	Jan. 22
Jefferson	Dec. 31
Lutherville	Dec. 25
Libertytown	Jan. 29
Metropolitan	Jan. 25
Michaelsville	Feb. 5
New Market	Feb. 12
Reisterstown	Feb. 17
Sharp Street	Feb. 18
Sykesville	Feb. 19
Sparrow's Point	Feb. 3
Westminster	Feb. 26
Williamsport	Dec. 18
Mt. Zion	Jan. 11

Brethren—Please make full reports to your conferences of all items. It makes all concerned prompt and anxious for their reports. See that all the officials make full reports.

G. W. W. Jenkins, P. E.

GAINESVILLE DISTRICT.

Fourth Round.

Newnansville	Nov. 2
Fateville	Nov. 4
Gordon	Nov. 6-7
Gulf Hammock	Nov. 9
Sanpalaski	Nov. 11
Fort White	Nov. 13-14
Hague	Nov. 16
Liberty Hill	Nov. 18
Cedar Keys	Nov. 20-21
Long Pond	Nov. 23
Rochelle	Nov. 25
Pleasant Plain	Nov. 27-28
Cookley	Nov. 30
Branford	Dec. 2
New River	Dec. 4-5
Adamsville	Dec. 9
Starke	Dec. 11-12
Pineville	Dec. 14
Waldo	Dec. 18-19
Phoenix	Dec. 22
Gainesville	Dec. 25-26
Micanopy	Jan. 1-2

Dear Brethren—There may be a few changes in view of our Annual Conference date not yet given. However, press the claims for full apportionment on all lines of benevolences, etc., with Wesley's motto as ours viz: "At it; all at it; always at it." Yours for success,

J. P. Patterson, P. E.

To the members of the Cumberland River District: Dear Brethren—I will say to you all, please go to work at once for success as we must go beyond what we did last conference year. I hope to see all at the first district conference that will convene at Gallatin on Nov. 18, 1897, at 3 p. m., and will continue for three days. Please be on hand in time and oblige yours,

L. M. Moores, P. E.

THANKS.

Please permit me to say to the many friends at Memphis, Ind., many thanks for the box and goods they forwarded to me by freight a few days ago. It made me feel proud.

James E. Warren.
New Albany (Ind.) Mission.

John Metts, Brunswick, Ga.—The Educators and Farmers Congress will be held at Albany, N. Y., on Nov. 17-18 instead of Nov. 1. Please correct it. Please mention that R. H. Johnson, D. D., is missionary secretary of Savannah District.

The good man whose labors are unappreciated by those for whom they are performed should comfort himself with the reflection that, in his measure, he is going through the experiences of his Lord.—Ex.

When a man makes pretensions to personal sanctity that would appall an archangel, and yet leads a common place and ordinary life, he cannot blame his associates for nothing the discrepancy.—Ex.

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W. E. PENN, Eureka Springs, Ark., May 24, '94.

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For many years I suffered from Catarrh, which destroyed my hearing, and for 25 years I was so deaf I could not hear a clock strike by holding my ear against it. Had tried every known remedy and nothing gave me the slightest relief. I obtained Aerial Medication and in three weeks my hearing began to improve, now can hear common conversation across a room; can hear a clock strike in an adjoining room 30 feet away, and think I am entirely cured and my hearing permanently restored.—EDWIN COLEMAN, Box 585, Wichita, Kansas.

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I suffered from Catarrh ten years. Had intense headache, continual roaring and singing in ears, took cold easily. My hearing failed, and for three years was almost entirely deaf, and continually grew worse. Everything I had tried failed. In despair I commenced to use Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh.—ELI BROWN, Jacksboro, Tenn.

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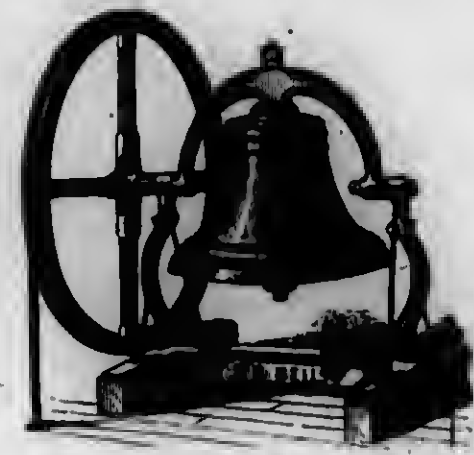
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Cash Remittances.

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Read our liberal offers for new subscribers, page 15.

"He rakes with the teeth up," was said of a preacher who did not expect results. Are not some Christian parents, wives, Sunday school teachers, class leaders, preachers and other Christian workers raking "with the teeth up?" Aim for results; expect them; look for them; get them.—Michigan Advocate.

Good chance for a pastor, local preacher, or Sunday-school worker to secure Clarke's Commentary. Read our prize offers, page 15.

BOOKMAKER'S CORNER

The Living Age has so long maintained a conspicuous position in the current literature of the day, that it requires only to be known to be valued. In the issue of November 6 will be given the first installment of a new serial story, "With all Her Heart," translated for The Living Age from the French of M. Ren Bazin. To all new subscribers to the Living Age for 1898 will be sent gratis the eight numbers of 1897, containing the first installments of this story.

The complete novel in the November issue of Lippincott's is "The Price of a Wife," by John Strange Winter (Mrs. Stannard). It is a tale of English domestic life. "Out of Meeting" is a remarkable paper, half story, half sketch, by the late Thomas Wharton. The inwardness of the Quaker character, and its lingering influence on those who have left the fold to join the world's people, have never been handled with greater insight or more delicate appreciation.

Mr. Frank R. Stockton recently made a visit to New Orleans, and the first fruit of the trip is a characteristic story, "The Romance of A Mule-Car." This will appear in the November Century.

"Holiness in Power" is the title of a charming new book by Rev. A. M. Hills, a successful pastor and evangelist of the Congregationalist Church. He treats his subject doctrinally and experientially, from a Congregationalist standpoint. Every lesser issue is left out, and the main theme, "Holiness and Power," is experimentally and luminously magnified. He treats: First, The Disease; second, The Remedy; third, How to Obtain the Blessing; fourth, Results of Obtaining It. It is a valuable addition to the holiness literature of the present day. 386 large pages, neatly bound, for \$1.15. Published by M. W. Knapp, Revivalist Office, Cincinnati, O.

The man who refuses to forgive his enemies ought to be very careful that he himself has no sins to be forgiven.—Ex.

Here is a temperance sermon: "For ten years, 1885 to 1894, the average death rate of the Ancient Order of Foresters, England, was over ten and under eleven per thousand. For the same period, the average death rate of the Manchester Unity Independent Order of Odd Fellows was twelve per thousand. For the same period, the average death rate of the Independent Order of Rechabites was a little over six per thousand." The Rechabites are of course total abstinence people.—Mich. Advocate.

The quickening of the business world into a larger life brings embarrassment to our church extension society. Men are calling for the money loaned upon churches and there are four requests for loans sent in to the society to one sent in last year.—Ex.

"The idea that by living an honest life and going quietly to church on Sunday the wrongs of society will be righted is an idea without eyes or senses," says one of the aggressive preachers of the day. In so saying he belittles the power of a quiet "honest life." No doubt the world needs tremendously aggressive Christians. But for every one of these fore rank fighters there is need of half a dozen substantial, quiet, prayerful, Christians of stainless lives. We have great faith in the effectiveness of the passive Christian virtues.—Ex.

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Southwestern Christian Advocate.

L. B. SCOTT, D. D., Editor.

NEW ORLEANS, NOVEMBER 11, 1897.—Vol. 32 No. 44.

EATON & MAINS, Publishers.

A BEDTIME THOUGHT.

When thou hast spent the ling'ring day
In pleasure and delight,
Or after toil and weary way,
Dost seek to rest at night;
Unto thy pains or pleasures past,
Add this one labor yet,
Ere sleep close up thine eyes too fast—
Do not thy God forget.

—Ex.

THE MISSIONARY SOCIETY AND OUR WORK.

The assembling of the General Missionary Committee of the Methodist Episcopal Church, in Arch Street Church, in the city of Philadelphia, this week (Nov. 10), very naturally turns the attention of the whole church, both home and foreign, in that direction. As is well known by many of our readers, this committee meets annually for the purpose of appropriating the money raised by the Church for missions to the various parts of the field, where the Missionary Society is seeking to spread the Gospel. This committee, when full, is composed of fifty-five persons, that are so chosen as to be representative of every part of the Church as to territory and every part as to its organization.

There are 21 bishops, including the three missionary bishops; 14 representatives of the Board of Managers, one half of whom are laymen; 14 representatives of the General Conference districts, these come up from every part of the Church, and six officers of the Society, three corresponding secretaries, two treasurers and the recording secretary. Let it be remembered, too, that no one of all these representatives receives one cent in remuneration for services to the Society, except the four secretaries who give their whole time to its interests.

The Missionary Society of the Methodist Episcopal Church, which is considered the greatest benevolent organization of the Church, was organized seventy-eight years ago last April, and had expended down to October 31, 1896, \$23,060,131.36. To us it is remarkable that, though at the time of this organization, nearly one hundred years had elapsed since the Wesleys started the movement that has developed into our world-wide Methodism, the Church had never undertaken missionary work in an organized form till she was providentially shown what might thus be accomplished by John Stewart, a converted Negro. True Methodism had always possessed somewhat of the missionary spirit, but Stewart, lowly and unworthy though he was, was the converted Saul to direct the Church to the open door to preach the Gospel, to the Gentiles, and hence to the world. Methodism was quick to take the hint, and God has honored her for so doing. According to Dr. Reid's history of "Missions and Missionary Society." "The Church through the land was stirred to its profoundest depths by these triumphs of grace (started by John Stewart), and the needs of this and other work of the kind led to the organization of the Missionary Society * * * three years later."

The Lord be praised that a member of the race was permitted to take even so humble a part in organizing a movement which has resulted, not only in evangelizing his own people in this country, but in sending the Gospel to the ends of the earth.

The new Society's collection for the first year amounted to only \$823.04, and it was ten years before the collection reached as much as \$10,000. In its twentieth year it went up to \$100,000; in fourteen years more to over \$200,000; and there are thousands of Methodists who recall vividly what a thrill of triumphant joy went through the whole Church ten years ago, when, under the matchless leadership of Chaplain McCabe, the Church laid more than a million dollars on the altar of missions. And notwithstanding the financial depression through which the whole country has so recently passed, the collections have been held considerably above a million dollars annually.

But speaking of the collections, it is perfectly natural that the question should arise:

What Are Our Conferences Doing?

In the statement which follows we give the collections for ten years, exclusive of 1897; but the appropriations for ten years include 1897:

COLORED WORK, MOSTLY IN THE SOUTH.

CONFERENCES.	Members in 10 years.	Contributed in 10 years.	Average per member.	Appropriations in 10 years.
Atlanta *	10,481	\$3,442	04	\$32,567
Cent. Alabama	7,874	3,308	05	31,585
Central Missouri	19,884	30,784	18	12,746
Delaware	5,027	2,021	06	28,525
East Tennessee	5,784	6,044	16	30,396
Florida	11,140	5,407	06	30,791
Lexington	5,033	2,852	07	30,514
Little Rock	14,935	9,277	07	50,386
Louisiana	17,966	6,016	03	38,480
Mississippi	10,235	4,222	05	23,737
North Carolina	21,644	8,981	05	30,319
Savannah	44,396	26,960	07	45,107
South Carolina	10,434	5,281	06	25,991
Tennessee	16,304	12,869	10	41,673
Texas	20,294	12,156	02	17,583
Upper Mississippi	31,345	23,722	08	22,270
Washington	11,521	11,183	12	43,388
West Texas				
Total for 10 years		\$164,525		\$546,058

*One year since cut off from Savannah.

†Contributed in six years.

You will please note that the foregoing statement does not include the Liberia Conference, the Colored work in Iowa and in one or two white and mixed Conferences. This list constitutes what is put down in the "Missionary Budget" as class 6, and embraces all our Conferences in America.

But in order that our readers may have the whole Southern field before them, we give in addition the class that the "Missionary Budget" denotes as

WHITE WORK IN THE SOUTH

(Maryland and Delaware excepted.)

CONFERENCES.	Members in 10 years.	Contributed in 10 years.	Average per member.	Appropriations in 10 years.
Alabama	9,141	\$4,109	06	\$32,900
Arkansas	5,989	8,524	16	57,436
Austin	2,520	10,291	75	50,238
Blue Ridge	8,534	2,872	04	41,464
Central Tennessee	7,033	4,833	09	37,087
Georgia	3,511	2,172	07	30,396
Holston	24,583	16,136	07	38,419
Kentucky	24,780	26,683	13	49,926
Missouri	27,650	57,420	26	39,518
St. John's River	1,157	5,539	56	33,972
St. Louis	31,900	93,980	43	53,105
Virginia	9,941	9,729	11	43,699
West Virginia	51,074	61,535	14	51,888
Total for 10 years		\$303,823		\$560,048

From this list we omit the Atlantic Mission and the Gulf Mission.

These figures are not given either to show how little or how much we are doing, but they are given that our whole territory may study them and see just what we are doing. It has been our custom for years to look more at what was being done for us than at what we are doing for ourselves and for the Church; but that is the practice of suppliants and weaklings, and with us must be reversed. We are now standing in our places in a great Church, side by side with all other nationalities, of which the Church is composed, and our right, our duty is to shoulder the full measure of responsibility that falls to us, and let our work stand on its merits for the appropriations we ask. If we are not collecting all we can for the spread of the Gospel, God and the Church, call upon us to do more. It is clearly evident that a few of our conferences are not measuring up to what the number of their members indicate they should do, and the demands of the hour make it clearly their duty to perform. We are confident that, after a careful study of these figures, such conferences will see and appreciate more fully just what they ought to do.

We are not unmindful of the fact that the whole South labors under very great disadvantages in raising the benevolences. Giving is a grace that has to be cultivated; people have to be educated up to it. Even in their poverty, our people would give more if they could fully appreciate the situation and their responsibility under the circumstances. Our ministry, though earnest and conscientious, in presenting these claims, needs the assistance of those who are thoroughly informed and fully prepared to place the burden on the hearts of the people. If this is necessary and has worked so successfully at the North, where the Church papers are more generally read and the ministry is better prepared than ours, how much more necessary is it down South where every condition is against us. True, our secretaries are elected for the whole Church, but they find it to their advantage and to the advantage of the cause they represent to spend most of their time in the most productive field of the Church.

Should the Appropriations be Withdrawn?

We suggest this question because there are a great many people who do not hesitate to say they think the missionary appropriations to the South should be cut off. Various reasons are given, a few of which we shall consider.

1st. Because they have been kept up so long. Of all the reasons we have heard mentioned this seems to us the weakest. In the great work of spreading the Gospel and establishing the Church we should not stop to measure time but results. If results are not forthcoming, then consider the promise, the reasonable hope for the future. An army may retreat just when the foe has concluded to do the same thing.

We would to God the Church could show as much accomplished for the expenditure made in every part of the field as she can at the South. Here, because of these appropriations, we have been able to establish the Church on mountain, hill and dale. While some of the churches were able to plant their work in the cities, towns and populous centres only, we have gone wherever we felt our Church was really needed.

2nd. It is said the money is improperly distributed and hence wasted. Strange to say, we have heard one or two bishops offer this criticism when it is a well known fact that they are charged with the distribution of these funds, and no matter what a presiding elder may recommend, it is subject to the bishop's approval.

(Continued on Eighth Page.)

OUR CONTRIBUTORS.

THE SPIRIT AND LIFE OF CHRISTIANITY.

By Rev. Joseph Wheeler.

We understand by Christianity that system of divine truths and doctrines revealed and taught by Christ and his apostles and held in common by all who have been converted by and who practice them. These heavenly precepts and principles find their embodiment in their divine author and contain the pure elements of right conduct toward God, and were consistently exemplified in the life of our Lord Jesus Christ.

It is a fact that needs no argument to prove it; that Christianity, or the religion of Christ has been in the world many years, though in its present form it was introduced nearly eighteen hundred years ago, it has steadily advanced. The wheels of its progress have rolled on unceasingly amid the fiercest persecution and the most pronounced antagonism. The fires of persecution have only served to prove that it has a hidden source of life and power that no opposition can destroy.

Christianity is not a religion of fine spun theories beautiful to the eye and delightful to the intellect, but spiritless and wanting in power and life; neither is it a religion of philosophic disquisitions, inviting a formal and systematic inquiry by argument and discussion to ascertain whether its claims are true. It is philosophy, but of a divine character. It teaches us of God, and of our relation and obligation to Him; of man, and his relation and duty to his fellowman. It is a revelation of truths relating to man's ruinous fall from holiness to sin, and the plan of his redemption from sin, and his restoration to God's everlasting favor. Christianity seeks man's highest moral and social development; for man is, by nature, far below the divine ideal as presented in his original creation. Its purpose is to lift him to that high moral life which found its model in Jesus, our Savior, in his life among men when he lived in human form on earth, and which, if lived up to until death, will insure its uninterrupted continuance in the after life. If this is the purpose for which Christianity was given to the world, it must then contain the inherent life and power to accomplish such a high and worthy end. We understand by the term "life and spirit" to mean power, strength or influence. The question arises: Does Christianity contain and exert moral and spiritual power over the lives of men? Has it transforming moral influence? Does it substantiate its claim to be of divine and heavenly origin? Does it make those who believe and practice its doctrines morally better than those who do not? To answer these pertinent questions intelligently, we must look back at its past history, study its present effect upon the political, social and moral life of the world of to-day.

Its past history is teeming with wonderful achievements. The kingdoms of the world have felt its transforming power. Thrones of iniquity have been overthrown by its mighty force; unjust opposition has, largely, through the power of Christianity, been banished from the earth, and the chains upon the limbs of the slave have been removed. Woman, once the slave, is now the queen of the home. Reigning with the golden sceptre of love, and guiding with a sacred hand a keen perception the destiny of unborn generations. The power, not behind, but on the throne domestic, the throne social and the throne political. When we look at the world to-day, with its advancing civilization, especially the parts where Christianity has full sway, we will discover that Christianity is not a weak and lifeless religion. Its leavening influence permeates every phase of life; its truths are charged with a power irresistible; its declaration with a spiritual force that slays sin, and gives life to the soul "dead in trespasses and sins." It opens the spiritual eyes, and thus enables the soul to discover what is really and truly beautiful, true and good. Jesus said, "The words that I speak unto you are spirit and life," and an inspired writer declared many years ago that "The entrance of God's Word giveth light," and light here means life, comfort and peace. The principles of Christianity contain the

qualities of divine life. The possession and practice of them prove that the soul is in union with Him who said, "I am the way, the truth and the life."

Behind all organizations, enterprises, movements and systems there must be some person to originate control and to give them force, around whom they must center and upon whom their continuance largely depends. The personality of Mohammed is back of Mohammedanism, that of Buddha back of Buddhism, and the spirit of Confucius still lives in and controls the religious and pagan life of the Chinese. The false religions exist because their founders once lived, but they possess no divine life and have not the stamp of immortality upon them. Christianity lives and will never cease to live, because its founder, Jesus Christ, lives forever more. He is its spirit and its life. He is not only the original source of the life there is in Christianity, but nature gets its life from Him and heaven has its life and glory from calvary's hero. Disconnect Christ, if possible, from Christianity, and the current of life is cut off; it becomes meaningless spiritless and dead; remove Him from its foundation, and the magnificent structure falls, never to rise again. That that has the son of God in it has spirit and life.

The despised, but now exalted and honored Nazarene, whose teachings were once condemned, whose life was once taken, is the heart and soul of that religion whose followers were once only numbered by the hundreds, but are now numbered by the millions. That religion which was once subject to the caprice and malice of wicked-hearted kings and rulers, is now gaining ground almost universally and is becoming gloriously triumphant.

The spirit and life of Christianity is the spirit and life of love, and love is the divinest of all virtues of which Jesus Christ is the perfect pattern. This great and heavenly principle is predominant in him and the ruling quality of his great heart.

Without this fundamental and most excellent grace Christianity is without significance. He who professes to be a Christian must have shed abroad and dwelling in his heart the love of God and love for man. Christ taught and exemplified it in his life, and his Word declares that he who says he loves God and hates his brother, does not know anything about the truth. As Christianity's aim is to do good, it is further stated that "love worketh no ill to his neighbor, therefore love is the fulfilling of the law."

The outgrowth of Christian love is reverence and obedience to God and charity, benevolence and service to our fellowman in all the varied circumstances of life.

Christianity's purpose is to remove those qualities in man which sin has produced, and restore and develop those moral qualities that are heavenly; and, therefore, more in harmony with the will of God, and which will produce a character that will bring to man the greatest happiness here and hereafter.

Washington, D. C.

WHO WILL SOLVE THE PROBLEM?

By Rev. T. Cotton.

In answer to the above question, I express my conviction that the Negro himself must be, under God, the chief factor in the solution of the problem. At least this is true of those members of the colored race who have an intelligent and practical conception of the elements which enter into the building and maintaining of a people or nationality. Some of these essential elements are physical health and stamina, personal purity and honesty, intelligence, productive industry, economy, and patient endeavor to acquire land and personal property.

These qualities tend to the possession and building up of good homes and good citizenship; of course, they imply a due appreciation of the vital importance of Church and school.

The achievements of the colored race in industrial education, under the leadership of such worthy representatives as Booker T. Washington and others, together with the exhibitions at Atlanta and Nashville, have done much to emphasize the Negro's right to be regarded as a useful and essential part of the

citizenship of our country. The Christian philanthropy, patriotism and sanctified scholarship of the Methodist Episcopal Church and other bodies, have established and maintained institutions from which a considerable number of young colored men, and a few young women, have gone into the medical and legal professions, proving their ability to compete successfully with those of whiter skins and better advantages; while a very large number have shown their ability as educators in schools of various grades for the instruction of their race. All this is an encouraging contribution toward the solution of the problem. But it is my firm conviction that the crucial and final test is in the Negro's ability to successfully defend his person and home against lawless outrage. It is still true that, in the oft-repeated language of the great Irish agitator, Daniel O'Connell: "Who would be free himself must strike the blow." The brave example of that dark-skinned hero, Dot Pree, of Carroll County, Tenn., who, with an arm shattered by the bullets of his would-be murderers, victoriously repulsed the armed and cowardly crowd, inflicting fatal and deadly vengeance upon a part of the marauders, if followed up by other quiet, peaceful, well-doing colored men, will have done more toward the solution of the Negro problem than all the State and national legislation that can be devised, which is vain without such exercise of self-defense, as is clearly and undisputedly justified by the facts and circumstances.

Purdy, Tenn.

HONOR TO WHOM HONOR IS DUE.

By Rev. H. J. Wright, P. E., Natchitoches District.

It is not my purpose to tread the path of those who have so ably answered the two professors, one denying or failing to see the growth of the Louisiana Conference; the other attributing the death of three of our lamented comrades to "whooping."

As I glance over the list of our fifty dead comrades who went forth in the name of our Church equipped in the best manner possible to do the work of the Master, I see whence they came, how they came, and how they went forth willingly and graciously; not picking and choosing their places, but wherever sent. They went while these young men were enjoying the luxuries of the world, then the blessings of college life, while these heroes were plodding the hills, the bayou banks, the hamlets and towns; then we had no railroads.

They were preaching, working, planning and raising means by which these young men might obtain what they have. Where were they, what were they doing, when Fathers Green, Chinn, Small, Ross, Kennedy, Williams, and others we could name, were bending every effort for this day we now enjoy? Hold! Yes, hold back the hand that smites thy friend!

No living mortal can portray what these men endured for us, and now, upon the same foundation they laid, we are yet building.

Our three lamented ex-pastors of Union Chapel, New Orleans, sleep the sleep of peace; but their widows and children are here, do not disturb them, they did their work well. The dead speaketh not, but their works follow them.

To charge whooping as the cause of their death is absurd when God says, "Speak aloud an spare not!" "Raise your voice." It is well, too, for some to awake them that sleep; it is well some cannot whoop, for we might lose some of our school teachers. It is well some can whoop, so they can go out in the hedges and compel the people to come to Christ.

We have tried to take care of all of our young men, but what have they done, what have they brought forth? Some have failed as preachers and now follow other callings. You who have had ten or more years of preparation, by the aid of others, are better prepared, or at any rate should be; you have dwelt at Jerusalem long enough. You should have a longer hook, a keener blade by which to pull and cut; therefore, you ought to be the best prepared to be sent to those who are in the worse circumstances.

But no, I read these lines from one of your comrades from his own pen: "But I would

like to know how can I develop away out in the woods, or upon the sandy hills of North Louisiana?" I count eighteen of our lamented dead who went there, and some of them in the days that tried men's souls. They had the boldness of a lion and the courage of a Paul.

I can now name seventy-five men, living, who went in North Louisiana with their wives and children, two hundred and twenty-five at least, all told.

I was at a charge where I got \$225 for a year's salary, with a wife and seven children to support, and one at the New Orleans University, where these young men were. At this charge I had to carry every stick of wood I burned on my shoulder. We must come in touch with the common people, standing aloof amid the shining stars of Wiley, New Orleans and Gammon Institutes, is not learning the facts as they are; come out and mingle on the plantation, sugar and cotton, and see what we see, then you will be able to say, "well done, thou good and faithful servant; come up and enter in the joy of the Lord."

I do not defend whooping, but if these men did it, it would be their way, and I would not censure or condemn them, for every man has his work to do. A king said to Paul, "Almost thou persuadest me to be a Christian." Be a Christian and these other things will follow.

VISITS FROM MEN OF EMINENCE.

Mr. Editor—I beg a small space in your columns to indorse a few words of Prof. B. J. Hordley, which appeared on the 30th ult., relative to the importance of visits from men of eminence of our Church, and especially among that portion of our people who are not situated in large cities. And while I venture to speak, I feel assured that I speak the sentiment of a thousand others on this very subject. Those words have struck the keynote. Now, then, while we do not and could not reasonably expect visits from men of eminence into every nook and corner of our Church work, nevertheless there are many places that, with a little spare time taken from the great cities, their presence and words of cheer would do an inestimable amount of good; yes, far more than the same amount of labor would accomplish at many of the centers. And why? Because the large centers of churches, as they may be termed, are always blessed with the visits of the best brain of the Church; and like all other things, they become stale or obsolete, while many other sections that know but little of our Church and its work would rejoice to welcome one of these visitors and to be inspired. We read the word, go not where you are most wanted, but where you are most needed. The cities are well nurtured, while the country churches are deprived of everything save what may be said by the pastor and his words, after so long, also become obsolete. Again, would not such visits greatly aid the various benevolent causes?

At conference those churches of little consideration are called upon for full reports, regardless of situation or locality; is not this a fact? H. H. M.

GENERAL ANTONIO MACEO.

(Dr. Frank J. Webb, in A. M. E. Review.)

He opened correspondence in 1888 with Marti and Gomez, concerning the terrible condition of Cuba. He did not merely incite to action. He was the heart, the brain, the soul of the whole movement. Gomez soon joined him. Cuban juntas were organized in New York, Washington, the cities of Florida, in Galveston and New Orleans. Supplies were collected, organization in different parts of the world was the watchword. In the spring of 1895 the plot matured. Cuba, led on by Gomez and Maceo, again struggled for liberty. The uncompromising patriotism, the implacable hatred of these two men for Spaniards and things Spanish, drew men, compelled every lover of freedom to join them. This inherent love of liberty, this bitter hatred of caste and color discrimination, has made men in all ages of the world give up home, comfort and life itself. The magnetism, the courage, the self-reliance of these two patriots, the stern and solemn purpose of Antonio Maceo to remember his oath or die, drew men to him and made him their natural leader. For sixteen

years he had plotted and studied. He had prepared himself during these long years in the art of modern warfare. To his experience he had added the theory.

THE LIFE OF FAITH.

KISSING THE ROD.

O heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain
And of sorrow's driving rain,
We can better meet again,
If it blow!

We have erred in that dark hour
We have known,
When our tears fell with the shower,
All alone!
Were not shine and shadow blent
As the gracious Master meant?
Let us temper our content
With His own.

For we know not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And quit our foolish tears,
And through all the coming years
Just be glad!

—James Whitcomb Riley.

* * *

FAITH RELATING TO TEMPORAL AFFAIRS.

Suppose one who has, all his life, earned his bread by toil, gets on toward sixty, and presently will pass it. Now Satan begins to trouble him, and says, "You are getting old now, soon there will be nothing remaining for you but the union or the workhouse."

How wretched and miserable a child of God is made by this fiery dart! But by using the shield of faith he will be able to quench it. If my Father has cared for me when young, surely he will continue to care for me when old and sick, now as in the past. Or, as He says in the Word, "I will never leave thee, nor forsake thee." How quickly this temptation will be quenched! I have seen many of God's dear children who were thus troubled.

One instance I remember distinctly, though it occurred many years ago. It was that of an aged widow, a child of God, who had lived very consistently. She had worked hard with her hands in youth, and now in her old age she began to say, "I shall have to go to the workhouse." She had some money which she had saved of her past earnings, and she said, "When this is gone I can earn no more, and I shall have to go to the union." I sought to comfort her; I reminded her how God had cared for her in the past, and how He had promised never to leave her nor forsake her; and that as surely as she was a child of God, so surely would He care for her, and that even some of His own children would be led to assist her.

But still the temptation continued, and what was the end of it? Her joy was marred completely for years; she was in deep trouble simply by this one thought. Yet see how it came to pass at last. One by one the sovereigns were used, and at length it came to the last sovereign; one shilling of it was spent when the Lord took her to Himself, and there was for her no such thing as the workhouse.

But see how she was losing her spiritual joy, and how her life and her communion with God were marred by this one fiery dart, whereas, if the shield of faith had been used, the devil would have been confounded and her last day would have been in peace. Therefore let us use this shield of faith with the revelation God has been pleased to make of Himself; and we shall soon see the fiery darts of the devil quenched, and have joy.—George Muller.

* * *

SACRED SILENCE.

What a noisy world we are living in! For even the most retired it is impossible to get away from the clatter of machinery. The push and the rush of the age is affecting us all.

no time have nervous diseases been so numerous as now, and those who are making it a study say that insanity is alarmingly on the increase. Is it not time to call a halt? Is not this incessant activity crowding out, to our great loss, the contemplative, meditative and reflective part of our nature and life?

The same activity is observable in religion. The Church is a bee-hive compared with what it was a century ago. Societies of many names are found in every well organized church. All is bustle and stir. It is the Martha age. To sit still like Mary at the Master's feet seems impossible. The two dispositions, however, suggest what ought to be found in every follower. The fully sphered Christian life consists of halves, which fit each other and which ought never to be separated, the active and the meditative. "Let all the earth keep silence before him," cries the prophet. What for? That they may hear the voice of God.

God is heard in stillness. Ages ago God purposed to reveal himself to Elijah. He was not in the tempest, he was not in the shock of the earthquake, he was not in the fire, but in the still small voice. As in Eden, he was known by the zephyr. The voice of conscience can best be heard, approving or disapproving, when the soul is silent.

The highest and best life alternates between great activity and silence. The Savior left us His example. He frequently separated himself from the crowds and sought a place of seclusion for meditation and communion with God. He withdrew into sacred, holy silence. Meditation is mental and spiritual digestion. By taking the truth and turning it over and over in our thoughts till our affections cling around it, is to assimilate it and turn it into character. Activity is growth upward; meditation is growth downward, the one is the growth of the trunk, limbs, leaves and fruit, the other is the growth of roots. Both are essential. The active and the contemplative cannot be separated. A separation of tree and root means death to both, a complete separation of the active and the reflective in Christian life is equally fatal.

"Happy the heart that keeps its twilight hour,
And, in the depths of heavenly peace reclined,
Loves to commune with thoughts of tender power

Thoughts that ascend, like angels beautiful,
A shining Jacob's ladder of the mind."

—E. J. Blehink, in Christian Work.

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Dr. Buckley published last week a very significant letter received from Abel Stevens soon after the former's first election to the position which he has so long and so honorably held. The letter is short, but the pith of it is confined to these brief sentences: "I am an old editor. I know the trials of the position. Never accept anything unless you want it." That word of counsel was the wisest that could possibly have been spoken. And yet very few can have any idea what it costs an editor to heed that injunction. The pressure of copy from all sources, poor, indifferent, worthless, much of it an insult to the intelligence of the general reader is only known by those who are set to resist it. Not an editor lives who acts upon Dr. Stevens' counsel but thereby subjects himself to misapprehension, censure, and often the perpetual enmity of the would-be contributor. It is one of the strangest of acts that so few well-informed and even highly cultivated people possess the art of writing acceptably for the press. And another kindred and stranger fact is that the majority of people who desire to write for publication are such incompetent judges of their own productions. Dr. Stevens showed his greatness as an editor in the advice he proffered Dr. Buckley: "Never accept anything unless you want it."—Zion's Herald.

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Let it be announced from every pulpit that we will send the Southwestern fourteen months, from Nov. 1st to January, '99, to every person who pays \$1.25, and send them the photograph besides. Tell it!

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It is not a sin to be brilliant, nor a virtue to be stupid.—Ex.

WOMAN'S DOMINION.

THE TRUE WOMAN AND HER WORK.

Mrs. Clara A. Teague.

The respective social functions and duties of man and woman are clearly defined by nature. God created man and woman each to do his proper work, each to fill his proper sphere. Neither can occupy the position, nor perform the functions of the other.

Their several vocations are perfectly distinct. Though companions are equals, yet as regards the measure of power they are unequal. Man is stronger, more muscular, and of rougher fibre; woman is more delicate, sensitive and nervous; the one excels in power of brain, the other in qualities of heart; and though the head may rule, it is the heart that influences. Both are alike adapted to the respective functions; they have to perform in life, and to attempt to impose woman's work upon man would be quite as absurd as to impose man's work upon woman. Although man's qualities belong more to the head, and woman's more to the heart, yet it is not less necessary that man's heart should be cultivated as well as his head, and woman's head cultivated as well as her heart.

A heartless man is as much out of keeping in civilized society as a stupid and unintelligent woman; the cultivation of all parts of the moral and intellectual nature is requisite to form in man or woman a healthy and well balanced character. Without sympathy or consideration for others, man were a poor stunted sordid, selfish being; and without cultivated intelligence the most beautiful woman were little better than a well dressed doll. It is degrading to her sex to cultivate the weakness of woman rather than her strength, and to render her attractive rather than self-reliant: her sensibilities are developed at the expense of her health of body as well as mind. She lives, moves and has her sympathy in the being of others, she dresses that she may attract and is burdened with accomplishments that she may be chosen weak, trembling and dependent.

It is unquestionable that the highest qualities of woman are displayed in her relationship to others; through the medium of her affection she is the nurse whom nature has given to mankind, she takes charge of the helpless, she is the presiding genius of the fireside, where she creates an atmosphere of serenity and contentment suitable for the nurture and growth of character in its best form. She is, by her very constitution, compassionate, gentle, patient and self-denying, loving, hopeful and trustful. Her eye sheds brightness everywhere; it shines upon coldness and warms it, upon sufferings and relieves it, upon sorrow and cheers it. Shakespeare and Scott write of women as ministering angels; she is ready to help the weak and to raise the fallen. Wordsworth says of her creation, "a perfect woman nobly planned, to warn, to comfort and command." A true woman's influence is the chief anchor of society and this influence is purifying to the world; the work she has already accomplished will last forever. A true woman has a power in her moral influence which, when properly developed and exerted, makes her queen over a wide realm.

It is to be regretted that every young woman does not have as a set purpose of life, some grand aim to carry out the plans of the great work that awaits her. She should first know what she is, what power she possesses, what influences are to go out from her, what duties are resting upon her, what fields of profit and pleasure are open to her, how much joy and real pleasure she may find in a true life of womanly activity. When she has duly considered these things she should then form the high and noble purpose of being a true woman.

Every woman should determine to do something for the home elevation of suffering humanity; her power of mind and body should be applied to a good end. Let her resolve to help with the weight of her encouragement and counsel her sisters who are striving nobly to be useful. In every grade of society the young women should awaken to their duty; they have a great work to do. It is not enough to be what our mothers were, we should be more.

Some of our mothers did their duty in cultivating and shaping our lives to carry on the work that is now set before us, and we as true women lovers of our race and sex should push to victory.

Life is too short, says one, for us to wait a moment in deploring our lot; we must go after success, since it will not come to us. Hence, to accomplish our work, we, who as yet are waiting an invitation, remember the Master calls us to his vineyard, the harvest is ripe. The truth is that through our lives nothing brings any good fruit except either the work of the hand, or the exertion of one's self-denial. Let it be remembered once and for always that one woman brought trouble into the world, but it will take them all, with the help of men, to get it out.

* * *

CARE OF THE ICE BOX.

Ella Morris Kretschmar, in *Woman's Home Companion*.

A carelessly kept refrigerator is the festal hall of the microbe. All our ancestors talked about cleanliness meaning health, but it is only the present generation that understands why such is the case—that uncleanness means microbes, and microbes mean disease.

Many otherwise neat servants, for some strange reason, neglect the ice-box systematically. Yet there is not a point in housekeeping where watchfulness and nicest care are so important. Indeed, no woman should trust the matter wholly to a servant, however careful the latter may be for the health of her family is involved. It requires both intelligence and knowledge to understand why such great pains must be exercised in the care of food. Bridget will soon learn that the butter, milk and foods with no odors must be kept on the lower shelf, stronger foods above—ascending as their odors increase; but she is averse to learning why, and, indeed is apt to resent it all as a bit of nonsense. Neither will she be convinced that something splashed on door or sides, and left a few days, can result in impairment to all the contents of the box nor that certain foods—as cooked cabbage, strong cheeses and fish—must never find place in it at all.

A housekeeper should inspect her refrigerator every alternate day, at least, require that it be wiped out daily with a cloth wet in soda and water, and thoroughly scoured with scouring-soap twice a week. The wiping out can be done in ten minutes, and no ten minutes in the day will be so profitably spent. The waste-pipe must be kept open and clean. It should never connect with a general drain-pipe, such an arrangement often resulting in the actual poisoning of all foods in the box, with diphtheria, typhoid, etc., as sequels. A saucer of powdered charcoal placed on the upper shelf, renewed every four days, will absorb odors, and help keep the air pure. After a winter of disuse any refrigerator may be thoroughly purified by burning in it, tightly closed, the smallest-sized disinfecting sulphur candle.

* * *

LOVE AND ITS TOKENS.

"I write every day to my son in college," remarked one mother, complacently. "I am convinced many boys go astray because their home associations are not kept more constantly in mind. If we mothers loved our sons as we ought, we should be willing to give up more of our time to them. I find that many mothers write to their absent boys not oftener than once a week."

Among the three or four women who listened to the set words was another mother who also had a son in a distant college. She wrote to him usually once a week, and once a week only. The speaker was a woman of wealth and leisure. Her house was large and well kept, for she had three servants. There was no reason why she should not write to her son twice each day, if she felt like it.

The other mother had a large family, and a small income. Her one servant required her constant aid and oversight. Was it possible that her precious boy might wander from the right and from the love of home because she did not write oftener? She went over in her mind the duties which awaited her the next

day—the next—the next. They were completely filled with necessary work. How could she get time to write even one letter more each week than she was now writing?

There is, in certain quarters, a pitiable narrowness as to the importance which many attach to the formal expressions of love. In some families there is a constant stream of "darlings" and "dearies," accompanied with all sorts of personal caresses. In others, kissing and pet terms of endearment are almost unknown, yet the members of the latter might suffer hardships for each other which the more sentimental family would never think of bearing. These are matters of habit, of temperament, even of race.

A class of mothers believe that they impress their goodness upon the world and upon their own children by making the latter feel as though they could have no pleasure away from home. In consequence, such children usually suffer agonies of homesickness whenever they are absent from the family hearthstone. Then their mothers point to them as examples of what properly affectionate children should be. In point of fact, though there are exceptions, the feelings of young people in such cases are largely a matter of training. Thus, another mother may feel it to be her duty to instruct her family that wherever they go they will find people who are to be made happy, and that making others happy, and not one's own peace and comfort, is the main business of life. She teaches her children that they must be separated often from those they love, but that there are many compensations in such separations. There are new people and new ways to be studied, and she tells them that it is the height of rudeness and unkindness to show to good friends who are trying to entertain one that one is homesick. In a certain instance, where a mother had all her life taken special pains to so teach her child that he should never suffer from this distressing malady, the comment was made, "I never saw a child who cared so little for his home and his mother. Why, he was here a week, and he never seemed to be homesick once." Yet there is probably no child in America who has grown up with more devotion to his home than this one, and no home in which the children are readier to deny themselves for each other, and for their parents. Some one—was it Phillips Brooks?—once said, "You never know how much one loves until you know how much he is willing to endure and suffer; and it is the suffering element which measures love."

"It is singular," remarked a well known woman one day, "how some women can impress themselves upon their families. Now, there is Mrs. B. When the B's lost the money, the sons and daughters all went to work. They denied themselves everything, but their mother was not allowed to want for anything nor to lift her finger, though she was perfectly able to work with the rest. She had her maid, her drives in the park and her delicacies for the table, just as though she were made of a different clay from the others. On the other hand there is Mrs. A, who drudges and toils for her family from morning to night, for love of them, and I have no doubt that they love her just as much as Mrs. B's family love their mother, only Mrs. A has never taught them that she must be saved and pampered, and so it does not occur to them. A mother has these things largely in her own hands. She can make her children feel that she is the regular beast of burden for the family, or she can compel them unconsciously to do her homage as their sovereign queen."

There is no law by which we may meet out love. There is no thermometer—by means of which we can compare one sort of love with another. The deepest love is not always, as one writer says, "rhetorical." And since affection manifests itself in such different ways among different people, it is hardly fair to judge this or that individual or family to be deficient because the pet name or the caress or the homesick tear be wanting. Life and conduct are, as the preacher has said, the test of love, and all the emotional demonstration in the world is nothing without the steady devotion, implied in the daily doing of the will of the beloved one—the father, mother, sister, brother, husband or wife.—Kate Upson Clark, in *Woman's Home Companion*.

EDUCATIONAL.

"The Southern states, following our patterns, have introduced common schools sufficiently to make our care for elementary instruction less necessary. Meanwhile nearly 4,000,000—a number equally to those originally emancipated—have already been led out of the ranks of illiteracy. A million and a quarter of Negro children are in school this day. The Negroes in the State of Georgia alone pay taxes on \$20,000,000 of property, and own in that State above 800,000 acres of land. What is true of that State is immeasurably true of other States. I have never seen the estimate controverted that the Negro people now own \$264,000,000 of property. Conditions have changed within thirty years, but rather to confirm than to change our methods.

"Then the Negroes could not themselves contribute to solve the problem of their salvation. Now we have a mighty army of Negro co-workers, and many of them wide-visioned and wise. Now, confidence increases and there is much generous sympathy, while the questions of North and South are surely, even if it sometimes seems slowly, fading away. Some here will live to see the prejudices of sectionalism a record of history."—Dr. A. F. Beard.

* * *

MERIDIAN ACADEMY.

To the Presiding Elders and all the Members of the Mississippi Conference—My Dear Brethren: Dr. M. C. B. Mason planned to have ground breaking for our new building Oct. 26, but the yellow fever scourge disarranged things no little. He expected roll call of charges, and have you reported your collections for Freedmen's Aid. He will plan again as soon as you get on foot and expect you or your report at roll call. The year is growing old, and what we do must be done quickly. Meridian has sent to the office \$500, and much more will soon follow; and a strong effort throughout the conference, with the strong plea for us by Dr. Mason, will place a building of credit upon our most beautiful campus.

We can do this if each pastor and presiding elder will do his best, and that I believe you will do.

This school year promises to be the best in the history of the academy. Several brethren write me that they expect to make Nov. 25, Thanksgiving Day, the day for F. A. and S. E. Society collection. We could not open school Sept. 21, but we shall open Monday, Nov. 8. I shall let you know when the ground breaking will take place. God bless you. Most truly, J. L. Wilson,

2717 Eleventh Street, Meridian, Miss.
Nov. 3, 1897.

* * *

NEWS FROM KOWALIGA.

By C. F. Lightfoot.

It was my privilege to attend the school at Talladega in the early years of that institution, while under the management of the Rev. H. E. Brown and Mr. A. A. Safford. I remember, while there once, to have heard Mr. Safford say that he knew a lady who prayed and worked ten long years for the accomplishment of a certain work, and after the lapse of ten years the Lord gave her the thing she so much desired and had prayed for so earnestly. Upon my return home from Talladega, seeing and being impressed with the great work that was being done there in the education and enlightenment of my race, it was fixed and settled in my heart to do something down here on Kowaliga for the education and advancement of my race. So, having prayed and toiled and wept for ten years, even fifteen years, over the condition of my people, who have pleaded poverty and weakness, and made many other excuses, I am now made glad and feel that the Lord has heard and answered my prayers, and that he has put it into the hearts of the good people of this and other sections of our country to aid us in this grand work. So, by "faith and works" combined, meeting God fully half way, we have the present "Industrial School of Kowaliga," which, I trust, will continue to grow stronger and stronger until it shall become a powerful institution for good. We would not be unmindful, too, of our many ob-

ligations to Mr. R. C. Bedford, of Montgomery who has visited our community several times and who gave us much encouragement and how he told us in his very impressive way about the "Horses pawing in the valley." It seems even till now that we can sometimes almost hear his thrilling voice ringing in our ears.

In conclusion we humbly ask the prayers of all good people that we may be able to do much good in the name of the Lord.

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ALEXANDRIA ACADEMY.

Friday night, October 29, the St. James M. E. Church was crowded with students, patrons and friends to celebrate the opening of the ninth session of Alexandria Academy. The principal, Rev. C. Johnson, A. M., presiding. Miss Anna V. Murry presided at the organ.

The following program was well rendered: Song, "America," prayer, Rev. F. Walker, P. E., of Alexandria District; solo and chorus, "Battle Hymn of the Republic," opening address, Rev. F. Walker; welcome address, Rev. E. B. Richards, pastor; solo, Miss Pinkie Laurence; essay, Miss Mary A. E. Thomas, A. B.; paper, Miss Peggie Powels; address, Prof. W. R. Wright, principal of Central Louisiana Academy; solo, Miss Ella Davis; oration, "Sweeping Changes," S. P. Richards, A. B.; essay, History of Alexandria Academy, Miss M. C. Pembroke; address, Prof. Thomas, of Central Louisiana Academy; address, Prof. J. B. Lafargue, of public schools; closing remarks, Prof. C. Johnson, A. M.

The occasion was a grand one. Each speaker was heartily applauded. The Freedmen's Aid work and its schools were ably represented by Revs. E. B. Richards, Walker and Johnson.

OUR YOUNG FRIENDS.

THE BOYS WE NEED.

Here's to the boy who's not afraid
To do his share of work;
Who never is by toil dismayed,
And never tries to shirk.

The boy whose heart is brave to meet
All lions in his way;
Who's not discouraged by defeat,
But tries another day.

The boy who always means to do
The very best he can;
Who always keeps the right in view,
And aims to be a man.

Such boys as these will grow to be
The men whose hands will guide
The future land; and we
Shall speak their names with pride.

All honor to the boy who is
A man at heart, I say;
Whose legend on his shield is this:
"Right always wins the day."

—Selected.

* * *

A BRAVE GIRL.

There is perhaps no sweeter picture of our heroism on all the pages of history than the touching story of a brave little California girl, which should be preserved and enshrined among the heroic deeds of earth's bravest and best, says Good Housekeeping. Here is the story complete as told by a San Francisco paper: She lived in Placer county, not far from where the pretty town of Auburn now stands, for it happened many years ago, in the early '60's, and I expect that but few now residing there have any recollection of the affair. The family, consisting of her father, a miner, her mother, and little brother, dwelt in a small shanty erected under cover of a convenient ledge. The shanty was a miserable structure of two rooms, but it held what many a grand dwelling failed to contain, a loving household. The mother lay sick with a fever, and Carmen then a girl of twelve, performed the drudgery of the house. Her little brother, a curly headed romp of five, was Carmen's great responsibility. The father was away from early morning until late at night at his work, and so the little hands of twelve found plenty to do.

In common with the custom of miners, the father kept a store of giant powder in the house, which, in the present case, was contained in a sack placed in an old box that stood by the foot of the bed where lay the sick mother. The upper part of the shanty, under the sloping board roof, was utilized as a storage place for old dunnage and rubbish. One night father was absent in the mine on night work. By some means the shanty took fire, probably from the cracked and defective adobe chimney. Carmen awoke to find that the roof was afire and sparks dropping down.

Springing up, she loudly cried to awaken her mother and Tommy, but the little boy became frightened and hid his head beneath the covers of the bed. Carmen sprang to lift him from the bed when she saw the sparks falling upon the powder box. Recognizing the awful danger, she attempted to leave the child for a moment and carry out the powder, but in her excitement she caught her foot in the overhanging bedclothes and fell to the floor, breaking her thigh bone. Unable to rise, the brave girl crawled to the box of powder, and drawing herself up, covered the box with her body. The mother had, by this time, succeeded in getting out of bed and getting outside the now furiously burning shanty, and managed to take with her the little boy. The cries of Carmen, "Oh, take Tommy out, won't you," turned for a time the mother's thoughts from her daughter's danger. The fire had a roused some of the neighbors who speedily ran to the burning shanty and lent what aid they could. Carmen was discovered and removed. Her rescuers found her almost hidden beneath a mass of burning cinders, her back frightfully burned. Tender hands bore her to a neighboring shanty, where all that could be done to alleviate her suffering was eagerly bestowed. But human aid came too late. The brave little spirit lingered until the following day and then departed for a brighter land. It was not known until after she had recovered consciousness a short time before she died that he had broken her leg. Her last words were, "Kiss me, Tommy dear; I've saved you and I'm so happy."—Selected.

* * *

NOT A COWARD.

While a number of white boys were skating in Kentucky, a Negro boy came to the creek and commenced putting on his skates. The skaters tried to drive him away, but he would not go. This aroused their anger, and one of them challenged him to fight and called him a coward when he refused.

A little while later the pugilistic lad broke through the ice. The white boys ran frantically about, too excited and frightened to try to rescue him from his peril; but the Negro threw off his coat, dived into the icy water, and happily succeeded in saving the life of the youngster who had called him a coward.

The rescued boy cannot be destitute of the sense of shame, and in this he has no doubt been sufficiently punished without having his name printed. The name of the colored boy is Wilbur Travis.—Youth's Companion.

—O—

The district conference of the Greenville District, Upper Mississippi Conference, is postponed to Dec. 15-19, on account of quarantine restrictions. Presiding Elder White urges his brethren to come with full benevolent reports.

—O—

Some prisoners in the penitentiaries of both Pennsylvania and Georgia have been found to be expert counterfeiters and to be carrying on their business while confined in prison.

—O—

The District Bulletin, as arranged by the Rev. H. W. White, presiding elder of the Nashville District, Tennessee Conference, is one of the most unique and complete affairs of its kind we have ever seen. It announces not only the four rounds for the year, but gives apportionments to each charge, dates of all special meetings, and collections to be observed by the district, and a most excellent map which shows the location of every church on the district, and indicates also the means of travel by which it is reached.

EPWORTH LEAGUE.

(Conducted by Rev. W. Scott Chinn,
Louisiana Conference.)

Topic for November THE CHURCH OF
ST. PAUL.

Nov. 14. ITS UNITY IN DIVERSITY.

Eph. 4:11-13.

In our last week's study we spoke of the "Unity of Life and Hope," to-day's lesson is the natural outcome of such a subject. What a man of heroic labors for the upbuilding of our Master's kingdom was Paul!

The lesson of to-day will, if properly studied, help many to see that in the matter of calling men to do His bidding, that there are grades, and every one is not expected, even when divinely called to be at the top or in the lead from a worldly standpoint, though in rewarding us we are all accepted as His children.

How true then is that beautiful hymn of Mrs. Miller's:

"Jesus bids us shine, first of all for Him,
Well he sees and knows it if our lights are dim,
He looks down from heaven to see us shine,
You in your little corner and I in mine."

Let the Leaguers sing this hymn with a new meaning, with an earnest desire to shine forth as "little lights" right where they are.

Despair not if your place is at the bottom, the masses are down there.

Despise not the day of small things, the captain of a vessel knows the importance of the "lower lights."

The experienced general prizes highly the proper men in the rear guard.

Wherever your station may be, it properly filled, its an honorable one. Its just what you make it!

Verse H.

"And he gave some apostles to bear testimony as to the validity of his work, trial, sufferings, death and resurrection."

An apostle means "Seen of the Lord." Been in touch with Him, communed with Him, personally acquainted with Him. Name all the prophets?

Prophets, to foretell the things to come, warn the people, urge them to right living, chastise kings, and cry out against sin in high places. What a noble band of heroic workers! Study their lives and history. Name all the apostles?

And some evangelists, many men called of God, are like huntsmen in many respects, they can cripple and trick down game easily; but are not able to "bag them."

An evangelist is the man that is able to pass through and convict, and oftentimes assist in bringing many souls unto Christ, but is left to the faithful pastor to see to it that they flourish in the House of the Lord. A noble calling. We pray daily for an Edwards, or Whitefield.

And some pastors and teachers (pastors mean shepherds), those that are to have not only the general oversight, but the care of the flock at heart. The three chief duties of the pastor are to watch, guide and feed the flock of Christ.

"If the watchman see the sword come, and blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand."

What an awful responsibility rests upon us as pastors! How can we, in the face of such be idle, and content ourselves with floating with the tide? Leaguers, you are not left out; while it is our duty to foretell, it is your duty to assist in instructing and guiding and directing in a personal way.

Verse XII, or the End.

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Brethren, Leaguers and fellow Christians, we, as laborers for Christ, are to help make people better!

Can we do this when we are not good ourselves? Nay! In this life's work it doesn't take a "thief to catch a thief," but an honest, pure and holy man; for we are to help men feel the need of Jesus and see what a happy lot ours is by being good and holy.

One of the objects of the Epworth League of the Methodist Episcopal Church is to promote general intelligence and Christian piety, and the final end is that we may all come in the unity of faith and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

MISSIONS.

SERVANTS OF CHRIST.

Light of the world! upon our land
Thy glorious splendors shine;
Let not our foolish eyes be closed
Against the light divine.

Nor let us basely be content
Ourselves to use the ray,
While wand'ring thousands fail to find
The straight and narrow way.

If the world is not saved by the Gospel it will not be saved at all.

To be saved by the Gospel one must hear and know the Gospel. How can it be known unless it is sent?

Manifestly it is the duty of those who have heard and been saved by the Gospel to send it to those who have been less fortunate.

It is time that the Church of God should awake to her responsibility. We have been acting as though we had an eternity in which to do the work, and the people whom we seek to reach an eternity on earth in which to be reached.—A. T. Pierson, D. D.

Missionary efforts among the cannibals of the New Hebrides show promising results, the Rev. John Paton, stationed there, reporting 1120 converts during the last year, the correction of their dietary habits being complete and possibly permanent.

Anagarika H. Dharmapala, the Buddhist priest who sailed for Paris recently, after a stay of eleven months in this country, says that America is to be the home of Buddhism. He will return to preach his propaganda.

Among the thousand temples in Brindaban, India, there is one built by two rich bankers of Mathra at a cost of \$2,250,000. The food of the idol costs \$15,000 yearly, and other expenses amount to \$12,500. The managers of the temples in Brindaban are determined that no Christian place of worship shall ever be built there. They kept out the Mohammedan mosque during the 800 years of Mussulman rule. Six years ago the Methodist Church began work in Brindaban, and now the presiding elder of Agra District, Dr. J. E. Scott, of which it is a part, has fifteen appointments.

THE VALUE OF MISSIONS.

It has been doubted by many whether missions really pay. Some have seemed to feel that the heathen world could not be conquered by the Christian missionaries. The Fiji islands answer this objection with its history of less than fifty years.

Forty-seven years ago a man could be bought in that country for \$7.50 he could be killed and eaten by his master, and no one would wonder or find fault. To-day the Bible can be found in nearly every dwelling, the people are highly civilized, and on the Lord's Day nine-tenths of the inhabitants will be found in the house of worship.—Christian Leader.

WHAT ONE CENT CAN DO.

A son of one of the chiefs of Burdwan was

converted by a single tract. He could not read, but he went to Rangoon, a distance of 250 miles; a missionary's wife taught him to read, and in forty-eight hours he could read the tract through. He took a basket full of tracts, with much difficulty, preached the Gospel at his own home and was the means of converting hundreds to God. He was a man of influence the people flocked to hear him and one year 1,500 natives were baptized in Arracan as members of the Church. And all this through one little tract! That tract cost one cent. O, whose cent was it? God only knows. Perhaps it was the mite of some little girl—perhaps the well earned offering of some little boy. Yet, what a blessing it has been.—Michigan Christian Advocate.

WHAT THE "CASTE" SYSTEM HAS DONE FOR INDIA.

The following are the heads of a lecture by Punoit Siva Nath Gastri, on "Caste," viz:

1. It has promoted disunion and discord.
2. It has made honest manual labor contemptible in this country.
3. It has checked internal and external commerce.
4. It has brought on physical degeneracy by confining marriage within narrow circles.
5. It has been a source of conservatism in everything.
6. It has suppressed the development of individuality and independence of character.
7. It has helped in developing other injurious customs, such as early marriage, the charging of heavy matrimonial fees, etc.
8. It has successfully restrained the growth and development of national worth; whilst allowing opportunity of mental and spiritual culture only to a limited number of privileged people, it has denied those opportunities to the majority of the lower classes, consequently it has made the country negatively a loser.
9. It has made the country fit for foreign slavery by previously enslaving the people by the most abject spiritual tyranny.—C. M. Intelligencer.

The thorough organization of the Missionary Society ought to inspire the greatest confidence of the people in its administration of the work, and the expenditure of the money committed to its treasury.

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Let it be announced from every pulpit that we will send the Southwestern fourteen months, from Nov. 1st to January, '99, to every person who pays \$1.25, and send them the photograph besides. Tell it!

—o—

The largest steamer, Kaiser Wilhem der Grosse, broke the record again in crossing the Atlantic. Her best day's run was 650 miles. The boat costs three and one half million dollars. The working force is 459 persons, and the passenger accommodations are 1,500. It takes 500 tons of coal a day to run this immense boat at full speed.—Ex.

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This seems a good year for editors. The General Conference of both the C. M. E. in America, and the M. E. Church South, assemble next May. The annual conferences have already begun to elect delegates to these two bodies. Dr. C. H. Phillips, editor of the Christian Index, has just been elected a delegate by his conference, the Kentucky, and Dr. E. E. Hoss, editor of the Christian Advocate, was elected by his the Holston Conference. Each leads his delegation and each will, in all probability, be elected bishop, unless his General Conference declines to increase the Episcopal force. We congratulate them both on the occurrences of the past and the indications for the future.

—o—

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The essence of selfishness consists in the determination to have your own way.—Ex.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for November 21st, 1897.

THE CHRISTIAN ARMOR.

(Eph. 6. 10-20.)

Golden Text.—Be strong in the Lord, and in the power of His might" (Eph. 6. 10).

The church at Ephesus was founded by St. Paul. It grew rapidly and became a stronghold of Christianity. For many years it was one of the leading churches in the connection.

It was presided over by Paul, Timothy and John for many years. This epistle was written by Paul, about A. D. 62, while a prisoner at Rome. It is rich in thought and language, and the most divine composition of man. If the reader has a sparkle of love for the Gospel the study of this epistle will blow it into a flame. Paul's design was to establish them in the doctrines of the Gospel guard them against errors excite them to a holy conversation and animate them in Christian warfare. The first three chapters are doctrinal: the Church of Christ is the topic. The last three chapters are practical. They show the unity of the church in a diversity of gifts; the old and the new man; the relation of husband and wife; a type of Christ and the Church; other domestic duties; and the Christian panoply. Paul was likely in the barracks, and chained to the arm of a soldier. Every day he saw the warrior clad in full armor. He drew an analogy between this and the soldier of the cross.

I. The household of faith is a brotherhood. They have complied with the same general teachings to become Christians. They have learned of the same God, and of the same mediator between God and man. They know of the same Holy Spirit which has been sent into the world to reprove it of sin, of righteousness, and of judgment. They have learned that they are sinners, that they should repent and believe in the Lord Jesus Christ, and lead lives of self-denial and consecration to God. They use the same general means of grace. They study the same revelation, hear the same Gospel, partake of the same sacraments, and pray to the same heavenly Father. They possess the same Holy Spirit, which fills their hearts with love, joy and peace. The children of God are one in Christ Jesus, and should address one another by the tender, endearing name of "brethren."

II. There are degrees of Christian strength. Some are strong in the Lord, others are weak. Knowledge has something to do with firmness. The mind is the skylight of the soul. Wisdom is the foundation of faith. We must know before we can believe, and we must believe before we can receive. Affection strengthens Christian character. Some are so constituted that they can and will love but little, while others will love much. Love is, or should be, the mainspring of every Christian act. Habits strengthen or weaken character. Those formed in early life are hard to overcome. If we live wicked while young, we are likely to live the same way when old, and vice versa. Yet the Holy Spirit may revolutionize any heart. Surroundings have much to do with firmness. It is harder to serve God in some localities than in others. The masses drift with the tide, and when it flows hell-ward they are inclined to float with it, and when it flows heavenward they will be drawn in the same direction.

III. Temptations are solicitations to evil. They are invitations to do wrong. They are always directly or indirectly from Satan, yet sometimes they arise from within, and at other times from without. "The wiles of the devil" refer to his artful, cunning, sly ways resorted to in tempting people. He may solicit to evil through the intellectual nature, or as the subtle serpent; through the moral nature, or as an angel of light; and through the emotional nature, or as a roaring lion. Flesh is often used by Paul to represent the body of sin, or the depraved nature, but here it means only the material man, and is not a source of temptation. The Christian struggles against the principalities, or chief rulers; the powers, or those who receive their authority from the

principalities, the world-rulers of this darkness, or the cosmocrats; and the spiritual hosts of wickedness in high, or heavenly places. These have been supposed, by many, to refer to Jewish rulers, rabbis, and false teachers. But commentators in general are of the opinion that they direct to orders of evil spirits, employed by Satan, to prevent the spread of the Gospel, or to lead the people into sin.

IV. In order to resist temptation we should—
1. Put on the whole armor of God. Six pieces are here named. All of them are defensive but the last. They are mentioned in the order the soldier would be likely to put them on. The evil day is the time of adversity, temptation or conflict. It is not enough to stand, that is not to fall, run or be captured, but the Christian should go forward. (1) The girdle was the regulator of the flowing robe. It was often richly ornamented. It represents fidelity to fact. Truth is the Christians' girdle, and when it is tightly bound about him it greatly strengthens him for the conflict. Satan can do but little with the person who never lies. (2) The breast-plate was a coat designed to protect the body. It was usually made of linen, or leather, and overlaid with scales of horn or metal. It illustrates the moral life. Righteousness refers to law, divine and human. When every word and deed harmonizes with the statutes of God the person is called righteous. (3) The shoes, or sandals, were made of leather, or wood, and fastened to the bottoms of the feet with a leather thong. They were usually removed at the door. No soldier was ready for the conflict without them. They teach that the saint should run willingly, rapidly and boldly, on every work of mercy. Jesus has many lame followers. (4) The shield was made of wood and covered with leather. It was usually about four feet long and two broad. It represents the Christian's faith. With an unshaken confidence in God the saint may ward off the shafts of unbelief, infidelity, temptations and sin.

(5) The helmet was a cap of wood, leather or metal. It had a high ridge in the centre, and was usually adorned with plumes. It is an emblem of salvation. The Christian soldier who wears it is morally, spiritually and eternally safe. Saved from sin, death and gehenna. He is crowned, even on earth, with eternal life.

(6) He has but one offensive weapon, which is the sword of the Spirit, or the Word of God. It is not the Spirit any more than the sword is the warrior. It is with us the entire Bible. The Word of God is an arsenal from which the saint may draw his weapons and put to flight the foe.

2. In order to resist temptation we should supplicate a throne of grace. Prayer is petitioning to God, through Christ, aided by the Holy Spirit, for things agreeable to his will. To pray always is to always have a spirit of prayer. "All prayer" refers to all forms and modes of prayer, as secret, family, ejaculatory, and public. Supplication refers not to a kind of prayer, but to the spirit in which we pray. The saint should pray with great earnestness and humility. He should pray for "all saints" that they yield not to temptation, and wield a great influence for good. And for all ministers of the Gospel that they may open their mouth and speak boldly the things they ought to speak.

Projectiles used by the United States army for its great modern guns cost as follows: Solid shot, 8 inch, \$69.80 each; 10 inch, \$144.50; 12 inch, \$212 each; 12 inch mortar shells, weighing 800 pounds, \$114 each; 12 inch mortar shells, weighing 1000 pounds, \$195 each.—Ex.

In one respect Osman Digna is like the devil, in that he has been liked so often. The Tribune reckons up that remarkable Oriental has been reported killed in battle ninety-seven times and murdered forty-eight times, that he has committed suicide eleven times, and been otherwise put off the earth twenty-three times, making a total of 179 fatalities for this single individual. In view of these facts the old adage will have to be altered from its former feline reference and made to read, "as many lives as Osman Digna."—Observer.

THANKSGIVING PROCLAMATION.

Washington, Oct. 29.—President McKinley to-day issued his first Thanksgiving Day proclamation as follows:

"In remembrance of God's goodness to us during the past year, which has been so abundant, let us offer unto Him our thanksgiving and pay our vows unto the most high." Under his watchful providence industry has prospered, the conditions of labor have been improved, the rewards of the husbandman have been increased and the comforts of our homes multiplied. His mighty hand has preserved peace and protected the nation. Respect for law and order has been strengthened, love of free institutions cherished, and all sections of our beloved country brought into closer bonds of fraternal regard and generous co-operation.

"For these great benefits it is our duty to praise the Lord, in a spirit of humility and gratitude, and to offer up to Him our most earnest supplications. That we may acknowledge our obligation as a people to Him who has so graciously granted us the blessings of free government and material prosperity, I, William McKinley, President of the United States, do hereby designate and set apart Thursday, the twenty-fifth day of November, for national thanksgiving and prayer, which all of the people are invited to observe with appropriate religious services in their respective places of worship. On this day of rejoicing and domestic reunion our prayers ascend to the Giver of every good and perfect gift for the continuance of His love and favor to us, that our hearts may be filled with charity and good will, and that we may be ever worthy of His beneficent concern.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed."

"Done at the city of Washington, this twenty-ninth day of October, in the year of our Lord, one thousand eight hundred and ninety-seven, and of the independence of the United States the one hundred and twenty-second."

(Seal.)

By the President:

John Sherman, Secretary of State.

Willford Woodruff, the chief "prophet, seer and revelator" of the Mormon Church, calls upon his people to "unite in your temple work, and unite in your politics." He says: "You should unite to elect your city council, and also all State officials. You must put aside your Democracy and Republicanism, and as Latter-Day Saints unite, and you will not be taxed to death." As Mormons regard the voice of their prophet the same as the voice of God, it is easy to predict the result. The vote cast by them will be solid Mormon. Gentile voters in Utah should stick a pin there.—Ex.

Every new subscriber who pays \$1.25 for a year's subscription to the Southwestern, and every one who renews for a year, will receive free an excellent half-tone photogravure of the four missionary bishops.

Keep Well

Easy to say, but how shall I do it? In the only common sense way—keep your head cool, your feet warm and your blood rich and pure by taking Hood's Sarsaparilla. Then all your nerves, muscles, tissues

and organs will be properly nourished. Hood's Sarsaparilla builds up the system, creates an appetite, tones the stomach and gives strength. It is the people's Favorite Medicine, has a larger sale and effects more cures than all others. Hood's Sarsaparilla absolutely and permanently cures when all others fail.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla. All druggists. 25 cents.



PLEASE NOTE THAT--

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

THE MISSIONARY SOCIETY AND OUR WORK.

(Continued from First Page.)

Should a presiding elder set aside too much for himself and too little for his men, it is the presiding bishop's privilege and duty to make the change as we have known them to do.

Sometimes the brethren complain about this matter, and yet we know it to be a fact that many presiding elders get much less salary when their rent and traveling expenses are deducted from the allowance, than the leading pastors of their conference get, when a furnished parsonage is included. At any rate, very few men, whether pastors or elders, get as much as a thousand dollars salary in this Southern field.

3. Again, it is said the appropriations are spoiling the people and robbing us of our independence.

Really, it would be very strange indeed if no one joined our ministry for what he can get out of it; or if none of our members took advantage of the appropriation, large or small, made by the conference to the presiding elder or pastor, so as to avoid the performance of duty. But we put over against them, let them be few or many, that vast army of faithful men and women who not only contribute to the support of the ministry, but give of their limited income to every one of a half dozen or more benevolent causes and are glad to be able to do so. One or two of our sister churches, in order to collect their general fund, threaten to expel members from the Church, and in some cases they carry out the threat; we do not have this to do, because we ask for a small amount for each of the different causes, instead of calling for it all at once.

Again we may say, though some are anxious lest we should be spoiled and our independence destroyed, our brethren of the North are not the least uneasy about the appropriations having a similar effect on them, for their representatives in the committee go in for the largest amount for their work every time. And further, if any one will take the trouble to go over our conference minutes he will find that we have scores of self-supporting churches, and we are constantly increasing the list. The people are urged to come to self-support.

In conclusion we desire to say we think the only fair way to make a distribution of this missionary money is to allow each point to stand on its merits and make the appropriation according to the needs of the work.

Self-Denial Week for the cause of missions is Nov. 14-21. This will be a most excellent time for both churches and individuals to give and pray for the cause of missions.

The Ohio Wesleyan University has received a bequest of \$35,000 from Stephen Watson, of London, O.

The editor of the Southwestern left the city last Monday night for Philadelphia, where he will attend the meetings of the General Missionary Committee. On Sunday, the 14th, he is to preach at the Bainbridge Street Church and at the reopening of Zoar M. E. Church, which has been enlarged and remodeled.

Nineteen self-supporting Methodist Episcopal congregations in Sweden.

BRETHREN, READ AND TELL THE PEOPLE.

\$1.25 Gets The Southwestern From Now Till January 1, 1899.

We desire to say to the brethren and friends of our territory that if you have it in your hearts to help the Southwestern Christian Advocate at any time, you will never see a time when you can be of more real assistance to us than during the next three months. We must add about two thousand new names to our list during this fall canvass, and if we do not do so through the pastors and others who read the paper we cannot do it at all.

We now offer the paper from now till the first of next year free to every one who pays \$1.25 for one year's subscription. Thus, for the \$1.25 he will get the Southwestern from now till January, 1899. And this is not all; we will give to every new annual subscriber and old subscriber who renews for one year, a fine photogravure of the four missionary bishops to Africa. Bishops Burns, Roberts, Taylor and Hartzell. These four heroes, two colored and two white, are deserving of all honor, and it is a privilege to have their pictures in our homes. These two inducements ought to give us the two thousand names in a month's time. Read our prize offers on page 15.

TROUBLE HUNTERS AND TROUBLE MONGERS.

As much trouble as most people claim to have in this world, the majority spend much of their time looking for more. They complain most bitterly because trouble comes to them, and claim to be real anxious to avoid it, and yet there are not a few persons who spend a great deal more time looking for trouble than they do in running away from it.

If we are to judge by the way most people look and talk, there are many indeed who are constantly in some kind of trouble. What they do not suffer by realization they do by anticipation. If they are not in the midst of trouble, it makes no difference, it is right over the fence. They are never really happy and seldom entirely well. As to the state of their health, they are always "just tolerable," and they would be happy but for the fact that a presentiment of trouble convinces them they will soon have more than they can bear.

It is really remarkable to us that so many professing Christians seldom, or never, get out into the light. To them the present is dark and the outlook for the future is extremely gloomy. They may believe in the success of their own efforts and the constant watch care of a gracious heavenly Father, but they give no evidence of such belief. Just here we are reminded of one of the old time hymns that was popular in our boyhood days. The chorus ran thus:

"I'm troubled, I'm troubled,
I'm troubled in mind,
If trouble don't kill me
I never will die."

And, strange to say, these words gave expression to the sentiments of the vast majority of Christians in those times. And there is no denying the fact that they are not all dead yet, that is to say, there are many whose troubles—real or imaginary—form the burden of their thoughts in this bright and happy day. They divide their time between hunting trouble and peddling troubles. If they haven't any, they are expecting it; if they have it they are constantly telling it to others.

He who gave us the following bit of wisdom spoke far more wisely than he knew: "Never trouble trouble, until trouble troubles you." And yet how few act on that advice. In conclusion, we give two prescriptions, so that he who may not be able to take both, must be very weak indeed if he cannot utilize the last.

1st. "Be careful for nothing; but in everything, by prayer and supplication with thanksgiving, let your request be made known unto God."

2nd. "God is our refuge and strength, a very present help in trouble."

HOW TO ADVERTISE A CHURCH.

The matter of advertising a church is a subject to which very little attention is paid by the ministers of the Methodist Episcopal Church. We cannot speak advisedly of our brethren further north, but what we assert is most certainly true of those of the Southern cities. Many pastors and their officers do absolutely nothing except to make the "usual announcements" from service to service. We grant that it is necessary to have something to advertise, and must say not a few pastors and official boards act as though they have nothing whatever to advertise.

We have before us a modest little pamphlet of eighteen pages, written by Mr. John A. Patton, a prominent, wide-awake layman and a member of the First Methodist Episcopal Church, at Chattanooga, Tenn. The pamphlet is published by Curts and Jennings, Cincinnati, and Eaton and Mains, New York. We dare say it costs the merest trifle, and every pastor in our territory should secure and read one. It is on this subject.

However, this is such an important subject, that we must not dismiss it without a few words more. The authorities of our city churches must remember that times are not now just what they formerly were. The time was when our people had nowhere else to go except to the church, and they went. In those days pastors did not need to ask what has become of our young people; they were on hand as regularly as the most faithful members. As we have just stated, they had nowhere else to go; that is, nowhere that was more entertaining than the church. In those days there was something to be seen as well as heard at our churches; now, many of our city churches have ceased to furnish the spectacular displays of the "old times," and those who simply desired to see have gone elsewhere.

But another class who should have every opportunity to know of our Church and the various services is the "stranger within thy gates." Really, many of our pastors, and their churches as well, act as though they do not desire any strangers.

A new teacher comes to the community, or a new anybody else, and we walk around him and walk around; till at last we wake up and find him attending some other church. Then we complain and remark how strange it is that every stranger goes to that other church. The fact is, that the pastor, his "committee on strangers," or some one of his church was on the lookout and extended an invitation while you were thinking of it. They are at work, and we do not blame them.

Mr. Patton urges the liberal use of the newspaper, which reminds us of the fact that there are several Southern cities where our brethren need to give this very careful consideration. When we find the doings of everybody's church and everybody's conference or convention, except our own, reported to every paper in reach, we just conclude that the people interested have a great deal more of the "harmlessness of the dove" than of "the wisdom of the serpent." Most papers are glad to get the news, especially if briefly stated and in proper form. We are glad Brother Patton suggests that if the pastor cannot prepare it properly himself he will do well to get some one to do so who can.

We have not attempted a review of this practical little booklet, we simply desire to impress the importance of the subject, and urge upon each pastor and his officers that they provide themselves with the pamphlet and follow its suggestions.

Old John Street, New York City, observed its 131st anniversary October 31. Among those who participated were Rev. Drs. C. H. Payne, C. C. Lasby, W. V. Kelley, W. H. Milburn and J. A. Kumler. Philip Embury's Bible, Bishop Asbury's chair and a number of articles from the first church were exhibited.

The young people of Union Chapel M. E. Church, this city, will, on Nov. 15, give an entertainment in the Epworth League rooms for the benefit of the Sunday school. Mr. F. C. Brent, chairman of the committee of arrangements, anticipates a pleasant and successful time.

WHEN IT COMES TO THIS WE'LL GET OUR RIGHTS.

Of all the important elements entering into the election next week none are more important to the colored people of the State than the repeal of the outrageous Separate Coach Law that now disgraces the statutes books. Members of the legislature are to be chosen and to this body we must look for the repeal of this law. It is very important that the views of the candidates upon this question be ascertained and no colored man should vote for any one who is in favor of such a measure. This question is the most important issue to the colored people of Kentucky, and their vote should be cast accordingly, without regard to the political proclivities of any aspirant. There are cases where members of the legislature who voted against this measure are candidates for re-election or for other positions, and it would be a most fitting thing for our people to show their gratitude for this action by giving such candidates generous support. This is in accord with the eternal fitness of things and such a course will be commended by all good people.—American Baptist.

FRATERNAL DELEGATES, ETC.

At the recent conference of the bishops held in Baltimore Oct. 27 to Nov. 1, the following appointments were made:

1. Fraternal delegates to the British Wesleyan and Irish Methodist Conferences: Bishop Charles H. Fowler, D. D.; the Rev. John W. Hamilton, D. D., of Cincinnati, O.
2. Fraternal delegates to the Methodist Episcopal Church, South: The Rev. Joseph F. Berry, D. D., of Chicago, Ill.; the Hon. J. P. Dolliver, of Fort Dodge, Ia.
3. Fraternal delegate to the Methodist Church of Canada: The Rev. Bradford P. Raymond, D. D., of Middletown, Conn.
4. Fraternal delegate to the African Methodist Episcopal Church: The Rev. R. E. Gilham, of Topeka, Kan.
5. Fraternal delegate to the African Methodist Episcopal Zion Church: The Rev. John Braden, D. D., of Nashville, Tenn.
6. Fraternal delegate to the Colored Methodist Episcopal Church: The Rev. Isaiah B. Scott, D. D., of New Orleans, La.
7. Fraternal delegate to the Reformed Episcopal Church: The Rev. T. B. Neely, D. D., of Philadelphia, Penn.
8. To fill a vacancy in the Board of Trustees of the Methodist Episcopal Church caused by the resignation of Bishop Cranston: The Rev. W. P. Thirkield, D. D., of Atlanta, Ga.
9. To fill vacancy in the University Senate caused by the death of the Rev. John R. French, D. D.: The Rev. Charles J. Little, D. D., of Evanston, Ill.

By order of and in behalf of the Board of Bishops.

Edward G. Andrews, Secretary.
New York, Nov. 4, 1897.

New York City has followed the lead of Philadelphia in the use of pneumatic tubes for the delivery of mail and thus connected the Produce Exchange building with the Central Office. The Exchange building is 3,750 feet distant from the postoffice and packages are delivered in a minute and a half. Each carrier will convey 600 letters. More lines are to be erected, bringing Northern New York and Brooklyn into connection with the main office.

The ministers of the A. M. E. Church, in and about this city, are preparing to launch on the journalistic sea about the first of December a weekly paper to be devoted to the interests of their Church. It is to bear the name of "The African Methodist," and the Rev. L. H. Reynolds, D. D., pastor of the St. James A. M. E. Church, is to be editor and business manager.

"Fall conferences over," says the Epworth Herald. It'll be right when ten more are held.

THINGS POLITICAL.

The November elections are over, and the excitement attending the same has about subsided. While the most wide-spread interest was attached to the election of the mayor of Greater New York, there was no little interest manifested in the outcome of the elections of Ohio and Maryland.

In Greater New York, Judge Van Wyck, the Tammany (Democrat) candidate was elected mayor. In Ohio, Gov. Bushnell was re-elected, and the legislature stands 75 Republicans to 70 Democrats on joint; so a Republican, most likely Hon. Mark Hanna, will be elected United States senator. Maryland was also carried by the Republicans, and a United States senator will be elected from that State. In Iowa, Hon. L. M. Shaw, a Republican, and a staunch Methodist, was elected governor. In Massachusetts, the Republicans re-elected Gov. Wolcott, and in Virginia the Democrats elected Mr. Tyler to succeed Gov. O'Farrell. Certain other States elected either a judge or some minor State officer. Pennsylvania elected a Republican State treasurer; New York a Democratic judge, and Kentucky a Democratic clerk of the court. Nebraska was carried by the Democrats, Colorado by the Fusionists, and Dakota by the Republicans. The Democrats consider their victory in New York and the falling off of the Republican vote in some other States an indication of the popularity of the free silver idea.

President McKinley went home to Canton to vote, and says he is satisfied with the elections.

President McKinley has appointed Ex-Judge Mifflin W. Gibbs, of Arkansas, consul of the United States at Tamatave, Madagascar. This is the post which Ex-Consul Waller, of Kansas, filled, during which time he secured the concessions that caused his arrest and imprisonment by the French.

It is said that the McKinley administration has appointed to government positions 179 Negroes, or just 81 more than were appointed by President Harrison in the same length of time. Those thus far appointed draw salaries aggregating \$129,390 per annum. We think the President is doing exceedingly well by us, and doing so, in some cases, under very grave embarrassments; but if "the boys" will only be patient, remembering that he is not only our president, but the president of the whole country, he will do some things yet that will surprise even the most anxious. President McKinley is all right; he is a good man to start with, and in addition was trained in the right church.

The following from Iowa will explain itself:

Cornell College.

Mount Vernon, Iowa, Nov. 4, 1897.

Gentlemen:—Hon. Leslie M. Shaw, the governor-elect of Iowa, is an influential Methodist layman of the Des Moines Conference. He is a favorite son of Cornell College, Iowa, from which he was graduated in 1874. He has been a generous benefactor of his alma mater, and for several years a member of the Board of Trustees of the institution. Mr. Shaw was a member of the last three general Conferences, and has been a contributor to our Church papers on constitutional questions. A lawyer and banker, a business man and not a politician, he had not taken any prominent part in politics until the McKinley-Bryan campaign, when the extraordinary effectiveness of his speeches brought him to the fore. His nomination as governor was a distinct triumph of the better element of the Republican party in Iowa, and his election insures an honest and efficient administration.

Mr. Shaw's speeches during the campaign just closed attracted wide attention on account of their fearless and scholarly defense of the gold standard. The Nation speaks of one of these, the speech at Red Oak, as "the most effective that has been made this year in this or any other country. We recall nothing in the literature of the subject more convincing." In Iowa this year the scholar and the Christian is not only in politics; he is also in office, and with a comfortable majority.

W. H. Norton,
Committee on Religious Press.

PERSONAL AND GENERAL.

The Rev. Joseph Wheeler, pastor of the Central M. E. Church, Washington, D. C., has been elected president of the Preachers' Meeting of that city. Read his excellent article in this issue.

Rev. M. C. Hartzell, of Drew Theological Seminary, son of Bishop Hartzell, is supplying State Street Church, Troy, N. Y., during the absence of the pastor.

Bishop Bowman will officiate at the reopening service of our church at Holdrege, Neb., Sunday, Dec. 5. Benjamin S. Haygood is pastor.

Dr. W. H. Milburn, the chaplain of the United States Senate, who has been in England for the past four months, has returned to this country. He is blind, but enjoys traveling abroad, seemingly, as greatly as though he enjoyed his sight.

Mrs. D. M. Walker, corresponding secretary of the Woman's Home Missionary Society, for the Louisiana Conference, was a delegate to the annual meeting of the Society, and has just returned from Baltimore where the session was held. She comes back greatly enthused and inspired for her work. Her desire now is to do more for the cause than ever before.

Rev. A. S. Jackson, D. D., one of the ablest and most highly respected ministers of this city has been pastor of the Tulane Avenue Baptist Church sixteen years and his congregation very greatly appreciates his services. The anniversary is being observed this week by his congregation and friends in a series of special meetings. We extend our most hearty congratulations and wish the doctor many happy returns.

Rev. F. N. Upham, pastor of Baker Memorial Church, Boston, is to edit the Epworth League page of Zion's Herald. From what we know of Brother Upham, we are confident this kind of work is not only to his liking, but that he is fully qualified for and adapted to the proper performance of the same.

Rev. J. W. Willard, who is pastor of the A. M. E. Church at Thibodeaux, but who happened to be in this city when the yellow fever first broke out, and has been compelled to remain because of the quarantine regulations, gave us a pleasant call last week.

ACTION OF THE PREACHERS' MEETING.

At the New Orleans Preachers' Meeting of the Methodist Episcopal Church, in the regular session, Nov. 2, 1897, the following resolutions were adopted:

Resolved, That in obedience to the Thanksgiving Proclamation of President McKinley, the Methodist city ministers and their congregations will solemnly observe the day in union meeting at 11 a. m., at Wesley Chapel M. E. Church, where all are to assemble for the purpose, and the Rev. I. B. Scott, D. D., editor of the Southwestern, is invited to preach a Thanksgiving sermon.

Resolved Further, That our city churches tender a Thanksgiving dinner to the inmates of the Lafon Old Folks' Home at the church after the service, and that the balance of the collection at the service, all expenses being paid, be applied to the Home by presidents of preachers' meeting and of the Home Board.

Whereas, It appears, by the statistics of the late session of the Louisiana Conference, that the Claimant Fund for 1896 was only \$99, a fact which reflects discredit upon our ministry and people; therefore,

Resolved, That the attention of our presiding elders and pastors of the conference are hereby called to this lamentable fact, and that the matter be presented to our people and they be urged to raise that important fund to an amount equal to the dignity of our conference.

By the New Orleans Preachers' Meeting of the Methodist Episcopal Church.

Nov. 2, 1897.

A True Copy.

Henry Taylor, Pres.
Charles Monroe, Sec.

Royal makes the food pure,
wholesome and delicious.

ROYAL
BAKING
POWDER
Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

DOINGS OF THE WORKMEN.

G. W. Lamar, P. C., Harmony Grove, Ga.—We have held our fourth quarterly conference for the Harmony Grove Charge. The reports of some of the members of the conference were not as full as the might have been. Our claim for the presiding elder was all raised. Total amount raised was \$27.45. We had our presiding elder, Rev. H. R. Allen, to hold the quarter. We also had Rev. S. A. Stripling with us. He gave a fine lecture on the Epworth League Society. We will be glad for Rev. Stripling, pastor of the church at Gainesville, to visit us again. The steward, C. H. Dunkin, had a grand rally for the pastor at Prairie Mt. and Swann Chapel on the second Sunday in October by classes. They collected as follows: No. 1, \$2.40; No. 2, \$2; No. 3, \$1.95; No. 4, \$1.40; No. 5, \$2.85; No. 6, \$5.21; No. 7, 2.05; No. 8, \$4.20; No. 9, \$2.74; Swann Chapel No. 1, \$3.80; No. 2, \$1.85; No. 3, \$2.45; No. 4, \$1.45; No. 5, \$1.70; collection by classes, \$37.25; public collections, \$11.88. Total, \$49.15.

Louisa Washington, New Orleans, La.—Jackson Chapel M. E. Church is nearly completed, and the pastor, C. M. Tony, will have it dedicated in November.

Wm. Campbell, Okolona, Miss.—Our fourth quarterly conference convened October 23-24. The elder was not able to be with us, but Rev. G. Orange, of Tupelo, was with us and held the conference and preached two soul-stirring sermons. The work is going up-grade. Collection for the day, \$25. Paid pastor put to this quarter, \$90.50. Total for this quarter, \$130.40. Built one new church worth \$400. Received in

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Highest Honors—World's Fair,
Gold Medal, Midwinter Fair.

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PRICE'S
CREAM
BAKING
POWDER
A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

church, 37 eight of which were from the Baptist church.

H. Bright, P. C., Lockesburg, Ark.—My third quarterly conference was held on the 2nd and 3d inst. Rev. J. E. Toombs, P. E., being on time, called the conference to order. Nearly all of the officials were present with well written reports and showed a great improvement on all lines of church work. On Sunday at 11 o'clock the presiding elder preached one of his best sermons, which made a lasting impression upon all those who heard him. At night he gave us another grand sermon and administered the sacrament of the Lord's Supper to a goodly number. Afterward he was paid off and went his way rejoicing. Thus far I can say he is the right man in the right place. Raised this quarter, \$57.26, and our week's meeting resulted in 17 conversions and 21 additions to the church. Pray for us.

Praise God from whom all blessings flow,
Praise him all creatures here below.

Rev. G. J. Rogers, pastor of St. James M. E. Church, Monroe, La., has organized a society known as the Ladies' Union Aid Circle. We are a young body of social members. Through God's help we intend to do all we can for our Church. We gave a supper on the 23 inst., and a rally on the 24 inst., and raised \$21. Mrs. A. H. Clay, president; Miss E. B. McGraw, secretary; Miss M. J. Moore, inspector.

N. L. Lackay, P. C., Sturges, Miss.—We came to Liberty Hill Circuit, where we found some big-hearted people who received us very cordially, but for some time could not understand us. About the first thing we did was to paint the church, carpet the pulpit and aisles of the church. The next thing was to pay off some old indebtedness, and then they bought me a horse and buggy. We excluded nine persons from the church and pitched a revival for Christ, which resulted in 126 converts and 143 additions to the work. The Lord has been with us this year. We held our third quarter on the first Sunday in October. Owing to the fever scare the presiding elder could not be present. We also held a rally for the pastor, which resulted in \$53; presiding elder, \$12. Total, \$65. My people will pay all of their assessments. Pastor and people seem to love each other better and better. As long as things go this way (the pastor has four more years with this people), no other pastor need apply.

James F. Goins.—It was in February when I received a letter from Rev. H. J. Wright, P. E., of the Natchitoches District, to go and see if anything could be done at Cypress. I went as cheerfully as though it had 250 members, and I was going to get \$500 salary. I found two members of the Methodist Church, no probationers, and no church; nothing encouraging whatever. Louis St. Andrew, a colored man, gave me a house on his place to hold services in, and in which we organized a Sunday school, which was quite a success for a while; but the regular church services did not do well in the beginning, for base ball and horse racing was the topic of the day. Mr. J. C.

Johnson, at Cypress Station, told me he would give me a piece of land at the station where it would be more convenient for our preachers. Of course, I readily accepted. He also promised to give good deeds. To have a place of our own we went forward and put up a bush arbor, which we finished just time enough to hold one service under before the district conference. However, feeling proud of my arbor, and that I had a little something to report, I went on my way rejoicing to the conference. But when I returned back home, and as I neared the spot where the arbor stood, I saw a house there and a man white washing it. Like the great king of old my knees smote each other; I was dumb-founded for five minutes. After getting the whole secret, Mr. Johnson had put a church on my church ground, and had it whitewashed in and outside and turned over to me. This is the second church that God has given me since I have joined the M. E. Church connection. It is a great thing to have faith in God. We now have six full members and five probationers at this place. These are true and faithful members to the church. Cypress can be made one of the leading charges in the Louisiana Conference. It is at the Natchitoches junction, where the people like to come to visit big meetings and grand church entertainments. We are now asking God for success in its future welfare, for it is He alone who can build church houses and add faithful Christians to the House of the Lord.

Henry Moore, Supt. of Sabbath School, Eola, La.—On Monday, October 25, at the residence of Mr. and Mrs. Wesley Coleman, a grand surprise reception was tendered Miss Ella N. Prescott, teacher of Eola public school. The committee met and formed their plans at the residence of Mr. Henry Moores; from there, with an abundance of refreshments, the crowd made their way to the appointed place. At a quiet, dreary hour of the night, the host was startled by the thrilling notes of "Nearer My God to Thee." A multitude of boys and girls, who stood at the gate, were welcomed in. Among the number were Misses Octavia Jones, Mary Moore, Alice Coleman, Viola Keller, Mary Taylor and Alice Marshall; Messrs. Walter Grimillion, Chester A. Grimillion, George A. Keller, G. W. Williams, Luke West, Anthony Keys, Wesley Lofton, and Rev. C. Hayes and Jackson, and Meses. Laurence Lofton and Henry Moore. After enjoying the several newly introduced games, ice cream, lemonade and cake were served in abundance. The greatest feature of the surprise was a purse, made up by the above named parties, and presented to Miss E. N. Prescott. After a brief and enthusiastic address from Miss Prescott, the guest retired, with the extended invitation, "Come again." Much gratitude is due the company which composed this reception.

H. M. Reufes, P. C., Bingen, Ark.—Our third quarterly conference convened on the 10th inst., with Rev. J. E. Toombs, P. E., in the chair. We are always glad to have such wise rulers with us. About two thirds of the members of the quarterly conference were

PIMPLY FACES

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

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present. Reports showed that the work is in a fair condition. Nineteen have joined the church. Collected \$64 for all purposes this quarter. Sunday was a high day. Our dear presiding elder preached at 11 o'clock to a crowded house and lectured at 3 o'clock, and our hearts burned while he talked to the brethren and the members of the conference, and told them of the sin of not paying the pastor after promising to do so. We hope to be able to send in some subscribers to the Southwestern soon.

C. L. Cotton, P. C., Collinsville Circuit—My fourth quarterly conference was held October 27, 1897, with Rev. A. M. Trotter in the chair; all the conference members were present but three at roll call. This is my fourth year, but the best of our history is 75 conversions; total, 91. Raised for all purposes during the quarter, \$87. Built the best church on the circuit this year; value, \$250. When these 75 conversions were before us we asked: Dost thou believe in the Holy Ghost, the holy Catholic Church. Said I to them: Do you believe in the Southwestern; will you take it? Thirty then said they would. So in a few days we will send their names.

M. C. Harrison, P. C., Natchitoches, La.—Our third quarterly conference was held on the 21st ult. Rev. M. S. Goins was with us. Rev. H. J. Wright, our presiding elder, has been in Alexandria for over forty days on account of the quarantine. We have raised this quarter \$50.75; purchased a bell for our churches (Mt. Sterling). Though the quarantine regulation is very rigid, yet we manage to meet and carry on our work. We are advancing. Four years ago we did not own a foot of land as property on this circuit. But we

At Work Again.

A few applications of Salvation Oil will readily cure sprains and bruises, and heal cuts, burns and scalds. It is undoubtedly the best pain-cure on the market, and should be ready for use in every home in the land. Mr. Frank Stubenhaver 1337 Elm St., Dubuque, Iowa, states: "I used Salvation Oil on a sprained elbow, which threatened to prevent me from working, and after several thorough rubbings, I awoke the very next morning much relieved and able to go to work. Had I not used Salvation Oil I certainly would have lost a week's work, which would have amounted to many times the cost of a bottle of Oil. Everybody should keep Salvation Oil in the house." It is sold everywhere for only 25 cents.

have now two good churches and a bell for each worth \$60; membership, 36; Epworth members, 160. A good pastor but a poor preacher.

T. J. Johnson, Baton Rouge, La.—Yellow fever has visited the capital city and has caused hard times to be felt in our town, but the church has not been asleep on the post of duty. Our protracted meeting resulted in ten converts and four backsliders. Our Epworth League is preparing to hold a great Thanksgiving service in November. The W. H. Society has donated ten dollars to build a shed in the back yard of the church to hold a grand church fair on the 27th and 28th of November. We have organized the Kings Daughters of Wesley Chapel, of which will take a leading part in the church. And the mothers have organized to better the condition of our homes. The Epworth League has just elected their new officers. We will send their names. I do not favor the great Epworth League convention that was published in your last paper, because it is drawing a color line. We are members of the great M. E. Church, and if a convention for the young Epworth Leaguers, then I am ready; but tell me it is for the color line, and I am against it once and for all, and will do all I can to defeat it.

P. W. Clark, P. C., Bastrop, La.—The Bastrop Circuit is looking up; since we have been here one new church has been built in town and a nice fence put around it. Every dollar has been paid. Twenty-nine souls have been brought into the kingdom of peace, and the good work is still going on. Our Epworth League, with forty-eight members, is pushing the young people to a higher plain of usefulness. The meetings are indeed inspiring.

Blind-fold.

A woman has no right to "go

It blind" in matters of life and health. She has no right to shut her eyes to the plain facts of her physical being and the consequences of neglect. She has no right to be wretched and ill when she might be happy and free from pain.

Women who drag through life weighed down by some torturing, dragging weakness or disease of their sex are not doing their full duty to themselves. They are not taking the means which enlightened science affords them of being well and strong and capable.

These special complaints from which so many women suffer are not necessary. Dr. Pierce's Favorite Prescription positively cures even the most severe and obstinate cases.

It is not a haphazard medicine. It is not a "cure-all." It is a scientific remedy devised by an educated and experienced specialist for the one purpose of curing the special diseases of women.

Tens of thousands of women have been restored to perfect health by this wonderful "Prescription." In many instances they were actually given up as hopeless by physicians and family doctors.

"I have taken both your 'Golden Medical Discovery' and 'Favorite Prescription' for chronic inflammation of the uterus and bladder," writes Mrs. M. A. Scott, of Park Rapids, Hubbard Co., Minn. "I also had stomach trouble which was terribly distressing. I have been cured of all. I had suffered untold misery for four years previous to taking your treatment, but began to feel the good effect at once."

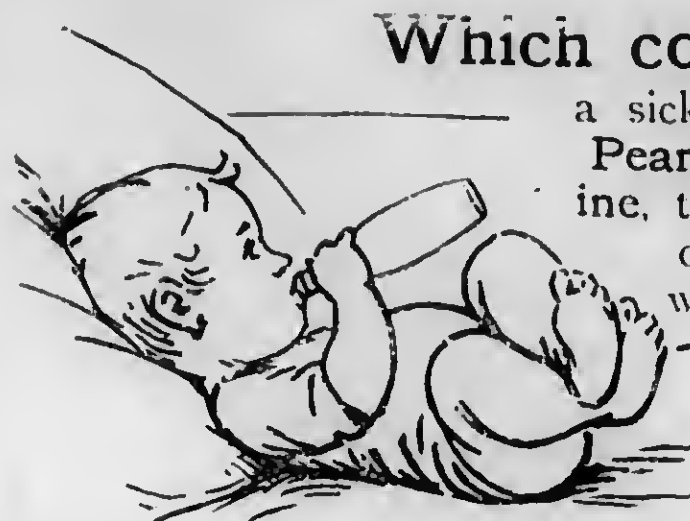
Dr. Pierce's thousand-page illustrated book, "The People's Common Sense Medical Adviser" contains information of priceless value to women. A paper-bound copy will be sent absolutely free on receipt of 21 one-cent stamps to pay the cost of mailing only. Address World's Dispensary Medical Association, Buffalo, N. Y. For a handsome cloth-bound copy send 31 stamps.

A. G. Hewitt is the president. The Sunday school, with Prof. J. C. Freemount, is doing a grand work. The charge at Mt. Olive, under young Brother J. A. Evans, is doing well. Both schools are in fine trim—113 scholars. Our people are all farmers, hence they handle but little money; but the agents of the grand old church, from presiding elder to the humble supply are making her better known than ever before. The fourth Sunday was a great day for my charge; all the captains worked well. Collection, \$70. Three subscribers. Every leader happy. We are marching on.

Margaret Brown.—Our fourth quarterly conference convened at Mt. Carmel on October 23 and 24, with Elder Logan in the chair, and a large attendance showing good reports. The elder, on Sunday and Sunday night, preached to a crowded house. The collection during the conference was \$28.05. The elder was well pleased with his work. Our pastor this year is Rev. Epperson. He has done good work, and is loved by all of his members. We think he is the right man in the right place. The people are now striving to pay him so he may be ready for the Annual Conference.

Y. Goodette, P. C., Rock Mill Circuit, Greenville, S. S.—This charge rebelled in '94 under the leadership of Rev. H. F. McElwee, who was their previous pastor, against the action of the Annual Conference, which moved him and signed Rev. C. L. Logan as his successor. Logan being a young man the enemy took advantage of the circumstances. But the devil meets his match sometimes. So did the enemy meet his match in this case. Rev. C. L. Logan is a religious, earnest worker for the Master. He fought faithfully here two years. God, through the instrumentality of his young brother, called a halt to the retrograding of the charge, and achieved some glorious victories. The conference of '96 moved Logan to Walhalla, S. C., and assigned the writer as successor to him. I arrived on the battle field on the next Sabbath after receiving my appointment. I am here to hold the fort until the Master says its enough. I found the old spirit of rebellion alive, but it is now dead and buried, and the spirit of Christ now prevails. On the fourth Sunday in September at Taylors' school-house, we raised \$13.47 on pastor's claim and on subscription to build a new church \$134; \$50 of it to be paid on the fifth Sunday in this month. On the first Sunday was the rally day on pastor's claim at Mt. Sinai and we raised \$50. We are doing all we can to raise all our apportionment for the benevolent cause.

W. H. Lovelace, P. C., Waynesboro Station, Ga.—We have just held our fourth quarterly conference in this place, Rev. R. R. O'Neal, our beloved presiding elder, was on hand, and did his work to the delight of all present. Prior to his coming to hold the conference he notified me to inform the committees on the various benevolences of the church to be on hand with full reports. They received commission and went to work like heroes. Came up to the quarter with \$83 for benevolence. The presiding elder preached Sunday at 11 a. m., and baptized three precious children



Which costs most,

a sick baby, or a package of Pearlina? Without the Pearlina, there's always the prospect of sickness, and perhaps worse, for your baby or for any other baby. It comes from nursing bottles that are imperfectly washed. This is a source of infant trouble

that can't be watched too closely. Pearlina will set your mind at rest. Nothing washes them so thoroughly as Pearlina. One of the largest makers of nursing bottles sends out circulars with his goods, recommending Pearlina for washing. He is wise, for milk in any form cannot adhere to anything, if washed with Pearlina.

Millions NOW USE Pearlina

and received them in the church; at night he preached a missionary sermon, which was a source of great joy and resulted in the above named collection. We raised during the quarter, Saturday and Sunday, \$101.40.

T. A. Carroll Rockhill, Md.—Things are moving on fine with us. October 24 was a grand day at Pleasant View Church. It was dedicated free of debt. The congregation gave \$34.61 cash and \$19.25 subscription, making in all \$53.86. The church was dedicated by our much beloved presiding elder, Rev. M. W. Clair, Ph. B., and assisted by Rev. J. W. Galloway, of Falls Church Virginia, and T. O. Carroll, pastor. It was a grand day with us, though the weather was not very favorable. This church is not behind with her benevolence. We are looking after every interest of the circuit. Sunday was benevolent day at Jerusalem Church, Rockville. The congregation gave us \$33.38 for benevolence. Our Sunday schools and Epworth Leagues are moving on well. Mrs. E. M. Carroll is yet working in the interest of the Southwestern. Our preachers' meeting will be held at Rockville, Nov. 9; the ladies are going to give them and their wives a reception.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

It is a remarkable fact that self-conceit is usually in the inverse ratio to the actual merits of the man that is afflicted with it.—Ex.

DO YOU WANT GOLD?

Everyone desires to keep informed on Yukon, the Klondyke and Alaskan gold fields. Send 10c. for large Compendium of vast information and big color map to Hamilton Pub. Co., Indianapolis, Ind.

There are times in the life of every good man when he can do nothing but wait for the unfolding of God's providence.—Ex.

A good lamp-chimney dealer keeps Macbeth and no other.

Index tells what Number to get.

Write Macbeth Pittsburgh Pa



ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 66 Warren St., New York City.



THE CELEBRATED STUDEBAKERS



Next to the horse, the farmer's best friend is his wagon, and he should have the best that money will buy. THE STUDEBAKER IS THE BEST, and is known as such the world over.

Why experiment with an inferior and cheaper wagon when you know what the Studebaker is.



It is the same with BUGGIES, and everything else in the vehicle line made by

Studebaker Bros. Mfg. Co., SOUTH BEND, IND.

MUSIC FOR CHRISTMAS!

THE KING IMMANUEL.—A new service of Scripture and song. By Rev. Robt. Lowry. 5 cents; \$1 per 100 copies.

Christmas Annual No. 28.—Seven beautiful Carols. 4 cents; \$3 per 100 copies.

Recitations for Christmas Time. No. 8.—Twenty-nine admirable recitations for this celebration. 4 cents.

We recommend the Christmas Carols: Waiting for Santa Claus.—By Dr. W. H. Boone. One of the best published. 20 cents.

THE BIGLOW & MAIN CO., Lakeside Building, CHICAGO. NEW YORK.

OVER-STUDIED.

A YOUNG LADY'S HEALTH RUINED
PREPARING FOR GRADUATION.

Was Over-ambitious and went Beyond
Her Strength—Constant Pain and
Misery—Her Critical Condition.

From the Democrat, Shelbyville, Ind.

In one of the main streets of Shelbyville, Indiana, resides Mrs. Emily Edwards and her seventeen year old daughter, Cora. The young lady is one of the charming misses of the city, she being known for her beauty, and perfect health.

"Although enjoying good health now," said her mother to a reporter recently, "she has not always been so fortunate. I suppose Cora, until two years ago last March, was as healthy and strong as any girl of her age. She was attending school and was studying hard. Perhaps she was too studious, for we noticed that the healthy color in her cheek was rapidly disappearing, and she was becoming pale and sallow. Dark, swollen circles began to appear under her eyes, and she rapidly became worse. We were living in Franklin, Indiana, at the time, and Cora would have graduated that Spring. She stopped attending school and endeavored to get a rest, but her health kept failing. Her blood was colorless and impure. She would also have sick headache, could scarcely eat or sleep, and was almost continually in pain. Nothing which we did for her seemed to do any good.

"Different physicians treated and prescribed for her, but she kept getting worse. She had formerly weighed 100 pounds, but during her illness her weight had dwindled down to 79 pounds. We began to think there was nothing we could do for her benefit, when I happened to notice an article in a paper regarding the merits of Dr. Williams' Pink Pills for Pale People. I thought that if there was ever a pale person it was certainly Cora, so I decided to buy a box of the pills and let her try them. It was the first of last May when she began, and near the middle of June when she stopped using the pills. The first dose helped her, and after the first box had been taken, she was a different girl. She continued with this medicine and when she had taken eight boxes a complete cure had been effected.

"She is now stronger, can eat more, sleeps better, and weighs more than she did before she had taken sick. I am sure too much cannot be said about Dr. Williams' Pink Pills for Pale People in her case, as they undoubtedly saved her life. We have recommended them to a number of sufferers."

The young lady said a word of approval, and that she felt very grateful for the benefit received through Dr. Williams' Pink Pills for Pale People. "I agree with my mother," said she, "that I would not be living to-day had I not used these pills."

To leave no doubt as to the truthfulness of her story, Mrs. Edwards cheerfully made the following affidavit:

Shelbyville, Ind., May 13, 1897.

This is to certify that the above story concerning the illness and subsequent recovery of my daughter, Cora, is an exact and truthful representation of the facts in her case.

Mrs. Emily Edwards.

Shelbyville, Ind., May 13, 1897.

Subscribed and sworn to before me this 13th day of May, 1897.

L. C. May, Notary Public.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. These pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

Do you wish a bicycle or an organ free? Read our terms on the 15th page.

The custom of tithing is being developed among members of the united society of Christian Endeavor. Many others are observing it.—Ex.

NOTICE.

Central Alabama Conference.

The seat of the Central Alabama Conference has been moved from Montgomery to Alexander City. This change has been made on account of the existence of yellow fever at Montgomery. Our capital city has been deserted by most of its inhabitants, work has been suspended and business is paralyzed. Hundreds have been thrown out of employment and are waiting for frost to bring deliverance.

Scarcely had we gotten over the scourge of small pox before we were called upon to face another which is infinitely worse.

For the welfare of the brethren and the success and good of the Annual Conference we deem it best to make this change.

The following presiding elders occur in this change: H. N. Brown, F. L. Teague, Wesley Prettyman. Respectfully,

G. W. Mann, P. C.

E. M. Jones, P. E.

LOST FRIENDS.

I want to find my brother and his wife and children. His name was Harlan; her name was Charity. I am told he died March 20, and want to know the facts. Please publish this. She is somewhere in Arkansas, about Clinton or Trenton. Any information from them will be highly appreciated. Address, Henry Smith, Harlan, Miss.

Coughs, colds, pneumonia and fevers may be prevented by keeping the blood pure and the system toned up with Hood's Sarsaparilla.

The colored people of the country have made up their minds that they are going to have an intelligent and moral ministry. The young man who desires to preach should prepare himself. The best pulpits and positions are open to the educated minister.

The Tuskegee Normal and Industrial Institute, Tuskegee, Alabama, now offers a rare opportunity for young men to prepare themselves for the ministry. Those who have no money can work out their expenses in a way that will not interfere with their studies. Those wishing to take advantage of this chance should enter now. Address, Booker T. Washington, Tuskegee, Ala.

Dover, N. H., Oct. 31, 1896.

Messrs. Ely Bros.:—The Balm reached me safely and in so short a time the effect is surprising. My son says the first application gave decided relief. I have a shelf filled with "Catarrh Cures." To-morrow the stove shall receive them and Ely's Cream Balm will reign supreme. Respectfully, Mrs. Franklin Freeman.

Cream Balm is kept by all druggists. Full size 50c. Trial size 10 cents. We mail it.

ELY BROS., 56 Warren St., N. Y. City.

VICKSBURG DISTRICT.

Fourth Round.

Fayette and Rodney	Nov. 13-14
Natchez	Nov. 15
Hamburg	Nov. 17
Gloster	Nov. 18
Union Church	Nov. 20-21
Meadville	Nov. 21-22
Harriston	Nov. 24
Vicksburg Ct.	Nov. 27-28
Anguilla	Dec. 4-5
Carey	Dec. 5-6
Bovina	Dec. 14
Bolton	Dec. 18-19
Vicksburg	XDec. 24-26
Edwards	Jan. 1-2
District Conference	Dec. 8-13

Dear brethren, let this last quarter find us ready for the Annual Conference.

Wm. McMorris, P. E.

BOOKMAKER'S CORNER

With the November number, St. Nicholas begins a new volume, and enters upon its twenty-fifth year. Two new serials are begun, and others are promised for succeeding numbers. The number opens with a poem by James Whitcomb Riley. A story by George Kennan, the Siberian explorer, describes "My Narrowest Escape." "A Funny Little School," by Ruth McEnery Stuart, is an account of a little colored girl who teaches a class of "males" and "females" many times her own age, and gets much amusement from it, for herself as well as for the reader. There is the usual number of sketches, poems and pictures.

The November number of the Guide to Holiness, is a special "Pentecostal Jubilee Number." Each number contains a portrait of some prominent Gospel worker, and other embellishments. The corps of writers is of undoubted ability. George Hughes & Co., 62-65 Bible House, New York.

The 1898 Almanac of Prof. H. R. Hicks is now ready. It is much larger and finer than any previous issue. It contains 116 pages, is splendidly printed and illustrated on fine book paper. It can no longer be denied that the publications of Prof. Hicks have become popular in the family and commercial life in this country. His journal, "Word and Works," aside from its storm, weather and astronomical features, has taken rank with the literary, scientific and family magazines. See the Hicks Almanac and paper for yourself. The Almanac alone is 25 cents a copy. The paper is \$1.00 a year with the Almanac as a premium. Send to Word and Works Pub. Co., 220t Locust St., St. Louis, Mo.

One of the most useful and perhaps the most interesting chapter in David A. Wells's series on taxation appears in the November number of the Monthly. It deals with the important and difficult question of the Taxation of Personal Property. Semon's Scientific Researches in Australia, by Prof. E. P. Evans, describes the great service rendered to science by Dr. Semon's investigations. The article contains a good many new facts about the manners and customs of the Australian aborigines, and is profusely illustrated. The address of the president of the British Association, Sir John Evans, at Toronto, discusses Archeology and the Antiquity of Man. In the Editor's Table is discussed, "Are the American People Civilized?" is discussed. New York: D. Appleton and Company. Fifty cents a number; \$5 a year.

No American naval vessel, not even the Monitor, has had so great and brilliant a history as the Constitution—"Old Ironsides"—whose centennial has just been celebrated with such enthusiasm. In Boston the famous frigate was built and there she ought to spend the rest of her days. It was to be expected that the New England Magazine, always watchful of Boston history, should give us at this time a complete article upon "Old Ironsides," and it does this in its November number. The writer of the article is Mr. Edmund J. Carpenter, and he has done his work well. Many of the illustrations are copies of fine paintings. Warren F. Kellogg, 5 Park Square, Boston, Mass.

The November number of Harper's Magazine contains a vivid description of the second battle of Vlastinos, one of the most stirring contests during the Greco-Turkish War, by Richard Harding Davis, illustrated from photographs taken by Mr. Davis; a critical biographical article on "Daniel Webster," by Carl Schurz; and a paper on "The New Japan," by Toru Hoshi, Japanese Minister to the United States. The fiction will include instalments of the serials by Frank R. Stockton and William McLeannan, and a short story by W. D. Howells.

Harper's Weekly for November 6th contained an article entitled, "With the North Atlantic Squadron," being an account of the recent fleet manoeuvres, with four full-page illustrations by Rufus Zogbaum. The letter from Tappan Adney, the Klondike special correspondent, describes the trial from Dyea as far as Sheep Camp. There will also be included a map specially prepared by Cyrus C. Adams, comparing Nansen's route with those of previous explorers.

Harper & Brothers published on November 5th: "The French Revolution," Vol. II., by Justin H. McCarthy, M. P., and "A History of Methodism," by James M. Buckley.

Harper's Bazar, of Nov. 6, contained an interesting London letter, by Mrs. Poultney Bigelow; a short story entitled "An Every-Day Story," by Virginia Van de Walter; and articles on "The Outdoor Woman" and "What Girls are Doing." This Number is particularly rich in illustrations and descriptions of home, street, visiting and reception gowns, for women and children. There are two paper cut patterns, and the bi-weekly pattern sheet.

FOR HOARSENESS, COUGHS, ASTHMA AND BRONCHIAL TROUBLES, USE "Brown's Bronchial Troches." Sold only in boxes. Avoid imitations.

THE ONLY ROAD TO VICTORY.

A stingy Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed upward toward the preacher. The sermon moved him considerably. At one time he said to himself: "I'll give \$10." Again he said: "I'll give \$15." At the close of the appeal he was very much moved and thought he would give \$50.

Now the boxes were passed. As they came along his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give anything. "Yet," said he, "this won't do—I am in a bad fix. This covetousness will be my ruin." The boxes were getting nearer. The crisis was upon him. What should he do?

The box was now under his chin—all the congregation were looking. He had been holding his pocket book in his hand during the soliloquy, which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocketbook and laid it in the box, saying to himself as he did it: "Now squirm, old natur'!"

Here is a key to the problem of covetousness. Old natur' must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocketbook may, by and by, get the heart into the charity box, and then the cure is reached. All honor to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the students of human nature.—Good Words.

"I tell you the theatres are getting too many of our church members," said Mr. Moody. He is a Presbyterian. If all Presbyterian, and Baptist and Congregational and Episcopalian ministers will speak out as clearly and decidedly against the theatre as Methodist preachers do, it will not get so many members as it does.—Michigan Advocate.

Take care of the individual cases as your pastoral year draws to a close. Do not neglect a probationer. Have an effective interview with the wavering man. Be sure to have that personal talk with the unconverted. Do your last and best personal work before the year closes.—Michigan Advocate.

Swami Vivekananda reports in India that Christianity is waning in the western lands and that there is a call for Hindooism. Let the great rivals of the past year be the refutation, to say nothing of the great conventions of this summer.—Mich. Advocate.

UNITED FOR LIFE

New Orleans, La.—At the residence of Miss Ora J. Wilson, in this city, Nov. 3, 1897, Mr. Robert Thomas and Miss Elmira A. Barnes was joined in holy matrimony. Miss Barnes is a graduate of the New Orleans University, and Mr. Thomas is a prominent young man of this city. Chas. Monroe, Williamson, Ga.—Mr. Charley Scott and Miss Amanda Gower were united in holy wedlock at the residence of the bride on Sunday, Oct. 24th, amidst a host of friends, who witnessed the same. Z. K. Gowen, P. C., officiated.

Shreveport, La.—Mr. Dink Young and Miss Frances Powell were joined in marriage Nov. 2nd, 1897. J. A. Tircut, officiating.

St. Martinville, La.—Mr. A. Bohne and Miss Clara J. Pierce were joined together in holy matrimony Nov 4th, 1897. C. W. Reeves.

THEY LIVE IN OUR MEMORY

New Orleans, La.—On October 25th, there fell a mighty one in Israel, father Alex. Scott. After a brief illness he departed this life at the ripe age of seventy-eight years. He was a native of Maryland, having been brought to Louisiana in ante bellum days. He was a Christian from boyhood, joining the Methodist Episcopal Church in the same year the Mississippi Mission Conference was organized. He was for many years a leader, steward and trustee of Union Chapel. An energetic member of the Epworth League. The funeral services were conducted by presiding elder Duncan, P. Landry, J. W. Turner, R. C. Metoyer and the pastor, Rev. Henry Taylor.

The following resolutions were read:

Whereas, it has pleased Almighty God to take from our midst our beloved brother, Alexander Scott;

Whereas, we feel that we have lost a great counsellor and adviser,

Resolved, that we, the leaders and stewards, trustees, Epworth League and members in general of Union Chapel, extend our heart-felt sympathy to his bereaved wife. We bow with her to the will of our heavenly Father and pray that His blessings may ever attend her.

Resolved further, that a copy of these resolutions be placed among the records and a copy sent to the Southwestern Christian Advocate for publication.

J. B. Hall, Thos. Murphy, Berta Lloyd, W. J. Chapman, F. B. Smith, Usan Hill, Wm. Robinson.

Henry Taylor, Pastor.

Mansfield, La.—To the Presiding Elder and Members of the Fourth Quarterly Conference, held at Mansfield, La., Oct. 15:

Whereas, the Rev. Stephen Duncan, Presiding Elder of the North New Orleans District; whose years of toil on the Shreveport District, and his official visitation stands approved. And

Whereas his labors and interest with us in church work have made him and his near and dear to us that we have learned to rejoice with him in success; and sympathize with him when sorrow-stricken;

Whereas, it has please the Almighty God to call from his home their daughter, Miss Virginia M. J. Duncan, in full bloom of life, and in the morning of her activity. Be it

Resolved, that we, the officers and members of Wesley M. E. Church, Mansfield, La., extend to Rev. and Mrs. Duncan our heart-felt sympathy in this their hour of bereavement.

J. O. Brown, W. C. Sharps, E. C. Howell, H. Lewis, T. H. Monson, C. M. Brown.

C. M. Brown, Sec. of Quar. Con.

Crawford, La.—Whereas, We have learned, with bitter regret that death, that leveler of all mankind, hath visited the home of Rev. Stephen Duncan, and in the eden of life borne away his loving daughter, Virginia; and

Whereas, We have always cherished in Rev. Stephen Duncan a dear pastor and a loving friend, and this being the place of his birth (also his daughter) and

Whereas, We recognized in Miss Virginia a true friend and an estimable young lady; foremost in all that tend to the elevation of her people both intellectually and morally; be it

Resolved: That we, a committee,

appointed by the vicinity of Crawford, La., do most sincerely mourn the loss of this most estimable young lady and kind friend, and deeply sympathize with her bereaved parents; and say to them that their loss is heaven's rich gain.

Resolved further: That a copy of these resolutions be sent to the family of the deceased, and one to the Southwestern Christian Advocate for publication.

Committee.—Rev. Z. T. Gayden, Chairman; S. W. Young, Sec.; G. C. Washington; O. Burrell Gibson.

Shuquiliak, Miss.—Sister Caroline Peoples, a faithful member of Asbury Chapel, 72 years old. She was a member of the church for 40 years. She died in full triumph of faith. Her funeral was preached in her church by the pastor. She has gone from labor to her reward. L. J. Terrell.

Benton, Miss.—Sister Malinda Banes, one of the oldest citizens of Yazoo Co., being about 110 years, fell asleep in Jesus Nov. 1st. She was a member of Mt. Pleasant M. E. Church, and died in full triumph of faith. Our loss is heaven's gain. B. L. Crump.

Williamsson, Ga.—Sister Lizzie Williamson, a member of Free Liberty M. E. Church, died on Sunday, Oct. 10, after an illness of many days. She leaves many friends to mourn. Z. K. Gowen, P. C.

Georgetown, Texas.—Brother Charlie Stevenson is no more. God has called him from the church on earth to the church above. Brother Stevenson was a member of the M. E. Church about 25 years; a class leader and steward for 15 years. The morning before he died his wife asked him what he wanted for breakfast. He said he did not want anything but Jesus. He was 54 years old. He came to Texas with the soldiers as a waterman in 1869 and joined the church in 1870. Brother Stevenson is greatly missed. He leaves a wife and 9 children. Sleep on, brother, sleep!

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Let the line of demarcation between the ungodly wordling and the candidate for heaven be clearly in view. Make no compromises, yield to no fashions or customs that may have become popular. With the fruits of wickedness the disciples of Jesus Christ should have no part. If certain things are wrong then Christians should let them entirely alone.—Michigan Advocate.

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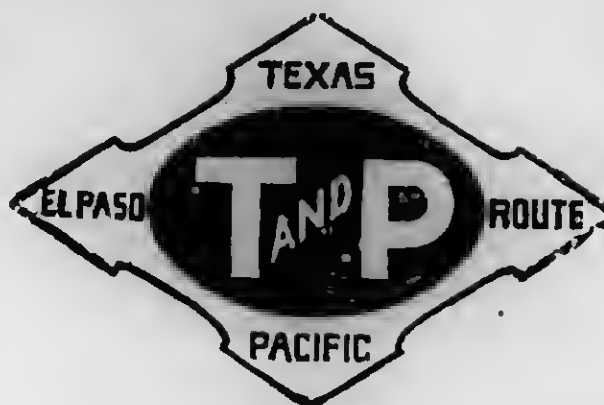
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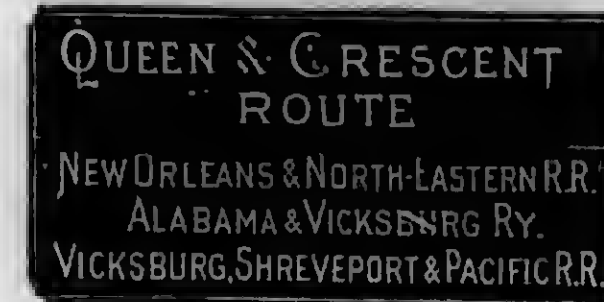
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FARM AND FIRESIDE.

KEEP A KICKIN'.

Booker T. Washington in his great speech at Prairie View last June, illustrated the result of persistent effort by a smooth tale of two frogs that fell into a churn of milk. Both of the frogs, said the speaker, tried their best to jump out; but after making many efforts in vain, one of them said 'twas no use trying any more, so he gave up and sunk to the bottom and died. The other frog kept on kicking, and towards morning he had kicked so regularly and effectively that he churned the milk into butter, and getting on the butter he hopped out. The following lines are based on Booker T. Washington's frog story:

Keep a Kickin'.

If your crop is pretty short,
Keep a kickin';
'Taint no use to rip and snort,
Keep a kickin';
Six cents cotton makes one blue,
'Specially when your bales are few.
But don't give up; that won't do,
Keep a kickin'.

If you're to you neck in debt,
Keep a kickin';
Honest toil will free you yet,
Keep a kickin';
Lots of folks were just like you,
But by pluck they busted through
And they "got there." Why can't
you?
Keep a kickin'.

If your people's way behind you,
Keep a kickin';
Some of them will some day
mind you,
Keep a kickin'.
Nary man was wiser made
Nor a soul put on up grade
'Cept he made a start and stayed.
Keep a kickin'.

Can't start e'er a wheel a turnin'?
Keep a kickin';
Chunks all scattered—nothin'
burnin'?
Keep a kickin'.
By and by 'twill come all right—
Shadows gone, the day all bright,
And your darkness turned to light.
Keep a kickin'.
—Helping Hand.

HOW TO BUY LAND AND PAY FOR IT WITH THE RENT.

I will show you how to buy a good home and pay for it with very little extra expense after the first year.

In the first place, don't buy too much. Don't bite off more than you can chew. Buying a farm and improving it is more than a notion, let me tell you. In the second place, the interest on the part that lies out will eat the place up.

Now here's a plan: Let five men that can agree buy one hundred acres between them, i. e., twenty acres each. Get a tract already partly in cultivation, clean it all up and put in every foot of it. Sell every horse, cow, mule, buggy or anything else that you do

not need, except one yoke of steers, or one pair of mules and horses and a wagon, and such other things as are absolutely necessary, such as a cow or two. Now, suppose these five men divided the land, for planting purposes, but did not fence each part. Let them now go into the woods and get logs, working together, and build them five neat, two-room log cabins. Let them help each other dig wells, fix up horse lots etc. Now, we are ready for business.

Suppose the land cost, without improvements, \$20 per acre, and that is a great big price for it, but suppose it did. Now one man's part would be:

20 acres at \$20 per acre... \$400.00
Pay down on going on land... 50.00
Balance due... 350.00
Interest first year... 35.00

Total at end of first year... \$385.00

Rent it to yourself at \$4.50 per acre and pay that on the land... \$ 90.00
Balance due at end of one year... 295.00
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Rent on 20 acres at \$4.50 per acre paid on land... \$ 90.00

Interest the third year... 23.45

Total amount due... \$268.00
Rent the third year... 90.00

Interest fourth year... 17.80

Total amount due... \$195.00
Rent fourth year... 90.00

Balance... \$105.80

The fifth year out it goes. The next year you can put up a nice dwelling house.

Some smart Aleck, that's got no home and never will have one, has probably said: "Dat's a mighty long time to pay for a place." Yes, it is a mighty long time, but it is not so long by a jug full as getting a place by renting it.

Did you ever see a man buy a place by renting it, no matter how long he stayed on it? It is very good to be able to buy a place in five years. You can buy it in three years if you take a bale or two of cotton, go lay in your supplies at one time, run no account, raise your bread and meat, your milk, eggs, butter and vegetables, stay strictly at home and attend to your own business. You will have all the money you need to pay out for religion and charitable purposes.—Helping Hand.

Methodism has built schools for the young, but has not done very much in establishing homes for the aged and hospitals for the sick. There is a great work ahead for her.—Ex.

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PRIZES---PRIZES.**Read Our Offers for Subscribers:**

We are anxious to increase our list of subscribers to the Southwestern Christian Advocate; and in order to do so, and at the same time encourage our friends to work to help us do so, we make the following **REMARKABLE OFFERS:**

AN ORGAN.**1st.—DO YOU WANT AN ORGAN?**

Well, we have decided to give a high grade \$102.00 Epworth Organ to the person sending in the largest number of annual cash subscribers, over and above fifty, at \$1.25 each, up to December 15, 1897.

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Should you not be fortunate enough to secure either the bicycle or the organ we do not mean to give ANY ONE who works to go unrewarded. If in the race you have sent in as many as 25 or more ANNUAL CASH SUBSCRIBERS we will give you a set of Clark's Commentaries; or if a young or old person, who prefers it, we will give a \$10.00 guitar. We say this because only ministers will be likely to wish the Commentaries.

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Remember, you can secure subscribers for three or six months, if you wish, but it will require two six months subscribers and four three months subscribers to equal one for one year.

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4. Remember, you must write the names and addresses plainly, so that subscribers' names may be put in our books correctly.

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If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

Nov. 1 to 8.

J. F. Marshall, 1	T. J. Johnson, 1
Wm. Harrell	J. J. Jones
C. K. Price	J. E. Dellinger
Sidney Green	W. A. Halley
S. Carroll, 1	W. B. Scott, 1
J. M. Walton, 1	E. N. Langston
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Southwestern Christian Advocate	\$1 25
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Illustrator No 1, Poultry Houses, etc.,	25
Illustrator No. 2, Incubators, etc.,	25
Illustrator No. 3, Diseases, etc.,	25
Illustrator No. 4, How to Judge, etc.,	25
Total	\$2 75
All the above, prepaid	\$1 75

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

New Orleans, La., Oct. 17, 1897.—I have been afflicted with pains in the back of my head and neck and also in my limbs and all the remedies I tried failed to give me relief until I began taking Hood's Sarsaparilla. A few bottles of this medicine has removed every symptom of these dreadful pains. The Rainy Day puzzle sent for 3 trademarks from Hood's Sarsaparilla and 8 cents in stamps is received and is perfectly satisfactory. John Hurton, 733 St. Claude Street.

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Read our liberal offers for new subscribers, page 15.

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All yearly subscribers are now entered till January, 1899. Hurry in your names and secure the larger benefit.

ATLANTA CONFERENCE, GAINESVILLE DISTRICT.

Lavonia, Ga.—I desire to say a few words of my work from the time of my ordination to the present. I was ordained deacon by Bishop S. M. Merrill Nov. 3, 1872, and four years later was ordained Elder by Bishop L. Scott.

First work as pastor was at Wetumpka, Ala., two years, built one church; received 65 members.

Alexander City, Ala., two years; built one church and one parsonage. Church was dedicated by Bishop Haven. Received 125 members.

Lafayette, Ala., one year; received 60 members; paid off church indebtedness of \$75.

West Point, Ga., three years, received 81 members; paid off indebtedness of \$65. Improvement of church, \$75.

Montgomery, Ala., two years; received 26 members.

Wetumpka, Ala., (second time) one year; built two churches, received 187 members.

Tallapoosa, Ala., two years; 40 members received; improvement on church, \$30.

Clark University, Atlanta, Ga., three years; student at Clark and at the same time also student in Gammon School of Theology. Built a church at Hopeville, Ga., which was dedicated by Rev. W. P. Thirkield, President of Gammon School of Theology; 35 members.

Gainesville, Ga., one year, 30 members received; paid off church indebtedness of \$51. Improvement, \$65.

Carrollton, Ga., one year; received 15 members. Improvements, \$40.

Hogansville, Ga., one year; 26 members received; paid off church indebtedness of \$70.

Albany, Ga., one year. This was only a mission station at that time and the only year of no improvement.

Lithonia, Ga., one year, received 24 members; paid off indebtedness of \$15.

Gillsville, Ga., three years; received 25 members, bought church lot half acre of land, built one parsonage.

Lavonia, Ga., one year which is our present field of labor, members received, 8; paid off indebtedness of \$19.50.

And if it should please the cabinet to assign us to this work another year we expect to build a new church here.

During the twenty-five years I have been agent for the Methodist Book Concern, and if memory serves me right I don't owe one cent.

Yours for the cause of the grand old Church.

N. S. Sterling.

NOTICE.

To the preachers of San Antonio District: The date of West Texas Conference will be Dec. 8, instead of Dec. 15, as ordered by the Bishop; so let us push on a little faster as we will have a week less to finish up our work. Let each come up with a full report. I wish you greater success in your work; and let each strive to be on hand a day before the Conference sets, as we will have committee work. That must be attended to on that day. There will also be reduced rates on the certificate plan. I am yours very truly.

E. Henderson.

Good chance for a pastor, local preacher, or Sunday-school worker to secure Clarke's Commentary. Read our offers, page 15.

The "Illustrated World," Ross Taylor's great mission paper, and the Southwestern, will be sent—both for one year—for \$1.50.

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Southwestern Christian Advocate.

L. B. SCOTT, D. D., Editor.

NEW ORLEANS, NOVEMBER 18, 1897.—Vol. 32 No. 45

EATON & MAINS, Publishers.

BRETHREN, READ AND TELL THE PEOPLE.

\$1.25 Gets The Southwestern From Now Till January 1, 1899.

We desire to say to the brethren and friends of our territory that if you have it in your hearts to help the Southwestern Christian Advocate at any time, you will never see a time when you can be of more real assistance to us than during the next three months. We must add about two thousand new names to our list during this fall canvass, and if we do not do so through the pastors and others who read the paper we cannot do it at all.

We now offer the paper from now till the first of next year free to every one who pays \$1.25 for one year's subscription. Thus, for the \$1.25 he will get the Southwestern from now till January, 1899. And this is not all; we will give to every new annual subscriber and old subscriber who renews for one year, a fine photograph of the four missionary bishops to Africa. Bishops Burns, Roberts, Taylor and Hartzell. These four heroes, two colored and two white, are deserving of all honor, and it is a privilege to have their pictures in our homes. These two inducements ought to give us the two thousand names in a month's time. Read our prize offers on page 15.

Atlanta, Ga., has a colored lady physician in the person of Miss Ann Grier.

It now looks as tho the yellow fever is about over, hence the South will have more time to devote to one of its principal industries—lynching Negroes.

After all, the Negroes of Nashville, Tenn., who have organized the kick at the beginning of the Tennessee Centennial, evidently did some good; for before the great show was over it did not lack much of being as free as was the one at Chicago.

You often hear shiftless, good-for-nothing people say: Well what is goin' to be, is jus' goin' to be, that's all there is about it. We agree with them in the sense that they are going to be improvident and half-starved all through life unless a miracle is performed on their behalf. God leaves man's destiny largely in his own hands, hence man comes pretty nearly willing his own situation.

The horse was in the wrong place; we mean the horse that was struck Monday night a week ago by the Q. & C. train, on which we were en route to the meeting of the General Missionary Committee. The result was we missed connection at Chattanooga and had to lay over there twenty-four hours which made us just that late in reaching the meeting. However, we fell in the hands of the Rev. R. J. Buckner, pastor of Wiley Memorial Church, and the Rev. G. H. Pettis, pastor of the second charge, who made it quite pleasant for us. We did a little work for the Southwestern and preached at night, so the time was not wholly lost after all. The brethren have their work in good shape.

Some people never ask for sample copies to canvass till they send something to publish, and when we send out such samples we seldom ever hear from them again. Be honest when you simply want samples containing your article, say so; when you want samples to canvass with say so. See?

A GOVERNOR WHO IS BOTH BRAVE AND JUST.

It takes a brave man, white or black, to come right out for law and justice, in spite of the fact that he is living in the South and surrounded by thousands who do not entertain similar views, and announce to the world that he is opposed to lynching, there is no excuse for it and it should be stopped. It requires moral courage and high grade manhood, and we honor any man who possesses sufficient of these traits to lead him to take the stand we have indicated. Several southern governors have been brave enough to declare against lynching, the governor of Georgia among the rest. But now Gov. Atkinson, in his message to the Georgia legislature, places himself among the very foremost in advocating the absolute suppression of lynch law. We've had the pleasure of receiving a copy of the Governor's message, and wish our space was sufficient to allow us to place all he says on this subject before our readers. He says there is no excuse for lynching, and we think he is right. With all the machinery of the court of the South, in the hands of the white man, we see no chance for a Negro accused of any crime to escape unless the courts themselves find good and sufficient reason for it. If such be found, no just man will desire that he be punished; if not, he should and most certainly would be.

The excuse most generally given in justification of lynching is: the delay of the courts in punishing criminals; but this cannot be made to apply where a Negro is accused of even the most trivial offence against any man or woman of the white race. In such cases delays occur so seldom, if indeed they occur at all, that they are without question the exception rather than the rule. Since then such delays hinder the courts in meting out justice only where white men are accused of violating law, why should the burden of the restlessness which arises therefrom be made to rest upon the Negro so accused?

The governor calls upon the legislature to pass a law against lynching and so construe it as to hold the country where the lynching occurs, responsible and disqualify the sheriff of the county for holding public office forever thereafter.

We dare say his message will do much toward educating the people of his State on this subject and thus create sentiment in favor of law and order. Without such sentiment no law can be successfully executed; hence we trust the number of such men as the present governor of Georgia may constantly increase and that the people, all the people, may be brought to clamor for the faithful and impartial execution of the laws of the whole land. We do not stop to question whether Gov. Atkinson is actuated by motives political or humanitarian, or whether he is prompted by a desire to do and have done what he considers for the best good of the whole country, we say unhesitatingly all honor to him! The man who shows himself the advocate of law and justice is my friend, the friend of my race, the friend of all races. Situated as we are in this country, the hope of the Negro is to recognize and encourage his friends, no matter of what race nor of what political party.

We congratulate our many readers of the State of Georgia on having a governor who so courageously comes to the front on the great question on which so few are either sufficiently just, or brave enough to speak as he has done.

Wm. H. T. Durrant, who murdered two young ladies in San Francisco in April, 1895, was to have been hanged last Friday, but was at the last hour granted a respite.

CUBA'S WOES.

If the condition of the unfortunate Cubans be even one-half as bad as described by the special correspondent of the New York World, the civilization of our time shows itself exceedingly weak to allow it to exist much longer. Says the correspondent mentioned:

Hunger is doing what Spain's 200,000 soldiers cannot accomplish. Women and children, weak and old, are dying like sheep; the rural population, concentrated in the towns, has filled graveyards, and its dead now lie unburied. Frightful sufferings of those who survive cry out to the pity, the charity and mercy of the civilized world.

It is impossible to describe what I have seen. I have seen dead babes lying on the breasts of their unconscious mothers. I have seen dead babes whose dry, black lips vainly pressed the breasts of the dead mothers, seeking that nourishment God allotted to them.

A multitude of sick fall dying upon the garbage in the streets here, and there they lie until, after having served as ignominious spectacles for some hours, they are collected and hauled away in ox carts used for garbage to the dumping grounds. If the bodies are admitted to the cemetery they reach there only in this unseemly manner.

"Church cemeteries are full. So most of these dead bodies are thrown into the fields, to be eaten by birds and dogs?"

The "birds" of which this correspondent writes, are vultures. Vultures are gorged; dogs can eat no more. Both the newspapers which supported Weyler and those which opposed him are forced to tell half the truth about the starving "concentrados."

Since Weyler's proclamation driving the country people into town was issued, half the rural population of Western Cuba has died. Half of those who survive are so weak, so emaciated, the flickering spark of life in them will surely soon be extinguished.

A NURSE TRAINING SCHOOL.

We are confident very few persons in our territory know that there has been established in San Antonio, Texas, and is being successfully run, what is known in the General Conference as "The College Infirmary," an institution for sending out properly trained nurses. The school was inaugurated by the able and energetic Dr. G. J. Starnes, a graduate of our Meharry Medical College, Nashville, Tenn. He is a successful practitioner and is highly respected by all who know him. The doctor is a loyal Methodist and a consistent Christian gentleman, and represented the West Texas Conference of 1896.

We are glad to give a cut of the Infirmary and a sketch of the work being done; be sure to read it.

It seems pretty generally agreed now that foot ball is inhuman; while we do not know much about the game, we judge from results that it must, and for the same reason we think lynching is too, and wish both might be stopped. Just now the Georgia legislature is much concerned about the inhumanity of foot ball because one young man has been accidentally killed while playing, and will likely pass a law outlawing the game. We suggest that the legislature take the advice of their brave governor and pass a law outlawing lynching for its victims are many.

OUR CONTRIBUTORS.

THE LORD'S VINEYARD.

Rev. J. N. Fradenburgh, LL. D.

God has a vineyard. It requires the most constant and anxious care, but it yields large returns. This vineyard of the Church is fenced off by the profession of faith in Christ, planted with vines from the royal stock and watered by God's grace. There is a vast amount of work to be performed in this vineyard. It is not so much that God needs the service, but that man needs the reward. Here hearts must be cultivated, and all the roots of sin and bitterness plucked out that they may grow the peaceable fruits of righteousness. The plants must be carefully pruned and trained that their growth may be rapid and symmetrical, and be at the same time free to the light of the sun. All foreign growths of passion, covetousness and selfishness must be cast out, and the vineyard must be protected from all enemies which would break in and destroy. The Lord's vineyard must be kept clean. The vine dresser must watch that no disease threaten the life or healthful growth of vine or branch. The vines must be of the royal variety, drawing life from the "true vine." All other varieties must be grafted into this or cast out of the enclosure.

God calls laborers. There is work enough for all, and the "penny" of eternal life is offered to everyone who will obey the call. God demands the service of every person; no one is exempt. Every soul is infinitely precious to God. All are called to work. Nothing has value except as it represents work—work on the part of God or his creatures. Work is God's own employment. Physical health, knowledge, pleasure, eternal life, are given to those who work. We may work for God, for souls, for ourselves. Religious starvation is the portion of the idler who will not work in God's vineyard. This is the irreversable law. Where there might be Christian giants, there are, too often, only little, shrunken, shriveled, flinched, microscopic souls. A person who will do nothing for the Church, whatever explanation he may try to invent, really, at heart, cares no more for the Church than for a Buddhist temple, and no more for God than for an Egyptian crocodile.

God regards all who do not labor in his vineyard as idlers. They are not idlers in the ordinary sense. They engage in physical and intellectual labor, and their moral powers are active. Conscience speaks, the benevolent affections are awake, and love finds her object. An idler, in a business sense, is any one who is not engaged in any remunerative employment. An idler, in a spiritual sense, is any one who is engaged in no employment which brings to him spiritual profit. He is worthless so far as the cause of God is concerned. He owes as much service to God as he who toils a lifetime in the vineyard of his Master. A religious nothing, an animated cipher, a breathing zero, a spiritual nought, he will receive at the end of his life all that he has earned—nothing. Bury idleness, pursuing worldly business, but neglecting the business of the soul, the business of heaven and eternity, that business for which life was given. Idleness in religious matters is the self-made sepulchre of the living man. "Go, work!" says the Master.

"Listen! the Master beseecheth,
Calling each one by his name;
His voice to each living heart reacheth,
Its cheerfulest service to claim.
Go where the vineyard demandeth,
Vine-dressers nurture and care;
Or go where the white harvest standeth,
The joy of the reaper to share."

It is never too late to work in God's vineyard. There is one case mentioned in the Bible of a man who accepted the invitation in the eleventh hour. Since there is only one case, it guards against presumption; since there is one case, it guards against despair. No man need give up hope, and think that for him it is too late; and yet it is superlatively dangerous to delay a matter of so vast importance.

The Church is gathering its harvest of souls. God's cause is advancing. The songs of sal-

vation enwreath the earth with melody. God calls us to the work. If we do not our own proper work, forever it will remain undone, forever there will be a blank in God's universe, forever there will be a discord in celestial harmonies. God appoints to us our work and relies upon us to do it. We ruin ourselves if we neglect our work. "Go, work to-day!"

GIVING AS AN ACT OF WORSHIP.

Rev. L. H. Reynolds.

I. The Gift.

What is worship? Two definitions selected from our best authority will probably present it in the light best suited for discussion in this article, "To pay divine honor to." "To perform religious worship." It is the expression in an orderly and reverent manner of those intense feelings of adoration, of gratitude, of devotion, and of submission which spring from the heart when we contemplate the greatness, the glory, the wisdom and goodness of the Supreme Being.

Carlyle says, "Worship is transcendent wonder; wonder for which there is now no measure or limit." This is true of it as a consciousness, but as an outward act answering to the processes of the mind it has many modes of expression, the most common of which are praying, singing, giving, preaching, erecting altars, offering sacrifices, erecting churches. All of these are acts of worship, either direct or contributory.

The earliest recorded act of worship is the gift of offering. As it is the earliest, so it has the best evidence of acceptability with God. "And the Lord had respect unto Abel, and to his offering" (Gen. 4:4). "By which he obtained witness that he was righteous, God testifying of his gifts" (Heb. 11:4).

There are four tests by which we may know if a method of worship is acceptable with God. Is it enjoined in the Scriptures? Can it fairly be drawn from them? Is it in harmony with what we know of the character and attributes of God? Does it commend itself to an intelligent mind and to an enlightened conscience? As we have only to do with giving as an act of worship in this article we dismiss consideration of the other manifestations of worship and confine ourselves strictly to this theme.

Giving fully meets the conditions of the suggested tests. As scripturally enjoined it may be considered as having three purposes:

1. To help the poor, to succor the needy. This is variously called "Collection for the Saints" (I Cor. 16:1); "Contribution for the Poor Saints" (Rom. 15:26); "Ministering to the Saints" (II Cor. 9:1). Remembering the Poor (Gal. 2:10), and is repeatedly and solemnly urged upon the Church. Generous provisions were made for the poor under the Mosaic Code (Ex. 23:11, Lev. 19:10).
2. To erect places of worship and to support those who ministered (Ex. 25:1-8 and 36:3 Num. 18:1-18 and 18:21 I Cor. 9:7-14).
3. As an act of worship simple and direct (Gen. 4:4 Deut. 16:16, 170. Matt. 5:23, 24, Acts 10:4).

Giving therefore as practiced by Christians has one or all of these ends in view. The ends are of such lofty character as to be acknowledged of God as worship and are owned and blessed of Him as He owns and blesses prayers and praise. Of course, it is conceded that the motive and spirit of the act are as essential to its acceptability as they are to the modes of worship just named. Perfunctory giving is as much an offense to God as perfunctory praying and singing.

The time to give. As an act of worship all times are appropriate for giving, but it is usually associated with other acts of worship. Some super-conscientious people are averse to giving on the Sabbath. There is no tenable reason to refrain from giving on the Lord's day, no more than to refrain from praying.

"Three times a year shall all thy males appear before the Lord thy God. * * * * * And they shall not appear before the Lord empty. Every man shall give as he is able according to the blessings of the Lord thy God which he hath given thee" (Deut. 16:16, 17).

Observe: the giving is imperative, the time determinate, the amount is conditional. By reference to Ex. 23:1 we learn that these "three

times" were the three great feasts, periods of rejoicing and worship. The New Testament is very explicit in fixing the time of collections at the usual time of worship. "Upon the first day of the week let every one of you lay by him in store as the Lord hath prospered him" (I Cor. 16:2). Bring the gift when you "appear before the Lord" is the injunctions under the old dispensation. "Leave there thy gift before the altar" (Matt. 5:23), and "Upon the first day of the week" are the instructions under the new.

A conscience too tender to give to the Lord and to his work on the Sabbath is, almost too tender for the frosts of earth.

How much to give. The patriarchs gave a tenth (Gen. 14:20; 28:22). This afterward became the legal expression on the subject (Lev. 27:30-34, Neh. 10:37). In Deut. 16:17 the amount is, "As he is able according to the blessings of the Lord which he hath given thee." The Savior approved this standard in his commendation of "the widow's mite" (Mark. 12:42). It is also the Pauline standard, "Every man according as he purposeth in his heart so let him give, not grudgingly nor of necessity." This apparent variation, one certain and determinate, the other uncertain and variable, is easily harmonized. The latter represents the spontaneous offering of the heart, while in the very act of worship, the former the deliberate assumption of a proper proportion of the regular expenses of worship. Methodism in all things true to New Testament teachings recognizes the voluntary standard in the pledge it exacts from those who enter its communion, "Will you contribute of your earthly substance, according to your ability to the support of the Gospel, Church and poor, and the various benevolent enterprises of the Church?" Having fixed attention upon the act of giving as one of worship the time contemporaneous with other acts of worship, the amount resting upon the conscience of the worshipper, we may glance at the method of collecting the gifts in our next paper.

THE WORK OF OUR SOUTHERN CONFERENCES IN THE DEVELOPMENT OF THE RACE.

J. H. Reed, A. M.

The times are big with responsibilities that fall heavily upon the shoulders of present leadership. As a race, we are confronted with the most vexed problems in Church and State ever presented to any people for solution; so that there is no time to "dilly-dally." The work of the Church stands paramount to any other in the race evolution. Touching the very core of our moral, intellectual and spiritual life, stands the unique system of ecclesiastical leadership as presented by the Southern conferences of the Methodist Episcopal Church.

In consideration of the work that must be done by these organized bodies in order to obtain the best results in race development, one must necessarily forget self and view situations and conditions in the light of truth, and candor, whether such be praised or censured.

All cant and balderdash must be completely eliminated from any discussion of the things that materially effect the permanent growth and spread of our glorious Methodism throughout this Southland; and palsied be the hand that would attempt to write a single sentence for the mere sake of argument or for the satisfaction of appearing in print. First among the various phases of our Church work in the South is that of unselfish, consecrated, Christian leadership. This is the only sphere in which there is any real leadership for the race. The political life of the nation does not contribute that for which we sigh. Our conferences stand as the very embodiment of the principles underlying the complete structure of race development, hence the great necessity of thorough preparation on the part of the men who compose these bodies. These must be men called of God and dedicated to the task of uplifting a race both by precept and holy example. Men prepared to weather the gale in the mighty social storms that sweep across our ecclesiastical sea.

This is the standard by which our network of

conferences throughout the South, must and will be measured by the Christian world. In the face of such stern reality, the mercenary and mere bread winner should find no place in our ranks. The time server and policy maker can never develop those sturdy traits that will make for us a strong membership. No glittering generalities on the positive influence of the Christian ministry can be indulged by an intelligent public. The burning need of the hour is to set in operation influences that will uproot false theories and overturn systems of church work and set the race in the march of our modern Christian civilization while standing at the door of the twentieth century.

Too many pander to the whims and caprices of our untrained masses in the South and thereby cripple many interests of the Church. Our leaders must be aggressive in order to grasp the situation with an unflinching courage and stand for right though the heavens fall and the lightning burn the dust under their feet. But for the aggressive spirit of the Church in all ages of the world, the kingdom of God would have been usurped by the powers of darkness and slavery would still curse the globe. Without an aggressive Wesley, there would be no Methodism; without a Luther, no Reformation; without a Huss, Jerome, Latimer, Ridley and Polycarp, no church fathers and martyrs; without a Paul, no missionary journeys in the establishment of the early Church without a Calvin and an Arminius, no central doctrines of church creed; without a John, no Patmos and Apocalypse without a Jesus, running counter to the world's customs and systems of religion, there would be no redemption. These are the moral and spiritual leaders that stood as the very personification of Christian aggressiveness and wrested the world from Satans' long and cruel reign, and our present leadership must follow in their footsteps.

Thus we clearly see that the only men that have been a positive blessing to the world were those who got out of their hide-bound little self and climbed over false systems in order to establish truths upon which the permanency of the Church and solidarity of the human race now rest.

Viewing our conferences in the light of these things we are enabled to take a broad vision and see the absolute necessity of this same spirit in order that the Church and the race may be more highly developed through our present ministry. When we contemplate the influence of an annual conference upon the civilization of a State, and in turn that upon the whole nation by these organized religious forces, it is apparent that the very best brain and Christian consecration of our colleges and universities should enter the Christian ministry. The Church must lead in every reform movement among the nations. This has been the peculiarity of our world-wide Methodism and the secret of her triumphs. When we lose the spirit in the midst of this world-grasping, Mammon-ridden age, our decline and fall as a Church are just as certain as that of ancient Rome and proud Babylon. There are too many Nebuchadnezzars boasting of their pride, and too many Belshazzars feasting upon the popular luxuries of our times in modern leadership, while our municipalities are seething with corruption and the saloon shakes its iron fist in the face of God's church with bold satanic defiance. Who, then, is so blind as not to be able to see the real mission of the Church through her authorized agents—the ministers? Our annual conferences make up the personnel and brain of our General Conference, that body before whose deliberations come the questions which affect every interest of our vast machinery and whose decisions mould the religious sentiment of the Christian world. For a conference to be weak, therefore, it means that our entire organism must share proportionately in its weaknesses and kindred shortcomings. There should be no spirit on the part of those who attempt to inform the masses to mystify facts as to the real work among our quarter of a million colored membership. The various questions coming before the Church for solution make up a splendid system of education in itself, and the masses must grasp the truths only as they are intelligently presented by our teachers and leaders. Prominent among these are: Equal Lay Representation; The Time Limit; The Woman

Question; Election of Persiding Elders by Annual Conference; Districting the Bishops; The Management of our Schools in the South; Co-ordinate Power of Bishops and Presiding Elders; Our Home and Foreign Missions; Our System of Officialism, and lastly, but by no means least, The Election of a Colored Man to the Episcopacy. A free discussion of these subjects is the prerogative of our conferences through the official organs of the Church, all of which give impetus to the forward march of the race. These and many other topics afford a curriculum broad enough to grasp the attention and thought of every minister and layman. What, then, do we mean by the progress of a conference? Simply its ability as a whole, to measure up to its opportunities. Growth from within outward; solid at heart; pure in morals; broad in sympathy; unselfish in devotion; deep in piety; reverent in worship; soulful in purpose; enthusiastic for the triumph of truth and the victories of the Cross rather than sordid gain; ready to push every enterprise of the Church to its ultimate and complete success; possessing breadth of intellect and depth of spiritual power in order to raise a standard of holiness unto the Lord and lift the world to a higher plane of Christian civilization. This, together with occupying every inch of territory for the universal spread of the Redeemer's kingdom, is the real progress and permanent growth of any Methodist Conference, Presbyterian Synod or Baptist Association.

It is the sine qua non for the perpetuation of our work in the South, and the sooner the ancient "giants" of an obsolete system of antebellum worship learn these things the better for the race and Church. Let our late Louisiana correspondents labor to make their conference measure up in all these particulars and quit beating the wind in defense of the "whooping up" system, then the whole of Methodism will clap hands with a loud amen. The comparison made by our dear Brother Landry, of the Louisiana Conference, between our world-famed bishops who have had a thousand years preparation for the work of the ministry, in justification of the present system of worship among our people, is poor logic to say the least. These "preach Christ with a shout!" but we must remember that these honored servants of the Church and chief pastors, without a single exception, came from the strongest conferences of Methodism and stand as the peers of the world's great men in both brain and soul power, to say nothing of their patriotism and statesmanlike qualities. Let us measure up to their standard in every particular, then make comparisons. "Weak men" have nothing to fear from the display of giants" when the difference is only in matter of physical force. Thought and character control the destiny of the nations. Let our conferences throughout the South be centers of moral, financial, intellectual and spiritual power.

THE LIFE OF FAITH.

IT'S ON THE INSIDE.

While walking down the street one day, I passed a store when the proprietor was washing the large plate-glass show window. There was one soiled spot which defied efforts to remove it. After rubbing hard at it, using much soap and water and failing to remove it, he found out the trouble. "It is on the inside," he called out to some one in the store.

Many are striving to cleanse the soul from its stains. They wash it with the tears of sorrow; they scrub it with soap of good resolves, they rub it with chamomis of morality, but still the consciousness of it is not removed. The trouble is: It's on the inside." It is the heart that is bad. If the fountain is bitter the stream will not be sweet.

Nothing but the blood of Jesus applied by the mighty hand of the Holy Spirit can cleanse the inside, for God's spirit alone can reach the inside.—Selected.

THINKING WITHIN BOUNDS.

There is a "right path" for the mind as well as for the feet. Many a man who recognizes the necessity of guiding his feet in the way, scorns the suggestion that there may be limits beyond which his mind may not roam with

safety. "The truth seeker is immortal," he tells us. But it is one thing to search for truth where truth may be found, and it is another thing to give one's self up to idle speculations concerning the unknowable. The borderland between that which is revealed and that which cannot be known is the edge of a precipice. There are a few men who can stand on the edge of a precipice without danger, but the majority are liable to dizziness, while some have been seized with an irresistible impulse to jump over. There is neither sense nor safety in leaving half learned what God has revealed, to spend one's time in wildly guessing at the things he has chosen to withhold.

LORD, THY PATIENCE.

I was staying with Canon Wilberforce at Southampton. There were some others with us; and in the evening, as the shadows were falling, and before the lamps were lit, we gathered round the fire and began to tell our experiences. Lord Radstock commenced with his, and I followed. I had just learned to give myself only to Christ and to guard against anything that was not in keeping with that, and I was talking about it. But an old clergyman got up and said he was very much surprised that Mr. Meyer had not got further than that.

I, in turn, was surprised. First asking Canon Wilberforce if he would go on, he proceeded: "I used to be a man of very irascible temper. I had something to do with children; and if one thing tried me more than another, it was to have to talk to children who would not listen. One afternoon, in the midst of my infant school, the children were specially trying, and I was on the point of losing my temper with the whole lot of them. I resisted all I could; and then I was led somehow to turn to Christ and say, 'Lord, Thy patience;' and, instantly, I was not only delivered from the impatience, but a most delightful feeling of patience filled my soul. I could have stood the whole afternoon with ten times the number of children making ten times the amount of noise. That was the beginning of a new life to me. I learned not only to resist sin, but to take from Jesus the opposite grace."

I was very much impressed, and I remember next morning, when I came down stairs, Canon Wilberforce said, "I never had thought of that before to take our failures as arguments for getting more of Christ's power."—The Rev. F. B. Meyer, in Christian Advocate.

CHEERFULNESS.

"Be cheerful," says the man who is easy in his circumstances, missing no loved face at the table, nor by the hearth. But does he ever consider how hard it may be to be "cheerful" when the heart aches, and the cupboard is empty, and there are little fresh graves in the churchyard, and friends are few or indifferent, and even heaven for the time seems to have forgotten us, so desolate is our lot. How difficult for one man to understand another, in such different circumstances! How easy to say, "Be cheerful!" How hard he would find it to practice it were he stripped of all life's brightness!—Great Thoughts.

God knows your need. It seems to you that no one can know it, it is so vast. He knows it better than you do yourself. The multitude of your aspirations are not present to you, are lost to you, but He has caught them all in His own vessel and will see to it that all are duly fulfilled. He knows your need—your bodily and your social need, your intellectual need, your spiritual need—your need to-day, your need yesterday and your need to-morrow. And he knows it that he may supply it.—George Bowen.

The abuse of the right of petition is not an unfamiliar thing. A man of prominence recently upbraided his governor for pardoning a vicious criminal. When the governor looked up the papers and found this man's name to the petition for pardon of the criminal, The gentleman had signed without reading, and was provoked when the request was granted.—Ex.

WOMAN'S DOMINION.

W. H. M. SOCIETY OF EAST TENNESSEE
CONFERENCE.

The Woman's Home Mission Society of the East Tennessee Conference held its seventh annual meeting at Mount Olive Church, Bradford, Va., Oct. 8, 1897.

The Conference Corresponding Secretary and Treasurer reported fifteen active auxiliaries, estimated value of supplies, \$66.43; donations to pastors and trustees, \$191.80, and paid to the General Treasurer, \$70.14, making a total of \$328.38.

A pleasing feature of the meeting was the number of visiting ministers present, who gave many helpful talks and suggestions. The conference especially acknowledges the services of the president, Mrs. M. A. Good, and Conference Corresponding Secretary, Mrs. Cora Province, for the pleasant and yet efficient way they conducted the affairs of the Society. A most interesting paper, read by Miss Linn Cox, setting forth "Our Immediate and Pressing Needs," was highly approved by all. The reports show a steady advancement in all the departments of the work.

Yours for love of Christ and in His name,
Miss B. H. Jefferson,
Miss J. M. Barber,
Secretaries.

* * *

SIXTEENTH ANNUAL MEETING OF
THE BOARD OF MANAGERS OF
THE WOMEN'S HOME MIS-
SIONARY SOCIETY.

On Sunday, Oct. 24th, many of the pulpits of the city were occupied by the ladies of the Convention.

In the afternoon a meeting for young people was conducted by Mrs. Samuel Hazlett. The programme consisted of recitations and songs by the children, and addresses by Miss Van Marter, Mrs. I. D. Jones and Mrs. Mary Park.

On Monday morning the annual election of officers was held, resulting as follows: President, Mrs. Clinton B. Fisk, New York, N. Y.; vice-presidents, Mrs. Jane Baneroff Robinson, Detroit, Mich., Mrs. H. C. McCabe, Delaware, O.; Mrs. W. C. Herron, Cincinnati, O.; Mrs. Bishop Welden, Cincinnati, O.; Mrs. F. S. Hoyt, Berea, O.; Corresponding Secretary, Mrs. R. S. Rust, Cincinnati, O.; Recording Secretary, Mrs. P. A. Allen, Cincinnati, O.; Treasurer, Mrs. Delia Lathrop Williams, Delaware, O.

Beaurean Secretaries were elected as follows: Florida, Mrs. J. L. Whetstone; Georgia, Mrs. Mary Fisk Park; Mississippi, Mrs. Henry C. Hedges; West Southern States, Mrs. F. A. Arter; Texas, Mrs. L. G. Murphy; Utah, Mrs. B. S. Potter; New Mexico and Arizona (Indian) Mrs. E. W. Simpson; Indian and Frontier Work, Mrs. H. C. McCabe; Alaska, Mrs. Anna F. Boiler; Immigrants, Mrs. J. D. Slayback; Deaconess Work, Mrs. Jane Baneroff Robinson; Assistant, Mrs. D. A. Minard; Orientals, Mrs. L. P. Williams; Mission Supplies, Mrs. James Dale; Young People's Work, Mrs. Samuel Hazlett; Local Missionary Work, Mrs. E. B. Groom; Lectures and Home Missionary Reading Circle, Mrs. J. L. Trisler; Systematic Beneficence, Mrs. James Mather.

The report of the Secretary of the Bureau for Deaconess Work indicated that the Society has now more than \$200,000 invested in Deaconess Homes, and nearly 200 deaconesses in the field.

In pursuance of the recommendation of Dr. Ames, that a new building be erected for the training school in Washington, Mrs. A. F. Newman, of Lincoln, Neb., moved that the building be known as Rust Hall, out of the respect and honor for Mrs. R. S. Rust, the present Corresponding Secretary of the Society, and also its founder. She also moved that a contribution for the fund with which to build the hall be started at once, and quicker than the Secretary could write down the names of the subscribers \$1,500 was raised. When the amount was announced, the doxology, "Praise God from whom all blessings flow," broke forth from the lips of all present.

At the Deaconesses Anniversary, held at Grace Church, addresses were made by Mrs.

Robinson and Mayor Hooper. The principal addresses of the evening made by Mrs. Robinson and Mayor Hooper. The principal addresses of the evening was made by Bishop J. P. Newman, on "The Deaconess Work as Applied Christianity."

Mrs. J. L. Trinsler, Secretary of the Bureau for Lectures and Home Missionary Reading Circle, in an address of great beauty, presented the scope of the reading circles. Work was begun ten years ago. During the first five years it received 4,600 members, since which time over 8,400 have been added. Fifteen sections of the bureau are operating in 21 states. Last year over 100 volumes were read.

The communion service, conducted by the Rev. Dr. C. H. Richardson, pastor of the Fayette Street Church, was a time of spiritual refreshing, and the spirit of consecration and loyalty to the service of Christ, which had pervaded all the devotional services of the Convention, reached the highest tide during this service.

In connection with the report of the Bureau for Utah, made by Mrs. B. S. Potter, Secretary, Rev. T. C. Iliff, Superintendent of Missions in Utah, spoke of the efforts of the society to improve the home, to establish schools and foster the spirit of patriotism. Referring to the fact that this society had sent one of the first flags to Salt Lake City, he gave the following incident that occurred in Salt Lake City, July 4th, 1874: The Annual Conference was in session, but, out of respect of the day, adjourned. Going to the roof of the building in which they were meeting, the ministers saw that all over town the flags were at half-mast. None could account for this, so Dr. Iliff said he went to the leading hotel, where he sought out the governor for an explanation. He found the governor with several veterans of the war, and was told that by order of the Mormon authorities the flags were at half-mast to show their repudiation of the laws of the United States, which prohibited polygamy. Returning to the house-top, he told what he had heard, whereupon Bishop Warren said: "It looks as though our flag is several inches below the top of the pole," and, suiting action to the word, he caught hold of the rope and pulled Old Glory to the top notch, "from which it shall not," said he, "be lowered again."

The meeting on Tuesday evening was remarkable as a manifestation of most spontaneous generosity. Bishop Fitzgerald gave an address on "The Relations and Work of Women in the Church." At the close of the address Bishop Cranston was asked to speak on the Emergency Fund, the recently devised plan for paying the debt of the society. Bishop Cranston thought a collection would be in order, and called Dr. Iliff to assist in taking it. Then began a scene of intense interest. Delegates made personal subscriptions, and also for the societies they represented. Visitors subscribed, guests gave in honor of their hosts and hosts in honor of their guests, children in honor of their parents and parents in honor of their children, one man giving in honor of his mother-in-law. Within a very short time the sum of \$1,010 was subscribed, and this after almost innumerable pledges had been made in support of the regular appropriations of the society. It was voted to make Minneapolis the place of the next annual meeting.

The hospitality of Baltimore, so frequently extended to the various representative bodies of the church, showed no diminution in its entertainment of the Convention: it was free, abundant, beautiful. The watchful care of the pastor, Rev. Dr. Richardson, and his family, with that of the ladies of the Committee on Entertainment, supplied every need.

At the close of the Convention the delegates visited Washington to attend the reception tendered by President and Mrs. McKinley.

Mrs. E. L. Albright,
Chairman Press Committee.

If the fact that we do not aim high enough is the cause of our ideal being so easily reached, and the consequent self-satisfaction which is evidently the foundation of what is known as the "big head," our school boys should be exhorted constantly: "Aim high and never be satisfied till you reach the mark!"

EDUCATIONAL.

Rev. J. H. Race, of Binghamton, N. Y., has been chosen president of Grant University, situated at Athens and Chattanooga, Tenn.

* * *

The date of the coming of Hon. James Wilson, Secretary of Agriculture, to Tuskegee, Alabama, to open the new Agricultural building at the Tuskegee Normal and Industrial Institute, has been postponed from Wednesday, November 17th to Tuesday, November 30th; owing to quarantine regulations. The postponement is made at the urgent request of many prominent people who could not attend till after frost. Besides Secretary Wilson, Gov. Joseph F. Johnston, Ex-Gov. W. J. Northen, Dr. J. L. M. Curry, and many other prominent people have promised to be present on the 30th.

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NOTES FROM NASHVILLE.

The Centennial Exposition has closed. Its history will be written and handed down to the generations to come. It, in many respects, was a success, and the exhibits were worthy of the occasion.

Nearly two million admissions indicated the attendance. The musical entertainments were of a high order. The amusements were: Sham battles, parades, and a few games of base ball and foot ball.

The special interest of our people was the exhibit in the Negro Building. There were carriages, waggons, shoes and various articles of furniture, and agricultural implements that were manifestations of the culture and mechanical skill of the colored people.

A concert, given by the schools of the city, including singers from Fisk University and Central Tennessee College, was an exhibition of excellent training on the part of the teachers, and the capacity of the students for classical music, as well as for the melodies that are such soul-stirring strains which the negro has developed. The awards for excellence were given, the Freedmen's Aid Schools receiving very gratifying notice.

For industrial work Clark University received a bronze medal. The same was awarded to Claflin University. The Thayer Home at Atlanta received a bronze medal with diploma of honorable mention. The Central Tennessee College was especially honored, the Meharry Medical, Dental and Pharmaceutical Departments receiving a gold medal, while for general excellence the Literary Department received two silver medals, and the Art Department a bronze medal, with diploma.

The educational influence of the Exposition has indeed been considerable. Its social aspect may be looked upon as healthful, bringing the North and South closer together. The various trains of diverse opinion were received without rebuke in the Auditorium, and the colored people were favored with the same freedom to visit the exhibits that was granted to others, and their general treatment by the management was such as to commend their spirit of liberality to the highest respect of all the friends of the real elevation of the negro. The managers invited the colored people to take part in the Exposition. A building was erected for their exhibits, which, in its beauty of architecture, was the equal of any building on the grounds. The colored people were accorded, also, on several occasions, admission at half price when matters of special interest to them were to take place. They had this reduction granted to them more frequently than others. Aside from the fact of the negro's having only one or two places where he could procure refreshments, he was on equal footing with the rest of mankind. The right to keep restaurants and refreshments on the grounds were sold to private parties, who managed the sale of refreshments in their own way. In the Negro Building there was ample provision made for all the people, and there was no color line, as there were at times more whites than negroes at the tables, who did not seem to think they were guilty of any crime. J. Braden.

Nashville, Tenn., Nov. 9, 1897.

OUR YOUNG FRIENDS:

"NOW I LAY ME DOWN TO SLEEP."

"Now I lay me down to sleep; I pray the Lord my soul to keep," prayed little Ruth Christensen on Friday night. She stopped and gasped for breath and her father tenderly raised the little burned and bruised body.

"Now I lay me," began the child again, and then her head dropped against her father's arm and little Ruth was dead.

"The bravest little soul that ever came to earth," said her father, Andrew Christensen, that night.

It was on Thursday she was hurt. With some of the neighbors' children five-year-old Ruth was playing around a bonfire across from her home, 617 North Fifty-third street, in Austin. The children were playing games around the fire and finally began jumping back and forth across the flames. The older boys went first and then the others followed.

Ruth came last. She ran and jumped as pluckily as the rest, but her strength was not equal to the task and she fell into the flames. Her light summer clothing was ablaze in a second, and the child, scrambling from the fire, screamed for help.

Her playmates, with the exception of ten-year-old Charlie Olsen, fled in terror. With his bare hands Charlie beat at the flames encircling little Ruth. His jacket caught fire and his hands were cruelly blistered before Ruth's father heard the screams of the children and ran to them. He threw a blanket about Ruth and smothered the flames that by his time were leaping into the child's face and weaving themselves into her hair.

With Ruth being cared for, little Charlie Olsen thought of himself and tore off his blazing jacket and then fainted as a neighbor came to help him.

Little Ruth was carried home. The doctor found she was badly burned, but as she had inhaled none of the smoke or flame he thought she would live. She was so brave through it all that he could not see how it could be otherwise.

Nothing is so painful as a burn, and yet the child lay while her wounds were being dressed with her teeth clinched, and only now and then did a sob escape her. She would, of her own accord, turn her body for the doctor so he could more easily apply the dressing.

On Friday night she told her father to hold her hands together. She wanted to pray, but was too weak to raise her arms. Her father clasped the childish hands together and then she prayed:

"Jesus, bless the friends who love us,
From us all evil keep;
And let holy angels
Watch us while we sleep."

And then she added: "God bless Ruth and make her a good girl for mamma and papa and Jesus' sake. Amen."

Her father sat by through the evening. At 9 o'clock she opened her eyes and asked her father to clasp her hands together again. Then she prayed—

"Now I lay me down to sleep,
I pray the Lord my soul to keep."

A convulsion of pain shook her. She tried to go on, but could not. Then she began again: "Now I lay me," but her little hands came unclapsed in spite of the big brown hands clasped over them. Little Ruth had died with her childish prayer on her lips.—Chicago Tribune.

* * *

A CHILD'S LIFE SAVED BY A FAITHFUL DOG.

A dispatch from Coney, Kan., says: Sam Dodge, a ranchman living southwest of here, went to Vinita, I. T., on business, and shortly after he had gone, Bessie, his 5-year-old daughter, wandered away from home in an attempt to follow him. Mrs. Dodge discovered her absence about two hours after Sam's departure. She made a thorough search of the premises, and, failing to find the child, notified the neighbors of her disappearance. They turned out in force, and scoured the prairies all that day and all that night, and all the next day, searching for the little wanderer. Late Thursday evening an Indian came upon her lying fast asleep, just

south of Post Creek, in an old road known as the "whisky trail." Across her body stood a Newfoundland dog, which had always been her companion about the ranch. The dog was torn and bleeding and near his feet lay the bodies of two wolves. Although her cheeks were stained with tears and covered with dust, Bessie was unharmed. She and her protector were taken back to her home, a distance of twelve miles from where they were found, where the dog died of his wounds that night. He was given a decent burial, and Sam Dodge ordered a marble monument, which will be placed at the head of the faithful animal's grave.

* * *

BLIND TOM.

Blind Tom, the weak-witted, sightless negro whose phenomenal gifts as a pianist and whose unnatural powers of memory and mimicry were the wonder of the world some years ago, is now a gray-haired, infirm old man living in retirement in a little cottage on the highlands of Navesink, on the New Jersey shore of New York bay, in charge of Mrs. Eliza Lerche, who was appointed his guardian several years ago. After the death of her first husband, John G. Bethune, who was Tom's manager nearly the entire time he was before the public, there was a long legal struggle between her and her father-in-law, James N. Bethune, who owned Tom and Tom's mother as slaves, and still claimed the sole proprietorship of the musician. Tom had been a valuable piece of property, and had brought him a large income for many years. It is said that he earned several hundred thousands of dollars, and Col. Bethune naturally objected to losing so lucrative an investment.

Justice Andrews, of the Supreme Court of New York, to whom the case finally came by appeal, decided that Tom was a free man and permitted him to choose his own guardian, for, although over fifty years old, he was incapable of caring for himself, and Charity Wiggins, his mother, who still lived in Georgia on the old plantation where Tom was born, declined to accept the responsibility. In fact, Tom did not know his mother. He met her at the trial for the first time since his childhood, nearly forty years before, when his musical genius was discovered, and he was taken out for exhibition by his owner. Nor did he have sufficient intelligence to appreciate the relationship, and she, an illiterate negress over seventy, was frightened by his outlandish gibberish and peculiar habits, for when he is away from the piano Blind Tom is a most repulsive animal. He has an abnormal appetite, his passions are strongly developed and he has no respect for persons or places. He is simply an idiot and his mother believed him to be possessed of the devil. With the instincts of a child, however, Tom was made to understand that he must select the person who should care for him, he naturally clung to the lady who had cared for him most of his life, and the court recognized Mrs. Bethune as the natural and proper guardian. Shortly after she married Mr. Lerche, who had been her attorney in the litigation, and her circumstances are such that it is not necessary for Tom to return to the stage. She prefers to support him in idleness and has him comfortably placed in a cottage under the charge of a negro attendant, who seldom allows him out of his sight.

It is not probable that Tom will ever appear in public again. Although his peculiar faculties are retained, his health is feeble and his mind has weakened with age. He spends much of his time at the piano playing his old pieces and practicing new ones, which he picks up as readily as he did years ago.—Chicago Record.

* * *

CHICAGO'S GREAT DITCH.

The city of Chicago is so remarkable in every way that we have ceased to view with surprise any undertaking which it may assume. After its White Wonder, risen like a dream from out of a bleak morass; after its thirty-story skyscrapers floating on the unstable foundations of a bog, we can in no wise marvel that it should build a drainage sewer to carry a volume of water as large as the Ohio River, and costing \$30,000,000.

But the import of the Chicago Drainage Canal has been obscured by its name. Few, besides

engineers, realize that its unique contrivances, its monster machines and novel methods of construction, were to show this nation how it might be possible to build a canal which would carry a boat from New York, at the mouth of the Hudson, 2,000 miles inland, to the base of the Rocky Mountains.

The canal is in reality a huge artificial river. Its functions as a sewage carrier promise to become as relatively unimportant to its larger use for the purpose of navigation as the Mississippi at St. Louis or the rivers which wash Manhattan.

Primarily it will be Chicago's harbor. It will be 28 miles long, and with a depth of 26 feet and a surface width of 300 feet it will admit any vessel which sails these inland seas. It is here that Chicago has exhibited a long foresight. The Federal Government has now practically completed the work of opening a 20-foot channel from the further end of Superior and of Michigan to Buffalo, but there are as yet no harbors on the lakes of similar draft. It is just this that the drainage canal will provide for Chicago, with an inevitable stimulus to its lake carrying trade.

Already the Western metropolis is the greatest inland port in the world, and in point of tonnage the world's third port, inland or seaborad. The new harbor will be the finest and the largest on the lakes and afford unlimited water frontage and dock room.

More than all this the canal must eventually form part of a broad channel from Lake Michigan to the Mississippi and the Gulf of Mexico. With an extension of 66 miles from the present terminus at Lockport it will carry navigation to the Illinois River and pour into the latter such a stream as will multiply its present volume sixteen times. It will make the river navigable to craft of 14 feet draft from its junction with the canal to its mouth.—"From the Lakes to the Sea," by Carl Snyder, in American Monthly Review of Reviews for November.

NEGROES AND THEIR RIGHTS.

In some parts of the South Negroes certainly appear to have their rights. In Halifax County, N. C., five of the largest towns have Negro postmasters. One of the three county commissioners is a Negro. The only Negro congressman is furnished by that county. The solicitor and prosecuting attorney of the judicial district of the dozen or more counties is a Negro, and the court crier is a Negro. In a number of counties in that part of the State, Negroes hold the offices of register of deeds, Superior Court clerks, and all county officers except sheriff. So far there has been no Negro sheriff in that State. It is also stated that the prospects are that a Negro port collector at Newbern, N. C., as well as at Wilmington, will soon be appointed by the president. It would be interesting to learn from some reliable correspondent how they do their work.—Christian Advocate.

The Southern Methodist Church has provided for the payment of the whole debt of its Missionary Society. It amounted to \$145,000, and while it has not been paid the necessary amount has been subscribed. They have about 1,500,000 members.

Our missionary debt is only about \$55,000 more than theirs and our church membership is fully 1,000,000 more; hence the only way we can account for the debt's not being removed is to say we will pay it when we decide to do so. Several plans have been suggested and one or two have been tried, but it goes without saying that the membership of the great Methodist Episcopal Church has never yet concluded fully to pay the debt of the Missionary Society. And yet we trust it will not be long before we shall swing in line and the debt be removed.

You will greatly assist us by reading our advertisements, and when you have occasion to, write those who advertise with us; just state that you saw their "ad" in the Southwestern Christian Advocate.

What a man is in his highest and best moments, that he ought to be at all times.—Ex.

EPWORTH LEAGUE.

(Conducted by Rev. W. Scott Chinn,
Louisiana Conference.)

Topic for November THE CHURCH OF
ST. PAUL.

Nov. 21 THE FOES OF THE CHURCH.
Eph. 6:10-12.

No Christian has very much trouble in finding out the enemies of the Church; they may come disguised, but it will not be long before their true motives will be laid bare.

The Church, like all other institutions established for the betterment of mankind, has her enemies and they are legion.

St. Paul knew this, therefore he urges Christians to put on the whole armor of God because anything short of this equipment means a failure on their part.

The foes of the Church are all around us. The saloon, the curse for ages, mocks and scorns our pleading, and boldly gives out to men, women and children deadly alcohol, which, like the gigantic octopus, winds and twines its tentacles until finally the victim is hurled into an untimely grave.

The various places of amusement, as the opera, theatre, etc., are foes of the Church. They corrupt the mind of the young, makes them vicious and excites the passions and puts before the people a wrong ideal of real heroism and manhood.

Gambling devices are detrimental to the successful growth of the Church. Wicked people, for the greed of gain, through these devices, put before the innocent an object which attracts their fancy, and which, in order to gain, they stop at nothing to win.

The narration of foes of the Church singly could be made to extend through the balance of the year and not become trite. It is with us as followers of the blessed Christ to stand and resist with all our might the wiles of the devil.

"Stand to your arms, the foe is nigh,
The powers of hell surround."

"Finally, my brethren, be strong in the Lord, and in the power of his might." This passage, no doubt, has saved many a poor soul who was just on the brink of destruction. How cheering must such exhortation be, to be strong in the Lord and that is the only hope.

The enemies against the spiritual welfare are continually lying in wait ready to fire the deadly arrows into our souls.

Our own habits and traits may prove by far the greatest enemy. Personal sins and strifes are to be withstood.

Satan oft-times comes and lures us on to deeds of wickedness, and shows and paints them beautifully before us in order to get us to commit them, then deserts us. Oft-times there are many sins and vices within the Church. What pastor has not met them? They are to be withstood. Many times defeat seems inevitable, and yet only a fixed purpose and a determined heart is necessary to bring light out of darkness, order and arrangement out of chaos, peace and harmony out of confusion.

What are our Leaguers doing?

The year is almost gone, and only a few more days and '97 shall have passed into the mysterious beyond.

What progress have you made?

Are you going on to victory?

Soon new responsibilities will be placed upon you. The things you failed in this year ought to be made a success next. Plan for this.

Make no new resolutions, only keep those already made.

What benefit have you been to the pastor and the Church? Much can be done by you in making our church second to none.

May God strengthen you for the work!

Wanted.

More Leaguers.

All of the colored conferences to organize a State League.

That proposed convention of colored Leaguers.

Good League Presidents.

Wide-awake Leaguers.

A few spicy notes about your League work—not yourself.

A ready pen for Brother Penn, so that he can pen a few lines each week to the assistant secretary Penn's corner.

More subscribers to the Southwestern.

Other conferences to imitate the North Carolina Conference in beautifying the Southwestern office.

More loyal Methodists.

Prayers for Bishop Hartzell and other missionaries.

A little more faith in Jesus.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

MISSIONS.

MEN WANTED.

The world wants men, men who hate wickedness.

And only fear to disobey their God.

Men 'gainst whose public acts and private deeds

No word of condemnation can be spoken.

Men whom the bitterest foes of God and good

Must needs confess to be both pure and just.

The Church wants Christian men, large-souled and wise.

Men whose devotion to their work will hold them firm in sacrifice, in service true.

Howe'er severe the task or great the care.

Men whose reward will be both Christ's "Well done,"

And faithful witness of a conscience clear.

—W. C. Wilbor.

* * *

A TRUMPET CALL TO THE EPWORTH LEAGUE.

To the Officers and Members of the Epworth League:

In view of the great missionary debt that burdens the Church, and mindful of the calamity that will result to our missionary enterprises should the present movement in the Church to pay this debt result in failure; though prevented by the general Epworth League constitution from calling upon our Chapters as such to make subscriptions to its payment, yet we urge our members as individuals to aid most heartily in a collection for this purpose through the regular Church channels, and call upon you all by your prayers, plans and gifts to make possible a contribution of at least twenty dollars from every charge in our great Church for this glorious end.

Done by the General Cabinet of the Epworth League, Philadelphia, Pa., November 3, 1897.

W. X. Ninde, President.

Edwin A. Schell, General Secretary.

We extend to the General Cabinet of the Epworth League our sincere thanks for their timely and helpful action. The movement for the payment of our missionary debt is gaining in momentum every day. We are sure that, in harmony with the action of the General Cabinet, our Epworth Leaguers will fall into line with all that enthusiasm which so uniformly characterizes their work. Their co-operation puts the payment of the debt beyond a doubt. Let every local Cabinet take up the question at once and see to it that the church with which it is connected sends in a pledge for at least twenty dollars, and as much more as possible. In many instances we hope they will find it a pleasure to place the name of some one, or the name of a League, upon the "Roll of Honor" by the payment of one hundred dollars. Let the League rise up and show the Church what it can do when it tries.

Missionary Secretaries,

150 Fifth Avenue, New York.

* * *

THE BISHOPS APPROVED THE PLAN.

We have noticed with much interest the effort being made by our missionary secretaries for the payment of the debt upon the treasury of our Missionary Society. The plan is simple and feasible and should receive the prompt and hearty co-operation of all our pastors and people. It affords an opportunity for our Church as a whole to show the advantage and

power of our connectional system in an important emergency. Charged as we are with the oversight of all missions, home and foreign, and being members of the General Missionary Committee, which makes the annual appropriations, we are in a position to testify to the economy and efficiency of the financial administration of our Missionary Society. The debt it is now proposed to pay is not the result of mismanagement, but of the unusual expansion of our work by growth for which there has not been a corresponding advance in contributions, occasioned by the financial depression that has prevailed for several years throughout the country.

As business is everywhere reviving, it is an opportune time to remove the debt and give a fresh impetus to our missionary movement throughout the world. We earnestly urge our pastors and people to heartily co-operate in the movement now well under way, to the end that it may be a signal success. We hope that every pastoral charge will send to the secretaries a pledge for \$20, or more if possible; but if not able to pledge that sum, then a less one.

We note with pleasure the "Roll of Honor", proposition of Brother Buckingham, of the city of Baltimore, to be one of one thousand who will give one hundred dollars each, and commend it to all ministers and members of our Church who are favored with the ability to contribute the sum named.

Let promptness characterize all our pastors, congregations and members of our churches. Do not delay, but send your pledges immediately, that the work may be quickly accomplished.

Done at Philadelphia, November 1, 1897.

S. M. Merrill, Chairman.

E. G. Andrews, Secretary.

Every one of the sixteen bishops present takes \$100 on the Buckingham proposition.

* * *

China has 913 cities without a single Christian missionary.

* * *

Of the 7000 Japanese on the Pacific coast one tenth were converted in Methodist services last year.

* * *

We should not call our giving "missionary benevolence;" we should call it God's business.

* * *

Robert Moffat said: "Missionaries to a Barbarian people deserve a vote of thanks from the commercial world."

* * *

Lord Lawrence, who had spent many years in India, said, "Notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined."

* * *

A HARD FIELD FOR MISSIONARIES

In one respect Africa may be called the hardest of all the mission fields. This is not because the hearts of the natives are worse than those of other continents, for all men have the carnal mind which is enmity against God, and the Holy Spirit can regenerate the chief of sinners. But it is in many parts the hardest of all the fields on account of the climate. A missionary says in a recent letter: "Ill-health is our great drawback. We are not only often quite sick in this climate, but are scarcely ever well. Since September there has been a great deal of fever among the older members of our family. Not the least evil in the case is the great quantity of quinine that we have to take, making a disease of itself, affecting the head, hearing, and the whole being."—Missionary Review of the World.

* * *

Dr. E. H. Richards and wife, of our East African Mission, sailed for Southampton by the steamer St. Louis Wednesday, Sept. 23. Dr. Richards has been in this country for about two years, and returns to his African field.

* * *

The Rev. Charles L. Bodard, who has been superintendant of our English missions in New Mexico for the last six years, has returned to the pastorate, and is stationed at La Porte, Ind. The Rev. A. A. Gee, of Northwest Indiana Conference, is his successor.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, November 28, 1897.

SALUTARY WARNING.

(1. Peter 4: 1-8).

Golden Text—"Be ye therefore sober, and watch unto prayer" (1. Peter 4: 7).

The apostle, Peter, before he became acquainted with our Lord, was known only by the name of Simon. He was the son of Jonas, and, like his father, was a fisherman. He was a disciple of John the Baptist before he became an apostle of Jesus. He was a married man and dwelt at Capernaum. He was about 40 years old when called by our Savior to be an apostle. His age, wisdom, quickness and promptness made him a leader of that select company. His over-confidence and impulsiveness sometimes led him into blunders, and exposed him to pointed rebukes from the Master. Yet with his prominence, there was no superiority or headship, but official equality with the other apostles. He was the leader of the Pentecostal Church, and to him was given the honor of opening the door of the kingdom to the Gentiles. When the angel of the Lord delivered him from prison, "he went into another place." For six or seven years he is lost to sight. It is likely he pursued his missionary work in Palestine during that time. At the Jerusalem Council he gave his opinion, but did not preside or pronounce the decree. A few months later he was at Antioch, and received a severe rebuke from Paul. The mention of his name in 1 Cor. 1: 12 does not prove that he was, at that time, at Corinth. Again for twenty years he is lost to inspired history. He likely spent that period visiting churches already established in Asia Minor, and in planting other churches. Finally, he turned his steps eastward and found his way to Babylon on the Euphrates. This was truly a fitting field, and there he likely labored for many years. Was finally arrested at that place by the order of Nero, in the last year of his reign, conveyed to Rome, and crucified, not with his head downward, but fastened to the cross by his head. This epistle was written about A. D. 63, while Peter was laboring in Babylon. Its objects are: To comfort Christians in severe trials; to enforce the duties involved in their calling; to warn them against temptations; and to remove all doubts about the religious system they had received. The lesson is an exhortation to a holy life.

1. Suffering in the flesh (1-2). 1. The flesh is here used to devote the human body of Christ; the depraved nature or body of sin; and the material body in which the soul dwells while on earth. 2. To live in the flesh is to dwell in this earthly tabernacle either in sin or in holiness. 3. To suffer in the flesh is to endure pains, afflictions and death while dwelling in this casket of clay. 4. To arm ourselves against suffering in the flesh is to put on the helmet of salvation, the shield of faith, the breastplate of righteousness, the girdle of truth, the sandals of peace, and the sword of the Spirit. And when thus clothed the mind should be trained to endure the most intense suffering with patience, meekness and love. 5. When we have suffered in the flesh, or been put to death, we cease from sin. We may cease from sin before we depart this life, but if we do not we will sin no more after our exile. Note.—This letter was written during the bitterest trials of the Neronean persecution. Christians everywhere were enduring the most severe suffering for Christ's sake. Some were covered with the skins of wild beasts, and torn in pieces by ferocious dogs; others were crucified, others beheaded, and others wrapped in combustible garments, placed by highways, and when daylight failed were used to light up the festivities of the night. Nero was known to stand by and listen with satisfaction, if not with pleasure, to the shrieks of women burning to ashes. Peter urges Christians to endure such sufferings with patience and love, and points them to Christ as an example. He, when reviled, reviled not again.

II. Abstaining from sin (3-6). 1. The dead here are those who are under the sentence of death; those who are just feeling, because sin has seared their conscience as with a hot iron. 2. The quick are those who have been quickened, or made alive by the peculiar power, or working of the Holy Spirit. To the dead in sin the Gospel was preached. They heard, understood, believed, repented, and were made alive unto God. 3. After being made alive they were exhorted to "live according to God in the Spirit." They were not to live in lasciviousness, lusts, excess of wine, revelings, banquetings and idolatries. The world would think it strange and speak evil of those who refused to practice these excesses. 4. The reason why they should abstain from these vices is because they will be forced to give an account "to Him," that is, to Jesus, who will judge the quick and the dead, or the good and the bad. Note.—We were dead in trespasses and in sin. We were made alive unto God, by the preaching of the Gospel, and the power of the Holy Spirit. We ought not to visit the saloon, the brothel, the theatre, the ball-room or the gambling den. God will call us into judgment for every transgression.

III. Practicing godliness (7-8). 1. "The end of all things is at hand." The works of the wicked and the suffering of the righteous will soon cease. In a very few years after Peter wrote these words, Jerusalem was destroyed by the Romans; the temple, the priesthood, and the whole Jewish economy were overthrown. But it seems clear that they refer more directly to the second coming of Christ. Peter, Paul and others believed that noted event was near at hand. His return is sure, but the time is not known. 2. "Be ye therefore sober, and watch unto prayer." Life should be serious and earnest. Not spent in rioting and drunkenness, or in chambering and wantonness, but in the exercise of a sound mind, and of self-restraint.

Watching against the evils of the world, the lusts of the flesh, and the wiles of the devil. Prayers may be used here for every branch of public worship, as singing, praying, preaching, and exhorting. 3. "Have fervent charity among yourselves." That is, have a loving disposition that will lead you to pass unnoticed the faults of others, forgive their offenses, and excuse, as far as is consistent with truth, the transgression of the world. Love is the fulfilling of the law. It is greater than faith or hope. It will be seen in the life. It runs to the relief of the distressed, lifts up the fallen, strengthens the weak, and comforts the sorrowing. It feeds the hungry, clothes the naked, and visits the sick. It covers a multitude of sins. It hides the faults of others, except when love itself constrains us to reveal them. It does not examine the failings of others closely, but looks mutely into its own. It puts the best construction possible on everything.

* * *

THE SUNDAY SCHOOL.

Miss Bertie E. Beard.

The Sunday school is progressing in some ways and degenerating in others. When a boy or girl, who can read, goes to the present Sunday school here, he or she is handed a Berean leaf, questions are asked and answered and the lesson is over. Another time there are a great many references. Only three or four of them have been found because the children are not used to the Bible. The superintendant rings the bell, the teacher has not finished the lesson nor taken up the collection. In this way you can see the great error of not using the Bible; very few children know the ten commandments and the Apostle's Creed.

Attention should be paid to this matter, as the time is coming when a man or woman who is not acquainted with the Bible will be considered an ignoramus.

The S. S. Union.

A strenuous effort is being made to have one Sunday School Union in the District of Columbia. Heretofore the majority of the Baptists have had a Union to themselves. Affairs seem favorable, and will, no doubt, end in having one Sunday School Union.

Cultivate Courtesy.

"Hearts, like doors, can open with ease,
To very, very little keys;
And don't forget that they are these,
I thank you, sir, and, if you please?"

Many persons think it is insignificant to turn their attention to such little sayings, as "I thank you," "Will you, please?" etc. What a vital mistake they make! No man lives to himself; and when a person once does a kind act, and is not treated kindly, he very seldom, if ever, wishes to meet that person again. Asking his reason, he says: "The person did not treat me courteously."

Courtesy is a jewel, and should be cultivated as is a rare plant. It gains friends and the good will of many.

Washington, D. C.

A sermon is none the worse for having been preached, as a hammer does not need to be thrown away simply because one nail has been driven with it. John B. Gough said, in reference to a dozen or more lectures, that he became acquainted with them as a carpenter does with his tools. The hammer that has been used to drive ten thousand nails will be handled with peculiar efficacy. The sermon which has been used effectively twenty times is still good for the right place. Still it can be said truthfully that a bad, or poor sermon, is not the sermon to be preached twice, or even once.—Ex.

METHODIST MISSIONS IN INDIA.

The Indian Witness, speaking of the growth of Methodist mission work in India during the last forty years of Queen Victoria's reign, says:

"By remarkable providential leadings its borders have been enlarged on every hand, successful missions having been established in Burma and Malaysia in recent years. It is now preaching the Gospel of Christ in nearly all the presidencies, providences and dependencies of the empire, and imparting a Christian education to large numbers of her majesty's subjects in these lands in no fewer than thirteen different languages. Seventy thousand church members, a force which implies a Christian community of over a hundred thousand souls, are among the fruits of this Church's labors in forty years. Thirty thousand young people are being prepared for the duties of subjects and the responsibilities of citizenship in thirteen hundred educational institutions of every kind. Nearly eighty thousand children are taught religious truths and instructed in righteousness and temperance every Lord's day in twenty-two hundred Sunday schools. Two hundred American and other foreign missionaries direct this many-sided work of American Methodism in India and Malaysia, assisted by over three thousand regularly appointed Indian agents. The mission property is valued at \$9,750,000."

Every new subscriber who pays \$1.25 for a year's subscription to the Southwestern, and every one who renews for a year, will receive free an excellent half-tone photogravure of the four missionary bishops.

A Good Appetite

Is essential for perfect health and physical strength, but when the blood is weak, thin and impure, the stomach cannot perform its duty and the Appetite fails. Hood's Sarsaparilla is a wonderful medicine for creating an appetite and giving sound digestion. It purifies and enriches the Blood, tones the stomach and digestive organs and gives strength to the nerves and health and vigor to the whole system. Be sure to get

Hood's Sarsaparilla

The One True Blood Purifier. All druggists. \$1; six for \$5. Be sure to get Hood's and only Hood's.

Hood's Pills are purely vegetable, reliable, beneficial. Price 25 cents.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

THE GENERAL MISSIONARY COMMITTEE.

This body met in the Arch Street Church Philadelphia, last Wednesday, Nov. 10, 1897.

The members of the General Committee, in addition to the regular bishops and Missionary Bishops Taylor, Thoburn and Hartzell, are Rev. Dr. Adna B. Leonard, corresponding secretary; Rev. Dr. A. J. Palmer, corresponding secretary; Rev. Dr. W. T. Smith, corresponding secretary; Rev. Dr. S. L. Baldwin, recording secretary; Rev. Dr. John F. Dodd, assistant recording secretary; Rev. Dr. Homer Eaton, treasurer; Rev. Dr. Lewis Curtis, assistant treasurer.

Representatives from the General Conference Districts—First District, Rev. Dr. E. M. Smith, Montpelier, Vt.; Second District, Rev. Dr. W. F. Cochran, Smyrna, Del.; Third District, Rev. R. T. Miller, Tarentum, Pa.; Fifth District, Rev. Dr. L. H. Stewart, Cleveland, O.; Sixth District, Rev. Dr. J. M. Carter, Huntington, Tenn.; Seventh District, Rev. H. E. Herriek, Muncie, Ind.; Eighth District, Rev. Dr. H. G. Jackson, Chicago, Ill.; Ninth District, Rev. Dr. J. F. Chaffee, Minneapolis, Minn.; Tenth District, Rev. Dr. Alfred Hodgetts, Norfolk, Neb.; Eleventh District, Rev. Dr. W. J. Martindale, Wichita, Kan.; Twelfth District, Rev. Dr. A. J. Taylor, Rogers, Ark.; Thirteenth District, Rev. Dr. Bartholomew Lambert, Chicago, Ill.; Fourteenth District, Rev. Dr. S. A. Thompson, Los Angeles, Cal.

Representatives from the Board: Rev. Drs. J. M. Buckley, S. F. Upham, A. D. Vail, J. M. King, J. R. Day, Ensign McChesney and C. H. Payne and Messrs. J. S. McLean, Alden Speare, Charles Scott, H. K. Carroll, E. B. Tuttle, E. L. Dobbins and Anderson Fowler.

Two of the bishops cannot be present at this meeting. These are Bishops Foss and Joyce. Both of them are absent on a tour of inspection in foreign mission fields, the former in India and the latter in China. All the missionary bishops are in their fields and consequently will not be present.

In connection with the meeting of the General Committee a great missionary mass meeting was held in the Academy of Music Thursday. The Governor of the State and the Mayor of the city were present. Ex-Governor Pattison presided and addresses were made by Bishop Warren and Bishop Goodsell, two of the greatest orators in the Board of Bishops. No financial effort was made, the purpose being simply to intensify the interest in the missions of the church. Another event of moment was a reception which Mr. and Mrs. Charles Scott gave the members of the committee at their residence, 1520 Arch Street, on Friday evening.

The Morning Session.

Most of the members came from Brooklyn, where they have been in attendance on the sessions of the General Committee having supervision of the Freedmen's Aid and Southern Education of the Methodist Episcopal Church.

The meeting opened about 10 o'clock, Bishop Walden in the chair. The assistant recording secretary, Dr. Dodd, called the roll. As the recording secretary, Dr. Baldwin, was in Eastern China, Dr. Dodd was elected secretary, Rev. Dr. Eaton was elected financial secretary and Rev. Dr. Lewis Curtis was elected assistant financial secretary. The "bar" of the committee was fixed at the sixth line of pews from the pulpit, so the

members sit within this limit.

Bishop Bowman, having arrived, took the chair. Dr. Eaton read the report of the treasurer:

New York, Nov. 1, 1897.

To the General Missionary Committee:
The cash receipts of the Missionary Society for the year ending October 31, 1897, amounted
to.....\$1,131,940 67
The total receipts last year were... 1,221,258 18

Decrease.....\$89,317 51

The amount for the year came from the following sources:

Conference collections	\$1,067,134 90
Decrease	82,461 67
Legacies	50,189 48
Increase	6,430 68
Lapsed annuities	6,370 00
Decrease	7,005 00
Smndry receipts	8,246 29
Decrease	6,281 52

Condition of the Treasury.

Expended for all purposes	\$1,130,169 11
Total receipts	1,131,940 67
Receipts over expenditures	1,771 56
Indebtedness November 1, 1896	187,914 34

Net indebtedness Nov 1, 1897. 186,142 78

In addition to the above figures the treasurer has received for "Special Gifts" \$44,629.05, an increase of \$1,218.70, making the net decrease in the total receipts of the year \$88,098.81. Of the receipts of this year and the balance of such funds on hand November 1, 1896 (\$18,942.54), there has been forwarded as directed by the donors \$49,506.16, leaving \$14,065.43 yet to be paid.

The following statement shows the receipts during the last ten years, followed by the increase annually:

1888	\$1,050,581 24	*\$44,214 67
1889	1,130,137 80	129,556 56
1890	1,135,271 82	5,134 02
1891	1,128,888 04	93,616 22
1892	1,257,372 92	28,484 88
1893	1,196,608 77	*60,764 15
1894	1,137,807 86	*58,800 91
1895	1,174,554 38	36,746 52
1896	1,221,258 18	46,703 80
1897	1,131,940 67	*89,317 51

Totals...\$11,614,421 68
*Decrease.

The hours for assembling and adjourning were fixed as follows: Assemble at 9 A. M. and adjourn at 12 M., and then meet at 2 P. M. and adjourn at the pleasure of the committee.

A communication was presented by Secretary Smith in regard to the South American Conference. Dr. Smith moved it be referred to a special committee of three, which was agreed to.

Secretary Leonard moved that a committee be created to consider the question of estimates for domestic missions outside the annual conferences, such as the Arizona Mission and the Spanish Mission, said committee to consist of two representatives from the districts, two from the board of Missions and two bishops with one at-large, and the motion was adopted.

Treasurer Eaton moved that the amount to be appropriated for missions be fixed at \$1,131,940, the same as the receipts of the previous year. Secretary Leonard believed that the entire debt of \$186,000 would be provided for in a very short time.

Dr. Buckley raised the question as to why more money was not contributed for the work of this society. He believed it was because so many Methodists were allowed to collect money for outside movements, for example, the Christian Alliance and similar outside organizations. There is too much laxity of view; the idea that if people give it is no matter where they give. It is an error to care as little for the enterprises of the denomination as for non-denominational movements, or to care more for movements which do not belong to their own church. The work of the denomination should have the preference.

Dr. Eaton's motion to appropriate \$1,131,940 was adopted.

Alden Speare moved that the following miscellaneous appropriations be made: Contingent fund, \$40,000; incidental expenses, \$30,000; salaries of officers, missionary bishops, etc., \$30,000; office expenses, \$10,000; for disseminating missionary information, \$10,000; making a total of \$120,000, and after some discussion the motion was adopted. The morning session was then adjourned.

The Missionary Committee reconvened at 2 o'clock in the afternoon. Bishop Merrill presided. Rev. Dr. L. H. Stewart, of Ohio, conducted the devotional exercises. Secretary Leonard moved that the proportion of division of the appropriation between the home and foreign mission be 45 per cent. for the home field and 55 per cent. for the foreign field. Dr. Hodgetts moved that they be equally divided. Bishop Walden moved that it be 40 per cent. for the home and 60 per cent. for the foreign field. Rev. Dr. J. M. Carter moved that it be 48 per cent. for the home and 52 per cent. for the foreign.

Secretary Leonard argued for the proposition he had suggested. He said a large amount of money was spent on home missions; for example, the Woman's Home Mission and the Church Extension Societies spent hundreds of thousands of dollars for the home work.

Bishop McCabe thought the home work should be strengthened. We must care for Alaska and also for the foreign populations which have come to our shores.

Bishop Fowler believed in foreign missions, but he believed also in the United States. The problem of our great cities must be solved. The cities cannot be purified by politics, but by old-fashioned evangelical Christian work. He, therefore, favored an equal division—50 per cent. to each.

Rev. Dr. J. M. King likewise favored the equal division. He stated that many foreign missionaries had access to private home sources. Many of the ministers in the home field are as self-sacrificing as any of the missionaries abroad.

Bishop Goodsell said the expenditure on the foreign field had brought a larger proportion of accessions than the work at home. He made a strong plea for the foreign work, and especially for the support of the missionaries in nominally Christian lands, where, in many cases, they were almost the only representatives of evangelical Christianity.

Rev. Dr. Chaffee favored the forty-eight to fifty-two divisions in the interest of the home work. Few have an adequate conception of the hardships endured by our frontier preachers. Men with families are living on less than \$300 a year. He thought a Swede or Norwegian doing work in this country is entitled to as much as those who preach in Sweden or Norway.

Bishop Walden favored 45 per cent. for home and 55 per cent. for the foreign work. This, he thought, would be fair to both. Any less for the foreign would injure the operations abroad. As to the great cities, the only money appropriated will be to work among non-English-speaking foreigners in those centers. More money is spent by the various missionary societies in home missions than is being spent in the foreign fields—25 per cent. more—and this does not include amounts spent for city evangelization. The missionaries abroad must be sustained.

Dr. Hodgetts declared that the people constantly raised the question: "What are you doing at home?" In view of the needs at home he thought there should be an equal division.

Bishop Hurst said he had not heard any criticism on the former action of the General Committee. It is quite the vogue to talk about the foreign missionaries as though they had more comfort and less self-sacrifice, but he maintained they were quite as self-sacrificing as the workers anywhere at home. Whatever is given to the European countries tends to help this country by immigration.

Dr. Thompson, of California, referred to the needs of the home population.

Dr. Buckley said this was the only organization we have for general home mission work. It would be a most mistaken policy at present to take anything from the home work and give it to the foreign. We should not change in the proportion at this time. The great need is the enforcement of self-support as far as possible in all our foreign missions.

Alden Speare moved the previous question,

and it was ordered by a vote of 27 for to 13 against, and the proportion of 45 for home and 55 for the foreign work was agreed to.

The following cablegram was sent by the General Missionary Committee to India which explains itself:

Brothers Fos, Thoburn, Gouher:

One with you in spirit, prayers and work.
Ninde, for Committee.

OUR MISSIONARY COLLECTIONS FOR YEAR.

It being impracticable to give the collections for all the conferences at this time, we have herewith present those in which our territory is specially interested.

Regarding the whole list we will say that out of a total of 142 missions and conferences taking the collection, only 44 of them record an increase amounting to \$24,112, while 98 show a decrease of \$113,430.

Of our own conferences ten show an increase amounting to \$2,341, while eight show a decrease aggregating \$1,326; hence our eighteen conferences show a total increase of \$1,015 as compared with last year. This does not include the Siberian Conference which shows an increase of \$133 or a total increase for work for the year of \$1,148. We regret that every one of the other groups did not make even as good a showing.

Missionary Collections from Nov. 1, 1896 to Oct. 31, 1897.

Conferences.	Collections.	Increase.	Decrease.
Atlanta . . .	\$707.00	\$534.32	
Cen. Ala. . .	366.24		41.18
Cen. Missouri	451.19	4.55	
Delaware . .	3,355.02	3.64	
East Tenn. .	147.25		235.11
Florida . . .	516.55		30.80
Lexington . .	447.61	84.56	
Little Rock..	388.39	139.56	
Louisiana . .	1,115.99	332.32	
Mississippi . .	603.88		30.42
North Caro- lina	452.55	38.93	
Savannah . .	349.40		498.50
South Caro- lina	1,989.07		327.57
Tennessee . .	1,172.05	990.35	
Texas	964.70		140.07
Up. Missis- sippi	505.78	118.23	
Washington . .	2,496.25	104.90	
West Texas . .	1,359.89		23.20
Totals . . .	\$17,388.81	\$2341.16	\$1326.85

White Work in the South, Maryland and Delaware Excepted.

Alabama . . .	392.31		99.71
Arkansas . . .	568.44		118.63
Atlantic Mis.	59.00	59.00	
Austin	934.20		116.45
Blue Ridge . .	263.50	236.19	
Cen. Tenn. . .	465.02		17.88
Georgia	203.27		6.68
Gulf Mis. . . .	94.48		52.12
Holston	1,618.25	69.45	
Kentucky . . .	2,109.45		179.24
Missouri . . .	6,953.17		1,749.19
St. John's River	481.39		187.02
St. Louis . . .	7,226.92		2,670.75
Virginia	760.00		215.96
West Virgin-			
Totals . . .	\$31,160.53	\$1306.58	\$5413.53

It will be seen that this class of our southern work has fallen off somewhat in their collections. The decrease exceeding the increase by \$4,106.95.

THE COLLEGE INFIRMARY AND DEACONESS HOME OF SAN ANTONIO, TEXAS.

This institution began its second year's work Oct. 4, 1897.

The institution was organized April 15, 1896, and chartered by the State of Texas Nov. 27, 1896.

The first formal opening was Oct. 5, 1896, with Miss Rose A. McClellan, of Detroit, Mich., as matron.

The enrollment for the first year was twelve and the average attendance was five. By faithful and untiring energy, Miss McClellan succeeded in having three pass the required examination for the second year's work. This year they have an enrollment of fifteen, ten in regular attendance.

Mrs. J. E. Wells, of Holly Springs, Miss., is the present matron. She is a graduate of Rust University, having finished a course as trained nurse. She is very much interested in the work, and in addition to the training department has organized a sewing circle. Eighteen are taking sewing lessons. Mrs. Wells is being ably assisted in this department by Miss Lucy Cole, a local dress maker of no ability, and Mrs. N. L. Mills, who is teaching the Spanish drawing work.

The time required to finish the nurses course is two years.



The College Infirmary and Deaconess Home

Course of Study.

Physiology—Hutcheson; Nurses' Manual—Clara Week's; The Bible Discipline; and Catechism.

The full Deaconess Course will be taken up as soon as matters can be arranged.

The class recites daily in the studies named, and lectures on various subjects are delivered twice each week by the ablest physician in the city.

There will in all probability be at least three graduates from the training department next May.

Mrs. Wells has organized the ladies in the nurse training department into a nurse's association; and the young ladies have also been organized into the King's Daughters. They are giving entertainments to raise money for the current expenses.

Our women are delighted to have an opportunity to enter an institution where they can learn the necessary useful lessons so essential to a successful career in life; and they are now awakening as never before to make the effort of their lives that this much needed institution may continue to operate in their midst.

There was raised for all purposes last year \$721.20; expended \$701.45.

They are at present leasing the buildings and grounds with the privilege of buying. The location is one of the best in the city. It is elevated, overlooking the city, and convenient to the street car line. There are two acres in the inclosure, with two buildings, one a two story frame is being used at present for sick wards and the training department, it has ten large rooms; the other is a one story frame, with four rooms. The buildings are old, but can be utilized for a number of years for these purposes. The efforts of the ladies are meeting with a great deal more success this year than last, and the work is growing more popular every day with all classes. It is receiving considerable encouragement from the best citizens at present and all are anxious that the infirmary own the grounds and buildings now being used, as there surely can be no

better location for health and convenience found or purchased in the city. The property is for sale cheap and the Infirmary is being favored with first choice. The promoters of the enterprise are exercising all diligence to raise money to buy it and called upon the ministerial brethren throughout the West Texas work to make the second Sunday in November (Nov. 14, 1897) "Infirmary Day," and make an earnest appeal to the people for help for this work so much needed among our women and in every home.

This is the only institution of the kind in all that section of country south of the Missouri and west of the Mississippi, and is already being worked upon as supplying a long felt want in this part of the West. The institution received its first impetus from Dr. Starnes, one of the four Meharry graduates now in San Antonio. He has practiced in San Antonio continuously since 1884, having been absent from the city only during the summers of 1889, 1891 and 1893, making post-graduate lectures in the cities of New York and Chicago. Dr. Starnes is not so ambitious as to desire all the honors attending such work, bestowed upon himself, but is willing to have any one in this great Christian country who is willing and able to immortalize himself by sacrificing a small amount of money upon the altar of charity for the advancement and upbuilding of this meritorious cause. He has the endorsement of the best citizens both white and colored in San Antonio, and stands ready to answer any communications concerning the work.

PERSONAL AND GENERAL.

Ex-President Cleveland's new born and only son is to bear the name of Richard Folsom.

Rev. Dr. C. W. Buov, a prominent member of the Philadelphia Conference died Nov. 4. He was Bishop Simpson's son-in-law.

Dr. G. J. Starnes, of San Antonio, Tex., has been appointed pension surgeon by the authorities at Washington, and is serving with great acceptability.

Bishop J. N. Fitzgerald, who has been acting president of the Ocean Wave Camp Meeting Association, since the death of Dr. Stokes, was only last week elected president.

Dr. M. C. B. Mason has just paid \$1000 on the debt of the Freedmen's Aid Society, with money collected by his "New Century Plan." He hopes to secure \$1000 more by next January. Let all who subscribe be ready to pay one-fourth of their subscription on or before Jan. 1, 1898.

Hon. Robert T. Lincoln, son of the immortal Lincoln, was elected a director of the Pullman Palace Car Co. to fill the vacancy occasioned by the death of Mr. Geo. M. Pullman. Mr. Lincoln was also made chairman of the committee of three who are to manage the interests formerly in charge of Mr. Pullman. This virtually makes Mr. Lincoln temporary president of the company.

Philadelphia has the largest Methodist population of any city in the world. There are about one hundred and twenty Methodist Episcopal churches and more than forty thousand members.

There are 1800 Chinamen in San Francisco, Cal., and 19 Joss houses.

A monument to the memory of Elijah P. Lovejoy was dedicated in Alton, Ill, Nov. 8th. It seems remarkable that this town in which he was slain sixty years ago because he insisted on speaking and writing against slavery, should now rise up and do him honor. Who can tell but that the South may some day erect a monument in memory of that devoted band of men and women who came South just after the war to teach the recently emancipated slaves. Many of them suffered untold persecution and a few were even put to death. Such a monument must be erected by some one.

An address on "Christian Science and Faith Healing," was delivered before the Evangelical Alliance in Boston by Dr. J. M. Buckley, Monday, Nov. 8.

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DOINGS OF THE WORKMEN.

L. J. Lang, St. Paul M. E. Church, Texarkana, Texas.—I have noticed much talk concerning the central building at Wiley. Many have expressed their hope of such a building, and many have suggested plans whereby such a building can be erected; but each of these failed to give us a central building at Wiley. Let us stop hoping and suggesting, as many of us have in the past, and do the thing that will insure us the building on the plan already laid by the directors. Everyone of us should go down in our pockets and bring our apportionments forward without delay, and send it to the proper authorities having said building under control. I now take liberty to invite each pastor and lay member to join me and let us send in our money to the treasurer. I send by his mail \$1; let each preacher and lay member in the twelfth district do the same and the central building will be completed within one year from to-day at least. It may be said that we do not have authority to draw on the entire district, but when we consider that we have 12,668 members and probationers in the Texas Conference alone and about the same number in the West Texas Conference, which would give us a total, if each one could be truly awakened to the imperative need, over \$25,000. Being a lay member, any reader may claim that a more able one should attack such a mighty subject, but there is no law to prevent a weak man from being interested in Wiley. I am glad to say that I have one boy in Wiley, and will soon have another one, and I think that I should be interested in the central building, having helped

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Gold Medal, Midwinter Fair.

DR.
PRICE'S
CREAM
BAKING
POWDER

A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

to build the old building when I was only 18 years old.

E. Micheaux, P. C., Corrigan, Texas.—Our rally day was one long to be remembered. Weather fair and pleasant, and all natures seemed to have been pointing to the happiness of those who attended the meeting. First was the convening of the Sunday school, which was largely attended. The lesson was made quite interesting by Rev. T. Edwards, who took great care in showing the necessity of missionaries and how we should contribute to the grand cause. After a few remarks by Rev. J. H. Anthony, the school was closed for further divine services. After a short recreation, the congregation reassembled. Rev. Anthony read 17th Psalm. Rev. T. Edwards took the stand in his usual way. He exhorted the congregation from First Kings, 19th chapter, 4th verse. The speaker proceeded to show, through the misfortunes and disadvantages, how life becomes most miserable. No one asked, after he had concluded, whether he could preach or not. At this the service concluded, and the sisters began opening the baskets of refreshments, and of all the good things I have never before seen. The sisters seemed to have understood just how to fix everything so it could be handled. After everything was cleared away, the congregation met for evening service, which was composed of songs and recitations from the young folks. All was beyond criticism. The congregation was then dismissed until 8 p. m., which hour soon arrived, and found quite a large number of persons waiting to hear Rev. J. H. Anthony. We are always glad to have such men as Revs. T. Edwards and J. H. Anthony among us. The whole collection during these meetings was \$20.

W. Brooks, P. C., New Edinburg, Ark.—The people here have not made crops sufficient to winter themselves two months. For twenty-five or thirty-five miles they have left their homes—men, wives and children—and gone to the Mississippi River Bottoms to pick cotton; so we have about four or five old men left here with the church, and we ask the prayers of all the churches. They have paid the pastor this year up to date the sum of \$17.75 and the presiding elder \$15.35, and for benevolence \$6. The people here are in a bad condition for a living. We had the best rain to-day we have had for 86 days. We have had some serious trouble on church property all the year, but I am here yet.

C. Washington, P. C., Augusta, Miss.—In my revival 26 souls were brought into the fold of Christ. In this meeting we ran day and night, and the Lord blessed us. I am glad to say that Augusta is moving along nicely. This is my fourth year at this place. I want to say something about some of the brethren at Boulton who helped in building a new church. Brother Lee Boulton is a Methodist, a man in the right place, may God bless him. Mr. Luke Boulton don't belong to the Church, but he was at his post. Mr. A. Boulton, a young man, paid every time we called on him and worked every day. I want to say this church is forty miles from any railroad, but she is in the lead. Pray for us.

G. C. Clark, P. C., Oak Grove Church, Carroll County, Tenn.—I entered my work October 23, 1897. My people were all scattered. Times are very dull in this place. The white caps have got all of our people afraid to come to church. I shall do the best I can. I came here to die for my Lord. Brothers, pray for us. On Tuesday night Brother Dot Price shot and killed one of the white caps. He is gone and the people are excited. Brothers, pray for us. Yours for the paper and the Church. Lord, give us the victory.

T. L. Ballow, Principal, Gordonsville, Tenn.—The Gordonsville High School will open its second term January 3, 1898. This school has for its object the intellectual advancement of the race. It is on a permanent basis. At the last session of the Tennessee Annual Conference, the bishop saw fit to send to our town the Rev. J. A. W. Moore, and since then, on his arrival here, the trustees of the said school have elected him first assistant.

P. Blue, Summit, Miss.—On the night of Oct. 29, at about 9 o'clock, at Summit, Miss., twenty-nine of the members and friends came into the parsonage yard singing that beautiful song, "There is a Stranger at the Door." They filed into the parsonage and placed 60 pounds upon the table of every variety of eatables, lead by the following named persons: Sisters Montgomery, Rist, Lumpkins, Bryant and Nelson. These sisters know how to keep things mellow, and delight to do so. The local preachers rally at Magnolia on the third Sunday was a success. They raised their part of the mission on the debt paying and a nice little sum for the church. Also the Sunday school at Summit, on the same day, raised their part on the same debt, which was sent to its destination. The Sunday school at Summit is in a flourishing condition, and is second to none on the district.

Wilson Thomas, Secy.—We thank the conference for our pastor, Rev. D. Harrison, and his wife, this year at this place. We are looking up, though surrounded by others. There have been souls converted and backsliders reclaimed and added to the church. We feel more determined to do more for the Master. There has been a storm party given, and the young people turned out grandly. Some good things were given the pastor and wife. Pray for Vincent Chapel M. E. Church.

S. Carroll, Wilson, La.—I thank the Revs. Flander Brook and Benjamin Buckner, of the Baptist Church, for coming, and bringing their congregations, and assisting us in raising \$82.05, the fourth Sunday in October at our little Norwood Chapel M. E. Church, Norwood, La. Every dime was paid on the debt.

C. W. Reeves.—The concert given by the Sunday school, Nov. 2, was a grand affair. It was managed by W. G. Drake, the worthy superintendent, assisted by the following young ladies: Laura James, Lawrence James, Alice Gant, Rosa Drake, Nellie Patterson and Florenza Gardner. These young people are ever thinking of some plan to help the church. God bless all their plans.

Mrs. N. G. Tony, California, Mo.—The Mount Zion M. E.

ITCHING SKIN DISEASES

SPEDDY CURE TREATMENT for torturing, disfiguring, itching, burning, and scaly skin and scalp diseases with loss of hair. Warm baths with CUTICURA SOAP, gentle applications of CUTICURA Ointment, and full doses of CUTICURA Resolvent, greatest of blood purifiers and humor cures.

Cuticura

Is sold throughout the world. Forth Druggists and Chemists. Sole Proprietors, Boston, "Free." "How to Cure Itching Skin Diseases." Softened and Beautified by CUTICURA SOAP.

Church has just closed her protracted meeting with no additions to the church, but was compelled to close on account of not being able to get any help. Protracted meeting commenced at the colored Baptist Church October 17, conducted by Rev. Taw, of Slater, Mo. Rev. Tony filled his pulpit at Olean last Sunday. Mrs. Harriet Woods has returned from her visit to St. Louis. Miss Rosa Floyd is teaching school at Clarksburg. Rev. W. R. Motley, while preaching at Newport Sunday morning, felt something snap in his throat and became speechless. In the afternoon the power of speech returned and he preached at night. The colored Baptists of Missouri held their annual convention at Jefferson City last week, over three hundred men and women of the race attending.

W. R. Hindsman, Palmetto, Ga.—The fourth quarterly conference was held at Palmetto Station. Rev. G. W. Arnold, the presiding elder, in the chair. The pastor, Rev. J. W. Thorpe, and the members of the conference were present with full reports. The reports showed great success on all lines, with the church wide awake to every interest. Raised in the quarterly conference, \$45.12, and during the year for all purposes \$750. The Sunday services were attended with the Holy Spirit. The love feast was conducted by Brothers F. Perddey and A. Mc Clavin. The pastor preached at 11 o'clock and the presiding elder at night. All who were present realized that it is good to turn out to the house of the Lord. A glorious work has been done at Palmetto this year under the direction of the energetic pastor, Rev. J. W. Thorpe. The whole conference.

Domestic Joy.

The charm of domestic joy will be preserved, if those parents, who fear the early death of one of their loved ones when attacked with a serious throat or lung trouble, resort at once to Dr. Bull's Cough Syrup, a never-failing remedy. "I used Dr. Bull's Cough Syrup for my son, who was eight years old. He has been troubled with a bronchial cough since he was two and a half years of age, and I have tried everything, but found Dr. Bull's Cough Syrup does him the most good." Mrs. A. Geib, 317 Demott St., West Hoboken, N.J. Dr. Bull's Cough Syrup costs only 25 cents, and is cheaper than the dealer's big profit making substitute, because Dr. Bull's Cough Syrup always cures while the substitute does not.

gation requested his return to them another year.

W. H. Robins, P. C., Booneville, Ind.—I desire to say, through the Southwestern, that we are still alive and are pressing onward to the mark of the higher calling. This has been a grand day with us; it was our communion service. The presiding elder was not with us, but Rev. R. R. Bryan, of the First M. E. Church, preached as soul-stirring sermon from 23d Ps. Twenty took the sacrament of the Lord. Collection, \$6. Pray for us. Sunday was missionary day. We raised \$3 and sent the same to the Book Concern. Yours in Christ.

Miss A. M. Shackelford, Huntsville, Tex.—The district conference of the Huntsville District that met in St. James Church, this city, Oct. 26, 1897, was a grand success. Rev. A. C. Culbreath, the genial hearted presiding elder, presided with grace and credit to himself and all concerned. Rev. B. M. Taylor was secretary; Miss Susie Pitts, assistant; Rev. W. S. Curtis, recording secretary, and Rev. W. Hartley Jackson, conference treasurer. Total benevolence collected by the district, \$353; missions, \$153. Our church was well ready to receive the conference. Our able pastor, Rev. W. Hartley Jackson, with the aid of three clubs, viz: Barney Carter (Sr.) Club painted the church, \$55; J. J. Clark, Club, carpeting and a suite of furniture for the pulpit, \$24.50; John W. Emerson Club, putting in the electric lights; last, but not least, the Willing Workers Club, J. W. Strickland, president, pulled up on the church debt, aided by the pastor. Old St. James, with a beautiful appearance, clear of debt, was dedicated Sunday Oct. 31, by presiding elder and pastor. Dr. Dagan and the traveling elders were pres-

CONDEMNED.

When an innocent man is condemned for any crime he doesn't lose hope. His lawyers appeal from one court to another. They are bound to save him, if he can be saved. It is the same way with a good doctor when his patient seems condemned to death by disease.

But doctors make mistakes sometimes; they lose heart too soon. After they have tried everything they know and the patient is no better, they think there is nothing more to be done. They don't always get at the root of the disease. They frequently give a patient up to die of consumption, and are afterwards surprised to see him get strong and well again.

Mrs. W. B. Duncan, of Arlington, Phelps Co., Mo., writes: "My husband took four bottles of Dr. Pierce's Golden Medical Discovery when he was (as he thought) almost into consumption, and we were very thankful that such a medicine could be found. I wish all persons troubled with cough would take it. Long may the 'Golden Medical Discovery' and 'Favorite Prescription' be made. I shall always recommend and praise these medicines."

All lung and bronchial diseases are cured by Dr. Pierce's Golden Medical Discovery, because it supplies the system with healthy blood. It puts the vital forces into action and fills the circulation with the life-giving red corpuscles which build up solid, muscular flesh and healthy nerve-force.

As a medical author, Dr. Pierce holds an eminent place in his profession. His great thousand-page illustrated book, "The People's Common Sense Medical Adviser" is one of the standard medical works of the English language. Nearly 700,000 copies were sold at \$1.50 each. A paper-bound copy will be sent absolutely free for the cost of mailing only, 21 one-cent stamps; or, cloth-bound for 31 stamps. World's Dispensary Medical Association, Buffalo, N. Y.



Hood's Pills

Cure sick headache, bad taste in the mouth, coated tongue, gas in the stomach, distress and indigestion. Do not weaken, but have tonic effect. 25 cents. The only pills to take with Hood's Sarsaparilla.

ent. Yes, we have a new parsonage. The church is now struggling to pay our pastor. We want him back four years more. God bless him and his wife; they are good workers in Christ's cause; he raised \$110 for benevolence. Led the district. He never forgets the Southwestern. Pray for us that we may continue to succeed.

N. R. Randolph, P. C., Bunkie, La.—Bunkie is a thrifty and coming town, located on the T. & P. R. R. Having a branch railroad coming in from the east, connecting here with the T. & P. R. R., making a junction. Our church is not much here, having a few active members; but the future is so bright before us. We are willing to suffer a few days longer and work hard for the success of the field. A few days ago we came to the conclusion that our church would not stand the winter through. A building committee was appointed to estimate the amount needed to repair the church, which was \$258.42; of this amount \$17.45 has been collected and put in the treasury and \$20 has been paid on lumber, and the work is now being commenced. Our church is moving on slowly, but surely. The S. W. C. A. is not forgotten. Our benevolence is being raised, and we intend to go to conference all right. This will be a place next to any in the Louisiana Conference in the future. Pray for us that our success will come as we work.

B. J. Lewis, P. C., Marvell, Ark.—Our third quarterly conference was held October 23-24, with J. W. Jackson, our beloved presiding elder, in the chair. Most of the brethren were present with written reports. We raised for all purposes this quarter, \$36.50. Paid presiding elder, \$10.70. On Sunday at 11 o'clock, our souls were made to rejoice by the wonderful sermon of the presiding elder. After he administered the sacrament to 48 persons, the Southwestern as well as the other interests of the church was ably represented. I am commencing my work in behalf of the S. W. C. A. I hope to send in a list of cash subscribers in short. Our work is alive. Pray for us. Yours in Christ.

P. M. Burke, president New Orleans Cushman League, will hold a Thanksgiving social at Haven Chapel Saturday night, Nov. 27. We have organized our Reading Circle, and look forward to the accomplishment of much good among the young folks of Haven Chapel.

R. B. Bell, Eddyville, Ky. We are glad to see the Eddyville Charge is spiritually and financially alive. A successful revival has just closed, and many souls were brought to Christ by the Christian-spirited and God-fearing workers, Revs. C. T. Lewis and J. L. Franklin. The church had twenty accessions. Fourteen adults and three infants were baptized. The pastor, J. L. Franklin, is a young church worker, and has left nothing unturned for the redemption of the Eddyville

Charge. The church has been neatly repaired and furnished. The prayer, class and League meetings are well attended, and everything bids fair for a round report. A collection of \$3.40 was taken for missions. We will work, pray and shout our way to heaven by the way of Calvary.

A. C. Lacy, P. C., State Line, Miss.—We are entirely surrounded by quarantine and have been since September. When the people of State Line heard that the yellow fever was in Mobile, they closed the churches and would not allow services at any of the churches. It makes times hard with us. The good people of State Line brought us twenty-five pounds of everything that was nice, and one dozen chickens. I was glad to see them; also one suit of clothes at \$20. Come again, friends, whenever you feel like it.

J. Burton, P. C., Brooksville, Miss. My fourth quarterly conference was held Oct. 30-31. The road being quarantined, Dr. H. R. Revels, the presiding elder, could not get here. H. T. Hampton, of the Mississippi Conference, presided; 70 members answered to roll call. The business of the conference moved off grandly. Raised this quarter, \$203; paid pastor, \$132; paid presiding elder, \$16.50; on improvement, \$54. All of the local preachers and exhorters pledged themselves to take the Southwestern. Within ten days Rev. Hampton preached an able sermon and administered the sacrament.

Ernest S. Williams, P. C., Motley's Charge, Va.—I took charge of this work June 1, 1897, after finishing the course at Gammon Theological Seminary. Our work thus far has been very successful. We have just closed a glorious revival with 40 conversions and 35 accessions. Our third quarterly conference was held Oct. 29 by Rev. L. J. Valentine, the able presiding elder of the Alexandria District, Washington Conference. The reports showed quite an advance in the work over the previous quarter. Brother Valentine preached an able sermon Thursday night at Pittsville, Va. We are all proud of him. We hope to send in some subscribers to the Southwestern ere long. Yours in Christ.

T. R. Fletcher, P. C., North Middleton, Ky.—We have just closed a two weeks' meeting with 15 accessions (all children). Baptized 16 including several infants. The result of said meeting: Raised nearly \$50 of our benevolent money, and the church is rejoicing. Rev. W. H. Pope assisted us.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

Subscribe for the Southwestern

Did anybody anywhere ever object to a Macbeth lamp-chimney?

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Christmas Annual No. 28.—Seven beautiful Carols. 4 cents; \$3 per 100 copies.

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SLEPT LIKE A CHILD.

GAINED TWENTY-SEVEN POUNDS
IN FOUR WEEKS.

The Story of a Soldier.

From the Transcript, Peoria, Ill.

No man is better known and liked in that rich tier of Illinois counties, of which Peoria is the centre, than genial Chester S. Harrington, of Princeville, Ill. For many years Mr. Harrington has traveled through the country on profitable journeys as an itinerant merchant, and everywhere he goes he is given a hearty welcome by the people who depend upon his regular visits for the purchase of the necessities, and some of the luxuries of life.

Mr. Harrington is a veteran of the war, and out of this circumstance grew the train of facts that make up the remarkable experience which he related upon the occasion of a visit to the Transcript office recently. His story, telling of the evils which the Civil War was but the beginning in his own, and in thousands of other cases, was as follows:

"I served three years in the 124th Illinois, enlisting at Kewanee, Ill. I was in Libby Prison, and, of course, I suffered, like many another Northern soldier. Until recently I was a member of the Princeville Post, of the G. A. R.

"The strain of army life did its work in undermining my health, although the collapse did not come for years. For some time I suffered from general debility and nervousness, so badly that I could not sleep. I would sit up night after night reading, because I couldn't go to sleep. For fifteen years my sleep was completely broken up. Indigestion, of course, resulted and my misery increased until it seemed I had nothing to live for. My eyes began to fail, and as my body lost vitality my mind seemed to give way also. I could scarcely remember events that happened but a few weeks before.

"I was unfitted for business, and had to abandon the road for two years. I was just able to creep around during the greater part of this time, and there were times when I could not get up at all. My brother is a doctor, but all his efforts to help me failed to give me any relief.

"My friends suggested a great many things they thought would help me, and I tried a lot of remedies, without avail. Finally, having read a great many articles regarding cures that had been effected by Dr. Williams' Pink Pills for Pale People, I decided to try them. That was in 1896. I bought a box and took the pills according to instructions. Just four days later I had the happiest hours I had known for years. That night I went to sleep and slept soundly as a child, and awoke refreshed. Since then I have clung tight to Dr. Williams' Pink Pills, and I have slept soundly and gained health ever since. Three or four weeks after beginning the treatment, when I had taken four boxes of the pills, I found I had increased in weight, from 119 pounds to 146 pounds. This greatly surprised my friends, who thought my case was a hopeless one. I began my work on the road again, and have continued in right along ever since in excellent health.

"Let me tell you a remarkable thing that was a side issue, but a valuable gain to me. I found that while I was taking Dr. Williams' Pink Pills, I had been cured of the smoking habit, which had been formed when I was a boy, six years old, and which had clung to me all these years. The craving for tobacco left me, and I have never experienced it since. I have recommended the pills to more than 150 people and I hope, if my experience is made public, it will be of benefit to some sufferer."

(Signed) Chester S. Harrington.

State of Illinois, County of Peoria, ss:
Chester S. Harrington, being duly sworn, deposes and says, that the matters contained in the above statement by him signed are true.

Chester S. Harrington.

Subscribed and sworn to before me, a notary public, this 15th day of July, 1897.

(Seal)

Lincoln M. Coy,
Notary Public.

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained, in a condensed form, in Dr. Williams' Pink Pills for Pale People. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Dr. Williams' Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company, Schenectady, N. Y.

BOOKMAKER'S CORNER

Select Notes. A commentary on the Sunday school lessons for 1898. By F. N. and M. A. Peloubet. Illustrated. Cloth, \$1.25. W. A. Wilde & Co., Boston and Chicago. The issue for 1898 bears upon every page marks of the careful, painstaking work of its compilers and publishers, and it is a valuable volume of the series, now twenty-four years old. It can be safely trusted to bring out points and teachings of the lessons in a manner that will commend itself to thoughtful men and women. The book contains three truthful maps, five full-page illustrations, besides a host of smaller pictures scattered through the book.

Among the contents of Harper's Magazine for December will be a narrative poem by General Lew. Wallace, entitled "The Wooing of Malkatoon." The number will be bound in an ornamental cover, designed in colors.

The numbers of Harper's Weekly during November will contain letters from Tappan Adney, the Weekly's correspondent to the Klondike. Mr. W. D. Howells will also resume his department of "Life and Letters."

Harper's Bazar during November will include a special Thanksgiving number. Among other features of the month will be the beginning of a series of articles on "Woman's Voice and Speech." In the department of fashions special attention will be given to "Children's Clothing."

After serious illness, like typhoid fever, pneumonia, or the grip, Hood's Sarsaparilla has wonderful strengthening power.

NOTICE.

To Candidates for Examination at the West Texas Conference:

Please meet at the site of conference for examination in time to be in your class at 9 a. m., Dec. 7, 1897.

Andrew Foster,

Chm'n Board of Examiners.

NORTH BALTIMORE DISTRICT.

The North Baltimore District Convention of the Epworth Leagues, including Sunday schools and young people's meetings, convened in the Metropolitan M. E. Church, on Oct. 27, 1897, at 7:30 p. m.

Music by Metropolitan Choir; welcome address, Rev. John A. Holmes, pastor, and H. P. Ringgold, and was responded to by Revs. Daniel Collins, Alexander Hamilton and James P. Morton; devotional exercises were conducted by Rev. J. Barnes, at 9 a. m., the 28th. Then the committees were appointed. The presidents, treasurers and secretaries reported, which showed quite a

progress in the work and in the district.

Rev. Columbus Brown gave us an able address, subject: "Our Present Surroundings," at 2 p. m. Rev. J. P. Morton conducted the religious exercises, with Rev. G. W. W. Jenkins in the chair; and Revs. C. G. Key N. M. Carroll, M. W. Moorman, Dr. Cyrons, P. T. Perkins and David Johnson, of the South Baltimore District, were introduced. Revs. S. G. Griffin and Dr. E. W. S. Peck, of Washington, D. C., were introduced; Revs. Hill and Morton, of the A. M. E. Church, were introduced, and addressed the convention.

Several of the laymen from other churches joined in the debates, as the discussions were made free to all for five minutes. The next subject debated was "Duty of Parents to the Sunday School," opened by J. E. Boston. Mrs. W. B. Tilden gave us a fine paper on the subject, "What Relation Does the Church Stand to the Sunday School." A paper was read by James H. Harris, "Our Young People's Societies and their Accomplishments," which was an able effort.

Several laymen and preachers discussed these topics: At 1:30 p. m., the subject was What Should be the Attitude of the Leaguers to the Liquor Traffic," opened by Wm. Kennard, which was about to be dropped when Rev. C. G. Key, of the South Baltimore District, called the attention of the preachers and laymen to the subject, who waged war on the evil. An able paper was read by George Simms on "The Best Method of Securing the Regular Attendance of Teachers."

On Friday devotional exercises were conducted by Rev. J. B. Gunby, with Rev. G. W. W. Jenkins, P. E., in the chair. "Are Our Sunday Schools Meeting the Moral Needs of our Youth," discussion opened by Rev. J. Naylor, and "What Are the Qualifications of a Good Teacher," by Grason Larkins, of Frederick, Md; "Is the Direction Respecting the Instruction of Children Among Us Practicable?" Rev. J. A. Holmes gave us a fine paper on this subject. "Why Am I a Methodist," a historical treat was given us of his life and causes that lead him and drove him to this faith, by A. Becks.

Saturday, Oct. 30, at 9 a. m., the religious exercises were conducted by Rev. L. M. Carter. During the day these subjects were discussed: "Southwestern Christian Advocate and Epworth Herald—Should We Support Them?" All spoke in favor of supporting them on the line as church papers, but should not support the Southwestern as a colored organ. "Is the Washington and Delaware Conferences Doing their Duty to Morgan College?" Dr. D. W. Hayes opened the subject and quite a number of delegates spoke in its favor. Resolutions were offered, thanking the pastor and trustees and friends for entertaining the convention, also resolutions were passed endorsing the Southwestern Christian Advocate and Epworth Herald. Resolutions were passed condemning the saloons and tobacco.

We decided not to take part in the colored convention being started in the South, as it draws a color line, but to attend our conference district league conven-

tion as layed down by the General Conference.

Sunday at 9 a. m., love feast; 11 a. m., sermon by Rev. J. T. Morton; at 3 p. m., address by Dr. Wagner and one of the bishops. At 7:30 sermon by L. A. Carter; he stated that he was in the contest for the Southwestern Christian Advocate and asked all to help him. A. Becks.

WILMINGTON DISTRICT—NORTH CAROLINA CONFERENCE.

On leaving the Annual Conference, having accepted the invitation of the brethren, I visited some of the appointments through that section of the country known as the "Cotton Belt."

'Twas at Maxton, N. C., that I filled the first engagement. Quite a number of persons were out and listened to what was said concerning the Southwestern. Rev. J. D. Diggs, the new pastor, was present and showed himself interested in the paper. This place is the head of a large circuit, which, on the whole, is one of the best appointments in the State.

Pastor Diggs and his people are satisfied with the cabinet work of the conference.

The membership of this charge will increase during the year, for this has begun. Pastor Diggs and wife are happy in this year's beginning, "for unto them a child has been given."

Here I secured a good list of subscribers.

From here I went to Rowland, preaching that night and securing a few more readers to the Southwestern.

'Twas at Salem that we met a loyal set of people. Cotton had been plucked, and in spite of the fact that it was sold for 5½ cents, still quite a number of new buggies, and even new horses, could be seen. Evidently prosperity has found its way to this section.

I reached this place on Saturday afternoon, the occasion being a picnic. I was making a personal canvass when I met Father Anderson. He asked if I would make a talk to the people, and I said yes.

He went to the church door, tapping the bell a few times, and requested all persons to come in and listen to the talk. To my surprise, every one, old and young, obeyed the call, and in less than ten minutes the church was comfortably seated. Surely, Father Anderson stands in that community verily as a leader; one whom all the people loved and in whom they have the fullest confidence.

From here I visited the Lumberton Circuit. Rev. J. P. Franklin, the loyal, active, successful and much loved pastor, gave the Southwestern a royal reception. There are three points on this work—New Zion, Beauty Spot and Mount Olive. I visited each of these places, securing 22 cash subscribers; this is the full number apportioned to this work. Pastor Franklin says we shall have more, and we know they will come. The Lumberton Circuit stands third in amount of benevolent money raised during last year and reported at the conference. With such men as Presiding Elder Brooks in the lead, and Revs. Franklin, Diggs, Hayes, Byers, Murphy and others as pastors, large things will be accomplished this year for God and the Church. R. E. J.

FREE.

We direct special attention to the following remarkable statements.



For eighteen years I was not able to do any work, was confined to the house three years, often confined to the bed; took cold on the slightest exposure, eyes were weak and discharged great deal of mucus, was deaf in right ear suffered intensely with pain in head, had fainting spells, often thought would lose my mind, and was a misery to myself and friends. Eighteen months ago used Aerial Medication, in two weeks hearing was fully restored, Catarrh gradually subsided, and in six months was entirely cured. It has been one year since I used the treatment, the disease has not returned, and I feel like a new person.—MRS. KATE ELLEGOOD, 2221 Walnut St., St. Louis, Mo.

34 years ago I had risings in my ears, had Catarrh 30 years, hearing failed, for many years could not hear loud conversation two feet away, had continual roaring in ears, hoarseness, throat sore and dry, intense pain over eyes and "stopped up" feeling in my head. General health so impaired was not able to work. Used Aerial Medication in 92. It stopped the roaring, pain and soreness, fully restored my hearing, for five years have been free from Catarrh.—Wm. F. BOWERS, Howell, Arkansas.



"Whereas I was Deaf, Now I Can Hear."



At the age of 69, after having suffered from Catarrhal Deafness 20 years, am truly thankful to state that I am entirely cured by Aerial Medication; my hearing which had become so bad that I could not hear a watch tick, or conversation is fully restored. I will verify this statement.—WILLIAM RITCHIE, Derby Centre, Vt.

The late Prof. Basil Manley, of the Southern Baptist Theological Seminary, Louisville, Kentucky, says of Aerial Medication: "I can cordially recommend its use." Write for fac-simile of this letter.



It has always been a pleasure to carry your ads, and your remedies are popular with our people. Bell and Vnn Ness, Editors Christian Index, Atlanta, Ga. We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.—Cincinnati Herald and Presbyterian.

MEDICINES For Three Months' Treatment FREE.

This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will for a short time send medicines for three months' treatment free. For question form and particulars, address, J. H. Moore, M. D., Dept. 82 Cincinnati, O.

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BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

The custom of tithing is being developed among members of the united society of Christian Endeavor. Many others are observing it.—Ex.

FARM AND FIRESIDE.

SWEET POTATO CULTURE.

I have a patch, the soil of which consists of deep, sandy loam, planted in sweet potatoes, part of which is being consumed by something, apparently rust. The soil is fertile, well drained and apparently well adapted to potatoes. Can you tell me what causes the plants to die, and how I might prevent it?—P. H., Georgia.

Answer: Without personal examination, we cannot form any opinion of the cause of trouble. The potato is usually a very healthy plant, free from disease and from insect pests. Yours may be the victim of some bacterial disease like that which of late years has attacked the tomato, causing the plant to wither, turn yellow, dry up and die, without any disturbing agent on the outside being observable. Cultivator.

FIREFLIES AND THEIR LAMPS.

Do you know, children, that the fireflies that you chase over the lawn in the evening have famous cousins living down in the tropics known as the cusujo family?

This brilliant family not only serve as do our little fireflies to light the midnight revels of the fairies, but they go to the great balls of real folks, caught in the dark coils of the hair or the mazy meshes of the dress of the beautiful women of that land, more highly prized by them than diamonds for ornament. They also serve to light the way at night. A traveler sometimes attaches one of the insects to each foot to act as a guide to the path.

To make a light equal in brilliancy to that of this tropical insect we must produce a temperature of 2,000 degrees. The fireflies lamp creates no heat that can be detected by the most delicate instrument. Its energy is entirely expended in illumination. Nature, while offering object lessons in every art, laughs at man's efforts to imitate her in this field.—Ib.

HORSES AT FAIRS.

For several years past the interest in the horse industry has declined materially, and many becoming disheartened, abandoned the breeding of horses for something that promised better returns. The result of this course has been to produce a short crop of good horses. The market, at market centers, shows a steady and increasing demand for exportation, and the home market for good horses is developing fair prices. It is evident that the next two or three years will witness great activity among breeders. The breeder who is wide awake will march in the front rank to prosperity. Let every State and county fair then witness a return to the old custom of exhibiting the best horses in the country, and demonstrate that the confidence in the horse breeding industry is well founded. The best way of bringing any industry to the front is to make profert of it at county and State fairs where people naturally look for them.—Ib.

FOR ALLAYING HOARSENESS AND IRRITATION OF THE THROAT, "Brown's Bronchial Troches" are wonderfully effective. Avoid imitations.

The Peerless Advocate

IS ALL THAT THE NAME IMPLIES.

A Strictly First-Class SEWING MACHINE.

HIGH ARM. LIGHT RUNNING. NOISELESS.
WITH ALMOST UNLIMITED CAPACITY.

PRACTICALLY TWO MACHINES IN ONE.



STYLE No. 4 PEERLESS "ADVOCATE" MACHINE.

The Southwestern one year and this Machine in Oak or Walnut for only \$18.00.

We ship our machines direct from the factory. A machine made in the best possible manner, by the most skillful mechanics, with the choicest material, elegant in appearance, simple in construction, durable as iron and steel can produce, with sewing capacity unlimited.

The Peerless Advocate is fully warranted for ten years, but will last a lifetime and outwear any two of the highest priced sewing machines made.

A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

PERFECT IN EVERY RESPECT.

A SELF-SITTING NEEDLE and SELF-THREADING CYLINDER SHUTTLE are used in the Peerless Advocate High-Arm Sewing Machines.

THE SELF-THREADING SHUTTLE.

is so simple that with two motions of the hand backward and forward the shuttle is threaded.

EXTRA ATTACHMENTS

in velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.

Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

THE WOODWORK IN OAK OR WALNUT IS THE BEST that can be procured; finished and of modern design, making it handsomer than the ordinary style of woodwork.

NO. 4 MACHINE, (Same as Cut)

Drop Leaf Table, Gothic Cover, Case of two Drawers at each end, and Center Drawer. Price \$50.00

—MANUFACTURED FOR THE—

Southwestern Christian Advocate,

408 Carondelet Street, New Orleans, La.

CONFERENCE NOTICE

HOT SPRINGS DISTRICT.

Fourth Round.

Dear Brethren—Annual Conference roll call will be made Jan. 27. Are you ready? We must not be silent longer. The eye of the Church is upon this conference and the records of the next session will tell very largely what our future will be. This district must hold its own as the banner district of the conference. To do this every pastor must bring his whole assessment and have no blanks. You have done well, but not enough. Let every one make his own appointment.

I shall be on time to hold the quarterly conferences, and desire that every pastor shall have all officers and committees ready for confirmation. If any change is necessary, I will give timely notice. Appointments as follows:

Bearden.....Nov. 20-21
Camden.....Nov. 23
Magnolia.....Nov. 27-28
Lewisville and Canfield.....Dec. 4-5
Texarkana.....Dec. 8-9
Texarkana Circuit.....Dec. 11-12
Wilton.....Dec. 14
Fulton.....Dec. 18-19
Clow.....Dec. 25-26
Nashville.....Dec. 25-26
Locksburg.....Jan. 1-2
Horatio.....Jan. 3
Caddo Gap.....Jan. 4
Center Point.....Jan. 9-10
Bingen.....Jan. 16-17
Gordon.....Jan. 18-19
Hot Springs.....Jan. 23-24
J. E. Toombs, P. E.

TOPEKA DISTRICT.

Fourth Round.

Fort Scott.....Dec. 11-12
Mound City.....Dec. 15-16
Butler.....Dec. 18-19
Harrisonville.....Dec. 21-22
K. C. St. James.....Dec. 25-26
K. C. Mission.....Dec. 28-29
K. C. Rosedale.....Jan. 4-5
Bonner Springs and Lawrence.....Jan. 1-2
Valley Falls.....Jan. 12-13
Asbury.....Jan. 15-16
Burlingame.....Jan. 22-23
Dunlap.....Jan. 25
Manhattan and Wanaga.....Jan. 29-30
Alma and Wabaunsee.....Jan. 27-28
Clay Center.....Feb. 5-6
Salina.....Feb. 12-13
Ellis.....Feb. 13-14
Mount Olive.....Feb. 19-20
Independence.....Feb. 26-27
Coffeeville.....March 1-2
Chetopa.....March 3-4
Oswego.....March 5-6
Carthage.....March 12-13
Joplin and Nevsho.....March 8-9
Mt. Vernon.....March 19-20

Dear Brethren—Some of you have disregarded every appeal concerning your benevolence. It is not because the people cannot nor will not give that the church is in such straights, but because we are unskillful or unfaithful in presenting the claims. You must be ready to report your entire apportionment raised at the last quarter. R. E. Gillam, P. E.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

F. J. CHENEY & CO., Toledo O.

Sold by Druggists, 75c.
Hall's Family Pills are the best.

PRIZES---PRIZES.**Read Our Offers for Subscribers:**

We are anxious to increase our list of subscribers to the Southwestern Christian Advocate; and in order to do so, and at the same time encourage our friends to work to help us do so, we make the following RE-MARKABLE OFFERS:

AN ORGAN.**1st.—DO YOU WANT AN ORGAN?**

Well, we have decided to give a high grade \$102.00 Epworth Organ to the person sending in the largest number of annual cash subscribers, over and above fifty, at \$1.25 each, up to December 15, 1897.

Here is a chance for a church, a Sunday School, an Epworth League chapter, or an individual to secure an organ without spending one cent of money.

A BICYCLE.**2nd.—DO YOU WANT A BICYCLE?**

We shall give to the person sending in the second highest number of annual cash subscribers, over and above fifty, at \$1.25, a fine \$75 Mead Bicycle. This contest also to close December 15, 1897.

This is a most excellent opportunity for a man, young or old, a woman, young or old, or a boy or girl, to secure a first class bicycle without paying out one cent in cash.

3rd.—YOU SHALL NOT WORK FOR NOTHING.

Should you not be fortunate enough to secure either the bicycle or the organ we do not mean to leave ANY ONE who works to go unrewarded. If in the race you have sent in as many as 25 or more ANNUAL CASH SUBSCRIBERS we will give you a set of Clark's Commentaries; or if a young or old person, who prefers it, we will give a \$10.00 guitar. We say this because only ministers will be likely to wish the Commentaries.

YOUR CHOICE OF TWO BOOKS**4th.—ANOTHER OFFER STILL.**

To any one who, in the race, may have sent in as many as 10 or more, Annual Cash Subscribers, we will give that large and intensely interesting book of Bishop Wm. Taylor's: "The Story of My Life."

This book contains 748 pages, and gives an account of the extensive travels and sacrifices of that heroic man of God, while on his marvelous tours in North America, South America and Africa. Or, if you prefer it instead, we will give you "The Black Phalanx," a book which gives a thrilling account of the deeds and daring of Negro Soldiers in the various wars of this country. This contains 528 pages. What greater inducement could we offer to those who wish to help themselves by helping us?

THINGS TO REMEMBER.

Remember, you can secure subscribers for three or six months, if you wish, but it will require two six months subscribers and four three months subscribers to equal one for one year.

2. Remember, to send in the names and cash you secure at least once a week, taking out of the money whatever it costs to send it.

3. Remember, if you decide to enter contest for any one of these prizes, you must send in your name and address that we may send sample copies or other helps in making the canvass.

4. Remember, you must write the names and addresses plainly, so that subscribers' names may go on our books correctly.

Southwestern Christian Advocate.

No. 408 Carondelet Street.

Terms: \$1.25 per Year; Six Months 75c; Three Months 50c. Invariably in Advance.
\$1 a Year to Pastors.

Entered at the Postoffice at New Orleans, La.,
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SUBSCRIBERS WILL FIND OPPOSITE
their names on the address label when their
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save missing any papers.

KEEP WATCH OF THE DATES.
When change of address is desired, be sure
to give the old as well as the new address.
There are four ways by which money may be
sent by mail, our risk—Postoffice Money Order,
by Bank Check or Draft, or an Express Money
Order; and, when none of these can be pro-
cured, in a Registered Letter.

You can buy a Money Order at your post-
office, payable at the New Orleans postoffice.
If a Money Order Postoffice or an Express Of-
fice is not within your reach, your postmaster
will register the letter you wish to send us, on
payment of eight cents. Then, if the letter is
lost or stolen, it can be traced.
We cannot be responsible for money sent in
letters in any other way than by one of the
four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

November 8th to 15th.

Thos. I. Keys	L. W. Price, *2
C. L. Fields, *1	J. L. Nichols & Co.
Matt Terry	J. C. Hunt
D. Ray	J. C. Hunt, *2
P. R. Crump, *1	W. H. Robinson, 1
J. W. Terrill, *1	R. C. Metoyer
J. W. Williams	H. R. Allen, *1
M. R. Johnson	Aaron Taylor, *1
L. J. Hogan, 1	J. M. Nevils, *1
A. Brown, 1	J. H. Benton
P. S. Gathings	M. J. Bullock, *2
R. C. Barrow, *1	L. G. Hodges, *1
R. Roberts	J. Bickman, 1
J. H. Thompson, 1	S. L. Johnson, 1
D. C. Hall, *1	W. E. Lawrence
W. A. Parks, 1	H. J. Wright
J. T. Henny	J. T. Willis
M. Seather	T. P. Harris, 1
R. P. Thirkeld	L. A. Carter, 3 *6
Wm. Smith, 1	S. H. Nevils, 2
A. S. J. Allen, 4	
A. C. Colbreath, 1 *1	
Berthe E. Beard, *5	
Forest City, Ark, 2	

* Yearly

ADVISED BY FRIENDS.

"I was afflicted with nasal catarrh for several years. I was advised by friends to take Hood's Sarsaparilla, and did so. In a short time I found relief. I continued the use of this medicine until I felt no symptoms of the disease. I cannot speak too highly of Hood's Sarsaparilla." R. W. Milner, Opelika, Alabama.
Hood's Pills cure nausea, sick headache, indigestion, biliousness. All druggists. 25c.

In a recent canvass at Beauty Spot, N. C., after the cause of the Southwestern had been laid before the people, Brother Charles McLean, a staunch member of our Church, said, "Mr. Business Man, give me a receipt for one dollar and twenty-five cents (\$1.25); I can't read, but I want to help the Southwestern." While we regret that the good brother could not read, yet this is true, he certainly understood the principle of self-help and did put in actual practice. We only wish that others of our constituency would see it the same way.

NOTICE.

The second district conference of the Tupelo District, Upper Mississippi Conference, will convene at Corinth, Miss., December 8. All delegates and pastors are requested to be present on the first day. By order of

P. O. Jamison, P. E.
D. A. Braggs, P. C.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

FOURTEEN MONTHS

For the Price of One Year!

All yearly subscribers are now entered till January, 1899. Hurry in your names and secure the larger benefit.

NOTICE.

To Members of the Preachers Mutual Aid Society of the West Texas Conference:

Please meet so as to hold a session at 2 p. m., Tuesday, Dec. 7, 1897.

Andrew Foster, President.

CENTRAL ALABAMA CONFERENCE.

All delegates and visitors to the above named conference at Alexander City, Dec. 8, will be returned on special rates, provided certificates are carried from starting points. Buy through to Alexander City, if possible; but if not, to the nearest point, and there repurchase and get certificates whenever tickets are bought. Pastors are advised to travel on certificates instead of permits as this will make out the required number, and avoid misunderstanding of agents. Yours truly,
W. H. Nelson, Sec.

Stop dragging yourself with quack nostrums or "cures." Get a well-known pharmaceutical remedy that will do the work. Catarrh and Cold in the head will not cause suffering if Ely's Cream Balm is used. Druggist will supply 10c. trial size or 50c. full size. We mail it.

ELY BROS., 56 Warren St., N. Y. City.

Rev. John Reid, Jr., of Great Falls, Mont. recommended Ely's Cream to me. I can emphasize his statement, "It is a positive cure for catarrh if used as directed."—Rev. Francis W. Poole, Pastor Central Pres. Church, Helena, Mont.

SAVANNAH ANNUAL CONFERENCE.

Delegates desiring reduced rates to the Savannah Annual Conference to convene at Waycross, Dec. 9th, 1897, must purchase a first class ticket at full fare to the place of meeting, and at the same time procure a certificate from the ticket agent certifying the same. If change of roads, procure a full fare ticket and certificate each time. Respectfully,

W. A. Holmes,

Forsythe, Ga.

Read our liberal offers for new subscribers, page 15.

NOTICE.

To West Texas Conference:

All ministers and friends attending West Texas Conference at Waco Texas, Dec. 8, 1897, call for certificates of having paid full fare to conference and return at one cent per mile.

Andrew Foster, Sec'y. Conf.

Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours till it becomes to-day.

Good chance for a pastor, local preacher, or Sunday-school worker to secure Clarke's Commentary. Read our prize offers, page 15.

The "Illustrated World," Ross Taylor's great mission paper, and the Southwestern, will be sent—both for one year—for \$1.50.

Straight University

The Fall Term of this well known Institution, for the Colored People, will open

SEPTEMBER 28th, 1897.

College, Normal, College Preparatory, Theological, English, Musical and Industrial Departments. Twenty-five professors and instructors.

Attendance last year nearly 600.

Board and Tuition, per month, \$12. Send for Catalogue. Address,

OSCAR ATWOOD, A. M., President,
or GEO. L. DENEY, treasurer,
2120 Canal Street, New Orleans.

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25th Year Opens Oct. 4, '97

FOUR COLLEGES

TWENTY-EIGHT PROFESSORS!

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ENGLISH COURSE, PRINTING, SEWING, DOMESTIC INDUSTRIES.

Students can reduce expenses by doing light work. All work paid for. Full charges only \$11.00 per month, including Room and Board.

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Clark UNIVERSITY

A FIRST-CLASS SCHOOL FOR BOTH SEXES.

TERM BEGAN SEPTEMBER 29, 1897.

Six departments: Grammar school, college preparatory, normal, college course (classical), college course (scientific), girls' industrial school.

Expenses, board, room, light, fuel and incidentals, \$10 per month, in advance.

Children of travelling preachers and clergymen of other churches in charge of a congregation, will be allowed a reduction of one-half on incidentals.

A strong faculty, good discipline, sound religious training; everything, in short, that a Christian parent can desire in the education of his children. Catalogue sent free on application.

Address the President,
REV. CHAS. M. MELDEN, PH. D.,
South Atlanta, Ga.

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ALEXANDRIA, LA.,

Preparatory to

NEW ORLEANS UNIVERSITY.

9th Year Opens October 4th, 1897.

Four Professors and Instructors. College Preparatory, Normal and English Course are open to students. Full charges only \$8 per month, including room, board and tuition.

CORNELIUS JOHNSON, A. M.
Principal,
Alexandria, La.

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Theological Seminary,

South Atlanta, Ga.

A thoroughly equipped institution for the TRAINING of CHRISTIAN MINISTERS of all Evangelical Denominations. FOUR PROFESSORS giving their entire time to this one work. LIBRARY of 11,000 volumes. FREE ROOMS. FREE TUITION. No man of gifts, grace and energy ever fails to make his way through this school. For catalogue and full information, address

PRESIDENT W. P. THIRKIELD.

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INDUSTRIAL COLLEGE

BALDWIN, LA.

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Vice-President.

OPENS OCTOBER 4, 1897.

Both sexes; all races; splendid buildings; magnificent campus; healthful climate; wholesome influences; thoroughly practical education; full faculty.

ALL DEPARTMENTS.

From primary to complete college preparatory courses, including schools of Agriculture, Horticulture, Printing, Carpentry, Blacksmithing, Wheelwrighting, Bakery and Needlework, Shorthand, Typewriting and Music.

Total cash expenses per month, including room rent and board, incidental fee and washing: Males, \$7; Females, \$6.50.

Send for catalogue. Address,
President A. E. P. ALBERT,
Baldwin, Louisiana.

Central Tennessee College

NASHVILLE, TENNESSEE.

Chartered by Legislature of Tennessee in 1866. Attendance last year, 569.

Courses of Study.

Common English, Normal, Preparatory, College, Theology, Law, Music, Medicine, Dentistry, Pharmacy, African Training, Mechanical. Students finishing any of these courses will receive a certificate, diploma or degree.

Music Course.

This is a four or six years' course, and is nearly the same as that of the Academy of Berlin. It includes the teachers' course, and voice training, and harmony.

Pastors' Course.

This is for those ministers whose circumstances will not permit them to attend school, and who wish to pursue a course of study by correspondence.

The Medical Department opens September 13th. The first term of the literary departments open September 27, 1897.

The second term begins December 20th, 1897. The third term begins on March 14th, 1898.

Expenses.

In the professional courses, tuition is \$30 for the year. Other expenses, board, etc., from \$9 to \$10 for school months of four weeks.

In the Literary Departments, the expenses are from \$3.75 to \$10 for board, washing, etc., for school month.
For circulars, catalogues and information about the school address the President, Rev. J. BRADEN, Nashville, Tenn.

\$12 3000 BICYCLES
must be closed out at once.
Standard '97 Models, guaranteed,
\$14 to \$20. '96 models \$12
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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, NOVEMBER 25, 1897.—Vol. 32 No 46

EATON & MAINS, Publishers.

God give us men. A time like this demands
Clear minds, pure hearts, true faith,
Men who possess opinions and a will, and ready
hands:
Men whom desire for office does not kill,
Men whom the spoils of office cannot buy,
Men who have honor, men who will not lie,
Tall men, sun-crowned men, who live above the
fever
In public duty and in private thinking.
—Oliver Wendell Holmes.

EDITORIAL COMMENTS.

Are you teaching your congregation to give promptly, freely and systematically? If not, you are not doing your duty.

As members of the General Missionary Committee, both Drs. J. M. Carter and A. J. Taylor made strong pleas when the southern white work was under discussion, and were ably supported by a number of the most gifted speakers on the committee.

A man by the name of B. M. Blackburn is a candidate for Congress in the Atlanta (Ga.) District, and in announcing his personal platform, says among other things, that he favors lynching. It will be interesting to note how far such anarchistic sentiments are endorsed by the people of this Georgia district in the face of the noble sentiments so recently expressed in the message of the governor of that State.

Bramism is bearing its legitimate fruit in Waco, Tex. The bad blood which grew out of a recent attack of his against Baylor University has resulted in the death of two newspaper men, and the serious wounding of a party to the shooting, not to mention the colored boy, accidentally shot. It is remarkable to us how any community can endure a monster like the man Bram.

Yes, thank you; the fever in this city is at a very low ebb, and will no doubt soon disappear altogether. There are still a few cases reported from day to day, but no one seems much concerned about it, and the refugees who fled, as by magic, in September, are returning in car loads. All seem to feel that the worst is over and the trains have begun running on all roads.

The Oklahoma Conference is now the only mixed conference we have in this country. Bishop McCabe stated at the session of the Missionary Committee that one presiding elder travels 24,000 miles during the year, or far enough to go around the world.

Ministers at some points in Colorado that are highest have to be changed every year. Some government employees are changed oftener; the high altitude causes nervous prostration and heart troubles.

Gallatin, Tenn., has the tallest man in the world, in the person of "Bud Rogan," a negro man, who is eight feet tall. Bud's hands are 13 1-2 inches, and his feet 18 inches long; when he stretches out his arms, right and left, he reaches 96 inches. He is now thirty years of age, and has refused a number of good offers to go on exhibition, refusing, as he says, because he fears he will be kidnapped. Rogan makes a good living for himself and mother on what passengers give him, the few minutes the trains of the Louisville and Nashville Railway stand at the station. He cannot stand or walk and is drawn about by a span of Billy goats.

BLESSINGS AND GRATITUDE.

To most people, what may be called the ordinary blessings of life, come with such unvarying regularity and as the result of so little effort on their part that they are likely both to underestimate their value and to lose sight of the generous and merciful hand that bestows them. This is true, notwithstanding the fact that no other than the ordinary blessings seem to come to the majority of mankind; hence, if they do not acknowledge these, they acknowledge none. But the fact is there are no ordinary blessings; all that come to us are special, and it requires nothing more than the withdrawal of any one of the many to which we learn to regard ourselves as necessarily entitled, to convince us of this fact. Those that are classed as ordinary are the very ones which, when lacking, cause most inconvenience and suffering. With these the vast majority of persons must content themselves through life. Other blessings may come, for, since these they have, there is very little else that is necessary for us to have that is not within reach. That is to say, when one is enjoying health, strength and such blessings as they should and do ordinarily put within his grasp, he has much for which to be grateful, and the best of reasons to expect and prepare for the enjoyment of much more. Hence everyone has much for which to be thankful.

But Thanksgiving Day always leads us to think of the Pilgrim Fathers and their first memorable thanksgiving dinner. Our National thanksgiving holiday could not have been originated under more lowly and at the same time, more fitting circumstances. When we think that about one year previous, the little company of one hundred and two persons had disembarked from the "Mayflower;" they had been battling for life through the privations and hardships of a rigorous northern winter; had seen at least forty-six—nearly one-half of their entire party—swept off by an epidemic of sickness, induced by exposure and insufficient food; when we think of their struggling during these months, not only against the suffering brought on by their surroundings, but the constant exposure to death at the hands of the hostile Indians by whom they were surrounded, we are led to exclaim, if they had reason for gratitude who has not! Who that reads this can sum up a greater number of real hardships than could these who about November 1st, 1621, proclaimed their first thanksgiving day that they might humbly and appropriately acknowledge the mercies of God? True, they had suffered; but how much worse might their condition have been? They had undergone great afflictions, but from how many had they been spared? Deprived of many blessings which they knew others were enjoying, and yet they had so much to inspire their gratitude that they not only arranged to meet themselves to mingle their feasting and thanksgiving, but they invited their Indian neighbors that were friendly to join with them. May their noble example inspire all who think on these things to follow their praiseworthy example in seeing blessings in spite of afflictions. Grateful for blessings that come to us; grateful that afflictions are no more, and grateful even for afflictions that are often blessings in disguise.

A note from Rev. W. L. Duncan, presiding elder of Novasota District, Texas Conference, reaches us at the last moment, informing us of the death on Nov. 15th of Rev. Roht. Williams, one of the best and most useful members of the Texas Conference. We hope to give a more extended notice next week.

A PROMINENT RACE LEADER GONE.

There is no denying the fact that in the death of Hon. John Mercer Langston, which occurred Monday, Nov. 15, disappears one of our most prominent and gifted leaders. He was born on a Virginia plantation in Louisa county, December 14, 1829, and had he lived one month longer would have been sixty-eight years old. His master was his father, hence, as was often done in such cases, he was made to assume the name of his mother. On the death of his father he was freed and sent to Ohio, where he was educated at Oberlin College. Here he completed his literary course in 1849, and the theological course later. Sometime after, he was permitted to enter a law school in Cincinnati, and was finally admitted to the bar in the State of Ohio, where he met with much success.

Mr. Langston is said to have been the first negro to hold office in this country, having filled at different times a number of positions of emolument and trust. Under the Old Freedman's Bureau he was inspector of colored schools at the South. After Howard University was founded he was made dean of the Law Department, and during most of the time he filled this position he was also a member of the Board of Health for the District of Columbia. In 1877 he resigned both and accepted the position of Minister to Hayti, under President Hayes, and filled this position till the election of President Cleveland. When he returned to this country he took up his residence in his native State, Virginia, and was appointed President of the Virginia Normal and Collegiate Institute, which he resigned in 1887, and made the race for Congress, to which he was elected. Though counted out, he was seated under contest and served with ability and distinction.

Prof. Langston, as he was often called, was a charming conversationalist, a gifted orator and a scholar of acknowledged ability. He filled the public positions, to which he was called acceptably and successfully. He accumulated considerable money, and lived in comfort and style in his "Hillsdale Cottage," Washington, D. C.

A note from Bishop Hartzell, written on steamer, says:

"October 18.—We reach Cape Town to-morrow morning. We have had a comfortable voyage. Mrs. Hartzell is a good sailor. When we reach Cape Town we will have sailed 6,000 miles southward from England. Our ship has about 700 souls on board, nearly 200 of which are the ship's crew. Have preached three times—last night (Sunday) to a very large and attentive audience. The precious gospel is the same to all souls the world over."

One of the happiest men we have seen lately was a young man who had just been discharged from the State prison, after serving a term of four years. He had been sent up for stabbing a companion, but thought himself so thoroughly cured he would never need be sent again.

If those who get into trouble and are filling the penitentiaries were only as anxious to keep out as they seem to be to get out when once in, there would be fewer crimes to be punished.

The General Missionary Committee requests all the annual conferences to report money raised on the Society's debt separate from the regular Missionary collections.

Now since the yellow fever scare is almost over, let everybody go to work; help us add a thousand new names to our list by Jan. 1st, 1898.

OUR CONTRIBUTORS.

FAMILY WORSHIP.

Rev. G. R. Rogers.

It may happen that the observance of family worship has not been practiced in the family of your husband and in this case it will require a degree of caution, which you, as a Christian wife, will well know how to use. It unfortunately happens that religion, which should be an honored and welcome guest, in every home, is too generally under the necessity of being introduced by stealth at a side entrance and tolerated as an intruder rather than cherished as a loved friend. But true piety is a principle which leads us to honor God in everything. It will have an influence upon us at home and abroad, in society and in solitude, upon common as well as extraordinary occasions. It is this principle which leads a Christian to exercise a religious care over his family. And in this part of his conduct he shows not only the devout state of his affections, but likewise the soundness of his judgment. Every wise man sees the necessity of having some plan of domestic government in order to preserve his house from being a scene of confusion and misery, and by what expedient a Christian can better accomplish this purpose than by contriving that every member of his family may feel the force of those principles by which he himself is made happy. In contemplating the head of a family thus devoted, how forcibly does the commendation given to Abraham appear to us: "I knew him that he will command his children, and his household after him to do justice and judgment." And how reasonable a thing it is, that God should be honored in that community which derives all its comfort from Him. In a family there are mercies received from God of which all the members are equal partakers; how fit and becoming a thing it is, then, that all the members should join in acts of devout homage to their common protector and benefactor.

Cedar Bluff, Ala.

"THE CITY OF FLOWERS" OF THE OLD "NORTH STATE."

I made my first visit to this place many years ago; since then there has always been quite a warm feeling in my heart for this, "the scene of my childhood." The ties of home and mother can make any place beautiful and forever interesting. However, Greensboro affords such a harmony among our people, who are always kind and obliging to the visitor, such a mild and healthful climate, such a beautiful, well-planned and attractive locality for residences, that a world-wide traveler might easily spend months here to his greatest satisfaction. It is called the "City of Flowers" because of the abundant growth and the pride of its people in the cultivation of flowers and vine plants. There is not a place in the South, so far as I know, where there is so little friction between the races. Be it said, to the praise of this place, that whatever seems to be for the mutual good is done, rather than a constant discrimination of the whites against the blacks.

Here is situated one of our own schools,

Bennett College,

on a prominent hill, commanding the respect of the community and State, in the kind of work done and the general influence of its instruction.

The main building was erected through a liberal donation of George Bennett; besides this, Kent House, four cottages, Industrial Hall and Carolina Hall, have been erected.

The last named building is a brick structure of five stories, stone trimmings, and slate roof, which has been erected largely out of the hard-earned dollars and cents of the North Carolina Conference. No such spirit of self-help and sacrifice has yet been seen on the part of our people anywhere to excel this of my own brethren. There are costlier and statlier buildings, but none pointed to with more pride than this one.

This same spirit of self-help has caught the students. The boys returned this fall in many cases with money to pay their bills and money

to furnish their homes. Several rooms have been furnished with full suites, stoves, shades, carpets, etc., by the boys and presented to the institution.

The Lord give us more of his spirit of self-help.

The president, Rev. J. D. Chavis, D. D., is too well known to the readers of the Southwestern for me to attempt any words of introduction or commendation. It is through his tireless efforts, extreme sacrifices, and the hearty co-operation of his faculty that this school enjoys such a remarkable degree of prosperity and usefulness. It was during the administration of Dr. E. O. Thayer that young Chavis, driving an ox cart, passed this school, determined to enter it and work his way to the presidency. This he has done, and to-day occupies this chair with the hearty endorsement of the conference and the patrons of the school.

Plans are being made for the erection of a large chapel and recitation hall, which, when completed, will add greatly to the present accommodations. The faculty is composed of Dr. Chavis as president; Rev. J. P. Morris, A. M., D. D., secretary and professor of mathematics; Rev. R. W. S. Thomas, A. M., professor of natural sciences; C. K. Price, A. B., professor of languages; Miss Fane Adkinson, daughter of Dr. L. G. Adkinson, president of New Orleans University, lady principal; Mrs. A. V. Williams, matron; Miss Fannie Henderson, Miss Birdie Windsor and W. B. Windsor, instructors in the preparatory department.

The attendance for this time of the year is larger than usual, and the outlook is quite hopeful for a most successful year's work.

Long live Bennett!

Besides this institution of classical and literary training the people enjoy the good fortune of having in their midst

The Agricultural and Mechanical College,

which is a State institution. It was established by an act of the General Assembly of North Carolina, ratified March 9, 1891, with the object, as declared by this act, "to be in instruction in practical agriculture, the mechanical arts, and such branches of learning as relate thereto." (The city gave \$8000, then a town of less than 10,000 inhabitants and 25 acres of choice land in the city limits to have this school located in its borders.)

Special attention is paid to the physical sciences which relate directly to agriculture and mechanics. The chemical and botanical laboratories were of special interest and furnished with all modern equipments necessary to the most successful and practical demonstration of the work in these departments. The physical department had in its equipment an Atwood's Machine, air pump and accessories, electrical instruments, compound microscope, sonometer and a general assortment necessary to such a lecture room.

The department of mechanics and physics is designed "to give to the student a combination of knowledge and skill, that he may be something more than an ordinary mechanic or an impracticable theorist."

The wood-working shop is adequately equipped; each student has a set of tools and is responsible for them. The department of Freehand Drawing and Forge Shop are fitted up with all modern instruments and tools necessary for the best work.

Agriculture is not confined to the school room, but practical work is done in field under the instruction of the professor of this department.

Horticulture, landscape gardening, dairying, stock breeding, which are included in this department are successfully taught.

The financial support of the institution for the payment of salaries and purchase of apparatus and equipment is derived for the most part from the United States, under an act of Congress, known as the "Morrill Act," passed August 20, 1890. This act makes an annual appropriation for each State and territory for the endowment and support of colleges for the benefit of agriculture and the mechanic arts, to be applied "only to instruction in agriculture, the mechanic arts, the English language, and the various branches of mathematical, physical, natural and economic science, with special reference to their applications in

the industries of life, and to the facilities for such instruction."

This institution might have a still stronger financial support were it not for discrimination in the distribution of certain funds, which, in itself, is almost criminal.

There is a fund made by an act of congress, 1862, known as the Land Script Fund, which is derived from the sale of public lands, the surplus of which, after certain prescribed items are paid, is to be used for agricultural instruction throughout the country. Since the act does not specify that so much should go to Negro schools the whole amount goes to whites. There were no separate schools for Negroes at the time this act was passed, there were none at all in the South.

Since things have changed for a body of men to keep the Negro from his just share of this money, upon such a flimsy argument, does the Negro not only an unjust act, but involves itself in an act which is but little better than "highway robbery." There is not a Negro school in all this Southland, so far as I have been able to learn, that receives one cent of this fund.

The Negroes of the several States ought to demand from congress a bill, if necessary, to secure for them their share of this money.

Besides these colleges, there are excellent graded schools which are opened to the public. My sojourn in this little city was quite pleasant. The Southwestern is read here as never before.

I had an appointment in Winston, but I was kindly notified not to come, assigning as the reason that I was from the "yellow fever" district. My, how the people do dread that disease, and are actually afraid of it a thousand miles away.

The next letter will be my last from this State. R. E. J.

GIVING AS AN ACT OF WORSHIP.

Rev. L. H. Reynolds, D. D.

I.—The Collection.

The collector, trustee or steward, in addition to his defined qualifications, should be an earnest, sensible, tactful liberal man. Earnest, for is he not indeed a leader of the people in this part of the worship? Can you conceive of one leading the people in an act of worship with levity? No montebank should be permitted to take a collection. Jokes innuendoes and broad allusions may be tolerated from an auctioneer or an end-man, but are not of place from an officer in the Church of God.

Sensible he must be to know what to say how to say it and when to quit saying it.

Officers who make long speeches before the people and unnecessarily prolong the services are not of this class. Tactful, that he may present the particular interest, then claiming the people's gifts in such a manner as shall appeal most forcibly to their liberality and elicit the most liberal response. He should be a liberal man himself. The veriest humbug in all the Church is the officer who steps pompously to the altar, delivers a long harangue upon the pressing nature of the obligation to be met, the duty of the people in the premises, and gives nothing himself, or at best a paltry sum, scarcely equal in value to that juicy quid of tobacco which he shifts from one cheek to the other while making his appeal. His gift, infinitesimal as compared with the blessings he has received, falls with a chilling effect upon the people. I always feel like giving him a quarter that he might have a decent standing at least before the people.

The appeal having been made, the congregation, all the people, should respond orderly, spontaneously and liberally. Orderly. No method of collection which detracts from its solemnity as an act of worship should be permitted. It is the custom in our churches for each person to lay his or her contribution upon a table in front of the altar. I do not know that it is the best method. It is probably less quiet and may seem more ostentatious than some other methods, and yet I do not see that it is necessarily an objectionable method.

That it is sometimes abused, and that others follow a different method, are not objections of much validity or weight. These things are

true of all methods. This practice possibly finds warrant in the words of our Savior in Matt. 5:23 and Mark 12:41, 42. Any display, levity or irreverence is, of course, to be condemned.

Spontaneity on the part of the worshipers enhances the value of the gifts, promotes a better spirit in the services, and contributes to its orderliness. "He gives twice who gives quickly." "Freely ye have received, freely give." A congregation which has to be coaxed, humored, cajoled, flattered or sung into giving, stands sadly in need of training in one of the simplest and weightiest duties of worship. Their gifts come like faded roses bereft of both the beauty and perfume which alone gave them value.

Earnestness and brevity on the part of the officer, and spontaneity and liberality on the part of the people, ought to make the offering and reception of the people's gifts one of the most happy and helpful periods of the services and at the same time reduce the time devoted thereto to a proper length in view of the proper relation of all parts of the service to the whole. Worship should be symmetrical as well as orderly and spiritual. It is urged, however, that the average congregation will not respond immediately. Train it. The pastor, if he has the love, respect and confidence of his people can do this effectively. Emphasize the fact of worship. Couple it with prayer and praise. Point out the unscriptural character of withholding the gifts until a certain number of songs are sung, or a good feeling is created. Show that it is not a matter of feeling, nor of effort, on the part of others, but of obligation to God and of duty to the Church. Teach how an obligation should be met. Do not be afraid to lose a few dimes, or perhaps dollars, while you are educating your people to a proper appreciation of their duty in this particular. I doubt much if any amount of money you could get would pay you for the degrading practice permitted, when the dignity and sacredness of the act of giving for the support of the Gospel, the Church and the poor, is turned into a minstrel and cake walk performance on the Sabbath.

I close this too lengthy article with a few observations.

The pastor should constantly instruct officers and people in this matter.

Pastors should set an example of regularity, liberality and orderliness in contributing.

Keep an eye on the officer who thinks we ask the people for too much. He will bear watching.

Note the scolding officer, the one who quarrels with the people. He will bear squelching. New Orleans, La.

BIBLE VIEWS OF ANCIENT HAM.

I.—Canaan.

Rev. J. C. Houston.

The beginning development and civilization of the various races of mankind is always an interesting as well as profitable study, whether it is presented to us by tradition, oriental mythology, profane or Biblical history. Especially is this true with respect to Biblical narrations, upon which one feels more like relying because of its apparent unbiasedness, simplicity and profound sacredness. Here we find (Gen. 10) that Noah had three sons, Shem, Ham and Japheth, from whom the various races are declared to have sprung—the Hebrew from Shem, the Negroes from Ham, and the Aryans from Japheth. The prime object of these articles is to deal exclusively with Ham as the progenitor of the Negro race. The Biblical narrative as to the ethnology, location and enlargement of his posterity is very simple, and yet remarkably comprehensive. He is introduced, "and the sons of Ham—Cush, Mizraim, Phut and Canaan," of whom I shall speak as fully as my anticipated space will allow, and first of Canaan. The sacred historian says (Gen. 10-15) Canaan begat Sidon, and Heth, the Jebusites, Amorites, Gargasites, Harvites, Arkites, Semites, Arvadites, Zemarites and the Hamathites. Thus we have his whole family, which is included in the most general acceptance of the term—in Canaanites. The land inhabited by these people is known in all history by the familiar denomination of Canaan, perpetuating the name of

Canaan, after whom it was called. The country was confined to the territory between the Mediterranean and the Jordan with a large scope on the eastern bank of the latter. The Canaanites were in the exclusive possession of that country from the time they colonized it until the great Hebrew exodus from Egypt, a period of not less than 800 years, and whatever was accomplished in that land in that period, in point of agricultural industry, national government, wealth and civilization, must be attributed to the native originality, energy and productive genius of that people.

Many cities and towns were built by them, prior to the entrance of the Hebrews, which stands as an evidence of their well conducted industry and architectural skill. Of these cities the sacred record gives charming accounts. The spies of the Hebrews, after having gone over the land, returned with brilliant reports as to the gigantic physical stature of its people and the grandeur of its cities. Said they (Deut. 1, 28): "The people are greater and taller than we, the cities are great and walled up to the heavens." They were evidently astonished at the luxurious life and the powerful appearance of the inhabitants. After Joshua had taken possession of the most of their country he bore the same sort of testimony. All of these cities, said he (Deut. 3: 5), "were fenced with high walls, gates and bars, besides unwalled towns a great many." His further statement (Josh. 15) makes it manifest that their cities and towns were counted by the hundreds. Among the most remarkable were Jerusalem and Jericho; so powerful was the former until, according to Josephus it was 515 years after the exodus before the Hebrews were able to bring it under absolute subjugation. And not only was the latter city great in the height and permanency of its walls but was enormous in its great possession of wealth.

The quantity of gold and silver so common in the city easily furnished a temptation too great for the moral courage of Achan a Hebrew citizen and he fell a victim to its irresistible splendor. We find signs of wealth not only in the cities but all over that country.

The Hebrews did not make it a "land of milk and honey," they found it so. It was made so by the proud industry of the Canaanites prior to their entrance.

Neither were these people cowards. It will appear perfectly obvious to the unbiased mind of any Biblical student that had God himself not interposed on behalf of the Israelites they never could have brought the stubborn courage of the Canaanites under manageable subservience. The very fact that it was 515 years before the Israelites were able to assume full control of much of the country shows a spirit on the part of the Canaanites of unyielding manhood worthy of the highest commendation. The Canaanites were never utterly exterminated by the Israelites.

The beauty of their women and the attractiveness of their gods proved too much for Jewish moral strength and so married the one and serve the other (Judg. 3 5-6). This mixture of blood and mutual agreement in religious service served largely to harmonize their racial differences and created a sympathetic cord which held them together in a partial sense for centuries. Many Canaanites seemed to have united themselves with the Israelites not only so as to live in peace with them, but to have been considered capable of holding places of honor and power. Thus Uriah one of David's distinguished captains was a Hittite (1 Chron. 11 41) and it will be remembered that the Hittites were the descendants of Heth the second son of Canaan.

The descendants of Canaan who inhabited the land of Canaan proper were divided into seven distinct nations viz: the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites and Jebusites (Deut. 7, 1). These were the nations that the Israelites were divinely commanded to dispossess which we have seen was largely accomplished after centuries of war. Besides those seven nations however there were other nations of the Canaanites who lived beyond the borders of the Land of Promise—northward. These were the Arkites, Sinites, Arvadites, Zemarites and Hamathites (Gen. 10, 17 18), with whom, of course, the Israelites had no concern. These five nations being left

undisturbed in the advancement of their civilization by the designated claims of the Israelites, early distinguished themselves as an industrious and enterprising people, as any one may see who may take the time and pains to trace them out in their primitive history. So it easily appears that it cannot be truthfully said that all of the descendants of Noah's grandson, Canaan, were made servants to Shem, much less the descendants of his other Hamitic grandchildren. As to the seven nations on the inside of the Land of Promise, it must forever stand to their credit that they had reached a point in civilization prior to the incoming of the Israelites which readily marks them as a people fully capable of self-government under a peaceful and successful administration. If the Israelites gained the land by their righteousness, they lost it by their wickedness; so that Shem cannot claim any more glory than Ham. They both gained it and both lost it, with perhaps the longest ownership in favor of Ham.

Vazoo City, Miss.

THE LIFE OF FAITH.

WHY THEY DO SO LITTLE.

How is it that many who profess and call themselves Christians do so little for the Saviour whose name they bear? How is it that many, whose faith and grace it would be uncharitable to deny, work so little, give so little, say so little, take so little pains, to promote Christ's cause and bring glory to Christ in the world? These questions admit of only one answer. It is a low sense of debt and obligation to Christ which is the account of the whole matter. Where sin is not felt at all, nothing is done; and where sin is felt, little is done. The man who is deeply conscious of his own guilt and corruption, and deeply convinced that without the blood and intercession of Christ he would sink deservedly into the lowest hell, this is the man who will spend and be spent for Jesus, and think that he can never do enough to show forth His praises. Let us daily pray that we may see the sinfulness of sin and the amazing grace of Christ more clearly and distinctly. Then, and then only, shall we cease to be cool and lukewarm and slovenly in our work for Jesus. Then, and then only, shall we understand such burning zeal as that of Mary, and comprehend what Paul meant when he said, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again" (2 Cor. v, 14, 15).—The Rev. J. C. Ryle.

* * *

CASTING YOUR CARE ON HIM.

"Casting all your care upon him, for he careth for you." Sometimes like a wild deluge, sweeping all before it and sometimes like the continual dropping of water—so does care mar our peace. That we shall some day fall by the hand of Saul; that we shall be left to starve or pine away our days in a respectable workhouse; that we shall never be able to get through the difficulties of the coming days or weeks; household cares, family cares, business cares, cares about servants, children, money; crushing cares and cares that buzz around the soul like a swarm of gnats on a summer's day—what rest can there be for a soul thus beset? But when we once learn to live by faith, believing that our Father loves us and will not forget or forsake us, but is pledged to supply all our needs; when we acquire the holy habit of talking to him about all and handing over all to him, at the moment that the faintest shadow is cast upon the soul; when we accept insult and annoyance and interruption, coming to us from whatever quarter, as being his permission, and therefore as part of his dear will for us—then we have learned the secret of the gospel of rest.—Rev. F. B. Meyer.

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THE MINISTER'S PRAYER.

Upon the mind of a thoughtful listener Dr. Kidder made the impression that he was a deeply religious preacher. He was willing to undertake the sermon only with the assurance that he

was divinely aided. Among his private papers are some prayers written out by himself for his own particular profit and guidance. There is one entitled "Prayer for aid in selecting subjects and in preaching the Gospel." A few extracts will show his spirit in approaching this solemn duty: "O God, I thank Thee that, unworthy as I am, Thou hast not only called me from darkness to light and made me a partaker of the grace of salvation, but hast commissioned me to preach to my fellow-men the unsearchable riches of Christ. Once more the duty devolves upon me of standing before the people to proclaim Thy word of truth. O forbid that with languid indifference I should content myself with the mere formality of preaching; rather may I rise to the highest conception of the greatness of the responsibility and of the eternal interests which ever depend upon the right and faithful discharge of so momentous a duty. O give felicity and power of thought, readiness and force of utterance, convincing speech and the demonstration of the influence of the Holy Ghost. Deliver me, O Lord, from wanderings of thoughts, from the intrusion of worldly interests or cares or influences, but especially from all vanity of mind or the slightest disposition to seek the applause of men. When I enter the sacred desk let Thine overshadowing presence be round about me, and let me and the people feel that God is there."—From the Biography of D. P. Kidder, D.D.

* * *

THE DOXOLOGIES OF ST. PAUL.

It has been said that the doxologies of St. Paul "mark the terminus of the climax of thought."

It is a most stimulating exercise to study these doxologies with the inspired contexts in which we find them imbedded.

For example, the apostle in 1 Tim. i. 17, closes a reference to his own marvelous conversion with that grand outburst: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, Amen."

Mark the triumphant shout in the last words of his Epistle to the Romans: "To God only wise, be glory through Jesus Christ forever, Amen."

And with what magnificent utterances he concludes the apostolic prayer for the Ephesian church: "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end, Amen" (Eph. iii. 20, 21).

Behold how St. Paul here breaks over all the barriers that separate the finite and the infinite. His language fails to compass the unutterable fullness of his aspirations. "Throughout all ages, world without end;" literally, "unto all generations of the age of ages"—or the cycle of cycles—continuing to return where it began, without end. Amen. So let it be!

When we remember that these inspired words stand in closest connection with the prayer which St. Paul offered in behalf of Christ's believing Church, we can but be profoundly moved. All that is implied in this fullness of the divine glory appears as the pledge "to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." This pledge is not given to the Ephesian church exclusively; but to believers in all times—even to us who now live upon the earth.

What encouragement we find while meditating upon such sublime truths! Henceforth we will offer supplications for all that we need, in time and eternity, without doubt or fear. Our God will answer prayer beyond all the limitations of our asking or thinking. Whenever we pray, it is our privilege to find inspiration in this sublime doxology. God's ability to answer in the time of our need is equal to His tenderness and perfect willingness. The doxologies of St. Paul help us to interpret God's inspired word: "He who spared not His own Son, but freely gave Him up for us all, how shall He not with Him also give us freely all things?"—*Christian Advocate*.

EDUCATIONAL.

Mary Holmes Seminary, West Point, Miss., opened her doors for the work of the session on Wednesday, Nov. 17. Though this opening has been much delayed by the quarantine, it is intended to make up for lost time by extra hard work.

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Bishop J. H. Vincent will deliver several special addresses before Gammon Theological Seminary about the middle of December. Bishop McCabe will give the Founder's Day address on Dec. 23. Bishop Goodsell will also make a visit to the seminary at a later date and give a series of special addresses. The fifteenth Annual Formal Opening Day address was given recently by the Rev. Landrum, pastor of the First Baptist Church of Atlanta. It was a forcible and attractive presentation of the advantages of a course of theological study.

* * *

PHILANDER SMITH COLLEGE AND ADELINE SMITH HOME.

Dear Editor—I thought the many readers of the old reliable Southwestern would be pleased to note what our beloved college is doing for the race in this part of our beautiful Southland.

I was in Little Rock the 4th and 5th of this month, and visited the college and home.

Found President J. M. Cox in his office, busily engaged in assigning new students to their classes. The college enrollment is far in advance of any previous year. Taking in consideration the yellow fever scare and the heavy quarantine, it is remarkable.

The school is filling up with advanced students. In Room No. 12 every desk is occupied and nine new seats had to be put in.

The faculty, although mixed, is harmoniously working to make the school a success.

Prof. Cox is proving himself to be a record-breaker.

Old advanced students that have not been here for two or three years have returned, and new ones are coming in every day.

The Boarding Department that has been closed for so long a time is now in full bloom. It is a pretty sight to pass down the streets and see the lights streaming from the windows of the dormitory, which says to the passer-by, great preparation is being made for the uplift of the race, for the betterment of humanity and the perpetuity of the ensign of the cross of Christ, the King of kings.

I met Mrs. H. M. Nasmyth, the affable and beloved superintendant of Adeline Smith Home in the office of the president and was cordially invited to visit the home and dine with the young ladies. After despatching the business I had with the president, I went to the home, found it looking like a new pin, and twenty-one young ladies in the home, a thing unheard of before in the history of the home.

Mrs. Nasmyth was trying to arrange to place 25 girls, for she had received letters from 4 more young ladies seeking admission into the home. She is the right one in the right place.

I was privileged to attend the evening devotion in the home. It was sublime and inspiring. With such a faithful and painstaking worker we shall undoubtedly be blessed with good mothers and excellent wives.

Long live Philander Smith College and Adeline Smith Home with noble president, and faculty and superintendant.

Né plus ultra.

J. W. Jackson.

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MEETING OF THE COLLEGE ASSOCIATION OF THE METHODIST EPISCOPAL CHURCH.

The seventh annual meeting of the College Association of the Methodist Episcopal Church was held at the Ohio Wesleyan University, Delaware, O., Oct. 27 and 28.

The following colleges were represented: Albion College by President L. R. Fiske, Allegheny College by President William H. Crawford, Baker University by President L. H. Murlin, Boston University by President William F. Warren, Cornell College by President W. F. King, DePauw University by President H. A. Gobin, German Wallace College by Vice President J. C. Marting, Iowa

Wesleyan University by President C. L. Stafford, Lawrence University by President Samuel Plantz, Mount Union College by President T. P. Marsh, Ohio Wesleyan University by President J. W. Bradford, Simpson College by President Fletcher Brown, Wesleyan University by President B. P. Raymond.

Letters of regret were read from President Reed of Dickinson College, Chancellor McDowell of Denver University, and Chancellor Thoburn of Puget Sound University.

In response to an invitation to the classical academics to meet with the association, the following were represented: Grand Prairie Seminary, Principal Samuel Van Pelt; Wyoming Seminary, Principal L. L. Sprague; East Greenwich Academy, Principal F. D. Blakeslee; West Virginia Conference Seminary, Principal B. W. Hutchinson; Academy Northwestern University, Principal H. F. Fisk; Academy DePauw University, Principal B. A. May; Wilbraham Academy, Principal William Rice Newhall; Preparatory Department of Ohio Wesleyan University, Principal J. H. Grove.

The officers elected for the year were Dr. B. P. Raymond, president; Dr. L. H. Murlin, vice president; Dr. William H. Crawford, secretary and treasurer. The program as previously announced was carried out in every particular with the exception of a paper by President Reed of Dickinson College, who was detained on account of illness. The association met with the faculty and students of Ohio Wesleyan University in Gray Chapel on Wednesday afternoon when addresses were made by Dr. H. F. Fisk, President Gobin, President Raymond and Dr. Payne. On Wednesday evening a reception was given to the members of the association in Monett Hall.

The association reaffirmed its determination to protect the Ph. D. degree. It was the almost unanimous opinion of the body that this degree ought not to be given under any circumstances for non-resident work. It is expected that after this year no institution in Methodism will offer the degree for other than work actually done in residence.

It seemed to be the common sentiment of the association that the time had come for an aggressive and general movement running through a number of years for the larger endowment of all our schools. It was asserted by some that there is no future for the unendowed Methodist college or seminary. Looking toward the adoption of a more vigorous policy the Board of Education was requested to give greater emphasis to the public educational collection for the benefit of our colleges and seminaries. Special mention ought to be made of a most admirable paper read by Dr. H. F. Fisk, a guest of the association, on "The University Senate Requirements for Entrance to College." It was strongly urged in the paper that the minimum requirements ought to be raised, particularly in the languages. All the papers showed careful preparation and the meeting of the association was characterized throughout by great earnestness and a spirit of unity, which indicated an increasing interest in and responsibility for our educational work as a whole. The association will meet next year with Allegheny College at Meadville, Pa. The academy principals will again be guests.

William H. Crawford, Sec'y.

DO YOU KNOW THE LANGUAGE.

A converted Chinaman and a Christian Fejee met on the deck of a ship and conversed in the limited dialect of two words. One said, "Hallelujah" and the other said "Amen." It does not require a big vocabulary of words to put heaven into a man's soul. Let him learn by experience the key words and he can shout with the redeemed though all be strangers to him. The Christian religion is a heart language. It gives to those who enjoy it a common mother tongue. No matter where they live or when, let them learn of Christ and they can commune together and get ready for the blessed communion of paradise. Some people can converse in several earthly languages, yet they know not the alphabet of heaven. They cannot speak the first letter of salvation. How would they converse with angels and with God if by some strange chance they were

admitted through the pearly gates? How would they find their mansion, and how would they occupy the eternal day? Heaven's language is learned on earth. Jesus is the Alpha and Omega of it. In Him is hid all the treasures of wisdom and knowledge. To be taught of Him is to find the treasure that had more value throughout eternity than all the secular learning of the schools, the shibboleths of the social clubs and the gold of the business trusts.

—Michigan Christian Advocate.

WOMAN'S DOMINION.

HOUSEHOLD HELPS.

Tough steak can be made tender by mixing equal parts of oil and vinegar and rubbing on, leaving it in a cool place for two or three hours. Wipe off with a dry cloth before cooking.

Do not allow your cake to stand after mixing. Sift the baking powders with the last cup of flour, which has been sifted once before. Let the beaten whites of the eggs be the last ingredient put in. Be very careful not to use too much flour or baking powders. A good rule in baking is, when the stove is at the right temperature, keep only two sticks of hard wood in.

The following named nurses of the Phyllis Wheatley Training School, who have been under the able tuition of Dr. J. T. Newman, have made excellent records for themselves and the school during the prevailing fever: Mmes. Sarah King, Mary Williams, Carter, Vidal, Toddy, Bell and Clark. They have been steadily employed and have received much praise from both the attending physicians and patrons.—Times Democrat.

The ladies of the Phillis Wheatley Club should consider themselves complemented as much so as the ladies above mentioned. They have realized at an early day the fruits of their labors. We must say, for the seven lady graduates of the nurse-training school, that they have led the way into an open and broad field of usefulness. Their courage will give impetus to any one who has doubts as to her strength to go ahead in this most useful profession. We have no fears of the ranks being crowded and that there will not be plenty of work to do, for, at almost every step we take, we find some suffering to alleviate; sometimes for pay, and many times without it, but we believe that charity, proficiency and vigilance never go unrewarded.

Dr. Clark, who is at the head of Guilbert Academy in Winsted, Connecticut, made a bold step when he suggested to Miss Estelle Hill, a young colored girl, that she enter Boston University. Nothing daunted by the thought of possible race prejudices, she presented herself at the university, and was received without hesitation. She has been cordially welcomed by teachers and scholars, and has already proved herself mentally fit to study side by side with her fair-skinned sisters. Last June she was graduated from Guilbert Academy, and Dr. Clark became so thoroughly convinced of her intellectual ability that he has urged her to make the most of all opportunities offered her. It is said that she is fitting herself to become a teacher, but whether her efforts in this line will be directed towards the young people of her own color, or if she has other aspirations is not yet known.—Harper's Bazar.

In one exchange we read an advertisement of some system for curling hair, and then pick up another and read of a new system for straightening hair. Curl it, if straight, and straighten it if curled. One seeks what the other seeks to discard. Verily, humanity is hard to please.

Gen. Lew Wallace has invested the profits of his great book in a splendid block, which is called "The Ben Hur," and which constitutes one of the greatest attractions of Indianapolis.

GENERAL COMMITTEE OF CHURCH EXTENSION.

The report of the board to the General Committee together with the detailed report of the treasurer, was presented, read, and accepted. The first named contained a summary of the latter, and all the members were furnished with printed copies of both. From these reports we make the following extracts:

The report of the treasurer is as follows:

Receipts.

On the General Fund, available for donations, etc.:
From Conference collections . . . \$119,674.35
From other sources . . . 59,188.60

\$158,862.95

On the Loan Fund, for loans only:
From gifts, etc., adding to capital. \$22,956.25
From loans returned 59,677.95

\$82,634.20

Total receipts for the year . . 241,497.15

A comparison with the preceding year shows:

On the General Fund: an increase.
From Conference collections, of . . \$1,594.75
From other sources, of . . . 11,436.78

Total increase on General Fund \$13,031.53

On Loan Fund:
From gifts, etc., a decrease of . . . 13,754.60
Loans returned, an increase of . . . 15,467.29
Net increase, on Loan Fund account, of 1,712.69

1,712.69

Total increase \$14,744.22

The report of the Board of Managers shows that of 550 formal applications, recommended by Conference boards and considered by the board, asking donations of \$117,420, and loans of \$123,860, 439 were granted, of donations of \$57,325 and loans of \$79,200, and 111 applications asking donations of \$22,248 and loans of \$32,010 were declined, and of those granted the amounts granted were reduced below the asking of donations \$37,847 and of loans \$14,575.

This year, as last, though in several cases the board was persuaded that by earnest effort the churches interested could provide more fully, perhaps wholly, for themselves, much the larger proportion of applications declined or reduced was for lack of funds. The 345 churches aided during the year included a number of grants made, but not paid, during the preceding year, which closed with conditional grants to 184 different churches of donations of \$35,460 and loans of \$54,425—in all \$89,885.

At the beginning of the year, Nov. 1, 1896, the General Fund available for donations was indebted to the Loan Fund . . . \$10,475.67
Additional donations had been conditionally promised of . . . 35,460.00
Applications duly recommended but not considered, were on file, asking donations of . . . 22,800.00

22,800.00

Requiring to meet existing demands \$68,735.67

\$68,735.67

This condition imposed serious limitations upon new work, and the board felt constrained to discourage applications, and advise all who necessarily depended on aid from Church Extension to wait for more favorable times. As a consequence, donations to churches the past year, and the number aided, are less than for many years past. The board has, however, restored the amount borrowed from the Loan

Fund, has made donations to 301 churches to the aggregate amount of \$62,392.90, and has closed this year with a balance in the General Fund of \$18,267.93 toward paying donations promised to others of \$36,025.

Of the total number of churches aided the past year—345—47 were duplications. These were chiefly in the German Conferences, where the practice is to aid the same churches through consecutive years until they are completed and free from debt.

The special committee appointed to formulate an expression of the opinion of the General Committee on the subject of ways and means of increasing the collections reported the following, which was unanimously adopted, namely:

"Whereas, the Board of Church Extension, having called the attention of the General Committee to the large and continuous discrepancy between the amounts asked by this committee, and the amounts received by the board, and the serious difficulties encountered in the prosecution of this work; and whereas, it is not within our power, or the power of any, to reduce the providential demands for funds to carry it forward, or to shorten the time of their continuance; therefore,

"Resolved, 1. That we ask our people to hold our Church Extension cause in the place assigned to it by Bishop Scott, as "second only to our Missionary Society."

"2. That we earnestly urge the pastors and Quarterly Conference Committees on Church Extension to provide early in each Conference year for a separate presentation of the cause of Church Extension, with separate collection at the time, urging our people to contribute at least the full amount apportioned under the provisions of Discipline, and report the result as the Discipline provides.

"3. That, in providing for the diffusion of information concerning the work and wants of the Board of Church extension, they include the young people of our Sunday schools, Epworth Leagues, and Young People's Societies by frequent addresses, and otherwise, as shall be found practicable.

"4. That, thanking the presiding elders for their efficient aid in securing collection of loans without diminution or loss to the Loan Fund, we affectionately urge upon them the importance of an equitable distribution of the amounts asked of the several Conferences among the districts and charges, and the faithful application of the provisions of Discipline to secure the full amount asked."

The following are the amounts asked from, and authorized to, the Conferences severally. These two resolutions modify the amounts authorized as the collections shall fall below the amounts asked:

"1. That the board be authorized to make appropriations within each Conference in proportion to the response of the Conference by its collections, to the call made upon it.

"2. That the amounts authorized to Conferences are to be furnished, as far as practicable, by pro rata divisions of the collections. The board may supplement, as far as practicable, the balance of the appropriations authorized, by loans from the Loan Fund."

Church Extension Collections.

Conferences.	Collec- tions.	Author- ized.
Atlanta	\$242.00	\$200
Central Alabama	94.00	300
Central Missouri	144.86	350
Delaware	721.00	1000
East Tennessee	129.00	200
Florida	54.00	150
Lexington	155.60	300
Little Rock	59.25	200
Louisiana	401.00	500
Mississippi	140.00	400
North Carolina	5.00	300
Savannah	103.00	200
South Carolina	194.91	600
Tennessee	8.00	200
Texas	299.25	400
Upper Mississippi	191.00	300
Washington	495.00	800
West Texas	177.00	300

Total Collections . . \$3,613.87

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

MISSIONS.

WHERE IS THY BROTHER?

Where is your heathen brother? From his grave

Near thy own gates, or 'neath a foreign sky,
From the thronged depths of oceans mourning wave,

His answering blood reproachfully doth cry.
Blood of the soul! Can all earth's fountains make

Thy dark stain disappear? Stewards of God awake!

—Mrs. Sigourney.

The Master weighs gifts and works in the scale of self-denial.

The Jews in the world number twelve millions.

There are about 250 Protestant missionaries in Italy and about 6,000 members of Protestant churches.

In Uganda there are already one hundred native Christian preachers wholly supported by native contributions.

Devotion to duty, simplicity of life, and unselfish love for the souls of men, characterize the missionaries in the East, says Sir Charles Elliott, former Governor of Bengal.

When the newly converted heathen in New Guinea heard of the Franco-Prussian war, they begged their missionary to send a teacher to them to tell those people of France and Germany how wicked it is to fight.

John, the converted Sndra priest, at Madras, says: "As all the stars in the universe cannot stand before one sun, so all the idols in the world cannot stand before the Sun of righteousness."

To have a heart that stops at Home Missions is another way of saying that we have not gotten beyond an American Christ—a Christ that beams only on the side turned toward our own beloved continent.—Parkhurst.

The Moravian Church, with a membership of 23,611, expended last year for foreign missions \$404,282.50. Their debt was \$29,609.04, but Mr. J. T. Morrison, a Quaker of London, agreed to pay it on condition that "no entrenchment be made," and it was so done.

There is not the slightest doubt that the injunction is plain to preach the gospel to the world; and though there may be difficulties and unforeseen troubles ahead, it is nevertheless the plain duty of all men to help forward the missionary cause.—Rider Haggard.

One of the most pathetic instances in modern Christian history is the appeal of the African king, Khama, to the English Parliament, that in placing necessary stations on the railroad that passes through his territory no spirits of any kind shall be supplied at the refreshment room. And yet it is a heathen request to a Christian government, or, rather, a Christian request to a government with some heathen notions still.

Julian Hawthorne, sent to India as special correspondent of the *Cosmopolitan Magazine*, says this of the missionaries there: "They are the only persons who know what is actually going on in that land of misery, for they go about quietly everywhere, see everything, and cannot be deceived or put off the scent by the native subordinates. It was my great good fortune to be thrown with the missionaries from the start, and I was able to compare their methods and knowledge with those of the government people."

Here is a significant fact. Buddhist priests in Japan, within a few years have dwindled from 241,000 to 50,000. If the same ration of decrease continues for another decade, they will be hardly worth numbering. On the other hand, it is worthy of note that during the period in which this great loss in the Buddhist priesthood has been sustained, Christians have increased from 10,000 to 40,000. Buddhism cannot withstand the onward march of Christianity.

At a missionary conference lately held in Germany, Missionary Secretary Schreiber, of Barmen, read a paper on Mohammedanism, in which he declared that Mohammedanism is the most dangerous rival to Christianity as it is the only religion which has sworn enmity to Christianity and seeks to become the religion of the world. It is much less accessible to Christian missions than pure heathendom, but the great day for Missions among the Mohammedans will come when the temporal power of the Sultan of Turkey and the Shah of Persia shall crumble to pieces, and the priest mission work is chiefly a preparation for that great day.

MISSIONS AMONG THE NEGROES.

The Missionary Society began supporting missionaries among the Negroes of the South soon after its organization in 1819, and continued to do so until 1845, when this became the home mission field of the Methodist Episcopal Church, South. At the close of the civil war in 1864, and in the years following, the condition of the Negroes in the South appealed for sympathy and mission work. The society sent missionaries among them, who were successful in securing the conversion of many. Churches were organized, and at the present time, as the result largely of the work of the Missionary Society, there are in the South 18 Methodist Episcopal colored conferences, with over 1,700 preachers and over 260,000 members and probationers. The Missionary Society expends for them this year \$43,545.

Miss Martelle Elliott and Miss Nettie Hyde sailed from New York on the steamer *St. Louis* Sept. 22. Miss Elliott goes to the Bareilly Orphanage, India, and Miss Hyde to assist Miss Ellicker at Jubbulpore, India, under the auspices of the Woman's Foreign Missionary Society.—*Christian Advocate*.

Bishop W. C. Bornpas, who has charge of the work of the Anglican Church in the diocese of Selkirk, in the extreme northwestern part of British America, has lived for over thirty years a life of exile that has few parallels in missionary annals. Since 1865 he has been laboring among the Indians, far beyond the comforts of civilization, and though for twenty-three years he has been a bishop and has had repeated opportunities to change for better fields, he has absolutely stuck to his chosen work.

THE OLD LADY WAS RIGHT.

As this is the time of year for electing stewards and trustees, we wish all of them might be tested by this rule given by the *Michigan Advocate*:

"In a Presbyterian church, at an election of elders, an old lady of good sense objected to the choice of two men for that office because they took no church paper, and thereby showed a lack of interest in Presbyterianism, and were likewise ignorant of its doings."

You will greatly assist us by reading our advertisements, and when you have occasion to, write those who advertise with us; just state that you saw their "ad" in the *Southwestern Christian Advocate*.

Dr. Huntington tells of a church which he saw which had on its front in carved letters the words: "This is the Gate of Heaven" Below this statement a board had been fastened, on which was written: "Closed During the Winter Months."—*Ex.*

OUR YOUNG FRIENDS.

SURE OF HIS WIFE.

"Pooh!" said one man in the horse-car, as a group of business men were on their way down town, "my wife is the most methodical, careful, neat woman you ever saw. It is all nonsense for a woman to let a house run into disorderly ways. You ought to see how my wife does things."

"Well, of course, that is all very well in theory," responded another, "but the best house-keeper gets behind, or something, sometimes."

"My wife never does. She is always the same. She keeps everything in first-class shape."

"She must be a remarkable person," said another man. "How long have you been married?"

"Ten years. And she never disappointed me. Why, gentlemen, she always puts everything in the same place, and you know just where to find what you are after. For instance, I went to my handkerchief drawer this morning before daylight and took out a handkerchief and put it in my pocket before starting out, and I know just as well as I know my own name that that handkerchief is just such a size and has my initials worked in silk in this corner."

And the boastful man put his hand in his pocket and pulled out—and unfolded—a white nightcap, with long stings dangling from it.—*Exchange*.

A COW'S MOO.

A very small girl was learning to write. Her teacher ruled the slate and set her "copies," and Lucy took great pains with the pothooks and round o's with which she began. One day the teacher set down something new for Lucy to copy: M-o-o—Moo.

"What is it?" asked Lucy, with a puzzled look.

"That is 'Moo,' the noise a cow makes, Lucy. See, it is made up of pothooks and round o's, just what you have been learning on."

So Lucy sat down and prepared to copy "Moo," but she did it in a queer way. She made an M at the beginning of each line, and followed each M with a whole string of o's all across the slate, like this: Mooooo.

"But that isn't right, Lucy," said the teacher when the little girl showed her the slate. "You must copy the word as I have written it, so: Moo."

Lucy looked at the teacher's copy, and then at her own attempts, and then she shook her head decidedly. "Well, I think mine is right, Miss Jones," she said; "for I never saw a cow that gave such a short 'Moo' as you wrote down."—*Harper's Round Table*.

THE FAULT OF YOUNG MEN.

"A grave fault with a goodly number of young men is a disposition to quarrel with their surroundings, whereas the real fault is not there," writes Edward W. Bok, in "Problems of Young Men," in the October *Ladies' Home Journal*. "Young men do not seem clearly to realize that where they are they were intended to be, and for some mighty purpose, too. The place where a young man finds himself is exactly where his Creator meant that he should be. Therefore he is capable of finding it. God makes no mistakes. But it is meant that we should grow of our own efforts; get strong through the conquering of difficulties. When a young man starts out to live a useful life, and starts out with a right determination, an adherence to honorable principles, and a faith in God, no power on earth can retard him long, seriously interrupt his career or effectively stop him. He is bound to win. Our failures are always due to ourselves; never to other people nor to our environments."

TREES THAT WHISTLE.

In the great forests of Nubia grows a tree from which, when swayed by the wind, come strange sounds, like the notes of a flute, a fife, or a penny whistle. This vocal tree is regarded with superstitious terror by the natives, and it was indeed a puzzle to everyone who had heard the mysterious sounds, until some scientific traveler investigated the matter. He found that

at certain seasons of the year hordes of insects deposited their eggs on the young shoots and extremities of the branches. These produced gall-like excrescences about an inch in diameter. When the young insects emerged small holes were left in the galls. The wind blowing through these little apertures caused the strange noises. It is probably the only instance of a tree which bears ready-made whistles.—Evening Post.

* * *

WHEN MR. MOODY FIRST LEFT HOME.

There are acts of love shown me when I was a mere child that have influenced my whole life. There were nine of us children, and my widowed mother had very great difficulty in keeping the wolf from the door. My next oldest brother had found a place for me to work during the winter months in a neighboring village about thirteen miles away, and early one November morning we started out together on our dismal journey. Do you know, November has been a dreary month to me ever since! As we passed over the river and up the opposite side of the valley we turned to look back for a last look at home. It was to be my last view for weeks, for months, perhaps forever, and my heart well-nigh broke at the thought. That was the longest journey I ever took, for thirteen miles was more to me at ten than the world's circumference has ever been since.

When at last we arrived in the town I had hard work to keep back my tears, and my brother had to do his best to cheer me. Suddenly he pointed to some one and said, "There's a man that'll give you a cent; he gives one to every new boy that comes to town." I was so afraid that he would pass me by that I planted myself directly in his path. He was a feeble, old, white-haired man. As he came up to us my brother spoke to him, and he stopped and looked at me. "Why, I have never seen you before. You must be a new boy," he said. He asked me about my home, and then, laying his trembling hand upon my head, he told me that, although I had no earthly father, my heavenly Father loved me, and then he gave me a bright new cent. I do not remember what became of that cent, but that old man's blessing has followed me for over fifty years, and to my dying day I shall feel the kindly pressure of that hand upon my head. A loving deed costs very little, but, done in the name of Christ, it will be eternal. This divine love is what the Church of God needs to-day. We discuss and argue over methods and means, but, after all, the solution of the problem is love.—D. L. Moody, in "Ladies' Home Journal."

* * *

PEARLS AND WHERE THEY ARE

Very few people are aware that the pearl oyster is not in any way like the oyster which we eat. It is of an entirely different species, and, as a matter of fact, the shells of the so-called pearl oyster are of far more value to those engaged in "pearl fishing" than the pearls. There are extensive pearl fisheries in the Gulf of California, and some of the finest pearls have been taken from these waters. In 1881 one pearl, a black one, was sold for \$10,000, and every year since that time many pearls have been taken from the beds in the California Gulf, valued at over \$7,500 each. But such "finds" are very rare, and, as a rule, the pearls which are brought up are of very little value. The shells, however, are very valuable: most of them are shipped to Europe, where they are manufactured into hundreds of articles for which "mother-of-pearl" is used.

The largest pearl ever found measures two inches and weighs three ounces. This is of Eastern origin. The largest found in the Gulf of California did not exceed an inch and a quarter long—somewhat larger than the egg of a bluebird. Many of the California pearls are black and speckled. The most highly priced pearls are of all pink.—Harper's Round Table.

Tell every one you meet that for \$1.25 we send the Southwestern fourteen months, Nov. 1st to Jan. 1st, '97, and send the photogravure of missionary bishops besides.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for December 5, 1897.

CHRIST'S HUMILITY AND EXALTATION.

(Phil. 2, 1-11.)

Golden Text. "Let this mind be in you which was also in Christ Jesus." (Phil. 2, 5).

Philippi, a city of Macedonia, was first called Datus, but it was taken by Philip, the father of Alexander the Great, beautified, fortified and named after himself, Philippi. Near it the famous battle, which decided the fate of the Roman republic, was fought A. D. 42, between Augustus and Anthony on the one side, and Cassius and Brutus on the other.

Julius Caesar planted a colony there, which was afterwards enlarged by Augustus and when Paul first visited it the people considered themselves free men of Rome. Paul was called in a very extraordinary way to preach the Gospel there; Lydia and her household were saved; a spirit of divination was cast out of a damsel; Paul and Silas were arrested, beaten with rods and thrown into prison; they were liberated by the power of God; the jailor and his household were converted; and the missionaries soon departed from the city. Paul, twice afterwards, visited Philippi. The church planted there grew rapidly. It had a very tender regard for Paul, and three times sent to him gifts. This epistle was sent from Rome about A. D. 63. Its design was to comfort them under the sad news of his imprisonment; to check a party spirit that had sprung up among them; to encourage union and harmony; to guard against Judaizing teachers; to support under trials; and to inspire to high attainments in the divine life. The lesson is an exhortation to unity and humility, based on the example of Christ.

I. The exhortation (1-4). 1. To unity. (1) In Christ we have consolation. We possess the joys of conversion and of time of refreshing from the presence of the Lord. (2) In Christ we have the comfort of love. We enjoy the peace which true affection brings. He who never loved has lived in vain. (3) In Christ we have the "fellowship of the Spirit." We enjoy communion with God, and with the saints. The Holy Ghost makes the Church one in Christ Jesus. (4) In Christ we have "tender mercies." We possess kind compassion one for another. We are filled with sympathy and love. (5) In Christ we fulfill the joy of the ministry. The pastor is filled full of happiness when he sees the church of one mind and heart. Jesus prayed that His Church might be one.

2. To humility. (1) Negatively—"Let nothing be done through strife or vain glory." When we do things in contradiction to the brethren, then we do them through strife; and when we do things through ostentation of ourselves, then we do them through vain glory. Both of these are hurtful to Christian love, and tend to destroy the peace of the Church. There are many other things injurious to the Lords' cause not here named. All should be given up. (2) Positively—"In lowliness of mind let each esteem others better than themselves." We should be severe in judging ourselves; and charitable in judging others. Quick to see our own faults, and slow to observe the failings of those about us. This extremely charitable judgment is to be applied to those only who are striving hard to please the Master. (3) We should not look "every man on his own things" alone. He should not be wrapped up in himself, and in his business, till he loses sight of everybody else and of their business. This will lead to selfishness and dishonesty. But he should look on "the things of others." This does not mean that he should be covetous, or a busy-body in other men's matters, but that he be concerned about others, desire them to do well, be happy, and gain heaven. He proves his faith by his works.

II. The example of Christ (5-11). 1. Before His advent into this world. Jesus had a pre-historic existence. He was seen of Abra-

ham, Hagar, Jacob, Moses, Joshua, and others, before His incarnation. (1) In this pre-historic state He was "in the form of God." This "form of God" was something of which He emptied Himself when He "took upon Him the form of a servant." Therefore, it could not have been His "sparks of divinity;" or His power to work miracles; or His divine nature; or His government of the world, for He possessed all these while on earth. By the "form of God" we are rather to understand that visible, glorious light, in which Deity is said to dwell. By which he manifested Himself to the patriarchs and prophets, and to Jesus on the Mount of Transfiguration. It has been called the similitude of God, the face of God, the presence of God, and the shape of God. (2) In this pre-historic state He "thought it not robbery to be equal with God." He was robbing the Father of nothing when He claimed equality with Him. Hence, to be equal with God was not a prize to be grasped, but an object He possessed, for He was real God. He was of the same nature of Deity, and possessed all of His natural and moral attributes, yet He stood in the relation to God that an earthly son does to an earthly father.

2. The life of Jesus on earth. (1) He "was made in the likeness of men." He was made of a woman, and made under the law. He became a real man. He had a human body, mind and soul. The manner of His birth has been told by the evangelist. (2) He not only became a man, but He "made himself of no reputation." He did not choose to be born in the ranks of wealth and culture, but among the lowly who worked for their daily bread. He was brought up in Nazareth, and labored at the carpenter's trade until He was about 30 years of age. (3) He not only made Himself of no reputation, but He "took upon Him the form of a servant." From His baptism by John to the close of His life He was the people's bond-slave. He came not to be ministered unto, but to minister unto others. He went about doing good. (4) He "became obedient unto death." No man took His life from Him. He had power to lay it down, and He had power to take it again. (5) He became obedient unto "the death of the cross." This was the most shameful of all deaths. He died as an impostor, a traitor, a felon.

3. After the death of Jesus. "God hath highly exalted Him" in many ways. (1) He raised Him from the dead. The resurrection of Christ was the greatest miracle of any age. For 40 days after it He dwelt on earth and was seen of men. (2) He took Him to heaven, and placed Him at his right hand in glory. (3) He gave Him a name which is above every name. This was the name Jesus, a Savior.

(4) He has decreed that at His name every knee shall bow. All prayers shall be offered. The entire race shall acknowledge His authority, and bow to His reign. (5) And at His name "every tongue shall confess." There will be the free and cheerful homage of the good and the forced acknowledgement of the bad.

In all controversies, secular and religious, it is the rule that those who know the least bawl the loudest.—Ex.

Impure Blood Scrofula

Thousands of cures of scrofula sores, boils, pimples, eruptions, salt rheum and other manifestations of impure blood prove the great merit of Hood's Sarsaparilla as a blood purifier. The blood is the life. It feeds the nerves and all the bodily organs; therefore it must be rich, pure, and nourishing. Hood's Sarsaparilla makes it so, and in this way it cures disease and builds up the health. No other medicine possesses the curative powers peculiar to

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The best—in fact the One True Blood Purifier. Sold by druggists. Get Hood's and only Hood's.

Hood's Pills cure nausea, indigestion, biliousness, constipation. 25 cents.



PLEASE NOTE THAT--

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

GENERAL COMMITTEE OF THE FREEDMEN'S AID AND SOUTHERN EDUCATIONAL SOCIETY.

This committee held its annual meeting in Brooklyn, N. Y., and was of gravest importance because of the great financial depression which has affected the interests of the Society along with those of the other benevolent causes of the Church.

The treasurer reported the following receipts and expenditures:

Receipts.

The total receipts of the Society and the Schools for the year ending June 30, 1897, are:	
Cash on hand, July 1, 1896	\$1,149.36
Conference collections	95,268.00
Bequests and legacies	4,528.56
Endowment account	1,729.26
For tuition, room-rent, and incidentals from students	67,571.28
Donations to individual schools	5,172.74
John F. Slater Fund	5,500.00
Peabody Fund	2,000.00
Insurance	1,720.00
Treasury overdrawn	18,851.95
Miscellaneous	55,070.95

Total receipts ... \$261,562.10

Expenditures.

The total expenditures of the Society and the Schools for year ending July 1, 1897, are:

Salaries of teachers, and other local expenses of the schools among the black people	\$153,153.90
Among the white people	50,575.92

Total school expenses during the year	\$203,729.82
Interest on account of loans, bonds, and annuities	\$17,753.39
Printing reports, blanks, and supplies, including the Christian Educator	2,688.12
Office and traveling expenses	16,643.84
Miscellaneous expenses	29,526.51
Amount	66,611.89
Total	\$270,341.71

Expenditures	\$270,341.71
Less outstanding drafts not paid by Treasurer before July 1, 1897	8,779.61
Expenditures for the year	\$261,562.10
Boarding-hall account	30,876.62
Total expenditures for the year	\$292,438.72

The expenditures as reported last year, amounting to \$214,071.10, did not include the Boarding-hall account.

For running the schools next year the Board had submitted careful and exceedingly economical estimates, amounting to \$106,000, being \$1,000 less than last year, and on motion of Bishop Andrews, this amount was fixed, though later changed to \$107,000. An additional action agreed that all special appropriations for immediate use and all conditional appropriations be extra.

The following embraces the General Committee's action relative to the Conference collections:

The Committee on Conference Collections, fully realizing the great financial needs of the Society, and the necessity for systematic, earnest effort in behalf of this great work, begs leave to offer the following resolutions:

"Resolved, That for the purpose of awakening more general interest among our people and presenting them more detailed and definite information regarding the importance of the work of the Freedmen's Aid and Southern Education Society, its methods of carrying on this work, and the financial aid needed: therefore, we recommend that all the pastors in our Church read the Christian Educator, the official organ of the Society, and to still further secure these ends, that they be requested to promote the circulation of this journal more generally throughout the Church.

"Resolved, That to promote concert of action, we request all our pastors to preach a sermon on behalf of the Society, on the second Sunday in December next, and annually thereafter, in connection with which the regular annual collections for the Society shall be taken.

"Resolved, That the secretaries be authorized and instructed to make an appeal to all our pastors to present the cause of the Freedmen's Aid and Southern Education Society on the first Sunday next after the 12th day of February, 1898, the anniversary of the birth of Abraham Lincoln, 'the Great Emancipator,' and to ask a special offering from the people on that day, which shall be applied toward the payment of the present debt of the Society; and that they raise not less than \$5 in each charge on that occasion for this purpose.

"Resolved, That all our Sunday-school superintendents be requested to join in this celebration with special song services and suitable services and suitable exercises.

"Resolved, That the secretaries be requested to prepare, and advertise as they may deem best, special song services and suitable exercises for this occasion, and distribute them to such pastors and Sunday-school officers as may apply for them.

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"Resolved That the secretaries be authorized to request the pastors, in such manner as they deem best, to secure the active co-operation of the Quarterly Conference Committee on Freedmen's Aid and Southern Education Society in each charge in carrying out the recommendations herein contained relating to collections and anniversary observance."

The Committee on Appropriations, through G. B. Johnson, reported in favor of appropriating to Fort Worth University \$400 to be available during the current year, and the recommendation was adopted. Also that \$500 be ap-

Paris, Ky., provided the property be purchased appropriated for current expenses to the school at and paid for without expense to the Society; this appropriation to be at the disposal of the Board. This also was adopted. This committee plates a new school, making in all forty-eight.

The Committee on Buildings and Improvements, through Dr. Pearson, reported in favor of appropriating \$1,000 toward the completion of Rust University, at Holly Springs, Miss.; this amount to be used in the completion of at least twenty-five rooms, seeing a very large number of students have to be refused because of lack of dormitory accommodations. The outside of the building is completed, but only a few of the rooms are plastered. The committee voted \$300 for immediate need, and \$1,000 for further improvements, as it may be specially raised for that purpose. Another recommendation of this committee was to give to Claflin University, at Orangeburg, S. C., \$1,000 toward completing the industrial plant. It was explained that since the separation from the State, we have worked under great disadvantages there, since nearly all the industrial buildings and machinery were owned by the State. Dr. and Mrs. Dunton, the president and his wife, have been industriously presenting this cause through New England, and have succeeded in raising enough money to complete the building and half of the \$4,000 necessary to pay for the required machinery. They agreed to raise \$1,000 more if the Society would give them dollar for dollar, as they raised theirs, \$1,000 more. The report of the committee precipitated a two-hour debate, the outcome being that the \$1,000 was appropriated, but only to be paid as specially raised for that purpose.

The recommendation of this committee to pay toward the erection of the Philander Smith College building, in Little Rock, Ark., \$150 for every \$100 paid for the purpose by the Little Rock Conference, up to the limit of payments by the Society of \$4,000, was agreed to. So was also their recommendation to appropriate \$3,500 toward the erection of the Sam Houston College at Austin, Texas.

The committee heartily approved the action of the Board of Managers proposing to consolidate the Central Tennessee College, the Meharry Medical College, and the Law School, into one institution, to bear the name of the first corresponding secretary, and at present the president of the Society, calling the combined school the Walden University.

Dr. W. H. W. Rees was elected assistant corresponding secretary.

Appropriations from General Fund for 1898-99 for Schools among the Black People.

Theological:	
Cammon Theological Seminary, Atlanta, Ga., (at the disposal of the Board)	\$8,000
Collegiate:	
Bennett College, Greensboro, N. C.	2,100
Central Tennessee College, Nashville, Tenn.	*6,000
Claflin University, Orangeburg, S. C.	*4,000
Clark University, Atlanta, Ga.	*6,000
George R. Smith College, Sedalia Mo.	*1,900
Meharry Medical College, Nashville, Tenn.	5,500
Morgan College, Baltimore, Md.	4,000
New Orleans University, New Orleans, La.	450
New Orleans Medical College, New Orleans, La.	2,200
Philander Smith College, Little Rock, Ark.	*4,900
Rust University, Holly Springs, Miss.	2,200
Wiley University, Marshall, Tex.	

Total theological and collegiate ... \$47,350
 *\$500 for industrial work.
 **\$300 for industrial work.

Academic:

Alexandria Academy, Alexandria, La.	\$50
Central Alabama Academy, Huntsville, Ala.	600
Cookman Academy, Jacksonville, Fla.	1,600
Gilbert Academy, Winsted, La.	2,400
Haven Academy, Waynesboro, Ga.	*200
La Grange Academy, La Grange, Ga.	150
Meridian Academy, Meridian, Miss.	

Morristown Academy, Morristown, Tenn.	**2,500
Samuel Huston Academy, Austin, Tex.	500
West Tennessee Academy, Mason, Tenn.	*50
Total academic.	\$8,050
Total among black people.	\$55,400
*At the discretion of the Board.	
**\$300 for industrial work.	

Appropriations from General Fund for 1898-99 for Schools among the White People.

Collegiate:	
Fort Worth University, Fort Worth, Tex.	\$500
Little Rock University, Little Rock, Ark. . . . .	....
U. S. Grant University, Athens and Chattanooga, Tenn.	6,000
Total collegiate.	\$6,500

Academic:

Aaron Academy, Aaron, N. C. . . .	\$100
Baldwin Academy, Baldwin, La. . .	50
Bloomington Academy, Bloomington, Tenn.	100
Demorest Academy, Demorest, Ga. .	100
Du Pont Academy, Du Pont, Ga. . .	50
Ellijay Academy, Ellijay, Ga. . . .	50
Fairview Academy, Trapp Hill, N. C.	50
Graham Academy, Marshallberg, N. C.	100
Kingsley Academy, Bloomingdale, Tenn.	50
Leicester Academy, Leicester, N. C. .	....
Mallalien Academy, Kinsey, Ala. . .	75
Mount Zion Academy, Mount Zion, Ga.	50
Murphy College, Sevierville, Tenn. .	100
McLemoresville Academy, McLemoresville, Tenn.	100
Missouri Wesleyan Academy, Cameron, Mo. . . . .	....
Parrottsville Academy, Parrottsville, Tenn.	50
Powell's Valley Academy, Well Spring, Tenn.	50
Summertown Academy, Summertown, Tenn.	100
Wesleyan Academy, Chuckey City, Tenn.	100
Woodland Academy, Cumberland, Miss.	100

Total collegiate and academic. . . \$7,875

Grand total all schools. . . . \$63,275

Appropriations from General Fund for 1898-99.

Schools among black people.	\$55,400
Schools among white people.	7,875
Legal services.	300
Insurance and taxes.	2,100
Printing reports, blanks, supplies and Christian Educator.	1,800
Postage on circulating matter and correspondence.	400
General Committee expenses.	650
Board of Managers.	300
Interest on bonds, loans and annuities. .	19,000
Contingent Fund.	1,000
Office expenses—book-keeping, office help, rent, heat, light, incidentals	3,900
Salaries and traveling expenses of corresponding secretaries and agents in visiting Churches and Conferences and superintending schools throughout the South.	14,275

Total. \$107,000

The editor of the Southwestern returned from Philadelphia last Saturday morning. He found awaiting him just fifty-five letters, personal and otherwise. To them he will give attention just as soon as possible. Meanwhile he desires to say in reply: To such as are congratulatory, thanks, many thanks; to those that ask favors, all right; to those who promise subscribers, etc., we shall depend upon and listen to hear from you.

MISSIONARY APPROPRIATIONS FOR OUR SOUTHERN FIELD.

We give the appropriations to our Southern work both for this year just closing, and for the new year in order that comparisons may be made. A slight increase was made in some conferences in which information was at hand to show that high water, yellow fever or short crops necessitated such increase. In the case of the Lexington Conference a special plea was made for the work in Chicago, and \$200 was added, a portion of which is available at once for the present pastor.

We believe it unnecessary to give even an outline of the discussion over this southern field and simply state that a majority of the committee believe fully in its future.

Class No. 5.

White Work in the South,
Maryland and Delaware
Excepted:

	For this year.	For next year.
Alabama	\$2,640	\$2,700
Arkansas	4,500	4,650
Atlantic Mission	825	850
Austin (of which \$400 is at disposal of presiding bishop for church at Fort Worth)	3,420	3,420
Blue Ridge	2,465	2,465
Central Tennessee	3,100	3,200
Georgia	2,220	2,220
Gulf Mission	1,520	1,520
Holston	2,600	2,600
Kentucky	4,200	4,200
Missouri	3,400	3,400
Saint John's River	3,200	3,200
Saint John's River (new work)	600	
Saint Louis	1,600	1,600
Virginia	3,400	3,400
West Virginia	4,448	4,500
Total	\$16,538	\$16,925

Class No. 6.

Colored Work, Mostly in
this South:

	For this year.	For next year.
Atlanta	\$1,134	\$1,135
Central Alabama	2,544	2,500
Central Missouri	2,768	2,800
Delaware	1,375	1,400
East Tennessee	1,920	1,920
Florida	2,100	2,100
Lexington	2,300	2,500
Little Rock	2,500	2,500
Louisiana	3,570	3,700
Mississippi	1,920	2,000
North Carolina	2,950	2,950
Savannah	1,544	1,550
South Carolina	3,523	3,500
Tennessee	1,950	2,000
Texas	3,524	3,500
Upper Mississippi	2,458	2,500
Washington	1,715	1,700
West Texas	3,750	3,750
Total	\$43,545	\$44,005

An interested visitor at the sessions of the General Missionary Committee was Rev. Chas. C. Kelo, principal of the Anglo-Chinese school, Malasia Mission Singapore. He is home at Fredonia, Pa., for a rest, and will return to his work next year.

The fifteenth session of the Bristol District Conference, East Tennessee Conference, will convene at Abingdon, Va., December 1-5, '97. The neatly printed programme is hereby acknowledged. Rev. Eli Provine is presiding elder.

A MESSAGE FROM DR. GODMAN.

While in Philadelphia last week we had the pleasure of spending some time with Dr. W. D. Godman and family. The Doctor is President of Gilbert Academy, Baldwin, La., over which Dr. A. E. P. Albert so ably presides as vice-president. He was compelled to relinquish direct connection with the work of the school because of failing health, and now spends his time at the North collecting funds, both for the further endowment and current expenses of the institution. In this he has been quite successful indeed, and has lately sent Dr. Albert sufficient means to complete the magnificent tabernacle, which was in course of erection before Dr. Godman surrendered the work to go North. He is not able, physically, to do a great deal of personal canvassing for money, but through the mails is constantly calling the attention of those able to give to the needs of the work to which he gave twenty-one of the best years of his life.

We are confident it will be interesting to the many friends of this excellent institution to know that Mrs. Godman and Miss Inez are both well and as greatly interested in the work of the school as ever. It was during the last session that Miss Inez sent down an excellent new piano for special service in the tabernacle just completed. Mrs. Godman desires to have the people of the whole State know that her motto still is, "Louisiana for Christ!" and that both her labors and prayers are with reference to the accomplishment of this end.

Dr. Godman said with tearful eyes and deepest emotion: "Give our people everywhere this message for me, tell them: if they be faithful in suffering what the Lord wants them to suffer, until the cup of their enemies is full, their future will be all right." He regrets much that he cannot be with us, standing in the front rank, in the thickest of the fight, but he is nevertheless with us in all that tends to the best good of the cause and the upbuilding of the race.

PERSONAL AND GENERAL.

The address of Rev. J. F. R. W. Summerhill is Springhill, Tenn.

The Rev. Dr. I. L. Thomas, one of the leading Ministers of the Washington Conference, who is pastor of Asbury M. S. Church, Washington, D. C., has been quite ill for more than three weeks, but is slowly recovering.

Rev. A. C. Culbreath, presiding elder of the Huntsville District, Texas Conference, has been sick for some time, but the Rev. W. H. Jackson writes us he is improving.

The Rev. Chauncy I. Withrow, pastor of Lexington, Va., joins Mrs. J. S. Lovell, Chattanooga, Tenn., in paying for the Southwestern one year for Mrs. C. W. Fowler, of Cynthia, Ky.

Mr. and Mrs. W. E. Fletcher, of Annapolis, Md., rejoice in the advent of a daughter, Editha Olga Dennis, their first born, who made her arrival on the 4th instant. Rev. A. Dennis, a prominent and highly honored member of the Washington Conference, is the happy grandfather. Our congratulations to all!

Rev. J. W. Waters, presiding elder of the Wilmington District, Delaware Conference, came over to the City of Brotherly Love to look in on the General Missionary Committee. He reports his district highly prosperous, and expects it to be among the foremost at the forthcoming session of the annual conference.

We are pleased to note that the Rev. W. H. W. Rees, who for a number of years has been recording secretary of the Freedman's Aid Society, was at the recent session of the General Committee elected Assistant Corresponding Secretary. This will give the Society additional force in the field, and assign Dr. Rees to that class of work which is greatly to his liking, and for which he has by the success achieved shown such special fitness. We extend congratulations both to him and the Society.

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DOINGS OF THE WORKMEN.

H. A. Read, Clarkville, Tex.—The grand rally on the Free Hope Circuit on the 18th inst., for the pastor and presiding elder was a grand success. Our circuit is second to none on the district. The pastor, Rev. G. M. Stewart, is now rejoicing over the results of the rally. Total amount raised, \$230.30. Our pastor spared no little pains in assisting Brothers J. Perry, G. G. Gough and J. Hunt, trustees at Pleasant Exchange, in raising \$63.25 to build a new church there; as our church at the above mentioned place was burned on March 10. The new church will be completed during this conference year. The fourth quarterly conference was well attended by the brethren with written reports. The presiding elder's lecture to the brethren was highly appreciated and left a lasting impression. The Southwestern is a welcome visitor on our circuit. The pastor, local preachers, exhorters and officers of the church are doing all in their power to put the paper in every family. Enclose you will find the cash for one subscriber.

Macon, Miss. G. W. Williams, who ran a stock wire around his home of 120 acres, we observe, is a Gammonite who does not only serve as a man for the pulpit and school room, but a young man who serves as an example in preparing temporally as well as spiritually and intellectually. God be thanked for such a seminary that is molding young men.

W. M. Ector, P. C., Allen, La.—We are cut off from all communication. The elder could not hold my quarterly conference, but the work is in a good condition.

Awarded

Highest Honors—World's Fair,
Gold Medal, Midwinter Fair.

•DR•

PRICE'S
CREAM
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A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

tion. Mr. King and Miss Eva Hall, and Mr. Sturd and Miss Rode Hall, all members of the Methodist Church, were united in matrimony. A white man assaulted one of our colored women on last Sunday; the people caught him the next day, and he is now in the Natchitoches jail.

S. C. Priest, P. C., Mountain City, Tenn.—We have just finished up our first quarterly conference with great success. I was assigned to this work from this annual conference of the East Tennessee Conference held in the city of Chattanooga, Tenn., Sept. 30, 1897. I came here the Sunday following the appointment and found the church in a dilapidated condition, but by the help of God I succeeded in starting a revival, and I am proud to say at this writing I am having great success. In one week I have had two conversions and 23 mourners praying for mercy. My collection Sunday for the first quarter was \$14.65. I paid my presiding elder, Rev. Eli Provine, who is a servant and patriot in the M. E. Church. He is now serving the fourth term as presiding elder. I am pushing every interest of the church. Rev. E. Provine and I were invited to dine at the home of Mr. I. M. Donely, who has one of the most prominent families of Mountain City. Pray for my success.

G. W. Rivers, P. C., Triana, Ala.—My fourth quarterly conference was held by Rev. I. Townsend, P. E. He held his business meeting on Nov. 6, and we had a rousing time. Thirty men belong to the board and all were present with good reports. The presiding elder preached two good sermons that will stand for time and eternity. Paid presiding elder \$14 this quarter and \$47 this year; paid pastor this quarter \$50 and \$300 for the year; paid bishops \$1, and missions \$6. Total, \$357. I hope the Central Alabama Conference will divide and we may have a North and a South Alabama Conference, with new districts and new fields.

Oxford, N. C.—Oct. 19, 1897: Paying the Missionary debt, North Carolina Conference—E. M. Collett, \$5; E. V. McDaniel, \$5.

G. R. Trammell, Five Points, Ala.—Our fourth quarterly conference convened at Mount Pleasant, Oct. 16 and 17, with H. N. Brown in the chair. He preached at 11 o'clock Saturday, and after the dinner was spread by the good sisters of that church, the regular business of the conference was taken up. Paid pastor this quarter, \$45.27; paid the elder, \$16.67. Total amount paid to the presiding elder, \$55.28. Our benevolence this year is \$12.76. Every office of the church was locked to the brethren that did not take the Southwestern. The presiding elder preached at 11 a. m., Sunday, and a good number partook of the Lord's Supper. Our elder took his leave to the Lafayette Circuit, some 12 miles throughout the country. The good people of this community were sorry to see him go. He is a man of business. We need many more such men to teach our people the right way.

F. D. Bowers, P. C., Baldwin, La.—Notwithstanding the great

distress and confusion caused by quarantine and yellow fever, the people of Winsted are indeed jubilant over the idea of being able to complete their beautiful and commodious church in first-class style in every respect. As the annual conference is to be held at Winsted Jan. 26, we are sparing no pains to make this the grandest conference ever witnessed in Louisiana. Dr. W. D. Goddard, the founder of this church and educational movement, with his great philanthropic and generous heart, for the purpose of helping to complete the new chapel, sent us the sum of \$400. The members and friends raised a subscription of \$200 more. The wood work will be completed this week. Trinity Chapel will be one of the finest and most commodious churches in the State and few will excel her in any part of the country. It will be joy to the conference to learn that the architectural skill and workmanship was done by a former student of Gilbert Academy and a citizen of the parish. His work will reflect credit upon himself and his race. We will have everything in readiness by January 1.

B. L. Crump, P. C., Benton, Miss.—Sunday, Nov. 14, was a high day at Mount Pleasant. The class leaders made a thirty days' run of pluck and push for the pastor's salary. Results as follows: Class No. 1, W. Grant, \$7.75; Class No. 2, M. Lamb, \$8.25; Class No. 3, W. Perry, \$6.05; Class No. 4, H. C. Grayson, \$4.15; Class No. 5, Add Taylor, \$3.55; Class No. 6, Prince Johnson, \$5.30; Class No. 7, Moses Parks, \$6.10; Class No. 8, Steve Robinson, \$6.50; Class No. 9, Pat Gill, \$5.95; Class No. 10, Ed. Freeman, \$6.10; Class No. 11, H. Whisenton, \$3.90; Class No. 12, J. Eleam, \$2.95; Class No. 13, Charles Kyle, \$5.45; Class No. 14, C. Adam, \$3.10; Class No. 15, J. Johnson, \$3.25; Class No. 16, Monroe Perry, \$3.80; total, \$93.50; with six yearly subscribers, sent here-with. By the help of God I shall make a home run on or before the 15th of December for fifty subscribers. Continue prayer, for I must have the wheel.

G. Orange, P. C., Tupelo, Miss.—Our work is spiritually and financially alive. Everything is moving along nicely. We have been busy this year improving the work. We raised the ceiling and repainted the inside of the church at a cost of \$65. We also bought a nice set of pulpit and choir chairs. We had a rally for the benefit of enlarging our parsonage, which resulted in raising \$69.49. The work of enlarging the parsonage has begun, and will be completed by Christmas, and when completed it will be second to none in our conference. We have raised a good portion of our benevolence, and intend to raise the balance. We are in advance of previous years. We have suffered very much this year to make our charge what it should be. While we have suffered, we don't feel ashamed. The quarantine has been very rigid, and makes times exceedingly hard. Since it is being raised, now we intend to finish up a good year's work. Pray for our success to continue.

J. F. R. W. Summerhill, P. C., Springhill, Tenn.—I went to my last year's appointment packed

BEAUTIFUL SKIN

Soft, White Hands with Shapely Nails, Luxuriant Hair with Clean, Wholesome Scalp, produced by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest, for toilet, bath, and nursery. The only preventive of inflammation and clogging of the pores.

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up, and was on my work the first Sunday in the new conference year. And by the help of the Lord, I will try to bring up every row in my pastoral field of labor. And I will say to the editor that the Southwestern is one of the rows in the field. A great storm struck the parsonage. It was led by the oldest member of Wesley Chapel, and somehow the table was loaded with good things, which were very gratifying to the pastor. Pray for us.

W. E. Logan, Houston, Miss.—Allow me space in the valuable old Southwestern Christian Advocate to say something about Houston. Our charge is moving along nicely. The yellow fever has been some hindrance to our work. Our beloved presiding elder, P. O. Jamison, could not be with me, but we had a grand time in the quarter October 11 and 12. We had a rally for one of my churches, Hopewell, on the first Sunday in this month. Raised \$56.60. We are doing all we can for the dear old Southwestern. Our work is alive on all lines.

B. F. Woolfolk, P. C., Greenwood, Miss.—I am closing my fourth year very successfully. We have raised all of our benevolence. Have paid a considerable sum on our indebtedness. Have insured the church and parsonage for three years. Had a rally in October, and raised \$113. The first of this month a committee, consisting of Sisters Lizzie Butler, Mamie Child, Eugene Scott, Anna Dotson, and Brothers G. H. Hubbard, G. C. Washington, L. W. Davis and G. Butler, surprised the pastor and family with many good things. The pastor received them very thankfully, and cordially invited them to come again. After having music by Miss Anna Dotson and Mrs.

Human Ingenuity.

Certainly, for the mechanic, human ingenuity has never produced a better liniment than Salvation Oil, which now stands unexcelled for curing his sprains and bruises caused by a fall; or cuts and wounds the result of an accident with his tool or saw. Salvation Oil always kills pain. "Recently, I fell about twenty feet and was very much bruised on my leg and side, but after bathing them with Salvation Oil the bruises soon disappeared. I think Salvation Oil is just the thing for sores and bruises." A. Jacob Rice, 520 Church St., Easton, Pa. Salvation Oil may be bought anywhere for 25 cents. Substitutes offered by dealers may cost less; hence, do less. Salvation Oil, however, never disappoints the user.

Scott, "Blessed Be the Tie That Binds" was sung, and they were dismissed.

W. M. Johnson, P. C., Thompson Valley, Va. My first quarterly meeting was held at Richmond, Va., Nov. 6-7. Rev. W. H. Pleasants, P. E., was on time. The quarter was held on Saturday. The members were all on hand with their reports. The presiding elder preached two able sermons on Sunday and administered the sacrament of twenty-seven souls and baptized five children. Collected \$12.22. We had just closed a successful revival before the quarter and the Lord blessed us with nine accessions to the church this quarter.

Philip Owen, P. C., Dallas, Ark.—My third quarterly conference was held at Caddo Gap by Rev. J. E. Toombs, P. E. There were reports from all the officials. Raised \$13.

W. A. Parks, P. C., Oyster Creek Circuit, Columbia, Tex. Our fourth quarterly conference is just over, and was a success. We led the van, and had two grand sermons at 11 a. m. Rev. E. Holliday, of Columbia, preached for us. At 3 p. m., Rev. W. M. Bartley, P. E., preached for us. The presence of the Holy Ghost was with us all day. Many souls were made happy. Collected \$19. We paid our presiding elder in full.

E. Mischeaux, P. C., Corrigan, Tex.—The fourth quarterly conference of Corrigan Circuit was held at Josseland, Tex., with Rev. A. C. Culbreath, P. E., in the chair. Nearly all of the brethren were present with written reports. The reports from the class leaders show great improvement along all lines. Fifteen converts during the quarter. Paid pastor, \$46; presiding elder, 15.75. Pray for our success.



The mystery of womanhood is full of deep unanswerable enigmas. Why should women be compelled to suffer simply because they are women? Why is it that the source of their highest joys is at the same time the cause of their greatest wretchedness? The very attributes which make it possible for women to be happy wives and mothers also render them liable to the utmost physical misery and pain.

The sufferings of body and mind caused by some weakness of the distinctly feminine organs are so almost universal among women that the question might well be asked: "Is this Nature's punishment for the crime of being a woman?"

The true answer is No! These sufferings are neither natural nor necessary. They would not exist if the organism was healthy. No woman ought to endure such troubles. There is no need of it. Dr. Pierce's Favorite Prescription is a perfect and positive cure for feminine weakness and disease.

It gives health and strength to the special organs and nerve-centres; heals inflammation; stops weakening drains; promotes functional regularity, and restores the normal, vigorous and painless condition which Nature intended.

It is the only medicine of its kind invented by an educated and experienced physician. It is the only medicine which makes baby's coming safe and comparatively painless.

Any woman who would like to know more about this medicine and about her own physical make-up should send 21 one-cent stamps to Dr. R. V. Pierce, Buffalo, N. Y., to pay the cost of mailing only an absolutely free copy of his thousand-page illustrated book, "The People's Common Sense Medical Adviser," or, 31 stamps for cloth covered.

A sure and permanent cure for constipation is Dr. Pierce's Pellets. One "Pellet" is a gentle laxative, two a mild cathartic.

William Josey, P. C., Roweville Circuit, Tex.—My fourth quarter was held October 30-31, the time appointed for it. Rev. Wm. Bartley, P. E., was on time, but Saturday it rained all day, which hindered the conference. We had arranged also to have a grand rally and corner-stone laying in connection with the quarter. On Sunday the presiding elder preached a fine sermon. On Monday the conference opened at 11 a. m., and the Lord's Supper was administered to 53 souls. At 3 o'clock the corner-stone was laid by the presiding elder, assisted by Rev. E. D. Blacknell, James Henderson and the pastor. Collected for the quarter and rally \$48.50. Paid the presiding elder \$16 and Rev. E. D. Blacknell \$5, and the remainder to trustees and pastor. The Southwestern was not forgotten. We promised ten subscribers and have sent seven; will send four in a few days. We hope to meet you at conference with all we owe you. Success to your paper and long life to the editor.

M. White, P. C., Forest, Miss. On last Friday night, Nov. 5, about one mile from the above place, at a festival, some young men became involved in a quarrel, which resulted in one being killed. The parties are as follows: Harry Idom, Coot Hndson and Chalk Gray. It is said the latter two killed Henry Idom. He was shot with a 44 calibre pistol, the ball entering the left side and coming through the right side, also in the bend of left leg. The murderers are in jail awaiting trial. Neither of the three are connected with any church. Henry was said to be drunk.

J. P. Crowder, Preston, La.—I will be glad when we can have a rally day for the Advocate, and hope that each preacher will hold a Southwestern day, for I wish that each pastor would spare one Sunday before conference to give it as a free Southwestern day. We can have the Southwestern day on President McKinley's holiday. There is but one way to build the Southwestern, and that is by work. What do I hear and answer?

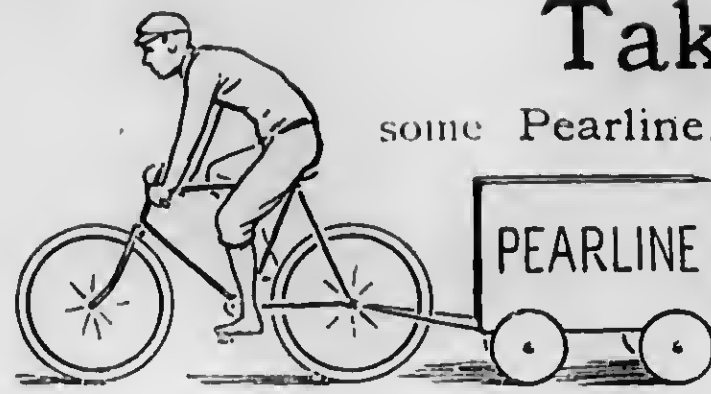
NOTICE.

To the Texas Conference: Dear Brethren—You will please take notice that the following rates have been secured for our annual conference: Four cents per mile from all points within 75 miles of Navasota; \$3 from points between 75 and 100 miles, and one fare for the round trip for all points over 100 miles. Tickets to be sold Dec. 13 and 14, limited to return Dec. 21. These rates will be granted by the following roads: Houston & Texas Central, International & Great Northern, Texas & Pacific, Cotton Belt, Southern Pacific, Gulf, Colorado & Santa Fe, and Missouri, Kansas & Texas. See your local agent and purchase tickets on above mentioned dates.

Board of Examiners will meet on Tuesday, Dec. 14. All candidates are expected to be present.

Yours faithfully,
J. H. Reed, Sec'y.

If you feel weak, dull and discouraged you will find a bottle of Hood's Sarsaparilla will do you wonderful good.



Take along

some Pearline. Keep a little in your Bicycle tool-bag. It cleans dirty and greasy hands quicker and better than any soap can. Takes grease and mud stains out of your clothes. You need it to clean yourself with, after you've cleaned your wheel. Pearline and water is the best for cleaning and washing anything that water won't hurt. Wheelmen and wheelwomen have a hundred good uses for Pearline. Unequalled as a lubricant for the chains.

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These ten Picture Puzzles represent the names of 10 well-known men. We will pay \$100.00 for correct answers. In order to increase the circulation of "The Sunny South," we have inaugurated one of the greatest offers in the history of the publishing business. We are willing to spend \$10,000 in making our publication popular throughout the South, because, by increasing our circulation we can increase our rates for advertising. Furthermore, we know that when a person subscribes for "The Sunny South" a few weeks on trial we are almost certain of retaining a yearly subscriber afterwards and we expect thereby gaining back all we spend for prizes in this contest & a good profit in addition. Here are the names of 10 well-known men represented by picture puzzles. To show you what we mean we state that the first name is Henry Walthers. It may require a large amount of study to ascertain the correct answers, but should intelligent people can surely win. Now is your chance. To the person who makes out the 10 names correctly we will pay \$100.00, cash by money-order or check on the National Bank. To the person who sends 5 correct names we will pay \$25.00, by money-order. If, however, more than 2 persons are entitled to prizes, there will be a division of the cash among the 2 who send the best list. In appearance and all others will receive, each, a \$100.00 Ring except businesslike, and can easily be traded or sold at a large profit, or may be given as a present to a near and dear friend. We positively guarantee to send you either a \$100.00 or \$25.00, or this \$100 Guaranteed Ring. Never before was such an offer made. As to our reliability we refer you to the "Constitution" or any bank in Atlanta. If you win the Ring we will buy it back at \$100. If not as described. With your set of answers send only 26 one-cent stamps or 25 cents in silver and we will award you a prize within 3 days after we get your letter. You will only be allowed to enter this contest once, as we cannot afford to pay several prizes to the same person. Address: **SUNNY SOUTH PUB. CO., Atlanta, Georgia.**

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THE KING IMMANUEL.—A new service of Scripture and song. By Rev. Robt. Lowry. 5 cents; 50 per 100 copies.
Christmas Annual No. 28. Seven beautiful Carols. 4 cents; 50 per 100 copies.
Recitations for Christmas Time. No. 8—Twenty-nine admirable selections for this celebration. 4 cents.
We recommend the Christmas Carols: **Waiting for Santa Claus.**—By Dr. W. H. Doane—one of the best published. 20 cents.

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KIDNEY AND BLADDER TROUBLES QUICKLY CURED.

YOU MAY HAVE A SAMPLE BOTTLE OF THE GREAT DISCOVERY, DR. KILMER'S SWAMP-ROOT SENT FREE BY MAIL.

People doctor their troubles and try different medicines so often without benefit that they get discouraged and skeptical. In most such cases serious mistakes are made in doctoring and not knowing what our trouble is or what makes us sick. The unmistakable evidences of kidney trouble are pain or dull ache in the back, too frequent desire to pass water, scanty supply, scalding irritations. As kidney disease advances the face looks sallow or pale, eyes puffy, the feet swell and sometimes the heart acts badly. Should further evidence be needed to find out the cause of sickness, then set urine aside for twenty-four hours; a sediment or settling is also convincing proof that our kidneys and bladder need doctoring.

The mild and extraordinary effect of Dr. Kilmer's Swamp-Root, the great kidney remedy is soon realized. It stands the highest for its wonderful cures. Sold by druggists, price fifty cents and one dollar. So universally successful has Swamp-Root been in quickly curing even the most distressing cases, that if you wish to prove its wonderful merit you may have a sample bottle and book, both sent absolutely free by mail. Mention the Southwestern Christian Advocate and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

BOOKMAKER'S CORNER

Mr. Garrett P. Serviss, the widely known and popular astronomer, will have a most instructive and interesting article in Appleton's Popular Science Monthly for December, in which he discusses the probability of there being planets similar to our own earth, containing inhabitants, among the so-called fixed stars.

Literature, the new international gazette of criticism, the first issue of which was published in New York on November 5, seems to have anticipated a distinct need of such a periodical. The demand has been so great that the first edition was exhausted in two days, and Messrs. Harper & Brothers announce that some delay must ensue before all the orders can be filled.

Harper's Weekly of November 20 publishes a long letter from one of its correspondents, detailing the surprising news that those Klondike seekers who left San Francisco and Seattle in July by way of the Yukon—even as early as July—are frozen in or stranded at various parts of the river up to a point 1,100 miles from St. Michael's. In one paragraph he says: "It is estimated that 1800 people left San Francisco and Puget Sound ports for St. Michael's this summer and fall. Of a score or more expeditions which left San Francisco and Seattle, not one expedition will reach Dawson, and it is doubtful whether more than twenty men will reach that city by way of the Yukon. The failure has been more complete than the gloomiest prophet predicted. The cause was low water, the usual rains in August proving too light to bring the river up to its usual level."

The Christmas Ladies' Home Journal tells how the German emperor, with the empress and the royal family, spend Christmas day with their children. The article is written by Mr. Nagel von Brawe, an attache of the court, who was permitted to be present at the celebration last Christmas in order to write this article. The pictures were made "on the spot," and approved by the emperor.

The Century Magazine, with its November number, entered upon its twenty-seventh year. During its long existence, by reason of its many notable successes, it has won an assured and commanding position. During the coming year The Century

will maintain its exceptional position as a magazine of entertainment and as a leader in art and thought. Its pictorial features will be notable, and it will command the services of the foremost artists, illustrators and engravers of this country and of Europe. For the benefit of readers of The Century an unusual combination offer is made for this year. There has been issued "The Century Gallery of One Hundred Portraits," made up of the finest engravings that have appeared in the magazine, and representing a total expenditure of nearly \$30,000. These are printed on heavy plate paper, with wide margins, like proofs. The retail price of the gallery is \$7.50, but this year it will be sold only in connection with a subscription to The Century, the price of the two together being \$6.50.

The Christmas Scribner's will contain a poem by Rudyard Kipling. The story which Henry van Dyke has written for the Christmas Scribner's is the tale of a Lost Word, and has a strong religious motive. When is a man justified in shooting? Is the theme of Miss Elliott's story in the Christmas Scribner's. Walter A. Wyckoff, the college man who became a day-laborer, concludes the first part of "The Workers," with a description of life in a logging camp. Joel Chandler Harris cannot be accused of writing too much. One of his rare short stories will appear in the Christmas Scribner's and Uncle Primus will be the narrator of it.

St. Nicholas, conducted by Mrs. Mary Mapes Dodge, enters upon the twenty-fifth year of its successful career as the leading magazine for boys and girls with its November issue. A remarkably varied and attractive list of features has been secured for the coming year, including contributions by several of the foremost writers of the day. Rudyard Kipling's first "Jungle Stories" were written for St. Nicholas, and this year he will contribute a new series of stories to the magazine, called "The Just So Stories," written in a new vein—fantastic stories. Mr. Frank R. Stockton will contribute "The Buccaneers of Our Coast." Mr. J. T. Trowbridge has written a serial "Two Biddicut Boys, and Their Adventures With a Wonderful Trick Dog." A fairy tale of science, "Through the Earth," by Clement Fezandie, is a serial of the Jules Verne order. There will be the usual number of articles of instruction and entertainment,

short stories, poems and jingles, as well as hundreds of pictures by leading artists. The price of St. Nicholas is 25 cents a copy, or \$3 a year.

Hood's Sarsaparilla is prepared by experienced pharmacists who know precisely the nature and quality of all ingredients used.

BRISTOL DISTRICT.

East Tennessee Conference.

The fifteenth session of the Bristol District Conference will be held in Abingdon, Va., December 1 to 5, 1897. The opening sermon will be preached by Rev. D. T. Turner and Rev. J. M. Watson.

Thursday morning at 9 o'clock the conference will organize. The morning and afternoon will be devoted to reports, and the evening to anniversaries.

Thursday evening—Freedmen's Aid and Missionary Causes; Freedmen's Aid and Southern Educational Society; speakers, Rev. A. Gillespie and Dr. J. S. Hill, A. M., D. D.; speakers on the Missionary Cause, Rev. D. T. Turner and Rev. E. Province, P. E.

Friday evening the Woman's Home Missionary District Association will be held.

Saturday, in the afternoon and evening, Epworth League.

Spiritual Department, Mrs. Sarah Sheppard; Mercy and Help Department, Miss Blanch Serrell; Literary Department and its Work, Mr. T. B. Clark; Social Department, Mrs. Cora Province; Epworth League in the M. E. Church, for Young People, W. T. Marley; The Epworth Guards and their Work, J. A. Guthrie; Should the Charges on the Bristol District be Made Self-Supporting? pastors and conference.

The district conference named above desires the presence of Rev. I. B. Scott, D. D.; Rev. M. C. B. Mason, D. D., and Prof. I. G. Penn.

When you are suffering from Catarrh or Cold in the head you want relief right away. Only 10 cents is required to test it. Ask your druggist for the trial size of Ely's Cream Balm, or buy the 50c. size. We mail it.

ELY BROS., 56 Warren St., N. Y. City. I was afflicted with catarrh last autumn. During the month of October I could neither taste nor smell and could hear but little. Ely's Cream Balm cured it. Marcus Geo. Shantz, Rahway, N. J.

CENTRAL ALABAMA CONFERENCE.

All delegates and visitors to the above named conference at Alexander City, Dec. 8, will be returned on special rates, provided certificates are carried from starting points. Buy through to Alexander City, if possible; but if not, to the nearest point, and there repurchase and get certificates wherever tickets are bought. Pastors are advised to travel on certificates instead of permits as this will make out the required number, and avoid misunderstanding of agents. Yours truly,

W. H. Nelson, Sec.

NOTICE.

To Texas Conference of M. E. Church: All persons to be examined in the conference course of study must report at the M. E. Church in Navasota, Texas, Tuesday, Dec. 14, at 9 a. m. Members of the Board of Examiners

and persons to be examined must please notice paragraphs 56 and 57 in the Appendix of the Discipline of 1896, and govern themselves so as to comply therewith.

Respectfully,

F. Gary, Ch'n B'd. of Exam.,
807 Ave. 11, Galveston, Tex.
Nov. 10, 1897.

Good chance for a pastor, local preacher, or Sunday-school worker to secure Clarke's Commentary. Read our prize offers, page 15.

Farmer Hopkins' Evidence.

HE TELLS ABOUT THE SUFFERING OF HIS DAUGHTER.

A Victim of Nervous Prostration and Neuralgia. Saved After Her Physician Abandoned Hope.

From the Republican, Columbus, Ind. While in the neighborhood of Rugby, Indiana, recently, a reporter was told that Miss Clara Hopkins, daughter of Mr. Dennis Hopkins, a prominent farmer of Bartholomew County, had been the subject of a remarkable transformation. The reporter decided to investigate and learn the particulars. He was driven to Mr. Hopkins' splendid country home, where he had an interesting conversation with that gentleman regarding the illness of his only daughter.

"You have been correctly informed," said Mr. Hopkins, "for Clara has indeed had a severe siege. She tried Dr. Williams' Pink Pills for Pale People and they did her more good than all other medicines together that she ever took. A few boxes of that medicine accomplished the cure of a case in a few months which had baffled physicians for years."

About three years ago her health began to fail. The doctor who attended her said this was caused by weak digestion. This produced nervousness, which was accompanied by neuralgic troubles, which at first was located in the nerves about the heart. Of course this was a dangerous location for any such trouble, and she rapidly grew worse, notwithstanding that the physician was treating her. This continued till a year ago last November, at which time she was almost constantly confined to her bed. "The neuralgia became gradually worse, and finally she was a confirmed victim to it."

"Nervous prostration set in, and she was soon all run down. Her blood was impure and watery, and her complexion became sallow and colorless. She had no strength, and the least noise irritated her, she was so nervous. We had another physician, and he treated her steadily for a year without doing her any good. In fact, it seemed that she was continually becoming worse. He finally gave up the case as hopeless, and advised us to get Dr. Williams' Pink Pills for Pale People for her, as he said that they were the only thing that would benefit her."

"I procured a couple of boxes of the pills, and found that their use helped her considerably. She kept on taking them till she used a dozen boxes, with the result that she was entirely well, and since then there has been no symptoms whatever of her old trouble. Dr. Williams' Pink Pills are certainly a wonderful medicine, which did a wonderful good in Clara's case, doing what several physicians failed to accomplish."

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained, in a condensed form, in Dr. Williams' Pink Pills for Pale People. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. Dr. Williams' Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Co., Schenectady, N. Y.

UNITED FOR LIFE

Rev. W. H. Scott, P. C., of Clarksdale, Miss., was married to Miss Coren Pierceson, Sept. 1, 1897. Rev. J. B. Starkey officiating.

THEY LIVE IN OUR MEMORY

A tribute to our dearly beloved brother, the Rev. Alexander McDade, who passed but recently to his home in heaven. He was an honored minister of the Lexington Conference. We were devoted friends and had been for years. So sharp and painful was the sad news of his death to me, that my faltering pen almost refuses to calmly contribute this flower to one so dearly loved, and so highly esteemed. He was to say the least, a good and true man, and an earnest minister of the New Testament of our Lord Jesus Christ. He was a member of the conference about twenty-three years. He never refused to go to an appointment given him, and always stayed on his work after going to it. He was a man that had a great deal of prophetic fire and apostolic earnestness. His single aim was to make himself a success in the administration of divine truth. He was a man of vivacity, character and power. He loved and ably defended the Methodist doctrine and Discipline. He leaves a devoted wife, three children, an aged mother-in-law, together with many other relatives and friends to mourn his loss. God in his own way is taking his servants unto himself one by one. We who are standing by our post of duty on this side of the Great River, let us bow our heads in reverent submission to the will of Him who doth all things well. Our profound sympathy and prayers are with his family.

Joseph Courtney.

Winchester, Ark.—What day could have been more appportioned than a calm Sabbath day, a day of rest, to call an imprisoned spirit from its weary, earthly toil to eternal, heavenly rest? In the melancholy season, when the vegetable world of nature is dying or wrapping itself in sleep, preparatory to the awakening into new life in some beautiful morning of spring so Dr. Libby, our father, brother, friend, was summoned by nature's God, and bidden throw off his mantle of clay, preparatory to that blessed awakening into new life in the morning of the resurrection. Thinking over the noble traits of character of this profound Christian, convincing preacher, effective instructor and upright man, we express far too little when we say that Dr. Chas. E. Libby was indeed one of America's noblest sons—a hero. In the larger number of young men and young women he sent out as graduates of Rust University, he has built for himself a monument, more lasting than any which we might erect of bronze granite, iron, or any other material. The storms and adversities of life may deface this monument, but can never destroy it, unless eternity itself has an end. The poor found in him a benefactor; the orphan, a father; the mourner, a comforter; the forsaken, a friend. In his arduous labors as President of Rust University, Mrs. Libby was always a loving helpmeet, holding up his hands, encouraging his deed of beneficence. Although the sun of this great, good man has set at the noon of his life, it still shines. Contrary to the law of love within us, we humbly bow to the action of a kind God, who, according to Isaiah, taketh the righteous away from the evil to come.

Oh, blessed Christ, we come to thee. When earth and friends and hope must flee; We seek our brother dear who fled. And left us mourning o'er our dead.

We'll strive to meet him in that morn. When all our faults and sins are shorn;

We'll tell to our Redeemer all How thou didst seek to wisdom's hall.

If earthly passions still do cleave, Oh, never to ourselves leave; Lest we depart far from the fold. And never can thy face behold.

Eliza Robinson.

THOSE WHO ENDURE

The pains of rheumatism should be reminded that a cure for this disease may be found in Hood's Sarsaparilla. The experience of those who have taken Hood's Sarsaparilla for rheumatism, and have been completely and permanently cured, prove the power of this medicine to root and conquer this disease. Hood's Sarsaparilla is the One True Blood Purifier and it neutralizes the acid which causes the aches and pains of rheumatism. This is why it absolutely cures when liniments and other outward applications fail to give permanent relief. Be sure to get Hood's.

The new discovery and invention known as Aerial Medication for Cataract Deafness has received endorsement from the medical profession, and is being used in this country and in Europe. Those of our readers who know persons afflicted with deafness are requested to send the names and addresses of such persons to Dr. J. H. Moore, Dept. No. 2, Cincinnati, O., a reputable physician who is, for the purpose of introducing the treatment, sending full particulars and medicines for three months' treatment free.

Special low rate tickets to points in the Southeastern States will probably be sold by the Texas and Pacific Railway Company from all points on its line December 21st and 22nd, the same as in former years. It should be borne in mind that passengers have the choice of three gateways via this line in going back to their old home for Christmas and New Year's, namely: New Orleans, Shreveport, and Memphis. If you contemplate making the trip and want to know the cheapest and best way, write to Mr. E. P. Turner, G. P. & T. A., T. & P. Ry., Dallas, Texas.

We want active workers for the Southwestern. Read our inducements.

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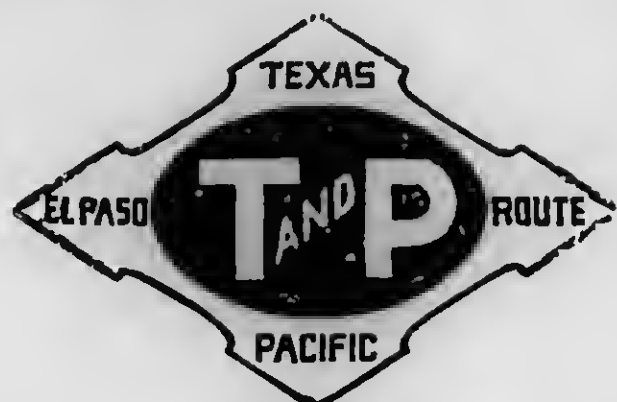
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Illinois Central.

ARRIVE—		LEAVE—	
Local mail	9:00 pm	Local mail	6:55 am
Chas. & limited, 6:30 pm		Chicago limited, 9:00 am	
Fast mail	8:20 am	Fast mail	6:30 pm
Louisville and Cincinnati			
Fast mail	8:20 am	Fast mail	6:30 pm
Louisville and Cincinnati, Limited.			
No. 3	6:30 pm	No. 4	9:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis		No. 6, Memphis	
Express	10:35 am	Express	6:20 p.m
No. 21, Vicksburg ex-		Vicksburg ex-	
press	5:30 pm	press	8:05 a.m
No. 33, Baton		No. 34, Baton	
Rouge acc.	9:40 am	Rouge acc.	4:30 pm
Louisville and Nashville.			
No. 3, fast ex.	7:40 am	No. 6, fast mail ..	7:10 am
No. 7, coast acc.	8:50 am	No. 4, fast ex.	9:45 am
No. 1, lim. ex.	6:50 pm	No. 8, coast acc.	3:30 pm
No. 5, fast mail ..	8:30 pm	No. 2, lim. ex.	7:50 pm
Sunday ex.	9:30 pm	Sunday ex.	7:50 am
Texas and Pacific.			
No. 52, Ft. Worth		No. 53, Cal. ex.	8:15 am
and Cal. ex.	6:55 pm	No. 51, Hot Sp'gs	
No. 51, Hot Sp'gs		express	7:20 pm
express	9:15 am		
Queen & Crescent Route.			
Cincinnati and		Cincinnati and New	
New York ..	11:55 am	York	8:20 pm
No. 3, local	6:20 am	Local	7:30 am
Southern Pacific Company.			
Texas and Mexico		California ex.9:15 am	
fast mail	6:45 pm	Texas & Mexico	
California ex.	6:55 am	fast mail ..	
		8:35 pm	

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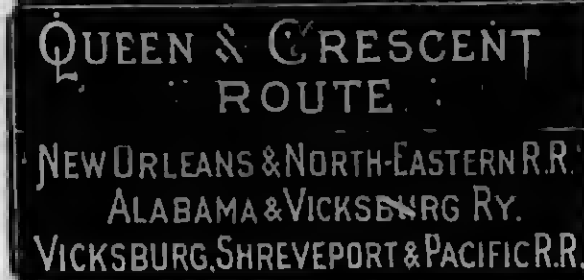
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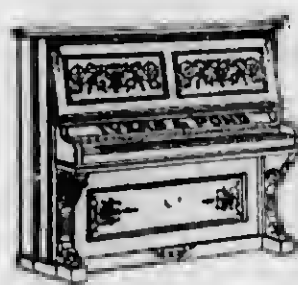
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8 Coast acc.	3:30 p.m.	1 Lim. Ex.	5:00 p.m.
2 Lim. Ex.	7:50 p.m.	5 Fast Mail ..	10:35 p.m.
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FARM AND FIRESIDE.

THE PROFESSIONAL BORROWER.

About the peskiest, nastiest and most worrysome thing to have within a half mile of you is a professional borrower that never lets up from Christmas to Christmas, and would just as soon think of committing suicide as paying back anything.

These people borrow from a chew of tobacco up to a \$500 piano, and occasionally some of them try to borrow a whole house. They borrow tobacco and rope, sugar and salt, butter and oil, vinegar and flour, bacon and greens, nails and lumber, quilts and comforts, combs and brushes, and they become such confirmed borrowers, they'd borrow a coffin if people kept them on hand. Hear the song they sing:

In the morning when I rise
"Lend me something;"
At midnight hear me cry
"Lend me something."

In communities where these pests are numerous and where they backbite and ridicule and lie on you if you don't let them have what they want, everything that can be carried off is patched to death. People that want nice things have to spend one part of the time patching up and the other half hunting up. Just as soon as a man buys a new buggy or a new set of harness then the cold-blooded borrower gets in his work.

At 8 o'clock you buy a sack of flour, at 10 o'clock the little girl or boy is over—mamma says please, ma'am, loan her a little flour.

You dig potatoes November 1st, November 2nd they're there with a sack to borrow a few until judgment day. If a cold norther blows up and they hear one of your hogs give its last squeal, in two hours here comes the little girl—mamma asks you, please ma'am, lend her a piece of fresh pork until judgment day. If you buy a gallon of oil ten minutes before sundown, ten minutes after sundown here comes the poor little girl—mamma says please, ma'am, lend her a little oil. A cavallard of horses comes along. You buy a horse this week, next week here comes the little boy—papa says please, sir, lend him your horse. In five minutes he's back again—please lend him a bridle. In eight minutes here he comes again—please, sir, lend us your lines, and after they have borrowed everything in sight, here comes the old man himself—Brother John, couldn't you loan me four bits till I sell cotton.

God save us from the professional, conscientiousless borrower—the one that never has anything to lend and always sees something to borrow. He has caused more communities to be behind than any other neighborhood evil. No man objects to keeping up one family, but they get tired in try-

ing to keep up their own and two or three others besides, so they stop trying to keep up any, as they ought to be.—Helping Hand.

FABLE OF THE BULL AND THE OX.

A bull, one winter day, met a sleek, well-fed ox. The bull had been out on the range, and as grass was somewhat scarce, and the weather severe, he looked gaunt.

"Hello, Mr. Bull, how goes the times with you?" said Mr. Ox. "Only tolerable, thank you," said Mr. Bull, "you look in great shape; where are you stopping now?"

"Oh," said the ox, "I am living up yonder at that hotel. On the second story is a whole lot of hay and cotton seed hulls and meal, and I get my allowance every morning and night. You bet it's fine living. I don't even have to take the weather."

"That is strange indeed," replied the bull, "that you have some one to look after you. I can't understand it. Ain't there something behind all this?"

"Well, you see I'm all right, except a thing I've got to wear on my neck, called a yoke. That thing fits on my neck and then they chain me to a wagon and I've got to drag some pretty heavy loads. The boss sometimes punche me, but I forget it all as soon as I get my good feed."

"Oh, ho, is that it," said the bull, "well I will take mine without the yoke, and you can go ahead and have your good time now and pay for it in the spring, but when spring comes and you have got to work yourself down, yoked and chained, and can't get away, I will be fat as a butter ball and free with it. No cotton seed meal with a yoke for desert for me." So saying, he switched his tail and struck for the cane-brake.

Moral.—This fable teaches us that the man who mortgages his crop while he may seem to have a good time will wear the yoke before the year is out. Whenever it pays the man that you are mortgaged to, the one whose collar you are wearing, to fatten you and make a beef of you, you will go. It is much better to live hard for eight months and then have a good time like the bull, than to have a good time now and put your head into the mortgage yoke perhaps for life.—Helping Hand

Macbeth makes half the lamp-chimneys; and half the dealers won't sell 'em, because they don't break.

Get the Index—free.

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The Peerless Advocate is fully warranted for ten years, but will last a lifetime and outwear any two of the highest priced sewing machines made.

A few of the excellent features of the Peerless Advocate are as follows: All wearing parts are of case-hardened steel possessing great durability, and by the turning of a screw, all lost motion caused by wear, can be taken up. All parts are fitted so accurately that these machines are absolutely noiseless and as easy running as fine adjustment and best mechanical skill is possible to produce. No expense or time is spared to make them

PERFECT IN EVERY RESPECT.

A SELF-SETTING NEEDLE and SELF-THREADING CYLINDER SHUTTLE are used in the Peerless Advocate High-Arm Sewing Machines.

THE SELF-THREADING SHUTTLE.

Is so simple that with two motions of the hand backward and forward the shuttle is threaded.

EXTRA ATTACHMENTS

in velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.

Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

THE WOODWORK IN OAK OR WALNUT IS THE BEST

that can be procured; finished and of modern design, making it handsomer than the ordinary style of woodwork.

NO. 4 MACHINE, (Same as Cut)

Drop Leaf Table, Gothic Cover, Case of two Drawers at each end, and Center Drawer. Price \$50.00

—MANUFACTURED FOR THE—

Southwestern Christian Advocate,

408 Carondelet Street, New Orleans, La.

CONFERENCE NOTICE

LITTLE ROCK CONFERENCE.

Fourth Round.

Demitt..... Nov. 20-21
Tamo..... Nov. 27-28
Dumas..... Dec. 4-5
Dermott..... Dec. 11-12
Monticello..... Dec. 15
Warren..... Dec. 18-19
New Edinburgh..... Dec. 25-26
Rison..... Dec. 29
Alzheimer..... Jan. 1-2
Sherill..... Jan. 5
Pine Bluff..... Jan. 9-10
Pine Bluff Circuit..... Jan. 21
Hensley..... Jan. 15-16
Sweet Home..... Jan. 22-23

Dear Brethren—We are now moving out on the right line. We are now far ahead of the yearly report of last year. Our watchword is the conversion of sinners, the Southwestern Christian Advocate, Dr. M. C. B. Mason's New Centenary Plan, and the building up of the old Church. Philander Smith College is succeeding right along under the management of Prof. Cox. Let us make a round report at the conference.

E. D. Spencer, P. E.

WINSTON DISTRICT, N. C.

First Round.

High Point..... Nov. 27-28
Mount Airy..... Dec. 4-5
Winston..... Dec. 11-12
Advance..... Dec. 18-19
Asheboro..... Jan. 1-2
Lexington..... Jan. 8-9
Trinity..... Jan. 15-16
Yadkin..... Jan. 22-23
Mitchell..... Jan. 29-30
Kernersville..... Feb. 5-6

W. W. Pope, P. E.

TOPEKA DISTRICT

Fourth Round.

Fort Scott..... Dec. 11-12
Mound City..... Dec. 15-16
Butler..... Dec. 18-19
Harrisonville..... Dec. 21-22
K. C. St. James..... Dec. 25-26
K. C. Mission..... Dec. 28-29
K. C. Rosedale..... Jan. 4-5
Bonner Springs and Lawrence..... Jan. 1-2
Valley Falls..... Jan. 12-13
Asbury..... Jan. 15-16
Burlingame..... Jan. 22-23
Dunlap..... Jan. 25
Manhattan and Wanuga..... Jan. 29-30
Alma and Wabaunsee..... Jan. 27-28
Clay Center..... Feb. 5-6
Salina..... Feb. 12-13
Ellis..... Feb. 13-14
Mount Olive..... Feb. 19-20
Independence..... Feb. 26-27
Coffeeville..... March 1-2
Chetopa..... March 3-4
Oswego..... March 5-6
Carthage..... March 12-13
Joplin and Nevsho..... March 8-9
Mt. Vernon..... March 19-20

R. E. Gillam, P. E.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hal's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hal's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

F. J. CHENEY & CO., Toledo O.
Sold by Druggists, 75c.
Hal's Family Pills are the best.

DROPSY TREATED FREE
Treated with vegetable remedies. Have cured many thousands of cases called dropsy. From first onset symptoms rapidly disappear and in ten days at least two-thirds of all symptoms are removed. **10 DAYS TREATMENT FREE** by mail. Dr. H. H. Green's Home, Springfield, Atlanta, Ga.

PRIZES---PRIZES.

Read Our Offers for Subscribers:

We are anxious to increase our list of subscribers to the Southwestern Christian Advocate; and in order to do so, and at the same time encourage our friends to work to help us do so, we make the following RE-MARKABLE OFFERS:

AN ORGAN.

1st.—DO YOU WANT AN ORGAN?

Well, we have decided to give a high grade \$102.00 Epworth Organ to the person sending in the largest number of annual cash subscribers, over and above fifty, at \$1.25 each, up to December 15, 1897.

Here is a chance for a church, a Sunday School, an Epworth League chapter, or an individual to secure an organ without spending one cent of money.

A BICYCLE.

2nd.—DO YOU WANT A BICYCLE?

We shall give to the person sending in the second highest number of annual cash subscribers, over and above fifty, at \$1.25, a fine \$75 Mead Bicycle. This contest also to close December 15, 1897.

This is a most excellent opportunity for a man, young or old, a woman, young or old, or a boy or girl, to secure a first class bicycle without paying out one cent in cash.

3rd.—YOU SHALL NOT WORK FOR NOTHING.

Should you not be fortunate enough to secure either the bicycle or the organ we do not mean to leave ANY ONE who works to go unrewarded. If in the race you have sent in as many as 25 or more ANNUAL CASH SUBSCRIBERS we will give you a set of Clark's Commentaries; or if a young or old person, who prefers it, we will give a \$10.00 guitar. We say this because only ministers will be likely to wish the Commentaries.

YOUR CHOICE OF TWO BOOKS

4th.—ANOTHER OFFER STILL.

To any one who, in the race, may have sent in as many as 10 or more, Annual Cash Subscribers, we will give that large and intensely interesting book of Bishop Wm. Taylor's: "The Story of My Life."

This book contains 748 pages, and gives an account of the extensive travels and sacrifices of that heroic man of God, while on his marvelous tours in North America, South America and Africa. Or, if you prefer it instead, we will give you "The Black Phalanx," a book which gives a thrilling account of the deeds and adventures of the colored soldiers in the various wars of this country. This contains 528 pages. What greater inducement could there be to those who wish to help themselves by helping us?

THINGS TO REMEMBER.

Remember, you can secure subscribers for three or six months, if you wish, but it will require two six months subscribers and four three months subscribers to equal one for one year.

2. Remember, to send in the names and cash you secure at least once a week, taking out of the money whatever it costs to send it.

3. Remember, if you decide to enter contest for any one of these prizes, you must send in your name and address that we may send sample copies or other helps in making the canvass.

4. Remember, you must write the names and addresses plainly, so that subscribers' names may go on our books correctly.

Southwestern Christian Advocate.

No. 408 Carondelet Street.

Terms: \$1.25 per Year; Six Months 75c; Three Months 50c. Invariably in Advance.
\$1 a Year to Pastors.

Entered at the Postoffice at New Orleans, La., as Second Class Matter.

SUBSCRIBERS WILL FIND OPPOSITE their names on the address label when their subscription expires. Timely renewals will save missing any papers.

KEEP WATCH OF THE DATES. When change of address is desired, be sure to give the old as well as the new address.

There are four ways by which money may be sent by mail, our risk—Postoffice Money Order, by Bank Check or Draft, or an Express Money Order; and, when none of these can be procured, in a Registered Letter.

You can buy a Money Order at your postoffice, payable at the New Orleans postoffice. If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

Nov. 15 to 22.

J. C. Ayer & Co.	J. C. Hibbler
J. McLeod, 1	S. H. Jordan, 1
O. W. Crump, #1	T. J. King & Co.
A. M. Quinn, #1	A. T. Jackson
B. E. Abbott, #1	W. E. Hill
Geo. Johnson, 1	S. Carroll, 1
Lizzie Carter, 1	E. H. Clark
P. R. Crump	B. L. Crump, #6
B. M. Hubbard	P. T. Drizzle
H. R. Allen, 1	Parvin & Dougherty
C. W. Ivy	S. Ferrill
B. J. Reddix	J. B. Starkey
Ed. Billops	A. L. Carper, #6
Win. Harrison, 1	J. W. Jackson, #3
J. P. Wragg, #2	S. H. Nevils, #5
N. H. Williams, #5	S. R. Hason
John Rothwell	F. R. Morlan, #1
S. R. Marzook	J. E. Ogihue
Mrs. J. S. Lovell	A. T. Steward
H. James, 1, #3	P. Walker, 1
Willis Clow	G. H. Pettis, #1
A. C. Cuthreath, #1	S. South Pub. Co.
R. Brookines	J. P. Ware
J. R. Brookines	J. W. Kirksey
R. Vernon	T. J. Heard
A. G. Bowen	James A. Williams
J. I. Kirksey	R. D. Saddler
A. L. Martin	C. I. Taylor
L. A. Earl	Greely Institute
J. R. Simms	Miss M. J. Davis
Miss Ida Walker	S. M. Mitchell
Geo. Young	E. L. Rogers
S. M. Brown	Mrs. Maggie Ross
Miss Jane Miles	Melissa Stevens
Miss C. M. Talbert	James Miles
J. C. Tabin	J. C. Thompson
T. Allgood	
James Pyle & Sons	
N. W. Ayer & Son	
Julius Anderson, #5	
Mrs. M. A. Ferguson	

* Yearly

Farmerville, La., Oct. 10, 1897. I was in very poor health. My skin was yellow and I was hardly able to work. Since taking a few bottles of Hood's Sarsaparilla I can do as much work as any man. I was advised to take this medicine by my uncle. I have found it the best medicine I ever tried. I believe every family should keep it on hand. J. W. Dean.

Hood's Pills cure sick headache, indigestion, biliousness.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly as we wake or sleep, we grow and we strengthen, we grow and wax weak, and at last some crisis shows us what we have become.—Canon Westcott.

Read our liberal offers for new subscribers, page 15.

Furthermore, in our large universities, athletic contests are carried on by the students to such an excess, that the general influence of the institutions is injurious to their manners and morals.—Ex.

FOURTEEN MONTHS

For the Price of One Year!

All yearly subscribers are now entered till January, 1899. Hurry in your names and secure the larger benefit.

LOCAL ITEMS.

New Orleans, La.—On the night of Nov. 11th, a large number and members and friends congregated at Pleasant Plain M. E. Church to present to their pastor a gold watch, in token of their love and esteem for his service. The presentation address was delivered by A. B. Harris, responded to by the pastor, J. W. Turner. Committee.—A. B. Harris, Mrs. E. Ross, Mrs. C. Brown, W. B. White.

New Orleans, La.—A grand concert was given at Saint Chinn M. E. Church by Misses Julian Jacques and Sylvia Allen. To say it was a success would be mildly spoken. The concert was one of the grandest that has been given in that vicinity for quite a while. The concert was given in behalf of the pastor, and on the night of the 14th of November, these young ladies presented to their worthy pastor a purse containing \$28.70, which was very highly appreciated by the pastor and family. The pastor was so overwhelmed with joy that he cordially invited these young ladies to repeat their concert. Their friends also desire that it be repeated. Eugene Baptist, P. C.

A brother sent one subscriber with \$1.25 last week, saying "It's small, but it's business." Very true, Brother M., but "many littles make a mickle," and thus our list grows. Don't let any one despise the day of small things. Keep sending them along. A host if you can, but even one such as above makes us grateful.

Mr. Calvary M. E. Church, at Lawrenceville, Ga., through Rev. F. H. Rodgers, has sent \$1.00 for the relief of Bro. Price at Bay St. Louis.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

NOTICE.

To Members of the Preachers Mutual Aid Society of the West Texas Conference:

Please meet so as to hold session at 2 p. m., Tuesday, Nov. 25, 1897.

Andrew Foster, President

NOTICE.

The Rev. J. W. Jellender, a supernumerary preacher of the Central Missouri Conference and supply at Salina, has left the work under charges of gross immorality, after disgracing the church.

R. E. Gillam, P. E.
Topeka District, Central Missouri Conference.

A SLIGHT COLD, IF NEGLECTED, OFTEN ATTACKS THE LUNGS. "Brown's Bronchial Troches" give immediate and effective relief.

For myself I have no doubt that too much advice is usually given. It is only the word in season that can be of any avail, and the word in season seldom or never comes to those whose minds are constantly harrowed up and irritated by words out of season.—John Learned.

The "Illustrated World," Ross Taylor's great mission paper, and the Southwestern, will be sent—both for one year—for \$1.50.

Straight University

The Fall Term of this well known Institution, for the Colored People, will open

SEPTEMBER 28th, 1897.

College, Normal, College Preparatory, Theological, English, Musical and Industrial Departments. Twenty-five professors and instructors.

Attendance last year nearly 600.

Board and Tuition, per month, \$12. Send for Catalogue. Address,

OSCAR ATWOOD, A. M., President, or GEO. L. DENEY, treasurer, 2420 Canal Street, New Orleans.

NEW ORLEANS UNIVERSITY

25th Year Opens Oct 4, '97

FOUR COLLEGES

TWENTY-EIGHT PROFESSORS!

PREPARATORY DEPARTMENT.

ENGLISH COURSE, PRINTING, SEWING, DOMESTIC INDUSTRIES.

Students can reduce expenses by doing light work. All work paid for.

Full charges only \$11.00 per month, including Room and Board.

Send for year book.
L. G. ADKINSON, D. D., President,
5318 St. Charles Avenue.

Clark University

A FIRST-CLASS SCHOOL FOR BOTH SEXES.

TERM BEGAN SEPTEMBER 29, 1897.

Six departments: Grammar school, college preparatory, normal, college course (classical), college course (scientific), girls' industrial school.

Expenses, board, room, light, fuel and incidentals, \$10 per month, in advance.

Children of travelling preachers and clergymen of other churches in charge of a congregation, will be allowed a reduction of one-half on incidentals.

PERFECT DISCIPLINE, everything.

A SELF-SUPPORTING NEAT LITTLE are used in his children.

Catalogue sent free on application.

Address the President,
REV. CHAS. M. MELDEN, PH. D.,
South Atlanta, Ga.

Alexandria Academy,

ALEXANDRIA, LA.,

Preparatory to

NEW ORLEANS UNIVERSITY.

9th Year Opens October 4th, 1897.
Four Professors and Instructors.

College Preparatory, Normal and English Course are open to students. Full charges only \$3 per month, including room, board and tuition.

CORNELIUS JOHNSON, A. M.,
Principal,
Alexandria, La.

GAMMON

Theological Seminary,

South Atlanta, Ga.

A thoroughly equipped institution for the TRAINING of CHRISTIAN MINISTERS of all Evangelical Denominations. FOUR PROFESSORS giving their entire time to this one work. LIBRARY of 11,000 volumes. FREE ROOMS. FREE TUITION. No man of gifts, grace and energy ever fails to make his way through this school. For catalogue and full information, address

PRESIDENT W. P. THIRKIELD.

GILBERT ACADEMY

—AND—

INDUSTRIAL COLLEGE

BALDWIN, LA.

(Southern Pacific Railroad.)

UNITED STATES DEPOSITORY FOR PUBLIC DOCUMENTS.

Rev. W. D. Godman, A. M., D. D., Pres't.
Rev. A. E. P. Albert, A. M., D. D., M. D., Vice-President.

OPENS OCTOBER 4, 1897.

Both sexes; all races; splendid buildings; magnificent campus; healthful climate; wholesome influences; thoroughly practical education; full faculty.

ALL DEPARTMENTS.

From primary to complete college preparatory courses, including schools of Agriculture, Horticulture, Printing, Carpentry, Blacksmithing, Wheelwrighting, Bakery and Needlework, Shorthand, Typewriting and Music.

Total cash expenses per month, including room rent and board, incidental fee and washing: Males, \$7; Females, \$6.50.

Send for catalogue. Address,
President A. E. P. ALBERT,
Baldwin, Louisiana.

Central Tennessee College

NASHVILLE, TENNESSEE.

Chartered by Legislature of Tennessee in 1866. Attendance last year, 569.

Courses of Study.

Common English, Normal, Preparatory, College, Theology, Law, Music, Medicine, Dentistry, Pharmacy, African Training, Mechanical. Students finishing any of these courses will receive a certificate, diploma or degree.

Music Course.

This is a four or six years' course, and is nearly the same as that of the Academy of Berlin. It includes the teachers' course, and voice training, and harmony.

Pastors' Course.

This is for those ministers whose circumstances will not permit them to attend school, and who wish to pursue a course of study by correspondence.

The Medical Department opens September 13th. The first term of the literary departments open September 27, 1897.

The second term begins December 20th, 1897. The third term begins on March 14th, 1898.

Expenses.

In the professional courses, tuition is \$30 for the year. Other expenses, board, etc., from \$9 to \$10 for school months of four weeks.

In the Literary Departments, the expenses are from \$8.75 to \$10 for board, washing, etc., for school month.

For circulars, catalogues and information about the school address the President, Rev. J. BRADEN, Nashville, Tenn.

\$12 3000 BICYCLES
must be closed out at once.
Standard '97 Models, guaranteed
\$14 to \$20. 75 models
to \$12.50. Standard wheels \$5
each. Send for catalogue
without advance
payment.
Write at once for
circulars and catalogue.
W. N. Mead Cycle Co., Chicago

Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, DECEMBER 2, 1897.—Vol. 32 No. 47

EATON & MAINS, Publishers.

Renew your subscription.

Renew! Renew! Renew!

Why don't you renew at once?

How many subscribers have you sent us?

The Christian Index calls our attention to a discrepancy in the figures given by the South-western relative to the number of years Mr. Justice Fields has served in the Supreme Court bench.

The Index says:

"The truth is, Mr. Lincoln nominated him in March, 1863, and he took his seat in May of the same year. He served therefore thirty-four years instead of twenty-five years and excels the record as a time server. Will the South-western stand corrected?"

O yes, we stand corrected. We can't account for the difference in figures unless—unless we made a mistake. Never mind, some day we shall stop making mistakes! We should have said he served nearly thirty-five years.

One of the buildings of Toogaloo (Miss.) University, a school of the American Missionary Association for negroes, was burned last Thursday night, November 25th. The fire is said to have originated in the third story; students—43—and teachers were all at prayer meeting and many of them lost all they had. Miss Lime, one of the lady teachers, was seriously burned. The loss of a building at this time will no doubt be a great loss, both to the society and the community.

President George Gould, of the Missouri Pacific Railway system, including the Iron Mountain, has restored the wages of all officers and employees to the basis occupied before the cut was ordered in 1893, when the company began to feel the hard times. The whole system is now making money, hence the restoration ordered. Meanwhile the system is said to have saved by means of the cut \$3,280,000 since the reduction went into effect. The restoration was given as a thanksgiving present, and is said to effect at least 20,000 employees.

COLORED PRESBYTERIANS.

Those of the Colored Presbyterians interested in the organization of an independent Colored Church assembled last week in Birmingham, Ala. A number of their white brethren met with them but the organization did not take place. It was postponed till next May, and the place of meeting is New Orleans.

The colored ministers evinced considerable fear of the ability of an independent church to support itself, and, although all of them expressed themselves in favor of it, as the ultimate proper thing to do, they could not be induced by the colored evangelization committee of the Southern General Assembly (white) to see the wisdom of forming the separate church at this time. They wished to defer action until the matter could be more thoroughly understood. By the time of the next meeting the delegates believe the colored Presbyteries will be ripe for action, and they state that they have no doubt that the separate church will then be formed with probably two Synods. Three Synods being necessary to an Assembly, they expect to start out in a modest way and work up.

To an outsider it looks as though the brethren had just as well take their medicine now as next May, the die is evidently cast. The separation must take place.

METHODISM'S MISSION TO THE NEGRO, NORTH.

Are the Negroes of the North worth saving? That is the question exactly; and it is one that has caused us the gravest concern for a number of years. If they are, are they worth being saved by the efforts of the Methodist Episcopal Church? We know the Bohemian is, the Italian is, the Frenchman is, the Norwegians, the Swedes and even the Jews. The question regarding these is answered by the appropriations made from year to year by the General Missionary Committee, but the negro—is he worth saving? Why, of course, he is, some one answers, and we are trying to save him. Doesn't the Delaware Conference, which juts out to the Northeast and embraces West Virginia, Delaware, Pennsylvania and New Jersey, get an appropriation of \$1400 for this very purpose? Doesn't the Lexington Conference, which includes Kentucky, Ohio, Indiana and Illinois, get an appropriation of \$2500, and was not \$200 of that amount added at the recent session of the Committee to evangelize the negro in Chicago? Of course he is worth saving.

We are led to make this query, in view of the strenuous efforts that have been made for at least five years to our knowledge by the friends of our cause in Chicago to interest the General Missionary Committee in our struggling mission in that city. We are glad that at its recent session the committee came up to the point of making an appropriation of \$200 in addition to the regular conference appropriation to assist the Lexington Conference in pushing this work. Of course we are glad that even this slight advance was made, but somehow we have the feeling that the committee does not realize the importance of our having a strong church in the city of Chicago. We do not mean to imply that the negro at the north is any worse than the negro at the South; the fact is, we think, he is no worse, and not one whit better. The Northern negro is simply the Southern negro gone North, and if there is any difference it grows out of more intelligent surroundings and better school facilities. His surroundings improve his language, but as to his educational training, there is not as good opportunity to see what is being accomplished for him as at the South. However this may be, one thing is certain, and that is, the negro in the great cities of the North is poor, and the poor man's poverty in such places is far more striking and hopeless than anywhere else. Striking because there is such constant evidence of wealth and affluence about him; hopeless because the cost of property makes one despair of ever acquiring much, if anything at all on this line. It takes money to purchase property at the North, whether it is intended for church or other purposes. That our people labor under great disadvantages on this line is proven by the experience of our brethren of the A. M. E. Church, many of whose edifices are constantly embarrassed and endangered by reason of the enormous debts that hang over them. We do not mention this as to their discredit, but to show that they and other distinctively negro organizations are not able financially, with all the assistance they may glean from white members of our church and other friends, to provide sufficient church accommodations for the immense number of our people who have gathered in these great Northern centers.

Take Philadelphia, which we consider pretty well provided for with churches. We mean, of course, churches for our people. It is the starting point and headquarters of African Methodism, and yet according to the best information we could gather while there, the organizations

of the African, the Zion and our own church will not number more than twenty, and these include six or eight missions. We heard a minister state in addressing a congregation in that city, that Philadelphia has a negro population of about 45,000, and a church-seating capacity for them of a little more than 6,000. If this be true, we know of no way to account for this small seating capacity, except on the theory of the cost of property. As to our own church we are glad to say we have six societies there that are evidently doing good work.

But if this be the showing in Philadelphia, where we are established and in our African brethren's stronghold, what must it be in Chicago, where we are not established thoroughly, and where our African Methodist brethren have only about fewer churches but a great Negro population to provide for.

This article is already longer than we intended to have it, but we must call attention to our work in New York. For years we had a struggling mission in that great city; some thought our fight hopeless and others thought we were not needed, but the New York Conference held on to it, and the City Church Extension Society stood right by St. Mark's. Strong men were assigned there from the Washington, the Delaware and even the Louisiana Conference. What is the result?

To-day we have one of the strongest churches in that city; which includes in its membership many of New York's best people and is pastored by one of our ablest young men. Let Chicago profit by this example!

We must have a strong church in Chicago! The work we should be doing there must not be left to our African Methodist brethren, who, as nobly as they are struggling and as much as we honor them, will do exceedingly well if they succeed in providing for their own members who go North, without being asked to look out for ours. And even though they were able to provide for our people who go there, both the past and the present prove conclusively that the Methodist Episcopal Church has a distinct mission to the negro of this country—a God-given mission. Without it neither the African Methodist nor any other distinctively negro church in this country would be just what it is. We are not in their way; we cannot allow them to get in ours. They cannot do our work; we shall not try to do theirs.

The negro at the North needs the Methodist Episcopal Church, and our mission is to man everywhere.

THE WAY THE MEXICAN REGARDS LYNCHING.

Arroyo, the man who attempted to assassinate President Diaz, of Mexico, was duly arrested and afterward assassinated or lynched by admirers of the president. The Inspector General of the Police, Velasquez, by name, was in collusion with those who lynched Arroyo, but when he saw that the unlawful deed was disapproved by those in authority, even the president himself condemning it, and not upheld by public sentiment, Velasquez committed suicide. Last week several persons who took part in the lynching were put on trial, nine of whom were condemned to be shot.

President Diaz announces that he is determined to uphold the law of the land, and the sentiment of the country seems to sustain him. It seems strange that persons whom we consider in special need of our religion and to whom even the M. E. Church South, sends missionaries should hold such views on lynching, the great crime of this nation. Let us save the heathen, that they may in turn save us.

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J. McLeod, 1	S. H. Jordan, 1
O. W. Crump, *1	T. J. King & Co.
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N. H. Williams, *5	S. R. Hasam
John Bothwell	F. R. Marton, *1
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Julius Anderson, *5	
Mrs. M. A. Ferguson	

* Yearly

Farmerville, La., Oct. 10, 1897.—I was in very poor health. My skin was yellow and I was hardly able to work. Since taking a few bottles of Hood's Sarsaparilla I can do as much work as any man. I was advised to take this medicine by my uncle. I have found it the best medicine I ever tried. I believe every family should keep it on hand. J. W. Dean.

Hood's Pills cure sick headache, indigestion, biliousness.

Any of our readers contemplating the purchase of an organ or a piano, if they will write to this office, we can probably save some money for them.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly as we wake or sleep, we grow and wax strong, we grow and wax weak, and at last some crisis shows us what we have become.—Canon Westcott.

Read our liberal offers for new subscribers, page 15.

Furthermore, in our large universities, athletic contests are carried on by the students to such an excess, that the general influence of the institutions is injurious to their manners and morals.—Ex.

FOURTEEN MONTHS

For the Price of One Year!

All yearly subscribers are now entered till January, 1899. Hurry in your names and secure the larger benefit.

LOCAL ITEMS.

New Orleans, La.—On the night of Nov. 11th, a large number and members and friends congregated at Pleasant Plain M. E. Church to present to their pastor a gold watch, in token of their love and esteem for his service. The presentation address was delivered by A. B. Harris, responded to by the pastor, J. W. Turner. Committee.—A. B. Harris, Mrs. E. Ross, Mrs. C. Brown, W. B. White.

New Orleans, La.—A grand concert was given at Scott China M. E. Church by Misses Julian Jacques and Sylvia Allen. To say it was a success would be mildly spoken. The concert was one of the grandest that has been given in that vicinity for quite a while. The concert was given in behalf of the pastor, and on the night of the 14th of November, these young ladies presented to their worthy pastor a purse containing \$28.70, which was very highly appreciated by the pastor and family. The pastor was so overwhelmed with joy that he cordially invited these young ladies to repeat their concert. Their friends also desire that it be repeated. Eugene Baptist, P. C.

A brother sent one subscriber with \$1.25 last week, saying "it's small, but it's business." Very true, Brother M., but "many little make a mickle," and thus our list grows. Don't let any one despise the day of small things. Keep sending them along. A host if you can, but even one such as above makes us grateful.

Mt. Calvary M. E. Church, at Lawrenceville, Ga., through Rev. F. H. Rodgers, has sent \$1.00 for the relief of Bro. Price at Bay St. Louis.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

NOTICE.

To Members of the Preachers Mutual Aid Society of the West Texas Conference:

Please meet so as to hold session at 2 p. m., Tuesday, Nov. 23, 1897.

Andrew Foster, President.

NOTICE.

The Rev. J. W. Jellender, a supernumerary preacher of the Central Missouri Conference and supply at Salina, has left the work under charges of gross immorality, after disgracing the church. R. E. Gillam, P. E.

Topeka District, Central Missouri Conference.

A SLIGHT COLD, IF NEGLECTED, OFTEN ATTACKS THE LUNGS. "Brown's Bronchial Troches" give immediate and effectual relief.

For myself I have no doubt that too much advice is usually given. It is only the word in season that can be of any avail, and the word in season seldom or never comes to those whose minds are constantly harrowed up and irritated by words out of season.—John Learned.

The "Illustrated World," Ross Taylor's great mission paper, and the Southwestern, will be sent—both for one year—for \$1.50.

Straight University

The Fall Term of this well known Institution, for the Colored People, will open

SEPTEMBER 28th, 1897.

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Attendance last year nearly 600.

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Children of travelling preachers and clergymen of other churches in charge of a congregation, will be allowed a reduction of one-half on incidentals.

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Total cash expenses per month, including room rent and board, incidental fee and washing: Males, \$7; Females, \$6.50.

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Chartered by Legislature of Tennessee in 1866. Attendance last year, 569. Courses of Study.

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This is a four or six years' course, and is nearly the same as that of the Academy of Berlin. It includes the teachers' course, and voice training, and harmony.

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This is for those ministers whose circumstances will not permit them to attend school, and who wish to pursue a course of study by correspondence.

The Medical Department opens September 13th. The first term of the literary departments open September 27, 1897.

The second term begins December 20th, 1897. The third term begins on March 14th, 1898.

Expenses.

In the professional courses, tuition is \$30 for the year. Other expenses, board, etc., from \$9 to \$10 for school months of four weeks.

In the Literary Departments, the expenses are from \$3.75 to \$10 for board, washing, etc., for school month.

For circulars, catalogues and information about the school address the President, Rev. J. BRADEN, Nashville, Tenn.

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Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, DECEMBER 2, 1897.—Vol. 32 No. 47

EATON & MAINS, Publishers.

Renew your subscription.

Renew! Renew! Renew!

Why don't you renew at once?

How many subscribers have you sent us?

The Christian Index calls our attention to a discrepancy in the figures given by the South-western relative to the number of years Mr. Justice Fields has served in the Supreme Court bench.

The Index says:

"The truth is, Mr. Lincoln nominated him in March, 1863, and he took his seat in May of the same year. He served therefore thirty-four years instead of twenty-five years and excels the record as a time server. Will the South-western stand corrected?"

O yes, we stand corrected. We can't account for the difference in figures unless—unless we made a mistake. Never mind, some day we shall stop making mistakes! We should have said he served nearly thirty-five years.

One of the buildings of Toogaloo (Miss.) University, a school of the American Missionary Association for negroes, was burned last Thursday night, November 25th. The fire is said to have originated in the third story; students—43—and teachers were all at prayer meeting and many of them lost all they had. Miss Lime, one of the lady teachers, was seriously burned. The loss of a building at this time will no doubt be a great loss, both to the society and the community.

President George Gould, of the Missouri Pacific Railway system, including the Iron Mountain, has restored the wages of all officers and employees to the basis occupied before the cut was ordered in 1893, when the company began to feel the hard times. The whole system is now making money, hence the restoration ordered. Meanwhile the system is said to have saved by means of the cut \$3,280,000 since the reduction went into effect. The restoration was given as a thanksgiving present, and is said to effect at least 20,000 employees.

COLORED PRESBYTERIANS.

Those of the Colored Presbyterians interested in the organization of an independent Colored Church assembled last week in Birmingham, Ala. A number of their white brethren met with them but the organization did not take place. It was postponed till next May, and the place of meeting is New Orleans.

The colored ministers evinced considerable fear of the ability of an independent church to support itself, and, although all of them expressed themselves in favor of it, as the ultimate proper thing to do, they could not be induced by the colored evangelization committee of the Southern General Assembly (white) to see the wisdom of forming the separate church at this time. They wished to defer action until the matter could be more thoroughly understood. By the time of the next meeting the delegates believe the colored Presbyteries will be ripe for action, and they state that they have no doubt that the separate church will then be formed with probably two Synods. Three Synods being necessary to an Assembly, they expect to start out in a modest way and work up.

To an outsider it looks as though the brethren had just as well take their medicine now as next May, the die is evidently cast. The separation must take place.

METHODISMS MISSION TO THE NEGRO, NORTH.

Are the Negroes of the North worth saving? That is the question exactly; and it is one that has caused us the gravest concern for a number of years. If they are, are they worth being saved by the efforts of the Methodist Episcopal Church? We know the Bohemian is, the Italian is, the Frenchman is, the Norwegians, the Swedes and even the Jews. The question regarding these is answered by the appropriations made from year to year by the General Missionary Committee, but the negro—is he worth saving? Why, of course, he is, some one answers, and we are trying to save him. Doesn't the Delaware Conference, which juts out to the Northeast and embraces West Virginia, Delaware, Pennsylvania and New Jersey, get an appropriation of \$1400 for this very purpose? Doesn't the Lexington Conference, which includes Kentucky, Ohio, Indiana and Illinois, get an appropriation of \$2500, and was not \$200 of that amount added at the recent session of the Committee to evangelize the negro in Chicago? Of course he is worth saving.

We are led to make this query, in view of the strenuous efforts that have been made for at least five years to our knowledge by the friends of our cause in Chicago to interest the General Missionary Committee in our struggling mission in that city. We are glad that at its recent session the committee came up to the point of making an appropriation of \$200 in addition to the regular conference appropriation to assist the Lexington Conference in pushing this work. Of course we are glad that even this slight advance was made, but somehow we have the feeling that the committee does not realize the importance of our having a strong church in the city of Chicago. We do not mean to imply that the negro at the north is any worse than the negro at the South; the fact is, we think, he is no worse, and not one whit better. The Northern negro is simply the Southern negro gone North, and if there is any difference it grows out of more intelligent surroundings and better school facilities. His surroundings improve his language, but as to his educational training, there is not as good opportunity to see what is being accomplished for him as at the South. However this may be, one thing is certain, and that is, the negro in the great cities of the North is poor, and the poor man's poverty in such places is far more striking and hopeless than anywhere else. Striking because there is such constant evidence of wealth and affluence about him; hopeless because the cost of property makes one despair of ever acquiring much, if anything at all on this line. It takes money to purchase property at the North, whether it is intended for church or other purposes. That our people labor under great disadvantages on this line is proven by the experience of our brethren of the A. M. E. Church, many of whose edifices are constantly embarrassed and endangered by reason of the enormous debts that hang over them. We do not mention this as to their discredit, but to show that they and other distinctively negro organizations are not able financially, with all the assistance they may glean from white members of our church and other friends, to provide sufficient church accommodations for the immense number of our people who have gathered in these great Northern centers.

Take Philadelphia, which we consider pretty well provided for with churches. We mean, of course, churches for our people. It is the starting point and headquarters of African Methodism, and yet according to the best information we could gather while there, the organizations

of the African, the Zion and our own church will not number more than twenty, and these include six or eight missions. We heard a minister state in addressing a congregation in that city, that Philadelphia has a negro population of about 45,000, and a church-seating capacity for them of a little more than 6,000. If this be true, we know of no way to account for this small seating capacity, except on the theory of the cost of property. As to our own church we are glad to say we have six societies there that are evidently doing good work.

But if this be the showing in Philadelphia, where we are established and in our African brethren's stronghold, what must it be in Chicago, where we are not established thoroughly, and where our African Methodist brethren have only about fewer churches but a great Negro population to provide for.

This article is already longer than we intended to have it, but we must call attention to our work in New York. For years we had a struggling mission in that great city; some thought our fight hopeless and others thought we were not needed, but the New York Conference held on to it, and the City Church Extension Society stood right by St. Mark's. Strong men were assigned there from the Washington, the Delaware and even the Louisiana Conference. What is the result?

To-day we have one of the strongest churches in that city; which includes in its membership many of New York's best people and is pastored by one of our ablest young men. Let Chicago profit by this example!

We must have a strong church in Chicago! The work we should be doing there must not be left to our African Methodist brethren, who, as nobly as they are struggling and as much as we honor them, will do exceedingly well if they succeed in providing for their own members who go North, without being asked to look out for ours. And even though they were able to provide for our people who go there, both the past and the present prove conclusively that the Methodist Episcopal Church has a distinct mission to the negro of this country—a God-given mission. Without it neither the African Methodist nor any other distinctively negro church in this country would be just what it is. We are not in their way; we cannot allow them to get in ours. They cannot do our work; we shall not try to do theirs.

The negro at the North needs the Methodist Episcopal Church, and our mission is to man everywhere.

THE WAY THE MEXICAN REGARDS LYNCHING.

Arroyo, the man who attempted to assassinate President Diaz, of Mexico, was duly arrested and afterward assassinated or lynched by admirers of the president. The Inspector General of the Police, Velasquez, by name, was in collusion with those who lynched Arroyo, but when he saw that the unlawful deed was disapproved by those in authority, even the president himself condemning it, and not upheld by public sentiment, Velasquez committed suicide. Last week several persons who took part in the lynching were put on trial, nine of whom were condemned to be shot.

President Diaz announces that he is determined to uphold the law of the land, and the sentiment of the country seems to sustain him. It seems strange that persons whom we consider in special need of our religion and to whom even the M. E. Church South, sends missionaries should hold such views on lynching, the great crime of this nation. Let us save the heathen, that they may in turn save us.

OUR CONTRIBUTORS.

NORTH CAROLINA CONFERENCE.

Prof. J. P. Morris, A.M.

Need No. 2.

In the State of North Carolina there are more than five thousand young people who are members of the M. E. Church. It is safe to say that before the next annual conference at least four-fifths of these young people will be members of the Epworth League chapters, for there is not a brighter prospect anywhere than there is in our State for the success of League work. With a ministry full of enthusiasm and a laity worked up to the highest spiritual fervor, we organized at Laurinburg, October 7, our State League. During the past summer our district conferences were all wide-awake on the subject of League work. Conventions were held on several districts and much good was the result. We visited these conventions and were impressed with the prospect for good that is likely to come out of them. But since we have been called to the head of the State League we have had occasion to study more closely the work, and we are now convinced that to promote our work in the State, and to secure a more loyal membership to our Church, and to grow up a more intelligent constituency, we need a regular annual gathering place where these energetic young people can meet for mutual assistance and broader information. There are several reasons why we would be highly benefitted by having a fixed meeting place, a few of which we will mention.

First. We would become better acquainted with each other. To be able to help our cause we must know each other better. The Methodists in one portion of the State are not acquainted with those in other portions. There are no means as yet of bringing the Methodist young people of different portions of our State together, and hence, our young people are not very intimately acquainted with each other. Again, we might be instrumental in securing honorable and lucrative positions for members of our Methoism if we were better acquainted. In other words, the department of help in the League would have a better opportunity to do effective work. We don't mean that we should help no persons into positions but those of our denomination; yet, somehow, a good, loyal Methodist boy or girl likes to see one of his own denomination filling positions of honor and trust in his or her town.

Second. We could effect a permanent educational organization. If, at these annual League gatherings, there could be an Epworth Chapter organized, and prominent men and women from other States who are true Methodists could be secured to give us lectures, it would greatly elevate us and stimulate us to go forward to accomplish greater and nobler things in the future. We believe that there is as much energy in our young people as there is in the young of any race, but it is lethargic and needs to be aroused; once aroused, there is no danger of its becoming dull again unless some force from without is brought mightily to bear in order that this energy may be counteracted. We also need more light on the ways and workings of the Church. We should come in contact with her leading educators and her influential laymen, especially those of our own race. For instance, the young women of our race would be greatly helped and moved to do greater work in the cause of temperance, could they have such women as Mrs. Dr. Bowen and others to address them in these Chautauquas. Men of our race, such as Drs. Mason, Bowen, Croghan, Scott and Penn, might be secured for a mere trifle; also such lovers and friends of and workers for the race as Drs. Hamilton, Thirkield, Murray and Parks, might easily be secured to lecture to us on such occasions, thus making for our ministers a kind of theological institute as well as bringing our young people in contact with the best talent and friends of the race. In our opinion, such gatherings thus arranged, enthusiastically worked, and properly managed, would do much to double our membership within a few years.

Third.—There could be permanent preparations for great religious revivals. These gath-

erings thus managed would be the cause of great spiritual awakenings, not only for the young folks, but for all who chance to attend them. The assembling of ourselves for the purpose of becoming better informed as to the workings of our own Church and for the purpose of becoming more intimately acquainted are minor reasons for these gatherings. The one great and leading purpose of these young people's gatherings is that their spirituality may be quickened so that they may become greater forces in the universal Church of God.

It is well enough to work for our denominational interest, but it is infinitely better to work for the interest of all humanity and therefore the universal kingdom of the blessed Christ.

THE NEED FOR HOME MISSION WORK IN THE SOUTH.

Dr. Moore, of the Western Christian Advocate, closes a recent editorial in these words: "To have our nation-wide Church, with its ministry and schools providing competent Christian leadership for the emancipated millions, is, and will continue to be, one of the greatest bulwarks of our civil and religious liberty. There never was a time when the Freedmen's Aid and Southern Education Society was more essential to the welfare of America than to-day."

Dr. Moore is right, and those who appreciate the situation and grasp the problem that is before us, will agree with him. The same line of thought applies to the work of the Womens' Home Missionary Society in the South. Strange to say, the thought has arisen in the minds of some of our workers that the South has had so much done for it, that it needs but little now, and will soon be able to care for its own needy ones. Therefore, they propose to begin to withdraw the appropriations for the South, in order to concentrate the work of the Society upon other fields. This is a great mistake.

There never was a time when our work in the South was more appreciated and needed than now, and the time is far distant when these people will be able to provide for themselves the training which the Society has been giving them.

This work is of equal importance with any other which the Church is doing for the Negro race in the South. Who can estimate the blessings resulting from a pure home life? If the homes are made pure, if the mothers and daughters are taught to be neat and self-respecting, and to make the homes attractive, the fathers and sons can but be greatly influenced for good, and the whole community will be elevated; and thus, in a measure, our problem will be solved. This is only a part of the great work we are trying to do.

In order to do this work more effectually, we need more money. Our missionaries in Florida write: "Never was such poverty known among our people as exists now; and never were the parents so anxious to place their daughters in our Homes as now. Few can pay \$6 per month for board and tuition. One minister brought his daughter and said he would try to pay \$2 per month for three months, and that was all he could do."

Who will help to keep this girl in the Home for the eight months? One hard-working minister's wife walks two miles each morning and evening to "fetch and carry" her little girl to and from Emerson Home. She cannot afford to board her in the Home, nor does she dare to have her come and go alone.

We greatly need scholarships for the Boylan Home at Jacksonville, Fla., Miss H. E. Emerson, superintendent, and for Emerson Home, Ocala, Fla., Miss C. M. Buckbee, superintendent.

Fifty dollars a year will provide for one girl who is entirely dependent, and will keep two or more in the Home who can in part pay their way.

We greatly desire to find twenty persons who are sufficiently interested in the work to endow ten scholarships in each Home. Give us a sum of money that will yield us \$50 a year, and we will name the scholarship as they may direct, either for themselves, or for some loved one whose name is precious to them, and we will

help as many girls as possible with that amount of money. Many girls are now awaiting to enter these Homes. We will be glad to hear from any who are interested, and to correspond with them on the subject.

These Homes are in need of many other things—money for industrial departments, for school supplies, for household supplies, clothing, and Christmas boxes, all of which will be very acceptable.

The superintendents of the Homes or the secretary of the Bureau will be glad to furnish information to any one who will help us in this good work.

Sarah M. V. Whetstone,
Sec'y of the Bureau of Florida.

THE PREACHERS' SUCCESS.

The Desire for Success.

Rev. Geo. C. Wilding, D. D.

Success is the end in view as a true man enters the ministry of our Lord Jesus. In his heart he feels that he cannot be satisfied with anything short of that. Other considerations may have some place in his mind, but this one motive is at the front.

Yes, the desire for success swells within his bosom from the moment when there comes to his heart the first intimation of a call to preach the everlasting Gospel, and it stays with him to the very last moment of his ministry on earth.

Even before he enters upon the active work of his ministry, indeed while still a boy, he has dreams by day and by night of the waves of victory that are to sweep in upon his tender and early ministry.

I can remember as though it were yesterday, and yet 'tis almost forty years ago, when there came to my boyish heart a distinct and vivid impression from the Spirit of God, that I, too, should be a herald of the cross. It was a stormy winter day. I sat by the window in the little sitting room of my father's home, watching the ice floating slowly by in the Ohio River. I was not then a Christian. Yet the message from the divine lips was too plain to set it aside.

From that day on I hid this great secret away back in a shady corner of my heart. I told no one; no, not even my dear little mother. I was afraid to speak to anybody about it. I was too utterly unworthy to preach the Word. If I were to mention it to any person I should only be laughed at for my pains.

So I buried it away down deep in my trembling heart and suffered in silence.

How many hundreds of boys have acted in a similar manner. I was even afraid to give myself to Jesus for fear that He would suddenly spring upon me this dreaded call to preach. And then I dodged Him and my duty for some eight years.

And yet, all through these years, my mind was on this ministry. I mingled freely with Christian people and greatly enjoyed talking with our pastors. And I studied carefully the style and spirit of every preacher that I was permitted to hear. I often said to myself: When I become a preacher I'll not do this or that which I disliked in the preachers to whom I listened. And a voice would say, to test me, I suppose, "You preach." And I would promptly reply: "Yes, I suppose I'll have to preach. I'd get out of it if I could, but I fear I can't."

And as I looked forward to my ministry, that seemed to be coming around the bend, closer and closer to me, I would contemplate my success in it. I would sometimes paint scenes like this: A little country church, embowered in a pretty grove of trees and filled with devout listeners. I would picture myself as the callow young preacher in the pulpit delivering the message of the hour and occasion.

In fancy I could hear my own voice filling the room as it rose and fell. I could catch lines of the message as it went forth accompanied by God's Spirit. I could see the tears of joy in the eyes of God's dear old saints, and hear sobs of contrition from the souls of the wicked. And I could find it in my soul even then to say: "Oh, Lord, for such a sight as this in reality I would be willing to forsake all to enter the ministry, unworthy though I be."

From then forward to the day when I re-

ceived my license to preach, my ever-haunting fear was that I should not succeed in being a soul-winner for Christ. And the one inspiring hope of my life, that soon became a definite part of me, was that I should be so true to the King that I should receive His approval and blessing, and be honored in leading men to His feet.

And so I suppose it is with all of his ministers. They want their ministry to be honored of God and made successful. No one could be satisfied with a barren ministry. Every preacher at least desires to be successful.

Yes, I really think that all of the preachers that I have known desired to succeed. It matters not how lazy they were, they wanted to succeed and somehow, they expected to; though, for the life of me, I could not see how they dared presume to expect success in their work. Preachers who are too utterly lazy to study, who dread an open book as they do the devil, and are too lazy to do thorough and faithful and systematic work among their people; yet, somehow, they hope to win. How? I do not pretend to prophesy, for I am not gifted in looking into such futures as these.

And the most careless preacher in Zion expects, in some way, to make it go. What right have they to expect it? If a man is careless, neglectful, shiftless, has no plans, does not look ahead, does not feel of the pulse of his Church; simply wending ahead, letting each day take care of itself after it arrives; how can he expect to succeed? If he will not use the thinker that God has endowed him with. If he will not plan and contrive, and learn by the yesterdays of his ministry how can he win? But he desires to just the same.

And the preacher who is the least spiritual, with the minimum of the devotional spirit in him, desires to succeed in his work. He may be shamefully worldly or frivolous; much more fond of good eating and pleasure than he is of God's house or His work. All of His ministrations may be heavy and stiff, or noisy and mechanical; yet he never loses the desire for success. He may lack in the chief element necessary to success, viz: the grace of God; but still he hopes to succeed.

Whatever may be the defects or shortcomings of a preacher he expects, in some way, to make a success of his ministry. And it is essential that he should so feel and desire and hope. How could he succeed without the desire for and expectation of success. With this desire strong within him, he may overcome many defects and rise over many barriers and attain to a measure of success after all. God has evidently put within us this desire for success in his ministry. May we cherish it and develop it into a vigorous growth. Then it may, by its very warmth, melt away from our lives the chilling icicles of laziness, carelessness and worldliness, and make us successful winners of men.

CONGO MISSION CONFERENCE, SOUTH CENTRAL AFRICA.

The territory of the "Congo Mission conferences includes the entire continent of Africa, south of the equator. Its organization was authorized by the General Conference of 1892, but the organization did not take place until June 9-15, 1897, Bishop Hartzell presiding. The conference met at Quihongoa, Angola, 250 miles in the interior.

The work of the conference is in three centers—on the Congo, in Angola, a Portuguese province farther south on the west coast, and in Portuguese East Africa.

Bishop Hartzell's Visitation.

Bishop Hartzell visited all the stations and missions on the Congo and in Angola before organizing the conference, and became thoroughly familiar with the conditions and outlook of the various fields. His travels included nearly 1000 miles in the interior of South Central Africa, traveling mostly by hammock, on a bullock or on foot.

Bishop Taylor's Missionaries.

All the work in the Congo Mission Conference is the outgrowth of Bishop William Taylor's mission work. March 18, 1885, he arrived at St. Paul de Lonada, the capital of Angola, with 17 men, 7 women and 16 children; 40 in

all. From the spring of 1886 up to 1894, 13 men, 20 women, 9 children; 42 more were sent out. With 4 subsequent arrivals, the total missionary force sent to Angola was 86. In addition there have been 12 births in the mission, making in all 98 men, women and children. Of these, 23 have died, and 51 returned home and 24 are now in the field. Eleven of the persons now in the field have given 12 years of continuous service. The record of deaths in Angola shows that, so far as that province is concerned, the health conditions are very fair. Compared with other cities, the number of deaths in 12 years among 98 persons, would have been as follows: Atlanta and San Francisco, 23; Baltimore, Brooklyn, Boston, 30; Stockholm, Mexico, 36; Charlestown, 37; New Orleans, 28; Rome (Italy), 42; Havana (Cuba), 45.

Work on the Congo was begun by Bishop Taylor in 1886, and 58 missionaries have been sent to that field, 3 being children. Of these, 31 returned home, 21 died on the field, and one died soon after reaching home; and 5 are now on the field. This indicates a much larger death rate on the Congo than in Angola.

The work on the East Coast was begun in 1894, and 6 missionaries have been sent out, one of whom has died, and 4 returned to their homes in New Zealand.

It thus appears that of the 164 persons sent out in 12 years to the Congo in Angola and to the East Coast, and that 12 children were born on the field. Of these 164, 86 have returned home, 46 have died, 30 are now on the field, and of these 9 are children.

In addition there are 3 native helpers in Angola, and their wives, and four native helpers in East Coast work.

The above summaries do not include the 88 missionaries sent by Bishop Taylor to Liberia, 12 of whom are now in the field.

Work on the Congo.

Bishop Hartzell reached the Congo April 22, 1897, and found two stations occupied, some unoccupied lots, the steamer Annie Taylor and some miscellaneous merchandise.

Near Banana Point, at the mouth of the river, is the station N'Tombe, consisting of ten acres of land well fenced, and a good portion of it cultivated. The station building consists of an iron house 20 x 30 feet in size. Miss Mary Kildare has had charge of the station for several years, and has done faithful work, and has been enabled to live almost exclusively on what she has raised in her garden. One native girl, who has been with her a number of years, has been transferred to Pungo Andongo, Angola, where she can have better opportunities for education. Miss Kildare does what she can in the way of missionary work among the natives, but under the circumstances it has been impossible to carry forward organized school or church work.

At Boma there is a lot which cost \$1250; bought some years ago, but as no mission station has been opened at this point, it has not been utilized. Boma is the capital of the Congo State and is about 60 miles up the river.

At Matadi, 60 miles farther up the river, at the head of navigation, and the point of departure of the railroad into the interior, there is another lot which has not been occupied.

Across the river from Matadi, and a little farther up, near the foot of the Lower Great Falls, is Vivi Station, consisting of 15 acres of land and a comfortable house with two or three additional buildings. Henry M. Stanley, the African explorer, located this place as the capital of the future Congo State, and the anticipation was that it would be a larger place; but owing to the enormous rapids and whirlpools which had to be crossed to reach it Matadi on the opposite side was made the head of navigation. There is nothing now at Vivi except our Mission Station. A few weeks before Bishop Hartzell reached Vivi, Rev. J. Oman, in charge of the station, had died, and the bishop found Mrs. Oman, the bereaved widow, and her daughter, 12 years old, and Miss Hilda Larson, the last named being a trained and efficient teacher and nurse. There was a family of 8 native children, 4 of whom had been redeemed from Paganism and belonged to the station. Regular and faithful work was being done in teaching these children, and also in holding services among the

natives. Two of the older children had professed conversion and had given evidences of genuine Christian life. These Bishop Hartzell baptized in the Congo at the foot of the beautiful hill on which Vivi Station is located, and where Stanley years before began the making of his celebrated road around the Falls.

Bishop Hartzell, in writing of the baptismal scene, says:

"As far as I can learn, this is the first baptism of natives which has occurred in our Congo missions. It was to me a wonderfully impressive moment. Quite a large number of natives went down to the river with us. During the preceding day, which was Sabbath, both Miss Larson and myself had carefully catechised the two candidates. The boy, 13 years old, has a remarkable history, and his being rescued from heathenism is a thrilling illustration of what may be accomplished by faithful missionary work in saving souls from African superstition and witchcraft. He is a good reader of his native tongue, the Fiole, and a fine speaker as well. The girl also gives good evidence of sincerity and conversion. After the reading of appropriate Scripture in the Fiole language, the candidates and the other natives present, led by Miss Larson, sang in the same language a beautiful hymn, after which I led the candidates into the river, and baptized them by immersion. Behind us were the high hills leading to the vast plateau which stretches far into the interior; before us and across the river other great hills arose; around one the winding track of the railway passes, along which a train was starting on its journey toward the interior; and before us was the mighty Congo sweeping on with its great tide of waters toward the sea, and mingling with our songs was the roaring of the great Falls a mile above, over which the Congo makes its last plunge before reaching the Atlantic. I had prayed that as quickly as possible God might permit me to receive into the Church and baptize some native Africans, and more quickly than I had thought, my prayer was answered."

Several stations had been occupied farther up the river, but have all been abandoned, those in charge having died or returned home.

Bishop Taylor's plan included a line of communication up the Congo and around the Falls to Stanley Pool, and the open rivers beyond. This required a steamer on the Lower Congo, methods of transportation around the Falls, barges between the Lower and Upper Falls, and a steamboat in upper rivers. Had he and his associates realized how soon steamships would be plying to the head of navigation every few days, and that within a few years a railroad would be built from Matadi to Stanley Pool, 300 miles; and that in 1897 scores of steamers of various sizes would be plying on the upper rivers, they would not have undertaken this great scheme. The expenses were far beyond the original expectation, and some of our noblest people sacrificed their lives in their heroic endeavors. Bishop Hartzell found the steamer Annie Taylor on the Lower Congo in charge of Rev. W. O. White, and a steel barge above the Falls, and other portions of machinery and hardware merchandise. All of these he is selling, as they are of no value to the work, and using the money for the benefit of other missions in the conference. Bishop Taylor, in writing to Bishop Hartzell, says: "I am glad you have sold the steamer."

(To be continued.)

Moscow has a foundling hospital large enough to hold 7000 persons. It was founded in 1774, and at present takes in children at the rate of forty a day, or about 15,000 a year. There are twenty-six physicians and about 900 nurses. In the period 1764-1864 the number of children received was 468,560. Mothers desiring to take back their children can do so. On his retreat from Moscow in 1812 Napoleon gave special orders to spare this building.—Ex.

Martin Luther had become largely distinguished at twenty-four, and at fifty-six had reached the topmost round of his world-wide fame.—Ex.

THE LIFE OF FAITH.

THE WORK CURE.

In that moment when, as to the most at some time or other, a kind of despairing feeling comes to you—when energy lags, and the heart, bitten by the chill of some disappointment, sinks far below the zero point—then the safety for you and the sure path into more genial spiritual weather is the duty next you.

Do that anyway. Even with failing feeling and nerveless hands, compel yourself to do it. Do not put it off. Do not allow yourself bawlingly to wait for better mood. Do the duty next you, or anyway try at it. At least, a fine sense of accomplishment shall come in, a very real consciousness of personal heroism. —Wayland Hoyt, D. D.

* * *

THE BOOK.

When Sir Walter Scott, the brilliant author of so many books, lay dying, he said to his son-in-law faintly, "Get the Book and read." "What book?" inquired Mr. Lockhart. "What book!" exclaimed Sir Walter; "there is but one book—the Bible." Thomas Carlyle, England's greatest modern essayist and philosopher, said: "In the poorest cottages there is but one Book wherein for several thousands of years the spirit of man has found light, and nourishment, and interpreting response to whatever is deepest in him. That book is the Bible." Said Coleridge, the author of "Christabel," "I know the Bible is true, for it finds me at greater depths of my being than any other book." Religious Telescope.

* * *

GOODNESS.

Goodness is final. There is nothing beyond it. We can go no further. God can produce nothing better. It is everywhere the same—free of all worlds, good in Greenland or the West Indies, in Jupiter or Saturn. It is God's central attribute and the center of all the universe. A pure heart stands first; it takes precedence, enters first, sits at the highest table, though ready to sit at the lowest. It is utter folly to try to pretend it; hypocrisy makes only laughter; its coarse alloy only the blind would mistake for gold. Goodness shines in the face, beams in the eyes, glows in the heart. Goodness is always safe. Some merchants insure themselves; goodness does. Tauler says: "Had all the devils in hell and all the men on earth conspired together, they would not be able to injure a thoroughly godly-minded, God-loving man in the least; but the more they strive to injure him the more deeply he is rooted, and the higher he is built up in God with all his powers. And if such an admirable man, bearing his precious fruit, were to be cast down to the depths of hell, he must needs turn it into the kingdom of heaven, and God and eternal bliss would exist in hell." That is a satisfactory way to put it; certainly it is not too strong; and being simply true, you and I have but one business—to grow good. If that is done, all is done; our complaints will end in absolute delight.—Church Union.

* * *

What should we pray for? Everything which you need. Do you inquire whether you may pray for earthly blessings? I answer, certainly you may, both for yourselves and for those whom you love. Remember only two things—one, that to ask mainly for earthly blessings is a dreadful dwarfing and vulgarization of the grandeur of prayer, as though you asked for a handful of grass when you might ask for a handful of emeralds; the other, that you must always ask for earthly desires with absolute submission of your own will to God's.—Canon Farrar.

—o—

Faith is the hinge on which salvation turns; it is that without which all knowledge and all impressions and all convictions and all duties will leave us short of heaven at last. It is the saving grace, or in other words, that state of mind with which salvation is connected. Being brought into this state, you would be saved though you died the next hour; without it you would not be saved, even had you been for years under the deepest concern.—Ex.

OUR YOUNG FRIENDS.

WHEN TO SAY "NO."

It is a good thing to have learned how to say "no"—a good, full, round no, at the right time. Many boys and girls are too weak to say no when Satan asks them to do what they know is wrong. They say yes, because they are afraid to make Satan's friends angry. Be firm, be steadfast, have the courage to answer no at the right time, and the wisdom to know when is the right time to say it. Notice the following:

I Have Learnt to Answer No.
Somebody asked me to take a drink,
What did I tell him—what do you think?
I told him No!

Somebody asked me one day to try
A pipe or cigar, but by way of reply—
I told him No!

Somebody asked me one day to play
A game of cards—and what did I say?—
I told him No!

If sinners entice thee, consent thou no,
My Bible said so on the spot—
I told him No!

—Selected.

* * *

BOYS MUST BE MORE THAN HONEST.

It is not enough to-day to say that this or that boy is absolutely trustworthy in order to get him a situation in a shop, a banking house, or a law office, in the leather or toy business. He must be trustworthy. It is taken for granted that he is honest. This is not undervaluing honesty in the least. Quite the reverse, in fact; because if a boy is not absolutely reliable nobody wants him, no matter how clever he may be. But there are hosts of honest boys—in fact, almost all of them are straightforward. But to get a place in any establishment much besides honesty and reliability is required, and hence the good old Sabbath school story type of boy who made millions because—and only because—he was honest is unfair to the average boy reader, since it makes him think that success is at hand if he is only honest.

That is the mistake many a fine chap makes and, when after awhile, he does not get ahead, in spite of honesty, he grows melancholy and disgusted. When you get a place as a boy in a store, as clerk in a banking house, or assistant in a professional office, you must take things into your own hands. Naturally, you want to advance yourself; but the quickest way of doing this is to let your own interest drop for a time, and study out what is your employer's interest. Having found this, try every day in the year to see how you can improve, suggest, push forward his success. Pretty soon he begins to notice you, to think over your suggestions. In time something comes up, and he wants a man for a certain purpose. Ten to one he will think you are the only one for it, because you have been keeping yourself before him so much in a way that helps him. And not long afterward you are the man he relies on. That is the beginning, and like all good, thorough beginnings, it is more than half the battle.—Harper's Round Table.

* * *

AMERICA ONE HUNDRED YEARS AGO.

There was not a public library in the United States.

Almost all the furniture was imported from England.

An old copper mine in Connecticut was used as a prison.

There was only one hat factory, and that made cocked hats.

Every gentleman wore a queue and powdered his hair.

Crockery plates were objected to because they dulled the knives.

Virginia contained a fifth of the whole population of the country.

A man who jeered at the preacher or criticized the sermon was fined.

A gentleman bowing to a lady always scraped his foot on the ground.

Two stage coaches bore all the travel between New York and Boston.

A day laborer considered himself well paid with two shillings a day.

The whipping post and pillory were still standing in New York.

Beef, pork, salt fish, potatoes and hominy were the staple diet all the year round.

Buttons were scarce and expensive, and trousers were fastened with pegs or laces.

A new arrival in jail was set upon by his fellow prisoners and robbed of everything he had.

When a man had enough tea he placed his spoon across his cup to indicate that he wanted no more.

Leather breeches, a checked shirt, a red flannel jacket, and a cocked hat formed the dress of an artisan.

The church collection was taken in a bag at the end of a pole, with a bell attached to rouse sleepy contributors.—The Biblical Recorder.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

A FIFTY DOLLAR DEBT-PAYING PROPOSITION.

The Rev. E. Huse, of Manhattan, Kan., a local preacher of our Church, forwards the following proposition concerning the payment of the debt of the Missionary Society:

"It seems to me that the laymen of the Church ought to awake to this important question. If the present proposition fails, where are we? I submit this proposition to the laymen (local preachers not excluded) of the Methodist Episcopal Church. I will be one of five hundred to raise \$25,000 (one eighth), to pay off the entire debt. Should there be any surplus after paying the debt, it shall be transferred to the general fund of the Missionary Society."

This proposition should meet with the prompt approval of a large number of our people. Subscriptions on the \$100 proposition made by Brother Buckingham, of Baltimore, are coming in daily, as well as pledges from the churches, but the above proposition will come within the ability of many who do not feel able to contribute the sum of \$100. Let it be remembered that unless the entire debt is provided for the pledges are not binding. There are now before the Church four distinct propositions: (1) Pledges of \$20 and above from churches and individuals; (2) pledges of less than \$20; (3) pledges from \$100 and above from individuals, churches, Epworth Leagues, or Sunday schools, known as the "Roll of Honor"; (4) pledges of \$50 as proposed by Brother Huse, of Manhattan, Kan., which may be made by individuals, churches, Epworth Leagues, or Sunday schools. Here is room for every member of our Church. Let all take part according to their ability, and the debt will quickly disappear.

* * *

India has only one Protestant missionary to every 250,000 of its people.

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Many cities in India, with as many as many inhabitants, have never seen a Christian missionary.

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In Shanghai, China, the various missionary organizations maintain regular services for Chinese, preaching at some twenty different points. There are more than 1300 communicants in the different Chinese churches.

* * *

A prominent Japanese favors the spread of the Gospel in that empire because the Christian subjects of Japan are conspicuous for orderly conduct and faithful discharge of obligations.

* * *

In 1843 there were six Christian converts in China. Now there are 500 organized churches with about 60,000 communicants, and the number of baptized persons is reckoned from 90,000 to 100,000. During the last ten years the number of Christians has doubled itself every five years; and if the same rate of progress is maintained, the whole of China will be Christianized in less than 100 years.

WOMAN'S DOMINION.

PROVOKING OUR CHILDREN.

When one stops to think that the word provoked means to exasperate, to irritate, to offend, to excite to anger, he at once feels that children ought not to be subject to such experiences, and yet many of them are constantly and unnecessarily provoked by not only their parents, but by others. Dr. MacLaren has a very wise word to say on this subject, which is as follows:

"How do parents provoke their children? By unreasonable commands, by perpetual restriction, by capricious jerks at the bridle, alternating with capricious dropping the reins altogether, by not governing their own tempers; by shrill or stern tones, where quiet, soft ones would do; by frequent checks and rebukes, and sparing praise. And what is sure to follow such mistreatment by father and mother? Bursts of temper, for which the child is punished and the parent is guilty, and then spiritless listlessness and apathy. 'I can not please him whatever I do,' leads to a rankling sense of injustice, and then to recklessness—it is useless to try any more.' And when a child or a man loses heart, there will be no more obedience. Many a parent, especially many a father, drives his child into evil by keeping him at a distance. He should make his boy a companion and playmate, teach him to think of his father as his confidant, try to keep his child nearer to himself than to anybody else, and then his authority will be absolute, his opinions an oracle, and his lightest wish a law."—Herald of Health.

Thanksgiving Day was pretty generally observed in the churches of this city. After the sermon which the Editor of the Southwestern had the honor to preach to a congregation made up of representatives from all our city churches, a most bountiful repast was served for the inmates of the Lafon Old Folks Home and other friends present. This is a very beautiful and appropriate custom and was well managed by the ladies in charge.

Plan of Episcopal Visitation

Conference.	Place.	Time.	Bishop.
Upper Mississippi.....	Okolona, Miss.	Jan. 12.....	Niolo
Florida.....	Jacksonville, Fla.	" 13.....	Andrews
Mississippi.....	Missville, Miss.	" 19.....	Niolo
St. John's River.....	Lo Land, Fla.	" 23.....	Andrews
Louisiana.....	Baldwin, La.	" 26.....	Niolo
Little Rock.....	Van Buren, Ark.	" 27.....	Merrill
Arkansas.....	St. Louis Springs, Ark.	Feb. 3.....	Merrill
Missouri.....	Crowley, La.	" 3.....	Niolo
Baltimore.....	Washington, D. C.	Mar. 2.....	Merrill
Washington.....	Cumberland, Md.	" 9.....	Andrews
St. Louis.....	Springfield, Mo.	" 9.....	McCabe
Kansas.....	Lawrence, Kan.	" 9.....	Fowler
Virginia.....	Falls Church, Va.	" 9.....	Goodell
South Kansas.....	Ottawa, Kan.	" 9.....	Cranston
Central Pennsylvania.....	Danville, Pa.	" 16.....	Andrews
Missouri.....	Hannibal, Mo.	" 16.....	McCabe
Philadelphia.....	Chesler, Pa.	" 16.....	Goodell
Southwest Kansas.....	Lyons, Kan.	" 16.....	Cranston
Central Missouri.....	Topoka, Kan.	" 23.....	McCabe
North Indiana.....	Hartford City, Ind.	" 23.....	Fowler
Wilkes-Barre.....	Lewes, Del.	" 23.....	Newman
Northwest Kansas.....	Mineapolis, Kan.	" 23.....	Cranston
Delaware.....	Orange, N. J.	" 24.....	Hurst
New York.....	New York, N. Y.	" 31.....	Hurst
New York East.....	Terro Honte, Ind.	" 31.....	Fowler
Lexington.....	East Orange, N. J.	" 31.....	Goodell
Newark.....	Camden, N. J.	" 31.....	McCabe
New Jersey.....	Worcester, Mass.	Apr. 6.....	Newman
New England.....	Fulton, N. Y.	" 13.....	Niolo
Northern New York.....	Norwich, N. Y.	" 13.....	Fowler
Wyoming.....	Attleboro, Mass.	" 13.....	Vincent
N. England South.....	Dover, N. H.	" 13.....	Newman
New Hampshire.....	Rochester, N. Y.	" 17.....	Hurst
East German.....	Amsterdam, N. Y.	" 20.....	Mallott
Troy.....	Springfield, Vt.	" 20.....	Vincent
Vermont.....	Norway, Mo.	" 20.....	Cranston
Maine.....	Cassidoo, N. Dak.	" 27.....	Joyce
North Dakota.....	Bozger, Me.	" 27.....	Cranston
East Maine.....			

Foreign Conferences.

South India.....	Bangalore.....	Dec. 16	Foss and Thoburn
Bombay.....	Bombay.....	7 Jan. 5	Foss and Thoburn
North India.....	Bombay.....	Jan. 12	Foss and Thoburn
Mexico.....	Puebla.....	Jan. 19	Fitzgerald
N. W. India.....	Allahabad.....	Jan. 20	Foss and Thoburn
Bengal-Burma.....	Muzaparat.....	Jan. 27	Foss and Thoburn
Liberia.....	Greenville.....	Feb. 3	Hartzell
Cent. Conf. of India.....	Locknow.....	Feb. 9	Foss and Thoburn
West China Mission.....	Chenta.....	Feb. 17	
Malaysia Mission.....	Singapore.....	Feb. 24	Foss and Thoburn
W. S. Am. Con. Conception.....		Feb. 24	Warren
South America.....	Rosario.....	Mar. 30	Warren
Congo Mission Conf.....		May 4	Hartzell
Bulgaria Mission Conf.....	Rustchuk.....	May 11	Walden
Italy.....	Turin.....	May 25	Walden
Switzerland.....	St. Gallen.....	June 8	Walden
South Germany.....	Frankfurt.....	June 22	Walden
North Germany.....	Hamburg.....	July 6	Walden
Denmark Mission.....	Copenhagen.....	July 13	Walden
Japan.....	Yokohama.....	July 13	Walden
Norway.....	Larvik.....	July 27	Walden
Sweden.....	Upsala.....	Aug. 4	Walden
Korea Mission.....	Seoul.....	Aug. 10	
Finland & St. Ph'g Mis. Helsingfors.....		Aug. 17	Walden
China Mission.....	Kinkiang.....	Sept. 8	
North China.....	Peking.....	Oct. 12	
Foo-Chow.....	Foo-Chow.....	Nov. 9	
Hinghua Mis. Conf. Hinghua.....		Nov. 30	

By order and in behalf of the Board of Bishops,

EDWARD G. ANDREWS, Secretary.

Baltimore, Md., Nov. 1, 1897.

CHURCH DEDICATION.

Ebenezer Methodist Episcopal Church, located at the corner of 4th and D streets, S. E. Washington, D. C., of the Washington District, Washington Conference, was dedicated Sunday, Nov. 14, 1897.

Order of Services.

9:30 a. m., the Sunday school, under the superintendency of Mr. Esau Williams. Lesson was conducted by Rev. M. W. Clair, Ph. B., the presiding elder of the district. Addresses were delivered by Mr. R. R. Doherty of New York, assistant editor of the Sunday School Literature of the M. E. Church, recording secretary of Sunday School Union and also vice president of the General Board of Control of the Epworth League; Dr. John Lanahan of Baltimore, and Dr. Huntley, of Trinity M. E. Church, of Washington, D. C. These addresses were interspersed with music by the school. The service was instructive, impressive and inspiring.

11 A. M.—Dedication.

This service was conducted by Rev. John Lanahan, D. D., of Baltimore, who preached a most sublime sermon worthy to be remembered through succeeding ages. The doctor exhibited ripeness of thought, logical reasoning and power with the Lord. Music by Ebenezer choir, Prof. H. M. Pesty leader and Mrs. Martha Stewart organist.

3 p. m.—Epworth League.

This service was under the supervision of Mr. Daniel Jenkins, president of local chapter of Ebenezer. The leagues from other sister churches, especially from Mount Zion M. E. Church, were well represented. The music was rendered by the Epworth League choir of Ebenezer M. E. Church, Mr. Esau Williams leader. Invocation by Rev. E. W. S. Peck, D. D., pastor of Mount Zion M. E. Church. Mrs. Julia Mason Layton, a talented lady of 19th Street Baptist Church, read a very excellent paper on prayer, after which his honor, Mr. Long, secretary of navy, delivered a short, spicy and admirable address. Mr. R. R. Doherty, Ph. D., of New York, was the orator of the day. With his silver tongue of oratory he held the audience spell-bound until he painted his thoughts upon the tablets of our memory with satisfaction to himself and profit to all. Mount Zion M. E. Church choir, under the leadership of Prof. R. T. Parrott, the exceptional musical author and artist, participated in the service. This choir sang three anthems of Prof. Parrott's own composition. One was dedicated to his tenth anniversary as leader of the choir, one to the eightieth and the other to the eighty-first anniversary of Mount Zion Church. To say the least, the rendition was perfectly superb. Rev. I. Garland Penn, general assistant secretary, sent a letter of regret. He was unable to be present. The following district officers were present, to-wit: President, Mr. T. B. Lock; first vice president, Mr. Walter Abrams; second vice president, Miss Sadie Hall; third vice president, Mr. J. T. Slater; fourth vice president, Miss Dora King; corresponding secretary, Miss Ida E. Duckett; recording secretary, Miss Bertina Mason; treasurer, Mrs. Carrie Dode; junior superintendent, Miss Estella B. Coats.

7:30.—Service.

This service was well attended, notwithstanding the inclemency of the weather. Rev. M. W. Clair, Ph. B., the presiding elder of the Washington District, preached a very able sermon, and expressions of interest and high appreciation were shown by the audience. The collection during the day, including subscription, was \$831.01.

Organized Fifty Years Ago.

The new Ebenezer edifice will take the place of the structure which was blown down in the severe storm of September 29, 1896. The church was organized more than fifty years ago, and was the outcome of a revival held in what is now Trinity Church, but which was then known as Ebenezer, subsequently becoming changed in name to the Fourth Street Church, and still more recently, as at present, being known as Trinity.

Among those who were converted during this revival were Noah Jones and his wife, Stepney Forrest, William Wells, Daniel Simms, Alfred Parry, Josiah Lee and Lucinda, his wife, and Nancy Gray. Noah Jones and

his wife were residents of South Washington. They soon became convinced that it was their duty to hold more frequent services than had been the rule theretofore. With the others named, they met weekly, or oftener, as suited them, and alternately at the home of each, and held class meetings and prayer meetings. Others were attracted to the services and in the course of a few months the congregation was able to secure a little one-story building, twenty-five by forty feet in dimensions, on Capitol Hill, then known as the Navy Yard, where it worshiped for a number of years. The congregation about this time was very large, but the attendance a little later began to decrease, and in 1857 had become so small that it was thought a large audience was present when there were twenty-five persons at a Sunday night service.

Washington Conference Formed.

This state of affairs continued for a few years, when suddenly interest in the old church began to revive and the membership became so influential that in 1864 there was formed the Washington Conference of the M. E. Church, which is composed exclusively of colored ministers and their congregations, and which now comprises about 150 preachers.

The organization of the Washington Conference was not accomplished without much effort on the part of the people of Ebenezer and its friends. A petition was drawn up by one of the principal members of Ebenezer and sent to the General Conference of the M. E. Church which met in 1864, and after much debate the petition was granted.

Immediately thereafter Rev. P. Jones was sent as pastor to Ebenezer. Those who have succeeded him were Revs. R. H. Robinson, Tillman Jackson, C. G. Key, P. G. Walker, T. A. Davis, C. W. Walker, G. T. Pinkney, W. H. Draper, A. Dennis, M. W. Clair and the incumbent, John H. Griffin.

When the Rev. Tillman Jackson took charge of the church he found the building too small to accommodate the congregation, but at the same time was utterly unable to provide the means for the erection of another and more commodious structure. Accordingly, Mr. Jackson visited the various brick yards in the vicinity of Washington and from their owners begged enough bricks to put up a new house. He also secured from a lumber dealer a large contribution of material, and it is said the donations received as a result of his efforts were far more in money value than the church paid him as salary. He was transferred to another field of labor before his wishes as to a new church could be realized, and the construction planned by him was carried out during the pastorate of his successor, Rev. C. G. Key. This building was the one blown down during the storm of 1896.

Ebenezer Church Branches.

From Ebenezer there have been several other churches organized. Chief among these was Zion Wesley, now Metropolitan A. M. E. Zion, South Washington, which was organized by Anthony Bowen, Enoch Ambush, William Moore and others. Out of the A. M. E. Zion Church were organized the E Street, known as St. Paul's, and the John Wesley Church on Connecticut avenue.

Still another organization formed by members of the Ebenezer was Jones' Chapel, at Benning, D. C., which has since become one of the most prosperous churches of the denomination in this section of the country. Another of its enterprises is what is known as Little Ebenezer, at Laham's, Prince George's County, Md.

A Handsome Structure.

The new Ebenezer Church is one of the handsomest in the southeast section of Washington, and it is believed second to no other church owned by any congregation within the bounds of the Washington Conference, M. E. Church. The church has a frontage of fifty-two feet on D street and one hundred and eight on 4th street. The walls are constructed of the best quality of pressed brick laid in black mortar. The church proper is one story only, but rises with the roof to the height of two full stories. The chapel immediately in the rear has an entrance on 4th street. The altitude of the church and the chapel are the same.

(Continued on ninth page.)

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Dec. 12, 1897.

PAUL'S LAST WORDS

(2 Tim. 4: 1-8, 16-18).

Golden Text. "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4: 7).

This epistle was written about 67 A. D., during Paul's second confinement in Rome. It was, no doubt, the last letter he wrote, and has been called by Mr. Wesley—"The swan's dying song." It has less of the office of an evangelist, and more of personal character in it, than his former letter to Timothy. It is designed to encourage him to endure persecution, and to warn him against false teachers.

Paul was, at this time, in prison, deserted by his friends, at the mercy of a tyrannical ruler, with the sentence of death upon him, and the hour of execution drawing near. Yet in this letter, we see no regret of a life spent in the service of God, no consciousness of guilt, no suspicion of the weakness of his cause, no mark of fear, no discomposure of mind, and no doubt of the truthfulness of every doctrine he taught.

1. The solemn charge (ver. 1-5). 1. The preface. The word "charge" here takes the form of an oath. It indicates a solemn contract between two parties. "Therefore" means for reasons already given. It refers to the "perilous times" spoken of in the previous chapter. When Jesus comes to judge the world he will be accompanied by God the Father and the holy angels. "The quick and the dead," or those who are living when He returns, and those who have departed this life before His return, will appear before Him. The stupendous results of this judgment should constrain Timothy and all others to do all in their power to stand acquitted in that day. Note.—We may remind others of their solemn Christian duties. Christ will return to judge the world. We will be tried then for our conduct here.

2. The charge. To "preach is to proclaim, or declare aloud. The "word" includes the entire gospel—the prophecies of Christ, His birth, life, death, resurrection, ascension, intercession, return to earth, last judgment, and rewards and punishments. These and their kindred thoughts, Timothy was to "be instant in season," or at convenient times, and "out of season," or at inconvenient times, to force upon the people. They were engaged in fallacious arguments, therefore he was urged to reprove, or convince them; they persisted in wickedness, therefore he was exhorted to rebuke them; they were slow to receive the truth, therefore he was directed to entreat them with all long suffering to accept the Gospel. Note.—Ministers should preach the Word. They should be ready, willing and anxious at all times to declare it to the people. They may reason with the contentious, rebuke the wicked, and exhort the wayward.

3. The evil time coming. For two generations after the death of the apostles there was not a great man in all the church. During that period it was riven into sects, and marked by heresies. The sound doctrines of the Bible are its true teachings. These have often been repulsive to the unsaved. They "turn away their ears from" them, walk in their own lusts, heap to themselves false teachers, and follow after fables. Note.—A church may lose its vitality and become worldly. In its backslidden condition it will not endure sound doctrine, but will secure a luke-warm pastor and listen to fables, or nice, polite, pretty essays, that will not in any way offend Satan.

4. The exhortation to faithfulness. The word here rendered, "watch," means to be wide awake, prudent and foreseeing. Satan is sly, cunning and artful. He is out of sight yet he may be seen. To "endure affliction" is to bear with patience any trials through which we are called to pass. To "do the work of an evangelist" is to proclaim the Gospel from the heart in a spirit that will reach the hearts of those who hear. To "make full proof of his ministry" was to measure up to the standard

God had raised for him; to do all He required at his hands. Note.—A minister should guard the flock over which the Holy Spirit has made him an overseer. The work of his life is preaching the Gospel, yet he should visit the sick, bury the dead, solemnize the rights of matrimony, and do other kindred works.

II. Departing this life (Ver. 6-8). 1. "The time of my departure is at hand." Paul had passed down the lane of life to the gate of death. He was now about 60 years of age. For more than 30 years he had preached the Gospel. His life had been checkered. His trials and hardships can hardly be exaggerated. His bodily presence was weak, and his afflictions great. Note.—Death is abroad in the land. Diseases, accidents, enemies and old age are carrying the people off very rapidly. Our departure is at hand. It may be at any time.

2. "I am now ready to be offered." I am being poured out as a drink offering. (1) Paul had been born of the Spirit. His conviction was pungent, his repentance bitter, and his conversion clear. We are not ready to depart this life till our sins are forgiven. (2) "I fought a good fight." He had put on the whole armour of God, and battled against the principalities, against the powers, against the world-rulers of this darkness, and against the spiritual hosts of wickedness in the heavenly places. The saloon, the brothel, the gambling den, and Sabbath desecration, should all be overcome, not by force of arms, but by the power of the Gospel. (3) "I have finished my course." I have held out to the end of life. Here the figure is changed from that of a warrior to that of a racer. This implied a course, a number of runners, a cloud of witnesses, and a crown of victory. All these we have in Christ. (4) "I have kept the faith." He had been true to Jesus in spite of every temptation to evil. No trial, or hardship, or affliction, had overcome him. Never was silent night and soft couch more welcome to way-worn traveler than was death to him who had fought the good fight, finished his course, and kept the faith. Let none grow weary in well-doing.

3. "Henceforth there is laid up for me a crown of righteousness." Paul knew death would not end all: that he would live in the beyond. We, by our conduct on earth, make the crown we wear in heaven. The Lord, the righteous judge, will give the crown. The time for giving it will not be the day of death, but the day of judgment. The receivers will be Paul, and all others, who love the Lord Jesus, and look for His appearing. Note.—Death closes up our earthly existence, but does not end life. A day of judgment has been appointed, and Christ, the righteous Judge, will render a decision in every case. Every individual will be judged according to his life on earth. The reward of the faithful will be more than a crown of righteousness: a robe of brightness, a palm of victory, and a harp of gold will also be given to each one.

A GOOD PLEDGE.

1. I will speak no unkind or harsh word of any one.
2. I will repeat no unkind remarks I hear of any one, and discourage others as much as possible from saying unkind things.
3. I will judge my neighbor leniently, remembering that my own faults are probably far greater.
4. I will never say one thing to others, and yet think quite differently; this is hypocrisy.
5. I will make no injurious remarks on the failings of others, remembering these words, "Consider thyself, lest thou also be tempted."
6. I will put the best construction on the motives and actions of all my neighbors.
7. I will act unselfishly, peaceably and forgivingly, being my Master's command, "Love one another."—Ex.

Speaking of superstition, that was a strange scene in Wall street when a white cat fell from the top of a building near by the Exchange and was killed. Some of the "business men" thought it was an evil omen and went home. As a result stocks fell and one concern lost more than a million and a half. How much wiser are we than our fathers?—Ex.

EPWORTH LEAGUE.

(Conducted by Rev. W. Scott Chism, Louisiana Conference.)

Topic for December—ST. PAUL'S DOCTRINE OF THE HOLY SPIRIT.

Dec. 5—CONVICTION FOR SIN.

1 Cor. 2:10-12; 12:1-3; Rom. 8:23, 26, 27; 9:1-2.

We now turn from the study of the Church of St. Paul in its various aspects as respects itself, and enter into the study of the wonderful transformation which takes place in an individual so as to make him a fit subject for admission in the Church.

This doctrine of the Holy Spirit and His office and work is one of great concern to the Christian Church. Many have gone astray upon it. False and erroneous views have been entertained by both the learned and unlearned as to its true work.

As in the settling of many disputes there are those who have gone to both extremes; therefore let us see if we cannot get the real idea or thought which St. Paul had of the Holy Spirit and His office.

Study the Bible references carefully. There are plenty of helpful ones, viz: Matt. 28:19, 2 Cor. 13:14; Mark. 13:14; Rom. 8:16, 26, Isa. 61:1-3 and Luke 4:18-21.

Our study for to-day is "Conviction for Sin." Now sin is in us, "it is a disease of our natures"—a "leprosy within"—a moral malady whose poison permeates the fibres of our spiritual being and sends the chill of death through all the hidden chambers of the soul, and touches with its blight the fountain of the sensibilities and the poisons.

No other ailment worketh such harm to the human race.

In Adam we all sin, and the consequences come to us under the law of entailment.

We are not aware of the sin that is in us by any natural revelation at all. There is nothing in all nature to make known to man his sinful state. He must feel or learn of that from within, and the only power that convicts him of sin in the heart is the Holy Spirit; therefore, the chief and all-important duty of the Holy Spirit is to convict the man, and not him alone, but the world, of sin, of righteousness and of judgment.

When once convicted, that does not necessarily mean that the entire work of saving the man is completed, for conviction is only the first step.

Acknowledging that he feels himself a sinner is not asking forgiveness by any means, neither does it imply forgiveness.

Many a man is perfectly aware of his guilt and may feel sharply the pang, and yet go along and never think of asking pardon and forgiveness.

The Holy Spirit always does something for us within our consent or co-operation. Inasmuch as Satan has the privilege of going to and fro through the earth seeking whom he may devour, so much so has the Holy Spirit the right to appeal to us, whether invited or not, to accept Christ and be relieved from the burden of sin.

That the Holy Spirit is a person, no firm believer in the Bible will deny. Ample proof of his personality is given. We have proof of it in the Baptismal Covenant. The doxology, in his guidance of men in all walks of Christian life and experiences, both in the Old and New Testament. Gen. 6:2 shows the personality of the Holy Spirit.

Certainly, we cannot think of the all-wise Maker allowing an inanimate, inert and spiritless being striving with man, and even to accompany us in all our daily walks!

Nay! God loves us too well for such folly! Our minds already tread too closely upon the borders of a horrible and destroying fanaticism. We are given over too much now to the unsightly and ghastly things of this life.

The Spirit is a person, and they that would worship him must do so in spirit and truth! Again, the Spirit helpeth our infirmities; that is, our weaknesses. O, the infirmities this frail body is subject to!

Think of the Spirit helping us in them. What a task!

Vain, selfish and sinful man, hard to please; think of the Spirit helping him in his weak-

nesses. Where is there any chance for us to deny the personality of such when so many weighty and all-important issues are at stake?

"But we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

What a comfort! Oftimes we don't know how to pray nor what to pray for; like the poor sinner we stand aloof and cry: "Have mercy upon me, a sinner," and that's all. But the Holy Spirit passes by, teaches us and prays for us, and because of such pleads daily for the saints of God.

What an excellent friend! Always ready to act as a mouthpiece for us. If ashamed of our life of misery and shame, the Spirit gladly leads us by the hand and introduces us to the Savior.

Accepting his personality necessarily includes his divinity. That he works in perfect harmony and accord with Jesus is proof positive of the divine element.

"No man can know the secret things in the mind of other men, but the Spirit searcheth and knoweth all things. The deepest emphasis is in the fact that he searcheth and knoweth even the mind of God."

"Holy Ghost with light divine,
Shine upon this heart of mine;
Chase the shadows of night away,
Turn my darkness into day."

Searchers.

What hath the Holy Spirit done for you?

Are you in daily communion with him?

Has he ever pleaded your cause uselessly?

Are you praying for a closer acquaintance with him?

Tell all that he has done for you.

The Epworth League Reading Course is now ready at the regular price of \$2 per set (this office), and more of our Leaguers ought to get a set. The books are prepared especially for our Leaguers and they will prove quite a neat addition to one's library. Give us more good books. Read good books. Read, read. Reading makes a full man.

In order to gratify the wishes of those who desire a more elaborate design in the League charter, the authorities have gone to work and gotten up a charter upon the latest style and design, and now offers it to the Leagues at \$1. The name and number of the old will be transferred to the new and thus prove more satisfactorily to many.

The cabinet, at its recent meeting in Philadelphia, received the proposition to hold a convention among our young people of the South with much enthusiasm.

The cabinet, in its wise judgment, thought it but wise and proper to allow us a chance to distinguish ourselves, and all loyal and level-headed men and women will think likewise. The arranging of the meeting was left in the hands of Bishop Ninde and Secretaries Schell and Penn.

We shall only trust that all Leaguers will do their best to make the meeting a memorable occasion in Methodism. There should not be a discordant note anywhere!

This is our chance. It will come again, but let's do our best now.

May God strengthen Brother Penn for the work.

More subscribers for the Southwestern.

A PLEA FOR A STATE LEAGUE IN THE LOUISIANA CONFERENCE.

Dear Brethren—That Louisiana has always been in the lead in Southern Methodism no fair-minded man will deny. The Louisiana Conference is known for her loyal and noble band of workers. While it is true that much more possibly could have been accomplished, yet let there be a hearty "Praise God from

whom all blessings flow" upon all that has been done, and let all push forward for still greater results.

Theories without practice are weak props. "Might have been's" has killed many a promising man.

What's needed to-day is the actual work. The League is among us. It's our own and we can use it with results far more lasting and beneficial than many other little "affairs" organized in the Church by an indolent and unloyal pastor.

In every issue of this paper you can read of some good brother organizing this or that kind of club or circle, and he waxes warm over the thought of others reading of his "heroic" and loyal (?) doings; when, in the meantime, if that brother would stop and consider carefully just what such an act implies, he would not think for once of organizing nothing but an Epworth League.

The League can meet your every purpose that is good and honest, from assisting in raising benevolence to giving you a suit of clothes—for that's the highest ambition of many.

It is not the League that is deficient, it is us. No statistics printed to show the progress of Methodism in any line of work reveals any great and marvelous work performed by us. Now, can't we, in the name of the Lord and Methodism, bestir ourselves to organize more Leaguers.

The new Hand Book for 1898 will soon be published. Get it, and see what progress has been made along this line. Note the increases.

Brethren, we are too slothful.

Let "clubs" and "circles" when you are the "great mogul" alone, and where you have no definite object in view, when only "a good time" is the result, and perhaps the destroying of many good homes and poor lives are the consequences, and organize an Epworth League, whose sole object is to teach moral piety and right living.

Therefore, in order to facilitate matters and give to all of the brethren a fair knowledge of the League and its workings. I propose that at this session of the Louisiana Annual Conference, since the president of the Epworth League, Bishop Ninde, will preside, and Assistant Secretary Penn will be present, that a day or a half be set apart for the discussion of Leagueology and that suitable discussion as to the League in her various phases of work be entered into by all, and possibly a cabinet meeting so as to instruct our brother pastors sufficiently so that they may return to their respective place and report an increase of 8,000 in Leagues.

Furthermore, that the meeting may result in future good, let there be organized a State League with the best material at the head, and thus a certain degree of harmony will exist and all efforts will be in union, which is the keynote of success to any movement, great or small.

What say you, fellow laborers?
Morgan City, La.

The Epworth League of Union Chapel, New Orleans, celebrated their anniversary on Wednesday night, Nov. 10. Friends from various parts of the city were present in great numbers. The devotional exercises were conducted by Revs. J. Wesley Turner and Allen Luster. It was an enjoyable affair. The new officers entertained the friends and visitors with appropriate speeches touching their respective work. Music was furnished by the Singing Circle, that has been under special training, taught by Professors E. J. Oglivie and P. Moore. After which all repaired to the basement where refreshments were served. The young people exceeded themselves in making the occasion a fit representative of the true mission of the Epworth League.

Henry Talyor, Pastor.

We have just received from Geo. M. Rowell & Co., Cleveland, O., publishers, a magnificent portrait of General Antonio Maceo, the daring Cuban patriot, whose untimely taking off a few months ago was so greatly regretted. The picture is 22x28 inches, mounted on most excellent paper, and is the best we have ever

seen of General Maceo. There is nothing cheap in its appearance, hence it will be an ornament and an appropriate one too, on the walls of our best homes. This production of art is to be sold exclusively by canvassing agents; particulars may be learned by addressing the publishers.

THE WAY PULLMAN WAS BURIED.

The dispatches from Chicago say that an account of the wisdom learned from the pages of history, wherein it is related that the body of millionaire A. T. Stewart was stolen from the grave and held for ransom, the family of George M. Pullman decided to protect his remains, and all last night men were engaged in the work of encasing the Mahogany casket holding the remains of the dead millionaire in the heart of a solid rock, banded by bars of steel, and impregnable to the attack of vandals with picks or even dynamite itself. A rectangular pit was dug thirteen feet long, nine feet wide and eight feet deep. A flooring of concrete was laid, strengthened and made solid by bands of expanded metal. When completed there was a mass of concrete eighteen inches thick at the bottom of the excavation. After the services at the grave, and the casket and its contents, inclosed in the heavy lead-lined mahogany box, had been let below the surface, the workmen placed the body in the center of the excavation; then they wrapped the box in tar paper and laid on, about and under it an inch coating of asphaltum, which hardened quickly. This coating will prevent the ingress of air, and will preserve the body in the casket for ages to come. The surface of the concrete floor was reheated and the fresher substance was laid on it, the two masses coalescing. This process incased the asphaltum box in a stone-like mass to a level with its upper lid.

The men worked till the inclosing walls were half an inch above the asphaltum coating. Then eight heavy steel rails were laid transversely across the top of the box, their ends ending on the concrete walls at either side and their lower surfaces clearing the asphaltum covering by just one-half an inch the distance to which the side walls of concrete had been built above the asphaltum. This space was left to make an allowance for possible settling and to prevent the steel bars with the weight of concrete above them from crushing in the top of the enveloping mahogany case.

As soon as the rails were in place they were bolted together with two long iron rods which passed through an orifice in each rail and ran parallel to the side of the lid of the coffin. More tar paper was then called into use to prevent the flow of the concrete into the half-inch space between the rails and the asphaltum, and the work of walling in began again.

Soon the ends of the rails were firmly imbedded in concrete, and the same material rapidly rose until the steel bars with their rod connections were hidden. Late at night the last of the metal work was completed. It took all day today to fill in the remainder of the concrete.

Earth was thrown on top the stony mass and the sods placed and the myrtle planted, and the grave of George M. Pullman differs in no outward respect from thousands of others in Grace-land.

Build up Health

By nourishing every part of your system with blood made pure by taking Hood's Sarsaparilla. Then you will have nerve, mental, bodily and digestive strength.

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Blood**

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The best—in fact the One True Blood Purifier.

Hood's Pills are the best after-dinner pills, aid digestion, cure sick headache. 25 cents



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

EDITOR HOSS' WHOLESOME EXAMPLE.

Two incidents mentioned in the daily papers of late lead us to ask the question: What is our duty toward a lady who is standing in a crowded street car?

Incident One: The Nashville American calls attention to the fact that Dr. E. E. Hoss, editor of the Christian Advocate (Nashville, Tenn.) while riding in a crowded street car in that city, got up and gave his seat to a colored woman who was standing. The American thinks the Northern people should make a note of this.

Incident Two: A colored man remained seated in a car in St. Louis, Mo., while a white woman was standing; a white man told him to get up, and he refused, whereupon the white man pulled him up, and the negro left the car.

Relative to the first, we are glad to know, Dr. Hoss is so much of a gentleman, and we are sure his act will be helpful to colored men who respect their women, and for reasons which we shall give further on.

As to the second, we think both men were wrong. The man who pays his fare pays for the right to ride and for a seat, too, provided he can get it. No woman does any more than this; hence the act of yielding one's seat to a woman should be entirely voluntary. And this is most cheerfully done, as a rule, throughout the South, but we have been to a number of places at the North where it is not. And yet when one is situated where custom has made it law to yield to women, our judgment is that it is wise to do so.

However, we know it to be a fact that many colored men, who are gentlemen and who make it a rule to treat all ladies as a gentleman should, are very frequently puzzled as to the proper course to pursue on the point of yielding seats to females in street cars. For instance, a white woman comes aboard, stops in the aisle near him and he surrenders his seat; perhaps at the next crossing in steps a colored woman; she swings on a stool, while six or eight white men gaze languidly out of the window or turn and begin a conversation with an elbow neighbor. Under such circumstances the colored man who respects the women of his own race as well as those of others, and who has just surrendered his seat to a white woman, and is accustomed to do so, is in no frame of mind to lead a prayer meeting. Not only so, but it has the effect of making him extremely slow thereafter, to do the thing that a few people seem to think it his unquestioned duty to do at all times, and that is to surrender his seat to a white woman. True, now and then, you find a white man who respects women, regardless of color, but very seldom. And yet it is certainly a fact that this country will not be right on this point, the women of no race will be accorded the consideration due their sex till woman is respected as a class rather than as belonging to this or that race.

Dr. Hoss has set an example, which, if followed by his brother in white, will greatly relieve his brother in black.

NEW ORLEANS UNIVERSITY AT WORK

New Orleans University is open and the faculty is hard at work. While the attendance has not thus far been as large as friends of the institution are confident it would have been but for the presence of yellow fever in the city, the indications point to a very large enrollment in the near future. We take this means of calling

the attention of students and friends to the fact that they can now come to the city and hence to the school with perfect safety. Let the ministers so announce from their pulpits and urge all students, old and new, to come at once. The school has been open more than one month, and is now at work in all departments.

A gentleman informed us that Dr. M. C. B. Mason, Secretary of the Freedman's Aid Society, preached a few weeks ago in the leading Methodist church in Plainfield, N. J., where he made a most excellent impression and several persons were converted. After the service a prominent gentleman whose wife is a Southerner, was very anxious to take the Doctor home to dinner but feared a scene. Nevertheless he decided to risk it and on mentioning the matter to his wife found her as ready to entertain Dr. Mason as he was. No doubt the lady had been converted also.

A MAN GREAT IN PIETY AND IN USEFULNESS.

Few men even of those who are classed as great, are more deserving of honor than was the Rev. Robert Williams, of the Texas Conference, who has just answered the summons and passed to the rest which awaited him. He was not great after the worldly standard but he was great in goodness; he was not brilliant but exceedingly faithful and absolutely trustworthy. He was cast in a great mold and though, for lack of that training which he no doubt would have had, had he been born a few years later, he never attained to the world's standard of greatness, yet, Robt. Williams was a great man and did the world and the church great service. As a minister of the Gospel he was faithful and true; as a Christian he lived above reproach or suspicion and as a man he was perfectly trustworthy. His death is a loss to the ministry if for no other reason than his manner of life.

In all his ministry he never missed an appointment unless he was in bed sick.

Our associations with Bro. Williams when we had the honor to be his Presiding Elder, was a benediction, an inspiration to us. In his death we feel we have sustained a personal loss.

He was little over fifty-four years of age, and had he lived to Dec. 14, he would have rounded out twenty-seven years in the travelling connection.

Robert Williams was born in Orangeburg, S. C., Oct. 26, 1843. His parents were George and Phillis Williams. His mother was, in 1854, with her seven children brought to Washington Co., Texas. After stopping there two years and a half they were moved to Montgomery Co., in which county he has just died. When leaving his father, a ten-year-old boy, in South Carolina, the grief stricken parent put his hands on his son's head and said to him: "Son, behavior goes farther than money. Be a good boy, and if I never more see you here on earth, meet me in heaven!" The son kept this charge constantly in mind, and the long delayed reunion has at last taken place. Slavery separated them, but the religion of an ever living Christ has united them together again where parting will be no more.

When first converted during the sixties, he was identified with the M. E. Church South, but finally united with the Methodist Episcopal Church. He at once took rank as a useful young man and served as Superintendent of the Sunday School, exhorter and finally received license to preach in 1869.

He married Miss Laura Griffith March 10th, 1867, and she became the mother of eight children, three of whom survive him. His wife was converted and joined the church in 1870, and lived a consistent Christian life till she passed to her reward, May 20, 1884.

He joined the Texas Conference, Bishop Scott presiding, Dec. 14, 1870. He was sent to Hallettsville and then to Brenham Circuit. After travelling two years in the Conference he stopped to better prepare himself for his life's work; he took private lessons and afterwards taught public school for a time in Montgomery County. He returned to his Conference at the session in Galveston in 1879, and served the following charges: Richmond, Forest Chapel

Circuit, San Augustine, Jacksonville, Hawkin's, Queen City, Lodi, Red Oak and Yarborough, where he has just died. At all these places he built or repaired churches or parsonages.

On July 1st, 1885, he was married to Mrs. Millie Ann Tibbs, at Palestine, Tex., Rev. Aaron Taylor officiating.

He was ordained an elder by Bishop Hurst at Huntsville, Dec., 9, 1886.

He fell sick last summer with what was termed asthma and kept growing worse till he was finally taken off by the dropsy, Nov. 15th, 1897. He was 54 years and 19 days old.

He was perfectly sensible of his death and was ready to take his departure. Among his last words were these: "Oh Peace of Heaven, come now and help me cross over."

His life has thus closed, his voice is hushed, but his work will still live after him.

Of the children who survive him, one is the Rev. J. O. Williams, pastor at Marshall, Texas, a young man in the Gospel, but one of the most promising of the Texas Conference.

PERSONAL AND GENERAL.

Rev. J. W. Hilton, pastor at Hahnville, La., tarried outside of the city till his beard grew out (literally) and came in last Thursday for the first time for many weeks. He is president of the Board of Control of the Lafon Old Folk's Home, which held interesting and profitable meetings Thursday and Friday. Brother Hilton remembered the Southwestern and brought up two annual subscribers.

Dr. J. H. Stevens, a talented physician and surgeon of Austin, Texas., and Miss Clabe Anna Lewis, a prominent young lady of the same city, were united in matrimony to-day at 11 a. m., Thursday, December 2nd, at Wesley Chapel, M. E. Church. They will be at home December 8, 1897; at No. 95 Redriver street, Austin, Texas.

The groom is a graduate of Wiley University, Marshall, Texas, and Meharry Medical College, Nashville, Tenn.

Rev. G. W. Brower, of Gastonia, N. C., says his work is doing well and that he does not forget the Southwestern. He sends in the same letter money for two annuals with promise of others.

Presiding Elders Duncan and Chapman, who have been shut up in this city for nearly three months, went out on their work last week with glad hearts. They did not have the yellow fever, but they certainly had the anxious fever.

Mrs. John B. Hall, who went north in the early part of last summer to witness her son's graduation at Yale, and to place her daughter, Miss Ida, in the Conservatory of Music in Boston, has just returned to her home in this city. Her son, John B. Hall, Jr., has entered the Medical Department of the Pennsylvania University.

Mrs. Hall visited all the prominent Eastern cities and enjoyed the trip very much indeed.

Rev. R. E. Jones, B. D., our efficient assistant business manager, is still in South Carolina, and is making things tell for the Southwestern. He will not return to the office till after the sessions of the South Carolina, the Savannah and Atlanta Conferences latter part of December.

Rev. Howard A. Clifford was on Oct. 27, married to Mrs. Cora Knight Clifford at the home of the bride's father, in East Rumford, Me. Our Texas readers will remember Mrs. Clifford as the widow of the late Prof. N. D. Clifford, who died while president of Wiley University. She has since served four years as preceptress in Grant University, Chattanooga, Tenn. Rev. H. A. Clifford, the groom, once taught in New Orleans University.

Cards are out announcing the marriage of Prof. J. Will Jones, of Houston, Texas, to Miss Maggie Jaunita Morrow, Sunday, Dec. 5th, at Littig, Tex., the bride's home.

Prof. Jones is at present, and has been for four years, in charge of the Music Department of Wiley University, Marshall Texas. He received his training in Boston and is a most talented musician and a successful instructor.

Miss Morrow is of one of the best Methodist families in the Lone Star State, well educated and an excellent young woman.

PHILADELPHIA NOTES.

(Crowded over from last issue.)

The Committee meets next in Providence, R. I., Providence permitting.

* * *

Dr. H. A. Monroe, a member of the Board of Managers looked in occasionally to see how the work was going.

* * *

Dr. R. S. Rust and wife visited the sessions of the Missionary Committee. Both looked well and the Doctor is as enthusiastic for the great educational interests of the Church as ever.

* * *

Bainbridge Street Church is moving forward under the pastorate of Dr. Pez. O'Connell, in magnificent style. The trustees have just closed a contract for the purchase of an excellent parsonage. Our readers will hear from both the Doctor and Mrs. O'Connell.

* * *

We visited the A. M. E. Book Concern and were much pleased with what we saw. The Concern is making a specialty of Annual Conference Minutes. Editors Kealig and Johnson were absent from the city, but assistant Pinckney was there.

* * *

The report of the proceedings of the General Missionary Committee furnished the Philadelphia Press by Dr. T. B. Neely, one of Methodism's most gifted parliamentarians and most ready debaters, were creditable to the Press and to him.

* * *

The entertainment of the Committee was in the hands of Dr. S. W. Thomas, Editor of the Philadelphia Methodist, Dr. T. B. Neely and Mr. Chas. Scott. That they did their part faithfully and well all are glad to testify.

* * *

Zoar M. E. Church, remodeled and enlarged, was formally opened during the sessions of the committee. Sermons were preached by Bishop Andrews, Dr. A. J. Palmer and the Editor of the Southwestern Christian Advocate. The exercises connected with the opening were to last two weeks, at the close of which Rev. Jas. A. Richardson, the energetic and successful pastor, has promised to send us a full report.

* * *

The reception given at the residence of Mr. Chas. Scott, a wealthy layman of the city, was a most elegant and brilliant affair. Bishops, ministers, laymen and lay-women spent two hours of pleasantest association and evidently did ample justice to the excellent spread of refreshments. We found it greatly to our advantage that we bear the name of Scott. Don't tell us there is nothing in a name.

* * *

The devotion of Mr. Anderson Fowler, the wealthy produce merchant, to the cause of Missions is something marvelous. He has for years backed Bishop Wm. Taylor, Mr. Fowler being the principal member of the Transit and Building Committee of the Bishop's Self-Supporting Missions. He has given thousands of dollars to this cause and is still as greatly interested as ever.

* * *

It is evident the Missionary Secretaries have in their work the support of the whole church press. There were in attendance: Drs. Parkhurst, of Zion's Herald; Moore, of the Western; Young, of the Central; Herben, the assistant editor of the Christian Advocate; Edwards, of the Northwestern; Smith, of the Pittsburg Advocate; Matthen, of the California Advocate; Kelly, of the Review; Nast, of the Apologete; Gracy, of the Northern; Thomas of the Philadelphia Methodist; Smith, of the Gospel in all Lands, and the Editor of the Southwestern. Each man was trying to report the proceedings up to the full capacity of his paper.

* * *

Quarantine raised and trains running again; everybody seems happy.

* * *

In these parts we are all glad the yellow fever is over; now push the canvass and let's run the subscription list right up.

REV. BRAXTON BOLDEN.

The Louisiana Conference mourns the death of one of its best and most honored ministers in the person of Rev. Broxton Bolden, who, after a brief spell of sickness, departed this life Sunday, November 14, 1897, at about 1 p. m., at Camp Parapet, his last appointment and the scene of his latest battles and conquests. He was buried in the Carrollton Cemetery in the presence of a large number of people, whom he had so faithfully served and in whose tenderest affections his memory will ever be cherished. His death came so unexpectedly and suddenly that the shock therefrom scarcely permitted us to realize the terrible fact. Sad, indeed, it is for us to contemplate that Brother Braxton has quit the walks of man and gone to his reward. He came in the Conference in 1882, and was one among our best men. He was a good preacher, a kind and faithful pastor, sustaining everywhere a pure and blameless character. He passed out of our ranks into the ranks of the saints in light; he now rests from his labors and his works do follow him. He was a native of Virginia and was converted at Glencoe, La., when quite a young man.

He served the following charges: Waxia, Cheneyville, Sorrel, Springfield and Pouch., St. Charles and Poneh., Fairmount, Cone City, Shady Grove, Darrowville, St. Peter, Bayou Sale, Asbery, Camp Parapet.

C. Monroe.

Rev. John Henry May, pastor of Chapel street church, Atlanta, Ga., departed this life Monday, the 22nd, of November, at 7 o'clock a. m. He was born March 15, 1868, licensed to preach in 1887, ordained deacon in 1893, and ordained elder in 1895. He served as pastor at Duluth, Griffin and Chapel street. Brother May was an alumnus of Gano. Theo Seminary, and reflected great credit on that institution by the work he did and the life he lived.

He was a good preacher and successful pastor. He went from labor to reward happy in the love of God and his church. He leaves a devoted wife and one child.

G. W. Arnold, P. E.

On Friday last week our office was honored by a call from an important committee of the prominent workers of Wesley Chapel, M. E. Church, this city. It consisted of the pastor, Rev. Pierre Landry; Mr. F. N. Higgins, superintendent of the Sunday school; Miss Elnora Johnson, secretary, and Mrs. Mary Shaffer, treasurer. They were out in the interest of their Sunday school, in which they are fully absorbed.

NO FURTHER DELAY.

Now that mails will not have to be held at the camps 24 hours for fumigation, we hope to have the Southwestern reach subscribers on time. We regretted this delay very much indeed, but no doubt it was necessary.

We regret more than we can express that the "Plan of Episcopal Visitation" was delayed till this issue. We had it in the hands of our printer on time, but not knowing its importance to the brethren, he failed to get it in the paper.

Rev. I. C. Clemmons, Natchitoches, La., sends two cash subscribers as a thank offering for a fine little girl who has just come to his home. So far, so good, but he owes a few more. Presiding Elder H. J. Wright is the grandfather, and is happy. We extend our congratulations.

Rev. Wm. McMorris, Presiding Elder of the Vicksburg District, Mississippi Conference, has just been freed from the restraints of the recent quarantine, and opens the campaign by sending us nine annual cash subscribers. He extends the Editor a cordial invitation to be present at his District Conference Dec. 8-12, and he can rest assured we would be there but for the fact that we shall at that very time be attending the West Texas Annual Conference.

A Catholic prelate by the name of P. L. Chappelle has been appointed Archbishop of New Orleans vice Archbishop Janssens deceased. He is a native of France, but comes directly from Santa Fe, N. M.

CHURCH DEDICATION.

(Continued from fifth page.)

The pulpit in the main auditorium is located in the center of the east side, and on either side painted on the wall will be "The Lord's Prayer" and "The Apostle's Creed." The choir gallery is located south of the pulpit, and is of sufficient capacity to accommodate a large chorus. The organ has been over hauled and placed in the new church.

The first floor of the chapel contains the Sunday school room, pastors' study and other rooms, and on the second floor there are two parlors, one glass room, kitchen, and pantry, and ladies' toilet room.

The cellar extends under the entire chapel, and contains storage places for coal, etc. Here the heating apparatus is located. It comprises low pressure steam heating on the gravity system, and arranged in such a manner as to insure free circulation throughout the entire apparatus, while the radiators on any floor can be shut off without interfering with the operation of the system elsewhere, in the building. The finishing throughout is of hard wood.

Construction.

The committee having the building in charge was composed of Rev. John H. Griffin, pastor, B. J. Grant, James N. Cephas, E. S. Atkinson, James Spriggs, Joseph H. Johnson, D. B. Webster, Henry Jennings, J. H. Mitchell, William Miller, Prof. J. W. Fowler, A. W. Dangerfield, Frederick Fowler, Enoch Colbert, Daniel Stillyard, George C. Umphries. The trustees are A. W. Dangerfield, Jesse Barnes, Clem Smith, Enoch Colbert, James N. Cephas, Jerry McGruder, John Mitchell, Frederick Murdock and Richard Lewis.

During the ten days succeeding the dedication there will be what is known as an interdenominational rally, in which the following pastors will take part: Monday evening, Rev. Dr. W. H. Brooks, pastor Nineteenth Street Baptist Church; Tuesday evening, Rev. W. B. Johnson, D. D., pastor of Second Baptist Church; Wednesday evening, Rev. Dr. E. W. S. Peck of Mount Zion M. E. Church; Thursday evening, Rev. Dr. I. L. Thomas, pastor of Asbury M. E. Church; Friday evening, Rev. Dr. W. J. Howard, pastor of Zion Baptist Church. There will be no service Saturday evening, and Sunday evening will be observed as missionary day.

The officiating clergymen at the services the four ensuing evenings will be, successively, Rev. Clinton Dent, pastor of Mount Moriah Baptist Church; Rev. Moses Lake, pastor of Simpson M. E. Church; Rev. Dr. George W. Lee, pastor of Vermont Avenue Baptist Church and Rev. Daniel Wheeler, pastor of Central M. E. Church.

Sketch of Pastor Griffin.

Rev. John H. Griffin the pastor of Ebenezer Church, was born in Sandy Spring, Md., March 7, 1855. He is one of the first graduates from Centenary Biblical Institute, now known as Morgan College, Baltimore, Md., of the class of '77. He was the first colored man elected member of the faculty of that college, in which capacity he served under the following presidents: Revs. J. E. Round, D. D.; W. M. Frysinger, D. D., and F. J. Wagner, D. D. He spent eighteen years as a teacher, during which time he was the principal of the grammar school in Frederick, Md., for six years. He was elected lay delegate to the General Conference of 1892, which convened in Omaha, Neb. He was licensed to preach in April, 1892, by the authority of the quarterly conference of Asbury M. E. Church of Frederick, Md., Rev. R. P. Lawson, preacher in charge, and Rev. Benjamin Brown, presiding elder. He joined the conference in March, 1893, at Staunton, Va., under Rev. W. H. Brooks, presiding elder. He was sent to Harper's Ferry, W. Va., where he succeeded Rev. M. W. Clair, and remained there two years; was ordained deacon by Bishop W. F. Mallalieu, D. D., at the conference assembled at Richmond, Va., March 10, 1895; was sent to Benning, D. C., where he remained two years, and was ordained elder by Bishop J. P. Newman March 14, 1897. He was sent to Ebenezer to succeed Rev. M. W. Clair, Ph. B., who is now presiding elder of the Washington District.

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DOINGS OF THE WORKMEN.

E. D. Cameron, P. C., Cotton Plant, Miss.—My fourth quarterly conference, which convened Oct. and 4, 1897, at Jamison Grove M. E. Church, was a grand one. The elder was on time. And nearly all the members were present with good reports. The presiding elder, P. O. Jamison, preached two good sermons and said many good things on all lines of church work and 54 partook of the Lord's Supper. Collected \$78.09 this quarter for all purposes. We are on the upward march on the Cotton Plant Circuit. Pray for our success. Yours in Christ.

H. L. Kennedy, P. C., De Kalb, Miss.—We are glad to note that the De Kalb Charge is on the upward march. Notwithstanding the presiding elder, Rev. A. M. Trotter, had been quarantined in his home in Meridian, Miss. for seven weeks, he was on time, Nov. 6-7, to hold the fourth quarterly conference. Most of the officers were present with good reports. The stewards raised and paid the pastor \$137.80; to the presiding elder, \$20, and \$28 for the church debts. Total raised this quarter, \$185.80. Our revival was a success—31 accessions to the church. Two Epworth League chapters have been organized, with a membership of 42. We expect to organize another chapter soon. On the 8th inst., was an interesting time with us. Many of the friends assembled to listen to Prof. W. A. Holmes, who spoke to them on the subject of education. Rev. A. M. Trotter, P. E., followed him, making a few interesting remarks along the same line; after which we organized an Epworth League Chapter. Prof. Holmes is one of the graduates of Rust University, and will teach the four

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P. H. Jenkins, P. C., Bryan, Texas.—Our fourth quarterly conference was a grand success. Presiding elder paid up in full. A fair amount of benevolent money raised and plans in operation to raise more. A considerable amount of improvement along all lines of church work. Rev. W. A. Fortson is the right man in the right place. With him at the head and a good moral ministry as his armor bearers, the Palestine District will triumph over all obstacles and take her station with the leading districts of the Texas conference. "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

Rev. R. C. Campbell, B. D., P. C., Gaffney, S. C.—Our annual silver dollar day for the indebtedness of Duntons' Chapel, Methodist Episcopal Church, this city, was commendable for the faithful few. Collection, \$82.76. Our presiding elder, Rev. N. T. Bowen, was with us and did us good service and held our fourth quarter on Monday night, the 8th inst.

A. W. McMaster, P. C., Marion Charge.—We have just held our first quarterly conference which convened at Marion. Rev. R. Smith, P. E., preached two very noble sermons, after a very spiritual love feast conducted by the pastor. Both were very instructive and full of thought, as well as being delivered with much power and the spirit. The house was crowded and a large number communed. The collections were very good—\$11.25 for the elder and \$2.50 for the pastor. We hope that the holy spirit will continue manifesting himself among men.

W. T. Trammell, P. C. Union, Ala.—Presiding Elder F. L. Teague is a hustler. He came over and held my fourth quarterly conference on the 13th and 14th inst., and we had a grand time. Total collection this quarter was \$75 all told, as well as some subscribers to the Southwestern Christian Advocate. The Southwestern is a welcome visitor and has caused much good to be done upon Union Charge in many ways. The church member who will try to get through this world without subscribing for and reading his church paper had about as well try to build a bridge from San Francisco, Cal., to Honolulu, Hawaii, see!

R. A. Swan, P. C., Cleveland, Tenn.—Our first quarterly conference convened on Nov. 13 and 14.

Our much beloved presiding elder, G. W. Staples, was with us and preached three noble sermons. All of the members of the quarterly conference were out in full attendance with good reports. Our quarterly entertainment on Friday night was grand. Sunday was a high day in Zion; 87 communed. Collected \$23.11. We are glad to say we have a grand Sunday school. Our superintendent, Prof. J. A. Pickett, is a graduate of Central Tennessee College and an able instructor on the Bible. Dear editor, I, as one of the preachers of the East Tennessee Conference, intend to work harder and do more to get the Southwestern into the homes of our people. I have the promise

of two subscribers now. The Southwestern gives joy to our church and homes.

B. W. Ross, Supt., Martin, Tenn.—Will you allow me space in your valuable paper to say that our Sunday school at Martin has taken new life since conference.

Our new pastor, Rev. J. P. Price, is a hustler in this department of the church. Our teachers and officers have taken new inspiration, and Sunday school has grown in three Sundays from 32 to 71. Our teachers' meeting is every Monday night.

J. F. White, P. C., Courtney Circuit, Texas. My last quarterly conference in this year was held Nov. 13. Our faithful presiding elder, W. L. Duncan, was in the chair. Reports showed that we are going to do more the ensuing year than we have this year. The amount raised for the presiding elder in the quarter above mentioned was \$9.75. Surrounding circumstances are very favorable. We are yet en route to success.

D. P. Shaw, P. C., Shell Mound Circuit, Miss.—My fourth quarterly conference convened at St. Paul M. E. Church Nov. 14, 1897, with Rev. W. E. Mask, P. E., in the chair. The reports of pastor and members of the quarterly conference showed that every interest of the church had been carefully looked after. The elder was paid in full and all benevolence raised. Raised for all purposes this quarter, \$250.20. Pray for us.

J. T. Willis, P. C., Eclectic, Ala.—My fourth quarterly conference was held Nov. 13-14, at New Style, with Rev. H. N. Brown, P. E., in the chair. Elder Brown is a man worthy of the office which he holds. The conference was carried out with much interest and love. A large number of brethren were present with written reports, which showed that the work of the church is moving along. Love feast was held Friday night and was well attended, and all seemed to be happy. Sunday, at 11 o'clock, the elder preached an excellent sermon and the people were aroused. The Lord's Supper was given to 93 members. Collection for the presiding elder, \$16.05; for missions, \$7; for Church Extension, \$1.00; for F. A. and S. E. Society, \$1.54. I never forget to speak to the people about the church paper and beg them to take it, otherwise they will be behind. I ask the prayers of all.

F. J. Jacob, P. C., Gardner and Sharon. I came to my new field and found my people expecting me and they received me gladly. I went to work, and my wife with me, and we are moving to the front. All work together for good. My first quarterly conference was held Nov. 20-21. We had a grand time. Collected for presiding elder \$7.81. Total collection for two weeks was \$21.65. Enclosed you will find money for the paper.

S. D. Troup, Elliott, Miss.—My fourth quarterly conference was held at Green's Chapel Nov. 8, 1897. Our presiding elder could not be with us, so the chair was filled by Rev. C. W. Walton, the pastor of Grenada. All the brethren had good reports, which showed the work to be moving on. Brother Walton's words will

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live long in the minds of the people. 74 communed. Raised in the quarter, \$25; during the quarter, \$30. The Southwestern was not forgotten. Some money on hand for building. Pray for us.

W. F. Smith, P. C., Mobile Ala.—Warren Street M. E. Church is alive as never before. Had a grand revival, which resulted in 30 conversions and 27 accessions to the church. Our church is before the people in this city and they are flocking to it as birds to their cage. Pray for us that we may continue doing good in building up our Zion here. Our fourth quarterly conference was held by Rev. S. D. Davis of Wesley Chapel, and was said to be the best in the history of the church. All the officers were out with written reports, which showed prosperity along all lines. 70 partook of the Lord's Supper, the largest number ever known in this church. Secured two subscribers to the Southwestern.

Callie M. Anderson, Martin, Tenn.—I am proud to say that we, the members of the M. E. Church, gave, on last Wednesday evening at 7:30 p. m., a grand reception in honor of our new and venerable pastor, Rev. Jessie P. Price. Rev. F. W. Gardner led in prayer. Miss Agnes Stump, third vice president of literary work, presided. Miss Ella Bonduant read the welcome address, which was responded to by the pastor. Miss Ida L. Ralston read the history of the organization of the M. E. Church in Martin. Solo by Miss Josephine Sheppard and others. Recitation by Callie Anderson. We all had a grand time and everybody enjoyed themselves to the highest. I am glad to say that our good bishop sent us a grand preacher, and in

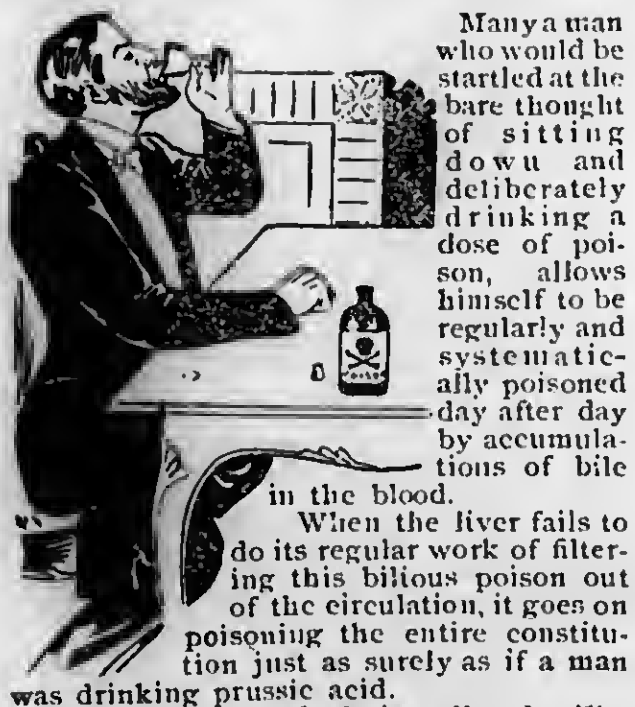
A Never-die.

The "life-time" of Dr. Bull's Cough Syrup will never draw to a close. When a mother once uses it, she continues its use right along; because, she found, for curing cough, cold, croup and whooping-cough Dr. Bull's Cough Syrup unequalled by any other similar medicine. "I have used Dr. Bull's Cough Syrup, for ten or fifteen years in the family, for coughs and throat troubles caused by colds, and have found no superior article." Mrs. D. T. Clarke, 163 Congress St., Cleveland, O. Dr. Bull's Cough Syrup can be had everywhere for 25 cents. Dealers will say they have something else "just as good or better," because they want to make more profit. Don't be "taken in." Dr. Bull's Cough Syrup is the best.

the course of three months we are going to have an Epworth League second to none.

T. W. Johnson, P. C., McMinnville, Tenn.—On the 13th and 14th inst, we held our first quarterly conference, Rev. H. W. White of the Nashville District presiding. We held our own both spiritually and financially. We are coming to the front with all our benevolent assessments. Our banners are hoisted and beacon lights are disseminating their rays of beauty and holiness to the children of men. At 11 o'clock the presiding elder preached an interesting sermon, and at night he administered the Lord's Supper. Seventy members participated. Our collection was \$11.08. Pray for us. You will hear from us again after Thanksgiving, as our program is perfected for the purpose of raising all of our benevolent assessments.

A. B. Clay, Okolona, Miss.—Our fourth and last quarterly conference was held Nov. 11 and 14, with Elder P. O. Jamison in the chair. We were looking forward to this time with sweet anticipations and were not disappointed. The pastor and officers were on hand with good reports, which showed the work in progress along all lines of church work. Sunday was a grand day for Mount Pisgah M. E. Church in this town. In the afternoon was an old-fashioned Methodist speaking meeting in which many spoke, and the Holy Spirit brooded upon us. At night the elder preached an excellent sermon upon the "living way." Assisted by Rev. Brother Whitlock. He administered the sacrament to 120 communicants. We are planning and anxiously looking forward to the coming annual conference, when we shall greet Bishop Ninde and the brethren. Collected for the quarter, \$234.97.



Many a man who would be startled at the bare thought of sitting down and deliberately drinking a dose of poison, allows himself to be regularly and systematically poisoned day after day by accumulations of bile in the blood.

When the liver fails to do its regular work of filtering this bilious poison out of the circulation, it goes on poisoning the entire constitution just as surely as if a man was drinking prussic acid.

Every part of the body is polluted. The digestive juices are suppressed and weakened. The kidneys and skin are clogged with impurities and the lungs and bronchial tubes overloaded with morbid secretion which eat away the delicate tissue, and bring about bronchitis and consumption.

All the diseases caused by this subtle process of bilious poisoning are cured by the marvelous alternative action of Dr. Pierce's Golden Medical Discovery. It directly increases the liver's natural excretive and purifying powers; gives the digestive and blood-making organs power to manufacture an abundance of red, rich, healthy blood.

It drives out all impurities, and vitalizes the circulation with the life-giving elements which restore perfect nutrition, solid muscular power, and healthy nerve-force.

"In August 1895, I was taken down in bed with a burning and severe pains in my stomach and under my shoulders, and dizziness in my head," writes Ira D. Herring, Esq., of Needmore, Levy Co., Fla. "My home physician was called and he said my symptoms were more like consumption than anything else. I lingered in this way seven months trying different kinds of medicine. Nothing that I ate would digest, and I had great distress in my stomach. I was persuaded to try some of Dr. Pierce's remedies or to see what he thought of my case. I wrote him and received an answer stating that my suffering was from indigestion and torpid liver, and advising me to take Dr. Pierce's Golden Medical Discovery. The first bottle gave pleasing results. I have taken four bottles of the 'Golden Medical Discovery' and three small vials of the 'Pleasant Pellets.' I am able to do my work and eat what I could not before I took these medicines."

Charles Jones, Rushville, Ind.—The Second M. E. Church at Rushville, Ind., has just closed a three weeks' revival with good success, with ten converts and thirteen additions to our church. The whole membership was greatly revived. Sister Dollie Lewis was with us and rendered good services.

NOTICE.

To the Pastors of the Monroe District, Louisiana Conference: The apportionment of each charge is \$4, and the committee asked each pastor to push the collection and have it in by Dec. 1, 1897. This is the extra collection aside from the regular benevolent money. Please notify the secretary when you pay it to the treasurer and the amount paid so each charge can be credited for same.

B. T. Fairfax, Ch'n.
P. W. Clark, Treas.
A. J. Proctor, Sec'y.

CENTRAL ALABAMA CONFERENCE.

All members of the Committee of Examination and all candidates in each of the four year's course of study are hereby called to meet at 10 o'clock Tuesday morning, Dec. 7, at the seat of the conference in Alexander City, Ala. All candidates should bring their books. Members of the committee should bring the books assigned them.

A. W. McKinney, Ch'n Com.
Nov. 22, 1897.

CATARRH IS A DISEASE

Which requires a constitutional remedy. It cannot be cured by local applications. Hood's Sarsaparilla is wonderfully successful in curing catarrh because it eradicates from the blood the scrofulous taints which cause it. Sufferers with catarrh find a cure in Hood's Sarsaparilla, even after other remedies utterly fail.

Hood's Pills are prompt, efficient, always reliable, easy to take, easy to operate.

LOUISIANA CONFERENCE NOTICE—IMPORTANT.

Dear Brethren—The yellow fever and consequent quarantine restrictions have made impracticable the meeting of our itinerant school. The regular conference examinations will be held at the seat of conference Tuesday, January 25. Send written sermons and syllabus for books to be read to the examiners assigned that work, or to me by Dec. 25 at the latest. Yours fraternally,

L. G. Adkinson.

NOTICE.

The district conference of the Greenwood District will convene at Winona Jan. 6-10, 1898, and the pastors will go from there direct to the seat of the annual conference. Every pastor is requested to report his benevolent collections in full. There must be no retrenchment. Let each pastor see that his work is well done. Brethren, may I again ask and entreat you to help Dr. Mason. Please take a special collection for Dr. Mason and bring it to the district conference. We will endeavor to have him with us. Pray for and send students to Rust University. Onward in faith, leave the rest to heaven.

Sincerely yours,
W. E. Mask, P. E.

FREE! Until Jan. 15.

We direct special attention to the following remarkable statements:



The late Rev. W. E. Penn, the noted Evangelist, to Mrs. W. H. Watson, New Albion, N. Y.:

Dear Madam: I recommend the Moore treatment, have tried it, and know it to be just what he says it is; was cured by it and have remained so eight years; have known of many others being cured of the very worst cases. By all means get it. Yours truly, W. E. PENN, Eureka Springs, Ark., May 24, '91.

Am 72 years old, suffered from Catarrh over 25 years, was almost entirely deaf. Four years ago used Aerial Medication, which I regard one of the most useful discoveries of this age. Since have suffered but little. My hearing was and is still restored, can hear ordinary conversation and preaching. Rev. Dr. Potter, of this city, has been signally blessed by this treatment in the cure of throat affection.—REV. C. R. PATTISON, Eustis, Fla.

"Whereas I Was Deaf, Now I Can Hear." At the age of 69, after having suffered from Catarrhal Deafness 20 years, am truly thankful to state that I am entirely cured by Aerial Medication; my hearing, which had become so bad that I could not hear a watch tick, or conversation, is fully restored. I will verify this statement. Derby Centre, Vt.

—WILLIAM RITCHIE, Had catarrh ever since I can remember, often avoided company on account of it; throat was dry and sore, the least change in the weather gave me cold; dull pain over my eyes caused a stupid and drowsy feeling; ears began to ring, in a short time my hearing failed, became so deaf could not hear one talk unless they were close to me, and spoke very loud. Used Aerial Medication eight weeks, hearing was fully restored, roaring and pain stopped, and was entirely cured of Catarrh. I do not see why anyone should suffer from Catarrh or deafness when there is such a good cure as this.—MISS CARRIE BOWERS, Rouseville, Pa.

See Special Free Offer Below.

Am 82 years old, hearing began to fail 20 years ago. For eleven years could only hear loud sounds, could not hear conversation, had continual roaring in head, and sense of smell was entirely destroyed. Used Aerial Medication in '94, it did its work with the greatest satisfaction—the roaring ceased, discharge from head and throat stopped, hearing improved and for four years have been able to hear ordinary conversation and preaching. Sense of smell entirely restored, and cured of Catarrh and no indication of its return.—G. J. QUICK, Media, Ills.

He Threw His Slate Away.

In 1860 I had typhoid fever which left me with Catarrh and totally destroyed my hearing; for 25 years I could not understand a word, or hear a steam whistle, and had to carry a slate so that people could talk to me. In '94 I obtained Aerial Medication and in a week surprised my friends by throwing my slate away, could begin to hear, in two weeks could hear loud conversation, in three months could sit by the church door and fully understand every word that was spoken. The wonderful cure astonished my friends as well as myself; for three years my hearing has been perfect and I am entirely free from Catarrh.—EDWARD E. WILLIAMS, Lead S. D.

We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.

MEDICINES

For Three Months' Treatment FREE.

This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will, until January 15, 1898, send medicines for three months' treatment free. For question form and particulars, address,

J. H. Moore, M. D., Dept. S 2 Cincinnati, O.

Your Friend
the....
Kenwood Bicycle
A Wheel You Can Depend Upon.
For Lightness, Swiftess and Strength it is Unsurpassed.
You can learn all about it by addressing
Hamilton Kenwood Cycle Co.
203-205-207 S. Canal St., Chicago.

Pennsylvania Coal Co.,
L. S. WIDNEY, Manager,
Pittsburg Co 1, Anthracite Coal,
GAS COKE,
Office in HENNING BUILDING,
ROOM 314.
YARDS—Foot of Robin street; Foot of Desire street, and Cor. Magazine and Valencia streets.
TELEPHONES—Office, 22; Yard, 34, 36 and 1536

HAS YOUR CHURCH GOT A BELL? If Not, Why Not?



We can supply you with the best and cheapest Bell made. Send for list and prices; address,
EATON & MAINS,
208 Carondelet St.

SAMPLE SONGS

—PACED—
TEARS AND TRIUMPHS No. 2, FREE.
A GRAND "PENTECOSTAL" SONG BOOK.
New, Melodious, Contagious, Spiritual Cheap.
Going by the 100 and 1000.

For Old, Young, Home, Church, Sunday-school, Revival, 1128 MERITS INTENSIFIED, which send No 1 to OVER 100,000 COPIES, \$16 and \$10 per one hundred. Sample, 25 cents. Sample pages free. Mention this paper. Add ess,
M. W. KNAPP,
"Revivalist Office," Cincinnati, O.

MUSIC FOR CHRISTMAS!

THE KING IMMANUEL.—A new service of Scripture and song. By Rev. Robt. Lowry. 145 cents; \$1 per 100 copies.
Christmas Annual No. 28.—Seven beautiful Carols. 4 cents; \$3 per 100 copies.
Recitations for Christmas Time. No. 8.—Twenty-five admirable selections for this celebration. 4 cents.
We recommend the Christmas Cantata:
Waiting for Santa Claus.—By Dr. W. H. Doane—one of the best published. 20 cents.

THE BIGLOW & MAIN CO.,
Lakeside Building, East Ninth Street, CHICAGO.

Do you wish a bicycle free? Read our ten page.

HOW TO FIND OUT.

Fill a bottle or common glass with urine and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys. When urine stains linen it is evidence of kidney trouble. Too frequent desire to urinate or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back, kidneys, liver, bladder and every part of the urinary passages. It corrects inability to hold urine and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists, price fifty cents and one dollar. You may have a sample bottle and pamphlet sent free by mail. Mention the Christian Advocate and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

BOOKMAKER'S CORNER

The Living Age for 1898. This work is a literary repository, richly and amply filled with the most readable articles in the reviews and journals of Europe. It keeps pace with the movements of the world, and exhibits the living, restless spirit of the age, as developed in its literature, science, commerce, politics, and in the various arts of life. The magazine offers increased attractions for the coming year. Its scope embraces not only the more solid matter, of the reviews and quarterlies, but its readers receive a fair supply of lighter literature, including some of the best fiction of the day, and poetry. The beginning of a new volume, 1st January, is an excellent time for the beginning of a subscription, and the publishers still present to new subscribers for 1898 eight parts of 1897, \$6.00 a year by the Living Age Co., Boston.

The December number of How To Grow Flowers is very attractive. Departments and contributions are up to the usual high standard. Five cents a copy at newsdealers or fifty cents a year, with splendid plant premium of the publisher, Miss Ella V. Baines, Springfield, Ohio.

The statements of those who have been cured by Hood's Sarsaparilla prove the great merit of this medicine. Get only Hood's.

ATLANTA ANNUAL CONFERENCE.

Members and delegates attending the Atlanta Annual Conference at Gainesville, Ga., December 16, 1897, in order to get reduced rates on return must purchase tickets, pay full fare to conference, and obtain certificates with every ticket purchased from agents. Let the pastors all travel on tickets in order to get the required number of certificates.

R. T. Adams, Sec'y Conf.

After using a ten cent trial size of Ely's Cream Balm you will be sure to buy the 50 cent size. Cream Balm has no equal in curing catarrh and cold in the head. Ask your druggist for it or send 10 cents to us.

ELY BROS., 56 Warren St., N. Y. City.

I suffered from catarrh three years; I got so bad I could not see; I used two bottles of Ely's Balm and am entirely well; I will not be without it.—A. C. Shawmut Ave., Boston.

ADDITIONAL FIELD NOTES.

W. L. Lamb, P. C., Couparie, Miss.—My fourth quarterly conference was held on the 17th inst. with Rev. J. C. Houston, P. E., in the chair. A goodly number of the officers were on time with well prepared reports, showing the work to be in a growing condition. The elder spoke of the Southwestern in his loving way, winning all who heard him. Enclosed find three cash subscribers for one year each. Raised \$135 this quarter. You may look for more subscribers soon.

H. H. Mauzon, P. C., Rome District, Atlanta Conference.—The question is asked, what are the churches in North Georgia doing with the people anything? Well, yes. We answer for Summerville. We have sent to Clark University this year six of our brightest minds for polish, namely: Miss Alma Knox, Miss Jane Ronsville, Miss Mamie Johnson, Miss Georgia Kid, Miss Ophelia Sams, Mr John Sams and Miss Mary Cleghorn. The last named goes to Spellman.

H. Bright, P. C., Lockesburg Ark.—Our rally for the pastor on the first Sunday of the month resulted in \$14, and of this amount \$7 was raised by several young ladies and gentlemen. God bless these young ladies and gentlemen of Lockesburg, Ark., while laboring in the vineyard of the heavenly Master. Pray for us.

J. W. Lewis, Rapides, La. I was summoned to court upon the trial of those who broke in the parsonage and assaulted me on the night of Easter Sunday, and attempted to kill me with guns and clubs. The case was, to my surprise, called to trial, never having gone before the grand jury. Judge Edwin Hunter was on the bench. The three accused were present with a host of witnesses, and I with a few. The witnesses of the accused were all called, and, oh, what a mess! I was the only one called on the stand, when Phonor Brezeal, district attorney, and Judge Andrews, their lawyer, subjected me to a rigid examination. I carried the clubs. It was a white jury, none of any prominence. When they got through with me the district attorney said to the judge, "I rest my case; I have got enough of it." Not a word was said to defend me or my home. The judge charged the jury in a biased way. The jury rendered a verdict of not guilty.

A. S. Johnson, P. C., Cade, La.—I have built a steeple on the church 3 feet from the floor, and it is all paid for except \$4.86. Church and Sunday school in good condition. Rev. F. Walker is the right man for presiding elder. Pray for us. Mr. J. L. Jacket lost his house and three children by fire on the 16th. J. B. Daniel's child was very badly burned on the 17th inst., but is doing well. Now he will recover.

NOTICE.

The preachers of the Navasota District will please meet me in Navasota, Texas, Dec. 1, at 1 p. m., at the church. Let no brother fail. Four cents per mile from stations within 75 miles of Navasota; \$3 from stations 76 to 100 miles of Navasota; one fare from stations over 100 miles of Navasota. Tickets to be sold December 13 and 14. Sincerely yours, W. L. Duncan, P. E.

AN EMACIATED BOY.

HIS LIMBS NO LARGER THAN A PERSON'S WRISTS.

The Peculiar Condition of J. F. Williams' Four-Year-Old Boy—The Case Attracting Wide Attention—Many Parents and Physicians Interested.

From the Democrat-Message, Mt. Sterling, Ill.

Residents of Damon, the village fourteen miles northwest of Mt. Sterling, Ill., have recently told a remarkable story of the almost miraculous recovery of little Josie Williams, the four-year-old son of John F. Williams, who resides a short distance northwest of Damon.

The Democrat-Message dispatched a representative to the scene to obtain the actual facts in connection with the case, and stakes its reputation as a newspaper upon the truth of the incidents herein cited.

Mrs. Williams is a pleasant voiced matron. She has the forceful personality, the positive manner that is nurtured and developed by the cares and responsibilities of a farmer's wife. She would make a good witness for any case founded upon the principles of truth and equity, and she told the story of little Josie's sickness and recovery in a convincing way.

"He was never right from the time of his birth," she said. "He was weak and puny, and did not grow like other children. A year ago last February, when he was two years old, he had an attack of lung fever. We had the services of Dr. Jones for two or three weeks. After Josie had recovered from the fever he did not seem to get any strength. He had no appetite and could not keep anything on his stomach. He would fall, trying to walk across the room and after while he could not bear his weight. His legs seemed to wither away, until there were nothing but skin and bones, and he kept up a continual coughing.

"We had a boarder named Asa Robinson who had rheumatism so severe that he was bent nearly double. He had used Dr. Williams' Pink Pills for Pale People, and had become so well and strong that he was able to chop wood every day and never feel a touch of rheumatism. He said that he believed the pills would help little Josie. At that time I also read an article in the Quincy Whig regarding some people who had been cured by Dr. Williams' Pink Pills for Pale People, and I said to my husband that we should get some for Josie as they cost only 50 cents a box or six boxes for \$2.50, and could be bought at any druggist. He decided to try them, and went to Mt. Sterling to Dr. Irving and bought three boxes. We began the last of March giving him one-third of a pill three times a day. In three days we noticed an improvement, and we increased the dose, giving him half a pill at a time. He kept improving and finally we gave him one pill at a dose. Near the first of June we gave him the last of the three boxes we had bought in March, and now little Josie is as fat and hearty as any boy in the neighborhood. He has a good appetite and never has any trouble with his stomach. I never had any faith in proprietary medicines before, but Dr. Williams' Pink Pills for Pale People saved our Josie from the grave, and I do not believe anything else would."

(Signed) Mrs. John F. Williams.

Subscribed and sworn to before me this 21st day of June, 1897.

(Seal) David Crisp, Notary Public. Dr. A. A. McCabe is the coroner of Brown County, and is a physician of extensive practice. He accompanied the Democrat-Message representative and made a thorough examination of little Josie with reference to his physical condition. His statement under oath is appended.

State of Illinois, : ss. Brown County :

"I, A. A. McCabe, a regularly licensed physician of Mt. Sterling, Brown County, Illinois, hereby state that I made a thorough examination of Josie Williams, the four-year-old son of John F. Williams, of Damon, Brown County, Illinois, on Monday,

June 7, 1897. With the exception of indications of nasal catarrh, I found him in a thoroughly healthful condition physically. I was unable to find in his present condition any evidences of the disease with which his parents affirm that he was afflicted."

A. A. McCabe.

Subscribed and sworn to before me this 28th day of June, A. D., 1897.

(Seal)

Mort. Brooks.

Justice of the Peace.

This is to certify that I treated a little boy of John F. Williams, of Damon, Illinois, suffering from catarrhal pneumonia from March 12 to March 27, 1896. During the above period the child was greatly prostrated and in a very serious condition, and for a number of days its life was despaired of but finally took a change for the better and complete recovery ensued.

N. A. Jones, M. D.

Sworn and subscribed before me this 17th day of June, 1897.

(Seal.) Geo. Rupp, Notary Public.

Special low rate tickets to points in the Southeastern States will probably be sold by the Texas and Pacific Railway Company from all points on its line December 21st and 22nd, the same as in former years. It should be borne in mind that passengers have the choice of three gateways via this line in going back to their old home for Christmas and New Year's, namely: New Orleans, Shreveport, and Memphis. If you contemplate making the trip and want to know the cheapest and best way, write to Mr. E. P. Turner, G. P. & T. A., T. & P. Ry., Dallas, Texas.

FOR COUGHS, ASTHMA AND THROAT DISORDERS "Brown's Bronchial Treches" are an effective remedy. Sold only in boxes.

CHATTANOOGA DISTRICT.

Dear Brethren—Our work last year was mutual and helpful. Last year I would often preach every night of the week for you and your paper. I did it to help you on your salary. I shall, the Lord willing, preach as often this year as I did last; but will preach one or more sermons each week on benevolent causes. Now brothers, you know when I will preach for you to hold your quarterly conferences. Arrange one or more nights on each of my visits for the benevolent causes. Give F. A. and S. E. Society the first night, say Monday or Tuesday night; work it up, talk it up and push it up. Let us succeed. Appoint me a night for missions. Do as above; work it up. In addition to this, formulate plans with the committees on these and the other benevolent causes. If possible, by God's help, bring up the entire assessment. Begin on the first of the year and end when you preach your last sermon for the conference.

G. W. Staples, P. E.

If you feel weak, dull and discouraged you will find a bottle of Hood's Sarsaparilla will do you wonderful good.

Good, regular work is essential to keep people's minds from pressing too much on their bodies. This is one of the things we learn from the Sanitary Congress.—Belfast Witness.

NOTICE.

To Members of the Preachers Mutual Aid Society of the West Texas Conference:

Please meet so as to hold a session at 2 p. m., Tuesday, Dec. 7, 1897.

Andrew Foster, President.



Attracts Attention

The shoe that is polished with Vici Leather Dressing looks new, looks soft, looks comfortable, looks right.

VICI

Leather Dressing

is the peer of all shoe polishes for men's, women's and children's shoes, as Vici Kid is the king of all leathers for style and wear. Ask your dealer.

An illustrated book of instruction "How to Buy and Care for your Shoes," mailed free.

ROBERT H. FOERDERER, Philadelphia, Pa.

UNITED FOR LIFE

Nopoleonville, La.—Mr. Joseph Martin and Miss Margaret Williams were united in the bond of matrimony on Nov. 22. A pleasant voyage over the matrimonial sea is wished for the happy couple now embarking. Prof. B. M. Hubbard officiated.

Shreveport, La.—United in holy wedlock, on Nov. 17th, Miss Eliza Simore to Mr. George Burke, at residence of the bride, Rev. S. E. H. Murrant officiating.

THEY LIVE IN OUR MEMORY

Alexandria, La.—James Harrison Dennis was born in Otloger Co., Ala., died in Alexandria, La., Nov. 2, 1897. He was 47 years old. He was brought here when two years old. Bro. Dennis was a member and an officer of the St. James Methodist Episcopal Church, Rev. E. B. Richards, pastor. There was a very few colored men in this State who was held in such high esteem as he was. He was a leading tonsorial artist here. He was an officer in the Masonic Fraternity, also the Knights of Pythias, and held some minor offices in other societies. He carried an insurance policy in some one of the companies and leaves a good business and a splendid home.

His funeral was attended by the two lodges of which he was a member, and by request Rev. H. J. Wright, Presiding Elder of the Natchitoches District, was selected as master of ceremonies. Rev. Frank Walker, Presiding Elder of Alexandria District, Revs. E. B. Richards, J. J. Obce, Israel Thomas, H. B. N. Brown, P. W. Williams and H. Johnson, representing all denominations of this city, took part in the funeral services.

The casket was covered with flowers, from white and colored friends, and merchants, doctors and lawyers, crowded the church.

The eulogies were short and pointed. Brother Dennis has fought a good fight; he was a consistent Christian and an exemplary man.

X. X.

(From the "Daily Town Talk," Nov. 2, Alexandrin, La.)

Harrison Dennis, the well known city, died at his home to-day at 2:30 o'clock p. m., after a very short illness. He was taken sick at his shop at about 1:30 o'clock p. m., and Dr. Simmons was immediately summoned. As soon as possible he was removed to his home, where he soon passed away. He was attacked with cramps in the stomach.

Harrison Dennis was an old land-mark. He has been engaged in the barbering business here for more than 20 years, and was an expert artist in his line, as good as could be found in the entire country.

At the time of his death he owned one of the finest equipped shops in the city. For more than 20 years his shop has been located back of

Schnack's jewelry store. He was 50 years of age at the time of his death. He leaves a mother, two sons and a daughter.

He was District Grand Master of the Masonic Lodge and Prelate of the Knights of Pythias.

He visited the grave of his wife yesterday, whom he lost on Dec. 12, 1895.

His death is regretted by a large circle of friends of both races.

The funeral will take place to-morrow at 2:30 p. m. The procession will leave the family residence at the above hour, and proceed to the St. James M. E. Church, and from there to the cemetery in Pineville. He will be buried with Masonic honors by Silver Trowel Lodge No. 18, a colored organization of which he has been worshipful master for five terms.

Lodi, Texas.—Sister Jane Lang departed this life Nov. 13th in full triumph of faith. She was the wife of Brother Anderson Lang, and a Christian worker in the grand old M. E. Church. She leaves her husband, seven children, friends and relations to mourn their loss. Her funeral was preached by J. E. Epperson, P. C.

Bryan, Texas.—Sister Jane Ward, the wife of Brother Henderson Ward, departed this life Wednesday, Nov. 10, 1897, in full triumph of faith. The pastor funeralized. P. H. J.

NEW ORLEANS PREACHERS' MEETING.

Resolutions on the death of Rev. B. Bolden.

Whereas in the death of Rev. Braxton Bolton, the Louisiana Conference has sustained a loss that must be felt by the entire brotherhood;

Whereas, his death was a triumph of a Christian soldier, who died in the service of the Master, even while planning a campaign against sin who enjoyed the confidence of his yoke-fellows and the respect and love of his parishioners;

Therefore, Be it resolved, That we, with the family and friends, yield to the hand of death as those alone can yield who rejoice in the hope of a glorious reunion of all the faithful;

Resolved, That we found in him an unassuming, Christian minister, exhibiting those Christian virtues calculated to bring success to the cause of Christ, and worthy of emulation;

Resolved, That he was faithfully served and nobly promoted the highest calling among men;

Resolved, That we fully sympathize with his widow, who must feel keenly this sudden affliction, and mingle our tears with hers, and extend to her that tender solicitude which her loneliness merits;

Resolved, further, That copies of these resolutions be forwarded to widow and to the Southwestern Christian Advocate for publication.

C. Monroe.

A Christian's Experience.

Having read numerous accounts of persons making money easily prompts me to give my experience. During the past few years I have tried selling various specialties, Dish Washers being included, but usually met with failure, until I tried the Mound City Dish Washer. Since taking up this work I have made from \$100 to \$150 per month, and only worked part of the time.

It requires little or no ability to sell the Dish Washer, as it is only necessary to show it in operation to make sales.

If any of your readers desire a profitable and genteel employment I would strongly recommend the business of selling these Dish Washers. Ladies can do the work as well as men. No experience is necessary.

You can secure full particulars and get a start in the business by writing to the Mound City Dish Washer Co., St. Louis, Mo. C. F. HANS.

Do You Love Music?

If so, secure one of the latest and prettiest Two-Steps of the day, by mailing Ten Cents (silver or stamps) to cover mailing and postage, to the undersigned for a copy of the

BIG FOUR TWO-STEP.

(Mark envelope "Two-Step.")

We are giving this music, which is regular fifty-cent sheet, at this exceedingly low rate, for the purpose of advertising, and testing the value of the different papers as advertising mediums.

E. O. Mc Cormick,
Passenger Traffic Manager,
"Big Four Route."

Cincinnati, O.

Mention this paper when you write.

A Chance to Make Money.

I read some months ago how one of your subscribers made money selling "non-alcoholic flavoring extracts." I wrote to the U. S. Fruit Co. for an outfit. I tried the flavors myself. They are in powdered form, and just lovely for ices, puddings, custards, cakes, candies etc.

I canvassed around home the past six weeks and secured over \$50 a week, one day I made \$8. I am going to work the surrounding towns this winter. This is a splendid chance to make money. Every housekeeper wants these flavors, and most of them buy four kinds.

The flavors are perfectly pure, free from poison, and superior to the liquid extracts in every respect. I give my experience for the benefit of others, who are like myself obliged to earn their living.

A READER.

For full particulars address U. S. Fruit Co., St. Louis, Mo.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The O. S. BELL CO., Hillsboro, O.

Buckeye Bell Foundry
E. W. Vanduzen Co., Cincinnati, Ohio.
Best Pure Copper and Tin
Highest Grade Pure Tone Westminster Bells. Foundry Largest Bell in America.

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You work at home or travel, showing, appointing agents, and taking orders. Patented "Quaker" Bath Oil—\$1.00 sold. Demand unlimited. Home necessity. Turbidity, Hot Air, Vapor, Sulphur or Medicated Baths at Home, 5 cts. Purifies system, produces cleanliness, health, strength. Prevents disease, obesity, Cures Colds, Rheumatism, Neuralgia, La Grippe, Malaria, Eczema, Catarrh, Female Ills, Blood, Skin, Nerve, Kidney troubles, Headache, Complexions. Guaranteed best made. Price, 25 cts. Write today. Book Free. K. WORLD MFG. CO., Cincinnati, O.



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making direct connections with through trains for all points

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THROUGH "REE RECLINING CHAIR CARS.

Close connection with Central Route Solid, Fast, Vestibule Train for DUBUQUE, SIOUX FALLS, SIOUX CITY

and the West, Particulars of your local railroad ticket agent.

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Leave. | Arrive.
Memphis Express 4:20 p.m. | 10:35 a.m.

Vicksburg and Natchez... 8:05 a.m. | 5:30 p.m.

Baton Rouge Accommodation... 4:30 p.m. | 9:40 a.m.

Solid Trains with Pullman Sleepers New Orleans to Vicksburg and New Orleans to Memphis and Kansas City.

ALL TRAINS DAILY.
Ticket Office, St. Charles and Common Streets.

WM. MURRAY, Div. Pass. Agent, New Orleans.

A. H. HANSON, G. P. A., Chicago.
W. A. KELLOND, A. G. P. A., Louisville.

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—FOR—

Progress of a Race,

BY PROF. CROGMAN.

The best seller we ever had. One colored preacher sold fifteen at church in twenty minutes. Our agent in Morehouse Parish sold 187 in thirteen days. Outfit only 24 cents.

Address QUICK.

J. L. NICHOLS & CO.,
Atlanta, Ga.



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These and many other articles, fully described in our Premium List, GIVEN to reliable persons helping us to introduce KING'S SEEDS for field and garden. NO MONEY required in advance. Write us on postal card: "Please send me one \$3.00 Collection of Seeds, which I will try to sell for you, and should I fail I will return unsold seeds and money for those sold in 30 days." and we will at once send the Seed, prepaid, with premium list and testimonials. WATCH given for selling one \$3.00 Collection! Reference—City Bank of Richmond.

T. J. KING CO., Richmond, Va.

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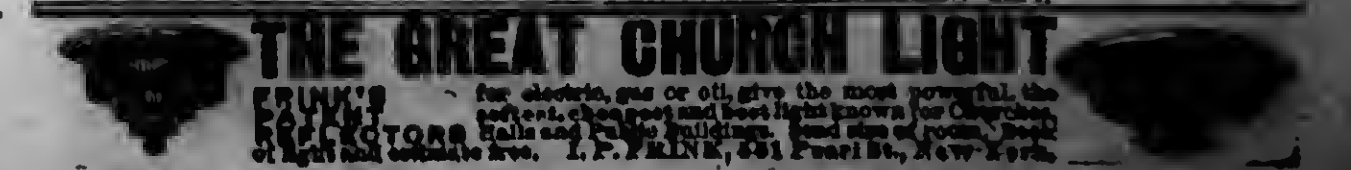
for Christmas and other occasions.

Dictionary

The International is a thorough revision of the Unabridged, the purpose of which has been not display nor the provision of material for boastful and showy advertisement, but the due, judicious, scholarly, thorough perfecting of a work which in all the stages of its growth has obtained in an equal degree the favor and confidence of scholars and of the general public.

"It is The One Great Standard Authority... the perfection of dictionaries," so writes Hon. D. J. Brewer, Justice of the United States Supreme Court, who voices the general sentiment.

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Stimulate the stomach, rouse the liver, cure biliousness, headache, dizziness, sour stomach, constipation, etc. Price 25 cents. Sold by all druggists. The only Pills to take with Hood's Sarsaparilla.

FARM AND FIRESIDE.

THE GEORGIA RATTLE-SNAKE.

In strains of melancholy eloquence and tragic rhetoric the Augusta (Georgia) Chronicle laments the decadence of the Georgia rattlesnake, so long the pride and boast of Richmond county. In the days of the long ago those delicious melons supplied the people of Augusta and other cities with a feast fit for the gods. In times of sore distress, Georgia's great commoner relied upon its healthful and healing qualities. It was the joy and consolation of young and old, rich and poor, bond and free, white and colored. Alas, for this degenerate age. The people have departed from the old paths and taken on a new faith. Commercial methods have supplanted the old-fashioned integrity. We heartily second the suggestion of the Chronicle that the farmers of Richmond county return to their old custom of raising the old-style, unapproachable and toothsome Georgia rattlesnake. It is the only rattlesnake that we can conscientiously commend. It is a distinctive Georgia production and will do honor to the State.

Of course, "there are others," but for the sake of a common humanity, we would not have the Chronicle editor go mourning all his days. Cultivator.

LITTLE LEAKS SINK GREAT SHIPS.

For want of a nail the shoe was lost,
For want of a shoe the horse was lost,
For want of a horse the rider was lost,
For want of a rider the battle was lost,
And all for the want of a horse shoe nail.

Thousands of dollars and bushels of trouble could be saved if people would pay attention to little things. A nail here, a shingle there, a brad in this place, and a screw in that, would mean a great deal of time, money and religion saved. Take our country roads for instance. Isn't it strange that sensible people who live in a community and who have no other outlet but the road through their settlement would rather sit down day after day, and month after month, and talk their life away, when six men, a grubbing hoe and a few shovels could fix up the real bad places in three hours. Some smart Alec has already said: "I hain't a gwine to work dat road more dan de law calls for." All right my honey. Whose wagon and buggy and road cart go over these roads? They don't belong to the government, do they? When your team has all the life pulled out of them by bad roads the government don't put the flesh back on them, does it? When your wagon or buggy breaks down right at that place that I'm talking about now, of

course the government will pay your blacksmith bills for you. It has always done it, hasn't it?

There is a loose strip on the house you're living in. Two nails would fix it back all right. Another fool says: "I hain't a gwine ter be nailin dese strips back, let de landlord come and nail em back hisself. Hits his business." So it stays off, and by and by your little boy gets the croup, or your little girl gets the pneumonia, or your wife gets a bad cold. Whose business is it now to pay doctor bills and buy medicine? The trouble with you is that you know just enough how not to do yourself, and not enough to make others do. All these little things count in the long run. Sometimes a fence needs a pest or a few staples. Some trifling scamp will ride a horse five miles and back and throw away a half day to tell the landlord that "de fence needs fixin'." One half hour's work would have saved you the other five and half hours' time, but you "low you hain't a gwine to fix dat fence. Hit's de landlord's business."

It's the same way with your money. The very same reason that makes you ride over a bad road and pay big blacksmith bills or promise to pay them, that makes you refuse to put a post in the fence, or nail a strip on the house you are living in, makes you very careless about your money. You say: "It's only a dime, or its only two bits, or it's only four bits, and by and by you could not buy an acre of gold if it was selling for two bits. A man ought to be careful what he does with his time and his money. It doesn't take but a very small leak to sink a ship, but the pockets of some people are full of holes, and whatever goes in them must come out, and that in a hurry. The time is on hand now when you will handle a little money. Don't bite at every bait put under your nose, but hold on to the few dollars you have and spend it when you can't help yourself for some thing that you and your family are really needing. In the meantime, some wet day this month, get two or three of your neighbors and fix up that bad place in the road. Go round the fence with some staples and a hammer and keep the cows on the outside of your patch. Nail on those loose strips, get an old tin can and fix up that leaky place over the doors and windows.

All these things will pay you big money if you'll only do them. —Helping Hand.

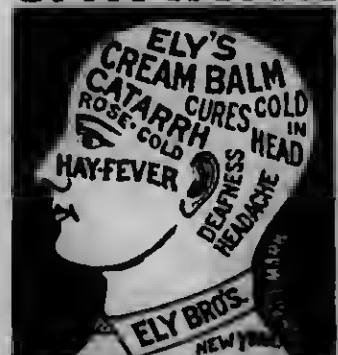
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CONFERENCE NOTICE

NEW ORLEANS SOUTH DISTRICT CONFERENCE.

Fourth Round.

Houma Nov. 26-28
Beattieville Nov. 28-29
Schriever Dec. 1-2
Thibodaux Dec. 3-5
Woodlawn Dec. 7-12
Napoleonville Dec. 9-12
Voin Dec. 14-15
Donaldsonville Dec. 17-19
St. James and St. Patrick Dec. 20
Haven Dec. 21-22-26
Williams Dec. 23-24-26
Simpson Dec. 28-29 and Jan. 2
Mallahan
..... Dec. 27-30-31 and Jan. 2
First Street Jan. 4-5-9
Camp Parapet Jan. 9
New Orleans University Jan. 10
Morgan City Jan. 11-12-13
Patterson Jan. 14
Centerville Jan. 15-16
Franklin Jan. 16-18
Charenton Dec. 19-21
Winsted Jan. 22-24
Valcour Chapman, P. E.

ALEXANDRIA DISTRICT.

Fourth Round.

Cotton Port and Evergreen
..... Dec. 1-3
Le Compte and Spring Creek
..... Dec. 4-5
Waxia Dec. 8-10
Washington and Opelousas
..... Dec. 11-13
Latayette Dec. 14-15
Rayne and Crowley Dec. 16-17
Lake Charles Dec. 18-19
Jennings and Welsh Dec. 20
Cade Dec. 22
St. Martinville Dec. 24-27
New Iberia Jan. 2-3
Olivia Jan. 5-6
Abbeville Jan. 8-9
Patoutville Jan. 13-14
Jeanerette, St. Peter and Hu-
bertville Jan. 15-17
Sorrell and Union Jan. 19-20
Crawford and Island Jan. 22-23

Dear Brethren-- Let us meet the day before conference to fix our statistics. And be sure to bring up all the benevolent money; remember "Whatsoever a man soweth that shall he also reap."

Frank Walker, P. E.

We want active workers for the Southwestern. Read our inducements.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

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PRIZES --- PRIZES.

Read Our Offers for Subscribers:

We are anxious to increase our list of subscribers to the Southwestern Christian Advocate; and in order to do so, and at the same time encourage our friends to work to help us do so, we make the following **REMARKABLE OFFERS:**

AN ORGAN.

1st.—DO YOU WANT AN ORGAN?

Well, we have decided to give a high grade \$102.00 Epworth Organ to the person sending in the largest number of annual cash subscribers, over and above fifty, at \$1.25 each, up to December 15, 1897.

Here is a chance for a church, a Sunday School, an Epworth League chapter, or an individual to secure an organ without spending one cent of money.

A BICYCLE.

2nd.—DO YOU WANT A BICYCLE?

We shall give to the person sending in the second highest number of annual cash subscribers, over and above fifty, at \$1.25, a fine \$75 Mead Bicycle. This contest also to close December 15, 1897.

This is a most excellent opportunity for a man, young or old, a woman, young or old, or a boy or girl, to secure a first class bicycle without paying out one cent in cash.

3rd.—YOU SHALL NOT WORK FOR NOTHING.

Should you not be fortunate enough to secure either the bicycle or the organ we do not mean to leave ANY ONE who works to go unrewarded. If in the race you have sent in as many as 25 or more **ANNUAL CASH SUBSCRIBERS** we will give you a set of Clark's Commentaries; or if a young or old person, who prefers it, we will give a \$10.00 guitar. We say this because only ministers will be likely to wish the Commentaries.

YOUR CHOICE OF TWO BOOKS

4th.—ANOTHER OFFER STILL.

To any one who, in the race, may have sent in as many as 10 or more, Annual Cash Subscribers, we will give that large and intensely interesting book of Bishop Wm. Taylor's: "The Story of My Life."

This book contains 748 pages, and gives an account of the extensive travels and sacrifices of that heroic man of God, while on his marvelous tours in North America, South America and Africa. Or, if you prefer it instead, we will give you "The Black Phalanx," a book which gives a thrilling account of the deeds and daring of Negro Soldiers in the various wars of this country. This contains 528 pages. What greater inducement could we offer to those who wish to help themselves by helping us?

THINGS TO REMEMBER.

Remember, you can secure subscribers for three or six months, if you wish, but it will require two six months subscribers and four three months subscribers to equal one for one year.

2. Remember, to send in the names and cash you secure at least once a week, taking out of the money whatever it costs to send it.

3. Remember, if you decide to enter contest for any one of these prizes, you must send in your name and address that we may send sample copies or other helps in making the canvass.

4. Remember, you must write the names and addresses plainly, so that subscribers' names may go on our books correctly.

Christian Advocate.

No. 408 Carondelet Street.

Terms: \$1.25 per Year; Six Months 75c; Three Months 50c. Invariably in Advance.
\$1 a Year to Pastors.

Entered at the Postoffice at New Orleans, La., as Second Class Matter.

SUBSCRIBERS WILL FIND OPPOSITE their names on the address label when their subscription expires. Timely renewals will save missing any papers.

KEEP WATCH OF THE DATES. When change of address is desired, be sure to give the old as well as the new address.

There are four ways by which money may be sent by mail, our risk—Postoffice Money Order, by Bank Check or Draft, or an Express Money Order; and, when none of these can be procured, in a Registered Letter.

You can buy a Money Order at your postoffice, payable at the New Orleans postoffice.

If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

November 22 to 29.

C. L. Walls, 1 *1	A. J. Johnson,
J. K. Comfort, 1 *1	Josie A. Jenkins
G. W. Townsend, 1 *1	W. R. Butler
Mary Holmes Seminary	S. D. Daniel, 1
W. L. Lamb, *3	S. J. Jordan, 1
J. C. Fremont	J. M. Deas, 2 *1
L. M. Heagood, 2	G. W. Brower, *2
F. J. Jackson	A. E. Franklin, 4
N. D. Guidry	I. G. Penn
W. H. Greer	J. W. Hilton, 2
Kate Walls	E. Troupe, 2
J. Butler	E. Micheaux, *1
H. E. Erwin	H. P. Coulter, *1
Frank Walker	J. A. Slate
Thos. Williams	Wm. Cook, *1
M. L. Miller	T. J. Johnson
P. A. F. Dismuke	R. Roberts
P. L. Jackson, 1	Ella Wheeler
S. A. Huger, *1	Eloria Johnson
G. W. Arnold, *2	Hattie Smith
John A. Jones	S. S. Sevier
H. A. Miller	Elith Odell
Miller DeLeon	T. L. Lea
J. P. Sumpter	Cipio English
M. W. Washington	Miss F. V. Russel
J. W. Simmons	Mrs. A. A. Gordon N. J. Sutton
E. J. McGirt	Mrs. J. W. McPhee
A. W. Powell	Robt. Cortrell
Mrs. E. N. Dibble	Susan Kierce
Mrs. A. A. Gordon	Peter Brown
Mrs. A. C. Crouch	
Irving Mooroc	
W. H. Hancock	
Peter Brown	

*Yearly.

A grand and surprising storm swept by the parsonage of Scott Chinn M. E. Church, leaving glass-ware, crockery-ware and dry goods. While pastor and family were in dreamland a party of ladies and gentlemen aroused them with a sweet hymn. So great was the crowd that the parsonage could not hold them. They had to resort to the church.

A hymn was sung, and prayer was offered by the Rev. P. King; and afterward an address was delivered by Brother M. Bennime. After the address a committee of ladies, composed of Miss Annaise Eugene, and Mrs. Henrietta Moore and Louisa Bennime, presented the pastor with a pair of gold spectacles. Music was furnished by Miss Sylvia Allen. There was on hand three freezers of cream and other refreshments in abundance. The pastor cordially invites them to come again. Marcellin Bennime, Sec'y. Eugene Baptiste, P. C.

W. O. Emory, Van Buren, Ark.—Rev. B. J. Griffin has been appointed to Van Buren. Charge in place of Dr. A. J. Fletcher, who resigned. All communications concerning the coming conference should be addressed to him.

Read our liberal offers for new subscribers, page 16.

LA FON OLD FOLKS' HOME.

At a meeting of the Board of Control of the La Fon Old Folks' Home, the Rev. D. W. Boatner, pastor of Haven Chapel, was unanimously elected manager of the Home. It is the purpose of the Board to increase the facilities and accommodations of the Home. Rev. Boatner is a young man of ability and stands well in the community, and was unanimously agreed upon to carry into execution the plans of the Board. It is earnestly hoped that the charity-loving people of our city and State will give substantial sanction to this action of the Board. It is felt that our old fathers and mothers are worthy of the best treatment in their declining years, which an appreciative posterity can give them.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.

New Orleans, La.—We were pounded severely by First Street Church and pastor on last Saturday morning with many a pound. No police officers were near by, but the pastor and Brothers Anderson, Smith and Hall were present, but rendered no assistance. We came out of the pounding unhurt and we dare the First Street crowd to do the like again. Yours truly,

Valcour Chapman and Wife.

For the thirteenth year the Columbia Pad Calendar for 1898 makes its convenient arrangement of dates that will prove useful to busy men, and as plenty of space is reserved for memoranda, the pad may be used as a diary and as a reminder for business appointments and obligations. Pope Manufacturing Company, Hartford, Conn.

NOTICE.

The Rev. J. W. Jellender, a supernumerary preacher of the Central Missouri Conference and supply at Salina, has left the work under charges of gross immorality, after disgracing the church.

R. E. Gillam, P. E.

Topeka District, Central Missouri Conference.

Good chance for a pastor, local preacher, or Sunday-school worker to secure Clarke's Commentary. Read our prize offers, page 16.

For myself I have no doubt that too much advice is usually given. It is only the word in season that can be of any avail, and the word in season seldom or never comes to those whose minds are constantly harrowed up and irritated by words out of season.—John Learned.

FOURTEEN MONTHS

For the Price of One Year!

All yearly subscribers are now entered till January, 1899. Hurry in your names and secure the larger benefit.

The "Illustrated World," Ross Taylor's great mission paper, and the Southwestern, will be sent—both for one year—for \$1.50.

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The Fall Term of this well known Institution, for the Colored People, will open

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Total cash expenses per month, including room rent and board, incidental fee and washing: Males, \$7; Females, \$6.50.

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Chartered by Legislature of Tennessee in 1866. Attendance last year, 569.

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Pastors' Course.

This is for those ministers whose circumstances will not permit them to attend school, and who wish to pursue a course of study by correspondence.

The Medical Department opens September 13th. The first term of the literary departments open September 27, 1897.

The second term begins December 20th, 1897. The third term begins on March 14th, 1898.

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In the professional courses, tuition is \$20 for the year. Other expenses, board, etc., from \$9 to \$10 for school months of four weeks.

In the Literary Departments, the expenses are from \$9 to \$10 for board, washing, etc., for school month.

For circulars, catalogues and information about the school, address the President, Rev. J. BRADEN, Nashville, Tenn.

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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, DECEMBER 9, 1897.—Vol. 32 No 48.

EATON & MAINS, Publishers.

"MOTHER" McKINLEY STRICKEN.

It is highly probable that before this issue of the Southwestern reaches our many readers Mrs. Nancy McKinley, the mother of the president, will have passed beyond the veil. She was prostrated by a stroke of paralysis last week, and has been steadily sinking since its first occurrence. President McKinley, who, though extremely busy preparing for the opening of Congress, which took place last Monday, hastened to Canton to the bedside of his mother at once. When he reached the old homestead and was ushered into her room his sister, Helen, aid: "Mother, here is William; if you recognize him, hold out your hand."

This request was prompted from the fact that Mrs. McKinley had been unconscious many hours before her distinguished son reached her bedside. We learn from the dispatches that in response to this request, the enfeebled patient seemed to understand and to make an effort to extend her hand, which was immediately grasped by the devoted son. He thought he felt a responsive tightening of her hand about his own as he did so, but the recognition was so slight as to be almost imperceptible. It was some time later that a second slight rally seemed to occur.

A bunch of beautiful flowers was sent from the conservatory of the White House and when they were taken into the room she noted their arrival and seemed to make an effort to reach for one. The president quickly selected a beautiful white lily and handed it to her. She took it in her hand and carried it to her bosom, it being apparent that she was conscious of the act and appreciated the flower. Soon after this she quieted down into a rest that seemed to be almost natural sleep.

The affliction of this good woman excites the attention and sympathy of the civilized world. Indeed, the world is her debtor, for she was a great mother, and has given the world a great son. President McKinley returned to Washington Saturday night to be present at the opening of Congress Monday morning, but he and his wife left for Canton Monday at 7 p. m.

A NATIONAL MINISTERS' ASSOCIATION.

At a meeting of the Interdenominational Ministerial Association of Boston, Mass., composed of colored clergymen, Rev. W. W. Lucas, formerly of Atlanta, Ga., but now of the Revere Street M. E. Church, Boston, presented a resolution looking toward the organization of an association which shall embrace in its membership the ministers, North and South, of all denominations. The resolutions are to be called up and discussed at the next meeting.

The author of the resolutions is of opinion that such an organization would tend to a better understanding and the uniting of our people North and South; and hence helpful to their best interests. His plan is to have the association meet biennially. He desires to have the brethren give brief expressions to their thoughts on the subject in the Southwestern and we shall be pleased to have them do so.

The Methodists of Memphis, Tenn., are, we learn, making an effort to have Bishop C. B. Galloway fix his residence in that city. If such a step is agreeable to the Bishop we trust it may be done for the good of Memphis, for that city certainly needs a few such men as he is.

HOW MUCH OWEST THOU?

"How much owest thou unto my Lord?" This is a question once asked by a certain steward of whom the Master spoke. But without any reference to what was then meant, we would now ask it of every one who reads these lines. "How much owest thou?" The year is far spent, your life has been preserved notwithstanding the fact you have seen the dead and the dying all about you.

It may be true you have suffered some affliction, some privations, and a few real hardships, but the blessings have outnumbered and should outweigh in your grateful heart other considerations. Again we ask "How much owest thou?"

How much do you owe in service? Yes, real, heart service. Have you served your Lord with your whole heart, or have your affections been so divided that you have not given your time, your talents to him so fully as you should? What have you done? How many sorrowing hearts have you comforted, and how many who were hungering have you fed?

How much do you owe in pledges? Remember how you began the year, and how you promised to lead a better life and do more in the Master's cause. Have you fulfilled all pledges, have you come up to all your New Year resolutions? If not you had better hasten, your time is short.

How much do you owe in money? Whether you have made much or little, you have made a living. When you make little, your one excuse was that you did not make enough to give much, and yet the more you have made, the less you have felt inclined to give to the cause of the Master. "How much owest thou?" Have you given to the support of the ministry; the missionary cause; for the conversion of the world and the great cause of education. If not, let us remind you the time is short and the obligation is binding.

WATCH BOTH ENDS OF THE SACK.

We do not rejoice at the misfortune of any minister of any church no matter to what race he may belong. Somehow we have a feeling that the downfall of one is in some measure a reflection on all of the profession, and yet ministers are human and therefore liable to err. Hence that some one, here and there, should fall now and then does not surprise, however much it may pain us. Such misfortunes are specially credited to preachers of the Negro race and the white brethren stand off and do the "I am holier than thou" act on us so much that we cannot help but express surprise when even one of them is overtaken in a fault.

It seems, however, that the brethren of the Georgia Conference of the Methodist Episcopal Church South had some right rugged cases to handle; and if the reports of the daily press may be depended upon, they were based upon the same weaknesses that white men seem to delight to credit to our preachers. About the same time the Georgia sensations were being sprung, a Conference in Virginia was expelling one of its members on charges of a very serious nature.

The position white men generally assume relative to most of the shortcomings of humanity remind us of the old brother who, when he had finished his week's work, placed his family supplies, consisting of meat and meal in a sack, tied up the mouth of the bag, threw it across his shoulder and started for home. The meal was be-

hind and the meat in front; he watched the meat very closely as he did not wish to lose it. Meanwhile, all the meal was wasted through a hole in the sack. The brethren watch the Negro so closely, they do not seem to realize that their meal is wasting, but it certainly is, and no one knows it better than the Negro. We have our shortcomings most certainly, but other people are so busily engaged watching, discussing and denouncing us that they are leaving undone some very important matters that need attention.

CONGRATULATED ON HIS WORK.

Every loyal member of the Methodist Episcopal Church, no matter of what race or nationality, who believes in that broad and unselfish principle of the church to include in its membership and seek the highest development of all people, kindred and tongues, rejoices in the achievements of any one of such a membership. Hence we are confident our readers will be pleased with the following resolution adopted at the recent session of the General Committee of Freedman's Aid Society and reported by the sub-committee, of which Bishop J. P. Newman was chairman, viz: "Dr. Mason is to be congratulated on his success in meeting the heavy obligations that Bishop Hartzell had assumed toward the completion of the building at Bennett College."

The money raised by Secretary Mason, some \$2000 or more, was secured independently of the regular collections, and demonstrates to some extent the new secretary's ability as a money getter. This had already been shown when working in the regular channels, but it means something more when a man must carry such extra enterprises in addition to his regular duties. We congratulate Dr. Mason and the school as well.

As the result of an endorsement of the strongest possible character, by a number of the prominent citizens of Lexington, Va., the Rev. Channey L. Withrow, A. M., has been appointed "Organizer of the American Anti-Saloon League" for the State of Virginia. He desires the co-operation and assistance of his ministerial brethren and all other friends of the cause throughout the State. He is a member of the Washington Conference and pastor of the Randolph Street M. E. Church, Lexington, Va., and we are confident will do most excellent service in the cause he is thus called to espouse.

THANKS FOR AID.

Edwards, Miss., Dec. 1, 1897.—Dear Editor: Allow me to acknowledge the aid given by the brethren for the yellow fever sufferers of Edwards. Rev. J. C. Hibbler, of Meridian, Miss., \$4; Rev. M. White and Bro. J. H. Brooks, Forest, Miss., \$3.35; Rev. C. W. Ivy and Editor of the Herald, Lake, Miss., \$1.75; Rev. S. A. Cowan, Yazoo City, \$6. For myself: Rev. D. D. Goodwin, Fayette, Miss., \$5; Miss Mary Sweet, \$1; Rev. O. Gillispie, Pickens, Miss., \$3. I give many thanks to the above named brethren and sisters for their kindness in the time of great distress. Something over 800 had the yellow fever; 37 died; only six colored died. I had the yellow fever for two months. There was not a church-door open. No one knows what Edwards suffered but the good Lord. Thank God the fever is over. Yours in the Lord,

N. Cammon, P. C.

OUR CONTRIBUTORS.

FROM THE "LAND OF THE SKY."

In my last letter to the Southwestern I mentioned the work of the schools. I desire to give our readers in this a few items which may be of interest. Methodism is connectional, and therefore it cannot be otherwise than that the whole Church is interested in the work of any conference or charge.

St. Matthews (Greensboro) was organized twenty-five years ago last June: since then it has been a source of great power for the spreading of Gospel truth. This is one church that shapes the ideals of the community, and the influences of her pulpit and mid-week services can be easily seen in the lives of the communicants.

'Twas in the basement of this church, years ago, that Bennett Seminary held its first sessions. So that the church and school have grown together.

Among those who have served this church as pastors are Dr. W. H. Goler, now president of Livingston College; Dr. P. O. Connell, Revs. Collett, Gibson, Campbell and Rush.

The present pastor, Rev. M. M. Jones, enjoys the confidence of his people and is filling the pulpit quite satisfactorily. He is an able preacher. He received his training from Bennett College and Gammon Theological Seminary.

The foundation of a large new church has been laid. This church, when completed, will be one of the best structures in the South, owned by our people. God speed the day of its completion! Browning Chapel is our second church with Rev. W. G. Alston, pastor.

Making my way west, I stopped, according to appointment, at High Point. Just before reaching the station a large brick structure falls into view; this is Morris Chapel.

The pastor, Rev. S. L. Johnson, gave me a warm welcome; but what delighted me most was the royal reception given to the Southwestern. For in these days my happiness depends on the manner in which this paper is received.

Brother Johnson had not been at this place long, but with so many readers of the Southwestern his success is already assured. At this place the Normal and Industrial Academy, under the control of the Society of Friends, with Prof. A. T. Griffin and Prof. J. E. Hogan at the "helm" is doing excellent work.

Leaving here I stopped at Thomasville. Greeted by a fairly good audience, on the presentation of the claims of the paper, many responded.

Stopping at Lexington as the next scene of battle, in which the "old Southwestern" must float in the breeze. This charge I once served, my first appointment from the hands of a bishop. These people are quite loyal at any rate. However, to be sure, I opened upon them all the strength of the Southwestern under my control, and, as anticipated, quite a number became captives and gave their subscription as the only means of freedom.

My next stop was at Charlotte, the home of those plucky people who couldn't wait for the declaration of independence, but struck out in "cold water" and immortalized their names by the adoption of the "Macklenburg Declaration." This same spirit of independence has been left as a heritage to posterity, which they greatly prize and carefully preserve. So that they who lived here, "act," caring not as to whether the world applauds or disapproves.

In this "Queen City" our pastor, Rev. J. W. Davis, is now serving his third year. He is a man of great innate ability, and moves things wherever he goes. God is wonderfully blessing his labor. 'Twas through his effort that a second church has been established in a section of the city where it was much needed.

Did these people subscribe for the Southwestern? I should think they did, and that quite largely.

Perhaps the reader would like an item or two concerning some individuals. I'll mention only a few:

Oliver Peeler, who has been a staunch member for 30 years, owns a large farm in the suburbs. Cotton, corn and wheat fill his barns. The fact is, he was compelled to build new

ones to hold his crop. He is easily rated at \$5000. Joining his plantation is one owned by the late Bent Scheucks, who was 73 at his death, and had been a member of the Methodist Church for years. Mrs. Scheucks, the widow, lives at the old place, a beautiful house, having been provided for quite comfortably by the entire estate amounting close on to \$6000.

It was my pleasure to spend a few days at Hickory, and to look upon the Hickory Normal. Prof. J. M. Roan and his co-laborers are meeting the long felt needs of that section. Rev. R. Smith is the founder of the institution and continuous is his labors in behalf of its growth and its largest usefulness.

Brother Smith is one of the veteran presiding elders of the conference. He is now serving the third district, and that successfully.

The mountain winds were quite "stiff," and yet I did not "mind the weather," though the wind did blow. The mighty peaks could be seen from afar as they lifted their heads. The scenery from Marion to Asheville is thrilling. One cannot make the journey without being impressed with the beauty of nature and the mightiness of "nature's God." There comes irresistibly a feeling of reverence for the Maker of the hills, and the atheistic person will find herself in the spirit of worship.

The old hills brace themselves as to defy man's passing to the land beyond. 'Twas a mind akin to God's that planned the way through and over those mountains. As we reached the foot, the engine, as a thing of life, was stimulated by the difficulty ahead and took new strength. The train passed on revealing more and more the glory of God. Ascending from Round Knob is exciting. The track coils around the peak and at the highest point three sections of it can be seen, one above the other; though the length is nearly three miles, while the perpendicular distance is only several hundred feet.

On we went, gradually climbing. I said to myself, "Verily these sights are enough to inspire poets." No pen can adequately describe the grandeur, the beauty of those hills. They were covered, sides and front, with all colors of leaves from the green newborn to the brown autumn. There were colors of yellow, reddish brown, purple, all tints, and these intermingled with the dark green of the heads of tall pines as they towered above all others. This was, to me, the perfection of beauty, but when God dipped the awful brush in the rays of the setting sun and made the whole mountain shine as of gold, "transported with the view I was lost in wonder, love and praise. In Asheville I was met by my brother, Rev. H. L. Ashe. Our work here is in its infancy, but bids fair to be strong. At present the congregation worships in the chapel of Allen Industrial School. I will speak of this school later in another connection.

Through the courtesy of, and in company with our good brother pastor, behind a pair of swift-footed grays, I made a visit to Vanderbilt's Palace. Art and nature have combined to make this a marvel of æsthetic beauty. Boarding the train at Biltmore, I was soon on my way to the "Palmetto State." Coming down the Saluda Mountain, looking back upon the land beyond, to the "Old North State," its kind people, to the loyal brethren of the conference, to all that it holds dear, I said, "Good-bye." R. E. J.

BIBLE VIEWS OF ANCIENT HAM.

Rev. J. C. Houston.

II. Sidon-Phœnicia.

Phœnician civilization is perhaps as old and will compare favorably in some essential respects with the highest product of primitive ingenuity and progressive industry. Phœnicia, located on the sea coast on the west side of Syria was a Hamitic colonization which, owing to the farseeing wisdom manifested in the fundamental plans and energetic efforts of its founder soon sprang into a height of intellectual and commercial greatness, that commanded the attention and sincere admiration of other great nations. The first Phœnician colony was Zidon (Sidon), established by the eldest son of Canaan (Gen. 10:15), and there-

fore took his name. Kitto says: "In the Old Testament the Phœnicians are described as descendants not from Shem but from Ham," with which Herodotus and Clark fully accord. These people are invariably designated in the Sacred Record as Sidonians (1 Kings, 5:6), but the Greeks called them Phœnicians so that the two terms are synonymous.

It is a historical fact that the world owes the Phœnicians a perpetual debt of gratitude for some important gifts to her civilization. Glass making, according to the Greeks, has its origin in the inventive brain of that people. It seems obvious also that the Greeks obtained their first knowledge of ship building and navigation from the same source. Dr. Anderson, a learned antiquarian, says: "Centuries after the Phœnicians, the Greeks were the chief seafaring race in the Mediterranean, but for a long time they merely imitated the skilled mariners of Tyre and Sidon." But the most remarkable claim on the part of the Greeks is that they learned the use of an alphabet from the Phœnicians. Some modern historians, however, have tried to wring that momentous prize from the evidently meritorious hand of Ham and place it in that of another race. Modern efforts to the contrary, though assiduous and untiring, must, of course, play a very insignificant part in the face of the plain declaration of the ancient Greeks themselves who were contemporary with the later Phœnicians. Certainly they ought to know from whom they learned the alphabet. Encyclopedia Britannica, however, doesn't leave any doubt as to the birth place of the alphabet when it says: "Such very briefly traced seems to have been the origin of the Phœnician Alphabet, the parent of almost every alphabet, properly so called, existing on the earth," from which it appears that it is a fact well established. The benefit that these indispensable elements of civilization have rendered the world in every part and way since the Phœnicians gave them origin, cannot be estimated by tongue or pen, and yet some people are so forgetful as to claim that Ham has been an eternal blank in the civil, moral and literary world.

The apparent congenial nature and commercial enterprise of the Phœnicians soon brought them into reciprocal business relations with other strong nations and thus opened an easy way for the rapid accumulation of an immense internal wealth. That fact is sufficiently demonstrated in the liberal act of the Phœnician king Hiram, who magnificently displayed the largeness of his heart and wealth of his kingdom in the remarkable assistance (1 Kings 5 Ch) rendered King Solomon in the erection of the great temple; furnishing him cedar, fir and stone for the external part of the building and lending him 120 talents of gold for its interior splendor and ornamentation; also furnishing him an immense number of skilled workmen to carry out the many mechanical designs which the Hebrew artisans were not qualified to accomplish.

The Phœnicians had great cities, gold mines, copper mines, factories and expert artisans. The capital, Sidon, was noted for the manufacture of glass, and Tyre for purple, cloth weaving and splendid embroideries. They also excelled in bronze work ivory carving and gem-engraving. They had a large draw on quite a number of wealthy colonies; among these we should mention with a high degree of racial pride the famous city of Carthage, the home of the celebrated Hannibal, whose military genius and unyielding valor placed him among the first generals of the old world. It is clearly evident that the Phœnician civilization remained in the true Hamitic lineage until it reached its permanent culmination, the division of the Promised Land among the Hebrews. Sidon (Zidon) was situated in the allotment of the tribe of Asher, but they never conquered it (Judg. 1, 31). Hindered either by their weakness or its greatness, they left it undisturbed in the peaceful grandeur of its steady prosperity, which was continued until 1050, B. C., when the Philistines of Ascalon invaded their territory gained a victory over Sidon, and the exiled inhabitants found secure refuge in the rival city of Tyre. But at this time Thalheimer declares on the authority of Herodotus that Sidon and Tyre were 1700 years old, which gave ample time for a com-

plete civilization. It may be well to mention the fact that the Philistines who conquered the Sidonians at this time were also the regular descendants of Ham (1 Chron. 1. 12). The ownership was therefore retained in the racial lineage. The fact that the development of the Sidonian kingdom was not checked by Hebrew devastation or soon, by other invasions gave them a decided advantage over their unfortunate kindred, most of whom were destroyed or driven out of their country and serves to show the cause of their mature and world wide civilization. The early grandeur of the Sidonian kingdom is beautifully illustrated in poetical lines taken from Homer:

"A silver urn that full six measures held,
By none in weight or workmanship excell'd
Sidonian artists taught the frame to shine
Elaborate with artifice divine."

Again:

"There lay the vestures of no vulgar art
Sidonian maids embroidered every part."

CONGO MISSION CONFERENCE.

(Concluded from last week.)

Work in Angola.

Bishop Hartzell reached St. Paul de Loanda May 1, 1897, and was met there by the Rev. Amos E. Withey and the Rev. W. P. Dodson, who had come from the interior.

Loanda is a city of 18,000 people, several thousand of whom are Portuguese, and a few hundred are English, German, Dutch and French people engaged in trade. It is the capital of Angola, a province nearly as large as the Free Congo State and contains over 700,000 square miles. Loanda has the largest population of white people and the finest location of any town on the west coast of Africa.

May first was Saturday, and on the following Monday evening Bishop Hartzell and his two traveling companions, with two and a half tons of provisions for the inland mission stations, were on board a steamboat, and in a week's time were at Dondo, the head of navigation on the Congo river, and 160 miles from the coast. Then came over 600 miles of travel by caravan routes. The bishop and his companions were carried in hammocks swung on natives shoulders, and the baggage and the provisions were carried on the natives heads in loads of about 70 pounds each.

All the stations in Angola were visited, the farthest inland being Malange, about 350 miles from the coast. This town is 5000 feet above the sea and comparatively healthy.

Work of the Zambezi District and the East Coast.

Bishop Hartzell has not yet visited this work, when this report was received. He sailed, accompanied by Mrs. Hartzell, the Rev. E. H. Richards, D. D., and wife, Mr. Buckwalter and wife, Oct. 2, 1897, from Southampton, England. The last 4 go as missionaries to the East Coast. Dr. Richards has been in the work in that section for 17 years, first under the American Board, and then under Bishop William Talyor. Dr. Richards has translated the New Testament into the Tongo language, and there are several converted natives who assist in the work. There are 4 stations with property valued at \$2500. Sunday school and Church services are maintained at several points. With the reinforcements sent forward, it is anticipated that there will be large development in this section of the field. The 2 men and their wives sent to this field by Bishop William Taylor from New Zealand have returned to their homes.

Bishop Hartzell, writing from London, Sept. 21, where he was en route for the East Coast, says:

"We sail from here Oct. 2, and greatly rejoice in the fact that Dr. Richards and his wife, and Mr. and Mrs. Buckwalter, are to arrive in time to go with us. They will proceed immediately to Delagoa Bay and Inhambane, on the East Coast. I will stop at Capetown, and cross the continent by rail, going to Johannesburg, Pretoria, then to Delagoa Bay and up the coast to Inhambane. My purpose in this is to study the methods and results of missionary labors among the natives in South

Africa during the past 100 years. A great empire, composed of several nationalities, is growing up in South Africa. Johannesburg, over 1000 miles northeast of Capetown, has a population of 125,000; 65,000 of which are white people, chiefly from England, but many from America and other parts of the world.

It is the second greatest gold field in the world. Altogether, in South Africa, there are about 1,000,000 white people, in the midst of whom are many more millions of natives. This aggressive white civilization is steadily pushing northward toward Central Africa, and any great Church which expects to have a creditable share in the evangelization of the African Continent, must some way get into that rising northern tide and plant bases of operations in the way of churches and schools, in which can be trained native teachers, evangelists and Bible readers for the regions beyond. Our missions already established at Inhambane, and extending westward, point a little north of Johannesburg; besides, they are near the mouth of the Zambezi, which river is a highway into the lake regions. By careful study of that section of the continent, I hope to be able to present to the Church a judgment as to localities and work, that will be accepted as desirable and feasible. Everything is now permanently settling in Africa for the future. National and colonial boundaries are being distinctly marked and guarded; the great, and what are to be the permanent future highways of commerce are being fixed; the diplomatists of England, Germany, France and the several other smaller nations are all striving for the best things for their governments. It is the hour of transition in Africa from discovery and loose occupation to that of permanence in control and development.

THE LIFE OF FAITH.

A FAMOUS HYMN.

Many people object to the hymn "Nearer My God to Thee" because it lacks express mention or reference to the Lord Jesus. It was written by a Unitarian. A writer in the Episcopal Recorder after some kind criticism of the hymn introduces the following verses as an addition to it. In the seventh line of the first stanza there is, we think, one foot too many.

"Nearer, O Christ, to Thee,
Nearer to Thee,
'Tis thine atoning blood
That raiseth me;
Setting me free from sin.
Making me pure within,
Bringing me nearer to Thee.
Nearer to Thee!

"Nearer, O Christ, to Thee!
Nearer to Thee,
Drawn by redeeming love,
I long to be!
Rough tho' the path may be
By which Thou leadest me,
This is my humble plea—
Nearer to Thee!

"When flesh and heart shall fail,
And death draws nigh,
Rending these bars of clay,
Upward I fly—
Rising on joyful wing,
My ransomed soul shall sing
Nearer, O Christ, to Thee,
Nearer to Thee!"

—Methodist Advocate Journal.

BELIEF AND FAITH.

It is important for the young Christian to note the distinction between belief and faith. A mere belief in a creed or doctrine, however scriptural, or correct or important that creed or doctrine may be, has in it no saving power. The apostle James states the matter very clearly and forcibly when he says: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." A sound belief, however, is often a basis or preparation for the exercise of saving faith. And yet the faith that saves may be exercised by one who has a very limited knowledge of Bible truth. The apostle Paul speaks of our

being justified by faith. Both very important statements. The act of faith which changes our relation toward God and transforms character is not a belief in a proposition or creed or church or any human agent, but a belief in a person. "He that believeth in me, says Christ, not he that believeth some things, or many things, about me. It is an act of an undone lost man, giving himself over in trust to Jesus Christ, to be of him, and with him, and for him, to let him heal and renovate, and govern, and be made unto him wisdom, and righteousness, and sanctification, and redemption—in one word, everything. Saving faith is person trusted to person—that and nothing less.

The faith that saves brings you in touch with Jesus Christ himself. You come to him, believe in him, learn of him, lean on him, follow him, live in him. "Ye are complete in him." Your life is hid with him in God. And when he appears, we shall appear with him in glory. —Christian Uplook.

BUNYAN AND THE BIBLE.

Let Bunyan teach you what wonderful things the Scriptures are when approached in the right spirit. He pored over them on his knees. Not a shadow of doubt as to their perfect inspiration and infallible authority ever disturbed him for a moment. He went through them not with lexicons and commentaries, but with a keen spiritual eye which discovered every atom of gold as sharply as a Colorado miner picks out every grain of precious metal from the auriferous soil. The Holy Spirit took of the things of Christ and showed them unto him. This patient waiting on God's Word, this humble sitting at the gates of the infinite Wisdom, and this fervent, earnest inquiry directly from God let Bunyan into the interior truths which concern most deeply the human soul and its experiences and eternal destinies. As your business is to deal with human nature in all its varieties you will find no range of portraiture which surpasses those presented by the dreamer of Bedford.

Bunyan will teach you also how to read your Bible in terrible earnest. He made it as literal as the flash of the noonday sunbeams. Not one sharp edge of the divine threatenings against sin did he ever blunt. In these times there is too little pungent preaching on the "sinfulness of sin" and its just retributions. Nor did Bunyan minimize the ineffable and marvelous love of God in redemption and in providence. Into the bosom of the exceeding great and precious promises he fairly leaped, as a child leaps into the arms of a mother. Every syllable of the divine Book he pored over and pondered until his memory held it in solution. You will be constantly delighted with his ingenious introduction of the out of the way passages of Scripture into the most unexpected places. If you can learn how to do this, you will hold the attention of your hearers and give them happy and profitable surprises.—Dr. T. L. Cuyler, in The Evangelist.

"IN GOOD STANDING."

The ice-cold Christian is a member of the church "in good and regular standing." Yes, indeed, he is, and he is a contributing member, too. It may be he contributes real liberally. Moreover, he attends church quite regularly—when convenient. It may be he sings in the choir. When he gets his "Sunday best" on he looks like a Christian. But, says a writer in The Awakener, looks are sometimes deceiving. How does he live? Let us see:

No daily Bible reading.
No blessing asked at the table.
No family prayers.
No Bible instruction to the children.
No religious conversation in the home.
No private closet prayer.
No audible prayer in the prayer meeting.
No attendance at the Sunday school.
No Christ in his business methods.
No Christ in his choice of reading matter.
No Christ in his favorite amusement.
No Christ in his inmost heart.
And only a little of Christ in his head.

Well what has he, then, which the commonest sinner has not?

First, he has his name on the church book.

Second, he has his name on the list of contributing members.

Third, he has a pew for an occasional sitting in church.

These three things, and nothing more, to entitle him to the glorious name of Christian!

If he should suddenly die, he would be given a Christian burial, and these three things about him would be sure to be mentioned in the funeral sermon, and held out to the bereaved family as reasons for a blessed assurance that he has gone straight to glory, with "an abundant entrance." And yet there is not a sinner living within ten miles of him who cannot do as much for the church, as much for the Sunday school, as much to advance Christ's kingdom on earth, as he does, without ever once being suspected of being a Christian. *Ram's Horn.*

WOMAN'S DOMINION.

THE TWO EVENING TRAINS

The first train leaves at 6 p. m.,

For the land where the sleep flower blows;

The mother dear is the engineer,

And the passenger laughs and crows.

The palace car is the mother's arms,

The whistle a low, sweet strain;

The passenger winks, and nods, and blinks,

And goes to sleep on the train.

At 8 p. m. the next train starts

For the pleasant land afar;

The summons clear falls on the ear,

"All aboard for the sleeping car!"

But what is the fare to this pleasant land?

I hope it is not too dear;

The fare is this, a loving kiss,

And it is paid to the engineer.

So I ask of him who the children took

On his knee in kindness great,

"Take charge, I pray, of the trains each day,

That leave at six and eight.

"Keep watch o'er the passengers," thus I pray,

"For they are very dear;

And have special ward, O gracious Lord,

O'er the gentle engineer."

Unidentified.

A FAMOUS PIGEON.

Mrs. Nansen's pigeon has become one of the world's wonders. When Nansen, her husband, the famous arctic explorer, was up in the polar regions, and Mrs. Nansen was sitting in her home wondering how it fared with him, she heard a gentle tapping at the window pane. Mrs. Nansen opened the window and a carrier pigeon flew in. She recognized it as the one he had taken from the cottage thirty long months before. It brought a note from Nansen, stating that all was going well with him and his expedition in the polar regions. Nansen had fastened a message to this bird, and, strange as it may seem, it had found its way astek to the old home. Think what a hard journey it must have had, flying over a thousand miles of frozen waste!—*Christian Work.*

"TOO OLD TO PET."

One woman, who declares laughingly that her children are "of assorted sizes," has four little ones between two and ten years of age. With regard to these children she once said to me:

"I try to remember that my tallest girl was once the baby, that my seven-year-old boy was in his turn petted and cuddled, and that only a short time ago the next to the youngest was the lamb of the flock, and received his share of cooing. These children have, through no fault of theirs, been pushed along the line to make room for the baby. I have made it a matter of principle never to allow them to feel that they have lost anything by the arrival of another child. I still pet and 'mother' each of them with as much tenderness as if he or she were the only child in the home. Each one of them is still 'mamma's baby.' Their common sense teaches them that the baby sister cannot wait on herself, and consequently requires constant

care, but they know she receives no more love than they. And I shall try to make them feel that, even when they are men and women, they shall never be too old for their mother's petting."

Wise woman! Would that more mothers had such thoughtful consideration for their children, who, although they have outgrown babyhood, have not outgrown the love of being loved!

Too many boys and girls lose petting with their baby-clothes. It should be remembered that with the disappearance of baby dimples and baby plumpness, the fondness for mamma's tenderness does not disappear. Many a heart under a rough school-jacket or a white pinafore longs for the "mothering" lavished upon the last arrival in the family. One mother tells her eight-year-old daughter that she is not petted as is the little brother, because she is "leggy and awkward; and not round and pretty like baby."

The mother who pets only the baby, and gives up adressing the growing boy or girl, loses her strongest hold on her daughter's and her son's heart. She surely has "enough love to go around," and the child who is subjected to temptations to naughtiness, and is not attractive to everybody, needs the mother-love and petting even more than does the cooing, dimpled darling whom everybody seems to love, and upon whom everybody is ready to bestow a tender word or caress.—*Harper's Bazar.*

OUR YOUNG FRIENDS.

SOMETIME.

Last night, my darling, as you slept,

I thought I heard you sigh,

And to your little crib I crept,

And watched a space thereby.

And then I stooped and kissed your brow;

For, oh! I love you so!

You are too young to know it now;

But sometime you will know!

Sometime when, in a darkened place

Where others come to weep,

Your eyes shall look upon a face

Calm in eternal sleep.

The voiceless lips, the wrinkled brow,

The patient smile will show,

You are too young to know it now;

But sometime you will know!

Look backward, then, into the years,

And see me here to-night

See, O my darling! how my tears

Are falling as I write,

And feel once more upon your brow

The kiss of long ago.

You are too young to know it now;

But sometime you will know!

Eugene Field.

WHAT A LITTLE GIRL DID.

The following letter from a little girl explains itself. We hope some other little people may do as much:

Dublin, Va., Nov. 18, 1897.

Messrs Eaton and Mains.

Dear Sirs.—I first decided to get subscribers for the Southwestern Christian Advocate for a prize, but the time being so near out, my auntie persuaded me to leave it off. Please understand I am not trying for a prize, but desiring to be a friend to the Southwestern, I persuaded a friend to take it. I am a girl 13 years old; my name is Josie A. M. Jenkins.

My pastor's name is G. W. Haden; he has been trying to assist me in getting names. I think I can get more names after awhile. Our people are very slow. Find enclosed \$1.25 for Mrs. Katie Taylor, Dublin, Va.

[We are glad to enroll Josie among the friends of the Southwestern, but regret that she decided not to try for a prize; we think she would have succeeded.—Ed.]

GOOD INTENTIONS.

Many a good intention dies from inattention. If, through carelessness or indolence or selfishness, a good intention is not put into effect, we have lost an opportunity, demoralized ourselves and stolen from the pile of possible good. To be born and not fed is to per-

ish. To launch a ship and neglect it is to lose it. To have a talent and bury it is to be a "wicked and slothful servant." For in the end we shall be judged, not alone by what we have done, but by what we could have done. *Sunday School Times.*

A POSER IN ARITHMETIC.

A Chinaman died, leaving his property by will to his three sons, as follows: "To Fuen-huen, the oldest, one half thereof; to Nupin, his second son, one third thereof; and to Ding-bat, his youngest, one ninth thereof."

When the property was inventoried it was found to consist of nothing more or less than seventeen elephants, and it puzzled these three heirs how to divide the property according to the terms of the will without chopping up seventeen elephants, and thereby seriously impairing their value. Finally they applied to a wise neighbor, Suenpunk, for advice. Suenpunk had an elephant of his own. He drove it into the yard with the seventeen, and said: "Now we will suppose your father left these eighteen elephants. Fuen-huen, take your half and depart." So Fuen-huen took nine elephants and went his way.

"Now, Nupin," said the wise man, "take your third and go." So Nupin took six elephants and traveled.

"Now, Ding-bat," said the wise man, "take your ninth and be gone." So Ding-bat took two elephants and vamoosed. Then Suenpunk took his own elephant and drove him home again.

Query: Was the property divided according to the terms of the will?—*Religious Telescope.*

"MOTHER OF POVERTY."

The Chicago Tribune, a strictly anti-prohibition paper, says editorially that "careful investigation shows that of the men who make up 'the poor' class, nearly all are patrons of saloons;" that "'poor men' spend in liquor more than \$600,000,000 a year;" that "liquor is the mother of poverty;" that "if the 'wage slaves' saved the money they waste on drink they would, in a single generation, all have comfortable homes of their own," and much more to the same effect. It speaks of the 7,000 liquor shops in Chicago, and recommends labor agitators to devote less time to fomenting strikes and more to telling "the poor" the truth about saloons. Then it refers in laudatory terms to the "great independent contented middle class, who, while not prohibitionists, are temperate," and concludes by declaring that the cure for poverty is not socialism, but temperance. If the Tribune would "tell the truth," it must not omit to mention that the ranks of the intemperate are always recruited from those of the temperate; must not fail to point out that "improvident, wasteful, demoralizing, drinking habits," which it claims are the bane of the working men, are the logical consequence of anti-prohibition "moderation."—*Union Signal.*

A BLIND HORSE IN A BIG CITY.

Daniel is a jet black gelding, seven years old, and he is as blind as a bat; but he makes four night runs on the Broadway railroad every alternate night. It is doubtful if any on the line knows every turn in the road and every switch along the route any better than Daniel.

From Fifty-ninth street to the Battery, Daniel never makes a mistake. His driver says he is the easiest horse to handle in the stables, and that he can tell when he is approaching any of the little iron platforms which act as levers to move the switches on the road as well as if blessed with the keenest eyesight. He is the off horse of the team; and as the off horse has to step on the switch platforms when necessary to shove them over, the value of Daniel's sagacity can be seen at once.

Night or day is all the same to Daniel. He can travel the route as well when the city is in darkness as he can in broad daylight. More over, he knows his own stall, and he will walk down the line of horses occupying other stalls till he comes to his own, and he was never known to enter the wrong stall.

Daniel has been on the road five years, and he has been blind all that time. He can make

as good time as any horse on the line, and he always travels slightly in advance of his mate. —New York Herald.

MIKE AND THE PRIEST.

A poor son of Ireland came to his priest and asked permission to read the Bible.

"But," said the priest, "the Bible is intended for the priests, and not for such men as you."

"Is that so?" said Mike. "But I read in my Bible that we are to instruct our children in the way they should go, and the priests have no children."

"But Mike," said the priest, "you cannot understand the Bible. It is not intended for people like you."

"Ah, father," said Mike, "if I cannot understand it, it will not hurt me, and what I do understand does me good."

"But listen, Mike," said the priest. "You must come to church, and the church will instruct you. The church will give you the milk of the word of God."

"But where does the church get that," said Mike, "if she does not get it from the Bible? Excuse me, father, but then I would rather hold on to the cow." —Deutscher Volksfreund.

EDUCATIONAL.

In the Southwestern of Nov. 25, R. E. J., in writing of Bennett College and the Congressional Land Script Fund, says that, so far as he knows, no Negro school of the Southland has ever received a cent of that fund.

In answer to the statement, probably the only exception is Alcorn Agricultural and Mechanical College at Westside, Miss.

The Agricultural Land Script Fund, donated from the sale of public lands in Mississippi by the United States government, amounts to \$227,150, which the Mississippi legislature, as far back as 1878, divided equally between the A. and M. College for whites at Starkville, and Alcorn A. and M. College for Negroes at Westside, giving to each \$113,575, whose annual interest of \$6814.50 is paid in cash to this college.

By an act of Congress in 1890, known as the New Morrill Bill, the U. S. government pays to this college over \$10,000 yearly to pay teachers' salaries, while the State of Mississippi makes annual appropriations to further our interests.

During the present year the State appropriated \$10,000 to build a new dormitory and a blacksmith shop, destroyed by fire, and three new residences for teachers. Besides, it appropriates yearly \$1000 for repairs and \$1500 for insurance. The college possesses a field and campus of 300 acres, six brick buildings and fourteen wooden buildings, and is situated in one of the most beautiful spots in the State, and we take pride in the fact that Mississippi is the only State in the South that has impartially divided the money put into her trust by the U. S. government.

In spite of hard times and the efforts for retrenchment, Alcorn College has always fared well at the hands of the appropriation committee, and the legislators and citizens seem as anxious for our success and as proud of our progress as our own people are.

We do not pattern after Tuskegee or any other school, but here the boys of the State acquire both a college education and a thorough knowledge of trades besides, and their work at the Atlanta exposition brought back both a silver and a bronze medal and two diplomas.

This school is open only to boys, but the State also supports a Normal School at Holly Springs, open to boys and girls.

It is our aim that this school shall always deserve the generous support it now receives.

A O. Coffin, Sec'y.

Westside, Miss.

The recent visit of Booker T. Washington, of the Tuskegee Normal and Industrial Institute, to Thomasville, Ga., where he spoke at the South Georgia State Fair, at the invitation of the white people of that section, was made the occasion of a great ovation to him. The mayor of the city formally offered him the freedom of the city, and called upon him, to-

gether with the city council, the white clergy, and the leading business and professional men of Thomasville to pay their respects. At the fair grounds, where he spoke, the white women, as well as men, were largely in evidence, and vied with the colored citizens in welcoming him. Altogether, this seems significant. Perhaps Prof. Washington has found the way to better relations between the white and the blacks in the South. —Michigan Advocate.

THE FAIR AT KOWALIGA, ALABAMA.

I beg a small space in your columns to say in a concise way something about our fair which was held at this place on the grounds of the Kowaliga Institute on Nov. 10, 11 and 12, under the supervision of our principal, Prof. C. J. Calloway. About two months ago, Prof. Calloway told the people in this community that he wanted each person to prepare something for the fair which would be held here. The people did not seem very much interested at first, since nothing of the kind has been held here before; however, they moved around slowly until they saw that Prof. Calloway really meant what he said and began working to that effect himself; then it seems that they said within themselves, "I believe he means every word he has said to us."

Time slipped away rapidly and the fair was soon at hand. The building was decorated with mosses, vines and wild flowers, which added a great deal to its appearance. On Wednesday, the 10th, the fair opened. About five o'clock a. m., the firing of guns was heard, which was a signal for the opening. About 10, the Teachers' Institute convened in the chapel. In the afternoon in the same place quite an interesting and instructive talk was given us by Mr. T. J. Calloway, assistant principal of the Normal School at Tuskegee. Between times baseball, potato races, wheel barrow races and other amusements were going to entertain the people.

Wednesday evening quite an interesting program was rendered by some of the old people of Kowaliga. The audience, who was very attentive, since it was something rare to be at a concert like this, was greatly surprised and pleased as well, to see the spirit which existed among the old people while trying to perform their parts.

Thursday the exhibits were still pouring in and visitors were inspecting with eager eyes. Just here I'll mention some of the articles which were on exhibition. The ladies exhibits were: Quilts, aprons, worked pillow shams, trimmings, quilt-blocks, crazy work, dress, basque, pin cushions, and two very pretty hats were made by a young woman of Wetumpka, Ala., and brought here to be exhibited. The men's exhibits were: Cotton stalks six and seven feet high, corn, pumpkins, watermelons, sugar cane, syrup, two nice little houses, chimney built by one of the students, bricks, turkeys, chickens, hogs, one weighing 400 pounds, one hat, horse collars, etc.

Thursday afternoon a lecture on farming was given by Prof. Carver, formerly of Iowa, at present teacher in Tuskegee. This lecture proved to be quite beneficial. Prof. Carver gave the people a chance to ask questions. A number of questions were asked and answered and several of the farmers have decided to put into practice some of the good things which he has told them.

Thursday evening a concert was given by some of the young ladies of Kowaliga. It was enjoyed by every one present.

Friday, closing day, the premiums were delivered. I might say here that the premiums were given by store keepers, here and elsewhere, as the school was not able to give them. They were given to encourage the people.

Friday evening a concert by the Glee Club closed the fair. There were a number of people at the fair, both white and colored, from different communities, and from villages near Kowaliga, and all were well pleased with the results. The white people were very kind in lending us aid and seemed to have enjoyed everything immensely. The fair went off so nicely that the people decided to continue having them—one every year.

We feel very much encouraged when we

think of our leader, Prof. Calloway, and of the good work he is doing in our community. This seems to be his motto in whatever he undertakes: "Wherever there is a will, there is a way." —Lula M. Benson.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

MARVELOUS SUCCESS IN KOREA.

Our work in Korea commenced in 1885—only twelve years ago. This is our latest foreign field. Usually it has taken a long time to get a foothold at all in the oriental countries. In China we labored ten weary years before a single convert was made. This empire of Korea, however, seems to be ready to receive the Gospel at once. Bishop Joyce writes in the most enthusiastic manner concerning our success there. He says:

"The prosperity of our work and the possibilities of yet greater success in Korea are more and more surprising. Since our annual meeting in May Dr. Scranton has received seventy persons on probation in the Church of which he is pastor. Brother Jones has received on Chemulpo Circuit 153, and Brother Noble has received on Pyeng-Yang Circuit 205, making a total by these three brethren of 473 persons since the annual meeting. I have not heard from the other places in the Mission, but this report shows something of Korea as a mission field to-day. The other missions are having success of equal measure and degree. We could quadruple our success if we had the needed workers. All Korea seems ready to accept the Gospel. O, for men, men, men, to come over here and help us!"

The bishop says that we ought to have seven or eight new men at once. It is impossible to send more than two by our Missionary Society at this time. We do not have the money. It is deplorable. We send out this urgent appeal with the earnest prayer that the Holy Ghost may influence the hearts of some of our people to make special gifts for sending two or three new men to Korea. This is the golden opportunity. One thousand dollars now will be worth more than \$10,000 a few years hence. Dr. Scranton, the superintendents of that work, writes in the most urgent manner possible for additional men. This is not an ordinary request. It is the appeal of 12,000,000 people—a great empire of the East—with every door wide open to receive the Gospel. It is not an exaggeration to say that probably never in the history of the world has the Christian Church had such a favorable opportunity as is presented in Korea today. This seems very strong language, but it is true. On this account this plea is sent to our Methodist people. We would be glad to give additional information to anyone who may feel disposed to sympathize with this purpose to send reinforcements to Korea. Write to W. T. Smith, D. D., corresponding secretary of the Missionary Society, 150 Fifth Avenue, New York.

Plan of Episcopal Visitation

Conference.	Place.	Time.	Bishop.
Upper Mississippi.....	Okolona, Miss.....	Jan. 12.....	Ninde
Florida.....	Jacksonville, Fla.....	" 13.....	Andrews
Mississippi.....	Elizaville, Miss.....	" 19.....	Ninde
St. John's River.....	De Land, Fla.....	" 21.....	Andrews
Louisiana.....	Baldwin, La.....	" 26.....	Ninde
Little Rock.....	Van Buren, Ark.....	" 27.....	Merrill
Arkansas.....	Siloam Springs, Ark.....	Feb 1.....	Merrill
Gulf Mission.....	Crowley, La.....	" 3.....	Ninde
Hallmore.....	Washington, D. C.....	Mar. 2.....	Merrill
Washington.....	Cumberland, Md.....	" 9.....	Andrews
St. Louis.....	Springfield, Mo.....	" 9.....	McCabe
Kansas.....	Lawrence, Kan.....	" 9.....	Fowler
Virginia.....	Falls Church, Va.....	" 9.....	Goodsell
South Kansas.....	Ottawa, Kan.....	" 9.....	Craston
Central Pennsylvania.....	Danville, Pa.....	" 16.....	Andrews
Missouri.....	Hannibal, Mo.....	" 18.....	McCabe
Philadelphia.....	Chesler, Pa.....	" 16.....	Goodsell
Southwest Kansas.....	Lyons, Kan.....	" 16.....	Oranston
Central Missouri.....	Topoka, Kan.....	" 23.....	McCabe
North Indiana.....	Hartford City, Ind.....	" 23.....	Fowler
Wilmington.....	Lewes, Del.....	" 23.....	Nowman
Northwest Kansas.....	Minneapolis, Kan.....	" 23.....	Oranston
Delaware.....	Orange, N. J.....	" 24.....	Hurst
New York.....	New York, N. Y.....	" 30.....	Hurst
New York East.....	New York, N. Y.....	" 30.....	Mallalieu
Lexington.....	Torre Haute, Ind.....	" 30.....	Fowler
Nowark.....	East Orange, N. J.....	" 31.....	Goodsell
New Jersey.....	Camden, N. J.....	" 30.....	McCabe
New England.....	Worcester, Mass.....	Apr. 6.....	Newman
Northern New York.....	Fulton, N. Y.....	" 13.....	Ninde
Wyoming.....	Notwich, N. Y.....	" 18.....	Fowler
N. England and South'n	Attleboro, Mass.....	" 13.....	Vincent
New Hampshire.....	Dover, N. H.....	" 13.....	Newman
East German.....	Rochester, N. Y.....	" 17.....	Hurst
Troy.....	Amsterdam, N. Y.....	" 20.....	Mallalieu
Vermont.....	Springfield, Vt.....	" 20.....	Vincent
Maine.....	Norway, Me.....	" 20.....	Craston
North Dakota.....	Casselton, N. Dak.....	" 27.....	Joyce
East Maine.....	Bangor, Me.....	" 27.....	Oranston

By order and in behalf of the Board of Bishops.

EDWARD G. ANDREWS, Secretary.

Baltimore, Md., Nov. 1, 1897.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for Sunday, December 19, 1897.

JOHN'S MESSAGE ABOUT SIN AND SALVATION.

(1 John 1:5-10. 2:1-6).

Golden Text:—"If we confess our sins, he is faithful and just to forgive us our sins." (1 John 1:9.)

John, the author of this epistle, was the son of Zebedee, born a few years after our Saviour, in Bethsaida, north of the sea of Galilee. His father was in easy circumstances, for he had hired servants, and John provided for the mother of Jesus in his own house. John was a fisherman and likely kept a fish market in Jerusalem. He became a disciple of John the Baptist, and was afterwards called to follow Jesus. Extremes met in his nature. He was ambitious, courageous, and impetuous; yet he was simple in his life, and loved as tenderly as a woman. He with James and Peter became pillars in the church. He remained in Jerusalem many years after the resurrection of Jesus, but no doubt made many missionary journeys through Syria, and Asia Minor. He removed from Jerusalem to Ephesus about A. D. 68, and from that place wrote his gospel and his three epistles. During his exile on Patmos he wrote the book of Revelations. He maintained the vigor of his youth and manhood almost to the close of his life. He lived to be about 100 years of age, and was the only apostle who died a natural death. This epistle is called general because it was sent to divers churches. It is designated to confirm their faith in the person, office and doctrines of Christ; and to instigate pure love for God and man.

1. God. (5). The message here in its broadest sense includes the doctrines of this epistle, but in a more restricted sense it refers to the fact that "God is light, and in Him is no darkness at all." This message John had learned of Jesus Himself, and had declared it unto them time and again. Light discovers all things, therefore it illustrates the perfect knowledge of God; light cannot be polluted, for this reason it clearly shows the holiness of God; light joined with heat inspires pleasure in universal nature, in this way it teaches the goodness of God; and light is penetrating and expresses God's Spirituality. Darkness implies all imperfection, as ignorance, sinfulness, concealment and misery. Light illustrates the character of God, and darkness that of Satan. Note—The gospel is the message of God to man. It was created by Him, and through Him revealed to the human family. It is designated to bring the holiness, love and goodness of God to man.

2. Fellowship (6-7) is the enjoyment Christians receive by communion with God and with one another. With God it implies conversion, adoption and assurance. With man it includes all that is connected with public worship. Now if we walk in darkness, that is, in ignorance, sin and misery, and yet say we have fellowship with God, we lie and do not tell the truth. (The Gnostics or Nicolaitans, centered all evil in matter, and therefore learned to abhor it. One class drifted into the doctrines of celibacy and asceticism, while another taught that after one had received purity of soul, by a knowledge of God, he could give over the body to gross licentious deeds, and yet remain in the favor of the Lord.) But if we walk in the light, or purity, love and goodness of God, we have fellowship with Him and one with another. Note—What one says does not reveal his character so much as what he does. Language and conduct should harmonize, but if they do not, then take the deeds and not the words as the true revealers of the heart. It is man's privilege to enjoy the society of God.

3. Sin. (8). Sin when active is the transgression of the law; when passive it is the neglect of duty; and when inbred it is the inclination of the heart towards evil. All have gone far from original righteousness. By nature there is none good, no not one. If we, like the

Gnostics, say, "we have no sin," and yet practice vicious habits, we deceive ourselves, and the truth is not in us. Or if we say "we have not sinned" we make God a liar, and His word is not in us. On almost every page of His word we may read of the depravity of the human heart.

4. The forgiveness of sin. (9). God forgives sins according to the plan wrought by the sufferings and death of our Saviour. He is a propitiation or an appeasing sacrifice for our sins, and not for ours only, but also for the sins of the whole world. But man is not saved by the atonement till he realizes that he is a sinner; feels his sense of guilt so forceably that it makes him sorry because of sin; confess to God his transgressions against Him; gives his sins up and ceases to practice them; and makes restitution, or rights his wrongs, as far as it is possible for him to do so. These steps no one will ever take till he has an unshaken faith in the justice and mercy of God. Faith goes before, with, and after repentance. It constrains God, who is faithful and just, to forgive our sins; to cover them in the atonement of Christ; to cast them behind his back; to blot them out as a thick cloud. He puts them out of His sight and deals with us as though we had never sinned against Him. Praise the Lord. The Christian religion is the only system of the kind in the world that teaches the forgiveness of sins. None of the legal terms—as justification, regeneration, adoption and assurance—used by St. Paul are found here, yet the fact—the pardon of sin—is taught just the same.

5. The cleansing of the heart from all unrighteousness. "The blood of Jesus Christ His Son cleanseth from all sin." "These things write I unto you, that ye sin not." "Blessed are the pure in heart for they shall see God." It is surely man's privilege to live in the world without committing sin. No sin can enter heaven. Man must be cleansed from all sin in or before death. If we are forced to sin all through life: what sins do we have to commit? We are not compelled, by powers we cannot resist, to gamble, lie, steal or murder; and surely not to commit smaller offences. We sin because we desire to sin; it is in our heart to do wrong. To teach that we cannot live without sinning is to license us to do wickedly. There can be no evil results from exhorting us to holiness of heart and life. When first saved we are babes in Christ. The Christian life is one of growth, and maturity may be reached before death.

6. Assurance of salvation. (3-6). How may we know that we are "in Him," or in possession of His mind and Spirit? One rule only is given here, others are mentioned further on. The child of God has the witness of the Holy Spirit, loves the brotherhood, and keeps the commandments. Keeping the letter of the law is not positive proof of salvation. Yet when the hands of a clock always point to the hour of the day we infer that the works are all right. So when all of a man's words and deeds point towards Christ we believe his heart is staid in Him. The commandments here no doubt mean the decalogue, the substance of which is to love the Lord thy God with all thy mind, soul and strength, and to love thy neighbor as thyself. If any one says he knows the Lord to be a sin-pardoning God, and yet does not show forth this love, he is a liar and the truth is not in him. His life contradicts his profession. He is not what he claims to be. But if he has the profession and the holy life then the love of God is made perfect in him.

In 1896 there were 1,733 public-school teachers employed in Oklahoma, with 63,686 pupils under them, the total school population being 88,705. The colored children number in this enrollment 6,623. A good territorial school is maintained at Edmond, with an attendance of 160. A normal school for training colored teachers has just been started at Langston, and a branch of the Edmond school has been located at Alva. The Territorial University at Norman, and the Agricultural and Mechanical College, in connection with which the United States maintains an experiment station, are two other institutions which are doing valuable educational work.

EPWORTH LEAGUE.

(Conducted by Rev. W. Scott Chinn, Louisiana Conference.)

Topic for December—ST. PAUL'S DOCTRINE OF THE HOLY SPIRIT.

December 12—THE MIRACLE OF REGENERATION.

1 Cor. 6:11; Gal. 3:14; 5:5.

In our last lesson we found that the office of the Holy Spirit was to convict men of sin; now, after this conviction takes place, they are not to be left alone, but must go forward in order to get the peace which the soul so much desireth.

Conviction doesn't necessarily imply that he must go on though, so there must be a motive or an agent to accompany the being and thus walking together with the spirit the first great step has been taken and then comes the act wherein God pardons his many sins, creates within him a new heart and adopts him in the royal family.

Ample proof as to the necessity of being "born again" can be found in the Scriptures though the word "regeneration" only occurs two or three times. Well may we style "regeneration" as a miracle, for it is indeed a supernatural event given as a public credential to a divine message and the divine work.

A knowledge of our sins causes us to seek a refuge. That we are depraved we have no difficulty in finding out, so we long to leave behind the things of this life and seek a higher, and we only "near the citadel" when the wonderful work of regeneration takes place.

Justification, regeneration and adoption all take place at once.

Regeneration is the divine life reproduced again in man. The "old man" has been driven out and holier things placed therein.

It's the soul born anew of the spirit, a mighty transformation, a passing from a death of sin and shame unto a life of peace and happiness.

He attained. First, by a deep conviction of sin; second, by faith in the heart to so be able to come to Christ. The conviction of sin must be such as to cause us to be godly sorrowful and earnestly desire the removal of our guilt and condemnation.

Will one always know when the change hath taken place? That depends upon the person and the amount of faith he has in God; but since regeneration changes the moral nature and makes it to conform to the will of God, such changes and wonderful manifestations of divine love ought to be readily apprehended. By all means, if not known at once within a very short time, one can tell, for the work already performed will bear fruit, joy, happiness, peace and a heart full of love towards all mankind, good and bad.

Feed on the Pure Milk of the Word.

Have you been "born again?"

What has regeneration done towards giving to your life a better tone of Christian living? What does regeneration mean to you?

Define a miracle, regeneration? What precedes regeneration?

Name some of the general fruits of regeneration?

What ought the regenerate practice daily?

The doings of the Spirit shall change our vile body.—Phil. 3:21.

Teaches us how to communicate good to one another.—1 Tim. 6:1.

Commands the loving kindness of God towards us.—Psa. 42:8.

Teaches how to deal justly with all men.—Psa. 75:4.

* * *

The proposed convention of Colored Leaguers will not take place next year for reasons best known to the head officials, but a meeting is proposed in connection with our Gammon Theological Seminary Reunion, which will take place next May. Further notice will be given at a later date. However it is hoped that the enthusiasm will not lag in the least, but that all Leaguers will be up and adoing.

ASSISTANT SECRETARY'S CORNER.

We are reminded by private letter and even by our brilliant Epworth Leaguer, Rev. W. Scott Chinn, in his crisp notes that our corner needs attention. It is gratifying sometimes to know that we are missed. We have, therefore, found some occasion for a pleasant thought while we read the letters that pour in upon us calling us to "arise and shine."

We would incidentally remind Brother Chinn and friends that we are Penn by name and Penn by nature, and that it is the pen of a ready writer which fact would be clearly demonstrated to them if they could see the mail that comes and goes from our office.

The most successful meetings we had since our occupancy of this office have been held since September to date. The adjective "most" is not too strong.

We have been in home but a few days from a great trip in the bounds of the South Carolina Conference. As we saw the work in the South Carolina Conference it might be summed up as follows:

"Able and hard-working pastors, churches having large congregations, with some of the best looking and most intelligent people that South Carolina can afford, good choirs, plenty of interest in the church of their choice and after a speaker dilates on the firstly and secondly, he finds a plenty of encouragement to bring on the 'arousements.'"

It was especially a happy privilege to meet and shake hands with so many young people who are in positions of honor and trust, and who stand for something on their native soil.

The very shake of their hands told us that these young people are in the Epworth League to get something out of it for the uplift of their fellows.

The hand of Claflin University is seen at every turn of the road in South Carolina in the kind of young men and women sent out for life's work.

We must, however, particularize some. We went into the State of South Carolina from the North Carolina Conference at Laurinburg, N. C. Comment upon the North Carolina Conference anniversary we must leave for another time, except to say that we hope our brethren will take literature off of our hands at all the coming conference anniversaries like they did at the North Carolina. We did not have enough on hand to supply the demands.

The first charge we touched in South Carolina was at Bennettsville, Rev. C. R. Brown, pastor. We had met Brother Brown in all of our big International Epworth League meetings. We expected a successful engagement and were not disappointed. He justly has the name of a hard worker. He is persistent, which is a splendid trait of character to possess when exercised in the right.

So many people give up or fall down when the wind blows. The Epworth League is doing its work, for with a hard-working pastor and splendid laymen like lawyer E. J. Sawyer, and Professor J. L. Cain, the work is bound to go.

Of course, we sold literature and secured subscriptions readily.

It is always the logical result of good work done before hand on the League and Church.

From Bennettsville we went to Darlington where Rev. E. B. Burroughs is pastor. Brother Burroughs conducts with credit to himself and usefulness to the church the page on missions in the Southwestern. We found him, however, not only interested in missions, but the Epworth League and its relation to the future of Methodism. There was one feature of the Darlington meeting that impressed us and we there decided to give it to all of our Leagues.

The young people, chaperoned by several of the older people, had their annual social and banquet. At this banquet no one was admitted but the members of the League and one of the officers told me they were very strict as to their membership, especially associate membership. This social was refined and a great credit to the League. The boisterous behavior, ridiculous yelling and pulling of each other, common with some young people of our race, was conspicuously absent. When they gathered about the table nothing was

served until prayer was offered. It was a model Epworth League social.

At Florence, S. C., our next point, we were happy to have so many of our pastors from adjoining circuits at our meeting. Enthusiasm in the Epworth League is not so high as we would like to see it, but there is every reason to believe that Rev. Brother J. L. Grice and his president will stir up the dry bones. There seems to be no lack of interest on their part.

The District Epworth League Convention of the Florence District was in session at Marion, S. C., where we have a very neatly built church and a flourishing League under the leadership of a young man who, to use his own words, is especially thankful that God saved him, such a wretched sinner. Brother W. H. Tellman is his name, and he is making the League tell, in its work for the Church.

It was a good place for the convention. We talked Epworth League and Methodist Church from the time of our arrival until departure. The one thing that served to inspire us was the enthusiasm of the president, Rev. A. Middleton, for this work, so important to the youth. Brother Middleton, who is known as Father Middleton in the S. C. Conference, is one of those old men who is loved by all who may be fortunate to meet him. He has travelled the district in the interest of the League and has done such good work that they wanted to reelect him, but he retired as he said, to give place to a young man, who, by reason of physical strength as well as other advantages ought to do better work. What an admission! We are frank to say if Brother Cain, his successor, who is at the head of the Bennettsville (S. C.) schools and well up in Epworth matters, beats Brother Middleton's record, it means work for him. We had but one day for the sale of Epworth League literature, but our hands were kept busy all the day.

Rev. A. G. Townsend, A. M., the capable presiding elder, is winding up his sixth year of great success only to go into Claflin University as a professor, where he will be felt throughout the State in the young men and women who shall be inspired by him to be diligent in getting something in their heads and equally diligent in doing something with it after they get it.

In point of enthusiasm the convention reminded me of the Washington District Epworth League of the Washington Conference, which has, at its head, Presiding Elder Rev. M. W. Clair, Ph. B., and one of our earnest laymen, T. Benson Locke, as president.

It is inspiring to go up to Washington and get in touch with the Leaguers thereabouts.

There were six delegates in the Toronto Convention from this district. We are hoping there may be six times six in the Indianapolis jubilee of '99. I attended the Washington District League meeting in September. It was real reviving to hear the reports showing how the District League officers had traveled the districts and organized and had tangible results to report. Then such singing and buying of books, reading of papers and asking questions demonstrated the intention upon their part to do the work or report the reason why.

Since our visit to these points we have had letters from the officers assuring us that the work yet moves. Let us all pray that these and all the young people may be constant in this work since prayer, work without lagging, knowing no discouragement or defeat will surely bring the results for which we hope.

At this writing we are having a series of very successful meetings in our Atlanta churches and Leagues, which ended in a great union meeting of the churches and leagues on Monday evening, Nov. 29, when a city union of Epworth Leagues all over our work secure the Reading Course, organize reading circles, buy literature of the Epworth League and don't be afraid to work that success may come. Let's go forward! We can possess the land if we will.

More next week.

Irvine G. Penn.

TO TEXAS AND WEST TEXAS CONFERENCES.

Dear Brethren and Friends:

This is the means of calling your attention to the importance of renewed effort in pushing for-

ward the work of our State League. We live in the midst of widespread vigor and youthful enthusiasm. Never before in the history of the church has there been such a tidal wave of religious influences among the young people. These stand as the vanguard of a new army of Christian workers, who in the opening of the twentieth century, will raise the standard of the cross upon every hill top and in every valley. Your attention is therefore called to the opportunity that is now offered us as a church to take a hand in shaping the mighty influences and agencies that will save the world.

Our watchword should and must be onward! The church has seen fit to appoint an assistant General Secretary of the Epworth League for our Southern work. This should give a greater impetus to the work of Leagues throughout our Southern Conferences. Where there is not a League let the pastors organize a chapter. Come in touch with the General League work and make our State League a pride in the South. The importance of constant effort cannot be overestimated.

Our Southern field needs more push in every department of church work. Nothing can compensate for the lack of interest on part of our pastors. Gather the young people and train them for the Master's service. Assistant Secretary Penn is formulating plans to have a mass convention of all the Colored Leagues of the South. This idea was conceived by Dr. Schell the General Secretary.

Let us discipline our forces and be ready for the coming events of this glorious young people's movement. Select the best talent and make your Chapters a power in the church. Do not let them drift into "Lime Kiln Clubs," but make them the Spiritual agency through which our young people shall be made strong towers in our Zion. Operate every department and save your chapters from a sameness that will cause the work to lag and die. Send for all the necessary helps, and learn how to make the wheel go. Organize the young people into clubs of subscribers for the Epworth Herald, the official organ of the League, which comes every week brim full of information and fresh with youthful enthusiasm.

Keep in touch with our assistant General Secretary and enlist him into service for special conventions worked up by our State League. We cannot afford to make this office simply nominal, for our worth in the church is at stake.

Push the cause and thus make still broader fields of Christian work throughout this Southland. Let our enthusiasm be unabated until there shall be a General Conference District League. Work! Watch! Pray! Yours for the Master.

H. B. Pemberton,

President State Epworth League.

The late James Barclay Jerman, of Albany, N. Y., left \$50,000 to Williams College for the establishment of a Barclay Jerman professorship, \$30,000 for a professorship of political economy and international law at Middlebury College, Vermont, \$50,000 for a Home for Aged Men in Watervliet, N. Y., \$100,000 as an endowment fund for a Presbyterian church in the village of West Troy, and \$100,000 for the Fairview Home for Friendless Children in Watervliet.

Pure Blood

Every thought, word and action takes vitality from the blood: every nerve, muscle, bone, organ and tissue depends on the blood for its quality and condition. Therefore pure blood is absolutely necessary

to right living and healthy bodies. **Good Health** **Strong Nerves** Hood's Sarsaparilla is the great blood purifier. Therefore it is the great cure for scrofula, salt rheum, humors, sores, rheumatism, catarrh, etc.; the great nerve, strength builder, appetizer, stomach tonic and regulator. Hood's Sarsaparilla cures when others fail.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are prompt, efficient and easy in effect. Cure all liver ills. All druggists, 25c.



PLEASE NOTE THAT--

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

OUR PLAN.

We are sure not a few of our readers must have noted the excellence of the articles we publish from time to time on pages 2 and 3. Most of them are written by our brethren scattered throughout our territory, while a few are written by prominent men at the North whom we have met from time to time and who are willing to help us in the work we are trying to do. We appreciate their assistance very greatly and a number of others have promised to so favor us.

In addition to such productions our plan has been to call into service and develop a class of contributors among our ministers, teachers and others in our work—women as well as men. We do not mean the person who will sit down and scratch off a little something without either thought or effort and send it to us as though he thought us bad off for something to publish, and then "blow us up" if we do not do so; we haven't room for such articles, though now and then we publish one to keep from breaking the individual's heart.

We mean those persons, whether they have ever been to college or not, who sit down and think and grind us out a paper that will be readable and helpful to our subscribers. They may have to write it and then rewrite it, but being determined to produce something good they succeed. We have had a number of such productions and we are going to have others.

We have solicited articles from a number of our prominent men and women; and yet we have no desire, and will not shut out anyone who will take the time and care necessary to prepare properly something for our columns. There are two things we are trying to do: one is to make a first class readable paper; the other is to develop a number of strong and entertaining writers that will be creditable alike to the church and the race.

Many of the brethren are working hard to increase our circulation and are meeting with excellent success and our purpose is to try to give them a paper that will help to secure and hold subscribers. We hope to make the Southwestern better for 1898 than it has been the present year, in doing so we shall need the assistance of every loyal Methodist and every friend to our cause throughout the Church.

The Ideal American is a Protestant magazine published in this city in the interest of Protestantism as against Catholicism. Its editor, the Rev. Joseph Vital, is a converted Catholic, and does not hesitate to declare the whole truth. The American is literary as well as religious, and we find it a very entertaining and instructive periodical. We wish it success.

All the brethren do not know that the largest bundle of papers we send to any one post office in the State of Mississippi, goes to Macon. The man who makes a long list and keeps it so is Rev. S. H. Nevilles, of Macon. He says the paper helps him in his work. The Lord be praised!

Renew your subscription.

A NEW SERIES OF SUNDAY SCHOOL SUPPLIES.

We are informed that the Methodist Episcopal Sunday school helps are to be issued in new and enlarged form, beginning with January 1, 1898.

This information will doubtless exceedingly gratify the great army of Sunday school workers in our Church, and speaks well for the managers of our publishing interests. The principal changes contemplated in the publications now issued are the following: The Senior Berean Quarterly will contain eight pages of additional matter; The Intermediate Quarterly, now containing sixteen pages, will be doubled in size; and The Beginner's Quarterly will be illustrated by appropriate pictures. The price of no publication will be advanced. A new periodical, The Illustrated Berean quarterly will be issued at twelve cents per year. This Quarterly will contain forty-four pages, and will be suitable for any class of scholars above the primary grade.

Taken in connection with the fact that The Classmate and The Sunday School Advocate, our weekly serial papers for Sunday school use, have been enlarged and otherwise greatly improved during the year; this announcement indicates that advance has become the order of the day in respect to our Sunday school supplies.

The liberal and progressive policy of the Book Concern merits loyal appreciation and increased patronage from the Sunday schools of Methodism. While the great majority of our schools use the Methodist supplies, it is to be regretted that a few, from time to time, have sent order to independent and rival publishing houses. Those schools which do so are, to this extent, weakening their own Church institutions and traditions. The authorized Sunday school supplies are published under the direction of the General Conference, and are edited by men responsible to that body. The commentary and the discussion which appear in them are scholarly, accurate and orthodox according to the standards of the Church.

Every Methodist ought to know, though in fact some do not know, that every cent of the moneys earned by the Book Concerns is apportioned to the annual conferences for the relief of the veteran preachers, worn out in the work, and of their widows and orphans. This being true, and our official Sunday school supplies being superior to any others published, and as cheap as is consistent with the maintenance of high quality, the duty of our Sunday schools in the matter is plain.

All Sunday School supplies can be ordered from this office.

Most any gentleman may now and then receive as a token of respect a bouquet from a lady, but he who gets one from a Sunday school class, may justly take it as an evidence of his piety and good works.

The Editor of the Southwestern found on his desk one day last week a most beautiful bouquet of choice cut flowers thus endorsed: "From Class No. 4, Union Chapel Sunday School, taught by Mrs. J. E. Ogilvie." We appreciate the compliment highly and trust other editors may be helped by our example.

The Fifteenth Annual Statement of Sunday School Union of the A. M. E. Church, as published in the Bugle Blast of recent date, is creditable alike to Dr. Smith, secretary in charge, to his church and his race. It is perfectly clear that he conducts affairs in a business way and has the Union on firm business principles.

There has passed through his hands \$19,038.04, and he had on hand at the close of the fiscal year \$671.95. The assets of the business, including a \$12,000 building, amount to \$21,215.85, as against liabilities of \$4,648.00. A most excellent showing, even though many Sunday schools of his church do not patronize his department.

How many subscribers have you sent us?

DR. BUCKLEY'S HISTORY OF METHODISM.

A History of Methodism in the United States, by James M. Buckley, D. D., Published by Harper and Brothers, New York. Price \$5.00.

This work is published in two profusely illustrated volumes of nearly five hundred pages each. The first volume is divided into fifteen chapters and discusses such topics as "The Fatherland of Methodism," "Progenitors of the Founder," "The Man of Providence," "Genesis and Growth of Methodism," etc., bringing the narrative down to the close of the General Conference of 1840.

Volume Two is divided into eleven chapters and four appendices. In the chapters, such topics as the "Irrepressible Conflict," which has reference to the great anti-slavery agitation; the "Bisection of the Methodist Episcopal Church," "A Calm Survey," etc., are treated. The appendices give certain committee reports, etc., that would have been tedious and uninteresting to some if found in the body of the work.

We shall not attempt any critical review of this work but shall simply give such statements as will notify our readers as to what they need expect.

1. The narrative begins with the origin of Methodism and comes down to the year 1896.

2. It records facts and occurrences faithfully and impartially in the author's characteristic manner.

3. The work is written by a man of our time, of acknowledged ability who has had most excellent opportunities for investigation and research, both in this country and the Old World.

4. The author presents even those chapters which might be heavy and dull reading in such manner as makes them as interesting as romance and so clear in statements that the most ordinary mind may readily grasp his meaning.

5. In view of the fact that Afro-Americans have ever since the days when they occupied the "meeting house," alternately with their Masters, been closely connected with the history of Methodism, they will be specially interested to know that the author makes faithful record of all those transactions in which they were particularly concerned, whether the facts are to the credit or discredit of the church.

6. Both volumes are elegantly illustrated with engravings of bishops and many other historic characters and scenes among which we should have been pleased to see those missionary Bishops, Burns and Roberts, even though the history is confined almost wholly to Methodism in the United States.

THINGS POLITICAL.

Congress assembled last Monday, and he is a poor prophet indeed who cannot tell just about what Congress will or will not do. At least that seems the common view, hence the air is full of speculations. It is thought the Hawaiian Treaty will be passed without question; the recognition of the beligerent rights of Cubans will have due consideration; the money question will pass in review, and that the civil service law will be tampered with to some extent. No doubt all these questions will come up, but as to their disposition no one can tell.

Ex-Senator Bruce was last week appointed Register of the Treasury, a position which he has held before. It is said his application was endorsed by every United States Senator; if so he cannot fail of confirmation.

Mr. Emmett J. Scott, of Houston, Texas, who is now serving as Prof. Booker T. Washington's private secretary at Tuskegee Institute, is the former brilliant editor of the Texas Freeman. If he make as good record as he usually makes at what he undertakes, Tuskegee will no doubt realize its good fortune in acquiring his services.

DR. BRADEN HONORED.

Thirty Years as President of Central Tennessee College.

On the evening of Thanksgiving the faculty and students of Central Tennessee College assembled in the chapel at 7:30 o'clock, and celebrated the thirtieth anniversary of President Braden's connection with that institution, much to that gentleman's surprise. The chapel was handsomely decorated with flowers and flags, and a large portrait of the President, under which were suspended the words, "Our President."

Appropriate exercises were rendered, Prof. T. A. Fortson acting a master of ceremonies. Short addresses were made by several of the students, giving sketches of the life of Dr. Braden, the McHarry family and their connection with this institution, following which was sung by the Choral Society an original poem, "Our President," dedicated to the President and composed by Prof. William Osborn, with music arranged by Miss M. E. Braden. Prof. Fortson then addressed the President as follows:

Dr. Braden: "Thirty years ago in the prime of manhood you came to Nashville and opened a school for colored people in the old gun factory on College street. You enrolled pupils of all ages and sizes, but only one grade—the primary; for at that time nearly the entire colored population of the Southern States were illiterate."

"You came at a time when ostracism and Ku-kluxism were rife all over this southland and when it was exceedingly dangerous for a northern white man to show his head in this section, especially if his business was teaching Negroes. But through all these years you have remained at your post with undimmed courage, and we have as a result of your labor and sacrifices Central Tennessee College with its many departments. You have built a university out of a primary school. You have done this with hardly anybody to assist you except Dr. G. W. Hubbard who has made McHarry Medical College the pride of the new south."

"The complexion of a person's skin has cut no figure with you. Black teachers cannot charge you with discrimination on account of color. You have gone all through this State to assist your colored brethren in the prosecution of their work as Methodist ministers, stopping at their humble homes and breaking bread with them at their humble tables, while the angry southerner freely conferred upon you the honorary degree of doctor, both of small and coming in front of your name with a dash between them."

"You have entertained in your home colored men as you have bishops of the Methodist Episcopal Church, and they sound abroad your praise and your family's."

"When Prof. W. H. Croghan, of Clark University, and the late Dr. J. C. Price, then President of Livingstone College, were at Ocean Grove to perform their part in the published program, all the white persons left the table in the hotel where the two colored brethren were seated, and immediately you and Miss Mamie, who has stood with you all these years, went and seated yourselves with these brethren of ebony hue, you remarking that you were not afraid that the black would get off of them on you."

"You have christened the children of our people, solemnized their matrimony, buried their dead and written their obituaries."

"A great denouncer of sin and iniquitousness you have been; and though at times you may have seemed severe in chastening us, yet, when anyone has fallen, you have been the first to extend him a helping hand and wrap about him the mantle of charity."

"You have signed your name to more Negro diplomas than any other man living or dead. And you are now no more the 'd—d nigger teacher,' for the southern white man has learned to appreciate you as does the brother in black. Both know you have done a noble work and all rejoice to heap upon you their choicest benedictions. You have triumphed gloriously!"

"And now it becomes my very pleasant duty to present to you from the students and faculty of Central Tennessee College, the students of McHarry Medical College, Dr. G. W. Hubbard, Dr. R. F. Boyd, Dr. H. T. Noel and Prof. Grant, Dean of the Law Department, this elegant roll-top desk, the latest model and the best to be secured in Nashville."

"This we present to you as a token of our appreciation of you and your services to us, this State, and this nation. We do not present it as a measure of your work and worth; for thirty years of earnest, honest, steady toil in building this college cannot be measured in dollars and desks. We present it as a memento of our own feeling, leaving it to Him who has watched over and preserved and sustained you in all your labor of love to reward you with a crown of eternal life when He shall see fit to summon you from toil and care to rest and peace."

"In these presentations we kindly remember your wife and daughter who came to Nashville with you and have toiled with and comforted you through all these weary years. The Lord bless them also and reward them according to their suffering and sacrifices."

In his response, Dr. Braden briefly spoke of his work at Central Tennessee College, and commended all those who have stood by him in his efforts to make this institution what it is, promising to continue to do all he can to promote the best interests of the college.

PERSONAL AND GENERAL.

The editor of the Southwestern is, this week, at Waco, Texas, attending the West Texas Conference, and will, next week, be at his own, the Texas Conference, at Navasota.

Rev. D. C. Crockett, of Slidell, La., was in the city last week, rejoicing that the quarantine is over. He reports his work in good condition.

Rev. E. W. Osborne, pastor of the St. Charles M. E. Church, this city, is just back from a trip to visit friends in Indiana. He looks well and begins his work with a will.

Bishop Warren will sail from this country on his visit to the South American missions, Jan. 20, by the steamer Advance. Mrs. Warren will likely accompany him.

Rev. John R. Scott, a Presiding Elder of the A. M. E. Church, Jacksonville, Fla., shot and killed Rev. Obediah Adams, one of his preachers, of the same city recently. Up to the present no reason has been assigned.

Miss Bertie E. Beard, of Asbury M. E. Church, Washington, D. C., is doing much excellent work for the Southwestern, and this office greatly appreciates her work.

Mrs. L. E. Butler, the wife of Rev. W. R. Butler, the popular pastor of First Street M. E. Church, returned to the city last week. She left last summer to visit her mother at Mansfield, La., and staid until trains were taken off during the yellow fever when there was no way to get home. She was away about three months.

We hope every one of our ministerial subscribers read the article on "The Preacher's Success," published last week. Dr. G. C. Wilding, of Jersey City, N. J., the author, has promised us a number of others along the same line and we are sure they will be read with pleasure and profit. Such men as Dr. J. N. Fradenburg, of Clarion, Penn., and Rev. F. N. Upham, of Boston, and others, who write for us occasionally, do so with the desire to help our brethren and our cause. God bless them!

Now, Mississippi, we have missed you, but the quarantine is over, let us hear from you! A few have never stopped, but some of you had to.

Do not think of leaving for conference till you get us a few new subscribers, and get all the old ones to renew.



Permission of Eaton & Malin.

W. F. Mallalieu.

For the first time since his election to the episcopacy, more than thirteen years ago, Bishop Mallalieu is presiding at the Texas Conferences. He has just spent two weeks in Dallas at the Southern German and Austin Conferences. This week he is at Waco holding the West Texas, and next week will preside over the Texas Conference at Navasota, Texas. The brethren are all delighted to have him.



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B. B. McCabe.

Bishop McCabe is in Alabama, where he opened the Alabama Conference last week, and is, this week, presiding at the Central Alabama at Alexander City. These are his first conferences in the extreme South since his election to the episcopacy and we are sure the people will enjoy having him. He holds the Georgia Conference at Demorest, Ga., next week.

Dr. J. W. E. Bowen attended the Methodist young people's meeting at Pittsburg, Pa., where he read a paper and is now making a tour of the Eastern Seaboard States and their large cities in the interests of the Stewart Missionary Foundation for Africa and Gammon Theological Seminary.

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DOINGS OF THE WORKMEN.

Rev. A. Ellison, P. C., Knoxville, Tenn. Our work is moving on very nicely this is my third year at this place. It has been six weeks since our annual conference. Our first quarterly conference has been held and the reports showed progress. Some benevolence has been taken; we have raised in all since our conference \$98. Our congregation is increasing and we are looking for a good year's results and praying for the same. Rev. I. G. Penn has been with us since our conference and the impression made will not soon be forgotten by the good people of Knoxville. If our kind editor could make it a point to stop over it would be worth a good deal to the church. The people are beginning to see us in a light that they never before saw, and are asking how many men do you have like Dr. Mason and I. G. Penn. We tell them that the old M. E. Church has plenty of such men. Our church here is in its infancy and needs stimulation. She is the youngest child in Knoxville and her half sisters do not like her; they say that her head is white and her foot is black, though she don't mind that, for the same ones that give this name are coming around and whispering, say, has your presiding elder any work not supplied.

Rev. R. B. Anderson, P. C., Carthage, Miss. The Thanksgiving proclamation of President McKinley was solemnly observed on the 25th day. Sermon preached from the 18th Psalm of David. O give thanks unto the Lord, for he is good. We were all made to rejoice.

Rev. E. Troupe, P. C., Minter

Awarded

Highest Honors—World's Fair,
Gold Medal, Midwinter Fair.

DR.

PRICE'S
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A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

City, Miss.—Our fourth quarterly conference was held at Minter City M. E. Church Nov. 27-28, with Presiding Elder W. E. Mask in the chair. Reports were full on all lines of church work. The elder preached two good sermons. The holy spirit attended the Sunday services. 81 partook of the sacrament. Collected \$51.60 during the quarter. Did not forget the Southwestern. Look for three more subscribers soon.

Rev. R. T. Thomas, P. C., Hamburg, Miss.—Our fourth quarterly conference met in Atlas Chapel (the new church) notwithstanding a very short notice after the quarantine was raised, and catching things all out of sorts. After devotions roll was called and nearly all officers were present. The elder began in his usual way, after giving his eulogy on the newly erected building, etc. All presented written reports, which were read and showed prosperity on all lines. Paid presiding elder \$12.50, paid pastor \$79, all purposes, \$146. Added many members to the work this quarter. On the eve of the 17th we galloped away eight miles in the sticks, where, at night, the elder preached, as was said by many, the sermon of his life. He bade us adieu until we meet at the district conference. We are looking forward to the annual conference. Two subscribers to the Southwestern.

John W. Stephenson, Spring Hill, Tenn.—Rev. M. Williams, who was removed from the Spring Hill Charge to Nashville, has left a telling influence in this town. Rev. Sumnerhill has begun his new work well. A few days ago death came and summoned Mother Jane Jacob to the world above. This dear old mother of the primitive Baptist Church had traveled on her journey three score years and ten. She died in full triumph of faith. In a few days this same hand came again and stole away all that was mortal of Georgia Polk, but the soul winged its flight to the God who gave it life. This tender bud had not gone far on life's pilgrimage before hearing the summons of death. She gave herself to God early in life. She died with the holy fire burning upon the main altar of her heart. The writer has been her teacher both in Sunday school and day school, and can say that one of the bright jewels of the school has gone. She always met the teachers with a loving smile. Just about ten minutes before her departure I was at her bedside and her sainted appearance gave rise to the following poetry:

I can almost see the city,
With its golden walls aglow,
I can almost see the faces
Of the loved ones of long ago;
Home, sweet home, I am coming
nearer
To the pathway strewn with
gold.

Look! its beauties growing clearer,
I can almost see the throne.
When the Lamb is reigning ever,
Healing hearts so sad and lone.
Home, sweet home, I am drawing
nearer,
Soon life's journey will be o'er.

I can hear my Jesus calling,
I am ready, read now;
Take me, O my blessed Savior,

To my Father's will I bow.
Home, sweet home, I am getting
nearer,
Savior soon my soul receive!

I can only plead thy mercies,
And on Thee for strength I
rely,
For the clouds are growing darker
And the hour of death is nigh.
Home, sweet home, I am getting
nearer,
Still I fear not death's dark
portal.

N. R. Randolph, P. C., Bunkie, La.—On the night of the 22nd inst., at 10:15 p.m., without being cloudy or the wind blowing, out of the north part of Bunkie, a storm came rushing to my door while in bed. My door and window began to shake. The voices of about 50 persons were heard and aroused us from sleep. While the foot-tread of them was at the door with music and singing. The door was thrown open and they were welcomed in. They continued with singing and music, after which Mr. M. R. Walker made the welcome address. Prof. H. B. Banks, our worthy teacher, responded and a committee of them presented me with a fine \$4 hat. After having a nice time they retired, leaving my table filled with pounds, singing "God Be With You 'Till we Meet Again." I bade them call again soon.

W. J. M. Price, P. C., Cheneyville, La. Our fourth quarterly conference was held Saturday, Nov. 20, and the presiding elder preached to a large audience Sunday night. His sermon will long be remembered. The trustees reported all debts paid and a cash balance on hand—\$138. The stewards reported as having paid the following: To pastor, \$223; presiding elder, \$40; bishop, \$2; conference claimants, 4; missions, 20; Church Extension, 5; Freedmen's Aid, \$10; Education, \$5; Sunday School Union, \$1; Tract Society, \$1; American Bible Society, \$1; W. F. M., \$1; W. H. M., \$2; Dr. Mason's N. C. Plan, \$2.75. All benevolent money has been forwarded. The deficiency in pastors' salary is \$137, every dollar of which is pledged to be raised before conference. The Lord has led us through the year, and we do praise His name. 90 accessions.

S. M. Strayhorne, P. C., Farmington, Tenn.—I received a marching order on October 17 and was on my work on the 21st. I found the church in a very good condition. My first quarterly conference is just over. Was held on the 27th and 28th. Our much beloved presiding elder was in the chair. Most all of the brethren were on time with written reports, which showed improvement on all lines. On Sunday at 11 a. m., the elder preached a wonderful sermon and administered the Lord's Supper and 41 communed. At 3 p. m., the writer attended the funeral of Sister Matilda Winston, a good member of Simpson Chapel. Gone to rest. She said on the 27th before she died she was just waiting on the Lord. She was 17 years and 7 days old. We have just been here five weeks and have raised for all purposes \$41.20; for moving expenses, \$15.75; for pastor, \$13.20; for pre-

ECZEMA

Most Torturing, Disfiguring,
Humiliating

Of itching, burning, bleeding, scaly skin and scalp humors is instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), the great skin cure, and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

Cuticura

Remedies speedily, permanently, and economically cure, when all else fails.

PATENT DRUG AND CHEM. CO., Sole Props., Boston.
"How to Cure Every Skin and Blood Humor," free.

PIMPLY FACES Purified and Beautified by CUTICURA SOAP.

siding elder, \$8.25; trustee, \$2; missions, \$2. I want to put the Southwestern into every Methodist home in Farmington, with the help of God, for I cannot ruin successfully without it. We have in the Tennessee Conference more than 10,361 members, as given by the minutes of 1896, and if these would take this grand paper it would be a grand help to the pastors and brethren of the Tennessee Conference. Let us do our best this conference year to put the Southwestern in every Methodist home. This paper is a key to thousands of homes, and why not have it in our homes in Tennessee.

[God bless you brother, you are right.—Ed.]

J. K. Comfort, Pelahatchie, Miss.—Thanksgiving day was a grand day at Pelahatchie. Our quarterly conference was held on that day, and all the members were present but two, and had good written reports. Our dear elder, J. C. Houston, made us all happy, as he always does. We have built a fine parsonage and put a grand bay window in the church, and the sisters have done well their part on it. 30 conversions. Collected \$120. The work is alive.

C. M. Kerr (Sec'y), Oak Forest, Ark.—In a recent rally days' collection by the class leaders of Scraggs and Lees Chapel for the faithful service of the pastor, Rev. David Hall, the following collection was taken: Lee's Chapel—Class No. 1, \$1.50; No. 2, \$2.30; No. 3, \$2.60; No. 4, \$3.10; No. 5, \$3.25. Scraggs' Chapel—Class No. 1, \$3; No. 2, \$4.95; No. 3, \$6; No. 4, \$5; No. 5, \$4.90; No. 6, \$3.75; No. 7, \$15.95. Total, \$56.30. And still the good work goes on. We have bought and paid for a fine bell

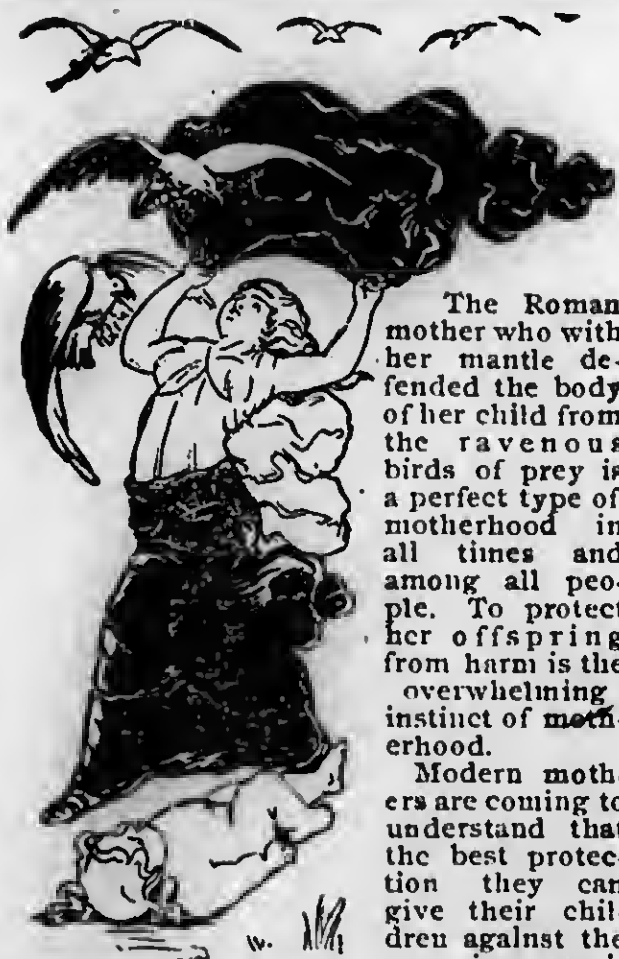
An Angel of Mercy.

Truly, the miraculous cures of rheumatism made by Salvation Oil, justly earned for it the title: an angel of mercy; for many bed-confined rheumatics have experienced the great, curative properties of this modern liniment. "I used Salvation Oil for rheumatism and found it a sure cure. I used three bottles and am now perfectly well, and I would feel myself a benefactor if I could induce every person afflicted with rheumatism to try Salvation Oil." James H. Bryant, Debrulh, N. C. Salvation Oil is sold everywhere for 25 cents, but some dealers may say, "we are out of it," hoping to sell a cheap substitute instead. Insist on getting Salvation Oil, or go to some other dealer who will sell it to you.

for Lee's Chapel and getting the framing from the bell that set on the ground at Scrugg's Chapel awaiting framing. We proposed to raise our benevolent money on Thanksgiving day, but the bad weather cut us off. And yet we have a bright prospect for raising every dollar of our assessment.

E. M. Wegfall, Waynesboro, Tenn.—Please allow me space to say a few words concerning our Thanksgiving services. The morning was dark and rainy, but our people came out at 11 o'clock. Rev. S. J. Jenkins, our pastor, preached a soul-stirring sermon from the 8th chapter of Paul's Letter to the Romans, and the 2nd verse, "And know ye not that all things work together for good to them that love the Lord," after which the collection was taken. \$2.50 was raised which will be forwarded to the treasurer at once. At 6 o'clock we listened to a noble address from our pastor, Rev. S. J. Jenkins, on the Southwestern Christian Advocate. At 7 o'clock he preached a wide-awake sermon on the second coming of Christ. One sinner was converted and joined the church. We have a good preacher and a good pastor and a man of God. We are going to do our best this year for the pastor and presiding elder, and for our paper and benevolence. Pray for us.

C. W. Ivy, Lake, Miss.—My fourth quarterly conference just closed with grand results. A. M. Trotter, P. E., was in the chair. H. L. Watkins was elected secretary. Roll call found all members present but one. Money raised this quarter for all purposes, \$100.55. 58 partook of the Lord's Supper. Paid the elder this quarter \$10, pastor \$70, and for benevolence this quarter \$11.35. Raised for improvement



The Roman mother who with her mantle defended the body of her child from the ravenous birds of prey is a perfect type of motherhood in all times and among all people. To protect her offspring from harm is the overwhelming instinct of motherhood.

Modern mothers are coming to understand that the best protection they can give their children against the preying acci-

dents of life is to transmit to them an abundance of natural health and hardihood. But a mother cannot confer health and strength upon her offspring unless she has it in some measure herself.

Prospective mothers should know that Dr. Pierce's Favorite Prescription is a scientific medicine, which gives perfect health and strength to the special organs concerned in motherhood.

Taken early during the expectant time, it makes the coming of baby entirely safe and nearly painless. It insures cheerfulness and recuperative energy to the mother and constitutional vigor to the child.

It is the only perfect and positive specific for all weaknesses and diseases of the feminine organism.

Mrs. F. E. Forney, of Carns, Keyapaha Co., Neb., writes: "I write to you again concerning my daughter, Mrs. D. Billings. She has taken two bottles of 'Favorite Prescription.' She thinks the medicine did her a world of good. She was confined the 15th of February. Was sick but a short time and has a 10 pound daughter. Got along nicely afterward. Looks good, complexion looks clear, and she says she never felt so well."

this quarter \$10.85. Two members died this quarter. A. M. Trotter is highly respected by the Meridian District and the young people. We are working to bring the Lake Circuit to the front on the district. This is my fourth year and I am not tired yet. Conversions this quarter, 12; accessions, 15; total, 27. I have only five subscribers this year for the paper, but I am still working for its success.

R. B. Anderson, P. C., Carthage, Miss.—Spiritually my work is in a successful and growing condition. There have been 13 accessions to the church and 10 probationers. Financially my work is not what it ought to be, from the fact that there are four preaching points on the circuit and only two churches, and they are not strong enough alone to give a preacher a good support. Greenwood Chapel, with about 150 members, having been taken away from the Carthage Circuit in the last annual conference and added to Cupole Circuit, which has a much larger membership, has financially impeded the living of a preacher upon the Carthage Circuit, which you will see in the following: The amount paid for all purposes this year is \$174.20; paid pastor up to date, \$100 paid presiding elder, \$40.75; paid for missions, \$11; paid for traveling expenses, \$9.80; paid for building purposes, \$12.65. Cupole is strong enough to walk alone, and let Greenwood Chapel be attached back to the Carthage Circuit, as it once was. With Greenwood added to the Carthage Circuit a preacher can get a good support. I see no need of pulling down one circuit to build up another. Let justice be done, though the heavens fall. Yours for the success of Christ and Methodism.

J. T. Leggett, P. C., Shelbyville, Ind.—We have a nice little church here, although the membership is small—about 36 in number—26 adults and 6 children. We are moving along nicely with our work. This is our second year at this place and if the bishop is willing we will stay three more. We held Thanksgiving services yesterday, and we had a good time all day. We have collected a part of our benevolent money and expect to collect the balance before conference. A collection of \$2 was taken for missions. Our Sunday school is in a good condition and our Epworth League also. Sunday is our third quarterly meeting and we are expecting a glorious time in the Master's name. Yours for the paper and the Church.

N. Toole, P. C., Canton, Miss.—My fourth quarterly conference convened Nov. 13-14. Rev. J. C. Houston, P. E., was on time. The reports showed the charge in good condition. The trustees have raised and paid on old indebtedness on church and parsonage property \$200. Raised for ministerial support this quarter \$92.50. Paid presiding elder up to date. My people presented me with a fine suit to wear to conference, also a fine shirt, shoes, hat, socks, handkerchief and collars, and gave Mrs. Toole a fine hat, dress and \$1.10 in cash. My church is spiritually alive. You may see us at conference.

THE OPIUM AND MORPHINE HABIT.

"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B, Lebanon, Ohio.

FREE! Until Jan. 15.

We direct special attention to the following remarkable statements:



The late Rev. W. E. Penn, the noted Evangelist, to Mrs. W. H. Watson, New Albion, N.Y.:

Dear Madame: I recommend the Moore treatment, have tried it, and know it to be just what he says it is; was cured by it and have remained so eight years; have known of many others being cured of the very worst cases. By all means get it.

Yours truly, W. E. PENN, Eureka Springs, Ark., May 24, '94.

Am 72 years old, suffered from Catarrh over 25 years, was almost entirely deaf. Four years ago used Aerial Medication, which I regard one of the most useful discoveries of this age. Since have suffered but little. My hearing was and is still restored, can hear ordinary conversation and preaching.

Rev. Dr. Potter, of this city, has been signally blessed by this treatment in the cure of throat affection.—REV. C. R. PATTERSON, Eustis, Fla.

"Whereas I Was Deaf, Now I Can Hear."

At the age of 69, after having suffered from Catarrhal Deafness 20 years, am truly thankful to state that I am entirely cured by Aerial Medication; my hearing, which had become so bad that I could not hear a watch tick, or conversation, is fully restored. I will verify this statement. Derby Centre, Vt.

—WILLIAM RITCHIE, Had catarrh ever since I can remember, often avoided company on account of it; throat was dry and sore, the least change in the weather gave me cold; dull pain over my eyes caused a stupid and drowsy feeling; ears began to ring, in a short time my hearing failed, became so deaf could not hear one talk unless they were close to me, and spoke very loud. Used Aerial Medication eight weeks, hearing was fully restored, roaring and pain stopped, and was entirely cured of Catarrh. I do not see why anyone should suffer from Catarrh or deafness when there is such a good cure as this.—MISS CARRIE BOWERS, Rouseville, Pa.

See Special Free Offer Below.



Am 82 years old, hearing began to fail 20 years ago. For eleven years could only hear loud sounds, could not hear conversation, had continual roaring in head, and sense of smell was entirely destroyed. Used Aerial Medication in '94, it did its work with the greatest satisfaction—the roaring ceased, discharge from head and throat stopped, hearing improved and for four years have been able to hear ordinary conversation and preaching. Sense of smell entirely restored, and cured of Catarrh and no indication of its return.—G. J. QUICK, Media, Ills.

He Threw His Slate Away.

In 1869 I had typhoid fever which left me with Catarrh and totally destroyed my hearing; for 25 years I could not understand a word, or hear a steam whistle, and had to carry a slate so that people could talk to me. In '94 I obtained Aerial Medication and in a week surprised my friends by throwing my slate away, could begin to hear, in two weeks could hear loud conversation, in three months could sit by the church door and fully understand every word that was spoken. The wonderful cure astonished my friends as well as myself; for three years my hearing has been perfect and I am entirely free from Catarrh.—EDWARD E. WILLIAMS, Lead S. D.

We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.

MEDICINES

For Three Months' Treatment FREE.

This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will, until January 15, 1898, send medicines for three months' treatment free. For question form and particulars, address, J. H. Moore, M. D., Dept. S 2 Cincinnati, O.

Your Friend
the....
Kenwood Bicycle
A Wheel You Can Depend Upon.
For Lightness, Swiftmess and Strength it is Unsurpassed.
You can learn all about it by addressing
Hamilton Kenwood Cycle Co.
203-205-207 S. Canal St., Chicago.

Pennsylvania Coal Co.,
L. S. WIDNEY, Manager.

Pittsburg Coal, Anthracite Coal,

GAS COKE,

Office in **HENNING BUILDING,**
ROOM 314.

YARDS—Foot of Robin street; Foot of Desire street, and Cor. Magazine and Valence streets.

TELEPHONES—Office, 82; Yards, 331 and 1536

HAS YOUR CHURCH GOT A BELL? If Not, Why Not



We can supply you with the best and cheapest Bell made. Send for list and prices; address,

EATON & MAINS,

408 Carondelet St.

SAMPLE SONGS

—FROM—

TEARS AND TRIUMPHS No. 2, FREE.

A GRAND "PENTECOSTAL" SONG BOOK.

Now, Melodious, Contagious, Spiritual, Cheap.

Going by the 100 and 1000.

For Old, Young, Home, Church, Sunday-school, Revival. Has MERITS INTENSIFIED, which aped No. 1 to OVER 100,000 COPIES. \$16 and \$20 per one hundred. Sample, 25 cents. Sample pages free. Mention this paper. Address,

M. W. KNAPP,

"Revivalist Office," Cincinnati, O.

MUSIC FOR CHRISTMAS!

THE KING IMMANUEL.—A new service of Scripture and song. By Rev. Robt. Lowry. 6 cents; \$1 per 100 copies.

Christmas Annual No. 28.—Seven beautiful Carols. 4 cents; \$3 per 100 copies.

Recitations for Christmas Time. No. 8.—Twenty-nine admirable selections for this celebration. 4 cents.

We recommend the Christmas Cantata: **Waiting for Santa Claus.**—By Dr. W. H. Doane—One of the best published. 20 cents.

THE BIGLOW & MAIN CO.,
Lakeside Building, East Ninth Street
CHICAGO. NEW YORK.

Do you wish a bicycle or an organ free? Read our terms on the 15th page.

Advice to Our Readers.

Our readers will be pleased to learn that the great discovery, Dr. Kilmer's Swamp-Root has been so universally successful in quickly curing all forms of kidney and bladder troubles, that those who wish to prove for themselves its wonderful merit may have a sample bottle and a book of valuable information both sent absolutely free by mail. Nothing could be more fair or generous than this liberal offer, and we advise our readers to write mentioning Christian Advocate, and send their address to Dr. Kilmer & Co., Binghamton, N. Y. Swamp-Root is the discovery of a great physician and scientist and is such is not recommended for any other ailment, but will be found by any one to whom just what is needed in kidney, liver and bladder troubles, such as troubles arising from weak kidneys, gravel, rheumatism, dropsy, etc., in the back, too frequent urination, passing water, stinging, smarting or burning in passing, etc. Swamp-Root stands in the highest of its wonderful cures. The medicine is sold by druggists, and costs one and one dollar.

BOOKMAKER'S CORNER

The complete novel in the December issue of Lippincott's is "Poor Chola," by Julia P. Dalney. A timely article on "Gold Mining in North America," from California to the Klondike, comes from George Ethelbert Walsh. Charles Dudley Rhodes, U. S. A., writes with knowledge and affection of "Uncle Sam's Four-Footed Friends," i. e., country horses and pack-mules. W. A. Curtis, shows reason for believing that the Greeks are really descended from the Greeks of old. A yet more ancient theme, "Egyptian Queens," is handled by Lehigh North.

The December issue of the New England Magazine comes in an attractive holiday cover and is full of interesting material. An article by Charles Myers, entitled "Personal Glimpses of our New England Poets," relates many anecdotes of personal intercourse with Lowell, Longfellow, Holmes and Emerson. George Willis Cook tells the interesting story of Brook Farm, the community founded in West Roxbury by George Ripley in 1811. There are several excellent stories and sketches in this issue of the magazine, with a number of good poems as well. The Editor's Table bears a message for the Christmas season, drawing lessons from the life and work of George Ripley. Warren P. Kellogg, 5 Park Square, Boston, Mass.

THE OAT DISEASE, accompanied with a Cough, Croup or Sore Throat "Kilmer's Swamp-Root" give immediate and sure relief.

Who can fail to take advantage of this offer. Send 10 cents to us for a generous trial size of our Swamp-Root. Ask for Ely's Cream Balm, the most positive remedy for all skin troubles. Full size 50 cents.

ELY BROS., 56 Warren St., N. Y. City.
I suffered from catarrh of the worst kind ever since a boy, and I never hoped for cure, but Ely's Cream Balm seems to do even that. Many acquaintances have used it with excellent results—Oscar Ostrum, 15 Wabash Ave., Chicago, Ill.

Read our liberal offers for new subscribers, page 15.

A VISIT TO ABERDEEN DISTRICT.

A few days ago we took a flying trip to Aberdeen, via the M. & O. Railroad.

There we found the Aberdeen District Conference in session.

Dr. H. R. Revels, the presiding elder of the district, seems to have found Ponce DeLeon's fabled fountain of immortal youth where one never grows old, at least this was the impression made upon us by the juvenility and activity with which he handled the business of the conference. No district would suffer with this venerable hero of Methodism, pushing its claims, and wielding its gavel so modestly, yet firmly, over such able pastors as Nevells, Sewell, Williams, Butler, Benton, Price and others holding up his ready hand.

We also had the pleasure of meeting Dr. W. W. Foster, Jr., president of Rust University there. We were favorably impressed with him, yet we wondered what would be the success of that great institution with a man of so small a stature at its head. But when we heard his address on "Some of the foundations of the next Century," we are convinced that the most precious jewels are put up in small packages. The address was thoughtful, inspiring, and profound, yet practical. Any person who wants to reach the pinnacle of intellectual heights will make no mistake to set at the feet of this scholar, linguist and metaphysician. We feel safe in saying no interest of Rust University will suffer in his hands. This verdict was returned by \$6.41 in cash for the university end, and \$12.00 in cash to help put a library room to the president's residence.

No district in this or any other conference can boast of a more able and active presiding elder than Dr. Revels.

May he long live to spread his sagacious, intellectual and spiritual mantle over the younger men of this and other conferences. Your fellow-worker,

N. R. Clay.

Okolona, Miss.

HEELS ALL OVER HIM.

"My husband had boils all over him and he began taking Hood's Sarsaparilla which cured him. I then gave it to my daughters who suffered with chronic sore throat and headaches, and it also cured them. Other members of the family have taken Hood's Sarsaparilla with benefit." Mrs. L. B. Stevens, Ryebell, Miss.

Hood's Pills are the best family cathartic and liver tonic. Gentle, reliable, sure.

GREETINGS FROM SCOTTS VALLEY.

Thanksgiving day was a high day with us, and one, we hope, will ever remain in the minds of the people of this community. Notwithstanding the flood of rain that had been pouring down in torrents for hours, the brethren were out on their missions. The faithful and old reliable Mr. Tobias Keys was early at the pit, barbecuing the four hogs that had been prepared for the Thanksgiving dinner.

The eleven o'clock sermon that was to be preached by our presiding elder, J. W. Jackson, to our great disappointment, was rained out, as was also the intended dinner. But when we stop to think that Mrs. H. M. Nasmyth, superintendent of the Adline Smith In-

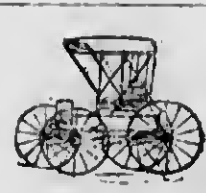


A-head of Pearline?

Never! Not a bit of it! That is out of the question. Probably not one of the many washing-powders that have been made to imitate Pearline would claim to excel it in any way. All they ask is to be considered "the same as" or "as good as" Pearline. But they're not even that. Pearline is today, just as it has been from the first, the best thing in the world for every kind of washing and cleaning.

Send it Back

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, he bonefide—send it back.



FREE

These and many other articles, fully described in our Premium List, GIVEN to reliable persons helping us to introduce KING'S SEEDS for field and garden. NO MONEY required in advance. Write us on postal card: "Please send me one \$3.00 Collection of Seeds, which I will try to sell for you, and should I fail I will return unsold Seeds and money for those sold in 30 days," and we will at once send the Seed, prepaid, with premium list and testimonials. WATCH given for selling one \$3.00 Collection! Reference—City Bank of Richmond.

T. J. KING CO., Richmond, Va.

dustrial Home at Little Rock, was present, according to promise, we decided that the rain was a God-send, inconveniencing though it was. For it had never occurred to us that our minds and stomachs were not prepared to hold so many good things all at one time, and in trying to grasp all we might lose all, or at least that we most needed. Mrs. Nasmyth is a woman of rare attributes and attainments, a natural lecturer and a fluent talker. She lectured at three, and again at evening, and Scotts Valley was crowded to overflowing, and to say that we were pleased with Mrs. Nasmyth's visit would not be strong enough language to express our real appreciations; all who were present were greatly impressed with her sayings.

The hoop drill by sixteen young ladies was another feature of the evening that pleased all who were present. \$20.75 was realized from the entertainment.

Katie Terrell Hodges.

Mariana, Ark.

LOST FRIENDS.

Crocket's Mill, Tenn. I would like to know the whereabouts of my people. My father belonged to Atkinson, my mother to Dr. Drake. My young mistress married Dr. Punt Warren, and my sister, Mary, was given to them when they moved to Arkansas. About 1860 she married there and had two children a boy and a girl. These children are yet living somewhere near Prescott, Ark. Also a fellow-servant named Asbery Warren. Will the pastors in that vicinity please inquire for the parties and address me at Crockett Mills, Tenn.

John W. Atkinson, P. C.

A Christian's Experience.

Having read numerous accounts of persons making money easily, prompts me to give my experience. During the past few years I have tried several valuable specialties, Dish Washers being included, but finally met with failure, until I tried the Monarch City Dish Washer. Since taking up this work I have made from \$10 to \$50 per month, and only work a part of the time.

It requires little or no ability to sell the Dish Washer, as it is only necessary to show it in operation to make sales.

If any of your readers desire a profitable and genteel employment I would fronsely recommend the business of selling these Dish Washers. Ladies can do the work as well as men. No experience is necessary.

You can secure full particulars and get a start in the business by writing to the Monarch City Dish Washer Co., St. Louis, Mo. C. F. HANS.

Special low rate tickets to points in the Southeastern States will probably be sold by the Texas and Pacific Railway Company from all points on its line December 21st and 22nd, the same as in former years. If should be borne in mind that passengers have the choice of three gateways via this line in going back to their old home for Christmas and New Year's, namely: New Orleans, Shreveport, and Memphis. If you contemplate making the trip and want to know the cheapest and best way, write to Mr. E. P. Turner, G. P. & T. A., T. & P. Ry., Dallas, Texas.

Wanted Agents

—FOR—

Progress of a Race,

By PROF. CROGMAN.

The best seller we ever had. One colored preacher sold fifteen at church in twenty minutes. Our agent in Morehouse Parish sold 187 in thirteen days. Outfit only 24 cents.

Address QUICK,

J. L. NICHOLS & CO.,
Atlanta, Ga.

Do You Love Music?

If so, secure one of the latest and prettiest Two-Steps of the day, by mailing Ten Cents (silver or stamps) to cover mailing and postage, to the undersigned for a copy of the

BIG FOUR TWO-STEP.

(Mark envelope "Two-Step.")

We are giving this music, which is regular fifty-cent sheet, at this exceedingly low rate, for the purpose of advertising, and testing the value of the different papers, as advertising mediums.

E. O. Mc Cormick,

Passenger Traffic Manager,

"Big Four Route."

Cincinnati, O.

Mention this paper when you write.

AGENTS GENTS \$100 A MONTH AND EXPENSES. Ladies \$100 WE FURNISH EVERYTHING.

You work at home or travel, showing, appointing agents, and taking orders. Patented "Quaker" Bath Cabinet, 97,000 sold. Demand unlimited. Some necessities. Turkish, Hot Air, Vapor, Sulphur or Medicated Baths at Home, etc. Portable system, produces cleanliness, health, strength. Prevents disease, obesity. Cures Colds, Rheumatism, Neuralgia, La Grippe, Malaria, Eczema, Catarrh, Female Ills, Blood, Skin, Nerve, Kidney troubles, Beautifies Complexion. Guaranteed best made. Price, \$5.00. Write today, Book Free. K. WORLD MFG. CO., Cincinnati, O.

Hood's Pills

Should be in every family medicine chest and every traveller's grip. They are invaluable when the stomach is out of order; cure headache, biliousness, and all liver troubles. Mild and efficient. 25 cents.

FARM AND FIRESIDE.

HOW TO TELL THE AGE OF A HORSE.

At two years old a colt sheds the two center teeth.

At three they shed the two adjoining teeth.

At four they shed outer or corner teeth.

At five the tusk rises.

At six the cups leave the two center teeth below.

At seven the cups leave adjoining teeth.

At eight cups leave outer or corner teeth.

At nine cups leave two center teeth above.

At ten cups leave adjoining teeth.

At eleven they leave the corner upper teeth. - Southern Cultivator.

OVERFED COW.

"When it is known that a cow has eaten largely of meal or of grain of any kind," Dr. Smead says, "one of the best remedies is a few quarts of water, not perhaps over a gallon, at any one time; in half an hour let her have another gallon, and continue every hour until her thirst is quenched. The first time the water is given stir into it a heaping teaspoonful of ginger, and a tablespoonful of good cider vinegar, and add the ginger and vinegar every second time the cow is given drink. With this treatment many a cow would be well in forty-eight hours that would have died had the water been entirely withheld. If there is bloating, use warm water injections every hour, and if it is not reduced in six hours, give a pound of Epsom salts, and continue the injections, also the ginger, until the cow is well on the way to recovery. This I give as a simple, rational, farmer's remedy; the veterinarian might prescribe a better one, but the treatment recommended will save a large per cent when the veterinarian can not be had. - Southern Cultivator.

FEEDING MARE AND COLT.

An experiment tried by the writer was in this way: Three mares were fed heavily, and the colts fed nothing but grass. The mares got, three times each day, a plentiful ration of oats, bran, cut hay, and sometimes roots moistened and fed warm two out of three times per diem. Three other mares got nothing but the grass they picked, but their colts were fed as prescribed in the preceding paragraph. Four of the best mares were fed about half as much as the first three, and their colts were given just the same feed as those in the second lot; and two mares and their colts were run together in a field by themselves, getting no other food of any kind. All drank from the same pure spring water supply. When it came time to compare results in the fall, the two colts

which got no feed themselves, and whose dams got no feed, were poorest in point of growth and condition. The four that were fed, and whose dams were fed, were quite a bit the best, and the colts that were fed and whose mothers were not, were better than the colts that were not fed, but whose dams were given grain three times per day. That teaches that it is best to feed both the mares and the colts something extra in summer. The extra feed given the mares makes the milk more nutritious and plentiful. - Horseman.

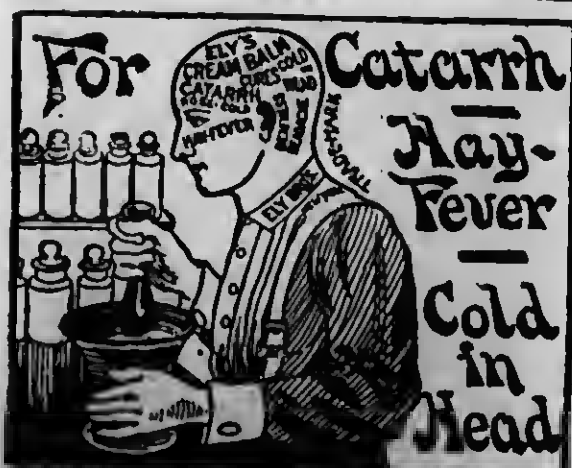
If an old apple orchard is composed of trees which have sound, vigorous trunks, it is well worth caring for, even if it bears poor kind of fruit. It does not take more than three or four years to regraft such an orchard into the best varieties, and it will then be much more profitable than a young orchard is likely to be ten years after planting. - Cultivator.

Thorough preparation of the soil should be made before a young tree is set. With mellow, rich, well-drained soil, and an exposure not too much protected, the trees should bear in a few years if - and this "if" needs to be printed in large capitals if the trees be kept free from borers, mice, rabbits, weeds, stock, etc.

Among weeds must be enumerated trees or shrubs that shade or deplete the soil and also every grain crop that is permitted to ripen. - Cultivator.

This is the time of year when it is proper to warn farmers against the temptation to put the big apples at the top of the barrel, says the Indian Farmer. At the same time it is well to consider that something must be done to let the customer know that there are big apples in the barrel somewhere, and this necessitates the judicious exposure of a few of the choicest right in the middle of the top layer. - Cultivator.

Market gardeners do not often give away their "snaps," but one confessed not long ago that he had led the market in early tomatoes for several years by following two rules. He plants in north and south rows, and lays the stalk horizontal in a shallow trench, leaning the plant to the north and covering all except the top of the plant. This plan lets the sun strike the ground over the roots and buried stalk and hastens fruiting. His other rule is never to cultivate in any way which would wound the roots after the blossom has appeared. When wounded, the plant stops feeding the fruit until it has repaired the damage. - Northwestern Farmer.



ELY'S OINTMENT is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 64 Warren St., New York City.

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The Peerless Advocate is fully warranted for ten years, but will last a lifetime and outwear any two of the highest priced sewing machines made.

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PERFECT IN EVERY RESPECT.

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Is so simple that with two motions of the hand backward and forward the shuttle is threaded.

EXTRA ATTACHMENTS

in velvet lined case, sent free with each machine, 1 Tucker, 1 Ruffler, with shirring plate, 1 Hemmer Set (4 widths) and Binder, 1 Braider (Foot and Slide), 1 Thread Cutter.

ADDITIONAL ACCESSORIES.

Each machine is supplied with the following outfit: 1 Hemmer and Feller (one piece), 10 Needles, 6 Bobbins, 1 Wrench, 1 Screw Driver, Oil Can filled with Oil, Cloth Gauge and Thumb Screw, and a Book of Instructions. The Book of Instructions is profusely illustrated, and answers the purpose of a competent teacher.

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ST. JOSEPH DISTRICT.

Fourth Quarter.

Independence..... Dec. 26-27
Kansas City (Burns Chapel).......... Dec. 27-28
Fulton..... Jan. 1-2
New Bloomfield Circuit..... Jan. 4
Fulton Circuit..... Jan. 6
Columbia..... Jan. 8-9
Mexico..... Jan. 15-16
Sturgeon..... Jan. 22-23
Moberly..... Jan. 26-27
Fayette..... Jan. 29-30
New Franklin..... Feb. 1-2
Armstrong..... Feb. 5-6
Higbee and Yates..... Feb. 8-9
Glasgow Circuit..... Feb. 10
Shannondale..... Feb. 15-16
Glasgow..... Feb. 12-13
Richmond..... Feb. 17-18
Kansas City (Asbury)..... Feb. 19-20
Kansas City (Clark)..... Feb.
St. Joseph..... Feb. 26-27
Lincoln (Neb.)..... March 5-6
Omaha (Neb.)..... March 10
Des Moines (Iowa)..... March 12-13
Oskaloosa (Iowa)..... March 19-20

My Dear Brethren—Please have each committee ready for full reports. Please do not make excuses about your benevolent collections and forward to Dr. Mason and Payne the money you have collected—the century plan and children's day money.

J. J. Clark, P.E.

BURNED TO DEATH.

The five year old girl child of Rev. D. E. Skelton, pastor of Gunn Tabernacle M. E. Church, Lexington, Ky., was so badly burned Tuesday morning, Nov. 23, about 8 o'clock, that she died at 9:30 p. m., the same day. The burning was accidental. Her clothes caught from a fire in the grate. Neither the mother nor father being present at the time, she was fatally burned when her mother reached her. The funeral took place on Thanksgiving day from the residence, 171 Chestnut street. Rev. and Mrs. Skelton found many friends, both white and colored, who were kind and sympathetic. While the accident was distressing and the removal of the child untimely, Rev. Skelton and wife are reconciled to the will of their heavenly Father. The prayers and sympathy of the community are with the bereaved family.

Joseph Courtney.

Floating islands are not so rare as may be generally supposed. It is largely a matter of locality and the one sighted three times in 1892 in the North Atlantic Ocean was not only an unusual occurrence, but also of peculiar scientific interest. On the three instances the island was seen it was moving towards the Azores at the rate of about a mile an hour. Its extent was nearly 800 feet each way, and it contained much forest growth, many of the trees being 30 feet high.—Ex.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

PRIZES --- PRIZES.**Read Our Offers for Subscribers:**

We are anxious to increase our list of subscribers to the Southwestern Christian Advocate; and in order to do so, and at the same time encourage our friends to work to help us do so, we make the following **REMARKABLE OFFERS:**

AN ORGAN.**1st.—DO YOU WANT AN ORGAN?**

Well, we have decided to give a high grade \$102.00 Epworth Organ to the person sending in the largest number of annual cash subscribers, over and above fifty, at \$1.25 each, up to December 15, 1897.

Here is a chance for a church, a Sunday School, an Epworth League chapter, or an individual to secure an organ without spending one cent of money.

A BICYCLE.**2nd.—DO YOU WANT A BICYCLE?**

We shall give to the person sending in the second highest number of annual cash subscribers, over and above fifty, at \$1.25, a fine \$75 Mead Bicycle. This contest also to close December 15, 1897.

This is a most excellent opportunity for a man, young or old, a woman, young or old, or a boy or girl, to secure a first class bicycle without paying out one cent in cash.

3rd.—YOU SHALL NOT WORK FOR NOTHING.

Should you not be fortunate enough to secure either the bicycle or the organ we do not mean to leave ANY ONE who works to go unrewarded. If in the race you have sent in as many as 25 or more ANNUAL CASH SUBSCRIBERS we will give you a set of Clark's Commentaries; or if a young or old person, who prefers it, we will give a \$10.00 guitar. We say this because only ministers will be likely to wish the Commentaries.

YOUR CHOICE OF TWO BOOKS**4th.—ANOTHER OFFER STILL.**

To any one who, in the race, may have sent in as many as 10 or more, Annual Cash Subscribers, we will give that large and intensely interesting book of Bishop Wm. Taylor's: "The Story of My Life."

This book contains 748 pages, and gives an account of the extensive travels and sacrifices of that heroic man of God, while on his marvelous tours in North America, South America and Africa. Or, if you prefer it instead, we will give you "The Black Phalanx," a book which gives a thrilling account of the deeds and daring of Negro Soldiers in the various wars of this country. This contains 528 pages. What greater inducement could we offer to those who wish to help themselves by helping us?

THINGS TO REMEMBER.

Remember, you can secure subscribers for three or six months, if you wish, but it will require two six months subscribers and four three months subscribers to equal one for one year.

2. Remember, to send in the names and cash you secure at least once a week, taking out of the money whatever it costs to send it.

3. Remember, if you decide to enter contest for any one of these prizes, you must send in your name and address that we may send sample copies or other helps in making the canvass.

4. Remember, you must write the names and addresses plainly, so that subscribers' names may go on our books correctly.

Southwestern Christian Advocate.

No. 408 Carondelet Street.

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KEEP WATCH OF THE DATES. When change of address is desired, be sure to give the old as well as the new address.

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You can buy a Money Order at your postoffice, payable at the New Orleans postoffice.

If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

From Nov. 29 to Dec. 6.

F. W. Phelon	D. S. Washington
James Smith	F. Montgomery
P. R. Springs	R. Salers
Miss M. A. G. Brown	
Julia Liberman	Phoebe Washington
J. A. Minions	J. A. August
S. Glover	J. Milhouse
Mrs. L. F. Mott	Mrs. C. S. Zeiglar
Mattie Grant	Ella McMichael
Alex. Highers	W. N. G. Lipscomb
A. Gray, #1	M. W. Dogan
J. H. Pedrick	M. McMorris, #9
L. C. Clemens, #2	L. L. Burford, #1
D. M. Seals, #1	N. Todd
S. H. Nevils, #1	B. L. Crump, #13
L. F. White, #1	J. H. Everett, #1
J. M. Deas, #2	N. H. Williams, #2
Wm. Payne, #1	L. M. Haygood, #1
W. R. Butler	P. D. Jamison, #1
J. M. Nevils, #1	W. W. Sharpe & Co.
Thos. Williams	Bora Jones
J. S. Augustus	S. E. Ewing
Hy. Simms	R. L. Carpenter
L. G. Adkinson, #1	D. D. Cole
B. O. Trammell	Engene Pitts, #2
Allen Dorsey	R. W. S. Thomas
R. P. Hamilton, #2	
James A. Sanders	
Bertie E. Beird, #2	

* Yearly

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NOTICE.

To the members and pastors of Florida Annual Conference: The blanks for pastors' reports were received by me on the 24th, and I mailed supplies to each of you by way of your presiding elder on Nov. 25, who will gladly supply you; if you fail to receive yours, just write him. Further reduced rates secured on all diverging railroads for persons wishing to attend the session which will convene in Jacksonville, Fla., Jan. 13, 1898. Fraternally,

J. M. Deas, Sec'y.

The diseases cured by Hood's Sarsaparilla are many, because most ailments disappear as soon as the blood is enriched and purified by it.

Good chance for a pastor, local preacher, or Sunday-school worker to secure Clarke's Commentary. Read our prize offers, page 15.

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It has already on its paid subscription list (it has no other) many of the most prominent men of this country. Those sending \$1.50 for 1898, will receive the November and December Numbers of 1897 free; or the November and December numbers will be sent on receipt of fifteen cent stamps or a four months subscription for fifty cents.

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This is for those ministers whose circumstances will not permit them to attend school, and who wish to pursue a course of study by correspondence.

The Medical Department opens September 15th. The first term of the literary departments open September 27, 1897.

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In the professional courses, tuition is \$30 for the year. Other expenses, board, etc., from \$9 to \$10 for each month of four weeks.

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Southwestern Christian Advocate.

J. B. SCOTT, D. D., Editor.

NEW ORLEANS, DECEMBER 16, 1897.—Vol. 32 No. 49

EATON & MAINS, Publishers.

LEAD ME ARIGHT.

I do not ask, O Lord! that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the thorns and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead:
Lead me aright—
Though strength should falter, and though heart
Should bleed,
Through peace to light.

—Adelaide A. Procter.

THE PRESIDENT'S MESSAGE.

On the assembling of Congress President McKinley sent in his Message which was read before both Houses. It presents and discusses about fifteen subjects and since we cannot think of publishing the entire message we give the following excerpts.

His reference to the Tariff is very brief; he simply says:

The extra session of this Congress, which closed during July last, enacted important legislation, and while its full effect has not yet been realized, what it has already accomplished assures us of its timeliness and wisdom. To test its permanent value further time will be required, and the people, satisfied with its operation and results thus far, are in no mind to withhold from it a fair trial.

He recognizes the obligation of his party's duty to uphold the civil service law, relative to which he says:

Much, of course, still remains to be accomplished before the system can be made reasonably perfect for our needs. There are places now in the classified service which ought to be exempted, and others not classified may properly be included. I should not hesitate to exempt cases which I think have been improperly included in the classified service, or include those which, in my judgment, will be to promote the public service. The system has the approval of the people, and it will be my endeavor to uphold and extend it.

He regards the financial question as next in importance to that of the Tariff and devotes considerable space to its discussion. He says among other things:

The serious question then is, shall we continue the policy that has been pursued in the past (that is, when the gold reserve reaches the point of danger, issue more bonds and supply the needed gold), or shall we provide other means to prevent these recurring drains upon the gold reserve? If no further legislation is had, and the policy of issuing bonds is to be continued, then Congress should give the Secretary of the Treasury power to sell bonds at long or short time, bearing interest at less than is now allowed by law.

I earnestly recommend as soon as the receipts of the government are quite sufficient to pay all the expenses of the government that when any of the United States notes are presented for redemption in gold, and are redeemed in gold, such notes shall be set apart and only paid out in exchange for gold. This is an obvious duty. If the holder of the United States notes prefers the gold and gets it from the government he should not receive back from the government

a United States note without paying gold in exchange for it. The reason for this is made all the more apparent when the government issues an interest-bearing debt to provide gold for the redemption of United States notes—a non-interest-bearing debt. Surely it should not pay them out again except on demand and for gold. If they are put out in any other way they return again, to be followed by another bond issue to redeem them—an interest-bearing debt to redeem a non-interest-bearing debt.

In my view it is of the utmost importance that the government should be relieved from the burden of providing all the gold required for exchanges and export. This responsibility is alone borne by the government without any of the usual and necessary banking powers to help itself. The banks do not feel the strain of the gold redemption. The whole strain rests upon the government, and the size of the gold reserve in the Treasury has come to be, with or without reason, the signal of danger or of security. This ought to be stopped if we are to have an era of prosperity in the country. With sufficient receipts for the expenses of the government we may feel no immediate embarrassment from our present currency; but the danger still exists and will be ever present, menacing us so long as the existing system continues. And besides it is in time of adequate revenues and business tranquility that the government should prepare for the worst. We cannot avoid without serious consequences, the wise consideration and prompt solution of this question.

He is desirous that the war cease in Cuba and intimates that should it not do so within reasonable time this country would be justifiable in interfering, but seems to feel that Spain will be able to adjust matters before such a point is reached. He is opposed to recognizing Cuba as a belligerent and states the case thus:

Such recognition entails upon the country according the rights which flow from it difficult and complicated duties, and requires the exacting from the contending parties of the strict observance of their rights of search upon the high seas of vessels of both parties; it would subject the carrying of arms and munitions of war, which now may be transported freely and without interruption in vessels of the United States, to detention and to possible seizure; it would give rise to countless vexatious questions, would release the parent government from responsibility for acts done by the insurgents, and would invest Spain with the right to exercise our commerce on the high seas, a very large part of which, in its traffic between the Atlantic and the Gulf States, and between all of them and the States on the Pacific, passes through the waters which wash the shores of Cuba. The exercise of this supervision could scarcely fail to lead, if not to abuse, certainly to collisions perilous to the peaceful relations of the two States. There can be little doubt as to what result such a supervision would, before long, draw this nation. It would be unworthy of the United States to inaugurate the possibilities of such result by measures of questionable right or expediency, or by any indirection.

Turning to the practical aspects of a recognition of belligerency, and reviewing its inconveniences and positive dangers, still further and pertinent conditions appear. In the code of nations

there is no such thing as a naked recognition of belligerency, unaccompanied by the assumption of international neutrality. Such recognition without more will not confer upon either party to a domestic conflict a status not heretofore actually possessed or affect the relation of either party to other States. The act of recognition usually takes the form of a solemn proclamation of neutrality, which recites the de facto condition of belligerency and its motive. It announces a domestic law of neutrality in the declaring State. It assumes the international obligation of a neutral in the presence of a state of war. It warns all citizens and others within the jurisdiction of the proclamation that they violate those rigorous obligations.

He favors the annexation of Hawaii, regarding which he says:

While consistently disavowing from a very early period any aggressive policy of absorption in regard to the Hawaiian group, a long series of declarations through three-quarters of a century has proclaimed the vital interest of the United States in the independent life of the islands and their intimate commercial dependence upon this country. At the same time it has been repeatedly asserted that in no event could the entity of Hawaii Statehood cease by the passage of the islands under the dominion or influence or power than the United States. Under these circumstances the logic of events required that annexation, offered but declined, should in the ripeness of time come about as the natural result of the strengthening ties that bind us to those islands and be realized by the free will of the Hawaiian State. That treaty was unanimously ratified without amendment by the Senate and President of the Republic of Hawaii on the 10th of September last, and only awaits the favorable action of the American Senate to effect the complete absorption of the islands into the domain of the United States. What the conditions of such a union shall be, the political relation thereof to the United States, the character of the local administration, the quality and degree of the elective franchise of the inhabitants, the extension of the Federal laws to the Territory, of the enactment of special laws to fit the peculiar condition, the regulation if need be of the labor system therein, and all matters which the treaty has wisely relegated to the Congress. If the treaty is confirmed, as every consideration of dignity and honor requires, the wisdom of Congress will see to it that, avoiding abrupt assimilation of elements perhaps hardly yet fit to share in the highest franchise of citizenship, and having due regard to the geographical conditions, the most just provision for self-rule in local matters, with the largest political liberties and an integral part of our nation will be accorded to the Hawaiians. No less is due to a people who, after nearly five years of demonstrated capacity to fulfill the obligations of self-governing Statehood, come of their free will to merge their destinies in our body politic.

The message is, in our opinion, quite an able paper and gives evidence that the president has pretty thorough grasp of the many difficult questions that now concern this nation and a well defined policy as to the management of each.

How many subscribers have you sent us?

OUR CONTRIBUTORS.

THE SUNDAY SCHOOL AND THE HOME.

J. W. Hilton.

The Sunday school is not the only instrumentality, nor is it the most important instrumentality for the religious training of the young. There are two other institutions which take precedence of it in honor and in influence as forces for the building up of a Christian character. One of these forces is the home, the other is the church. We consider the relations of the Sunday school and the home, and notice:

1. The home, as compared with the Sunday school, in the religious education of youth. The home comes before the Sunday school. Education begins with life, and the period in life when the most is learned is the first seven years, nearly all of which are passed at home under the influence of the parents and especially the mother. The nature of the child in a measure is fixed before the Sunday school lays its hand upon him.

2. The home is more constant than the Sunday school while the pupil is in the Sunday school an hour of one day in each week, he is in the home every day and a large part of the time its influence, whether conscious or unconscious, is an atmosphere in which he breathes continually its principles, its aims; and they all have their constant effect upon him while the Sunday school enters into his life only as an occasional power from without.

3. The home has a controlling power which the Sunday school does not possess. There is, or there ought to be, in the home the strong yet gentle hand of parental authority such as no teacher can exercise. The parent can say, "you must;" when at best the teacher can only say, "you ought." Hence the Sunday school should never take the place of the home in religious education and the teaching of the Word of Life.

2. What, then, is the work of the Sunday school in its relation to the home? It can suggest the teaching. In the home many families find that the lessons of the Sunday school constitute the best course of instruction in the family. The Home Readings are read at family worship, the course is pursued by all the members and the lessons direct into lines of special study.

2. It can supplement the teaching. In the family, when the principle and ideals of the home are reinforced by a faithful Sunday school teacher, there is an added influence from without to strengthen that from within.

3. It can often supply the lack of teaching in the home. Not all homes are places of religious power; there are godless parents, worldly parents and unbelieving parents, whose homes are silent on the most important of all themes. For these homes the Sunday school is the only training of childhood.

3. What can the home do for the Sunday school? It can prepare the scholar for the Sunday school. In every Christian home the Sunday school lesson should be studied through the week and the pupil fully prepared for his class. It can command the attendance of the scholar. There would be few pupils absent from or late at the Sunday school if the home did its duty. It can organize a home department of the Sunday school for those who are unable to attend. The home department is now one of the recognized institutions of the Sunday school. It consists of those who are too busy, too feeble, or too aged to attend the school, yet are willing to give an hour to its study and are enrolled as a home department.

Hahnville, La.

THE PREACHER AND THE TEACHER.

Miss E. C. White.

To live in this world is not all that the Lord intends for us to do; we must do something for him each day of our life. There are many things we can do for him, so let us not wait for an opportunity to do great things; but remember, the least we do for Jesus will be precious in his sight. The harvest is ripe and the laborers are few. The time has come that in

all stages of life we are calling for virtuous men and women as leaders to lead our race on to perfection. Leaders who look not upon color, riches or previous condition of servitude, but upon purity of character. Our pulpits, colleges and school houses want preachers and teachers who not only teach in words, but teach by precepts and example.

If there is any class of people that need to be honest, it is the preacher and teacher, because the world looks upon them as its guide. But some of our leaders conceive the idea that they can do little wrong things, and since they keep them hid from the eyes of men it is all right; but there is a God that seeth all things. "Be sure your sins will find you out." The Lord will not dwell in an unclean temple. The preacher's acts are worth more than his words, and it is the same with the teacher. They should be what they wish their followers to be. It makes my very soul sick within to hear these remarks by the inferior class of people about some of our leaders, saying "they are no better than we." Let us put on the helmet of purity that we may be able to stand against the wiles of the tempter. In this progressive age the demand is that every particle of energy, ability and trained power be utilized. It is the duty of every minister of the Gospel and the school teacher to prayerfully and earnestly administer to the wants of the people something for the upbuilding of the race and the Master's kingdom.

The redemption of the race surely lies in the hands of the preachers and the teachers who shape this destiny.

Go, workers of the public weal.

When knaves combine, and plot and plan,

Assert the dignity of man,

Teach the dishonest heart to feel.

Let nothing warp thee from thy course,
And thou shalt wield a giant force,
And wrong before thy foot shall roll.
Okolona, Miss.

BIBLE VIEWS OF ANCIENT HAM.

III.

Nimrod—His Relation to Assyria and Babylonia

Nimrod, one of the grandsons of Ham (Gen. 10:8), sustained a very important relation to the early civilization of the world. History will bear out the assertion that his contributions to its essential primitive advancements were invaluable. He had five brothers, Seba, Havilah, Sabtah, Raamah and Sabtechah, all of whom planted colonies and subsequently operated them up to a point in civil development which stands as a sufficient guarantee to the world that they did not live for naught. Seba, or Saba, gave rise to the Sabaeans (Job. 1:15), who established a kingdom in Africa of considerable note to which there are numerous Biblical references corroborated by profane history. Havilah located his kingdom in Arabia Felix (Gen. 25:18), which soon sprang into notable proportions. Raamah settled in Arabia Felix at the entrance of the Persian Gulf, and his kingdom (Ezek. 27:22) was famous for its wealth of spices, precious stones and gold. It is highly probable that Sabtah and Sabtechah co-operated with the above brothers in the establishment of their kingdoms. When we come to Nimrod we find him immediately set forth as the most famous production of the three sons of Noah; the very first Biblical reference to him is indicative of his distinguished qualities. "He began to be a mighty one in the earth" is the language by which he is there so brilliantly characterized. He stands out as the first great man after the flood, the creator of kingdoms and governments. The first kingdom of Biblical mention is accredited to him, Gen. 10:10, in the land of Shinar (Babylonia). Here we find the cities of Babylon, Erech, Accad and Calneh, as perpetual monuments to his architectural skill and native genius, establishing the first great kingdom of the world successfully operated under a systematic monarchical government, thus furnishing a model which would serve a very helpful guide to other nations. The city Erech mentioned above is

supposed to be his first capital; the second, Ur (Gen. 11:28), and the third, Babylon. The Babylonians, under the wise administration of Nimrod, early developed that energy of mind which made their country the first abode of oriental civilization.

Having well established his Babylonian kingdom, Nimrod, evidently moved by a laudable ambition for the enlargement of his monarchical dominion, went into the land of Asshur (Assyria) (Gen. 10:11) (Mic. 5:6), where the foundation of new cities and government awaited the wise management of his prolific brain. Among the most prominent cities immediately erected were Nineveh, Rehoboth and Calah. Nineveh, named for Nimrod, situated on the eastern bank of the river Tigris, colossal in its dimensions, majestic in appearance, became the capital of the great Assyrian empire, and soon reached a high point in the arts of civilization. The vast structures of well made brick, mechanically cemented with pitumen, each brick having the name of the monarch or the architect, fully attest their enterprise and early skill. And further, we have the proof that even in that primitive age they manufactured delicate fabrics of wool and possessed the scientific art of working in metals and engraving on gems in a very high degree of perfection. When we consider Nineveh in the marvelous height of its magnificence, its immense population, fabulous splendor and magnitude, its majestic walls, far-reaching commercial scope, its stately bearing, its mechanical art, intellectual culture and social industry, we are better able to appreciate the profound import of the Biblical reference to it as "that great city." There she stood, the royal queen of the great Assyrian empire, the magnetic charm of all nations, proudly holding in her prolific lap the accumulated wealth of 2000 years as an eternal proof of the Negro's worth.

The monument, now called Nimroud, built on the ruins of Nineveh, in honor of Nimrod, as described by eastern travelers, measures 1850 feet at its base and 178 feet in height. This monument strongly indicates two important things. First, that Nimrod was held in high repute by the subjects of his kingdom; his fame was universally honored, because he made the kingdom famous; the kingdom delighted to honor the father of its birth. Second, that the kingdom was held in the regular monarchical line of his descendants until the fall of Nimrod, B. C., 625. Had other nations invaded and conquered his kingdom prior to this date, it is not to be supposed that they, being disinterested in its previous history as well as hostile to his government, would have sought to perpetuate his memory by the erection of a monument of such marvelous proportions. This claim will also find support in the fact that the Assyrian empire retained the name of Nimrod during its whole existence and is referred to as the "Land of Nimrod" (Mic. 5:6), as late as B. C., 710, which would undoubtedly imply that it remained in the lineage of his descendants, whose well trained hands must have erected his monument. There it stands, a tremendous stature of charming grandeur, honored with hoary age as if held by omnipotent hands as an imperishable proof to the true greatness of that race whose primitive hands wisely laid the pillars of the world's civilization.

HELP SAVE THE WORLD.

By D. L. Moody.

At this time of the year when the people are returning from the country and thoughts of all turn from the rest and quiet that may have come to them with the summer to the business and work of the fall and winter, and many minds are busily at work to stimulate activity on old lines and arouse enthusiasm and promote definite action on new and untried lines ought there not to be, may there not be an aggressive and forward movement by the whole church of Christ in this land? May it not be a year in which those who know Christ shall stand shoulder to shoulder and with one heart and one mind strike together for the faith of the Gospel as never before? A year in which we shall "expect great things from God and attempt great things for God," which

means that we shall realize great things from God.

As I write there arises before my mental vision the host of people up and down the town and villages of our country, who never attend a church, who never hear the voice of evangelist or minister from one year's end to another. Shall not the Gospel be brought to their doors, and the helpful printed books and leaflets scattered broadcast through these homes.

And then, as we turn our thoughts to the great unchurched masses in our cities, what possibilities rise before us for them! These are the days of schools and classes for everything under the sun. Why should there not be weekly or semi-weekly Bible classes started by Christian young men and women where hundreds, yea thousands, might hear the word of life and go out in turn to draw in others, or start smaller but no less needed centers of teaching?

This is not a new suggestion. In certain places such classes have been tried and have proved a success by the numbers regularly attended. We thank God for every one, but what we want is to have them multiplied by the thousand until our great cities—the congested centers of life and activity—be riddled with Bible classes and society permeated with the truths of God's word and made to realize their reality.

And shall we limit our attempt of great things for God this year to our own country? I would not be untrue to the vision before me did I not speak of the fields of India, China, Japan and Africa, "white already to the harvest"—the "regions beyond"—where one might find at any time a parish of two or three million sheep heeding no shepherd. There is this year the opportunity to open hundreds of orphanages in India, where might be gathered the little ones, made homeless by the famine, and trained for Christ; and is there to be no response in men and means?

Over against the needs and possibilities of this year I see the host of men and women in our churches to whom the Master is saying, "Why stand ye here all the day idle?" Many have gifts for training, and leading and teaching of which they are themselves, perhaps, ignorant; others could open their parlors for meetings and Bible classes or by consecrating their means, make it possible for others to give their time to the work of saving souls; others feel the need of training and Bible study before taking up any line of service; many more are sickened with the shallow round of so-called duty at present making up their life.

I believe one of the greatest needs of the present time is for centers where those who so feel that they have been put in touch with the Gospel and are in debt to a lost world, may come aside for a longer or shorter time, as they are able, for the study of the Word of God and contact with those of long experience in the work of winning and leading souls and go out again to be a blessing. Demands are coming to me all the time or pastors' assistants, teachers and workers in all kinds of Christian work. I doubt not there may be many who are efficient and able to meet these means, but where they are and how are they to be found unless they let themselves be known to some such center as has been suggested?

There is a training school for Christian men and women in Chicago known as the Bible Institute, and should these lines fall under the eye of any who may be led to say with one of our mission leaders of to-day, "If God will show me anything I am not doing for the salvation of the world, I will do it now," and would like to put themselves under training for effective service let me hear from them at once.

East Northfield.

The field is not the Church; the Church is simply the reapers thrust out into the field. God, help us to keep before ourselves the map of his entire extended kingdom, and give us a heart that is willing to go anywhere. Unless we are willing to go anywhere, we are fit to go nowhere.—W. H. P. Faunce.

THE LIFE OF FAITH.

THE CHURCH A FAMILY.

The church is often likened to a family or house, which is a much more intimate brotherhood than the city with all its glorious analogies.

1. It has God for a Father. This relation is more tender than that of a civil ruler. And therefore we are more than fellow-citizens with the saints—we are children of God by faith in Jesus Christ (Gal. 3:26).

2. Christ is the first-born and elder brother—a "brother born for adversity," allied to us by the dearest ties of sacrifice and sympathy.

3. To this family all true believers belong (Acts 4:32).

4. We enter this family not by birth, but by adopting grace.

5. They enjoy the blessed privilege of sonship, which means love, likeness, protection and provision.

6. It is a large family; for it includes "the whole family in heaven and in earth" saints old and young, of all lands, of all times.

7. It is a separated family, its members being divided by time and space, opinion and feeling; but a separated and peculiar people, unspotted from the world, and zealous of good works.—Epworth Herald.

* * *

GOD OUR DWELLING PLACE.

Paul, in speaking to the men of Athens of the God that made the world and all things therein, declares that though they should seek him, if haply they might feel after him, and find him, yet he is not far from each one of us; for in him we live and move, and have our being. The last clause of that remarkable statement made to those Grecian philosophers, is, in our thought, one of the weightiest and most comprehensive in the holy Scriptures. When we pause and try to grasp the depth and fullness of meaning involved in the pregnant utterance, we are awed, subdued, uplifted, inspired by the thought that God is our dwelling place. How pure in thought, how exalted in aim and purpose, how transparent and lofty in character should we be with such an environment. The cultivation of the presence of God is a spiritual exercise eminently promotive of the development of the higher life. Indeed there is no real soul growth only as we live in God—only as our entire inner life yields obedience to the divine will, and by faith we apprehend that our life is hid with Christ in God.

Well has the sainted Faber sung:

God only is the creature's home,
Though rough and straight the road,
Yet nothing less can satisfy
The love that longs for God.

O, utter but the name of God
Down in your heart of hearts,
And see how from the world at once
All tempting light departs!

—Christian Uplook.

HOLLY SPRINGS DISTRICT.

The gathering of the ministers and delegates of the Holly Springs District, Upper Mississippi Conference, for its second session at Byhalia, Miss., in Bright Prospect M. E. Church, Wednesday, Nov. 17, 1897, at 1 a. m., with the Rev. W. McDonald, the efficient presiding elder in the chair, who conducted the praise service.

As this was the last district conference for this conference year there was an unusual amount of interest manifested during the entire session by presiding elder, pastors, local preachers, exhorters, superintendents, class leaders and presidents of Epworth Leagues. J. W. Winbush was elected secretary, with Prof. R. Boone as assistant. Rev. W. C. Clay was elected statistical secretary, with Rev. T. L. Ingraham as assistant. The conference was well attended. The address of the presiding elder was sublime in all its parts, touching upon many points of interest; more particularly the great school at Holly Springs and the Southwestern Christian Advocate. The Board of Examiners were very scrutinizing in the work done. Only two candidates were found

license to preach. Four were recommended for admission on trial at the annual conference and for ordination. The anniversary of the F. A. and S. E. Society on Friday evening was of profound interest to the large assembly. Rev. W. W. Foster, Jr., D. D., president of Rust University, was introduced to the conference, and he delivered an address which was rich in logic, taste and style, from start to finish. The audience was held spell-bound for one hour. Dr. Foster proved that "this is an age on ages telling." God bless Dr. Foster. Rev. W. C. Clay, the coming young orator, was the next speaker. When he was through it was thought that the capacity of the audience was unable to retain any more. But Rev. W. McDonald, P. E., by his power of speech, enlarged the capacity of the audience to the extent of twenty minutes. He proved that another orator was on hand. Among the many good things he said: "That there is no such thing as completing a course of study; to keep abreast of the times one must continue studying." As a result of the occasion three or more students went directly to Rust University. All told, this was one of the best sessions held on the district. Rev. L. L. Shumpert and his good people spared no pains in amply caring for the conference.

Next session will be held at Grenada, Miss.
J. W. Winbush, Sec'y.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

THE LIGHT-GIVING WORD.

Wings of the morning, fly with the Word,
Fly till the light-giving message is heard
By all who are sitting in darkness of night;
Speed, wings of morn, be swift in your flight.

Light of the Gospel, scatter thy beams,
Pouring the glory in radiant streams
Into the night of humanity's woe;
So shall earth's millions the Lord Christ know!

Rev. Charles C. Woods.

* * *

We give one cent a year for each heathen soul.

* * *

The measure of our giving should be the extent of our ability.

* * *

You may not have thought much about it, but the Lord's prayer is full of the missionary spirit.

* * *

Pray ye; go ye; bring ye a call to supplication, service, sacrifice.—L. D. Wishard.

* * *

The Moravians send one missionary out of every seventy members, and send five missionaries to every minister at home.

* * *

From the one town of Pooree, India, there are sent out every year 7,000 Hindu missionaries to proclaim the worship of one of the many Hindu gods.

* * *

The Moravians give to foreign missions an average of fifteen dollars a year; other denominations average sixty cents a year.

* * *

Two Brahman priests have recently come to Chicago for the purpose of converting the "heathen" Americans to their faith. They are supported by American money.

* * *

New York, Dec. 13.—The work of the American Bible Society in foreign lands during the last year involved an expenditure of \$192,292.32 and the circulation of 767,528 volumes of the Holy Scriptures; of these more than half, 405,000 volumes, were distributed in China; 50,000 in Japan; 57,000 in the Levant; 60,000 in South America; 33,000 in Mexico and Central America; 32,000 in Siam and Laos; 40,000 in Russia; 20,000 in France; 12,000 in Spain and Austria; 10,000 in India; besides smaller numbers in Africa, Micronesia, Arabia, and Korea. In accomplishing this great work the agents and correspondents of the Society numbered 382 men, each working

on an average of more than eight months. It is evident that the distribution of the Bible is of prime importance in all foreign missionary operations, and that the co-operation of the American Bible Society with the missionary boards entitles it to the most cordial recognition. Hence the society will issue an appeal to pastors and others, that in the special meetings for prayer which are to be held early in January, due emphasis may be laid upon the importance of extending the circulation of the Word of God among all nations during the closing years of the nineteenth century, and especially in those parts of the world where the Bible is an unknown book.

REPORT OF COMMITTEE ON CONFERENCE COLLECTIONS.

To the General Committee of the Freedmen's Aid and Southern Education Society:

Your committee on conference collections, fully realizing the great financial needs of the society, and the necessity for systematic, earnest effort in behalf of this great work, begs leave to offer the following resolutions:

Resolved, That for the purpose of awakening general interest among our people, and presenting to them more detailed and definite information regarding the importance of the work of the Freedmen's Aid and Southern Education Society, its methods of carrying on this work and the financial aid needed therefor, we recommend that all the pastors in our Church read "The Christian Educator," the official organ of the society, and to still further secure these ends, that they be requested to promote the circulation of this journal more generally throughout the Church.

Resolved, That to promote concert of action, we request all our pastors to preach a sermon in behalf of the society on the second Sunday of December next, and annually thereafter; in connection with which the regular annual collection for the society shall be taken.

Resolved, That the secretaries be authorized and instructed to make an appeal to all our pastors to present the cause of the Freedmen's Aid and Southern Education Society on the first Sunday next after the 12th day of February, 1898, the anniversary of the birth of Abraham Lincoln—"the great Emancipator"—and to ask a special offering from the people on that day, which shall be applied toward payment of the present debt of the society; and that they raise no less than five dollars in each charge on that occasion for this purpose.

Resolved, That all our Sunday school superintendents be requested to join in this celebration with special services and suitable exercises.

Resolved, That the secretaries be requested to prepare and advertise, as they may deem best, special song services and suitable exercises for this occasion, and distribute them to such pastors and Sunday school officers as may apply for them.

Resolved, That the secretaries be authorized to request the pastors, in such manner as they may deem best, to secure the active co-operation of the Quarterly Conference Committee on Freedmen's Aid and Southern Education in each charge, in carrying out the recommendations herein contained relating to collections and anniversary observance.

C. C. McCabe, Chairman.

R. T. Miller, Secretary.

REPORT OF COMMITTEE ON WAYS AND MEANS FOR RAISING THE DEBT.

Resolved, 1. That we approve and heartily commend the plan which the secretaries have put in operation, and the Bishops have endorsed, for meeting the deficit in the missionary treasury; and we urge all our people to make this plan effective by prompt and liberal contributions, looking to the speedy deliverance of the treasury from embarrassment.

2. That the exigencies of the situation demand that the sum of \$1,500,000 be apportioned to the Conferences, and that strenuous efforts be put forth by secretaries, bishops, presiding elders, pastors, editors and laymen to secure the collection of this amount, in order to prevent the im-

pairment of the work in hand and to avoid further embarrassment to the treasury.

3. That the thanks of this General Committee are due to those of our friends who have responded to the special call of the Church for contributions to meet the urgent needs of the treasury in the time of its embarrassment, and that we cheerfully confide in the liberality of our people, believing they will gladly accept any burden which the Church in its wisdom may lay upon them in the interest of the kingdom of God, when the necessity and reasonableness of it is clearly presented to them.

4. That we recommend that our secretaries, editors, and preachers, dwell more on the successes, prosperity and outlook of the missionary cause, and less upon the incidental and more discouraging features of the subject, believing and knowing that, with the blessing of God, the future is bright and hopeful.

THE TIME EXTENDED.

The pledges received for the payment of the debt upon the Missionary Society up to Nov. 27 amount to \$60,132. When the plan was first published Thanksgiving Day was suggested as the date for the final round-up. A variety of circumstances has made it impracticable for many of our pastors to present the plan to their congregations, and we are urged to extend the time. There is no reason why the time may not be extended, and the request is very cheerfully granted. Time enough will be allowed for the payment of the entire debt, if it takes all winter.

Many have doubted the practicability of the plan that is now being operated, and so they have not co-operated. Enough has been done to prove that it can be made a signal success.

If all who have thus far hesitated will promptly do their part, the victory will be quickly won. We must not, we will not, fail. Brother pastor, your embarrassments are no greater than those of your brethren who have promptly responded. If you are not willing to take the responsibility of sending in a pledge of \$20, more or less (more, if possible), and then raising the money later, will you not state the case frankly and clearly to your people? Make an earnest appeal, circulate the debt-paying pledge cards that have been sent to you, and report to the Missionary Office the result.

The plan has been fully endorsed by our Board of Bishops, the Board of Managers of the Missionary Society, the General Missionary Committee, and the General Cabinet of the Epworth League. Surely, with such endorsement, it cannot be regarded as being either unwise or impracticable. Will you not give it your approval by immediate and hearty co-operation? On behalf of the bishops, the organization above mentioned, and the Missionary Office, and in the name of the cause of missions, which is dear to the heart of every disciple of Christ, we ask every pastor who has not already forwarded a pledge to do so at the earliest possible moment. If not done earlier, let every pastoral charge take a debt-paying subscription on Dec. 19, the Sabbath before Christmas. What could be more appropriate than a Christmas gift to the Missionary Society to set it free from its financial burden and send it into the new year with a psalm of praise? Let the date just named, Dec. 19, be a red letter day throughout our Church. While our people are spending money for Christmas gifts, may we not confidently expect that they will be willing to make some offering for the special purpose of promoting the interests of the kingdom of Christ, whose birth they celebrate?

The inquiry is made as to whether money that has been already raised may not be sent in at once to the treasury. We answer yes, and whatever sums may be received will be held by our treasurer separate from all other funds until the whole amount asked, \$186,000, is covered.

A. B. Leonard,
A. J. Palmer,
W. T. Smith,
Missionary Secretaries.

EDUCATIONAL.

SUCCESS IN EDUCATIONAL WORK.

The Board of Education of the Methodist Episcopal Church held its annual meeting at its office in New York city Dec. 1. There were present Bishops Andrews and Hurst, Drs. Albert S. Hunt and J. W. Lindsay, Presidents W. F. King and L. R. Fiske, and Messrs. Joseph S. Stout, John D. Slayback, and George P. Hukill, and Dr. C. H. Payne, corresponding secretary of the board. Bishop Andrews presided.

The Year's Educational Work.

The educational work of the Church, as shown by the latest statistics published by the board, were very gratifying, indicating an increase above the preceding year in nearly every department. The total number of students reported in our institutions of learning was 47,830, an increase of 4,508; value of property and endowments, \$28,526,869, an increase of \$334,190. The total income of the schools was \$1,958,169, an increase of \$227,168, and the largest ever reported. The total value of gifts received last year in the schools was \$597,639, an increase of \$229,044. The public educational collection also indicates an increase for the year, through all the reports are not yet in. The report of the treasurer, Joseph S. Stout, Esq., and that of the secretary, C. H. Payne, indicated a prosperous year.

Receipts of the Board.

The total receipts of the board for the year were \$93,322.22. There was a slight falling off in the amount from collections, but an increase from all other sources, making a total increase above the previous year of \$6,889.32. The returned loans for the year amounted to \$14,101.61, an advance of twenty-three per cent over last year.

Nearly 800,000 of the Children's Day-exercise, entitled "The Young People's Republic," were used, securing an audience on that day of about 3,000,000 people.

A Young Army of Students Aided.

The number of students aided during the year was 1,754, of twenty-four different nationalities, which is more than three times as many as were aided nine years ago. More than two-thirds of this number were preparing for the ministry or for missionary work, and 283 of them were women. The number of students aided from the beginning of the work in 1883 is 8,130. The total amount loaned from the beginning is \$752,770. Notwithstanding the large number aided, the board's receipts are wholly inadequate to meet the demand upon it. Twice as much money could be expended in this form, to the great advantage of the Church. These students constitute a noble body of young men and young women every way worthy of aid. They are denying themselves and showing the most heroic qualities during their student life.

The board does not confine its efforts to looking after the fund which it administers, but seeks to promote every educational interest in the Church. Its influence is believed to be apparent in all the educational work of the Church and in the increased public educational collection, which goes to the several institutions of learning, which collection increased sixty-six per cent during the last quadrennium.

Classification of Colleges.

The work of classifying the colleges has been done during the year with satisfaction to all parties interested. Fifty-three colleges are now working under the advanced standard required by the University Senate and applied by the board.

Bequests and Annuities.

Some bequests have been received during the year, and several persons have placed money with the board on the annuity plan. The board invites correspondence in respect to annuities.

Bishop E. G. Andrews was re-elected president, Dr. A. S. Hunt recording secretary, and Joseph S. Stout, Esq., treasurer.

The meeting was very harmonious, and gratification was generally expressed at the successful work which the board is doing and the recognition of its work by the Church at large.

DONT'S FOR BOOK LOVERS AND OTHERS.

Don't borrow books from private libraries. Don't lend your books. No one will ever treat your books as well as you yourself do, if you love them.

Don't wet your fingers when turning leaves. Don't leave a book "face down"—that is, open.

Don't shut a book up with anything bigger than a narrow ribbon in it.

Don't turn down corners.

Don't mark a book in any way unless it is your own.

Don't increase the quantity of your books at the expense of quality of contents.

Don't scorn cheap books if you cannot afford better publications.

Don't buy cheap books if you can afford better ones.

Don't keep cheap books in damp places.

Don't keep books on open shelves, if you can avoid it.

Don't forget that book cases with dust-proof glass doors are best.

Don't forget that good books are the best company in the world, if read understandingly and appreciatively.

Don't read too much. There is such a thing as book indigestion.

Don't forget that book-learning is pretty vain learning if not assimilated and made merely a foundation, and not the entire structure of one's mind.

Don't forget that the wisest ideas of other people are less valuable than most ideas of one's own.

Don't handle books carelessly. Treat them as if they were alive.

Don't buy new books until you are certain they are worth owning. Most new books that are published are never heard of after their first season, and are not worth having in one's private library.

Don't worry about book-worms. They will never bother you till you have a priceless library. Then you will know just what to do to prevent their ravages.

Don't forget when packing books for removal that newspapers make the best wrappings, that each book should be wrapped separately and laid on the side when wrapped, and that crushed paper should be stuffed into corners and crannies to prevent the books chafing each other or against the box.

Don't forget books are heavy; therefore, always pack in small boxes with handles. Pack solid to prevent the books moving about. —Woman's World.

Curiously worded advertisements that are funny without intent are more common in the London papers, it would seem, than they are in New York publications. An English periodical offered a prize the other day for the best collection of such announcements, and the following is the result: "A lady wants to sell her piano, as she is going abroad in a strong iron frame." "Furnished apartments suitable for gentlemen with folding doors." "Wanted a room by two gentlemen about thirty feet long and twenty feet broad." "Lost, a collie dog by a man on Saturday answering to Jim with a brass collar round his neck and muzzle." "A boy wanted who can open oysters with references." "Bulldog for sale; will eat anything, very fond of children." "Wanted an organist and a boy to blow the same." "Wanted, a boy to be partly outside and partly behind the counter." "Lost, near Highgate archway, an umbrella belonging to a gentleman with a bent rib and a bone handle." "To be disposed of, a mail phaeton, the property of a gentleman with a movable head-piece as good as new." —New York World.

Miss Helen M. Gould, daughter of the late Jay Gould, who is worth \$25,000,000 in her own right, appeared Oct. 26 in a regulation cap and gown at the opening exercises of the law department of the University of New York and enrolled herself as a student in the freshman class. Several other young ladies entered at the same time, among them a daughter of Edward Lauterbach, the well-known lawyer and politician.

OUR YOUNG FRIENDS.

The most valuable almanac ever made is in the British Museum, and is priceless. It is believed to be at least three thousand years old. The days are written in red ink on papyrus, in columns, and under each is a figure, followed by three characters signifying the probable state of the weather for that day. The most elaborate almanac in the world is that issued by the Chinese government in twelve thick volumes, which gives full information as to the lucky times and places for performing the acts of every-day life. The "Nautical Almanac" costs the British nation £3942 a year. The most curious calendar at present in use is that of the natives of Central America, where the months are only twenty days and these are named after animals. Among most modern European ones the "Almanac de Gotha" has been the longest in continuous circulation—upward of 135 years. —Boston Transcript.

ACROBATIC WORK FOR THE TONGUE.

If your tongue is in good condition for doing a little acrobatic work, try reading the following word curiosity aloud. It may be familiar to some of you, for it is one of the treasures that we have dug up in an old scrap book:

If you stick a stick across a stick.

Or stick a cross across a stick.

Or cross a stick across a stick.

Or stick a cross across a stick.

Or cross a cross across a stick.

Or cross a cross across a cross.

Or stick a cross stick across a stick.

Or stick a crossed stick across a cross stick.

Or cross a crossed stick across a cross.

Or cross a crossed stick across a cross.

Or cross a crossed stick across a crossed stick.

Would that be an acrobatic?—Boston Journal.

JACK'S BOOMERANG.

Aunt Flora was making some walnut creams that last afternoon in March. She had to crack the nuts very carefully to get them out whole, and some halves of shells were not broken at all. Jack's sharp eyes discovered them in the coal hod.

"O, good!" cried he, "they'll be just the thing to fool Teddy with to-morrow, Aunt Flo. I'll stick 'em together and he'll think they're regular walnuts."

"I wouldn't," said Aunt Flora. "He is such a little boy, and he will be so disappointed, I wouldn't, Jack."

But Jack would. He picked out shells enough to make three walnuts; then he got the glue bottle and stuck them together so carefully you wouldn't have known they were ever cracked.

"Don't they look just good enough to eat?" laughed he. "Now, when they get dry I'll put them in a paper bag, and give them to Teddy in the morning."

Then he ran out to his play, whistling; and he played so long and hard that he didn't think of the walnuts again until he came home from school next day at noon.

Aunt Flora had put them away for him, however. She told him where to find them.

"On the second shelf of the dining room closet, in a paper bag," said she.

Jack's face had a sober look. He thought Aunt Flora didn't like his joke.

"Maybe I hadn't best fool Teddy," said he.

"Guess I'll take 'em out and fool Johnny Wilson. I haven't been fooled to-day, Aunt Flo."

But Aunt Flora did not answer, and when Jack got to the dining room he found Teddy there. It did seem too good a chance to be lost. Jack took the bag of walnuts from the closet shelf.

"Hello, Teddy!" he said, "have some nuts?"

"O, yes!" cried Teddy, running to get the tack hammer. He liked walnuts almost better than anything else. "You're the best boy, Jack," he said.

At which Jack looked sober again. I think he felt a little bit ashamed. After all, it wasn't

the best of fun to fool a little five year old boy, and his own brother, too. But he gave Teddy the bag.

In less than two seconds down came the hammer on the first walnut. It cracked very easily, indeed, and it had the funniest kernel you ever saw in a nut—a bright new dime! It didn't take long to crack the other two, you may be sure; and there were thirty cents—enough to buy two whole pounds of walnuts.

"O! O!" cried Teddy, astonished beyond measure. "Are they mine? Where did 'em come from?"

Jack's face was red as a rose. He was almost ready to feel cross about it; but, looking up, he saw Aunt Flora smiling in the doorway, and laughed instead, a little sheepishly.

"I guess I'm like the story you told about the man that threw the boomerang, Aunt Flo, and it came back and hit him," said he. "But I'm glad of it, just the same.—Youth's Companion."

CURIOUS FACTS ABOUT THE TOAD.

The toad lives ten to forty years, does not begin to produce young until the fourth year, but then lays over one thousand eggs a year. It has lived two years without food, but cannot live long under water. It never takes dead or motionless food. It takes its food by means of its tongue alone, and it operates this so rapidly that the eye cannot follow its motions. It captures and devours bees, wasps, yellow jackets, ants, beetles, worms, spiders, snails, bugs, grasshoppers, crickets, weevils, caterpillars, moths, etc. The stomach that doesn't flinch at yellow jackets, wasps, blister beetles and click beetles or pinch-bugs, would seem to be prepared for anything in the insect line, and it doubtless is. In twenty-four hours the toad consumes enough food to fill its stomach four times. A single toad will, in three months, devour over ten thousand insects. If every ten of these have done one cent damage, the toad has saved ten dollars. Evidently the toad is a valuable friend to the farmer, gardener, and fruit-grower, and can be made especially useful in the greenhouse, garden and berry patch.—Ex.

Plan of Episcopal Visitation

Conference	Place	Time	Bishop
Upper Mississippi	Okolona, Miss.	Jan. 13	N. de
Florida	Jacksonville, Fla.	" 13	Andrews
Mississippi	Shiloh, Miss.	" 19	Andrews
St. John's River	Land, Fla.	" 21	Andrews
Alabama	Baldwin, La.	" 23	N. de
Little Rock	Van Buren, Ark.	" 27	Meritt
Arkansas	Siloam Springs, Ark.	Feb. 3	Meritt
Gulf Mission	Crowley, La.	" 3	Meritt
Baltimore	Washington, D. C.	Mar. 2	Meritt
Washington	Cumtland, Md.	" 9	Andrews
St. Louis	Springfield, Mo.	" 9	Andrews
Kansas	Lawrence, Kan.	" 9	Andrews
Virginia	Falls Church, Va.	" 9	Goodell
South Kansas	Ottawa, Kan.	" 9	Craton
Central Pennsylvania	Dauville, Pa.	" 16	Andrews
Missouri	Hannibal, Mo.	" 16	McGee
Philadelphia	Chesler, Pa.	" 16	Goodell
Southwest Kansas	Lons, Kan.	" 16	Craton
Central Missouri	Topeka, Kan.	" 23	McGee
North Indiana	Hartford City, Ind.	" 23	Fowler
Wilmington	Lees, Del.	" 23	Newman
Northwest Kansas	Minneapolis, Kan.	" 23	Craton
Delaware	Orange, N. J.	" 24	Hurst
New York	New York, N. Y.	" 31	Hurst
New York East	"	" 31	M. Allen
Lexington	Terre Haute, Ind.	" 31	Fowler
Newark	East Orange, N. J.	" 31	Goodell
New Jersey	Camden, N. J.	" 31	McGee
New England	Worcester, Mass.	Apr. 6	Newman
Northern New York	Fulton, N. Y.	" 13	N. de
Wyoming	Newrich, N. Y.	" 13	Fowler
N. Eng. and South'n	Attleboro, Mass.	" 13	Vincent
New Hampshire	Dover, N. H.	" 13	Newman
East German	Rochester, N. Y.	" 17	Hurst
Troy	Amsterdam, N. Y.	" 20	M. Allen
Yamout	Sp. ingfield, Vt.	" 20	Vincent
Maine	Norway, Me.	" 20	Craton
North Dakota	Casselman, N. Dak.	" 27	Joyce
East Maine	Bangor, Me.	" 27	Craton

Foreign Conferences.

South India	Bangalore	Dec. 16	Foss and Thoburn
Bombay	Bombay	Jan. 5	Foss and Thoburn
North India	Bombay	Jan. 12	Foss and Thoburn
Mexico	Puebla	Jan. 19	Fitzgerald
N. W. India	Allahabad	Jan. 26	Foss and Thoburn
Bombay-Burma	Mazapur	Jan. 26	Foss and Thoburn
Lib. Ind.	Greenville	Jan. 27	Foss and Thoburn
Cent. Conf. of India	Lucknow	Feb. 9	Foss and Thoburn
West India Mission	Chennai	Feb. 17	Foss and Thoburn
Ma. ayamalisson	Singapore	Feb. 24	Foss and Thoburn
W. A. M. S. Conf.	Ceylon	Feb. 24	Foss and Thoburn
South America	Rosario	Mar. 30	Warren
Congo Mission Conf.	"	May 4	Warren
Bulgaria Miss. Conf.	Rnatchuk	May 11	Warren
Italy	Turin	May 18	Walden
Switzerland	St. Gallen	June 8	Walden
South Germany	Frankfurt	June 21	Walden
North Germany	Hamburg	July 6	Walden
Denmark Mission	Copenhagen	July 13	Walden
Japan	Yokohama	July 27	Walden
Norway	Larvik	Aug. 4	Walden
Sweden	Upsala	Aug. 11	Walden
Korea Mission	Seoul	Aug. 18	Walden
Finland	St. Petersburg	Aug. 25	Walden
China Mission	Kinkiang	Sept. 8	Walden
North China	Peking	Oct. 12	Walden
Foo-Chow	Foo-Chow	Nov. 9	Walden
Hinghua Miss. Conf.	Hinghua	Nov. 30	Walden

By order and in behalf of the Board of Bishops,
EDWARD G. ANDREWS, Secretary.
Baltimore, Md., Nov. 1, 1897.

SUNDAY SCHOOL HELPS.

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for December 26, 1897.

REVIEW

Golden Text.—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

This is a Christmas lesson. The subject of it is love. It begins in the introduction and runs to the conclusion. Love is a faculty of the mind, a passion of the soul. It began in heaven and descended to earth. God is love. He is also justice. We should see him in all his attributes. "We will not do wrong or neglect to do right."

The word Christmas is composed of Christ and mass. Christ was not, in the beginning, a proper name, but in the course of time it became such. It means anointed, and was applied to Jesus of Nazareth, because God anointed him to be our prophet, Priest and King. Mass is a sacrament of the Roman Catholic Church. Christmas means a feast. It implies eating, drinking and making merry; not in the sense of worldliness and debauchery, but of sanctified pleasure. It is observed on December 25, in memory of the birth of Christ, but was not adopted by the entire Christian Church for more than five centuries after that event. The custom of giving presents on that day is founded on the act of Deity in the gift of His Son to the world. Charity began, not at home, but in heaven. Santa Claus is a corruption of Saint Nicholas, a bishop of the Roman Catholic Church. He was born of wealthy parents, at Myra, in the fifth century. He was an only child, and gave a large estate to the poor. He does not resemble the Santa Claus of to-day. He had a young, smooth face; wears a robe with a star in the breast; carries in one hand a crucifix, and in the other a book; and is standing with one foot on a sphere.

God has, in many ways, shown His love to us, but only one is mentioned here; that is, the gift of His Son. The time of our Savior's birth is not positively known. But He came when God had decreed that He should come; when the prophets had declared that He would come (Gen. 3:15, Dan. 7:13-12, 9:25); and when the world was ready to receive Him. He came in a time of peace, of one government over western world, of easy travel, of one ruling language, of many synagogues, and when old religions and philosophies had failed.

The place of our Savior's birth was a manger, or stable, in the city of Bethlehem, in the land of Palestine, and in the country of Asia. The manner of His birth has been given. He was "made of a woman, made under law." He became a man, and was subject to law. He was born of a virgin, of the tribe of Judah, and of the family of David. He lived in a real human body that was subject to all the weaknesses of the flesh. He was tempted in all points like as we are yet without sin. He became subject to the ceremonial, civil and moral laws.

We have a number of events connected with His birth. An angel of the Lord appeared to shepherds, keeping watch over their flocks by night, on plains of Bethlehem, and announced to them the "good tidings of great joy." A heavenly host joined in the "gloire patri." These herdsmen were the first to visit and pay homage to "Christ the Lord." They made known abroad what they had heard and seen. Soon after the departure of the shepherds Mary was removed to a dwelling house. When the young child was eight days old he was circumcised and named Jesus. He was not a sinner, neither did he possess a sinful nature, but he was in the room of the transgressor. When the forty days of Mary's purification were accomplished, he was taken to Jerusalem and presented to the Lord. The offering made for him was a "pair of turtle-doves, or two young pigeons." His parents were very poor. The devout Simeon and the aged Anna proclaimed Him "the Lord's Anointed." They kely returned the same day to Bethlehem,

and Joseph resumed work at the carpenter's trade. Some time after this the "wise men from the east" visited them. They worshiped Jesus, presented to Him gifts, and departed to their own country. Not long after this an angel of the Lord appeared to Joseph in a dream and bade him take the young child and fly into Egypt. After about two years they returned to Canaan and settled in Nazareth.

His home was humble, and his occupation that of a carpenter. At twelve years of age he went with his parents to Jerusalem to attend the feast of the passover. His wisdom and piety astonished the doctors of the law. He was baptized of John in the River Jordan, tempted forty days of the devil in the wilderness, and then began his ministerial life. For three years he traveled the land of Canaan teaching and healing. God showed by many signs and wonders that He was His Son. He was arrested, conducted through a sham trial and crucified. On the third day He arose from the dead, and after forty days ascended to heaven. God sent Jesus into the world to be "a propitiation for our sins." He came "that we might live through Him." He was given to be "the Savior of the world." Jesus was not sent because we loved God, but because God loved us. Man, by nature, does not desire God. His heart is disposed to evil. He prefers darkness to light. He is ready to oppose everything that condemns him. He will curse God because God's ways are not his ways. To love those who love us is easy, but to bestow affection on those who hate us is hard. Yet God, when we were his enemies, gave Jesus to die for us.

We ought to love God because he has done so much for us. He has arranged for every demand of the body. He has created light for the eyes, sounds for the ears, fragrance for the sense of smell, and everything essential to health pleasing to the taste. For the soul He has given His word, His Son, and His Spirit. When we behold what He has done for us, we become ingrates; yes, downright sinners, if we do not do all we can for him.

We help God by acts of kindness to His children. The Lord dwells in His people, in the person of the Holy Spirit, and we aid Him when we strengthen them. When we feed the hungry, give drink to the thirsty, clothe the naked, visit the sick and lodge the stranger, we help forward the work of Christ. But when we neglect, or refuse, to do these things, we hinder His work. To persecute the Church is to persecute Christ, and to serve the Church is to serve Him.

We may know that God dwells in us, and we in Him, by the Spirit which He has given us. The direct witness of the Spirit, is an inward impression on the soul, that we are the children of God. The indirect witness of the Spirit is the fruit of the Spirit, as love, joy, peace, long-suffering, gentleness, goodness, temperance and faith. These are not the Spirit itself, but the effects of it.

The mere act of confessing that Jesus is the Son of God is well, but not sufficient. Devils and wicked men have done as much, but no change was wrought in their character. None can positively know that Jesus is the Son of God except those who have an experimental knowledge of sins forgiven. Then, and not till then, can they confess, or witness, to His saving power. We should try the spirits. Not every spirit that witnesses with our spirit is of God, but only those that confess that Jesus has come in the flesh.

P. T. Barnum, the great showman, once said: "Show me a place where there are not any churches and where preachers are never seen, and I will show you a place where old hats are stuffed into windows, where the gates have no hinges, where the women are slipshod, and where maps of the devil's wild land are printed on men's shirt bosoms with tobacco juice. Let's consider what these things have done for us before we lightly esteem them."

God alone is a thousand companions; he alone is a world of friends. That man never knew what it was to be familiar with God who complains of the want of friends while God is with him.—Thomas a' Kempis.

EPWORTH LEAGUE.

(Conducted by Rev. W. Scott Chinn, Louisiana Conference.)

Topic for December—ST. PAUL'S DOCTRINE OF THE HOLY SPIRIT.

Dec. 19—THE WITNESS OF THE SPIRIT.

Rom. 8:4, 15, 16; 14:11, 15, 16.

As Methodists we lay great stress upon this particular fact in our Christian life, that the Spirit not only witnesseth to our being an heir with Christ Jesus, but accompanies us. This, indeed, is a noble privilege, and undoubtedly ought to bring comfort and hope to every true believer. While sinners, we are in bondage to a spirit that keeps us down, grinds and seeks to completely annihilate us; but thanks to God that other spirit of freedom and adoption which gives to us all the strength to cry "Abba, Father," gives life and bright hopes. Which do you desire?

Whenever the Holy Spirit enters into our hearts we find springing up a new desire after a better life. Things once despised and rejected become the things much sought after. Instead of doing evil for evil we long to do a good act in turn. Old habits are laid aside, old associates and long-cherished haunts are forsaken. Enemies have become friends, and thus the mighty work of transformation goes on under the new regime established in the heart by the Holy Spirit. We are surprised ourselves at the wonderful change. The Holy Spirit does it. Are you acquainted with the Holy Spirit? What changes have occurred in your heart through the divine agency of the spirit?

Christ deals with us as we stand related to the law and our condition under the law, but the Holy Spirit works within us, and has to do with our moral conditions, our internal state, and our personal qualities. Character is formed and shaped by its wholesome influence. Our thoughts, motives and passions are touched by it also. The entire being is quickened and made perfect by the ever-present presence of the Holy Spirit.

"For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father."

The Spirit then frees us from fear. That evil spirit that always delights in having his subjects in a state of constant fear and full of evil forebodings, has no show with the Christian.

The bonds of sin are broken. The stammering tongue cut loose, the drooping head is held high and the weak knees are strengthened. The carnal things are dead and the heavenly are alive in Jesus. The spirit thus given comes as the comforter, the guide, the constant helper and companion of the disciples. Its a witnessing spirit; darkness flees, troubles banish, doubts are dispelled, and gloom chased away. The power to cry, "Abba, Father," comes to us only as sons of God, giving divine attestation to the fact that God accepts us as such.

"It is the approving 'seal' which God places on his own; the 'earnest' he gives them pledging the fulfillment of his covenant stipulations; the blessing of Abraham realized by faith; and so comprehensive is this blessing that we hesitate not to speak of it as the highest privilege possible to the regenerated this side of the resurrection of the dead."

"The Spirit itself beareth witness with our spirit, that we are the children of God."

In the original tongue the meaning is not with our spirit alone, but "together" with our spirit.

Many, doubtless, have been led astray by this single error, not with us alone, but together with ours.

What a difference!

As Christians we need this witness. Jesus Christ, in all of his purity and holiness, was not without the Spirit, not to make him holier, but to abide with him, to attest to his divinity and this it comes to all who will give their hearts to Jesus, and under this influence every gift may be attained and victory over sin may be realized.

"For the kingdom of God is not meat and drink: but righteousness and peace and joy in

the Holy Ghost." The kingdom of God is unlike any other kingdom. Think of an earthly kingdom being without "meat and drink." Christ's kingdom rejoices in producing by far still greater results. What are they? Righteousness, peace and joy.

No better results could be realized than these.

Peace with God. In love with all mankind. Joy in sorrow, though depressed physically, yet strong is the Lord.

What hath the Holy Spirit done for you?

Are you benefitted by its presence?

Have you felt that joy and peace of heart and mind through its agency?

Hath your love for God been strengthened by it?

Hath the spirit of fear been removed?

What about that yoke of bondage?

Can you rely wholly upon Jesus through the Spirit?

Are you doing? Will you do so?

Are you seeking the higher life?

Are you striving to have the mind that was in Christ?

Are you better to-day than last year this time?

Next Sunday's lessons will be the last of the year. How time flies; and as the year closes it is the sincerest wish of the conductor of this department that the notes and suggestions, prepared in an humble way, have been of help and comfort to the many readers of the Southwestern, and especially the Leaguers.

They have been prepared with one chief object in view, that is to make plain "gospel truths."

All shortcomings were mistakes of the head and we shall only hope to be able in the future to make our column the equal of our other papers.

Pray for the Leagues. Pray for Brother Penn. Pray for the Southwestern and send in a few subscribers.

What about the State League in Louisiana? Morgan City, La.

WOMAN'S DOMINION.

FOR MOTHERS.

To bring up a child in the way he should go, travel that way yourself.

Stories first heard at a mother's knee are never wholly forgotten; a little spring that never dries up in our journey through scorching years.

The sooner you get a child to be a law unto himself, the sooner you will make a man of him.

Children need models more than criticism.

We can never check what is evil in the young unless we cherish what is good in them.

Line upon line, precept upon precept, we must have in a home. But we must also have serenity, peace and the absence of petty fault-finding, if home is to be a nursery fit for heaven-growing plants.

There is not a man or woman, however poor they may be, but have it in their power by the grace of God to leave behind them the grandest thing on earth, character; and their children might rise up after them and thank God that their mother was a pious woman, or their father a pious man.—Dr. McLeod.

SOME THINGS THAT HINDU GIRLS LEARN.

The greatest care and anxiety of the Hindu mother is to bring up her daughter to home life and to make her a good housewife.

When a girl is seven years of age the mother teaches her to cook and to clean pots. Hindus have two kinds of washing. One is the daily washing of everyday apparel, for the clothes are changed every morning after bathing. Every Hindu must bathe before he takes his meals. Religion requires that no food be cooked before the person who cooks has bathed. Hence any woman must bathe before she cooks. A Hindu woman first gives a bath to her children, then she takes a bath herself, and after that goes to cook. The clothes are changed and washed every day.

The little girl washes the smaller clothes on a stone and hangs them for drying. She assists

her mother in many small things. She sweeps the kitchen, she brings the utensils, she cuts and slices vegetables, she pounds and grinds the spices, she takes out the small pebbles from the rice and cleanses it in water, and, in short, she does all the petty work, assisting her mother.

If she has an infant brother or sister she feeds it and lulls it to sleep in the cradle. She gathers flowers and weaves them into wreaths with which the Hindu women adorn their hair. Her mother teaches her to sew, to embroider, and to make her toilet, which is simple.

By the time she is fifteen she learns all things pertaining to general housekeeping and cookery. The mother teaches her to prepare cakes, puddings, and sweetmeats. She also teaches her to make preserved pickles and other things for use in the rainy season, which begins at the end of May and lasts to about the middle of October.—The Forum.

Henry O. and James M. Neville, twins, were born in Kentucky in 1815, and the similarity of their careers is something marvelous. Both married sisters, and each is the father of seven children, each lost a child, each was a county judge, each entered the Federal army as a captain and was mustered out of service as a colonel. Their father, James Neville, a Virginian, served as a private through the Revolutionary War, and died in Fauquier County at the age of 99 years.

Home is the wage-earner's paradise. When on returning from his daily task almost worn out, he finds his wife cheerful, a substantial, well-cooked supper on the table, plain though it be, his children clean and orderly, and his house neat and in good trim, his heart is cheered and his arms grow strong. In such a presence he soon forgets his weariness, and after a night's refreshing sleep, he feels as thoroughly equipped for another hard day's toil as David did when, with five smooth stones in his shepherd's bag, he went out to meet Goliath. God bless the homes of the toilers of America!—Religious Telescope.

HINTS FOR THE COOK.

Rub tough meat with a cut lemon.

Use bacon fat for frying chicken or game.

Lemon and orange peels are fine for flavoring sauces.

Fried sweet apples are excellent for serving with liver or kidneys.

Steam stale rolls or a stale loaf of bread until fresh before serving.

A squeeze of lemon improves scrambled eggs, and it should be added while they are cooking.

Squeeze the juice of an orange and grate a little nutmeg in the lemonade just before pouring it into the glasses.

Add a few drops of vinegar to the water for poaching eggs, to make them set properly and keep the white from spreading.

Plushes, or any goods dyed with an aniline dye, if faded from exposure to the light, will be as bright as new after the sponging with chloroform.

If a spoonful of ground coffee is placed carefully on top of a cup of water, it will float for a long time and leave the water clear, if it is pure; but if it is a mixture of chicory, the chicory will absorb the water and settle much sooner than the coffee and will quickly color the water.

Tomato Soup.—Cut the remnants of fried or boiled ham, about half a cup or less, into small pieces. Put them into a stewpan, add one quart can of tomatoes, one pinch of bay leaf, six peppercorns, and one quart of water. Cook one sliced onion in one heaping tablespoonful of butter five minutes, add more salt and pepper if needed, a few grains of cayenne, a teaspoonful of salt, and stir all into the boiling tomato. Cook ten minutes longer, add more salt and pepper if needed, and if the tomato is very acid add half a teaspoonful of soda. Rub it through a pure strainer, pressing all the tomato pulp through, then heat again to boiling point and serve with browned crackers.

Carrot Soup.—This is furnished by the American Kitchen: "One pine carrot pulp, one quart water, one pint milk, one table-

spoonful of butter, two tablespoonfuls flour, one teaspoonful salt, one saltspoonful pepper, one teaspoonful sugar, one teaspoonful lemon, one half saltspoonful nutmeg. Scrape the carrots, and grate enough of the red part only to make a pint. Let it simmer slowly in the water until reduced one half. Then rub through a sieve, add the milk, the seasoning, and the butter and flour cooked together."

Baked Eggs.—Put a heaping tablespoonful of butter in a pie plate, and set it in the oven until it melts and begins to smoke. Take it to the table and break six eggs one by one into a cup, pouring each in turn into the melted butter carefully. Sprinkle with pepper and salt, and put a little bit of butter on each and set in the oven to bake until the eggs are "set"—that is, when the whites are firm and the yolks skimmed over not hard. Four minutes in a quick oven will do. Send to table at once while hot.

DON'T REPROVE AT BEDTIME.

To send children happy to bed should be one of the mother's most ordinary tasks. No little one should dread the bedtime hour, nor fear the dark, nor be allowed to go to rest under a sense of disgrace or alienation from household love. Whatever the child's daytime naughtiness may have been, at nightfall he should be forgiven, and go to rest with the mother's kiss on his lips and her tender voice in his ears.

Hardly anything can be worse for a young child than to be scolded or punished at bedtime. The mother does well to be a little blind at some things, remembering that a good deal of childish culpability is superficial only, and washes almost as easily as does the dirt which the evening bath removes from the skin.

The main thing with children is to have them well started with good principles, which they will carry through life. Obedience, truth, unselfishness, purity are essentials, and these can all be lovingly cultivated, and will flourish in the right home atmosphere.

When the nursery brood is undressed and in bed, the lights turned low, the room quiet for the night, the mother, or nurse, or elder sister, or the kind auntie, who is still found in some fortunate houses, should have a little fund of stories on which to draw for the small listeners' pleasure before they embark on the train for dreamland.

Imagination is very active in little children, and occasionally one meets a mother who does not understand her own early days and their illusions, or who is afraid that fancy and its imageries will lead her child into deceit. While the most exact and rigid truthfulness should be practiced in our dealings with children, and they themselves should be taught to shun equivocation and every form of lying, still we need not fear to let imagination give them pleasure.

They early learn to discriminate between the false and the true—or, perhaps it would be better to say that they learn to find the truth wrapped in the husk of the story. The same stories with variations, have in all ages and climes been taught to children, and they have their origin in the needs and the heart of the race. Children thrive on stories, and are the better able to grasp other literature if early fed on these.—Philadelphia Times.

Was All Run Down

No Appetite and a Tired Feeling All the Time—New Brunswick People Tell What Hood's Sarsaparilla Has Done for Them.

"I was all run down and had no appetite. I had a tired feeling all the time. I was advised to try Hood's Sarsaparilla, and it benefited me so much that I would not be without it." MRS. G. I. BARRETT, Central Norton, N. B.

"My father has been in poor health for a number of years. He took four bottles of Hood's Sarsaparilla and it has done him much good. It has relieved his cough and built up his system." EVA C. BENSON, Seal Grove, N. B.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Price \$1.

Hood's Pills cure nausea, indigestion and biliousness. Sold by all druggists. Price 25 cent.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

Renew! Renew! Renew!

A thousand subscribers by Jan. 1, 1898!

The photographs of the Missionary Bishops are going right along. Send your subscription for a year and get one.

One of the most pathetic evidences that our people do not read Negro newspapers to the extent they should, and for that matter do not read those of any race, is found in the way thousands have been deceived by designing agents who have represented to them that they are going to secure the passage by Congress of a bill to pension all ex-slaves. Not only has the Southwestern, but a number of other race papers, have denounced the fraudulent schemes and yet such agents continue to reap a harvest in some parts of the country. There is not a day passes but that we see evidence of the lack of reading on the part of the greater number of Negroes. It will be a happy day for all concerned when we can be truly said to be a reading people. May the day be hastened!

Bishop William Taylor may be expected to arrive in this country next any day. He wrote his son Ross in October that the way is providentially clear that he should retire. An increasing hoarseness hinders him greatly in his work, and in fact wholly unless he is speaking through an interpreter. As the result of nine sermons in four days over eighty natives were saved and forty sick ones were still struggling for deliverance.

Many people do not like the Bishop's methods and mannerisms, but he is a great man and God has been pleased to use him to accomplish many great things. A life from all the great things he has done for the salvation of the souls of men, we consider that one of the greatest was to make the office of a missionary bishop in the M. E. Church respectable, and thus equal, though limited in jurisdiction, to that of a general superintendent. God bless Bishop Taylor!

"Slavery, a divine institution!" Well it may have been, but we would as soon believe the liquor dealers cause a divine one. For except this, no other cause has caused this country so much in tears and blood and treasure. And not only so, but the forfeit is not yet fully paid; slavery has bequeathed to many thousands of people in this country a blunted sense of justice, and a feeling that a dark skin carries with it such a degree of natural inferiority, that its possessor has no right to such considerations as are accorded without question to any and every other citizen of a common country. It is as true of society as of an individual, that he who wilfully wrongs another, begets to himself a moral degradation that will tell sooner or later. He who robs another of his rights and privileges as a citizen and a man, is no less a thief than he who steals his gold. The wronged may suffer inconvenience, but the robber suffers moral degradation.

Renew your subscription.

LOUISIANA'S PROPOSED MOVE.

It is now evident that the purpose of the democratic party in Louisiana is to disfranchise the Negro in this State. As was said by the same party in Mississippi, so now they acknowledge in Louisiana that the principal reason for holding a constitutional convention is to so change that portion of the instrument that relates to the subject of suffrage that the masses of the Negroes will be shut out completely. For a number of years, or as long as the South feared there was danger of having the opposition, or perhaps we should say, the public sentiment of the North to contend with, in attempting to nullify the constitutional amendments which confer the right of suffrage upon the freedmen and their descendants, it was exceedingly cautious and hesitated to take such a step. In lieu it resorted to kukluxing, bull-dozing, ballot box stuffing, etc., but when it became evident from the failure of the force bill and what seemed the conclusion on the part of the North in general and the republican party in particular, to leave the whole matter with the South, it at once became emboldened. Accordingly, South Carolina, which was the mother of secession, again led off by adopting a constitution that practically eliminates the Negro from participation in her political affairs. Then came Mississippi, whose leading statesmen have not hesitated to say that they thought it more honest to deprive the Negro of his vote by one such positive and direct blow as the adoption of a new constitution, than by such cowardly and corrupting methods as had been in common use throughout the South. This is on the principle, as we understand it, that it is more honorable in a thief to steal a whole bank at once, than to continue to take a few dollars at a time till the funds are exhausted.

One method used is the educational test, and for this they justify themselves by citing the fact that Massachusetts and perhaps other States, impose a similar requirement. When mentioning such cases they seem to overlook the fact that in such States the law is made to have universal application and is not enacted to disfranchise any one race in particular. It is aimed at men's lack of education, rather than the color of their skin. But how about the South? Citizens of South Carolina boast that in order to circumvent the law and prevent even the Negro who is prepared to read a section of the State constitution in English, from voting, they have at hand a section printed in latin which settles the question every time. This being true, it is evident that the purpose of the whole transaction is simply to disfranchise the black man. What puzzled those States most and what is now puzzling Louisiana is, how to so construct the law as to save the ignorant white voter. And herein lies the principal obligation to the educational test.

We dare say no sane man, white or black, will question that it would be better for the whole country that every voter should possess sufficient education, not only to read the ticket to be voted, but to have an intelligent conception of the obligations and duties of citizenship. We have no question whatever on this point. And we are sure there would be few if any intelligent Negroes to complain if the State of Louisiana were about to take such a step as would result in the uplift of the whole citizenship of the State; that is to say, if a clause of the Constitution were to be so framed on this point as to have universal application, and then faithfully enforced without regard to race or previous condition, the intelligent Negro would feel that it could but result in good to his race and good to his country. But when it is boldly declared that the one and only purpose for a change in the Constitution is simply to eliminate the Negro from politics, while the equally ignorant and far more dangerous white is to be upheld and protected in his ignorance and degradation, one cannot but feel that the purpose is to reduce the race to a condition of serfdom, and substitute a system of vassalage

for that of freedom and citizenship. Under such circumstances, such a step is a direct blow at our liberty and the rights of manhood. For with the loss of his right to vote in a republic like ours, will go many if not all those qualifications that prompt those who have wealth and power to respect the lowly citizen. The ballot is a symbol of power and a positive protection to him who casts it. But if it be dangerous for the ignorant of one race to wield such power, it certainly cannot be safe for those of another.

The Rev. A. R. Norris, formerly a member of the West Texas Conference attended the session at Waco last week and looks as well and as much like himself as in the days gone by. He is now a member of the Oklahoma Conference.

We were much delighted to meet at the West Texas Conference last week Rev. Samuel Gates, who is our gospel father. He is an old veteran in the work and begins to show his age, but is still happy to receive his appointment along with the rest of the boys.

THINGS POLITICAL.

The Democrats of Louisiana have made a ticket for delegates at large to the Constitutional Convention to be voted on in January, and so have most of the representative districts, all of whom are supposed to be equal to the task of eliminating the votes of our Negro citizens. The Populists and one faction of the Republicans have also put out a ticket, and it appears now that there will be a multitude of candidates, independent and otherwise, rendering it extremely difficult for even the best informed to properly mark and prepare a ballot in the time allowed at the polls under the existing election law, giving the party in power great advantage in counting and declaring the result. It is a great pity that the friends of universal manhood suffrage should now be divided when so much is at stake, and whoever is responsible therefor will have a good deal to answer for some time and somewhere.

Congress busied it self last week with the President's message and department reports. It is expected that the Hawaiian annexation question will be first taken up by the Senate. A monster opposition petition, signed by the natives of the island, has been sent in, and it is claimed had the effect of changing some who were supposed to favor annexation.

A large batch of ad interim nominations was sent in by the President.

The House shows a deal of opposition to the civil service law as now administered and may take legislative action towards repeal or modification. The Senate, however, will probably stand by the law.

It is expected that the Governor of New Jersey will take Attorney-General McKenna's place in the cabinet if that official becomes an associate justice of the Supreme Court, as rumored.

Lynchings starts up again slowly. We regret to note that some members of the Legislature of Georgia have given it out that they favor it under certain conditions. So far as favoring the severest punishment for those who are proven to be guilty of the unnamable crime against woman, they are not alone in that, but we wish they were alone in desiring to have it done illegally and on what must of necessity be an uncertainty before the law.

The same gentlemen have just helped to pass a bill prohibiting the game of foot-ball, because one or two players have been killed accidentally in that State. That is all well enough, but if their sense of justice was as well developed as their sentimentality evidently is it would come up to the point of passing a law against lynching as their governor recommends.

A DUTIFUL AND LOVING SON.

Tuesday morning of last week President McKinley returned to the bedside of his afflicted mother at her home in Canton, O. He had gone all the way to Washington to be present at the opening of Congress on Monday, Dec. 6, and then left the same afternoon for Canton. On reaching the residence he went immediately to his mother's bedside.

"As her famous son entered the room, accompanied by his wife, and niece, Miss Mabel McKinley, the sister of the president, Miss Helen said: 'Mother, here are William and Ida.' He knelt by her bedside, kissed her tenderly, reverently, and as he did so she put her arm about his neck and signified that she knew him. She also recognized the president's wife and reached her hand towards her, and knew Miss Mabel McKinley and Mr. Duncan. It seemed to friends that she had somehow or other been waiting for the arrival of her son. Soon after she lapsed into an unconscious state and the strength that had been husbanded for the last meeting of son and mother seemed to leave her."

PERSONAL AND GENERAL.

Mrs. E. S. Sprigs, corresponding secretary of the Woman's Home Missionary Society of the West Texas Conference, is meeting with most excellent success in her labors. She had a large and enthusiastic gathering of ladies in the annual meeting at Waco.

Prof. M. W. Dogan, A. M., president of Wiley University, is not in good health and has gone to San Antonio, and will possibly go thence to Mexico for rest and recuperation.

Prof. B. J. Henry, of Waco, who once represented the West Texas Conference in the General Conference, aside from his work as a teacher, manages a two hundred acre farm in Arkansas. He has 180 acres in cultivation and a gin that does much of the work for the community. Mrs. Henry, a talented and refined young lady, who was educated at Philander Smith College, Little Rock, and whom he imported to Texas, is a successful teacher in the Waco city schools.

An interested visitor at the West Texas Conference was Rev. M. A. Daugherty, a member of the Austin Conference. He has been engaged in work in Texas for a number of years and is now the traveling agent of the Bay Shore College Co., a corporation now attempting to build a college at Texas City Junction in Galveston County, where a syndicate has donated the land.

A quarter of a century in the Western Book Concern is the record of Mr. S. H. Pye, who is manager of the Depository at St. Louis. The best evidence of success achieved is the fact that the volume of business reached the high water mark of \$200,000 in 1893. December 1, the day that the local committee visited St. Louis to audit Mr. Pye's accounts and inquire into the condition of the business, was the 25th anniversary of his connection with the Concern. Drs. Curtis and Jennings, publishing agents at Cincinnati, were present, and Dr. Curtis, on the request of the employees of the Depository, presented Mr. Pye a silver mounted cane as a testimonial of their high appreciation. This was appropriately done in a neat little speech, to which suitable response was made by Mr. Pye. As remarkable as has been the result of his management, the success attained has been no surprise to those of his friends who know him. Mr. S. H. Pye, the successful manager of the Depository at St. Louis, was in attendance on the session of the West Texas Conference, making the collections for the two Book Concerns. Brother Pye is a pious and thoughtful looking man, so the brethren thought of course he must be a D. D., hence he was "Dr. Pye" right through and the secretary so recorded him when he was introduced. He was accompanied by Mrs. Pye.

The address of Dr. J. W. Hamilton at the West Texas Conference was practical and eloquent. He made a strong plea for education and the highest development, which was highly appreciated and enjoyed by the brethren. He aroused the brethren to go forward in their effort to establish their institu-

tion and took a large subscription of more than \$1000 for that purpose. He visited Austin and let the contract for the completion of the building, the first story of which was built a few years ago.

APPOINTMENTS—SOUTH CAROLINA CONFERENCE.

Beaufort District.

W. M. Hanna, P. E., P. O. Orangeburg, S. C.
Aiken, R. A. Thomas.
Allendale, M. C. Cook.
Appleton, T. G. Robinson.
Bamberg, A. G. Kennedy.
Barnville (P. O. Blackville), S. D. Williams.
Beaufort, W. G. Valentine.
Cottageville, C. H. Harleston.
Denmark, S. A. King.
Ehrhardt, J. T. Latson.
Grahamville, B. F. Miller.
Green Pond, B. J. Boston.
Hampton, G. S. McMillan.
Holly Hill, to be supplied.
Jacksonboro, J. S. Talyor.
Midway, V. S. Johnson.
Reevesville, Henry Baker.
Ridgeville, P. D. Harris.
Ross, Ellis Forest.
Ruffin, Geo. Gantt.
St. George, H. H. Matthews.
St. Paul Mission, J. E. O. Keller.
Seiglingville, J. W. Connelly.
Springfield, S. L. Lawton.
Springtown, J. L. Chestnut.
Saint Thomas, A. Harrison.
So. Santee (P. O. Annandale), C. B. Lowery.
Turkey Creek, J. H. Fulton.
Waccamaw and Georgetown, Richard Salter.
Washington and St. Jude, N. T. Spencer.

Charleston District.

C. C. Jacobs, P. E., P. O. Sumter, S. C.
Bethesda (P. O. Kingston), Alfred Lewis.
Black River (P. O. Kingstree), L. L. Thomas.
Brook Green, to be supplied.
Camp Ridge, Benjamin Brown.
Charleston (Centenary), H. E. Foohook.
Charleston (Mission), to be supplied.
Charleston (Old Bethel), J. B. Middleton.
Charleston (Wesley), J. F. Page.
Cooper River (P. O. Cordesville), D. Brown.
John's Island (P. O. Exchange), J. R. Townsend.
Kingstree, H. M. Murphy.
Kingstree Circuit, A. B. Franklin.
Latson and St. James (P. O. Summersville), W. R. Jervey.
Lake City, W. G. Williams.
Lanes, A. J. Robinson.
Manning and Forrester, D. G. Johnson.
Maryville and St. Andrews (P. O. Charleston), Wm. David.
Mount Pleasant, to be supplied.
Pinopolis (P. O. Moncks Corner), G. W. Shackelford.
Saint John's, Stewart Simmons.
Saint Mary (P. O. Kingstree), Joseph Lucas.
Saint Stephens, Jackson Gordon.
Summerhill, J. W. Dore.
Ulmar, W. G. White.
Walterboro, J. L. Henderson.
Wiemar, H. O. Frederick.
Yemassee, E. J. Curry.

L. W. Williams left without appointment to attend one of our schools.

Florence District.

J. E. Wilson, P. E., P. O. Florence, S. C.
Alcot, J. T. Wilson.
Bennettsville, B. F. Witherspoon.
Beulah, W. M. R. Eaddy.
Bostick, J. J. July.
Cheraw, A. E. Quick.
Clio, L. G. Gregg.
Cypress, J. A. Harrall.
Darlington, E. B. Burroughs.
Florence, F. E. McDonald.
Hartsville, F. C. Weston.
Lamar, S. S. Sparks.
Little Rock, G. W. Cooper.
Lynchburg, A. Middleton.
Lyra, Thomas Simms.
Marion, William McWillie.
Mars Bluff, Washington Thomas.
Mayesville, F. L. Baxter.
Mount Zion and Bethel, C. C. Robertson.
North Marlboro, B. Robertson.

Salem and Wesley, B. S. Jackson.
Sellers, W. S. Neill.
Shiloh, J. C. Burch.
Smyrna, E. W. Adams.
Spears, James McEaddy.
Syracuse, A. R. Smith.
Springville, M. V. Gray.
Tatum, B. M. Pegues.
Timmons ville, J. S. Thomas.

Greenville District.

J. A. Brown, P. E., P. O. Greenville, S. C.
Anderson, Jerry McLeod.
Aimvill Circuit, A. B. Brown.
Belton Circuit, J. R. Rosemond.
Easley, W. G. Deas.
Greenville, D. M. Minus.
Liberty Circuit, J. D. Mitchell.
Marietta Circuit, J. C. Martin.
Olio Circuit, E. J. Foster.
Pendleton Circuit, W. H. Greer.
Rock Mill and Lowndesville, Y. Goodlette and G. F. Miller.
Seneca, F. A. Vance.
Seneca Circuit, J. W. Groves.
South Greenville Circuit, J. H. Parks.
Walhalla Circuit, C. L. Logan.
Williamston, A. S. J. Brown.

Orangeburg District.

J. L. Grice, P. E., Florence, S. C.
Antioch, F. J. R. Brown.
Ashland, B. F. Gaudy.
Branchville, B. G. Frederick.
Camden, C. C. Scott.
Camden Circuit, F. D. Smith.
Chesterfield, A. B. Morrissey.
Columbia, R. L. Hickson.
Edisto Forks, J. B. Talyor.
Elizabeth and Lexington, S. S. Butler and one to be supplied.
Jamison, D. J. Sanders.
Jefferson, A. B. Murphy.
Longtown, E. M. Pinckney.
Macedonia, G. J. Davis.
Mechanicsville, J. B. Thomas.
Mt. Zion, C. H. Dangerfield.
Orangeburg, J. D. Whitaker.
Whitaker Circuit, J. W. Moultrie.
Pineville, M. Stewart.
Rock Springs, J. W. Brown.
Rowesville, W. R. A. Palmer.
Smithville, Watress McIntosh.
Sumter, M. M. Mouzon.
Sumter Circuit, W. H. Jones.
Wateree, J. P. Robinson.

L. M. Dunton, president, and A. G. Townsend, professor of Claflin University, member of Orangeburg Quarterly Conference.

W. M. Baker left without appointment to attend one of our schools.

Spartanburg District.

N. T. Bowen, P. E., P. O. Spartanburg, S. C.
Blacksburg, to be supplied.
Campobello and St. Marks, to be supplied.
Catawba, to be supplied.
Clover, W. H. Redfield.
Cowpens, Scipio Green.
Gaffney, R. C. Campbell.
Greer, W. Littlejohn.
Greenwood, W. S. Thompson.
Newberry, J. H. Johnson.
Reidsville, to be supplied.
Rock Hill, to be supplied.
Spartanburg, C. R. Brown.
Spartanburg Circuit, to be supplied.
Webster, to be supplied.
Wellford, A. D. Harris.
Yorkville, I. B. Smith.
Yorkville Circuit, W. B. Bowers.
St. James, H. C. Asbury.

The anti-football bill, recently passed by the legislature of Georgia, was vetoed by Governor Atkinson, who said he thought the management of college boys should be left to the faculties of the various schools.

In order to discover your own faults stand off and look yourself over daily.

He who can endure prosperity without destroying himself need not fear being destroyed by adversity.

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The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.

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DOINGS OF THE WORKMEN.

D. Shelby, Boyce, La.—The fourth and last quarterly conference, ending on the 15th of November, with Rev. H. J. Wright, presiding elder of the Natchitoches District, Louisiana Conference, has ended his fourth round and goes full of light to report at conference. He has given general satisfaction in all of his work. God help him all round to close in good shape. All of his brethren are well pleased with him. Sunday was a high day at Kynett M. E. Church. At 2 o'clock Rev. H. J. Wright filled the stand and preached from Roman 8-14—"The Measurement of a True Christian." The power of our Christ was present. At 8 p. m., love feast was participated in by a crowded house. He leaves us with much good accomplished. Two years finds him my presiding elder, and I am glad to say he has always been on time and leaves us all right. Oh, for more men like him to carry out the Methodist Church and not give back for hot or cold. God help him to live long to do more for the church. I am coming to conference all right.

Rev. W. G. Deas, P. C., Easley, S. C.—The fourth quarterly conference was held on Nov. 16. The session was opened at 11 a. m., by Rev. J. A. Brown, presiding elder of the district. The meeting was largely attended. This work has enjoyed a year of prosperity, notwithstanding the hard times. The financial report for the quarter was as follows: For pastor, \$139.17; presiding elder, \$19.80; benevolences, \$14.40; building and improvement, \$136.10. The conference was addressed by the Rev. R. E.

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Gold Medal, Midwinter Fair.

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40 YEARS THE STANDARD.

Jones, after which a good number subscribed for the Southwestern. Our presiding elder is much loved, and the pastor enjoys the confidence of the entire membership.

G. Orange, P. C., Tupelo, Miss.—Our fourth quarterly conference convened Nov. 27-28, with Rev. P. O. Jamison, P. E., in the chair. The reports of the pastor, officers and leaders showed the charge to be in a fine condition along all lines of church work. The elder preached two very able and logical sermons, and administered the sacrament to 54 and brought to bear the importance of taking the paper. We can truthfully say Elder Jamison is an able and efficient presiding elder. In each quarterly conference he represents the benevolences of the church. We had a grand quarter collection—\$16.70. Everything is moving on grandly on our charge. Pray for us.

R. H. Gordon, Recording Steward, Gordonsville Circuit.—We had a rally on the fourth Sunday in November. It was a success both spiritually and financially. We raised \$50. Our pastor, Rev. J. A. W. Moore, has proven to be a successful leader on building up the church along all lines. The Southwestern will be read this year by the officials of the Gordonsville Circuit. They are making preparation to take the paper. Pray for us.

Centersville District, Delaware Conference.—This district has recently been organized into a ministerial institute at the last meeting held in Chestertown, Md. Rev. Dr. H. A. Monroe was present and lectured on the "Value of Historical Study." For ministers it was surely an eye-opener. Hence the ministers of the district are hard at study for better workers. Better workers make better work. James H. Scott, presiding elder of the district, is the right man in the right place, hence the work is in a good condition. Executive Committee—D. A. Ridout, J. R. Brinkley, R. G. Riley, J. W. Bond, secretary, and J. W. Jefferson, assistant.

B. L. Crump, Benton, Miss.—Allow me to say a few words through the columns of your valuable paper. For six weeks I had been quarantined from my home, Brookhaven, on account of the yellow fever panic, but glad I am to say that on the 16th inst. the quarantine was raised and I went home immediately, thanking God, because of his kindness toward us. Having been away from home so long, I decided to spend eight or ten days with my family, and while there I concluded to enjoy myself by securing subscribers for the grand old Southwestern. Before going about the work, I interviewed the presiding elder of that district, also the pastor of that charge, and they gave me the right of way, at the same time stating to me that "I had a hard task to perform if I secured any subscribers." But having faith in God, as well as knowing the value of the paper, I spoke to the people en masse, and it resulted in securing 13 converts to the paper, who responded at once, then many others promised to follow soon. By the way, Brookhaven is a lively little town with about 600 inhabitants. Over two-thirds of the colored people own their own homes, and several business

houses are run by our men. Mr. Hawton is doing a fine grocery business, also Messrs. Johnson, Greenwood, Stamps and Thompson. Messrs. H. Taylor and A. Blue run a first class barber shop. There are many other smaller places of business in this town among our people. We will be glad for the editor to visit our little town. I think his visit would be both pleasant and profitable to all parties concerned. I am doing all I can to secure subscribers for the Southwestern.

[Many thanks, try it again. Ed.]

A. H. Banks, P. C., Algiers, La.—Our tribe rally at St. Matthew's M. E. Church was a success. Raised \$85. A few nights later the Sunday school, led by L. A. Gant, superintendent; Miss Loretter, Miss Vergen and Miss Ross, called at the parsonage at a late hour and left many good things, including a nice dress for the madam. Next came the steward sisters and the band of King's Daughters, led by Sister Grayshon, Sister Simms and others. A box full of fine white shirts and many other good comforts of life and one subscriber to the "preacher's assistant," the Advocate. Many thanks. They are invited to call again.

Professor L. T. Townsend's Latest Books.—The statement probably is correct that in every congregation and in nearly every Sunday school there are persons who doubt the Bible story of creation and who incline to naturalistic and even materialistic evolution; and it is also true that there are not a few of these skeptically inclined people who doubt all the narratives of the Bible that involve anything supernatural. Prof. L. T. Townsend, in his "Evolution of Creation," which has gained for him a high reputation among some of the leading scholars of Great Britain and secured for him an election to membership in Victoria Institute, of London, challenges the position of the evolutionists, presenting a remarkable array of facts in support of the challenge, and in his "Story of Jonah in the Light of Higher Criticism," he successfully controverts the interpretation given by the higher critics on their own ground, to the story of Jonah. This last named book is pronounced by some of the reviewers an invaluable contribution to Bible research by pointing out the correct methods to be used in the study of Bible history. Dr. Townsend has made arrangements with the publishers, so that these two books which were issued at \$1.75 may be furnished for \$1. Any person can obtain both these publications by sending a check or postoffice money order for \$1 to L. T. Townsend, care of 118 East Baltimore street, Baltimore, Md. Any of the books enumerated in the list printed on the closing page of "Jonah in the Light of Higher Criticism" can be obtained through this office at the catalogue prices.

H. R. S. Erby, P. C., Clinton, Miss.—We have had 57 cases of yellow fever in our town and we could not have any service for two months. The quarantine was very rigid and the people suffered for something to eat. They could not help their pastor any; yet I am very thankful to say I was cheerful all the while. I kept peace with the Lord, continued to

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pray and looked to him for help, and he helped me. On the 27th, Rev. J. C. Houston, P. E., was with us and preached a short but interesting sermon. The weather was unfavorable. Paid pastor \$15, presiding elder \$6.10, benevolent collection \$13.80. Twenty-four accessions to the church during the year. Pray for us.

A. Hilton, P. C.—Please allow me space in your valuable paper for a few words from Gretna on Friday night, Nov. 29. A storm struck the house where the M. E. pastor stays; while it did not unroof the house, there came a young crowd of Gretna's best people, led by Sister Brown, Sister Emma Payne, Miss Hattie Brown, Miss Cora Brown, Mrs. Emaline Mackey and a host of others. After amusements by the young folks they ladened the table with fifty pounds of good things. Please come again, friends.

L. J. Terrell, Shuqualak, Miss.—My fourth quarterly conference was held at St. Peter M. E. Church, Nov. 20-21. Our much esteemed presiding elder was on time. We had a full attendance. Dr. H. R. Revels preached two soul-stirring sermons and left a lasting impression on all. We ask the prayers of all. Two Epworth League chapters organized.

G. N. Johnson, P. C., Fort Smith, Ark.—Dr. W. O. Emory, our beloved presiding elder, held our fourth quarterly conference on the 29th. Our people rejoiced in having paid him in full—\$72. He is highly esteemed in these parts. During the quarter we enjoyed the presence of Prof. J. M. Cox, of Philander Smith College, who came to represent his work and to help us in our Freedmen's Aid rally. Our good people were very much pleased with his sermon and lecture. His plans for

Avoid An Early Grave.

How often do we hear, that the avenue to an early grave was opened by neglecting a slight cough and cold. Profit by this truth, and provide yourself with Dr. Bull's Cough Syrup, which instantly cures all throat and lung affections. Mr. W. H. Mahouey, Lowell, Mass., writes: "I was taken sick with a bad cold. The doctors did not seem to help me, and everybody said I was getting consumption, when a relative recommended Dr. Bull's Cough Syrup. I got a bottle and it helped me, and after taking two bottles I was cured, to the surprise of everybody. I shall always recommend it to my friends, as I know it to be a sure cure." Dr. Bull's Cough Syrup is sold everywhere for 25 cents. Don't accept a substitute.

our work at Philander are excellent. He is encouraging self-help. Let us all fall in line, for he is succeeding grandly thus far. Our printing department is to be continued. The enrollment of students are far beyond what it was this time last year. We are closing our year's work nicely. Our good people are standing for us. We pride ourselves as having one of the best board of officers in the State. Our sisters cannot be easily excelled as church workers. They are few in number, but oh! the work they can do. We have never been cared for better by any church. There is yet much to be done. The harvest is great and the laborers are few. Pray for us.

D. H. E. Harris, P. C., Magnolia Charge, Hot Springs, Ark.—Our fourth quarterly conference convened Nov. 21-27-28. Rev. J. E. Toombs, P. E., was present. All officers of the quarterly conference were present with reports. The good Southwestern was spoken of in the highest terms. On Sunday the presiding elder preached two strong and able sermons. 37 partook of the Lord's Supper. We have raised for all purposes up to date \$10.50; conversions, 45; added to the church, 52. Our old church in this town is now painted new.

Mary Gay, Recording Steward, Farmington, Tenn. We thank the conference for our pastor, Rev. S. M. Strayhorn, and his good little wife, this year at this place. We are looking up, though surrounded by others. We have made a splendid start for our pastor for the time he has been here. We are determined to do more for the pastor this year than ever before. There has been a storm party and the young people turned out grandly. Many good things were given for the pastor

and wife. Pray for Simpson Chapel M. E. Church.

P. Blue, Summit, Miss.—On Nov. 18 the six-year-old son of Effie Cry was run over and killed at Fernwood. Brother Foster, also of this place, was shot in the face by his little son, which was said to be done accidentally. Brother H. Tillman, our assistant at Fernwood, is doing well. Have a good subscription for the new church.

Wm. Reed, P. C., Mooresville, Texas.—We had a grand rally and a contest between 15 persons. The prize was a gold watch to the one that raised the largest amount of money. Miss Sophronia Kirkpatrick, \$35.43; Mr. Green Hibbler, \$17.30; Mrs. Ellen Jang, \$12.06; Miss Fannie Dams, \$5.68; Miss Tillie Reed, \$4.71; Mrs. W. R. Tights, 16 cents; Mrs. Sarah Randolph, \$2.60; Mrs. Velver D. Marshall, \$2.45; Miss Leathie Kirkpatrick, \$1.11; Mrs. Sophia Woods, \$1.50; Mrs. Guiser Randolph, \$7.9; Mrs. Eliza Ackman, \$1.50; Miss Iola Reed, \$4.61; Mr. Woodson Scott, \$3.55; Mr. Robert Taylor, 55 cents; total, \$101.52.

New Orleans, Dec. 6, 1897.—We, the Epworth League Chapter of Union Chapel, thank you for past favors, and pray your indulgence once more should you be able to spare space in your valuable and up-to-date Christian paper, The Southwestern Christian Advocate, to inform our friends and Epworthians that we celebrated Thanksgiving Day with a beautiful program at night, and on Sunday eve that hustling and ever busy Christian president of ours, Brother Gus Roman, borrowed a buggy and loaded it with groceries and clothing and carried it to the Old Folks' Home and made these old mothers and fathers feel happy. They are not through thanking us for the ten barrels of coals we sent them some time ago. We are going to send more. We wish all the old soldiers would let egg-nog alone on Christmas eve night, and come and spend the evening with us in our social and tell us their personal experiences of the late war. We will renew our subscription in Christmas week, also send the name and money of a new subscriber. We are in favor of holding either a State or city convention during the week of the annual conference, as we do not believe but we know it will be a help to build up and make known the grand work of the Epworth League. As it is now, one half of our churches do not understand its meaning. What is the matter with the city union, they have not shown or made themselves known for such a long time. Wake up, officers of the city union.

D. D. Shelby, Shellmound Miss.—I want to say to the readers of this paper, and not only the readers, but all young Christians, that there is not a better thing that we can do than to teach our children the Lord's prayer, and observe family worship among your children. Remember the passage of Scripture that says: "Train up a child in the way he should go, and when he is old he will not depart from it." My little daughter, Fannie, who is about 4 years old, was started to saying the Lord's prayer as soon as she could talk

We continued to say them for her every night, and whenever I leave home and am gone until after bed time little Fannie gets up and locks her hands behind her and say to her mother: "Mamma, sing for me." And she will get on her knees and say nearly half of her prayers without any one teaching her. Young friends, remember the passage of Scripture and train your children in the way you would have them go, and when they become old they will not depart from it.

BRISTOL DISTRICT CONFERENCE.

The fourteenth session of the Bristol (Tenn.) District Conference just closed at Abingdon, Va. The conference opened Thursday morning, Dec. 2, with the presiding elder, Rev. Eli Provine, in the chair, who presided over the conference in such a fatherly manner that made all the preachers on the district love him. One of the features of the conference was that many of the brethren pledged to do all in their power to help pay the missionary debt. They voted to make the Bristol District self-supporting.

Mrs. Provine, president of the Mercy and Help Department of the East Tennessee Conference, read a resolution, that the Bristol District take for its special work this conference year one fourth share in furnishing the new parlor at Morristown Academy.

Sunday was a glorious day. Every one seemed to be on fire with the Holy Ghost, and went out saying it was good for them to be there.

It was, indeed, a grand district conference.

Mrs. D. C. Cook, Sec'y.

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MUSIC FOR CHRISTMAS!

THE KING IMMANUEL.—A new service of Scripture and song. By Rev. Robt. Lowry. 4 cents; \$1 per 100 copies.

Christmas Annual No. 28.—Seven beautiful Carols. 4 cents; \$5 per 100 copies.

Recitations for Christmas Time. No. 8.—Twenty-nine admirable selections for this celebration. 4 cents.

We recommend the Christmas Cantata: Waiting for Santa Claus.—By Dr. W. H. Doane.—one of the best published. 20 cents.

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The Astronomy of Life.

When an astronomer foretells the exact minute at which two planets will cross each other, we know there is no magic about it. The whole universe is governed by laws. A man who studies these laws of nature carefully and reduces them to a science, can count on exact results every time.

A doctor knows that certain remedies affect certain diseases.

When a disease seems to have no remedy the doctors pronounce it incurable. All the time Nature may have the remedy right at hand, but it will only be discovered by the doctor who has studied longer and deeper than others into this particular disease.

Consumption seemed for a long time without a remedy, until Dr. Pierce made his wonderful "Golden Medical Discovery" 30 years ago. It has proved to be a marvelous and almost unfailing specific for consumption and all forms of lung, bronchial and throat difficulties.

Its effects seem almost magical but its operation is based upon simple natural laws. It has the peculiar property of enabling the blood-making glands to manufacture healthy, red blood and pour it abundantly into the circulation. This nourishing, vitalizing effect is rapidly manifested in the lungs and bronchial tubes where it stops the wasting process and builds up healthy tissue.

It is readily assimilated by stomachs which are too weak to digest cod liver oil, and it is far superior to malt-extracts as a permanent and scientific flesh-builder in all wasting diseases.

"Twenty-five years ago eight different doctors told me that I would live but a short time, that I had consumption and must die," writes Geo. R. Coope, Esq., of Myers Valley, Putnam Co., Kans. "I finally commenced taking Dr. Pierce's Golden Medical Discovery and am still on the land and among the living. I have faith to believe that it has lengthened my life for the last twenty-five years, and I have so much faith in all of your medicines that I want one of your 'Common Sense Medical Advisers.'"

Dr. Pierce's medicines are recognized as standard remedies throughout the world. His "Pleasant Pellets" cure constipation.

Not Always Understood.

A fact often overlooked, or not always understood, is that women suffer as much from distressing kidney and bladder troubles as the men. The womb is situated back of and very close to the bladder, and for that reason and distress, disease or inconvenience manifested in the kidneys, back, bladder or urinary passage is often, by mistake, attributed to female weakness or womb trouble of some sore.

The error is easily made and may be as easily avoided by setting urine aside for twenty-four hours; a sediment or settling is evidence that your kidneys and bladder need doctoring. If you have pain or dull aching in the back, pass water too frequently, or scanty supply, with smarting or burning—these are also convincing proofs of kidney trouble. If you have doctoring without benefit, try Dr. Kilmer's Swamp-Root, the great kidney trouble remedy. The mild and the extraordinary effect will surprise you. It stands the highest for its wonderful cures. If you take a medicine you should take the best. At druggists fifty cents and one dollar. You may have a sample bottle and pamphlet, both sent free by mail. Mention the Southwestern Christian Advocate and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

BOOKMAKER'S CORNER

The wife of the president has given special permission to John Philip Sousa, "The March King," to dedicate to her his new composition, just finished, and which will be called "The Lady of the White House." Mrs. McKinley forwarded her permission last week to the editor of the Ladies' Home Journal, which will publish the Sousa composition complete in its next issue. This magazine has also received for the same number a new and large portrait of Mrs. McKinley, taken a few days ago. Mark Twain's new humorous story, which he is now writing in Vienna, is to go to The Ladies' Home Journal.

"How the Bible Came Down to Us" is the title of an article by Dr. Clifton H. Levy in the December number of the American Monthly Review of Reviews. Dr. Levy traces the history of the various versions of the Scriptures, presenting photographic reproductions of portions of the most celebrated manuscripts and printed texts. In view of the recent revival of interest in Biblical discovery and textual criticism, this attempt to give a popular exposition of the subject will doubtless be warmly welcomed.

The December number of the Guide to Holiness, which closes the volume for 1897 is a very excellent one. Next year will be "The Great Jubilee Volume" full of Pentecostal light, life and fire." The price will be the same, \$1 per year. Sample copies free. Address the publishers, George Hughes & Co., 62-65 Bible House, New York.

In the variety, interest and timeliness of its literary features, and in the beauty of its illustrations, the December Woman's Home Companion is a notable number. Published by Mast, Crowell & Kirkpatrick, Springfield, Ohio; fifty cents a year; five cents a copy.

What would you do if war should be declared to-morrow with a European power? How would it change your home life, the lives of your brother and

other relatives? How would it affect your business connections and business? What changes would it make in financial, city, state and national affairs? It is these interesting problems which a writer in the December Cosmopolitan has undertaken to sketch under the heading of "A Brief History of our Late War with Spain," at the same time vividly describing the exciting scenes which would attend the opening of hostilities.

The Southern Negro is a figure not often presented to the world in a social light, neither is he often considered a pictorial subject; therefore does Mr. W. T. Hewetson's candid sketch in the December Chautauquan, with its many taking little genre scenes illustrative of the topic "The Social Life of the Southern Negro," attach to itself a keen original interest.

The current A. M. E. Zion Quarterly Review is the Bishop Hood Anniversary Number. The editor, Hon. J. C. Dancy, has endeavored to give most excellent reading matter, and the publication house has put forth extra effort and made large expenditures to make the mechanical and typographical part show up to advantage. \$1 per year. Charlotte, N. C.

In Appleton's Popular Science Monthly for December an article of special interest is that on Animated Pictures, by J. Miller Barr. The methods and apparatus by which the most intricate and rapid motion is accurately reproduced on a screen are fully described and pictured. The inadequacy of The Existing Methods of Taxation is the subject of David A. Wells' thirteenth chapter. He shows that the distinction between real and personal property is purely artificial, and points out some of the baneful results of this attempted separation, as revealed in recent administrative experience. M. Guglielmo Ferrero, the famous Italian anthropologist, has a noteworthy article on The Fear of Death, in which he shows among other things that man is probably the only being who knows he has to die. The titles in the Editor's Table are: The Uses of Education, Parental Neglect as a Cause of Hoodlumism, and The Scientific Advance. New York, D. Appleton & Co.

CATARRH IS A DISEASE

Which requires a constitutional remedy. It cannot be cured by local applications. Hood's Sarsaparilla is wonderfully successful in curing catarrh because it eradicates from the blood the scrofulous taints which cause it. Sufferers with catarrh find a cure in Hood's Sarsaparilla, even after other remedies utterly fail. Hood's Pills are prompt, efficient, always reliable, easy to take, easy to operate.

Special low rate tickets to points in the Southeastern States will probably be sold by the Texas and Pacific Railway Company from all points on its line December 21st and 22nd, the same as in former years. It should be borne in mind that passengers have the choice of three gateways via this line in going back to their old home for Christmas and New Year's, namely: New Orleans, Shreveport, and Memphis. If you contemplate making the trip and want to know the cheapest and best way, write to Mr. E. P. Turner, G. P. & T. A., T. & P. R'y., Dallas, Texas.

CONFERENCE NOTICES.

INDIANA DISTRICT.

Fourth Round.

Bloomington, Ind. Dec. 26-30
Terre Haute, Ind., Dec. 31, Jan. 1
Princeton, Ind. Jan. 2-3
Brown's, Ill. Jan. 4
Grayville, Ill. Jan. 5
Carmin, Ill. Jan. 6-7
Rockport, Ind. Jan. 9-11
Walter's Chapel, Jan. 9 (3 p. m.)
Lake Mills Chapel. Jan. 12
Norris Chapel. Jan. 13
Jeffersonville, Ind. Jan. 15-17
New Albany, Ind. Jan. 18-19
Cementville, Ind. Jan. 20-21
Watson, Ind. Jan. 22-23
North Vernon, Ind. Jan. 23-25
Madison, Ind. Jan. 23-24
Connersville, Ind. Jan. 29-30
Muncie, Ind. Feb. 1
Portland, Ind. Feb. 2
Winchester, Ind. Feb. 3
New Castle, Ind. Feb. 4-6
Alexandria, Ind. Feb. 10-11
Anderson, Ind. Feb. 12-14
Shelbyville, Ind. Feb. 13-15
Greenfield, Ind. Feb. 16-17
No. Indianapolis, Ind. Feb. 18-19
Indianapolis (Sinip'n Cha) Feb. 20-22
Terre Haute, Ind. Feb. 23
Lawrenceville, Ill. Feb. 24
Evansville, Ind. Feb. 25-27
Owensboro, Ky. Feb. 27-28
Princeton, Ky. March 2-3
Eddyville, Ky. March 3-4
Smithland, Ky. March 5-6
Grand Rivers, Ky. March 8
Dulaney, Ky. March 9
Boonville, Ind. March 10
Newberg, Ind. March 11
Hawesville, Ky. March 12-13
Cannelton, Ind. March 15-17
Lewisport, Ky. March 18
Cloverport, Ky. March 19-20
Rushville, Ind. March 20-21
Greencastle, Ind. March 23
Chicago, Ill. March 24-27
Terre Haute, Ind. March 28
Edward L. Gilliam, P. E.

LEXINGTON DISTRICT.

Fourth Round.

Sherburne Circuit. Dec. 20-21
Sharpsburg. Dec. 22
Moorefield. Dec. 23
Mayslick Circuit. Dec. 28-29
North Middletown. Jan. 1-2
Orangeburg Circuit. Jan. 5
Germantown. Jan. 6
Mount Olivet. Jan. 7
Washington. Jan. 8-9
Leesburg Circuit. Jan. 13-14
Falmouth. Jan. 15-16
Popular Plains Circuit. Jan. 20-21
Flemingsburg. Jan. 22-23
Kenney Circuit. Jan. 26-27
Cadentown. Jan. 28
Cleveland. Jan. 29-30
College Hill Circuit. Feb. 4
Winchester. Feb. 5-6
Ruddels Mills Circuit. Feb. 9
Paris. Feb. 12-13
Spears Circuit. Feb. 16
Georgetown. Feb. 19-20
Boyd Circuit. Feb. 23-24
Cynthiana. Feb. 25
Asbury Temple. Feb. 26-28
Versailles. March 5-6
Frankfort Circuit. March 9
Gunn Tabernacle. March 12-13
New Zion. March 19-20

Dear Brother—You have had the minute and benevolent appointments since the beginning of conference year. Are you ready to make your report in full? If not, why not? Let us have full reports at this quarterly conference from all departments of the Church. Annual Conference meets March 30, 1898; Bishop Fowler, president. Yours for success, Joseph Courtney, P. E.

Brooklyn, N. Y., Dec. 19, 1896.
Messrs. Ely Bros.:—I have used Ely's Cream Balm, a number of years and find it works like a charm. It has cured me of the most obstinate case of cold in the head in less than 48 hours from the time I felt the cold coming on. I would not be without it. Respectfully yours,
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Hood's Pills

Are gaining favor rapidly. Business men and travelers carry them in vest pockets, ladies carry them in purses, housekeepers keep them in medicine closets, friends recommend them to friends. 25c.

ABERDEEN DISTRICT.

The Aberdeen District (Upper Mississippi Conference) convened for its second session in St. Paul M. E. Church, Aberdeen, Miss., Nov. 24-28, 1897, with Dr. H. R. Revels, D. D., presiding elder in the chair. J. W. Terrell, former secretary, called the roll. J. W. Terrell was elected secretary, and he chose C. W. Butler and C. L. Walls for assistants. N. H. Williams was elected statistical secretary. Dr. H. R. Revels, P. E., read a very creditable report of the district, though being hindered some by the rigid quarantine. Yet he did not cease to warn the pastors of their duty toward the benevolences of the church and to be loyal to the Southwestern, and to make a round report at Okolona, Jan. 19. The reports of the pastors showed that souls have been converted and churches built and remodeled, old church debts being paid off, and the general interests of the church have been cared for. The local preachers made creditable reports of their work, and as local preachers they reported their work satisfactory. The presiding elder informed them that no local preacher or exhorter could afford to be without the Southwestern Christian Advocate, and that we are marching into the twentieth century and the times demand an educated ministry. The district stewards, superintendents, Epworth League presidents and class leaders made encouraging reports. The distinguished visitors, during the conference, were Rev. W. McDonald, P. E., of the Holly Springs District; Revs. F. H. Bunton and M. C. McEwen, of the Starkville District; Revs. W. H. Whitlock, Wm. Bell and N. R. Clay, of the Tupelo District, was introduced, and the brothers who filled the sacred desk during the conference, viz: Revs. W. McDonald, P. E., of the Holly Springs District, and A. J. Trice; Rev. McAlister, pastor of the Baptist Church, and Rev. J. E. Palmer, of the A. M. E. Church, were introduced.

Friday afternoon, the Rev. W. W. Foster, D. D., president of Rust University, was introduced and spoke of good things which cause our hearts to thrill with joy, after which the various charges were called to report their F. A. and S. E. Society monies to Dr. Foster, which caused his heart to rejoice, with \$64. At 7:00 p. m., Dr. Foster was introduced to the audience by Dr. Revels, and he eloquently addressed the audience. The address was a masterpiece. The congregation responded with a collection of \$12.10 for this needy cause. Those who were licensed to preach were Sanders Fields, Chas. Howell and Elias Washington. Those who were recommended to the annual conference for reception on trial were Andrew Saulsberry, Elias Berry, J. H. Johnson and H. C. Crump. The pastor and his good people spared no pains in caring for this conference.

Baldwin was chosen as the seat of the next conference.

Sunday was a high day in Aberdeen, spiritually and financially, at St. Paul M. E. Church. 11 a. m., sermon by J. W. Terrell; 3 p. m., sermon by W. S. Leake; 7:30 p. m., sermon by R. Sewell; and at 3 p. m., the writer preached at the A. M. E. Church.

H. R. Revels, D. D., P. E.
J. W. Terrell, Sec'y.

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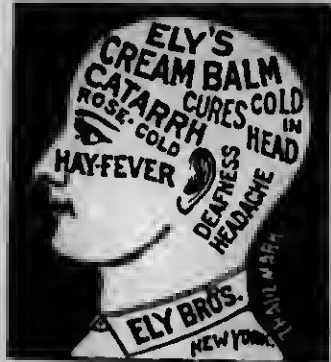
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CATARRH



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Southwestern Christian Advocate,

108 Carondelet Street, New Orleans, La.

CUMBERLAND RIVER DISTRICT.

Cumberland River District Conference, for its first session in this conference year, convened at Gallatin, Tenn., in Key Chapel M. E. Church, at 3 p. m., Nov. 18, 1897. Rev. L. M. Moores, presiding elder, on time. The secretary, E. J. Guthrie, of the last conference called the roll; ten members answered to their names. The writer was elected secretary, with Revs. C. E. Alexander and R. B. Baker, assistants. The presiding elder read his report which was encouraging. It showed that his district would do more this year than last. Seventeen pastors made reports. Reports showed an increase in conversions, benevolent collection, pastors' salary and a general satisfaction with appointments throughout the district. Rev. J. A. W. Moore preached the educational sermon, Rev. Frank Smith the introductory, Rev. Calvin Pickett the missionary, and Rev. Robert A. Dowell the sacramental sermon. All of the above sermons were commendable. Reports from local preachers, exhorters, Sunday school superintendents, president of Epworth Leagues, class leaders and district stewards were encouraging.

Resolutions were adopted touching mob violence, which were read by Rev. J. A. W. Moore.

The good people of Gallatin, with their new and loving pastor, Rev. C. E. Alexander, never spared any pains in making everything pleasant for the conference.

Please remember that our presiding elder, Rev. L. M. Moores, never fails to use his tact and fatherly care in presiding over his brethren.

The next district conference convenes at Mitchellville, Tenn.

E. J. Guthrie, Sec'y,
Box No. 625, Lebanon, Tenn.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address:

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BIG FOUR TWO-STEP.

(Mark envelope "Two-Step.")

We are giving this music, which is regular fifty-cent sheet, at this exceedingly low rate, for the purpose of advertising, and testing the value of the different papers as advertising mediums.

E. O. Mc Cormick,
Passenger Traffic Manager,
"Big Four Route."
Cincinnati, O.

Mention this paper when you write.

Do you wish a bicycle or an organ free? Read our terms on the 15th page.

PRIZES --- PRIZES.

Read Our Offers for Subscribers:

We are anxious to increase our list of subscribers to the Southwestern Christian Advocate; and in order to do so, and at the same time encourage our friends to work to help us do so, we make the following RE-MARKABLE OFFERS:

AN ORGAN.

1st.—DO YOU WANT AN ORGAN?

Well, we have decided to give a high grade \$102.00 Epworth Organ to the person sending in the largest number of annual cash subscribers, over and above fifty, at \$1.25 each, up to December 15, 1897.

Here is a chance for a church, a Snaday School, an Epworth League chapter, or an individual to secure an organ without spending one cent of money.

A BICYCLE.

2nd.—DO YOU WANT A BICYCLE?

We shall give to the person sending in the second highest number of annual cash subscribers, over and above fifty, at \$1.25, a fine \$75 Mead Bicycle. This contest also to close December 15, 1897.

This is a most excellent opportunity for a man, young or old, a woman, young or old, or a boy or girl, to secure a first class bicycle without paying out one cent in cash.

3rd.—YOU SHALL NOT WORK FOR NOTHING.

Should you not be fortunate enough to secure either the bicycle or the organ we do not mean to leave ANY ONE who works to go unrewarded. If in the race you have sent in as many as 25 or more ANNUAL CASH SUBSCRIBERS we will give you a set of Clark's Commentaries; or if a young or old person, who prefers it, we will give a \$10.00 guitar. We say this because only ministers will be likely to wish the Commentaries.

YOUR CHOICE OF TWO BOOKS

4th.—ANOTHER OFFER STILL.

To any one who, in the race, may have sent in as many as 10 or more, Annual Cash Subscribers, we will give that large and intensely interesting book of Bishop Wm. Taylor's: "The Story of My Life."

This book contains 748 pages, and gives an account of the extensive travels and sacrifices of that heroic man of God, while on his marvelous tours in North America, South America and Africa. Or, if you prefer it instead, we will give you "The Black Phalanx," a book which gives a thrilling account of the deeds and daring of Negro Soldiers in the various wars of this country. This contains 528 pages. What greater inducement could we offer to those who wish to help themselves by helping us?

THINGS TO REMEMBER.

Remember, you can secure subscribers for three or six months, if you wish, but it will require two six months subscribers and four three months subscribers to equal one for one year.

2. Remember, to send in the names and cash you secure at least once a week, taking out of the money whatever it costs to send it.

3. Remember, if you decide to enter contest for any one of these prizes, you must send in your name and address that we may send sample copies or other helps in making the canvass.

4. Remember, you must write the names and addresses plainly, so that subscribers' names may go on our books correctly.

GAMMON



These and many other articles, fully described in our Premium List, to reliable persons helping us to introduce KING'S SEED and gardenia. **NO MONEY** required in advance. Write on card: "Please send me one \$3.00 Collection of Seeds, with money for the same." and we will at once send the Seed, prepaid, with a Premium List and test. **WATCH** given for selling one \$3.00 Collection! Reference—City Bank of Richmond.

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Southwestern Christian Advocate.

L. B. SCOTT, D. D., Editor.

NEW ORLEANS, DECEMBER 23, 1897.—Vol. 32, No. 50

EATON & MAINS, Publishers.

EDITORIAL COMMENTS.

Why not renew at once.

We regret to stop your paper.

How many subscribers did you send?

For a while the subscribers came regularly.

We wish all of our readers a merry Christmas.

We are anxious to retain all our old subscribers.

Be sure to give the new pastor, or the old new pastor a reception.

Many letters say: Find enclosed money, for renewal; I cannot do without the Southwestern.

If every subscriber we have will only renew and then send us one new subscriber how happy we would be.

The New Century thank-offering is meeting the approval of our conferences. South Carolina subscribed \$1200 and Savannah \$1005; a part was paid in cash. The total subscription has reached nearly \$50,000. Brother, if you have not sent your subscription, send it on!

The Year Book for 1898, of the Epworth League, is out. Among other things, this deserved tribute is paid to Assistant Secretary Penn. "He has shown the utmost devotion in the performance of his duties, and the emphasis he has placed upon church loyalty, reading good books and temperance, has already been productive of great good." Secretary Penn is making the League in the South go.

The Annual Conference of the M. E. Church, South, recently convened in Athens, Ga., did itself great credit in electing Sam Jones as a lay delegate to the General Conference, which is to convene in Baltimore in May, 1898. However strong his words at times may be, and however much they may seem to offend, they come from an earnest and sympathizing heart.

We have received a beautifully printed invitation announcing the marriage of Miss Mamie E. Howard to Mr. Thornton M. Fairchild at the residence of the bride's parents in San Antonio, Tex., on Wednesday, December 29th. Miss Howard is a graduate of Wiley University and is at present a teacher in Navasota, Tex. Mr. Fairchild is a graduate of Prairie View State Normal (Texas) and is principal of the schools at Navasota. They are both most excellent young people and have our best wishes for happiness and success through life.

It was our pleasure while here to meet Mr. Richard Birney, of Charleston, S. C., who has been in the State for the past few months buying cotton for a firm of English cotton factors. It is more than gratifying to notice the polite attention and marked courtesies shown to him by all the white merchants in the city. His genteel and manly bearing and his judicious and tactful demeanor have done much to command respect for himself and his race and to incite them to higher and worthier ways of living.

"GIVE ME AN OPPORTUNITY."

No one should ask for more than to be given an opportunity, for the fact is not even one's best friend can give him more. And yet some persons expect their friends to take them up and put them through in spite of failure after failure to take proper advantages of opportunities afforded. It is pathetic, indeed, to meet a man who has time and again walked up to the open door of opportunity and then turned away disappointed and discouraged simply because the fact or nerve to enter was lacking. True, it is very seldom that such a person ever realizes that the difficulty is in himself, and yet in most cases it is impossible to locate it elsewhere. He too often charges his failure to others and seems so fixed in his opinion that some one, other than himself, is responsible that he never looks within for the cause, and hence continues a victim of his own folly. Could he realize just how far he, for one cause or another, stands in his own way he might apply the remedy and free himself, but few men can do this.

They, as a rule, think there is some one in their way; they could succeed but for the fact that some one prevents them. When a person gets in this state of mind he is to be pitied, for it is almost impossible for him to attain success. He looks for the hindrances everywhere except the right place. Under such circumstances the spirit of envy, jealousy and finally downright hatred takes possession of a man. There is no chance for success for him unless he can accomplish the removal—the absolute downfall of some one whom he supposes to be in his way. Then follows a series of pit diggings, one after another, in an effort to dispose of the despised individual. Such attempts have, in thousands of cases, ended in the complete destruction of those who dig the pits. Not only does observation convince us of this, but it must be so in accordance with the teachings of the scriptures. Many a man has slain himself in an attempt to slay another. He that diggest a pit for his brother shall fall into it himself, has been verified the world over.

Again we say a man has no right to ask more than to be given an opportunity to show what he can do. His word may be worth much, but the best way to convince the world is to show what is in him. The fact is such an opportunity comes to everyone. The secret of success lies in the fulfillment of the scripture, "Do with thy might what thy hands find to do." The little job of work, the unpleasant task, the poor appointment, the insignificant—the despised opening may be the one opportunity of life to convince men of one's worth. That no opportunity be lost, take advantage of each one that presents itself.

HE CHARGES HIS FAILURES TO OTHERS

We were in a Conference, not long since, where we saw a letter written by a man who had a few years before joined the Conference from another Methodist Church. The letter was written to the presiding bishop telling of his withdrawal from the ministry and membership of the M. E. Church. He gave as a reason that the cabinet was corrupt and had to be bribed into giving even as gifted and acceptable a preacher as was he a good appointment. And besides they were neither good

nor honest men, hence he felt compelled to get out from among them. But he was honest for said he: "I raised \$5.00 benevolent money on my work but had to spend it in order to get home."

THE OLD PASTOR, THE BEST.

Why is it the people of your old charge think so much more of you after you are moved than while you were their pastor? Is it that they are glad you are gone, or that they did not know your value till after you were gone?

Whatever the cause it is nevertheless a fact that many people who slight and abuse their pastor, while he is with them and wish for the day when the Conference will move him, cause no end of trouble when the change is made. They seek to impress the retiring pastor that it grieves them greatly to have him go, and that no matter how good a man the new pastor may be, it will be extremely difficult for him to fill his place. He is, of course, the best pastor the church has ever had, and there is little probability that his equal will ever be secured again.

As soon as the old pastor is fairly gone, such members warm up to the new one for a little while, but in many cases it is not long till they drop him and begin to hope for the time when his administration will close and a new man come to take his place. Such people are not worth much to any church, and the redeeming feature regarding them, is that their enmity hinders one about as little as their friendship helps him.

The presiding elders might have been bad men, but he certainly was not a good one, even though judged by no other than his own testimony. No man is honest who will misappropriate funds entrusted to his care.

Besides, we learned that the brother in question had never come up to the Conference during his stay in the church without something clinging to him to embarrass him and hinder his progress; that one year he had misappropriated church funds with which he had been entrusted, and only saved himself by a written pledge to replace the same by a given time.

We have stated this case thus fully because we believe this man to be a true representative of the class who are most diligent in their effort to slander others. Any Conference that is burdened with such iniquity will do well to rid itself and that as soon as possible. A slanderer is mean enough at best, but one who is himself the personification of the very things of which he accuses others, is one of the meanest pieces of God's creation. It is altogether useless for him to leave a church or Conference to escape corruption when he is himself the embodiment of corruption.

Do you give with a desire to do good, or to get something good in return?

The tribunal for arbitrating the boundary dispute between Great Britain and Venezuela has been chosen. Lord Herschel and Sir Richard Collins will act in behalf of Great Britain; Chief Justice Fuller and Justice Brewer of the United States Supreme Court, for Venezuela; and these four have chosen the fifth member, M. Maertens, a distinguished Russian jurist. The tribunal will meet in Paris some time during next year.

OUR CONTRIBUTORS.

LYMAN ERASTUS EPPS—NEIGHBOR
AND FRIEND OF JOHN BROWN.

By Rev. William V. Kelley, D. D., Editor of
Methodist Review.

In 1849, when John Brown was on his way into North Elba in the Adirondacks to select land, in co-operation with Gerritt Smith's plan for a colored settlement, he accidentally met, in the adjoining town of Keene, a colored man from Troy, named Lyman E. Epps, who was going into the Adirondack wilderness to take up land on his own account. As they were seen traveling together from Keene, the erroneous report went abroad that they were associated in a common plan.

The tract which Epps selected and cleared adjoined that chosen by Brown, and, for the ten years preceding the latter's attack on Harper's Ferry, the two were close and confidential friends. Brown was glad to have an intelligent friend, sensible, and well-mannered man of the black race to commune and counsel with; and in taste as well as interest they had much in common. Both were high-minded, kind-hearted, clean, temperate, upright men; reading the Bible, living consistent lives, observing family prayer, and actively supporting public religious services in the neighborhood. There being as yet no church building or organization in North Elba Township, meetings were held in the old red school-house, which still stands there. John Brown, from his intimate knowledge of the Scriptures, and his gift of strong, clear, thoughtful speech, was most often the speaker and conductor of the meetings; while Mr. and Mrs. Epps, being well-trained singers, with fine voices, led that part of the service. Reading recently the Life of Stonewall Jackson, written by his widow, we have been impressed that, in rigid conscientiousness, in severe simplicity and sincerity, and in purity of purpose, in stoical self-discipline, in religious faith bordering on superstition, in literal reliance on the Bible and on prayer, as well as in other traits of character, the Man of Osawatimic was the Stonewall Jackson of the North. Strange as this statement will seem to some who have not understood the quality and spirit of John Brown, we believe a disinterested foreigner, with the written lives of both men before him, would readily admit the resemblance.

There at North Elba, in the eastern Adirondacks, between 1849 and 1859, Brown confided and discussed with his near neighbor and friend, Lyman Epps, as much as with any man, his plans for hurrying emancipation by precipitating some situation which should bring the growing and reddening crisis to a head, and force the country long evading and postponing discussion to a sharp conclusion. He urged Epps to join him in the Harper's Ferry enterprise of liberation; but Epps did not like the plan, and did not think he ought to leave his wife alone with five small children in the wilderness while he went to risk his life in such a hazardous expedition. He declined to attend the meeting at Chatham, Canada, where the provisional government was formed.

Being about the nearest neighbor, as well as the most trusted friend of the Brown family, Epps had charge of the local arrangements for Brown's burial. It was he who first looked upon "John Brown's body" after its arrival from Virginia, as, at Mrs. Brown's request, he opened the coffin and adjusted the remains. At the funeral service held in John Brown's home, after Wendell Phillips had delivered the address, stern as December and lofty as the snow-clad mountains round about, the Epps family stood up and sung the old liberator's favorite hymn, "The Year of Jubilee"—number 331 in our Methodist Episcopal Hymnal—which begins,

"Blow ye the trumpet, blow,
The gladly solemn sound!
Let all the nations know,
To earth's remotest bound,
The year of jubilee is come."

Just why the man, who was not merely an emancipationist but an actual emancipator,

should like this hymn, one can understand as it runs on into the other verses with,

"Ye weary spirits, rest; ye mournful souls, be glad;"

bids slaves receive liberty, and dwell safe, and live blest; and promises that a heritage which has been sold for naught shall be given back unbought. It is easy to see how the mind of this unlicensed preacher of righteousness and freedom, while singing this appealing and exultant hymn of Charles Wesley, could play unsacreligious variations on the meaning of it, and paraphrase the sacred words for a two fold application. Liberty for slaves and giving back of a lost birthright were sweet and holy themes for him.

Then, too, the joyous tone of Wesley's hymn was congenial to the spirit of this brave brother of all the human race; for the joy of the Lord made its home with him. A steady gladness deepened in his soul as he pursued his crusade for freedom. Keeping peace with his conscience, living a clean and godly life, gloom and melancholy had no place in him. Nothing depressed him, as nothing ever dismayed, daunted, or swerved him from his purpose. When riding from jail to gallows, the sheriff sitting on his right, the undertaker on his left, and his coffin rattling in the wagon behind him, the peaceful smile on the old man's face, as his mild blue eyes looked calmly away to the Blue Ridge Mountains, made the undertaker say, "Why, you are more cheerful than I am, Captain Brown." "Yes," he answered, "I have good reason to be." That he was riding to his death was matter of small concern to him, except that that very event would make it more certain than anything else could that "the year of jubilee" must hasten and come quickly.

One summer day, on the porch of his own little house by the brook, Lyman Epps told me how John Brown, talking with him there in the Adirondack woods of his fixed purpose to do something more direct and practical toward freeing the slaves, would say again and again, with the utmost calmness and in a quiet voice: "Who wouldn't be willing to dance on nothing between the heavens and the earth if he could promote the cause of human freedom?" Brown was called a mad man by some who did not know him, and guessed at it, but not by those who knew him. He was a cool and far-seeing enthusiast. In 1859, before starting on his Harper's Ferry expedition, he said to a friend: "I shall overthrow slavery in a large part of this country." It sounded then like the boast of an insane braggart. But what has history to say about it now? In a work of seven volumes finished in 1892, by Professor H. von Holst, of the University of Freiburg, on the "Constitution and Political History of the United States," the account of John Brown's raid closes thus: "This was the end of slavery."

Lyman Epps lived to sing again with his family over the spot where "John Brown's body lies moldering in the ground," the same old jubilee hymn, when, in July, 1896, the Brown farm was made over to the State of New York, by which that much visited grave in the morning shadow of the big boulder will henceforth be kept and cared for. Eight months after taking part in that formal transfer, Mr. Epps died in March, 1897, aged eighty-two. He was born in Colchester, Connecticut, Dec. 29, 1813, of parents who were never slaves. His father was a direct descendant of the Narragansett Indians. About 1840 he moved to Hartford, Conn.; to New York City about 1844; and in 1846 to Troy, N. Y., where he was chorister of the Liberty Street Presbyterian Church (colored), of which Dr. H. H. Garnett, afterward United States minister to Liberia, was pastor. Moving to North Elba in 1849, he was converted not very long after through the interest taken in him by a Methodist circuit-rider, the Rev. Calvin R. Pattee. There was then no church organization in the township. When the first society was formed (Congregational) he joined it; but, finding it lukewarm on the slavery question, he was ready to withdraw and assist Rev. Nathan Wardner when he came along and proposed to start a Wesleyan Methodist Church. But neither of these organizations lasted long,

and later on a union church was erected, which served the whole religious community until, in 1882, a Baptist society was organized, which Epps joined, and was made a deacon therein. When a Methodist Episcopal Church was begun at Lake Placid he transferred his attendance to the denomination to which he owed his conversion. From the pulpit of that church, four years ago, I had my last sight of his placid and refined face, looking up, thoughtful, attentive, and reverent from the pew.

His funeral was held in the old Union Church building, still standing and nearest his home; all the ministers of the neighborhood participating in the services. The sermon was delivered by Rev. Thomas Watson, a white-haired Congregational clergyman, long retired from pastoral work, for some years now the custodian of the Lake Placid public library, who had known and respected Mr. Epps for nearly forty years.

The Methodist Episcopal pastor at Lake Placid, Rev. George T. Lemmon, who has furnished dates and many other items of Lyman Epps' history, together with the particulars of his funeral, writes: "I have heard nothing but good of this man since my coming to the place; and have met few more intelligent and well-informed men among the laity anywhere."

New York City.

THE PREACHER'S SUCCESS.

Number II—Standards of Success.

Geo. C. Wilding.

In my first article I talked about the desire for success, and how it glows and burns within the bosom of every man who enters this sacred calling. And that many a man hopes and longs for success who is entirely unwilling to pay the price of success.

Somehow he hopes it will come to him, and crown his ministry, on general principles. For instance because he wears shiny shoes, appears in a long coat and puts on a white neck tie. Or because he rolls his eyes, looks wise and solemn, and bellows like a bull of Bashan.

But it takes more than any of these, or all of these items, to make a man a pronounced success in the ministry of Jesus. Further on we all find this out to our joy or sorrow, according to the way and spirit in which we receive the light of this discovery.

It is a somewhat difficult thing even to determine what is success, for men differ widely as to definitions of success. There is truly a great variety of standards as to what constitutes ministerial success. Some preachers have but a surface or superficial conception of the great work upon which they have entered, and, consequently, are satisfied with slight and slender achievements in this field.

The Savior mentions those spectacular and skyrocketing shepherds of his day, who put themselves on exhibition in the market places, and other public corners, to be seen of men. They prayed, not to be heard of God, but to be observed of men. He stated that they received their reward. They aimed at little and got it.

It is better to aim at great and marvelous things in God's kingdom and service, and not quite attain up to the tallest level of our desires and expectations, than to be content with low and meagre results, and reach them.

An elevated purpose will pull us up closer to God, and keep us more in His presence, and fill us more with His spirit. Content with ordinary and surface success, we are apt to let go of God's hand, do the work in our own strength and dwindle mentally and spiritually.

The apostles were not satisfied with failure. Their troubled and worried cry was: "Why could not we cast him out." No minister of Jesus should be satisfied or for a moment content with failure, or even with partial success. We are not called into this.

Nowhere in life is this promise of Jesus more suitable and fitting, or more full of power and victory: "My grace is sufficient for thee. This is the promise and this the place to try it and measure it."

No more should we, as God's ministers, be contented with a low standard or grade of

WEEK OF PRAYER.

Topics Suggested for the Week of Prayer by the Evangelical Alliance for the United States.
January 2-9, 1898.

A large number of sub-topics are given only by way of suggestion. It is expected that each leader will make selections.

Sermons.

Sunday, January 2d.—God's people approach the Lord and walk in His light: "Say unto all the congregation of the children of Israel, Come near before the Lord!"—Exodus 16:9.

Confession and Thanksgiving.

Monday, January 3d.—Confession of Sin: For want of conformity to the mind of Christ; for disloyalty to the truth; for misuse and neglect of precious privileges; for lack of courage in witnessing for Christ.—Romans 6:1-14; Matt. 25:14-30. Thanksgiving: For the blessings of the year.—Psalm 145:1-13; 1 Cor. 2:7-16.

The Church Universal.

Tuesday, January 4th.—Prayer: That clearer and truer views of the spiritual nature of the Church, as revealed in the New Testament, may prevail; that believers may yield themselves wholly to the Lord, and through the influence of the Holy Ghost, grow in the spiritual life; that all ministers of the Gospel may be filled with the Spirit of Christ; and that true unity and fellowship may be deepened and manifested.—Eph. 4:1-16; Rev. 1:12-20.

Nations and Their Rulers.

Wednesday, January 5th.—Prayer: That all in authority may recognize their responsibility to God the King, and may have wisdom and courage for righteousness in council and government; that the Lord's Day may be revered; that injustice, intemperance, and persecution may cease; and that forbearance, peace and brotherhood may be cultivated by all peoples.—Dan. 12:1-4; 1 Tim. 2:1-6.

Families and Schools.

Thursday, January 6th.—Prayer: That in Christian households family prayer may be maintained; that the sacredness of the marriage tie may be universally recognized; that home life may be pure and loving; that the training in the family, in schools, colleges and universities may be in the knowledge of Holy Scripture, and with a view to the consecrated Christian life.—Joshua 24:13-22; Psalm 133; Col. 3:14 to 4:1.

Foreign Missions.

Friday, January 7th.—Praise: For the growth and development of the Missionary spirit during this century, and for great revivals amid persecutions in China and other parts of the Mission field. Prayer: For the consecration of wealth to the kingdom of Christ; that faithful Missionaries may be raised up in all Christian communities; that converts may be established in the faith; that the number of native agents may be multiplied, and their efficiency increased; that the obstacles in all lands, arising from ignorance, prejudice and error, may disappear before the Gospel as the one true faith for mankind.—Psalm 2; Rom. 10:6-21.

Home Missions.

Saturday, January 8th.—Prayer: That Christian people may be led to greater personal effort on behalf of the spiritual welfare of their neighbors and fellow countrymen; that blessings may accompany the work of Home Missionary Societies, of City Missions, and of laborers among special classes; that God's ancient people may be brought into the fold of Christ.—Acts 1:1-8; Rev. 7:4-12.

Sermons.

Sunday, January 9th.—God's people—His witnesses to the world: "Ye are my witnesses, saith the Lord."—Isaiah 43:10.

The Evangelical Alliance of the United States represents the spiritual oneness of believers, cul-

tivates fellowship and co-operation between different churches, defends liberty of conscience, and pleads for Applied Christianity. Churches which sympathize with its aims are invited to take a collection for its work some time during the Week of Prayer. Contributions may be sent to Peter Donald, Treasurer; and information as to the work may be had of the General Secretary. Office: United Charities Building, Fourth Avenue and Twenty-second Street, New York.

THE LIFE OF FAITH.

LESSONS OF SORROW.

In suffering and sorrow God touches the minor chords, develops the passive virtues, and opens to view the treasures of darkness, the constellations of promise, the rainbow of hope, the silver light of the covenant. What is character without sympathy, submission, patience, trust and hope which grip the unseen as an anchor? But these graces are only possible through sorrow. Sorrow is a garden, the trees of which are laden with the peaceable fruits of righteousness; do not leave it without bringing them with you. Sorrow is a mine, the walls of which glisten with precious stones; be sure and do not retrace your steps into daylight without some specimens. Sorrow is a school. You are sent to sit on its hard benches and learn from its black-lettered pages lessons which will make you wise forever; do not trifle away your chance of graduating here. Miss Havergal used to talk of "turned lessons."—F. B. Meyer, D. D.

* * *

TRUE AS A GOSPEL TRUTH.

The saloon has abolished party politics in our largest cities, and to-day in every such city the local government is vested in neither party, but is in the hands of the saloon itself. Nominally, the government may be Democratic or Republican, but actually it is in commission by a band of venal politicians, who have no convictions or principles, who trade and swap opportunities for plunder with each other, who act as agents for the so-called party leader, but who acknowledge allegiance only to the saloon. * * * These saloons have fastened on us a shameful corruption, have brutalized every institution, and have perverted and spoiled the Democratic system.—Atlantic Monthly.

* * *

A SENSIBLE BOY.

Faith and obedience are both sensible things. No traits are more lovely and becoming in childhood, and parents may preserve these even in their older children, if they will reason with them, and reason "gently."

An intelligent boy sat upon the steps of his father's dwelling, deeply absorbed with a highly-wrought and pernicious book, calculated to poison and deprave the mind. His father approaching, saw at a glance the character of the book. "What have you there, George?"

The little fellow, looking up with a confused air, though his young mind had already been tainted with tales of romance and fiction, promptly gave the name of the work.

His father gently remonstrated, pointing out the danger of reading such books; and having some confidence in the effects of early culture upon the mind of his child, left him with the book closed by his side.

In a few moments, the father discovered a light in an adjoining room, and on inquiring the cause, was informed that it was George burning the pernicious book.

"My son, what have you done?"

"Burned that book, papa."

"How came you to do that?"

"Because I believed you knew better than I."—Michigan Advocate.

* * *

THE FAMILY ALTAR.

There is some indication for good in the fact that leading church papers of various denominations, as well as many individuals, are discussing the importance of family worship. We need a revival in that way, and it would be a happy event, and a greater indication for good, if that could be made the theme for conversa-

success. We should aim at the best and highest and holiest things in his kingdom. Nothing should be too exalted or difficult for us in the definitely spiritual realm, for talent and education have but little to do with our victory here. It is of God and all may turn on his power.

As a pastor and presiding elder I have, for a quarter of a century, been studying preachers, their motives and methods. It is amazing how they vary.

There is a class of preachers who itch for crowds and members. No harm in that if they are drawn by good motives and methods on the part of the preacher. Some men try to be content with empty seats, when the vacant places are caused by the slovenliness and mental laziness of the preacher. If he would study faithfully, under the direction of the Holy Spirit, and have a message for the people, the hungry ones would come out to hear it.

But when a pastor resorts to all sorts of clap-trap simply to draw a gaping and staring mob, who come out of low curiosity to gaze at and hear the coarse clown, it is not worship at all. The preacher should be humiliated, and the house of God should be draped in mourning because of the death and funeral of reverence there.

It is not enough to fill a house and entertain, and even instruct the multitude. The Church of God is more than a school. The preacher is God's messenger. He should have a red hot message, fresh from heaven, for that waiting assembly. Something that will help him in life and in the dying hour. It is an opportunity that should not be played with or lightly tossed away.

In almost every crowded church somebody is hearing the Word for the last time. No sermon should be preached without the saving color of salvation. A soul is worth too much to be fed with theological pop-corn or ecclesiastical saw-dust, sweetened a bit.

There is a danger that comes from the burning eloquence and tremendous pressure of the connectional secretaries of our great benevolences before the annual conferences. And it is emphasized and accentuated in the required report of our pastors in open conference. There may be some abuse of this, but it is a difficult thing to remedy without serious injury to these great beneficent causes that we all so dearly love.

The preacher goes home from conference feeling that he must measure up to his fellows. That he must, in some way, swell out his list of members and gather large collections for the benevolences. And, if not prayerful and cautious, he is in danger of resorting to unworthy and worldly methods to accomplish his desired end.

In one of my charges I followed a pastor who had a faculty of soon filling up a church record. I learned that in his social calls, and wherever he took tea with a friendly family, he would overpersuade them to permit him to enter their names as probationers on his record. Very rarely were they converted, and in many cases, had given the matter but little thought. Of course his successor had an unpleasant job on his hands.

Some preachers, in their eagerness for large benevolent collections, will resort to all sorts of doubtful methods to secure the funds. They will have fairs and raffles, and lotteries and contests and races, and prizes galore, till the money is gotten in. But oh, at what a cost! Religion is scandalized and the real fountain of benevolence is dried up in the hearts of the people.

Jersey City, N. J.

"A father who was trying to persuade his two fun-loving little sons to go to a Sunday school near their home, was silenced by one of them saying, 'Papa, I tell you you'd better let us go to that other school. The teacher makes lumps come in our throats.' The father smiled at this way of putting it, but he understood that the teacher loved his boys, and spoke words that entered their hearts with power; and they stayed in that Sunday school. By loving the children and showing it in many ways, we may cause them to love us even as we love our great Teacher, who daily shows his love for us."—Ex.

tion and discourse throughout the land for some time to come. Household worship not only has its place in the Christian life, but it, or should be, the center of all the religious devotions. The priesthood of the family runs high, and no man is doing justice to himself or family who does not hold that office in its proper place; and that he cannot do unless, in some way, he observes some form of family worship. The duty, then, is first and imperative.

In addition to that, the benefits of such stated worship are so manifest as to call for the most constant observance of it. There is not a member of any family who does not need the help that can only be had in this way. The father must do his duty as a father, and, at the same time, he needs the strength that comes from the morning and evening sacrifice. The wife and the children are deprived of their highest and best advantages when they are not habitually led to the throne of grace for their daily supplies. Each one not only needs the daily bread, but the formation of habits that will live in years to come, and carry them to the same God of love in times of need.

It would take a long time to tell all about the duty and benefit of family worship. To a reader of the Bible, however, and one who wishes to do the best for his family, there is no reason for argument. The duty is so plain, and the advantages and possibilities so great and numerous, as to put the case beyond argument. We hope the discussion will go on and increase until there will be a general and permanent revival in that way.—Wesleyan Advocate.

EPWORTH LEAGUE.

(Conducted by Rev. W. Scott Clinn,
Louisiana Conference.)

Dec. 26—THE HOLY SPIRIT THE SANCTIFIER.

Rom. 8:4-14; Gal. 5:22-26; Eph. 5:2.

Regeneration is not all, after such a change there must be a growth. There are only two movements in Christianity, a forward and backward.

We have already found out how important and necessary are the duties of the Holy Spirit in conviction for sin, the work of regeneration, the part or influence it has in our walking aright, and to-day we come to the study of the Spirit as a sanctifier.

God wants us. He pleads with us to accept this salvation. It is free and rich in its powers to save. The only requisite that He requires is the whole heart and our lives entirely consecrated to Him and his service; this, man cannot do of himself, the flesh and spirit are antagonistic to each other. The carnal things of this life are not subject to the laws of God, so in order to be like Him or even cleansed from our sins we must put down the flesh.

They that are in the flesh, in any form, cannot please God, and if any man has not the Spirit of Christ, he is not of Christ. The Spirit of the true Christ never deceives nor mocks us, but seeks to lead and guide us into all truth.

We, as Methodists, are firm believers in the doctrine of sanctification. It may be attained in the present life.

One can live a wholly sanctified life of service and consecration to God.

A drunkard cannot become wholly sanctified at once. He can be regenerated, justified and adopted, but sanctification is only complete when every atom of sin is removed and the soul entirely purified.

The process of sanctification is often repeated. As the soul sows and feels the need of a purer and holier life in Christ and prays for such life, just so often does the Holy Spirit perform its work of sanctification. It does not come as a growth, but as the act of dedicating the soul at once to the service of God and the preparing of it as a fit temple for the indwelling of the sanctifier—the Holy Spirit.

How are we to know when we are sanctified.

The Spirit bears witness together with our spirit that we are the sons of God. Revela-

tions from heaven and the performing of miracles to let us know of our being in such a state, are not necessary. Here is one standard: A sense of rightness with both God and man, an entire surrender to the will of God, not irrationally, but in a way so as to not deceive one's self, then the results that are attained only by the fruit of the Spirit. What are they? Love, joy, peace, long-suffering, gentleness, faith, meekness and temperance. Read Gal. 5:19-21.

How easy, then, it is to tell what spirit is guiding us. There need be no hesitancy about which way to go.

True Christians hate sin in any form. There is no place in their heart for it. This is true even in our relation to one another.

Those whom we love we cause as little pain as possible to come to them. And why? Because we love them. Now, if we love God, and he dwells within us, we will endeavor at all times to please him.

Let us "walk in love as Christ hath also loved us, and given Himself for an offering and a sacrifice to God for a sweet smelling savor."

The Holy Spirit comes as the sanctifier and to make us doubly assured of the ever-abiding presence of the Comforter and continues to wash away every sin as we realize and ask its removal. We are given the power to resist sin and better prepared to do effective service for God.

What is the difference between regeneration and sanctification? Where does regeneration begin? Sanctification?

Give passages of Scriptures in support of sanctification?

What is reconciliation?

Why is sanctification not a growth?

What provisions have been made for a life of sanctification?

How many elements has it?

Define sanctification?

Read I John 1:5-9; Gal. 2:20; I Peter 1:15-16; Eph. 3:16-21; II John 2:4-6; 16-18, 7-9. Ezek. 36:25-29; Eph. 5:27; Titus 2:14.

A merry Christmas to all of the Leaguers.

What mighty scenes are transpiring. Many are wrongfully using this blessed day in mirth, hilarity and sins of many kinds. What doth it all mean?

Work for you, dear Leaguers.

Will you do it? Are you doing it?

May all Leaguers and other Christians awake to the sense of the mighty task before us.

How goes the battle, brother?

All the League chapters are receiving, or have already received, a circular letter from headquarters stating the great and marvelous progress of the entire Epworth army. We have in the Methodist Church 18,000 regular and 6,000 junior Chapters; nearly 1,50,000 members.

Leagues are being organized the world over. Truly the sun doeth not set on Methodism. Praise the Lord for a non-geographical church. The circular has this to say concerning the election and work of Brother Penn: "The Board of Control, at its biennial session held at New York in February, elected Mr. Irvine G. Penn, assistant general secretary for special work in our eighteen colored conferences. He has shown the utmost devotion in the performance of his duties, and the emphasis he has placed upon church loyalty, reading good books and temperance, has already been productive of great good."

A special convention will probably be arranged in the near future for these young people at some Southern point easily accessible. It likewise lays especial stress upon the League publications.

To every one ordering 10 sets of the Reading Course at \$2 per set a set will be given free of cost.

The Hand Book of '98 is now ready. Price 5 cents (this office). It is brim full of useful and interesting matter. No Leaguer can afford to do without it.

Will we have a State League in the Louisiana Conference

Is the peace you enjoy the result of a clear conscience or a seared conscience?

EDUCATIONAL.

CLAFLIN UNIVERSITY.

The work of Claflin University, Orangeburg, S. C., is encouraging, to say the least. It was separated from the State school nearly two years ago. It was thought by some that this would end the usefulness of this school. To the surprise of many it has taken on new life and has now more students than ever before, even when the State school was attached. God and the Methodist Church cannot be easily stopped in a work for God. Long live, Claflin.

We herewith give the report of the President of Claflin University to the South Carolina Conference of the M. E. Church, Beaufort, S. C., Dec. 2.

The health of faculty and students has been uniformly good. Special and careful attention is given to the cleanliness of grounds and buildings and for several years there have been no deaths and little sickness. At present, although the dormitories are overcrowded, the health of the students seems better than usual at this season of the year.

The total enrollment last year was 524, this year it is 600, and will probably reach 700. The students applying for admission are intellectually of a much better character than in the past. Some of the graded and common schools are doing excellent work in preparing students for the higher institutions of learning. In his article on "How Shall the Colored Youth of the South Be Educated?" Dr. A. D. Mayo, who has given much thought to the subject says: "With the best light at my command, I hold that the absolute impending duty of the colored citizens of the South is to combine and by every practical method inaugurate a grand revival in behalf of the country and village school." As soon as the common schools can properly provide for education of the younger children then the higher institutions can relieve themselves of the expense and care of primary instruction. It is probable that some of the people spend as much in sending their small children away to school as it would cost to support a good teacher for all the children in their neighborhood. It is time to be fully aroused to the importance of the common school as out of the two and one-half million of children of school age in the Southern States, only about one-third are in regular attendance at school.

There have been slight changes in the faculty. Prof. Sears, who has managed the normal and English work so successfully for the past five years, has resigned, in order to take special post-graduate studies at Clark University, Worcester, Mass. He has been succeeded by Prof. W. T. Noss, Ph. D., from Chicago University.

The Rev. A. G. Townsend, A. M., has been called to the chair of metaphysics and as first assistant in Latin and Greek. Prof. W. Wilson Cook, a graduate of Claflin, but late of the Georgia State College, is in charge of the manual training departments. He is assisted by a competent corps of instructors.

Teachers and students are enthusiastic in their work and the outlook for the work is decidedly encouraging. We are in the greatest need of additional scientific and mathematical apparatus, as necessary aids to better instruction in these departments.

Since my last report a new manual training building, 85 by 60 feet, brick front and metal roof, has been erected. It has been equipped with a 16-horse power gas engine, planer, rip and hand saws, shaper, turning lathes, eight forges and hand tools. Most of the outfit is ready for use. The plant will be one of the best of its kind. Instruction is given in wood working by hand and machinery, iron working, house painting, bricklaying and plastering, practical agriculture and type-setting. The girls are taught sewing, dress-making, cooking and general domestic economy.

A suitable barn is being erected for sheltering

the crop, horses, mules, wagons and agricultural implements.

Work has begun on the tower of the main building.

Much of this work is made necessary by the separation of the two schools.

These buildings, changes and improvements have called for considerable outlay of money. In order to meet these demands the ministers have been requested to press the collection for the Freedman's Aid and Southern Education Society and you have responded grandly.

The teachers, students, alumni and friends of the institution in the State have lent a helping hand and during the summer amounts have been collected and reported as follows:

Miss J. E. Stoney, class collections, \$81.99; class thank offering, \$12.17; alumni, \$17.60. Total, \$111.76.

Miss A. G. Dear, class collections, \$78.83; class thank offering, \$3.75. Total, \$82.58.

Miss E. R. Bowler, class collections, \$139.07; class thank offering, \$6.55. Total, \$145.71.

Miss A. R. Magrath, class collections, \$35.65; class thank offering, \$5.06. Total, \$40.71.

Miss F. I. Wilson, class collections, \$124.74; class thank offering, \$6.60. Total, \$131.34.

Miss A. C. Jacobs, class collections, \$40.19; class thank offering, \$2.25. Total, \$42.44.

Miss L. A. Jenkins, class thank offering, \$2.39.

College and normal teachers, thank offering, \$6.19.

Musie department, Miss H. A. Marshall, \$6.10.

Friends, \$6.

Concert, \$58.90.

Miss Lulu Bythewood, \$29.85.

The president of Claflin University and his wife, reinforced the above collections by a personal donation of five hundred dollars, making a grand total of \$1,170.04 raised by teachers and students in the State.

Miss L. A. Jenkins and Prof. S. Rufus Youngblood travelled in the State, representing the interests of the University.

In addition to the local work a quintette of student singers visited New England under the direction of teachers of the institution. Literature describing the school and its needs was distributed, addresses were made, melodies sung and personal appeals made. As a result of the summer's work cash and pledges were secured to the amount of about twenty thousand dollars.

It is our fullest purpose to move right forward on about the same lines of work next summer, and on until Claflin University has a full complement of buildings, an adequate equipment and an endowment large enough to assure the future success of the school.

Benevolent Contributions.

For freedmen's aid	\$700 00
Missions	35 00
Tracts and Sunday-school Union	2 00
Worn-out preachers	5 00
Bible Cause	2 00

Total \$744 00

Our present concern is in regard to the erection of the north wing of the main building. It will cost, together with the heating plant and electric lights, not less than \$20,000.

We earnestly request that some provision be made at once for the erection of this building.

Respectfully submitted,

L. M. Dunton,
President Claflin University.

The proposed visit and lecture of Bishop McCabe at Gammon Theological Seminary awakens much interest. He gives the Founder's Day address on Dec. 23 at 2:30 p. m., and is also expected to lecture on missions and to give his wonderful lecture on "The Bright Side of Life in Libby Prison." He will be greeted by large audiences.

OUR YOUNG FRIENDS.

JAPAN WILL SOON BE A GREATER NAVAL POWER THAN THE UNITED STATES.

The Western powers are beginning to view Japan's activity in navy building with amazement. A generation ago she had literally no navy. Even at the beginning of the last war with China, her modern equipment was confined almost exclusively to a half dozen unarmored cruisers—the best of their class, to be sure—and fifteen gunboats. The war brought many substantial additions to her navy, and now she has no less than forty-eight sea-going vessels in commission, including two first-class battle ships of 12,800 tons each. These figures are not so imposing, absolutely considered, except as an evidence of quick growth; but the additional modern war-vessels that Japan is building in England, Germany, and the United States are of such magnitude and excellent construction that Mr. Charles A. Cramp, our own famous ship builder, pronounces Japan's progress to be more notable than that of any other country in the world, except England.—From "About the World," in the Christmas Number (December) of Scribner's.

TEDDY'S SECRET.

One day Teddy came home from school with his face wreathed in smiles.

"O mamma, just think!" he exclaimed, proudly. "I'm going to take part in the exhibition. Miss Hunter asked me to, and I'm going to be a—"

Teddy stopped short, and put his two chubby hands over his mouth tightly.

"It's a secret," he exclaimed, "and I promised not to tell. But you'll see me, mamma," he said, assuringly, "only I'll be all covered—"

Up went his hands, once more, and Teddy sighed a long sigh.

"I don't like secrets very well," he said, "specially when I can't tell you, mamma."

Mamma gave him a loving kiss.

"I hope that you will always feel that way, dearie," she said.

"Course I shall," declared Teddy; and then he laughed and laughed. "You'll never know me, mama," he said, "never! 'cause the turkey-red goes away down to my toes. But I can see you, though, 'cause I've got two tiny holes for my eyes to look through, and—"

Poor Teddy. He stopped short again.

"Do you know it, mamma?" he asked soberly. "Did I really and truly tell my secret?"

"I only know that you are to have a turkey red covering," answered mamma, smiling.

"And can't you guess what I'd be if I had a turkey-red covering over me, and a funny little paper sticking out of the top?" he asked, breathlessly. "I always fire them off on the First of July, and when I put a slow match on them they snap, snap, snap!"

And then how mamma did laugh.

"If I should guess it, Teddie, where would your secret be then?" she said.

Teddy looked sober. "I s'pose there wouldn't be any," he answered, regretfully.—Sel.

The new Japan has an excellent public-school system. The pupils read in three languages, and little boys of ten can speak good English.

Education is the knowledge of how to use the whole of one's self. Men are often like knives with many blades—they know how to open one and only one. All the rest are buried in the handle, and they are no better than they would have been if they had been made with but one blade. Many men use but one or two faculties out of a score with which they are endowed. A man is educated who knows how to make a tool of every faculty—how to open it, how to keep it sharp, and how to apply it to all practical purposes.—Beecher.

WOMAN'S DOMINION.

A young girl coming from her home for the first time should bring a letter of introduction from her pastor to a pastor of her own denomination, so that she may at once find friends in a Sunday-school or church. Should a girl from the country find herself in town alone after dark, and without previous preparation, so that she is at a loss what steps to take, she should ask a policeman to direct her to the clergyman whose house or church is nearest the place where she happens to be, and to him she should frankly tell her story and ask his counsel. If she can be directed to the Young Woman's Christian Association, she will there find safe and judicious friends who will wisely advise her. Only an accident, however, should place a young girl in this position. As a rule, a girl coming to a strange place from the country should arrange beforehand to be met at ferry or station, and her friends at home should not trust anything so precious as a daughter to the chances of fate.—Youth and Home.

The addition of finely chopped ham to a dish of baked macaroni is recommended by several cooking authorities. Mrs. Lincoln's way of uniting the ham and macaroni is to prepare the macaroni in the usual way, boiling until tender in salted water, then blanching before putting into a shallow baking-dish. Sprinkle with one cup of finely minced ham seasoned with mustard and cover with a white sauce. The sauce is made by cooking a tablespoonful of flour in one of hot butter, adding gradually one cup of hot milk, and, when the ham is used, one raw egg beaten in. After this has been poured over the ham and macaroni, two-thirds of a cup of fine cracker crumbs, moistened in melted butter, is sprinkled over the top before it is put into the oven to bake until the crumbs are brown.—Ex.

Plan of Episcopal Visitation

Conference.	Place.	Time.	Bishop.
Upper Mississippi	Okolena, Miss.	Jan. 12	Nide
Florida	Jacksonville, Fla.	" 13	Andrews
Mississippi	Ellisville, Miss.	" 19	Nide
St. John's River	De Land, Fla.	" 20	Andrews
Louisiana	Baldwin, La.	" 26	Nide
Little Rock	Van Buren, Ark.	" 27	Merrill
Arkansas	Siloam Springs, Ark.	Feb. 3	Merrill
Gulf Mission	Crowley, La.	" 3	Nide
Baltimore	Washington, D. C.	Mar. 2	Merrill
Washington	Cumberland, Md.	" 9	Andrews
St. Louis	Springfield, Mo.	" 9	McCabe
Kansas	Lawrence, Kan.	" 9	Fowler
Virginia	Falls Church, Va.	" 9	Goodsell
South Kansas	Ottawa, Kan.	" 9	Cranston
Central Pennsylvania	Danville, Pa.	" 9	Andrews
Missouri	Hannibal, Mo.	" 13	McCabe
Philadelphia	Chester, Pa.	" 16	Goodsell
Southwest Kansas	Lyons, Kan.	" 16	Cranston
Central Missouri	Popeka, Kan.	" 23	McCabe
North Indiana	Hartford City, Ind.	" 23	Fowler
Wilmington	Lewes, Del.	" 23	Newman
Northwest Kansas	Minneapolis, Kan.	" 23	Cranston
Delaware	Orange, N. J.	" 24	Hurst
New York	New York, N. Y.	" 24	Hurst
New York East	New York, N. Y.	" 24	Mallan
Lexington	Terro Hante, Ind.	" 30	Fowler
Newark	East Orange, N. J.	" 30	Goodsell
New Jersey	Candlen, N. J.	" 30	McCabe
New England	Worcester, Mass.	Apr. 6	Newman
Northern New York	Fulton, N. Y.	" 13	Nide
Wyoming	Nowich, N. Y.	" 13	Fowler
N. England South	Attleboro, Mass.	" 13	Vincent
New Hampshire	Dover, N. H.	" 13	Newman
East German	Rochester, N. Y.	" 17	Hurst
Troy	Amsterdam, N. Y.	" 20	Mallan
Vermont	Springfield, Vt.	" 20	Vincent
Maine	Norway, Me.	" 20	Cranston
North Dakota	Cassellton, N. Dak.	" 17	Joyce
East Maine	Bangor, Me.	" 27	Cranston

Foreign Conferences.

South India.....	Bangalore.....	Dec. 16	Foss and Thoburn
Bombay.....	Bombay.....	Jan. 5	Foss and Thoburn
North India.....	Batooly.....	Jan. 12	Foss and Thoburn
Mexico.....	Puebla.....	Jan. 19.....	Fitzgerald
N. W. India.....	Allahabad.....	Jan. 20	Foss and Thoburn
Bengal-Barua.....	Mazapariur.....	Jan 27	Foss and Thoburn
Libria.....	Greenville.....	Feb. 3.....	Hartzell
Cent. Conf. of India.....	Lucknow.....	Feb. 9.....	Foss and Thoburn
West China Mission.....	Chenai.....	Feb. 17.....	Newman
Malaysia Miss. Con.....	Singapore.....	Feb. 24	Foss and Thoburn
W. A. M. M. Con.....	Concepcion.....	Feb. 24.....	Warren
South America.....	Rosario.....	Mar. 30.....	Warren
Congo Mission Conf.....	May 4.....	Hartzell	
Bulgaria Miss. Conf.....	Rustebuk.....	May 11.....	Walden
Italy.....	Turin.....	May 25.....	Walden
Switzerland.....	St. Gallen.....	June 8.....	Walden
South Germany.....	Frankfurt.....	June 22.....	Walden
North Germany.....	Hamburg.....	July 6.....	Walden
Denmark Mission.....	Copenhagen.....	July 13.....	Walden
Japan.....	Yokohama.....	July 6.....	Walden
Norway.....	Larvik.....	July 27.....	Walden
Sweden.....	Upsala.....	Aug. 4.....	Walden
Korea Mission.....	Seoul.....	Aug. 10.....	Walden
Finl'd & St. P'b'g Miss.....	Helsingfors.....	Aug. 17.....	Walden
Con. China Mission.....	Kiukiang.....	Sept. 8.....	Walden
North China.....	Peking.....	Oct. 12.....	Walden
Poo-Chow.....	Poo-Chow.....	Nov. 9.....	Walden
Hinghua Miss. Conf.....	Hinghua.....	Nov. 30.....	Walden

By order and in behalf of the Board of Bishops,
EDWARD G. ANDREWS, Secretary.
Baltimore, Md., Nov. 1, 1897.

SUNDAY SCHOOL HEL

(Written for the Southwestern.)

By Rev. G. N. Jolly, Kentucky Conference.

Lesson for January 2, 1898.

JESUS AND JOHN.

(Matt. 3:7-17.)

Golden Text.—"This is my beloved Son, in whom I am well pleased" (Matt. 3:17).

John the Baptist was a child of prophesy. Isaiah spoke of him as "The voice of one crying in the wilderness," and Malachi said—"Behold, I will send my messenger, and he shall prepare the way before me." John was given in answer to prayer, and born out of due time. He was filled with the Holy Spirit, drank neither wine nor strong drink, and became great in the sight of the Lord. He grew up in the desert. He wore a loose flowing robe of camel's hair, girt about the waist with a leather girdle. His head, hands, feet and right arm were likely bare. His food was locusts and wild honey.

The burden of his preaching was "the baptism of repentance for the remission of sins." He did not remit sins, neither did he baptize that sins might be remitted. The repentance was a change of mind, but it also implied a change of heart, and of life. The baptism was not 'he purification, but only the symbol of it. Both baptisms implied faith in a coming Savior. He exhorted the people to exercise charity, the publicans to be just, and the soldiers to respect the rights of others.

The word Pharisee means separated. They came apart from the world, and other Jewish sects. They were strict observers of the laws of Moses, and also of many traditional laws. They taught that the world was governed by fate; that the soul is immortal; that the dead would be raised; that there are future rewards and punishments; that there are angels, good and bad; that God was under obligations to the Jews; and that they were justified on the merits of Abraham.

The Sadducees were a worldly, unbelieving sect of the Jews. They adopted, as the constitution of state, the laws of Moses. Their name indicates that they were followers of Sadoc, their supposed founder, who lived in the days of Alexander the Great. They denied the immortality of the soul, the resurrection of the body, the existence of spirits and of angels. They were aristocratic in government, philosophic in profession and ambitious of rule.

They were called a generation of vipers because they were sly, cunning and spiteful. There is a wrath to come. It awaits every impenitent soul. Repentance is legal when it hates the act only, and evangelical when it hates the act and the cause that produced it. The Jews taught that God would justify them on the merits of Abraham. The stones represent the Gentiles, and the children, the spiritual Israel. Every judgment of God is an ax, and each member of the church is a tree. All who bear not fruit will be destroyed.

Both John and Jesus were baptizers. The one baptized with water, and the other with the Holy Spirit. The baptism of John was for the body, that of Jesus for the soul. The baptism of John signified that sins had been, or would be, forgiven, that of Jesus cleansed the soul from sin. John's baptism implied spiritual life, that of Jesus imparted it. The baptism of Jesus was greater in the agent, the element, and the work, than that of John. Spiritual baptism is the seal, water baptism is the sign. The Holy Spirit was "poured out," He was "shed forth," He "fell" on the people. Let water baptism be administered in the same way.

The fan or winnowing shovel, represents the Holy Spirit, who will make a just separation between the wheat and the chaff. The threshing floor is the church. Christ will thoroughly purge the same. The wheat represents the righteous, and the garner is a type of heaven. The chaff represents the wicked, and the fire is a figure of hell. This verse teaches the second coming of Jesus, the end of the world, the last judgment, the reward of the good, and the punishment of the bad.

Three of the evangelists have recorded our

Savior's baptism. Their reports should be studied together. (1) The time—"In those days." While John was preaching and baptizing in the Jordan valley. "When all the people were baptized" may refer to the close of a day's work, or to the closing up of John's ministry. Jesus was baptized near the close of the prophetic ministry. (2) The journey—"Jesus came from Nazareth of Galilee." This was a distance of about 70 miles. God raises up men to administer the sacraments of His church. He has places where they are to be administered, and He expects the people to go to these places to receive them. (3) The design—"To fulfill all righteousness." Righteousness pertains to the law. Jesus came not "to destroy the law or the prophets, but to fulfill." He was not baptized unto repentance, or for the remission of sins. a. He was baptized in our room, or stead. He who knew no sin was a sin-offering for us. b. He was baptized to honor John and his mission. John was a prophet, and his baptism was from heaven. c. He was baptized to initiate Him into His priestly office. Jesus was a Priest, and the time for His priestly service had come. (4) The mode—"He was baptized of John in the Jordan." a. What have we in the baptism of Jesus that favors immersion? Two facts—(a) The place—"In Jordan." We read of four places where John baptized—in Bethabara, in the wilderness beyond Jordan, in Jordan, and in Aenon. If we conclude that he immersed because he baptized in Jordan, what should we infer when he baptized in the wilderness beyond Jordan, and in the house of Abara? These names are used to designate the place and not the mode of John's baptism. b. The Greek words eis, and eps, here rendered in, and out of. Eis occurs in the New Testament about 1500 times, and has 47 renderings. It has been translated—at, by, for, into, on, that, unto, to, with, etc. Apo occurs nearly 700 times and has 21 renderings. It has been translated—ago, before, by, forth, from, hereafter, in, of, on, out of, upon, with, etc. Their sense is always gained by the context. We learn the mode of baptism not from the Greek words eis, ek, apo, etc, but from the matter in course. b. What have we in His baptism that favors effusion? a. Sprinkling was taught in Old Testament. (b) Nothing is said about a change of raiment. (c) John said—"I indeed baptize you with water." (d) The analogy between spiritual and water baptism. (e) The pictures found in the catacombs. (5) The spirit—He was praying when He received baptism. We should be intensely reverent when we receive the sacraments of the Church. (6) Some results:—a. "The heaven was opened." Sin closed heaven, but Jesus has opened it to the prayerful soul. b. "The Spirit, like a dove, descended upon Him." The dove is an emblem of peace, is harmless, and has a beautiful plumage. c. "There came a voice from heaven." It was not the dove, but the Father who spoke. See here the Trinity. Christ is the son of God. Jehovah is well pleased with Him. We should hear Jesus speaking to us through His Word, His Gospel, and His Spirit.

In several provinces of South Russia a number of pious and influential Israelites are establishing associations for the reading and study of the Scriptures, both in the homes of the people and in their public assemblies. Much attention will be devoted to the prophetic books of the Old Testament and to investigate the claims of Christians that Jesus of Nazareth has in his life and work and death been the fulfiller of many utterances of the prophets, which have for so long been stumbling blocks to the Jews.

Wonderful things are happening in China, but the most marvelous is the fact that during the past year in the province of Fuhkien, where occurred the terrible massacre of 1895, no less than 20,000 inquirers have presented themselves at the doors of the three missions of the Foochow District, and 5,000 of these have been accepted as fit candidates for church membership. Hundreds of families have renounced their idols, and hundreds of others have asked for teachers to lead them into Christian ways.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

REINFORCEMENTS.

Hold, ye faint-hearted! Ye are not alone!
Into your worn-out ranks of weary men
Come mighty reinforcements, even now!
Look, where the dawn is kindling in the east,
Lit with the glory of the better day,
A countless host, an endless host, all fresh,
With unstained banners and unsullied shields,
With shining swords that point to victory,
And great, young hearts that know not how to fear,

The children come to save the weary world!
—Charlotte Perkins Stetson.

* * *

The Zulus gave over \$4,000 last year to sustain their native churches.

* * *

The Evangelical Association has paid its missionary debt of \$100,000.

* * *

At the recent Lamberth Conference there were one hundred and ninety-nine bishops.

* * *

Commander Booth-Tucker proposes to found colonies of poor people from our great cities, in Arizona, New Mexico, Colorado, and southwestern Kansas. The lands are to be irrigated, thus avoiding crop failures from droughts.

* * *

South Africa has a federation of Presbyterian churches under one General Assembly.

* * *

In the United States the Presbyterian Church has 32 Synods, 229 Presbyteries, 7,129 ministers, 7,631 churches, 960,911 communicants, and 1,024,462 Sunday school scholars. The aggregate contributions for all purposes were \$13,298,067.

* * *

Mr. Sam Manickam, an energetic Indian Christian, conducts a railway mission, which extends all over the South India railway as far as Ceylon and Madras.

* * *

At Assiout, Egypt, is located the training college of the United Presbyterian Mission, which has educated 2,000 students. Nine-tenths of the three upper classes in the institution are communicants in the Protestant Church.

* * *

Our native Christian community in Naini Tal is constantly improving and begins to be a body of considerable importance. The English congregation is large and is more prosperous than ever before. The Wellesley Girls' School is the best institution of its kind in the Northwest Province. The boys' school has had too many changes in its management to produce the best results, but under the supervision of Rev. J. T. Robertson there is decided improvement and most encouraging success.

* * *

A PLAN FOR MONTHLY MISSIONARY CONCERT.

A letter has recently been received by Hon. Henry E. Cobb, chairman of the Co-operating Committee for New England, in response to a letter and the "Topics for Missionary Concerts," issued by that committee, which is worthy of note. The writer of the letter is pastor of one of the most prominent New England churches. He says: "I have had such meetings (Missionary Concerts) now for three years. They have been a remarkable success. Indeed they are looked forward to as the great meeting of the month; many attend who never attend the prayer meeting. My plan differs from yours in this respect—the pastor never leads. I appoint my leaders a year in advance, and thus far, in three years, have never had the same leader twice. The leaders have taken great pains in working up their meetings, some devoting months to it. There is possibly a bit of rivalry in the matter, but it gives us rousing missionary meetings, and has wrought a great change in the missionary feeling in my church. I heartily approve your plan." This experience from one pastor may

prove of benefit to other pastors. It suggests to us the thought that the Missionary Concert will not ruin itself, but must be planned for with care weeks in advance, and then, in all probability, it will become one of the most valuable meetings of the month, adding great blessing and power to the life of the church. —Missionary Herald.

* * *

AMONG THE ARMENIANS IN EAST-ERN TURKEY.

Writing April 17, Miss Bush speaks of the excellent service of the English consul at Diarbekir, Mr. Waugh, in helping the people in their poverty and distress. Mr. Andrus, of Mardin, had also come to Diarbekir to aid in the establishment of an orphanage, and in forms of industrial relief for the poor. Miss Bush writes:

"I went yesterday to a cellar where four of the consul's men were giving out relief. It was interesting to see the methodical way in which it was done, and the determined way in which any attempt at fraud was repressed by the chief man in charge. He is a character, I assure you; knows everybody and searches to the bottom of everything, and can make a wretched deceiver tremble from head to foot when his eyes flash and his voice roars out: 'Get you gone!'"

"But, oh! the pitiful sights in that cellar of pale, sad faces of widows and orphans and trembling hands held out for the pittance of twenty-five cents a head, supposed to keep them alive for a month and a half! And the thin, feeble voices that pour out thanks and blessings on the givers!"

"It was proposed that I should have a meeting with the women half an hour after noon every day last week. Such a sight as met my eyes as I entered our big, beautiful church on the very first day; every seat full, and the aisles and all around the pulpit, women seated on the floor and many in the galleries! And so it was every day. On Monday of this week the house was fuller than ever. I cannot give you the number, but there were at least 500, and the pastor says many more, but I doubt it. We continued the meetings this week because there seemed to be so much interest. The attendance has still been large, although a sunrise prayer meeting, led by Mr. Browne, has made many feel that they could not come out so far a second time. —Missionary Herald.

* * *

WHY IS THE MISSIONARY SOCIETY IN DEBT?

By Edward L. Dobbins, Esq.

Not because of extravagant or careless management, for there has been neither.

Not because the work of the society has been extended beyond where there has been urgent need for it, for it has listened to no call that was not loud, and taken up and carried on no work that did not yield or give promise of early and abundant harvest; and it has been compelled to turn a deaf ear to cries from many other and very hopeful fields.

Not because more money has been appropriated to the missions it already has than was really needed or could be wisely used, for it has been necessary in each of the past four years to reduce the amount appropriated to nearly every mission below the appropriation of the previous year, while in nearly every one of them a larger appropriation was called for and was greatly needed.

In a word, the debt is not due to any cause which the managers of the society have had power to prevent.

All the money contributed by the Church or missions is annually apportioned among the several missions and mission fields by the General Missionary Committee.

This committee is composed of our twenty-one bishops, fourteen men selected by the General Conference, and of the secretaries and treasurers of the society, and of fourteen members of the Board of Managers; in all, over fifty men. The bishops and the secretaries have special opportunities, by visitation and correspondence, to inform themselves and thus to enlighten the committee concerning the

nature, extent and efficiency of the work carried on in the various missions.

No mission is called or considered that has not been visited by some one or more of the members of the committee.

The General Committee meets annually in the month of November, and considers carefully each mission and mission field and makes an appropriation to it, to be available the coming year.

The committee of 1897 met in Philadelphia, and has carefully done its work.

It has appropriated for missions in this country the sum of \$442,430, and to foreign fields \$577,480, which, together with an appropriation of \$110,000 for miscellaneous uses, contingencies, etc., make a total appropriation for use in the year 1898 of \$1,129,910.

Not one dollar of this vast sum thus appropriated is in hand, and little or none of it is actually pledged.

The appropriations are made in reliance on the Church, and that of necessity.

But in determining the amount that might be appropriated the committee had reference to the amount received by the society from the Church this year. The amount so received was \$1,131,940.67, or about \$2,000 more than has been appropriated for next year.

It is manifest that if the receipts of next year shall fall much below those of this year there will be another debt. If, on the other hand, the receipts shall exceed those of this year, there may be a surplus.

It is vital, therefore, that our missionary collections for next year be everywhere kept at least up to the standard of this year, and if they shall prove to be largely in excess, no harm will result, for the surplus can be well used.

Our society's receipts reached their maximum in 1892, when they passed the million-and-a-quarter line. Had they equalled a million and a quarter each year since, the society need not now be in debt, but could have paid all the obligations it has assumed, and had a surplus of over \$200,000.

The financial depression which has been upon us as a people fully accounts, we think, for the falling off of the society's receipts, and this falling off of receipts accounts for the society's debt.

It is hoped that we have now entered upon a more prosperous era, and that our people will be able to give to this cause more largely, and that they will so give according as the Lord prospers them.

While it is necessary, in order to prevent new debt, that there be no falling off in the regular collections, it is also necessary that special provision be made for paying the debt which now burdens the society.

This should be done at once. The secretaries have proposed a plan for raising the amount needed, and the Board of Managers and the General Committee have approved it, and it is now before the Church.

Some one may think he has a better plan. If so, let him use it. The secretaries are not so wedded to their plan that they will object to the use of any other, provided always it helps to pay the debt. Let no one, therefore, stand still and parley about methods. Let the work be done, and let it be done now. Let every pastor in our whole Church present this debt question plainly and fully before his people, give them an opportunity to understand it and to contribute to it, whether they are able to give much or little. Get the facts, brethren of the ministry, and give them to your people, and they will need no further urging. Any pastor who neglects to do this fails of a solemn duty.

It will be a shame to let this effort to raise and pay this debt fail now. It must not fail, and it will not if each pastor will do his simple duty. Let us get rid of this incubus now, so that the society will be free from it.

The Macedonian cry is coming to us from other fields. Must we turn a deaf ear to it always? There are plague spots in all our great cities that must be visited and redeemed, or they will infect the communities around them. There are sections in these cities where the people are as foreign and as hostile to the spirit of our institutions as are the regions from which they came to our shores.

These people must be educated and Christianized, or they will prove a menace to our institutions. Self-preservation, if no higher motive, should lead to us to seek by every means in our power to bring these masses under the influence of the Gospel of Christ, which is the Gospel of peace.

But there is a higher motive that should impel us. They are our brothers. Christ died for them as he did for us. His command is to every one of us, "Go ye!"

* * *

OUR EXPENDITURES FOR HOME MISSIONS.

The Missionary Society of the Methodist Episcopal Church expends nearly one half (45 per cent) of all the money it receives on mission work in the United States. It is a great Home Missionary Society, for its appropriations for missions in the United States for the year 1897 amounted to \$432,693. Of this amount, the missions among English-speaking people chiefly in the west and south receive \$276,990, and the Indian and the foreign-speaking missions receive \$155,703. The Woman's Home Missionary Society, the Freedmen's Aid and Southern Education Society, and the Church Extension Society also expend in this field for Methodist Episcopal missions nearly \$500,000 each year.

* * *

A BIBLE STUDY ON MISSIONS.

Prepared by Miss L. A. Wallingford.

God So Loved the World.—Psalm 119. 176; Ezek. 34. 11-16; Matt. 18. 11-14; Luke 15. 20-24; 19. 10; John 3. 16, 17; 10. 15, 16, 28, 29; Rom. 5. 8; Gal. 1. 4; 1 John 3. 16.

Christ for the World.—Isa. 53. 6; Luke 2. 10, 11; 4. 17, 21; John 1. 5, 9, 29; 6. 33-35; 51; 7. 37; 8. 12; 10. 9, 10; 1 Tim. 2. 4-6; Titus 2. 11; 1 John 2. 1, 2.

The World for Christ.—Psalm 2. 1-11; Isa. 2. 2-4; Jer. 31. 31-34; Dan. 2-4; 13. 14, 18, 27; John 1. 20, 21; Eph. 1. 20-23; Phil. 2. 9-11; Rev. 5. 9, 10; 11. 15.

Prayer for Workers.—Matt. 9. 36-38; Luke 10. 2; Rom. 10. 1, 15, 30; 2 Cor. 1. 11; Eph. 6. 18, 19; Phil. 1. 3-5, 18, 19; Col. 4. 2, 3, 12; 1 Thess. 5. 25; 2 Thess. 3. 1.

The Increase from God.—Isa. 40. 29; John 1. 12, 13; Acts 2. 4; 1 Cor. 15. 10; 2 Cor. 3. 4, 5; 9. 8-11; Gal. 2. 8; Phil. 2. 13; 1 Thess. 3. 12, 13; Rev. 3. 1, 18.

* * *

We learn that Makaula, the chief of the Bacas, has yielded to his long-felt convictions of the truth of the Gospel, and has expressed a desire for Christian baptism. The event has created a very deep impression among all the native peoples east of the Kei river, as he is we believe, the first chief of so high a position in all that region who has become an actual member of any church. Makaula has long been a nominal Christian, and it is only after a long and hard struggle that he has made the great renunciation. The Rev. Peter Hargreaves is to conduct the baptismal service.—The Methodist Churchman, Cape Town, Africa.

* * *

It is as easy to draw back a stone thrown with force from the hand, as to recall a word once spoken.—Menander.

Dreadful Misery

"My wife was a terrible sufferer from dyspepsia. The dreadful misery was constantly with her. She tried many remedies recommended. We saw Hood's Sarsaparilla advertised and she began taking it. I cannot express the good results my wife realized after the first bottle. She took three bottles and is perfectly cured, now being a well and hearty woman." T. W. COVERT, Cape Sable Island, Nova Scotia.

Wonderful cures of Scrofula, Salt Rheum, Ulcers, Dyspepsia, Rheumatism and other diseases, prove

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. All druggists. \$1; six for \$5. Get Hood's and only Hood's.

Hood's Pills act harmoniously with Hood's Sarsaparilla. Cures all liver ills. 25c.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

WEST TEXAS CONFERENCE.

By Mrs. W. F. Waters.

The twenty-fifth session of the West Texas Conference of the M. E. Church convened in St. James Chapel, Waco, Tex., with Bishop W. F. Mallalien in the chair. After the Bishop had administered the Lord's Supper, the secretary of the last conference called the roll.

The following officers were elected: N. J. Johnson, secretary; A. M. Mason and Andrew Foster, assistant secretaries; J. W. H. Pinckney, statistical secretary; John H. Swann, T. D. Huff, C. P. Westbrook, J. K. Betts and T. S. Moore, assistant statistical secretaries.

The standing committees were appointed.

The sessions were fixed from 9 a. m. to 12:30 p. m.

The following gentlemen were introduced to the conference: Mr. S. H. Pyc, manager of our Book Concern at St. Louis; Mr. Davis of the Associated Press; Revs. A. R. Norris, Oklahoma Conference; J. M. Marsh, Duluth, Ga.; J. C. Williams, Presiding Elder W. L. Duncan, of the Texas Conference; J. W. Hamilton, D. D., Corresponding Secretary of the Freedman's Aid and Southern Education Society; Mr. Mills, San Antonio District, Secretary of Epworth League.

Presiding Elders—Moses Smith, B. F. Smith, D. C. Lacy, E. Henderson and H. Swann made interesting reports of their districts.

Dr. J. W. Hamilton delivered a brief address.

At night Rev. J. K. Betts preached an able missionary sermon.

Rev. Mack Henson conducted devotional services at the opening of the second day's session.

Bishop Mallalien presented the following gentlemen to the conference: Revs. O. E. Oleander, of the Austin Conference; O. I. Jones, Sunday school agent of Texas; F. A. Lundenborg, Austin District; J. H. Howard, J. B. Brown, F. L. George and E. Ford, of A. M. E. Church.

After the characters of the effective elders were passed, Dr. I. B. Scott, Editor of Southwestern Christian Advocate, made a strong address in the interest of the paper and the necessity of the brethren measuring up to the grand opportunities of to-day.

Dr. Hamilton, secretary of F. A. & S. E., followed with a stirring speech in behalf of Sam Houston College. At the close of the Doctor's speech one thousand dollars was subscribed for the school.

Dr. Doherty, Austin Conference, then spoke, after which the benediction was pronounced by Dr. Hamilton.

W. H. Mosely conducted devotional services on the third day. The first question of the day to cause much discussion was where the next conference would be held. Denison was chosen.

The Bishop introduced the following brethren: Presiding Elder Wm. Bartley, Texas Conference; Prof. R. S. Lovinggood, Wiley University; Dr. I. M. Borgan, president Paul Quinn College; Prof. Moore, principal of Waco Public Schools; Rev. Johnson, Presiding Elder A. M. E. Church.

The character of both the supernumerary and

supernumerary preachers was passed and they were continued in the same relation. C. Young and P. Gates were added to the supernumerated list. Dr. I. B. Scott pronounced the benediction.

Rev. O. I. Jones spoke of the great love and mercy of the Good Shepherd in a beautiful sermon at 4 o'clock.

At night the Sunday school was ably represented by Rev. O. I. Jones, the Sunday school agent; the necessity of a Christian education was set forth in an earnest address, spiced with sad, but humorous failings of the masses, by Prof. Lovinggood, of Wiley University. Dr. I. B. Scott, while speaking in the interest of the Southwestern, convinced his audience in a strong speech, that mind, the thought power, made the great difference between the history of the Pilgrims who came over in the Mayflower and the twenty slaves who came over in the Dutch vessel, and that until the masses of the race learned to read and to think the history made in the future would not be much better than that of the past.

The fourth day A. M. Mason conducted devotional services.

After the various committee's reports, W. J. Mitchell's name, at his request, was added to the list of the supernumerated.

Revs. Morgan and Qualls were received from the Baptist Church.

At this point the memorial service was conducted by A. Brown. It was both sad and impressive. Several ministers, during the year, had been called from labor to reward.

At the close of this service the vote on the constitutional amendment, looking to the reduction of the General Conference representation, was taken. The vote stood, one for, and fifty against the amendment.

A complimentary resolution to Bishop Mallalien, relative to dignified and impartial administration and to his having reached his sixtieth birthday, was adopted. Benediction was pronounced by Dr. I. B. Scott.

The W. H. M. S. had its anniversary at night. An account of this meeting is given later.

The conference lovefeast took place Sunday morning at 9 o'clock. A glorious time was enjoyed. Promptly at 11 o'clock, Bishop Mallalien, from the text, "God is faithful," preached a wonderful sermon. It was full of beautiful instances of the faithfulness of our blessed Saviour through all the vicissitudes of life, and just and full of the awful thought that the Master was just as true in his threatenings. The sermon was deep and full of pathos. The vast audience was melted to tears.

At 3 o'clock the ordination of deacons took place. W. Felix Watson and H. C. Cooper were ordained. At the close of this service, Dr. Scott, from the text, "For I will show him how great things he must suffer for my namesake," preached a powerful sermon to the ministers just ordained, on what they might expect to undergo for the sake of Christ—if they were true to the call.

At night Presiding Elder Logan preached a soul-stirring sermon to an immense audience.

Monday morning committee reports were read and adopted; treasurer and statistical secretary reported and various resolutions were adopted.

Dr. W. B. Rankin, agent of Bible Society, and Mrs. Spriggs, corresponding secretary of Woman's Home Missionary Society for the Conference, addressed the conference. After prayer by the Bishop, the following appointments were announced:

Austin District.

Moses Smith, P. E., P. O. Austin.

Wesley Chapel, A. Foster.

Simpson Mission, R. H. Duncan.

Austin Circuit, F. D. Huff.

Burnett, Liberty Hill and Round Rock, A. M. Roach.

Georgetown and Bailey, W. H. Mosley.

Granger, Taylor and Brusley, Samuel Gates.

Temple, Troy and Rockdale, to be supplied. Belton and Kell Branch, A. M. Mason. Davilla Circuit, John Neal. Cedar Creek Circuit, B. I. Adams. Manor and Latting, C. L. Madison. San Marcos, Kyle and Martindale, A. S. Bethany.

Lockhart, Bright's Chapel and Sunset, Lee A. Harvey.

Luling, A. Jackson.

West Point, Smithville and Bastrop, A. A. Kimble.

Winchester and Salem, William F. Waters.

Salado, supplied with Thomas Carter.

B. Giddings and Lexington, supplied with Lucas.

Columbus District.

B. F. Smith, P. E., P. O. Cuero, Texas.

Alleyton and Eagle Lake, Isaac Smith.

Columbus, M. S. Jordan.

Columbus Circuit, James A. Hall.

Edna, Morales and Lavacca, Jas. S. Wyatt.

Fayetteville, Smith Home and Industry, A. Dickerson.

Flaton, Schulenburg and Peach Creek, G. W. Nevils.

Hallettsville and Adams Branch, J. W. Weakly.

La Grange and Ellinger, G. A. Shanklin.

LaGrange Circuit, George Pleasant.

Oakland, Brush Chapel and Independent, J. H. Swann.

Sublime Mission, Geo. W. Townsend.

Victoria, N. J. Johnson.

Weimar and Dry Branch, I. T. Sandford.

Wharton and Caney, Charles Reynolds.

Yokum, Sweet Home and Moulton, Wm. Mooney.

Dallas District.

D. C. Lacy, P. E., P. O. Dallas.

Blooming Grove and Antioch, J. Bickham.

Corsicana, Dawson and Hubbard, J. M. Marsh.

Dallas (St. Paul), Mack Henson.

Denison, T. S. Moore.

Fort Worth, E. L. Jackson.

Foreston and Smithfield, supplied by E. S. Rice.

Gatesville and Valley Mills, A. J. Lynch.

Lancaster, Ennis and S. Dallas, Anderson.

McKinney and Plano, H. H. Qualls.

Milford and Italy, B. J. Goff.

Pilot Point and Denton, G. G. Gasper.

Sherman and Vanalstine, F. L. Kirkpatrick.

San Antonio District.

Harry Swann, P. E., P. O. San Antonio.

Belmont—P. V. Crawford.

Floresville—H. C. Cooper.

Goliad and Beeville—P. B. Bennett.

Gonzales—J. T. Jacobs.

Gonzales Circuit—N. H. Townsend.

Kerrville and Fredericksburg—To be supplied.

Hondo and Delrio—J. H. Harvy.

San Antonio, St. Paul—C. P. Westbrook.

San Antonio, Mission—R. Sodia.

Seguin and Olms—To be supplied.

Mission Valley and Ira—D. Walker.

Waco District.

Alfred Brown, P. E., P. O., Waco, Tex.

Bremond, Reagan and Long Branch—Wm. Reed.

Calvert and Mt. Zion—L. H. Richardson.

East Waco and Spring Hill—J. W. H. Pinckney.

Grosbeck—Joseph Harriford.

Hillsboro, Aquilla and Ross—To be supplied.

Lampassas and San Saba—R. H. Ponton.

Marlin and Bowman Chapel—M. C. Cavenas.

Mexia—Enoch Cogswell.

Mansfield, Port Sullivan and St. Luke—Edward Johnson.

Mooreville—James Hutchinson.

Waco—Andrews, New Zion and Golendo—J. W. Stone.

Mt. Zion and Sweet Home—J. W. Wormley.

St. James—G. R. Bryant.

T. H. Wyatt and J. K. Betts left without appointment to attend school.

SAVANNAH ANNUAL CONFERENCE.

The twenty-second session of the Savannah Annual Conference convened in the M. E. Church at Waveross, Ga., Thursday morning, Dec. 9, Bishop John H. Vincent in the chair.

After singing hymn 277, prayer was offered by Dr. Homer Eaton, senior agent of the Book Concern at New York.

W. A. Holmes, former Secretary, called the roll; and every member answered to his name.

J. D. Jenkins was unanimously elected Secretary, and, on his nomination A. B. Allen and W. H. Lovelace were elected assistants.

H. M. White was elected Statistical Secretary, with S. A. Peeler and Wm. Daniels as assistants.

P. H. Travis was elected Treasurer and W. H. Brown, assistant.

W. H. Brown, G. Y. Flemister, P. H. Travis, W. H. Lovelace, S. H. Jordan, stewards.

The address of welcome was delivered by Miss Hattie I. Crolley, graduate of Clark University and daughter of John Crolley, pastor at Waveross. The address was one of high merit, and would do credit to one of riper age. The response was delivered by the Bishop, who emphasized the important influence of the children of the parsonage in the charge.

Drs. Homer Eaton, senior agent of the Book Concern at New York; M. C. B. Mason, Corresponding Secretary of the Freedmen's Aid and Southern Education Society; Rev. R. E. Jones, Assistant Business Manager of the Southwestern; Drs. Myers, of the American Bible Society; A. J. Palmer, of the Missionary Society; Miss Carrie E. Fairchild, of Cookman Institute, Jacksonville, Fla., and several other distinguished personages, were introduced to the Conference.

One very encouraging feature about the Conference was that notwithstanding the short conference year, the low price of cotton and other disadvantages, there was an advance in nearly all the collections, amounting to more than one hundred dollars. The work of conversion of souls has also been grand. Separation does good.

The conference voted solidly against the proposition of the East Maine conference.

J. D. Jenkins, Pres.; A. B. Allen, Registrar; W. H. Brown, W. H. Lovelace, Wm. Daniels, S. A. Peeler, P. H. Travis, and H. M. White, were appointed conference board of examiners.

Anniversaries of the different departments of our general church work were held every night during the conference. On Thursday night Dr. A. J. Palmer and Rev. R. E. Jones spoke in the Missionary Anniversary. The Missionary Society has a strong advocate in the person of Dr. Palmer. Rev. Jones made a strong plea in favor of the Southwestern.

On Friday night Drs. C. M. Melden, President of Clark University, and M. C. B. Mason, spoke on the work of the Freedmen's Aid and Southern Education Society. There are hundreds of people right here in the state of Georgia who do not even know that the Freedmen's Society exists. To such the grand exercises and speeches of Friday night were a revelation.

Friday night was given to the Anniversary of the Epworth League, in which Rev. I. G. Penn, assistant general secretary, was the principal speaker. Secretary Penn is a rising young man and in him the Epworth League work has an able exponent. The exercises were concluded by the organization of a Conference League.

On Sunday morning, Evans J. Kimball was ordained deacon, and Silas A. Peeler was ordained elder. Long before the preaching services began, the church was crowded to overflowing with people. The Bishop's sermon was one of those master pieces of eloquence and power, for which our Episcopal bench is noted. There was scarcely a dry eye to be seen when the sermon was concluded. Bishop Vincent is one of those kindly, wise, and fatherly officers whose presence at an annual conference is al-

ways a benediction; and as he goes from us our prayers shall be offered in his behalf that God may spare him for many years of usefulness, and that at some day he may return to us again in the power of the Holy Spirit.

John Crolley, the popular and efficient pastor at Waveross, and his faithful wife and hospitable people, entertained the conference in a royal manner.

The impression made on the people of Waveross and surrounding towns will redound to the good of the M. E. Church in that section.

The city of Macon was chosen as the seat of the next conference.

Personal Notes.

S. C. Upshaw was transferred to the Atlanta Conference.

A. N. Jackson, of the Central Alabama, who for some years previous was a member of this conference, has been transferred back again and stationed at La Grange.

J. H. Smith is now worn out asking for the conference.

Old Brother Styles, Moderator of one of the largest Baptist Associations in this State, and representative in the Georgia legislature, said one night during the conference that he was certain the M. E. Church had been misrepresented to him, but that he had now seen for himself, and would in future regard her in a different light.

When the Bishop said John Crolley would make a good presiding elder, that brother laid up the statement in his heart and is now pondering over it.

We are sorry to lose S. H. Jordan from the Waynesboro District. He is such a jolly, good-hearted fellow.

Jas. Jackson, P. E. of the LaGrange District, is taking "the second growth." There must be a great many chickens up there.

So many new suits at conference! So much improvement! Whew! Well, we will show you something sure enough when we meet at Macon next year.

'Rah for the Waynesboro District! Got the banner! 'Specks Brer' Watts will try his hand next year.

Appointments.

LaGrange District.

Jas. Jackson, P. E., P. O., LaGrange, Ga.
Chibley, S. C. Crandell.
Columbus, to be supplied.
Colloden, S. H. Gary.
Concord, E. W. Moore.
Forsyth, W. A. Holmes.
Fort Valley, William Johnson.
Greenville, J. W. Fisher.
Harris City Circuit, to be supplied.
Jackson, J. D. Arnold.
LaGrange, A. N. Jackson.
LaGrange Circuit, S. H. Jordan.
Liberty Hill, G. Y. Flemister.
Macon, S. A. Peeler.
Macon Circuit, A. B. Fish.
Talbotton, to be supplied.
Troupe Factory, W. A. Hill.
West Point Circuit, to be supplied.
Whitesville, R. B. Hindsman.
Woodberry and Warm Springs, to be supplied.
Zebulon, David McLendon.

Savannah District.

John Watts, P. E., P. O., Waveross, Ga.
Mericus, D. W. Anderson.
Bainbridge, J. H. Smith.
Buxley, J. C. Allen.
Blackshear, McD. Spencer.
Brunswick, Wm. Daniels.
Brunswick Circuit, C. P. Cannon.
Cordele, H. M. White.
Eastman, D. G. Grier.
Glenmore and Waresbon, M. J. Hamilton.
Jesup, I. T. Griner.

Offerman, to be supplied.

St. Mary's, Thomas Thompson.

Satilla Bluff, to be supplied.

Savannah: Asbury, P. H. Travis.

Savannah: Second Church, W. R. Carter.

Tarboro, to be supplied.

Thomasville and Fowltown, R. S. Stacy.

Valdosta and Tifton, J. C. Williams.

Waveross, John Crolley.

Waynesboro District.

R. R. O'Neal, P. E., P. O., Millen, Ga.

Asbury, J. D. Jenkins.

Augusta Mission, to be supplied.

Augusta, St. Marks, P. B. Gibson.

Bascom, D. H. Martin.

Bellville and Roberts, W. M. Bellinger.

Charleston, A. B. Allen.

English Eddy, M. P. Moore.

Excelsior, J. H. Cole.

Girard, to be supplied.

Millen, T. A. South.

Mt. Vernon, S. P. Bryant.

Statesboro, O. N. Samples.

Sylvania, W. H. Brown.

Thrift, E. J. Kimball.

Wadley, to be supplied.

Waynesboro, W. H. Lovelace.

Waynesboro Circuit, J. H. Pinkney.

J. D. Jenkins, Secretary.

PERSONAL AND GENERAL.

Rev. A. J. Pickett, of Washington, La., who was last week reported quite sick, sends a yearly subscriber and says he is thankful to be up again after four weeks' confinement.

Dr. A. J. Palmer, secretary of the Missionary Society, delivered his famous lecture, "Die-nomores," in Augusta, Ga., to eleven hundred people. This lecture was well received.

Dr. Homer Eaton, of the Methodist Book Concern, has been visiting the Southern Conferences during the past month.

Rev. J. D. Chavis, D. D., was suddenly called to Montgomery, Ala., to attend the funeral of his brother-in-law, Dr. W. A. Dorsett.

Dr. Mason addressed the people of St. Matthews, Greensboro, N. C., on the needs of Bennett College, and after an appeal \$120 in hard cash were contributed.

Dr. W. H. Reese, assistant secretary of the Freedmen's Aid and Southern Education Society, presented the cause at some of the fall conferences.

Rev. M. C. Cavenas says he proposes to make his canvass for the Southwestern while he is new to the charge and while the charge is new to him.

We regret to learn of the serious illness of Rev. A. J. Pickett, pastor in charge at Washington, La. He has been confined to his bed for twenty days. Let all pray for his recovery.

When a person does for you something that you appreciate be sure to let him know it; if you do not appreciate it he does not need to be told.

It is not fair to go back to take a collection after the conference has changed you from your old to a new charge.

Heck's Memorial Church, Griffin, Ga., is in course of erection. Pastor E. H. Oliver is happy over a recent rally in which over four hundred dollars were raised; 40,000 brick on the ground.

Compulsory education is about to be established throughout European Russia, the ministry of public instruction having devised a system which will be enforced as soon as the czar approves it. Only 8 per cent of Russia's population of 130,000,000 can read and write.

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.

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BAKING POWDER
Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

DOINGS OF THE WORKMEN.

J. W. Johnson, P. C., Waterford, Miss.—Waterford Circuit is in splendid condition, both spiritually and financially. The Lord has wonderfully blessed us this year. While the yellow fever was all around us we deserted not our post, but pitched a battle for Christ and captured 7 souls in His name. Allow me to give a brief history of my life and work for Christ. I was converted in 1863, joined Wesley Chapel M. E. Church in New Orleans the same year. I was licensed to preach in 1864, was admitted on trial in 1867, when Louisiana, Mississippi and Texas Conferences were one mission conference. My first appointment was Asbury M. E. Church at Holly Springs, Miss., which appointment was made December, 1867. In 1869 I was sent to Vicksburg, Miss. In 1870-71 I was pastor at Columbus, Miss. In 1872-73 I was pastor of Okolona, Miss. In 1877 I was pastor of Meridian, Miss. In 1875 I was pastor of the Holly Springs Circuit. In 1877 was pastor of Exprairie, Miss. From 1877 to 1895 I was not in active service, yet I kept the faith. In 1895 I again put on the harness and entered the field again as pastor of the church at Clarksdale, Miss. In 1876 I was pastor of Tchula Circuit, and 1897 my present place—Waterford Circuit. So you see I have been as a watchman upon the wall for thirty-one years, during which time hundreds have been captured from the evil one and brought to Christ. To-day I feel as much determined to work for the Master as when I first began. He strengthen me for the work,

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Highest Honors—World's Fair,
Gold Medal, Midwinter Fair.

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PRICE'S
CREAM
BAKING
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A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

and at this late day I travel over the circuit with as much ease as I did twenty years ago. The first presiding elder under whom I served was Rev. Newman, who is better known as Bishop Newman. To-day I stand for Christ, the Church and the race.

L. J. S. Bell, P. C., Shubuta, Miss.—My fourth quarter was held by Dr. J. M. Shumpert, P. E., on Nov. 20 and 21. It was a great time. The doctor was at his best. He preached a great sermon and administered the Lord's Supper to 61 persons. Collection for presiding elder, \$15.70; for pastor, \$73.92; conversions for this quarter, 30. This gives us this year 81 for the Shubuta Charge. We are doing all we can in these parts, holding Christ and Methodism. Glory to his name. We are now talking Southwestern for another year.

M. M. Jones, P. C., Greensboro, N. C.—Sunday, Nov. 28, was a great day for the members and friends of St. Matthew's M. E. Church, Greensboro, N. C. It was Freedmen's Aid day. Rev. M. C. B. Mason, D. D., secretary of the Freedmen's Aid and Southern Educational Society of the Methodist Episcopal Church, preached at 3 and 7:30 p. m. The church was full at an early hour to hear this great man. His sermons were evangelical, instructive, interesting and edifying. After hearing his sermons we felt that a man of God was with us. For we were lifted nearer to God by his charming eloquence. On Monday night Dr. Mason gave his famous lecture on "Some Providential Movements for the Evangelization of Africa." It was a pay lecture, but the house was crowded with people. After the lecture Dr. Mason was tendered a reception, at which the members and friends expressed their appreciation in a tangible way by presenting him with \$120 for the Freedmen's Aid cause, and to aid in putting in a steam plant in Bennett College. The choir furnished excellent music for the occasion. The committee on reception did faithful work and had everything up to date. The members of St. Matthew's Church are expecting great success this year. Come again, Doctor.

J. P. Calvin, P. C., Warren Chapel M. E. Church, Greenville, Texas.—I am very much pleased to say that we have succeeded in ceiling our church overhead, and also bought two fine lamps, \$45 each. Total cost of ceiling and lighting church, \$28.50.

W. E. Mitchell, P. C., Morristown, Tenn.—Our first quarterly conference was held Nov. 27-28, with Rev. Owen Hypshire, P. E., in the chair. Reports showed progress. A committee with Mrs. Laura A. B. Forby as chairman raised \$5.88 on the plastering of our parsonage. We raised for all purposes this quarter \$70. Rev. I. G. Penn, our assistant general secretary of the Ep. League work, made us a visit on Oct. 21, and gave the Bright Hope Ep. League Chapter a speech which inspired them to more zealous work in the Ep. League works. Our presiding elder preached three soul-stirring sermons on Sunday, which made our hearts glad. Pray for us.

J. A. Stewart, P. C., Jewett,

Texas.—Allow me to tell in your paper my bad misfortune. A boy broke into my house and broke my trunk open and got all the money that I had, and my mission money too. The parties are in jail, a boy and his mother, but it leaves me in a bad state.

F. J. Jacobs, P. C., Sharon, Tenn.—There was a grand reception given by members of Linson Chapel M. E. Church, which proved to be very enjoyable. An excellent program was rendered, after which refreshments were served and Epworth League organized. Sixteen members were enrolled. Rev. J. P. Price, P. C. Martin, and others were present and participated.

A. C. Franklin, P. C., Sturgis Circuit, Miss.—This is my first year on this work and too much could not be said for this people, in caring for pastor, and looking after the church interest. We have been waiting all the year for the tide to run down, but we are glad to say she is up to stay. Conversions this year, 50; accessions, 20. We are up to date on all lines of church work, and the Sturgis Circuit is boasting of one of the neatest country churches on the district, and made the same this year. We have put in a nice bay window with four lights, a door at a cost of \$75, painted it nicely at a cost of \$20, bought a pulpit lamp and two chairs at \$10. We believe in more light, better churches, and less animation. Our beloved presiding elder come to me on Dec. 4, a rainy, cold day, and we had to go ten miles, but when we arrived at our destination we were made to feel glad. Amount paid presiding elder this year, \$51.10. We are up on all lines of benevolence with a wide awake presiding elder, who never fails to wait his epistles to the traveling crew on the district, telling us the time is near at hand to push every interest of the church. I also sent you four cash yearly subscribers to our paper and the best of all we don't owe a cent. Every dollar is paid, so we are ready for the annual conference.

S. McGruder, P. C., Bayou Goula, La.—Quarterly conference convened Dec. 6, '97, with Rev. A. Moore, P. E., in the chair. The reports were taken up, and show progress on all lines, after which Rev. C. Goins preached a soul-stirring sermon, after which the presiding elder asked if there were any that would subscribe for the paper and four came up and paid yearly for the paper—F. L. Morris, F. H. Washington, A. Thomas and T. W. Delong.

Jas. C. Cabbell, P. C., Manhattan, Kan.—The Rev. T. W. Fulghem, of Salina, Kan., a true-hearted worker for the Lord, was here some weeks ago, helping me in a revival meeting on the Manhattan Central Circuit, Missouri Conference, and he and I went to the Lord in earnest prayer for the presence of the Holy Ghost to help us in that meeting, and the Lord did send the power upon us and the church. In this State that is just what our churches need. The Lord converted 11 persons and 16 united with the M. E. Church on this circuit.

E. P. Chapman, Morton, Miss.—My fourth quarterly conference convened Nov. 24, with Elder J. C. Houston at his post. We had a full conference and had good reports, showing that the work

SKINS ON FIRE

Skins on fire with torturing, disgusting, itching, burning, bleeding, scaly, and pimply humors, instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), the great skin cure, and a full dose of CUTICURA RESOLVENT.

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in good condition. Collection for elder, \$15. And also on the night of the 22nd, about 10 o'clock, quite a number of young friends and members came into the parsonage yard singing that beautiful song, "We're Marching in the Light," led by Miss Ann-bell Winfield, and after they had gone, many pounds were found. Come again Miss Winfield.

S. Jones, Mt. Sinai M. E. Church.—Our fourth quarterly conference was held Dec. 4. Our presiding elder, Rev. F. T. Chinn, was present in the chair. The weather was quite cool and the members did not meet in full, but we had a grand time spiritually. The presiding elder made quite an interesting talk, which left our hearts burning with the living truths and the light that shone from heaven into our hearts and souls. Sunday we had a grand time. Sunday night the presiding elder preached the eucharistic sermon and administered the Lord's Supper to 65 heads. Pray for us.

Nina Fields, Mason, Tenn.—I am eight years old. I go to church and Sunday school. My preacher's name is C. L. Fields. My superintendent is G. A. Boyd. Please print this so my cousin, Katy, can see it. Mamma takes your paper.

C. R. Dupree, R. S.—Ten days' work by two bands—the Athenian and Spartan bands for the church debt. Athenian band—W. H. Long, commander; Mrs. Aglie Gaudin, lieutenant; Miss L. B. Martin, secretary, and Mrs. Ann Lawrence, treasurer. Raised \$65.25. Spartan band—Abraham Hempton, commander; Mrs. M. Obrey, lieutenant; Mrs. Ellen Barry, treasurer, and L. B. Martin, secretary. Raised \$21.15.

F. G. Hinton, P. C., Hardins-

Oh, How They Hurt.

Neuralgic pains are often so acute, that the poor sufferer becomes, almost, frenzied with the intensity of the pain. Salvation Oil will instantly relieve and effectually cure neuralgia, so there is no reason why a moment's pain should be endured. Mr. Jacob Klein, 1036 Main St., Evansville, Ind., writes: "My wife suffered from neuralgia for seven years and since she used Salvation Oil, she has not had a spell. I think it is the best liniment I have ever tried, and I would not be without a bottle of it in the house. I had the rheumatism for five years and had tried a great many liniments, and must say that Salvation Oil did me more good than any other remedy." Salvation Oil is sold everywhere for 25 cents.

burg, Ky.—Our church is in a flourishing condition. We have just closed a grand revival. The Lord has blessed us with success. There were 26 conversions and 24 additions. Our presiding elder held his third quarterly meeting at the close of our meeting. With him and other assistant ministers the success was grand. Collected \$32.60. We have made some improvement on our church at the cost of \$30. We have collected \$27.78 benevolent funds.

M. Q. A. Fuller, Palestine, Texas.—We are glad to say that we are moving on nicely since the dengue fever has ceased raging, and our people are working on full time. Our congregations are good. Sunday school is blooming. My family are all able again, I am thankful to say, to be out among the people, though my wife has been sick all the year. Rev. Mrs. W. A. Fortson, our presiding elder's wife, rejoices over a new comer, who made his appearance on the afternoon of the 17th inst. It is a voter.

Wm. McHenry, Clifton, Tenn.—Our pastor, Rev. W. Elerson, has done a grand work by his energetic administration. He planned for a great rally, which came off Dec. 12, the gathering of "the 12 tribes of Israel," which resulted in the sum of \$120. The following was raised by the several tribes: Jacob—W. Ellison, \$17.27; Simeon—Wm. McHenry, \$17; Rueben—N. C. Jackson, \$10; Judah—T. C. Churchwell, \$10; Issachar—Jas. Taylor, \$9.49; Gad—J. B. Davey, \$8.09; Levi—Rev. S. W. Whitaker, \$5; Naphtali—R. H. Jackson, \$5; Dan—Samuel Wigfall, \$1.85; Zebulon—D. C. McClean, \$1.21; Sister Ruth—M. B. Mayberry, \$7.75 special gifts from friends, \$27.34. This was aise for the benefit of our new church building, which will cost \$60.



The Boundary Line.

When a young girl steps from girlhood into womanhood, she enters a new and strange country. A land of promise and hope, yet full of hidden dangers. Whether she will find happiness or misery depends largely upon the health and condition of the delicate, special organism which is the source and centre of her womanhood.

The lives of young women are often wrecked because of a mistaken sense of modesty, which leads them to neglect the earlier symptoms of feminine weakness.

These troubles unless corrected, develop into serious chronic difficulties which become a dragging burden, ruining life's best opportunities and blighting all possibility of happy wifehood and motherhood.

Any woman suffering from these delicate complaints needs the health-giving power of Dr. Pierce's Favorite Prescription. It heals and strengthens the womanly organs; stops weakening drains; gives vitality to the nerve-centres; and restores perfect organic soundness and constitutional energy. It is the only medicine devised for this purpose by a skilled and experienced specialist in diseases of the feminine organism.

Mrs. W. B. Duncan, of Arlington, Mo., writes: "I have used your 'Favorite Prescription' and am never tired of sounding its praise. When my lady friends complain, I say 'Why don't you take Dr. Pierce's Favorite Prescription?' I told an anxious mother, whose daughter (18 years old) had not been right for five months, about the medicine, and after the young lady had taken two-thirds of a bottle of 'Favorite Prescription' she was all right. She had been treated by two of our best doctors."

Dr. Pierce's great thousand-page illustrated book, "The People's Common Sense Medical Adviser" sent paper-bound on receipt of 21 one-cent stamps to pay the cost of mailing, or, a handsome cloth-bound copy for 31 stamps. Address, Dr. R. V. Pierce, Buffalo, N. Y.

The first quarterly conference paid the presiding elder, Rev. S. B. Danley, \$13.75; pastor, \$28.89, and moving expenses, \$50; for missions, \$10; total, \$102.59, plus \$120, equals \$222.59, being the financial record of the administration of our new pastor since the annual conference. We believe that we will be able to pay our, presiding elder and pastor out and build our new church. Last, but not least, the Southwestern has been remembered by the pastor. He has prepared a special program for Emancipation Day, Jan. 1. On this day he hopes to secure 20 cash subscribers. Part of them are already secured. The paper will be made a special topic by the writer and the pastor. Sorry to say that our ex-pastor, Rev. J. S. Foster, is still very ill. Any help from any of the brethren will be thankfully received. Enclosed please find my subscription.

EXTENSION OF TIME.

As no one of the contestants in our prize contest quite came up to the requirement for first prize, we have concluded to extend the time till Jan. 15. Some were hindered by quarantine regulations, so it is fair that we extend the time. No further extension.

MAYSVILLE (KY.) EPWORTH LEAGUE.

The Maysville Sub-District, Epworth League, convened at Augusta, Ky., Nov. 18, 1897, with Miss Julia Young, of Maysville, Ky., president. The following were elected officers: Rev. D. McFarland, of Aberdeen, O., president of the spiritual work; Mr. John Arr, Laurel, O., president of Mercy and Help Department; Miss Lide Walker, of Maysville, Ky., president of Literary Department; the Department of Social Work, Miss Castella Carr, Portsmouth, O.; treasurer, Prof. R. L. Dunt, Augusta, Ky.; secretary, Miss Etta Dunt, Augusta, Ky.

The following named pastors were present: Revs. G. F. Carr, Portsmouth, O.; H. P. Evans, Ripley, O.; S. Ward, Aberdeen, O.; T. L. Ferguson, presiding elder of Ohio District.

The convention opened Thursday at 7:30 p. m., with devotional services, after which Rev. Scott Ward preached an excellent sermon from which all were benefited. Prof. R. L. Dent delivered the welcome address, which was most excellent. Rev. G. F. Carr was elected critic and acquitted himself as all good critics do.

A program was rendered Wednesday, which was an ideal one. Some excellent papers were read. One by Miss Julia Young, which was eloquent as well as instructive; a paper by Mr. B. B. Dent, "The Sunday School the Nursery of the Church," was also a most excellent paper and reflected great credit upon the writer. One of the most striking papers read during the convention was the one read by Mr. Paschal Lightfoot, Jr., of Augusta, Ky., on the subject of "Dignity at Home."

The meeting was largely attended and the Spirit of God was in the people.

Sunday was a high day in Zion; it was the third quarterly meeting. Several came forward for prayer, and two were converted and three added to the church. Paid the elder \$14.11.

I am glad to say that our church is alive once more. Rev. J. H. Jackson and his estimable wife deserves much credit for their faithfulness. The pastor reported that we raised for all purposes this quarter \$155. We ask the prayers of the conference that our League work may continue to grow.

Etta Dent, Sec'y,
Augusta, Ky.

NOTICE.

To the Ministers of the Mississippi Conferences, and the Friends of Rust University:

Dear Brethren and Sisters—The year has been especially hard for the ministry. Our expenses are very heavy, and the small attendance of students, on account of the yellow fever, has made it very difficult to pay expenses. We ask you to help us by raising your full apportionment for the Freedmen's Aid and Southern Education Society. The university has all the money raised for this purpose in these two conferences. Your university has a grand future. Hundreds of young men and women will be influenced by the Rust University. It is simply a question of how soon these advantages will be given to the young people. Your offerings for the Freedmen's Aid and Southern Education Society will enable us to finish rooms, and receive a larger number next year than ever before. Since the raising of the quarantine the students have been coming in slowly, but we have promise of more than we can accommodate for the winter term. If we can have the apportionments raised in each church we will finish many rooms, and do faithful work, but if they are not raised we will be limited in our work by a desolate, unfinished building. Who will be willing to take the responsibility? No cause appeals to us in this Southland like this. Do, brethren and sisters, raise the full amount, and it will be sacredly expended for the education of our youth. Do not allow a blank in the report of the Freedmen's Aid from any church or circuit. Your friend and fellow-laborer.

William W. Foster, Jr.,
President of Rust University.

BOILS ALL OVER HIM.

"My husband had boils all over him and he began taking Hood's Sarsaparilla which cured him. I then gave it to my daughters who suffered with chronic sore throat and headaches, and it also cured them. Other members of the family have taken Hood's Sarsaparilla with benefit." Mrs. L. B. Stevens, Byhalia, Miss.

Hood's Pills are the best family cathartic and liver tonic. Gentle, reliable, sure.

Special low rate tickets to points in the Southeastern States will probably be sold by the Texas and Pacific Railway Company from all points on its line December 21st and 22nd, the same as in former years. It should be borne in mind that passengers have the choice of three gateways via this line in going back to their old home for Christmas and New Year's, namely: New Orleans, Shreveport, and Memphis. If you contemplate making the trip and want to know the cheapest and best way, write to Mr. E. P. Turner, G. P. & T. A., T. & P. Ry., Dallas, Texas.

Do you wish a bicycle or an organ free? Read our terms on the 15th page.

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Your dealer should have it.

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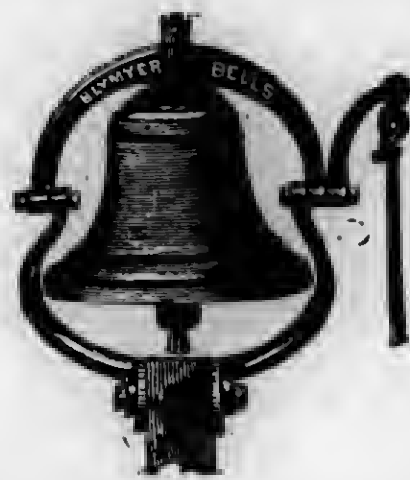
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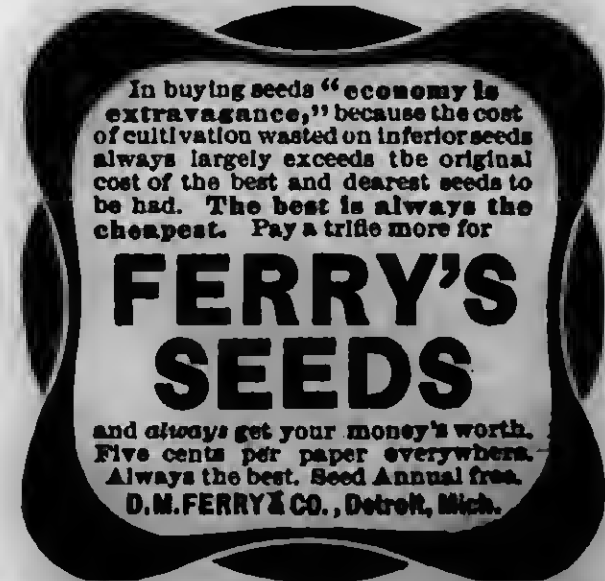
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IT IS EASY TO TELL.

People are not apt to get anxious about their health soon enough. If you are "not quite well" or "half sick" have you ever thought that your kidneys may be the cause of your sickness?

It is easy to tell by setting aside your urine for twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys. When urine stains linen it is evidence of kidney trouble. Too frequent desire to urinate, scanty supply, pain or dull ache in the back is also convincing proof that the kidneys and bladder need doctoring.

There is satisfaction in knowing that the great remedy Dr. Kilmer's Swamp-Root, fulfills every wish in relieving weak or diseased kidneys and all forms of bladder and urinary troubles. Not only does Swamp-Root give new life and activity to the kidneys—the cause of trouble, but by treating the kidneys it acts as a tonic for the entire constitution. If you need a medicine you should have the best. Sold by druggists, price fifty cents and one dollar. So remarkably successful has Swamp-Root been that if you wish to prove its great merit, you may have a sample bottle and pamphlet both sent free by mail. Mention Southwestern Christian Advocate and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The fact that this liberal offer appears in this paper is a sufficient guarantee.

CONFERENCE NOTICES.**COLUMBUS DISTRICT.****First Round.**

Columbus.....Dec. 18-19
Columbus Circuit.....Jan. 1-2
Alleyton Circuit.....Jan. 8-9
La Grange.....Jan. 15-16
La Grange Circuit.....Jan. 22-23
Fayetteville.....Jan. 29-30
Weimar.....Feb. 5-6
Flatonia.....Feb. 12-13
Oakland.....Feb. 19-20
Sublime.....Feb. 26-27
Hallettsville.....March 5-6
Youkon.....March 12-13
Wharton.....March 19-20
Edna.....March 26-27
Victoria.....April 2-3

Brethren, the conference is over and we are on the field for another year; let each pastor begin now to raise his benevolent money. No putting it off. You have seen the folly of that. Let us make a strong pull, a pull altogether. The district will be just what we make it. Keep this motto before you, "United we stand, divided we fall."

B. F. Smith, P. E.

DALLAS DISTRICT.**First Round.**

Milford and Italy.....Jan. 1-2
Blooming Grove and Antioch.....Jan. 8-9
Corsicana, Dawson and Hubbard.....Jan. 15-16
Gatesville and Valley Mills.....Jan. 22-23
Fort Worth.....Jan. 29-30
Forest Hill and Smithfield.....Feb. 6-7
Pilot Point and Denton.....Feb. 13-14
Denison.....Feb. 20-21
Sherman and Valentine.....Feb. 27-28
McKinney and Plano.....March 6-7
Lancaster.....March 13-14
Dallas.....March 20-21

Dear Brethren—God blessed our efforts last year, and therefore let us trust him for this year. We hope for great revivals this winter and spring. Commence collecting your benevolent money at once. Your yoke-fellow,
D. C. Lacy.

The Texas & Pacific will run through coaches to the Southwestern States December 21st and 22nd.

SAVANNAH DISTRICT.**First Round.**

Offerman.....Dec. 18-19
St. Mary's.....Dec. 26-27
Brunswick Cir.....Jan. 8-9
Brunswick Station.....Jan. 15-16
Tarboro.....Jan. 22-23
Satillabluff.....Jan. 29-30
Savannah.....Feb. 5-6
Savannah Circuit.....Feb. 5
Jessup.....Feb. 12-13
Baxley.....Feb. 19-20
Blackshear.....Feb. 27-28
Waynesboro.....March 5
Waycross.....March 12-13
Valdosta.....March 19-20
Thomasville.....March 21-22
Bambridge.....March 23-24
Cordele.....March 26-27
Americus.....March 28-29
Eastman.....March 30-31

Dear Brethren—Let us begin right and we will be sure to end right. The benevolent notice will be out soon. Easter Sunday, April 10. Children's Day, second Sunday in June. District stewards meet at Waycross, June 15, at 9 a. m. Pastors will please notify stewards and come themselves if possible.

John Watts, P. E.

WACO DISTRICT.**First Round.**

Mexia Circuit.....Dec. 25-26
Groesbeck.....Jan. 1-2
Bremond.....Jan. 8-9
Lampasas.....Jan. 15-16
Calvert.....Jan. 22-23
Maysfield.....Jan. 29-30
Marlin.....Feb. 1-2
Mooreville.....Feb. 5-6
Waco (New Zion).....Feb. 12-13
Waco (St. James).....Feb. 26-27
East Waco.....March 5-6
Hillsboro.....March 12-13

Brethren—This is our first round for the year, our first beginning of a greater responsibility. Let us do our duty daily, weekly, monthly, quarterly, and the harvest will be great at the end of the year as in the past. Brethren, please let us commence our revivals, commence on the benevolent collections, and every enterprise of the church. God bless our dear brethren and their various flocks. Your humble servant,
A. Brown, P. E.

BRISTOL DISTRICT.

Greenville.....Jan. 15-16
Harrisburg.....Jan. 22-23
Johnson City.....Jan. 29-30
Fall Branch.....Feb. 5-6
Gate City.....Feb. 12-13
Abingdon.....Feb. 19-20
Rural Retreat.....Feb. 26-27
Marion.....March 5-6
Bristol.....March 13-14
Glade Spring.....March 19-20
Mountain City.....March 26-27
Russell County.....April 2-3

Dear Brother pastors, push all our claims in the interest of the Church. Keep the Southwestern Christian Advocate before our people, and let us do duty in trying to make it a self-supporting paper. Let us have preaching Saturday at 11 o'clock always before quarterly conference, if possible. Yours respectfully,
E. Provine, P. E.

SAN ANTONIO DISTRICT.**First Round.**

Gonzales.....Dec. 19-20
Gonzales Circuit.....Dec. 25-26
Belmontan.....Jan. 1-2
Seguin.....Jan. 8-9
San Antonio Mission.....Jan. 15-16
St. Paul.....Jan. 22-23
Hondo City.....Jan. 29-30
Kerrville and Fredericksburg.....Jan. 31 and Feb.



is a fraud on the customer and a fraud on Pearline. You can help to put a stop to it. When you ask for Pearline, don't let any imitation of it be substituted for it.

Millions NOW USE Pearline

There

is something that ought to be tacked up in every grocery! It's on a signboard over a large New York store in Broadway, where they don't believe that "substitution" pays. And nobody does believe it, except shifty and short-sighted storekeepers. When a woman wants Pearline, for instance, she won't be satisfied to have some inferior washing-powder in its place. It

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The Fall Term of this well known Institution, for the Colored People, will open

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UNITED FOR LIFE

WILLIAMS-PETTY.—At the residence of the bride, Elliott, Miss, December 14, Mr. C. F. Williams to Miss Margaret A. Petty. Many wishes are extended to them. S. D. Troupe officiated.

DELPEY-PORTER.—In New Orleans, La., at the residence of her guardian, Mrs. Hattie Faulkner, Miss Ida Porter to Mr. Ferdinand Delpey on Wednesday evening, December 15. The bride is the sister of Rev. Wm. Porter, pastor in charge at Franklin, La., whose pleasure it was to perform the ceremony.

THEY LIVE IN OUR MEMORY

Whitelall, La.—Mr. Duncan Whiteside, aged 29 years, son of Brother R. Whiteside, departed this life on the 12th inst. He was converted on his deathbed, and just before he died he said that he was going to heaven to rest, and requested his father and step-mother not to grieve for him. Duncan was loved by all who knew him. The prayers and sympathy of the community are with the bereaved family.

Sister Susan Williams, after about eight months sickness, departed this life on the 12th inst. She was a member of St. James M. E. Church about thirty years, and a member of Class No. 4. Before she died she said as she had said at other times, "I am ready and willing to go." She went in the full triumph of faith. Her age was about 50 or 60 years. She leaves husband, children and grandchildren.

Both of these departed friends went to glory on the evening train, only fifty-five minutes apart. Both were laid together and placed in a conveyance and borne to the Clark cemetery and laid to rest by the writer.

E. H. Clark.

Pine Bluff, Ark.—Rev. E. D. Spencer, presiding elder of the Pine Bluff district, died December 10, 1897, after a severe illness of nineteen days. The funeral took place at St. James M. E. church, this city. The following brethren participated in the services, W. H. Higgins, Brinkley; S. McDonald, Altheimer; M. N. Langston, Sweet Home; J. C. Sheriff, Hot Springs; W. R. R. Duncan, Little Rock. Bro. Spencer was one of the most progressive young men in the Little Rock conference. He died like a valiant soldier, at his post, in the full triumph of faith in the Gospel that he preached to save others had saved him.

H. P. Strong.

Meridian, Miss.—Sister Fanny Williams, a faithful member of St. Paul, suddenly fell asleep in Christ and went home to her reward in glory. Burial was held in the faith.

J. C. Hibbler.

A worthy brother of the Manhattan Second M. E. church, Central Missouri conference, Jeremiah, Thomas Howell was born in Grainger county, Tennessee, May 9, 1856. He married February 28, 1877; professed religion in 1883 and joined the Presbyterian church in Tennessee, but March, 1885, he moved to the State of Kansas and settled in the city of Manhattan, and in the month of June, 1886, he joined the Second M. E. church and remained a faithful member until the 2d day of December, 1897, on that day at 1 p. m. death came and transferred Brother J. T. Howell from the church on earth to the church on high. Bro. Howell leaves a wife and nine children and kindred and many good friends, both white and colored, to mourn. His funeral was well attended on December 3, 1897. From yours in Christ and the M. E. church, Jas J. Cabbell, pastor.

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Since 1861 I have been a great sufferer from catarrh. I tried Ely's Cream Balm and to all appearances am cured. Terrible headache from which I had long suffered are gone.—W. J. Hitchcock, late Major U. S. Vol. and A. A. Gen., Buffalo, N. Y.

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No delay on your return trip from the Southeast if you go via the Texas & Pacific.

NOTICE.

The district stewards of the Opelika district are hereby called to meet at Opelika Jan. 19th, 1898, in St. Paul M. E. Church, at 10 o'clock a. m.

H. N. Brown, P. E.

The Texas & Pacific are now running the finest Chair Cars in the South—seats free.

Let us not forget that there are two sides to dying—this earth side and the heaven side. The stars that go out when morning comes do not stop shining; only some other eyes in some other land are made glad by them.—M. J. Savage.



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It has already on its paid subscription list (it has no other) many of the most prominent men of this country. Those sending \$1.50 for 1898, will receive the November and December Numbers of 1897 free; or the November and December numbers will be sent on receipt of fifteen two-cent stamps of a four months' subscription for fifty cents.

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RAILROAD TIME TABLE.

Illinois Central.			
ARRIVE—		LEAVE—	
Local mail.....	10:00 pm	Local mail.....	7:00 am
Ch'go to limited, 7:45 pm		Chicago limited, 9:00 am	
Fast mail.....	8:30 am	Fast mail.....	7:20 pm
Louisville and Cincinnati.			
Fast mail.....	8:30 am	Fast mail.....	7:20 pm
Louisville and Cincinnati, Limited.			
No. 3.....	7:45 pm	No. 4.....	9:00 am
McComb City		McComb City	
Ac.....	9:30 am	Ac.....	6:00 am
Yazoo and Mississippi Valley Railroad.			
No. 5, Memphis		No. 6, Memphis	
Express.....	11:30 am	Express.....	4:20 pm
No. 31, Vicksburg ex-		Vicksburg ex-	
press.....	8:30 pm	press.....	8:20 am
No. 33, Baton		No. 34, Baton	
Rouge acc.....	9:15 am	Rouge acc.....	4:30 pm
Louisville and Nashville.			
No. 3, fast ex.....	7:40 am	No. 6, fast mail.....	7:10 am
No. 7, coast acc.....	8:50 am	No. 4, fast ex.....	9:45 am
No. 1, lim. ex.....	6:50 pm	No. 5, coast acc.....	8:30 pm
No. 5, fast mail.....	8:30 pm	No. 2, lim. ex.....	7:50 pm
Sunday ex.....	9:30 pm	Sunday ex.....	7:50 am
Texas and Pacific.			
No. 52, Ft. Worth		No. 53, Cal. ex.....	8:15 am
and Cal. ex.....	6:55 pm	No. 51, Hot Sp'gs	
No. 51, Hot Sp'gs		express.....	7:20 pm
express.....	9:15 am		
Queen & Crescent Route.			
Cincinnati and		Cincinnati and New	
New York.....	11:55 am	York.....	3:20 pm
No. 3, local.....	6:20 am	Local.....	7:30 am
Southern Pacific Company.			
Texas and Mexico		California ex.....	9:15 am
fast mail.....	6:45 pm	Texas & Mexico	
California ex.....	6:55 am	fast mail.....	8:35 pm

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ville, Washington and

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No.	Departs.	No.	Arrives.
4 Fast Mail.....	7:10 am	3 Fast Ex.....	7:25 am
1 Fast Ex.....	9:45 am	7 Coast acc.....	8:55 am
8 Coast acc.....	8:30 pm	1 Lim. Ex.....	5:00 pm
3 Lim. Ex.....	7:50 pm	5 Fast Mail.....	10:25 pm
Sunday Ex.....	7:50 am	Sunday Ex.....	8:30 pm

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CITY

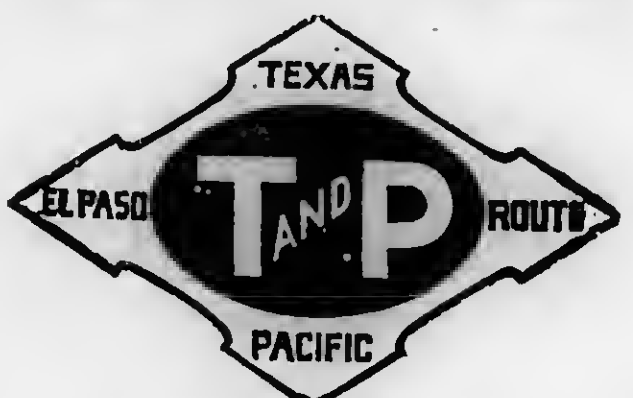
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Memphis Express, 4:20 p.m.	10:30 a.m.
Vicksburg and	
Natchez.....	8:15 a.m.
Baton Rouge Ac-	5:30 p.m.
commodation ..	
4:30 p.m.	9:15 a.m.

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FARM AND FIRESIDE.

ORCHARD AND GARDEN.

Fruit trees or plants will not take care of themselves.

Sawdust is good mulch for all kinds of small fruits.

Make quality rather than quantity the principal aim.

Grapes thrive best in well-cultivated and well-drained land.

Having the orchard trimmed up keeps the trees bearing well.

Cherry trees must be grafted early if good results are expected.

Choose young, thrifty trees with good roots and straight, clean tops.

After the orchard is in bearing it does not pay to continue to crop it.

Strawberries, if well mulched, are less affected by change of weather.

Annual pruning largely avoids the necessity for removing large limbs.

No fruit repays judicious pruning and trimming better than the pear.

All trees that have roots or tops bruised or mangled should be discarded.

By stirring the soil after every rain the weeds will be more easily destroyed.

All pruning and transplanting should be done before the leaves start out well.

"Poultry for the plum trees and swine for the apple orchard" is a good rule.

A safe rule with flower seeds is to plant them about five times their diameters.

It is not a bad plan to plant trees along the roadside the whole length of the farm.

In setting out a tree, save some of the top soil, especially to put around the roots.

Tobacco water is one of the best remedies to destroy bugs and worms on rose bushes.

The peach and plum are nearly enough related to be budded or grafted on each other.

Resin and tallow in equal parts make a good covering for wounds made in pruning fruit trees.

One advantage in using commercial fertilizers in the garden is their freedom from weed seeds.

Nectarines and apricots can be grown anywhere that the peach or prune will thrive well.

Mulching prevents the early flow of sap by preventing the ground from warming up too soon.

In the spring is the best time to prune the peach. Cut back one-half of the new growth of wood.

Starvation and neglect are the great causes of unfruitfulness with many unprofitable orchards.

Small fruit growing may not pay the farmer away from market, but he can grow fruit for his own use.

Only well-rotted manure should be used in the potato patch, and it should be well worked in with the soil.

Keep all dead and faulty limbs cut off of fruit trees as a protection against further decay.—St. Louis Republic.

CONFERENCE NOTICE.

The Little Rock Conference will convene at Van Buren, Ark., Jan. 27, 1898, in its annual session.

Dear Brethren—Take notice. All of the undergraduates pursuing the exegetical department comprising the four years' course of study, will do the undersigned a favor by appearing at Van Buren, Wednesday morning, Jan. 26, before the committee of examination, which convenes at 9 a. m. Also send to me a list of books which comprise the exegetical department, and also what year. Address, 2008 State street. Be prompt. W. R. R. Duncan.

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MRS. WINSLOW'S SOOTHING SYRUP has been used by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind.



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A strong faculty, good discipline, sound religious training; everything, in short, that a Christian parent can desire in the education of his children.

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Beginning with January, 1898, the entire line of SUNDAY SCHOOL SUPPLIES published by The Methodist Book Concern will be enlarged and improved. The high standards of the past will be maintained in every detail, and more pictures, more maps, more diagrams, and more commentary than ever before will be given. No increase in price anywhere on the list.

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SUNDAY SCHOOL JOURNAL. (Monthly; for teachers.) The Sunday School Journal, which in 1898 will be better than ever before, is easily chief in this department. 800 pages per year. 200 pages per quarter. Can the teacher afford to use less than the best? Was the best ever offered for so little money? Price, single copy, 60 cents per annum; in clubs of six or more to one address, 50 cents each. 15 cents per quarter.

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THE BEREAN LESSON LEAFLET. Some schools desire lesson, leaves which may be distributed Sunday by Sunday. To meet this need we shall issue The Berean Lesson Leaflet, containing the same matter as The Berean Intermediate Lesson Quarterly, but with the leaves cut for weekly distribution. Price, 6 cents a year. 1-2 cents a quarter.

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THE LESSON PICTURES. A picture for every Sunday of the year. The pictures are fac-similes of those on The Leaf Cluster, so reduced in size as to be printed on cardboard 2 3/4 x 4 inches. The lesson questions are printed on the back of the card. Yearly subscription price, 12 cents per set. Quarterly 3 cents.

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WATCH given for selling one \$3.00 Collection!

Reference—City Bank of Richmond.

Richmond, Va.

BOOKMAKER'S CORNER

What A Young Man Ought to Know. By Sylvanus Stall, D. D. Vir Publishing Co., 146 Hale Building, Phila. Price, \$1.

The second volume in a manly, but pure and invaluable series of books on Self and Sex, adapted to boys and men of various ages. In these pages the author, in a plain, practical and most satisfactory manner answers the mysterious problems which perplex the mind of every young man. Dr. Stall's books on these delicate but important questions differ from anything ever before attempted in English. Impurity and pruriency have no place in these pages. The chapters on "Evils to be shunned and consequences to be dreaded" disclose the dire consequences which attend vice in a manner nowhere else found and in language so intelligible to the ordinary reader. The wide dissemination of such information as this book contains will save multitudes of men from paths of vice and ruin. No intelligent young man can afford to be without a copy.

The special features of The American Monthly Review of Reviews for December are a comprehensive article on "John Gilbert and Illustration in the Victorian Era," by Ernest Knauff; "How the Bible Came Down to Us" (illustrated with reproductions from ancient manuscripts and rare printed texts), by Clifton Harby Levy. The editorial department, entitled "The Progress of the World," gives special attention to the international questions connected with the sealing negotiations and the Cuban revolution.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

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BIG FOUR TWO-STEP.

(Mark envelope "Two-Step.")

We are giving this music, which is regular fifty-cent sheet, at this exceedingly low rate, for the purpose of advertising, and testing the value of the different papers as advertising mediums.

E. O. Mc Cormick,
Passenger Traffic Manager,
"Big Four Route."
Cincinnati, O.

Mention this paper when you write.

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Buckeye Bell Foundry
R. W. Vandusen, Prop.
Best Pure Copper and Tin
Highest Grade Pure Tone
Bells. Founders Largest Bell in

PRIZES---PRIZES.**Read Our Offers for Subscribers:**

We are anxious to increase our list of subscribers to the Southwestern Christian Advocate; and in order to do so, and at the same time encourage our friends to work to help us do so, we make the following RE-MARKABLE OFFERS:

AN ORGAN.**1st.—DO YOU WANT AN ORGAN?**

Well, we have decided to give a high grade \$102.00 Epworth Organ to the person sending in the largest number of annual cash subscribers, over and above fifty, at \$1.25 each, up to January 15, 1898.

Here is a chance for a church, a Sunday School, an Epworth League chapter, or an individual to secure an organ without spending one cent of money.

A BICYCLE.**2nd.—DO YOU WANT A BICYCLE?**

We shall give to the person sending in the second highest number of annual cash subscribers, over and above fifty, at \$1.25, a fine \$75 Mead Bicycle. This contest also to close January 15, 1898.

This is a most excellent opportunity for a man, young or old, a woman, young or old, or a boy or girl, to secure a first class bicycle without paying out one cent in cash.

3rd.—YOU SHALL NOT WORK FOR NOTHING.

Should you not be fortunate enough to secure either the bicycle or the organ we do not mean to leave ANY ONE who works to go unrewarded. If in the race you have sent in as many as 25 or more ANNUAL CASH SUBSCRIBERS we will give you a set of Clark's Commentaries; or if a young or old person, who prefers it, we will give a \$10.00 guitar. We say this because only ministers will be likely to wish the Commentaries.

YOUR CHOICE OF TWO BOOKS**4th.—ANOTHER OFFER STILL.**

To any one who, in the race, may have sent in as many as 10 or more, Annual Cash Subscribers, we will give that large and intensely interesting book of Bishop Wm. Taylor's: "The Story of My Life."

This book contains 748 pages, and gives an account of the extensive travels and sacrifices of that heroic man of God, while on his marvelous tours in North America, South America and Africa. Or, if you prefer it instead, we will give you "The Black Phalanx," a book which gives a thrilling account of the deeds and daring of Negro Soldiers in the various wars of this country. This contains 528 pages. What greater inducement could we offer to those who wish to help themselves by helping us?

THINGS TO REMEMBER.

Remember, you can secure subscribers for three or six months, if you wish, but it will require two six months subscribers and four three months subscribers to equal one for one year.

2. Remember, to send in the names and cash you secure at least once a week, taking out of the money whatever it costs to send it.

3. Remember, if you decide to enter contest for any one of these prizes, you must send in your name and address that we may send sample copies or other helps in making the canvass.

4. Remember, you must write the names and addresses plainly, so that subscribers' names may go on our books correctly.

Christian Advocate.

No. 408 Carondelet Street.

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SUBSCRIBERS WILL FIND OPPOSITE their names on the address label when their subscription expires. Timely renewals will save missing any papers.

KEEP WATCH OF THE DATES. When change of address is desired, be sure to give the old as well as the new address. There are four ways by which money may be sent by mail, our risk—Postoffice Money Order, by Bank Check or Draft, or an Express Money Order; and, when none of these can be procured, in a Registered Letter.

You can buy a Money Order at your postoffice, payable at the New Orleans postoffice. If a Money Order Postoffice or an Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

PUBLISHER'S NOTICES.

Cash Remittances.

December 13 to 20.

Carrie Edmondston	Richard Geddis
D. F. Smith	E. D. Williams
M. W. Washington	Ellen Bennett
C. R. North	Beltie Gillard
J. L. Jordan	Charley Burt
Georgia B. Johnson	Mrs. G. B. Reed
A. J. Folk	R. L. Simmons
Maria Jefferson	P. Best
P. P. Watson	H. B. Utsey
Gabriel Moore	Costin Douthit
Lynns Alston	Lille G. Simons
Mrs. S. Sanders	D. F. James
D. Z. Dunkins	Mary Lanier
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A. D. Posey	R. Howze
John Mayo, 3, *3	J. C. Hibbler
Wm. McMorris, *27	Wm. Payne, *3
Jennie Walker	J. S. Henry, *1
S. Sherman	Henry Tillman
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A. Moore, *1	A. J. Pickett, *1
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J. M. Nevils, *1	R. P. Hairston, 3, *1
G. A. Payne	J. M. Bryan, *1
E. C. Goins, *1	B. L. Crump, *31
B. Gipson	R. L. Carpenter, 1
Bertie E. Beard, *1	J. C. Calloway
W. Ellerson, *1	J. C. Hibbler
C. I. Hood and Co.	H. M. Clement

* Yearly

EXTENSION OF TIME.

As no one of the contestants in our prize contest quite came up to the requirement for first prize, we have concluded to extend the time till Jan. 15. Some were hindered by quarantine regulations, so it is fair that we extend the time. No further extension.

Catarrh, like scrofula, is a disease of the blood and may be cured by purifying the blood with Hood's Sarsaparilla.

A LESSON BOOK FOR 1898.

Post paid for 19 cents.
Beginners, Intermediate, Senior.
or \$1.80 per dozen, not prepaid.
Send orders to this office.

The Texas & Pacific gives you choice of routes via Memphis, Shreveport, or New Orleans.

Good chance for a pastor, local preacher, or Sunday-school worker to secure Clarke's Commentary. Read our prize offers, page 15.

The Texas & Pacific run free Chair Cars daily to Memphis and St. Louis.

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"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

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On all books "To be read" for the entire course the candidate is required to present a syllabus in writing.
The prices given below include postage paid.
* School books which have no mailing retail price.

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FIRST YEAR.

	Retail Price.	Our Price.
Outlines of Bible. Hurst	40	40
Theological Compend. Munsey	60	50
Christian Baptism. Merrill	90	71
Discipline, 1896	30	26
Philosophy of the Plan of Salvation. Walker	75	60
Written Sermon or Essay. (Supplied by the student)		
To be read: Hints to Self-Educated Ministers. Porter	1 25	1 02
Life of John Wesley. Telford	1 35	1 10
Tongue of Fire. Arthur. New Edition	50	45
The Revival and the Pastor. Peck	1 00	80

SECOND YEAR.

Systematic Theology. Vol. I. 12mo. Raymond	1 50	1 20
Short History of the Christian Church. Hurst	3 00	2 48
History of Methodism. (Abridged) Stevens	2 50	1 95
Written Sermon or Essay. (Supplied by the student)		
To be read: Lectures on Preaching. Simpson	1 15	90
How to Study the Bible. Clifford, Mole, &c.	50	41
English and American Literature. Wheeler		

THIRD YEAR.

Systematic Theology. Vol. II. 12mo. Raymond	1 50	1 20
Plain Account of Christian Perfection. Wesley	25	20
Doctrinal Aspects of Christian Experience. Merrill	90	71
Short History of the Christian Church. Hurst. (See price second year.)		
Principles of Rhetoric. Hill	*	80
Written Sermon or Essay. (Supplied by the student)		
To be read: Living Thoughts of John Wesley. Potts	2 00	1 00
Portrait of St. Paul. Fletcher	60	51
Life of Bishop Simpson. Crooks	2 50	2 16

FOURTH YEAR.

Systematic Theology. Vol. III. 12mo. Raymond	1 50	1 20
Introduction to the Gospel Records. Nash	1 20	94
Digest of Methodist Law. Merrill	90	70
Review of the Course for the three preceding years		
Written Sermon or Essay. (Supplied by the student)		
To be read: Christian Life. Paulus	1 50	1 18
Life of Durbin. Roche	1 50	1 24
Love Enthroned. Steele	1 20	95

VICKSBURG DISTRICT CONFERENCE.

The district conference convened in the city of Vicksburg, Dec. 8, Rev. Wm. McMorris, P. E., in the chair. R. P. Threlkeld was elected secretary, with R. T. Thomas assistant; A. H. Latham, statistical secretary, and N. W. Ross assistant. The presiding elder read a careful written report of the work on the district, which showed that there had been great progress made in advancing the cause of Christ. A resolution of thanks was offered in behalf of the Elder, and adopted by a rising vote. The pastors' reports were very encouraging. There had been \$320 raised for benevolence, and over \$3000 for ministerial support. There were several instructive and soul-reviving sermons preached during the session of the conference. On Wednesday night, Rev. A. Handy preached with great power and acceptability. Thursday night, R. T. Thomas held the congregation spell-bound for three quarters of an hour. Friday night, N. W. Ross seemed to have been just from the fountain, and delivered a very instructive and awakening sermon. Brother N. Applewhite was very earnest in his sermon Saturday night, and all present seemed to be benefitted. Sunday was a day full of interest. Revs. Heslop, Craft and N. Cannon preached to the benefit of the entire congregation.

Bolton was selected as the seat of the next conference.
R. P. Threlkeld.

LOUISIANA CONFERENCE.

The people of Winsted and Baldwin are making all necessary arrangements for the annual conference. The homes and churches of the entire community are extending welcoming hands to the Louisiana Annual Conference. We feel that the presence of the conference will strengthen the work of both church and school, and will enable persons to witness the work of the old Mother Church, who have never seen a conference or heard a sermon from our bishops.

The conference being held at Baldwin will not only be an everlasting blessing to our community, but an inspiration to the other country charges blending themselves together. The conference can be held in places where it will be a source of help to the poor country churches and people. In due time I shall send a postal card to every pastor, showing where he will be assigned during the conference.

Mr. Edward Smith (colored), a young merchant of Baldwin, La., to show his interest in welcoming the annual conference, gave the church a fine street lamp. Other young folks promise to do something in the way of helping.

Welcome! Welcome, Louisiana Annual Conference!

F. D. Bowers, P. C.
A. E. P. Albert, D. D.,
President Gilbert Academy.

GAMMON Theological Seminary, South Atlanta, Ga.

A thoroughly equipped institution for the TRAINING of CHRISTIAN MINISTERS of all Evangelical Denominations. FOUR PROFESSORS giving their entire time to this one work. LIBRARY of 11,000 volumes. FREE ROOMS. FREE TUITION. No man of gifts, grace and energy ever fails to make his way through this school. For catalogue and full information, address

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From primary to complete college preparatory courses, including school of Agriculture, Horticulture, Printing, Carpentry, Blacksmithing, Wheelwrighting, Bakery and Needlework, Shorthand, Typewriting and Music.

Total cash expenses per month, including room rent and board, incidental fee and washing: Males, \$7; Females, \$6.50.

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Courses of Study.

Common English, Normal, Preparatory, College, Theology, Law, Music, Medicine, Dentistry, Pharmacy, African Training, Mechanical. Students finishing any of these courses will receive a certificate, diploma or degree.

Music Course.

This is a four or six years' course, and is nearly the same as that of the Academy of Berlin. It includes the teachers' course, and voice training, and harmony.

Pastors' Course.

This is for those ministers whose circumstances will not permit them to attend school, and who wish to pursue a course of study by correspondence.

The Medical Department opens September 13th. The first term of the literary departments open September 27, 1897.

The second term begins December 20th, 1897. The third term begins on March 14th, 1898.

Expenses.

In the professional courses, tuition is \$30 for the year. Other expenses, board, etc., from \$0 to \$10 for school months of four weeks.

In the Literary Departments, the expenses are from \$8 75 to \$10 for board, washing, etc., for school month.

For circulars, catalogues and information about the school, address the President, Rev. J. BRADEN, Nashville, Tenn.

\$12 3000 BICYCLES
must be closed out at once.
Standard 92 Models, guaranteed,
\$14 to \$20. 95 models
to \$25. 2d hand wheels \$5
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Southwestern Christian Advocate.

I. B. SCOTT, D. D., Editor.

NEW ORLEANS, DECEMBER 30, 1897—VOL. 32, No. 51.

EATON & MAINS, Publishers.

For the Southwestern. (Republished.)

EMANCIPATION HYMN.

By Rev. Jos. Wheeler.

Tune—"My Faith Looks Up to Thee;"
or "America."

O God of love and grace,
Smile on our rising race
Most graciously;
Thou who doth nations bless,
Give to our race success,
Help us when in distress
To trust in thee.

Thy hand has led us on,
Through troubles dark and long,
Stand by us still;
Grant that no weapon formed,
May do thy people harm;
O Lord by thy strong arm,
Save us from ill.

Then, when we did complain,
Didst break the mighty chain
Of slavery;
Sin brought us Bondage's night;
Thou sent us Freedom's light,
Thou wilt stand by the right,
And liberty.

Hear thou our prayer and song;
Guide by thine arm so strong,
Our destiny;
Thou who for right doth stand,
Hold back Oppression's hand,
Give peace to Freedom's land
Eternally.

We shall exalted be,
If we stand up for thee,
O Christ our King!
With thankful hearts to-day,
We grateful homage pay;
And of all blessings say,
Thou art the Spring.

JANUARY 1st, IS EMANCIPATION DAY

Thirty-four years since the Emancipation Proclamation was issued. What have you accomplished?



ABRAHAM LINCOLN.

The name of Abraham Lincoln is so inseparably connected with the emancipation of the Negro race in this country we felt it altogether fitting that a cut showing his rugged, tho good natured features should accompany the publication of his immortal proclamation. Surely no one will look upon those features without feeling an inspiration to make the more real the purpose of the accompanying instrument, by striving to make such a man—such a woman, as all good people will delight to honor.

Mr. Lincoln sleeps, but is not dead. Let it be that he shall not only live on the pages of written history as one of the greatest Presidents the Nation ever had, but in the hearts of a grateful people as a moral hero and statesman, whose name and fame, we shall transmit from generation to generation.

And by virtue of the power, and for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated states, and parts of states, are, and henceforth shall be, free; and that the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of such persons.

And I hereby enjoin upon the people, so declared free, to abstain from all violence, unless in necessary self-defense; and I recommend to them, that in all cases, when allowed, they labor faithfully for reasonable wages. And I further declare and make known that such persons of suitable condition, will be received into the armed service of the United States to garrison forts, positions, stations and other places, and to man vessels of all sorts in said service. And upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind, and the Gracious favor of Almighty God.

In testimony whereof I have hereunto set my name, and caused the seal of the United States to be affixed. Done at the city of Washington, the first day of January, in the year of our Lord, one thousand eight hundred and sixty-three, and of the independence of the United States, the eighty-seventh.

By the President,
(L. S.)

Abraham Lincoln.

Wm. H. Seward,
Secretary of State.

THE EMANCIPATION THAT EMANCIPATES.

Ordinarily when we think of the disadvantages of slavery, we have in mind chiefly its physical restraints and brutalities and to many when these are removed, slavery is abolished and freedom enthroned. Not a few freedmen, who regarded slavery in this light have been led to say they were better off as slaves than they are as freemen. They have in mind the fact that they had plenty to eat and were, as some say, not abused. A freeman who entertains such a view not only did not know the effects of slavery but does not now know what freedom means and certainly has not accomplished much for himself or others.

He who said "slavery is the sum of all villainies" must have had a proper conception of what slavery as it existed in this country really was. He must have thought of slavery in its effects as it dwarfs the intellect, lowers the moral status, destroys family ties and seeks to obliterate manhood and reduce the individual to a mere machine. Slavery has need of only one man and that is the physical man. How any one had as soon be subject to such an institution as to be free we cannot conceive. But we refer to these enormities of slavery simply that we may as free people behold the depths from which we must ascend. Certain it is that much that is undesirable and degrading is inherited from slavery, and no people or individual can be free in the true sense of the word till the results of such degradation are completely removed.

It goes without saying that for years we as a people, just emancipated, had in mind as the principal thing and as some no doubt thought, the only thing to be done, was to properly develop the intellectual man. That such development is absolutely necessary must be admitted, and yet an individual may attain to the highest possible intellectual development and still be lacking in many qualities that make the honor.

Continued on page 8.

PROCLAMATION BY PRESIDENT LINCOLN.

Whereas, on the 22nd day of September, in the year of our Lord 1862, a proclamation was issued by the President of the United States, containing, among other things, the following, to-wit:

"That on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any states, or designated part of a state, the people whereof shall then be in rebellion against the United States, shall be, then, thenceforth, and forever free, and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act, or acts, to repress such persons, or any of them, in any effort they may make for their actual freedom.

"That the Executive will, on the first day of January, aforesaid, by proclamation, designate the states, if any, in which the people, whereof, respectively, shall then be in rebellion against the United States, and the fact that any state, or the people thereof, shall on that day be in good faith represented in the Congress of the United States, by members chosen thereof at election, wherein a majority of the qualified voters of such state have participated, shall in absence of strong, countervailing testimony, be deemed conclusive evidence that such state, and the people

thereof, are not then in rebellion against the United States."

Now, therefore, I, Abraham Lincoln, President of the United States, by virtue of the power in me vested, as Commander in Chief of the Army and Navy of the United States, in time of actual, armed rebellion against the Authority and Government of the United States, and as a fit necessary war measure for suppressing said rebellion, do, on the first day of January, in the year of our Lord, one thousand eight hundred and sixty-three, and in accordance with my purpose so to do, publicly proclaim for the full period of one hundred days, from the first day above mentioned, order and designate as the states, and parts of states, wherein the people thereof, respectively, are this day, in rebellion against the United States, the following, to-wit:

Arkansas, Texas, Louisiana (excepting the Parishes of St. Bernard, Plaquemines, Jefferson, St. John, St. Charles, St. James, Ascension, Assumption, Terre Bonne, Lafourche, St. Marie, St. Martin, and Orleans, including the city of New Orleans), Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia (except the forty-eight counties designated as West Virginia, and also the counties of Berkeley, Accomac, Northampton, Elizabeth City, York, Princess Ann and Norfolk, including the cities of Norfolk and Portsmouth), and which excepted parts are, for the present, left precisely as if this proclamation were not issued;

OUR CONTRIBUTORS.

THE PREACHER'S SUCCESS.

Number III.—Standards of Success.

Geo. C. Wilding.

I remember once that a preacher's case was being discussed in the "cabinet." The good and patient bishop kindly inquired, "What is the matter with this brother?" His presiding elder promptly replied, "Bishop, he can do everything that the secretary prints in the 'Conference Minutes,' but nothing else."

The idea is this: He could gather unconverted people into the church, and lift big collections, but he could not live a beautiful Christian life nor preach a tender, loving Gospel. So his charges were constantly running down at the heel.

But there is no need of this abuse in swelling members and collections. By all odds the very best method for a pastor to resort to in order to get members and collections is to get the filling of God's Spirit, live near to Him, and preach the Gospel of Jesus in demonstration and power. All other things shall then be added unto us.

Some ministers are business men and are all absorbed in paying church debts and in building new churches. This is of vast importance. We must have comfortable houses in which to worship God. But this should be a means and not an end. No preacher should bury himself in this sort of work and be satisfied with it, and live for the local glory of it.

He should simply prepare the temple for the purpose of leading men to God, and of training them in the divine life. And the best way in the world to get the money of any neighborhood for a church building is to hold the spiritual standard high in air, and keep the revival fires burning on the church altars. In such an atmosphere even the outside friends are much more ready to give their help. They believe, with all their hearts, in a devout, spiritual church.

The people are so kind and appreciative of their pastors that they are constantly uttering words of praise and commendation concerning them. To most men this is quite acceptable and has a sweet taste to it. The danger is that they will come to live on it and hunger for it.

Properly received, such words are of great help to a self-respecting minister of the Gospel. We are exceedingly human. At times we become worn and wearied and nervous. At such times of strain and tension we are liable to an attack of the "blues." Then we become despondent, gloomy, lonesome.

At such a season as this, with the thick and murky clouds above us, how fragrant, gracious and inspiring are words of appreciation and encouragement from warm-hearted Christian people. It is as balm to a despairing spirit. We feel the sunshine and take hope again. Our wings are unfettered and we cleave the free air of God once more.

But if we morbidly crave praise and flattery from our people, and puffs from the press, we become weak as water. All of the courage and heroism in our being oozes out of our toe ends and finger tips. We soon come to crave this as the "fiend" does his opium or cocaine, or as the toper does his morning dram.

Our manliness soon bids us a long farewell. We become the veriest sycophants and time-servers. We feel of the pulse of the people. And hungering for words of praise, we fish for them. What will please and tickle the ears of the people we utter, and what we fear will offend we smother.

Sinai ceases to thunder. Calvary ceases to plead. A false prophet simply purrs and coos. A Gospel messenger is drugged. The sentinel is asleep while on guard. The watchman has become a dumb dog. The preacher's commission has been revoked at headquarters. The carcass of a dead preacher is holding down a church. That is all.

The enemy has withdrawn his forces from the front of that temple. He has found out that all of the cannons there are "quaker guns." He has no time or strength to waste. He never fights a corpse. A dead preacher or a dead church need not fear the devil one par-

ticle. He never lays siege to a graveyard. Even the devil is too wise, if not too good, for such sacrilege and nonsense as this.

Thank God and your affectionate people for their words of cheer and comfort. And use them wisely and well. But don't become morbid in your longing for flattery. Do not let such words become essential to you.

I well remember a preacher, who had been a predecessor of mine in two churches, whose chief aim seemed to be to move the emotional nature of his susceptible people. On Mondays he often would say: "I had a good time yesterday; I made 'em cry."

While all preaching should reach the emotions, and to stir the emotional nature is perfectly legitimate for every preacher of the Gospel; yet something else than this should be the end of true Gospel preaching. We may make people cry and they become more and more sodden in sin.

It is like a January thaw, that freezes over again in a day or two, leaving the roads more rough and uneven because of the thaw. Unless there is genuine remorse and deep contrition with the tears, they would be worth more in their original fountain.

Some people have sat under the ministry of emotional, summer shower, tender anecdote telling preachers, till the tear fountain is pumped dry. They have shed all the tears they possessed before they are really convicted of sin. When convicted of sin later on, they have no feelings. Hence they grow skeptical and fear there is no salvation for them. But, thank God, there is salvation even for such, even if it comes without an overplus feeling.

With some ministers the highest aim in life is oratory. They stand on the tallest peak of ambition if they are spoken of among men as an orator. It is well to want to excel as a public speaker. Our success to quite an extent depends upon it. But it is simply a means to an end—the winning of men to God.

And the chief element of oratory is sincerity. And that is an outcome of genuineness. And that flows from unbroken communion with God. Being genuinely good and walking daily with God will do more to make a man an effective speaker than will anything else.

Others still desire, above all else, to be recognized as profound and many sided scholars. A man cannot know too much to preach. But he may want to know too much to leave him any time or strength for the distinctive work of his vocation. A man cannot do the work of a busy pastor and make a great mark in literature or science.

Yet he should study faithfully and devotedly to fit himself for his pulpit—his throne, and to be able to lead his people. But all of his knowledge should be unstintedly laid at the feet of Jesus for the blessed work of leading men to him.

And the student who works under the white light of the Holy Spirit is at his best. Every faculty is keen and alert, as it glows under the illumination of this divine brightness. When the knowledge is consecrated to a holy purpose, when we crave it simply to glorify God in the redemption of men, He will set every power tingling with light and knowledge to fit us for our work.

The loftiest aim that a minister of Jesus Christ can be blessed with is to desire, above all other things, that he may become a winner of men. A magnificent pastor in the Methodist Episcopal Church South, early in his ministry, covenanted with God that if he would make him a successful soul winner he might withhold from him honor, place, preferment, and all other things of that character.

God took him at his word, and has made him a tower of strength for fifty years. He has never swerved one way or the other from the simple and humble work of the pastorate. And he has been marvelously successful in leading men into the light of God. Thousands have followed him to the feet of Jesus.

We say to the unconverted and to our own dear people: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Why not preach it of ourselves? Do we not need it? If we put the kingdom of God first in our min-

istry—a good, big, first—other things will take their proper places, and all of our seemingly difficult problems are, in a moment, clearly solved, once and forever.

Jersey City, N. J.

MISSIONARY ENTHUSIASM.

By Bishop John P. Newman.

The boldest thought ever suggested to the human mind is Christ's proposition to convert this world to Himself. For originality of conception, simplicity of method, and certainty of result, it has no parallel in the world of thought. Bolder than the dream of the Macedonian to conquer all kingdoms by his sword; than the purpose of the Roman to unify all governments into one; than the hope of Leibnitz to create a universal language for this our babbling race, it stands forth sublime in its isolation to excite our admiration, inflame our zeal, invite our co-operation, and inspire our faith in the future of mankind. What this conversion implies may be inferred from the prophetic promises of the Scriptures when the kingdoms of this world shall become the kingdom of our Lord by the universal prevalence of truth, justice and kindness; when all learning shall be sanctified by the realization of those memorable words: "Bringing in to captivity every thought to the obedience of Christ;" when all commerce, from simple barter to complicated banking, shall fulfill the apostolic injunction: "Diligent in business, serving the Lord;" when each home shall be a type of heaven, the father the priest, the mother the priestess, the children and domestics the worshippers; when Christianity shall supersede all other forms of religion and Christ be esteemed the only all-sufficient and efficient Savior of men from personal sin, social impurity, national wrong.

Such was His ineffable vision when He issued the great commission to His Church: "Go into all the world, disciple every creature, and baptize every believer in my name." Before the inspired mind of the prisoner of Patmos that vision assumed a large horizon, embracing the confession of every tongue and the reverence of every knee.

Nineteen centuries have passed. The prophecy is unfulfilled. The promise is unverified. The vision lingers. Hope is deferred. The Church is challenged. The unbeliever taunts us with the question: "Is there no balm in Gilead? Is there no physician there?" What answer shall we make? We reply thus: The individual consecration of the heart, life, influence, intellect, wealth, of all the professed followers of Christ is not a realization. This is the divine philosophy of the Savior's plan for a world's conversion. Secondary means, as government, education, organization, charity, proxy, have been substituted for our Lord's primal means of personal alliance with Him in all the plans, ends, dreams of our life. Into this holy alliance all should enter as partners, the merchant prince who gives his million to a great organization down to some pious Lazarus who gives a cup of cold water in the name of a disciple. These are the allies of Christ for a world's redemption. The prayer of each believer should be: "Lord, what wilt Thou have me do?"

We defer too much to masses of people for the evangelization of the world. It is a fact which rises to the majesty of a law, that every nation renowned in history for large beneficent achievements is individualized by some man, by some woman. All the great upward movements of society have been inaugurated by some consecrated person, often obscure at first, but afterward renowned. God rarely calls the rich or the brilliant to accomplish the great purposes of His will. He sends for the twelve fishermen to change the face of the world, by whose consecrated personal efforts empires yielded to the cross. The resources of the Church to-day, in numbers, in wealth, learning, social position, political influence, are adequate to give the Gospel to every creature. What is needed now is a cognizance of this personal alliance with Christ, a lively realization of co-partnership with the Master. We are called to be workers together with God.

Were a searching canvass made of all the millions in our Church fellowship, how few

could be found enthusiastic for the cause of missions! Extravagance in home living, in the style of church architecture, in the adornment of public worship, has delayed the coming of the Lord.

One of the most direct, potent, apparent results of missionary enthusiasm is personal salvation. This is the reflex influence of sympathy with Christ for the conversion of others. The holiest people in the Church are most zealous in the cause of missions. Herein is a double action, projection and reflection. The Christian projects himself into India or Japan by his gifts and prayers, and the reflex force of love and faith fills all his soul with joy. Many missionaries are saintliest of all believers, and next to them are the home workers for those ready to perish. Judge a man by his zeal for the Lord; judge a church by its missionary contributions. There is no salvation here or hereafter where there is no sympathy with Christ for home and foreign missions. As is the missionary zeal of any person, minister or layman, so is his personal piety, the sole condition of heaven. The surest way to revive a formal church is by a series of missionary sermons on the moral condition of the world out of Christ, and then in Christ. It will be a fearful inquest at the last day, when the angel of judgment calls for a statement of your personal expenditures: How much for necessities, how much for comforts, how much for luxuries, how much for Christ?

It may be that too much is said about money for missions. Christ is not a pauper. "If I were hungry, I would not tell thee." The three elements of power in this life are money, intellect, and goodness. In the blessed mission of philanthropy, goodness is mightier than vast fortunes or great intelligence. Intellect is mightier than wealth. Missionaries would be paupers without the creative genius of the philosopher, but God has ordained that goodness is mightier than wealth or learning. All history is in proof that the truly good are the truly great. Renown belongs to virtue. Such is the final verdict of history. But goodness must be under the direction of intelligence. Money prints Bibles, educates the missionaries, sends them to distant lands, supports them while in exile where they toil for Christ. Unite these elements of power in due proportion, and they will prove a trinity against which the gates of hell shall not prevail.

The world awaits the coming of our Lord. This is the most disturbed condition of humanity since the ascension of Jesus. Christianity is the cause of this disturbance. The words of the Master have come to pass: "I am not come to send peace, but a sword." That sword is unsheathed. Agitation is in the air. Contention is rife. Our earth is an armed camp. Old dynasties are passing away. Empires topple to their fall. Kings are the most unsafe of mortals. Parliaments are in confusion. The oldest and mightiest nations seek an alliance. The religions of pagan lands are doomed. Venerable ecclesiastical systems no longer intimidate. The reign of the people has come, who clamor for their rights, political, commercial, social. Labor is king. Christianity has emancipated the common mind. The schoolhouse is the arsenal of the poor. Liberty is a fact. Slavery is a back number, due to Christian Wilberforce, Wesley and Lincoln. The press is the forum of the people, who are their own advocates. All forms of vice are assailed with more than Titanic blows. Despotism, individualism, whether imperial or political, whether in the caucus or in the senate, is passing away. This unsettled condition of things is traceable to the Christian press, to a free pulpit, to a noble army of philanthropists, men and women, who have exposed error, assailed wrong, and uncovered vice in all its hideousness.

Are we ready for the onset? By our worldwide missions we have produced this unsettled condition of humanity. "Is there no balm in Gilead? Is there no physician there?" All Asia awakes from her dream of the ages, and asks: "Why hast thou disquieted me to bring me up?" And Africa lifts up her head, a black diamond to shine resplendent on the Savior's brow, and utters a cry against Turks and pirates. And the islands of the sea await

our coming. Hawaii and Cuba shall not wait in vain. Shall the world relapse into its former condition of inanimation, ignorance, superstition, idolatry? Progression and retrocession are the fixed laws under which our race exists. There have been splendid epochs when the morning seemed to dawn, but there came a night of a thousand years. We should never attempt to repeat history; but history sometimes repeats itself. Shall tyranny again ascend the throne? Shall slavery be restored to the British Isles and to our sunny South? Shall some Tamerlane or Bonaparte again stride the continents and sail the seas? Or shall all Christendom, by her enthusiasm for missions, awake the song of a world's redemption:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

* * *

THORNS IN THE CHURCH.

By Mrs. E. B. Eastland.

We have often heard of thorns in the flesh, and so in thinking of a suitable subject to write upon, I concluded to tell you something about thorns in the church.

The next query is whom do they stick? I would say partly the members, but chiefly the preacher.

What are these thorns? Well, I should say they are disagreeable members, and now I shall endeavor to show you what I consider disagreeable members. In the first instance I should call lazy, indifferent, weak-kneed members disagreeable. They start well, but fall out by the wayside. Some work hard and keep ahead, some plod along and keep going, while some hobble along and finally fall out of ranks.

There is another class of disagreeables who hunt up something to get offended at somebody or at something and won't come to church because somebody has hurt their feelings; or they find fault with the character of the brethren and cannot commune with them.

Then there are still other thorns in the church. Those who feel too bad to go to church on Sunday, those who are too tired, those who stay home to nurse their baby for their wives. Some stay home to visit, give big dinners, or take hack rides to the country, and then they claim that they were suffering from some ailment.

Then there is a class who say they are too poor to support the Gospel; if you could see their long faces while they pour out their tales of poverty, you would think them fit subjects for the almshouse. They tell about their poverty, but they can always find money to dress well and squander upon amusements and other frivolities. These thorns stick hard because they help to starve the preacher.

I shall feel free to draw pictures of the thorny members in the church, because I know that the shoe will not fit any one except those I describe.

I think you will be acquainted with some of the old time members I shall introduce to you.

There is old Brother Jack Paul, who wears a slouched hat and is covered with patches. He says he is not noticed because he is poor, and sits on the back seat and pouts. He is an ugly old thorn.

There is Brother Joe Fast, who always pays his salary and gives to the different benevolences connected with the church; still he drinks occasionally and swears too, but if the preacher says anything about these particular sins of his, he will quit going to church, or take his hat and leave during the sermon. He is a slippery thorn.

The pastor meets thorns on every side; there comes Brother Fat Purse. Because of his riches he feels he should do pretty much as he pleases. He wants the church to look up to him, and if the preacher treads on his toes, he will take a back seat, or remain away. He is a dull thorn, and does not stick so hard, because out of his great wealth he gives very little to the church.

There is a young lady who belongs to the church, whom I shall call Miss Angeline World. Her whole time is devoted to dancing, novel reading, dressing and theatres. The prayer meeting and class meetings are not to

her taste. The preacher is always treading on her toes, so she sits far back and talks all the time the service goes on. She is a thorn, but a very brittle one; yet she helps to make things unpleasant at church.

The next picture I shall draw is that of Brother John Sulks, who was once an officer in the church. He has the sulks because another brother was selected in his stead. He goes to church to show the pastor and brethren by his sour looks how much injured he feels and how deeply wronged. His face is never lit up with a smile, and from him you never hear an amen, however fervently the preacher tells the wonderful story of the cross. He is another thorn a big rough one that makes a large penetration.

The pastor finds another thorn in Brother Local Preacher. He stays away from church because he cannot get to preach when he wants to and tries to stir up opposition against the preacher.

Old Brother Knowall wants to rule or ruin; he wants to run the church; preacher, officers and members must obey him. He thinks if his advice is ignored and his salary withheld, the church will go down and the pastor will wear rags. He will neither "gee nor haw," unless they appreciate him. The church is full of these thorns, sometimes they are so large that the preacher is badly hurt when they stick him. When they once fall out they never make friends with the preacher unless he kneels to them and promises to let them rule him.

Aunt Sulky is a thorn that does not stick so badly, yet she contributes her share to the drawbacks. She does not like the pastor because he does not visit her as often as he does Sister Judy, and she runs all over town and talks about how the minister slights her. But when he pays her a visit she almost devours him with kindness and acts as though she never said an unkind word against him.

I would tell of some other thorns, such as we have in our churches, but feel that I have already trespassed upon your valuable space.

Macon, Miss.

HOT ROOMS AND CATCHING COLD.

We are so accustomed to the formula that American houses are always overheated, and it has become so much the fashion among medical men to attribute catarrhal troubles to this cause, that it is interesting to learn of an English writer who thinks it is better to be warm than cold in winter. Dr. William H. Pearce, writing in the *Scalpel*, says that he ventures to differ from the popular belief that there is special danger in going from a hot room into the open air, holding, on the contrary, that the heat of the room or house is a great preservative from chill or "catching cold, on going into the open air. In Russia, in central Europe, in Canada, and in northern United States, houses are made very warm with dry heat in the winter; yet men, women, and children go out into a temperature below zero. The stimulation and heightened condition of the circulation and nerves, and ultimate molecules of protoplasm, give a greater power of resistance to the outer intense cold, preventing "chill" in the first exposure until exercise, with its infinite motions, as it were, takes up and maintains the conditions of resistance. Dr. Pearce says that he has walked at midnight from a highly-heated mansion across Boston Common, in his dress coat only, on a calm, starry night, the temperature below zero. He suffered no inconvenience, and felt sure that the stimulus of the heat of the house gave him power of resistance to the cold.

Dr. Pearce is undoubtedly correct in his observation that one can come from a hot room into the cold, enter air and run but little chance of catching cold. The danger is rather in entering a hot room from without, and especially in entering an overheated and unventilated apartment filled with excrementitious products from the lungs and skin of its inmates. A change from a hot to a cold atmosphere can be made suddenly; but that from extreme cold to indoor heat should be made gradually.—Ex.

WOMAN'S DOMINION.

A WOMAN'S CONGRESS IN AUSTIN, TEXAS.

Mrs. W. F. Waters.

The women of Austin have realized that no race can rise above its home and no home can be better than the ruling spirit in that home—the mother. Some of the leading and most cultured women of that city banded themselves together and resolved to make out a program with subjects that touched directly on the needs of the colored race and call all the women together in a congress to listen to addresses and discuss those subjects. The congress was purely undenominational; church relation was forgotten in the united and determined effort of women from all the churches to arouse desire in the masses for purer homes, nobler living and the development of true manhood and womanhood.

Rev. Campbell, pastor of the Third Baptist Church, kindly tendered the use of his church to the congress.

The event was a glorious one and marks an important era in the history of Austin. Hundreds of men and women, white and colored, attended the sessions.

The morning session was opened with devotional services. Mrs. Thos. White presided at the piano. After remarks by the president, Mrs. W. F. Waters, wife of the pastor of Simpson Tabernacle, one of our M. E. churches of Austin, on the object of the congress, Mrs. Frances Blackman addressed an attentive audience on the subject: "Have Our Women Advanced as Rapidly as Possible? If Not, Why?" After speaking of the progress made by the women, Mrs. Blackman spoke of the many failings along all lines that impede their advancement. The general discussion elicited many unpleasant truths concerning the obstacles that stand in the way of true progress.

Mrs. Thos. White, principal of the Female Seminary, came next with an address entitled "The Influence of Woman on the Home." It was inspiring. If the women who do not think of the wonderful influence exerted by woman, either for weal or woe, could have listened to this speech, much good would have been accomplished.

Mrs. Cora L. Woodard, formerly connected with the State Normal School, now engaged in educational work in Austin, followed with a practical and an able address on "What Shall We Do With Our Boys and Girls?" Would that the mothers of America, who let their boys and girls run wild, could have listened to this remarkable speech.

After remarks by Mrs. Hiram (white), Dr. Fisher, of Georgia, and two white gentlemen of New Orleans, the morning session closed.

Afternoon Session.

Mrs. Wilkins, wife of the pastor of the First Baptist Church, presided with grace and tact.

After devotional services a large audience listened to a remarkable address by Mrs. Pettigrew, the wife of the pastor of the Congregational Church; subject: "The Homes We Live In." The one great and awful thought that ran throughout the address and gleamed like steel in the sunlight was that the gambling dens, the saloons, the houses of ill-fame, the prisons, the insane asylums, the gallows, the churches, heaven, and hell itself, were supplied with inmates from the homes we live in. Think of it.

Miss Esterbrook (white), a teacher in Tillotson College, next spoke on "The Relation of the Mother to the School." She clearly showed how one complemented the other and how impossible it was for the teacher to do the scholar the necessary good unless the mother helped in the work by the right kind of training, both by example and precept.

The next address was by Mrs. Vredenburg, (white) the great rescue worker of Austin. Her subject was "Purity." It was soul-stirring, and coming from the lips of a Southern white woman to an audience of white and colored men and women, it must presage the dawn of a new and better day. Mrs. Vredenburg, after declaring there was only one standard of purity for all, whether woman or man, black or white, said that the white women had begun to realize that the black and

That the black woman could not go down without pulling the white woman down with her, and the white woman could not rise without drawing the black woman up with her. In speaking of the law, prohibiting intermarriage between the races, she said there was a class of white men who lived in open shame with colored women and as a result children were born into the world stamped with illegitimacy, when every child before it came into the world had two rights. The first was the right to be welcomed; the second was the right to be well born. In a direct appeal to the mothers she said how can we white women train and save our boys if you colored women do not train your girls to be true and pure.

After remarks by Dr. Buckler (white), of Dallas, Rev. Pettigrew pronounced the benediction.

At Night.

The men gave their views of the congress and their opinion of the influences exerted by woman. Most of the ministers and the educators in the city schools delivered four-minute speeches. All the remarks were helpful and to the point.

Tillotson College attended in a body. Dr. Gaines, the president, Miss Esterbrook and Prof. Bingham addressed the congress. Mrs. Lizzie Johnson, the State superintendent of prison work, was present, and was to speak, but owing to another engagement was obliged to leave.

The Female Seminary attended in a body and furnished music. The principal, Mrs. Thos. White, spoke.

The music, under the management of Mrs. Hardwell, was excellent and highly appreciated by the audience.

* * *

WOMAN'S HOME MISSIONARY MEETING.

WEST TEXAS CONFERENCE.

By Mrs. W. F. Waters.

The 12th session of the W. H. M. S., of the West Texas Conference, of the Methodist Episcopal Church, convened in St. James Chapel, Waco, Texas, Dec. 8, 1897, with Mrs. E. S. Spriggs, the president, in the chair. After devotional services, the president made an interesting speech relative to the work of last year, and the work desired to be covered during the ensuing year. At the close of this address the Austin District was called. The manager of the district, Mrs. Woods, made an encouraging report. The auxiliaries were taken up in order. After hearing from the Auxiliaries of the Austin District, the Dallas District was called. The manager having failed to do the work the president assumed the responsibility. Mrs. Spriggs made her report. It showed hard, but successful work.

The collection amounted to \$12.50.

Annual Address of Mrs. E. S. Spriggs, Corresponding Secretary.

Dear Sisters of the Woman's Home Mission Society and Ministers of the West Texas Conference:

The speeding year has passed and brings us to our Twelfth Anniversary. We find ourselves filled with profound gratitude to our Heavenly Father for his constant and gracious presence. I must confess I have been a little discouraged with the slow progress and felt, as the little "Tun-jun"—"that we were going ahead backward." But to-day I point back with pride to the work of the Woman's Home Missionary Society in our conference since 1894. The Negro woman should be the first to join the society and the last to leave it. Why? Because it changes her from an idle woman and makes her a true busy woman; clothes her with the knowledge of this great band of working women and the pursuit of happiness in making others happy. Sisters, we have not accomplished what we desired; our conference is not thoroughly organized; there is great power in unity of action and purpose. Our organization should be perfect that not a charge nor circuit will be left without an auxiliary. I hereby appeal to the district managers to stir your districts as never before. The Southwestern Christian Advocate a few months ago said: "Hatch your own ideas.

Many a hen can lay eggs that has not the patience to hatch them out. Many a woman has good ideas who has not the energy or persistence to make them of practical value." Our mission is an honorable one and carries with it grave responsibilities. I call upon you to be as the Apostle Paul, consecrated and devoted to the work that others may be prepared and disposed to do theirs. Hastings said: "We must have our daily soul-work between ourselves and God, our secret communion with him or we will starve even though surrounded by plenty. We must read our own Bibles, do our own praying and believing." So it is; we must not wait to get a full house to get members or money to carry on our work or build our school, but talk daily of our school and pray daily for our work if we would succeed. In this world there is no to-morrow—to-day if the watch word. In consideration of the scarcity of money or of the tendency to hard work, the church is well aware that the women of the West Texas conference are not ready to abandon a system which has stood them in such need in the past, that has proven a bulwark of safety, not only to the older race of this great South land but to the younger ones. Sisters can we sit idle, dumb while so many of our young men and women are going at break-neck speed to destruction? Who are accountable before God for these young minds?

We do not want to live all of this life for self, but for the uplifting of God's eternal truths here on earth, when thinking over God's numbered blessings to us. Are you willing to go empty handed before him with "not one soul to greet him?" No, a thousand times no. O, sisters arouse, be earnest, up and work while it is day! God demands us to give the tenth; give it freely, sorry only it is so little. We need not expect to set the world on fire in our efforts to make it brighter, but let us stand up for what is right and sit down on that which is wrong. Sisters we are living in a vineyard that is not our own, but the master's; there is plenty of work for each woman. He is calling each day for laborers; promises to pay the same to each. Will you continue to stand gazing on the reapers when the harvest is white and sheaves lie wasted on the ground? Arise, put on new zeal! Gird on your armor, thrust in your sickle, so when the master returneth he will "find you and me still watching" and waiting. I am not overconfident of myself nor work. Like the Greek fathers, "I am not ignorant of all my ignorance. I know little, but one thing I do know and that is, I know nothing." I can achieve nothing that is really great nor permanent, I am merely the instrument by which God is to work out his great design for woman's missionary work in the West Texas conference. My success must be measured by God's standard and be gauged by both worlds. Sisters, we are the builders, let us build a home whose walls will stand up in the fullness of God's eternal sunlight as a memoir of his mission workers in the West Texas conference. When you and I shall have received the glad applause, "Well done thou, good and faithful servant, enter thou into the joys of thy Lord."

(Mrs.) E. S. Spriggs, corresponding secretary of the Woman's Home Missionary Society of the West Texas conference.

The Central Alabama Conference will be held in Alexander City instead of Montgomery; sted, (Baldwin station) instead of Franklin.

Mr. T. L. Mason, the popular and successful tonsorial artist of Common Street, this city, is just back from an extended trip to Chicago and as far east as Boston. He is enthusiastic over the sights he saw. Few business men are more popular with ministers in general than is Mr. Mason, and few are more skilled in their calling.

Mr. E. D. Wittenberg, a young man, who visits our office from time to time to secure old exchanges for the prisoners confined in the jail in this city, is preparing to attend the Theological Department of Wilberforce University. He is a local preacher and a member of St. James A. M. E. Church, and avinces by his zeal for the cause of the Master, a career of great usefulness.

EDUCATIONAL

TUSKEGEE'S NEW AGRICULTURAL BUILDING.

The formal opening and dedication of Tuskegee's new agricultural building was attended yesterday with incidents of the most notable and pleasurable kind.

In the pavilion of the school, sitting enveloped with the Stars and Stripes, amid binnings and native grasses and mosses, with a wealth of flags of all nations about, and fantastic creations, wrought from agricultural and farm products, festooned and garlanded from every vantage point, was to be found national and State officialdom, which came to lend its presence at the launching of the first distinctly Negro agricultural school ever founded.

This day was the ripening fruition of Booker T. Washington's effort to establish in the so-called Black Belt of Alabama a department of agriculture, which will afford practical instruction to the 85 per cent of the blacks of the region who depend upon agriculture, in some form, for their living. Black farmers and white farmers of this and adjoining counties came in large numbers by rail and carriage and ox-cart to hear the great President McKinley's Secretary of Agriculture, the Hon. James Wilson, Governor Joseph F. Johnson, of Alabama, ex-Governor W. J. Northern, of Georgia, State Commissioner of Agriculture Major I. F. Culver, State Superintendent of Education Hon. J. O. Turner, the Hon. G. R. Glenn, Georgia's Superintendent of Public Education, Dr. J. L. M. Curry, of the Peabody and J. F. Slater, educational funds, and the representatives of educational interests, who came from every section of Georgia and Alabama.

No more demonstrative welcome has ever been given a distinguished visitor to Tuskegee than that offered Secretary Wilson, Governor Johnston and Dr. Curry Monday night as they arrived at the school grounds, escorted by white and colored citizens. Arches of evergreen, moss and holly graced the approaches to the grounds and lined the broad avenues. Flags and binnings decorated each of the school's forty buildings and lighted candles glowed from the windows of each of those situated along the boulevard which goes through the grounds. Along this was lined on either side the eight hundred students, the eighty-six instructors, and many citizens of Tuskegee. Each was provided with a lighted pine knot, which was vigorously waved as lusty cheers and shooting sky-rockets rent the air in accompaniment with the institution's brass band of thirty pieces, which struck up "Hail to the Chief" as the distinguished party came in sight. The campus was as brilliantly lighted as though Old Sol in grandeur was reigning supreme and doing duty for the occasion.

But the apotheosis of enthusiasm was reached as the distinguished secretary and the State's executive were piloted to the platform in the presence of 5000 people, white and black, rich and poor, prominent and obscure, intelligent and illiterate, which was closely packed in the commodious pavilion. The immense audience rose to its feet, wildly cheered, waved handkerchiefs and drowned the orchestra as it essayed again to play "Hail to the Chief." For nearly ten minutes the demonstration continued and ceased only when Mr. Washington calmly strode to the front and asked for silence. He introduced Rev. Dr. Alstork of Montgomery, who offered prayer. In a few short introductory remarks Mr. Washington had to say that the formal opening and dedication of the new Agricultural Building did not mean that Tuskegee was just beginning to teach agriculture. On the contrary, it has had a place as an industry since the inception of the work at Tuskegee. It did mean, however, he said, that special emphasis is hereafter to be given this important branch under scientific tutelage. He had a

word of thanks for the State which has founded an experiment station here at Tuskegee; unbounded thanks for Mr. Morris K. Jesup, the New York banker; Dr. J. L. M. Curry, and the trustees of the John F. Slater fund, whose generosity made possible the erection of the building and assure its support; and for Secretary Wilson and Governor Johnston, who left the care of official State to be present to pledge their continued support and, in person, express their cordial endorsement of the new addition to Tuskegee's means for the accomplishment of practical good. Letters of regret were read from President McKinley, Mr. Robert C. Ogden, of the John Wanamaker firm, Mr. W. H. Baldwin, president of the Long Island Railroad Company, who has contributed so liberally to the fund for the erection of a new \$30,000 trades building soon be begun, and the following trustees of the John F. Slater Fund: Chief Justice Fuller, Mr. Morris K. Jesup, President D. C. Gilman, Bishop H. C. Potter, Mr. Wm. E. Dodge, Bishop C. B. Galloway, Ex-Postmaster General W. L. Wilson, Mr. Carl Schurz and many others of more or less prominence.

Governor Johnston's address was one of congratulation for the State that practical, scientific agriculture is to be taught the citizens of Alabama. He expressed the hope that the colored farmers would receive such inspiration from this that they would make the white farmers ashamed of themselves. He pledged his cordial support in every way that it could be given.

Secretary Wilson's address was a practical effort. He dwelt upon the necessity for having the youth of the land to learn a bit about the root of plants as well as about the root of words. He facetiously referred to literary schools as "speaking colleges," and affirmed his belief that every man should know how to do with his hands as well as with his head.

He advised diversity of crops and told how worn out soils could be regenerated and reclaimed. Eloquent and instructive, in every way, was this address of the secretary, who was at his best. Ex-Governor Northern, School Commissioner Glenn and Dr. J. L. M. Curry also made short helpful and hopeful addresses. The choir rendered classic, patriotic and plantation songs and contributed appreciably to the interest of the occasion. Secretary Wilson said he never heard such music before. And "there were others."

This occasion marked a distinct epoch in the history of the Negro of the South. Here he is to be taught improved and advanced methods of tilling the soil, scientific dairying, horticulture, stock-raising and truck gardening under the supervision of a competent instructor at the head of each of these departments.

The building cost \$10,000 and is provided with recitation rooms for each of these departments, offices, an herbarium, a museum and a laboratory. It is a substantial three-story brick and beautifully located.

Booker T. Washington with his practical turn of mind, with his great desire to help and uplift the masses, may confidently expect in a few years to be turning out numbers of graduates who understand the latest methods of tilling the soil and who shall know how to make farming pay. The condition of the colored farmers in most places now is something almost deplorable.

May many years of usefulness be spared Tuskegee's presiding genius is the hope of his associates and the race, we are sure, at large!

Emmett J. Scott.

Tuskegee, Ala., Dec. 1, 1897.

Tell every one you meet that for \$1.25 we send the Southwestern fourteen months, Nov. 1st to Jan. 1st, '97, and send the photogravure of missionary bishops besides.

We will give you Bishop Taylor's book or ton "Black Phalanx." Read our prize offers on page 15.

OUR YOUNG FRIENDS.

A FAMOUS BLUNDERER.

The English for many years, have saddled all the ludicrous mistakes and "bulls" extant upon the Irish, which though not at all fair or accurate, has succeeded so well that an "Irish bull" is proverbial. Every nation, in fact, has its type of amusing simplicity, and a contemporary gives the following lively account of the Gallic representative of the genus:

Monsieur Calino, the French simpleton, who performs in the humorous literature of France much the same function that the traditional "Paddy" does in English literature, has been made the subject of grave study, in which his innocent stupidities are carefully analyzed. He is nothing more or less than a convenient personification of a type of the harmless blunderer and complacent lackwit found in all ages and countries. In France his sayings reflect, however, something of the picturesqueness which is characteristic of the nation.

Calino's blunderings, it seems, began at an early age. He had not craft enough to tell a lie that would hold water for a moment. One day at school he got into a fight with a companion and came home with a gash on his forehead.

"How did you get that cut?" asked his father.

"What cut, papa?"

"Why that great gash on your forehead?"

"I bit myself there, papa."

"Bit yourself! Why, you couldn't bite yourself on your forehead!"

"I got upon a chair to do it, papa!"

Later in life Calino delivered himself of the following bit of wisdom:

"As for me, I don't care so much for the sun as I do for the moon. You see the sun only comes after its gets daylight, when we could see just as well without it; but the moon's some use—it shines at night."

He had a magpie of which he was very fond. The magpie, by the way, is reputed to live a hundred years. One day Mrs. Calino called out to her husband:

"Look out for the magpie—there's the cat!"

"Never mind the cat," answers Calino. "Don't you know that a magpie lives a hundred years?"

Early one morning when Calino was out with his gun he saw a robin in the garden of his friend Camille. He aimed at it, but it dropped below the top of the wall. Then Calino went into the house, crept upstairs softly, stole into Camille's bedroom without waking Camille, who was in bed, pointed his gun out of the window at the robin and fired—bang!

Camille leaped out of bed in wild confusion and alarm.

"W-w-why—w-w-what's the matter?"

"Oh! did I wake you up?" said Calino. "I pulled the trigger just as softly as I could."

Calino is generally very benevolent. He had been to see an artist one night, and as he started to go, after the lights on the stairway were put out, his friend gave him a little stump of a candle to light his way down the five flights.

At the bottom of the stairs Calino looked at the bit of candle.

"There's quite a piece of this left," he said, "and artists are so poor—and I'm down safely."

So he carried the candle back up the five flights, and walked down in the dark.—Uplook.

"Knewing the worth of the paper." That is what prompted Rev. B. L. Crump, of Benton, Miss., he says, to arouse Brookhaven, Miss., to the importance of taking the Southwestern when he visited that place recently. The result was he sent us thirteen annual cash subscribers. Go visiting again Bro. Crump.

Push your work unless you wish your work to push you.—Ex.

SUNDAY SCHOOL HELPS.

Lesson for January 9, 1898.

JESUS TEMPTED (Matt. 4:1-11).

Golden Text.—"For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2:18).

1. The Time.—There is no recorded event between this and our last lesson. Immediately after the baptism of Jesus, after the heavens had been opened, and the voice of the Father heard, did the Spirit drive Him into the wilderness. Our severest trials often follow our richest blessings.

2. The Reason.—He was "led up of the Spirit." It was in God's plan for Jesus to be tempted. It was the human, and not the Divine, nature of Christ that was tried. It was possible for him to have fallen. His temptation would have been a sham, a piece of deception, if He could not have sinned. Temptation, if resisted, strengthens faith. Abraham was a firmer saint after he offered Isaac than he was before. Jesus, at the close of His temptation, could be more easily touched with a feeling of our infirmities than at its beginning. He was tempted in all points like as we are. We should not show presumption by running into temptation, nor play the coward by shunning it.

3. The Place.—"The wilderness." This was likely the wilderness of Judea, west of the Dead Sea, or that of Sinai, where Israel wandered for nearly 40 years. I do not conceive of Jesus, during the 40 days of temptation, wandering over the wilderness as one lost, or walking in his sleep, but I look upon Him as one dwelling in some cavern, and spending the time in fasting, meditation and prayer. No place on earth is exempt from temptation. In solitude, home, church, business, world, Satan may find us.

4. The Tempter.—"The devil." He has many names, such as Satan, Beelzebub, Adversary, Prince of the power of the air, Angel of the bottomless pit. His character is bad. He is a liar, a murderer, a tempter, a serpent, an unclean spirit, and a wicked one. His chief designs in every temptation are to be avenged on God, to ruin man, and to glorify himself. For 40 days Jesus had fasted and prayed. He was now hungry and exhausted.

5. The first temptation (3-4) was through the appetite. (1) The approach—"The tempter came to Him." Two agents, free, active, independent, yet under law, came together. The design of one was revenge and ruin, the intention of the other was to stand firm, and save. What was the result? (2) The Doubt.—"If thou be the Son of God," John and the Father had recently so testified, but Satan saw fit to express doubt. It has ever been his mission to produce as much uncertainty as possible about the divinity of Jesus. To doubt is the first step in apostasy. We are half fallen when we disbelieve. (3) The Suggestion.—"Command that these stones be made bread." Satan, in his temptations, will take advantage of our condition. He will come when we are hungry, angry, sick, forsaken, and poor. We are then in prime condition for his work. (4) The Answer.—a. "It is written." It! What? The mind of Deity. The Word of God. The will of the Lord. Written, revealed, put on record, that it may be seen, read, loved and obeyed. I do not realize how the Gospel could take the world if God's Word had not been written. b. "Man shall not live by bread alone." He must not make the demand of the body the chief object in life. Food, drink and dress should not be first. Make them conducive to a long life, and then spend that life in high and holy pursuits. c. "But by every word of God." The soul is the man, the body is the residence. Spiritual life is produced and sustained by the Word of God. The entire Scripture "is profitable for doctrine, for reproof, for correction, and for instruction in righteousness."

6. The second temptation (5-7) was on the line of presumption. (1) The place—"On a pinnacle of the temple" in the holy city. It is likely Jesus did not at any time during His temptation leave the wilderness. The scene was caused by conception in His mind. It was, however, just as real as nature could have

made it. It is possible to perceive objects as clearly as to see them. (2) The command—"Cast thyself down." Satan's requests are full of presumption. What could have been gained by doing as he here directs? We are often tempted to presume on the goodness of God. It is hard to get forgiveness for such sins. (3) The quotation—"He shall give His angels charge concerning thee." This is a perversion of Scripture. The quotation is about correct, but the application is wrong. In the Psalm, the person referred to is not the Messiah, but the saint. The promise "to bear up" is not to the one who leaps from a precipice, but to him who goes straight forward. It is not that he should fall lightly, but that he should not stumble and fall into sin. (4) The answer—"Thou shalt not tempt the Lord thy God." This was not said to rebuke Satan, but to defeat his argument. We tempt God when we transgress law, neglect duty, harbor evil thoughts, and presume on His goodness.

7. The third temptation (8-9) was about the glory of this world. (1) The place—"An exceedingly high mountain." Jesus likely remained in one place during the entire temptation. The mountain and the kingdoms of this world were the results of mental conception. But they were as real as if the eye had rested upon them. There are many temptations in the high places of this world. (2) The scene—"All the kingdoms of this world, and the glory of them." East was the Medo-Persian dominions, south were all the kingdoms of Africa, and west was the great Roman empire. These were mighty governments, but Jesus, by rejecting them, became the supreme ruler of a kingdom greater than all of them combined. (3) The promise—"All these will I give thee if thou wilt fall down and worship me." Did all of these belong to Satan? I doubt. He is a liar, and the father of it. The primary design of all his temptations is to glorify self. (4) The reply—"Thou shalt worship the Lord thy God, and him only shalt thou serve."

Worship is devotion, adoration, homage. We worship God in songs, prayers, sermons and holy meditation. We serve God by doing good to the people.

8. After the Temptation.—(1) The command—"Get thee hence, Satan." He had done his best and accomplished nothing. (2) The departure—"The devil leaveth Him." Resist Satan and he will flee from thee. (3) The visitors—"Angels came and ministered unto Him." Get rid of bad company and good will take its place. Dismiss those who seek our ruin, and those who love us will come in their stead.

BANANA LAYER CAKE.

This appears to be a great favorite with young people, who above all things like home-made cake that is wholesome and yet not too plain. Cream together one cupful of sugar and one-half cupful of butter, add five eggs (well beaten, and reserving the whites of three for the cake filling.) Also add three-fourths of a cupful of milk, two cupfuls of flour, two teaspoonfuls of baking powder (mixed first with the flour) and one and one-half teaspoonfuls of vanilla. Bake in four separate tins, as this mixture will make a cake of four layers.

For the filling, which is to go between the layers, use the three whites of eggs (previously reserved,) beaten stiff, adding two tablespoonfuls of powdered sugar and one-half teaspoonful of vanilla. Spread this between the layers with bananas sliced thinly, leaving the top of the cake to be covered with an icing, which is made by mixing a little confectionery sugar with enough milk to make it of such consistency as to spread easily; flavor it to taste with a little vanilla extract, and then spread it over the top layer of the cake. It is hardly necessary to add that when serving this cake a fork should be laid at each plate, because of the banana filling.

The British Society for the Propagation of the Gospel has received \$355,000 by bequest from Alfred Marriatt, one half to be used for the erection of churches, hospitals and school in the society's missions in different parts of the world.

OUR BENEVOLENT CAUSES.

Edited by Rev. E. B. Burroughs, South Carolina Conference.

UNWILLING.

There was chance for loving service;
My idle hands were slow.
There were messages to carry;
My feet refused to go.

There was place for words of kindness,
And time for songs of cheer,
But I left them all unspoken,
Till there was none to hear.

Yet I called myself a worker
With Him who died for men,
Nor knew I had denied him,
And pierced his heart again.

—Christian Observer.

* * *
The First Presbyterian Church in Bangkok, Siam, is served by an educated pastor and is wholly self-supporting.

* * *
Religious toleration has been proclaimed by the king of Siam, and the governors frequently urge the missionaries to open missions in the capitals of their provinces.

* * *
Christian work in Korea was never so prosperous as now. The king sometimes sends for the missionaries and inquires how their work is progressing.

* * *
A mission for Hebrews has been opened in Philadelphia. Telegraphy and book-keeping are taught and religious services held. Meetings are held nightly.

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A society has been organized by the graduates of the deaf, dumb and blind asylum, at Berkeley, Cal., for the purpose of interesting wealthy people, and, if possible, the federal and state governments, in establishing scholarships for the blind in leading educational institutions.

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The third federal convention of the Brotherhood of Andrew nad Philip, an organization whose special aim is the spread of Christ's kingdom among young men, was held in Reading, Pa., Nov. 11-14. There are 378 chapters of the Brotherhood, with about 10,000 members, representing eighteen evangelical denominations.

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Rev. William Baird, of the Presbyterian Mission in Korea, says there are three things needed: "1. The Bible in the Korean language. 2. Careful instruction of helpers, teachers and leaders in order that they may properly train the Church to know God and his Word. 3. An aggressive evangelism into the regions beyond, many of which are already calling for teachers." These things are needed in all of our foreign missions, and are being gradually developed.—World-Wide Missions.

PRAY FOR THE PAYMENT OF THE DEBT.

Many of our people seem unable to respond in dollars to the appeal for money to pay the debt. This excuse is, doubtless, valid in many cases. But the churches can do one thing that is absolutely indispensable. They can take hold on the throne of God, and cry mightily for an outpouring of the Spirit upon all the dormant energies of the people, that they may be awakened. The first Sabbath after receiving this paper, we hope that every pastor will plead with God that the people may be aroused, and that a generous response may be made at once, so that money will be freely given to carry on our work. We have prayed for open doors and for the Lord to send forth laborers into the harvest. These prayers have been heard and answered. The doors are opened and the men are ready to go. Now let us pray for the money to send the messengers of truth to every land. God will hear that prayer also.—World-Wide Missions.

THE LIFE OF FAITH.

HEAVEN.

A place where all the scattered friendships, loves, joys and true delights of earth are purged, purified and intensified, without one shadow of future diminution or dissolution hanging over it—but with the same certainty of continual increase and duration—constituting thus a habitation of perfect joy and endless bliss, with greatly enlarged capacities and opportunities for progressive happiness, and with new fountains of enjoyment ever opening amid elysian fields of progressive being and delight; where the rich harmonies of music are ever welling up from the deep fountains of the redeemed and perfectly happy souls tuned in sweetest accord; where, in the limitless dome, the song of redemption mingles and commingles in one eternal hymn of joy and praise to him who, with his presence of love, pervades and crowns it all.—Christian Commonwealth.

WRAPPED IN WEALTH.

A singular case of miserly conduct has recently come to light in Indiana. An old man, who had for some time subsisted on charity, even begging money on the highway, became very ill. When taken to a hospital he protested so vigorously against the removal of his clothing that, to humor him he was allowed to remain dressed all the time. He became worse and when he had passed into unconsciousness the attendants removed his garments, and found the cause of his obstinacy. His clothing was lined with paper money, amounting to nearly ten thousand dollars. His death was partially due to the contact of his person with the poisonous money. It would be hard to find a more apt illustration of the evil of money love. This man was literally wrapped in his wealth, to the destruction of his life. Many are as much engrossed by it so far as character goes, but do not seem to realize that they are robbed with soul destruction.—Methodist Times.

BLOTTED OUT.

Some people are always repenting, and never can look upon any portion of their religious experience as a settled and accomplished fact.

A gentleman who was a deacon in a large chapel was in the habit of pouring out to his minister a tale of perpetual trouble, and always doubting whether God had really pardoned his sin. The minister at last said:

"Deacon, I remember your son stoutly rebelled against your authority some time ago, but afterwards felt sorry and repented of his sin, and humbly asked your forgiveness. Did you forgive him?"

"Of course I did."

"What did you forgive him for?"

"Because I loved him, and I could not help it, when I saw how sorry he was."

"And does he still ask forgiveness?"

"No, no! Nothing is said about it. It is all settled forever."

"Now, do you believe that you can be better to your son than God is to you?"

No sooner has the sinner in true penitence confessed his sin than God extends his forgiveness toward him, and blots out his sins "as a thick cloud."

A BEAUTIFUL FAITH.

She dashed around the corner, and as I happened to be walking briskly along, just in her direction, the collision was inevitable. Perhaps she would have fallen, but I opened my arms and caught her there, and behold—the prize was my little daughter.

"My dear, where are you going in such haste, and why do you turn corners like that? Suppose I had not been there?"

"But I knew you would be there, mother," answered the little maid promptly. "I'd been waiting and watching so long—so long; and at last I knew it must be time for you to come, although I couldn't possibly wait any longer I just started and ran—hard! And of course, when I didn't meet you down the street I knew you must be just around the corner,

And if you were there you would certainly catch me—I knew that, too!"

I only hugged her closer, and said, "My dear!" again. But I thought how the child's faith might shame many of us older ones. We so often get tired—ah, how tired—waiting for the good we know must come, although it still lingers. And by and by we are weary and faint with the waiting, and because of our extremity and of our weakness we can wait no longer. So we start with impatience, almost with despair, to meet the coming.

And here the old fears, born of experience and of unfaith, step in. Suppose the good for which we waited is not there, after all? Suppose we fail or fall? Suppose, just around that corner which hides the rest of the way of the view, there is no help, that no one waits to see that we do not fall.

God grant us all in such a moment the child's belief and the child's confidence! For it is our Father's messenger we have been watching, if we have served and waited in the right spirit and until the right time, need we doubt, any more than she did, that the help we need will be found exactly where we want it most—just around the corner?—Harper's Bazar.

GOD OUR DWELLING PLACE.

He who dwells in God need feel no uneasiness as to the permanence of his habitation, for it knows no decay. He will not be alarmed at the assault of enemies, whatever their number, for the pavilion of the Most High is an impregnable fortress. He will have no occasion to seek comfort or ease elsewhere, for the perfect appointments of this magnificent palace leave nothing to be desired. When locked in the privacy of this delightful home he can throw off all restraint, lay bare his breast, and tell out his secrets. It is the hallowed spot where he can lavish his love, and give full play to every right affection. How glorious a dwelling place is God—rest for the weary, joy for the sorrowing, strength for the weak! Who finding him their habitation! "He that dwelleth in love dwelleth in God." "Whosoever shall confess that Jesus is the Son of God dwelleth in God." "He that keepeth his commandments dwelleth in him." "Hereby know we that we dwell in him," because he hath given us of his spirit." Love, faith and obedience—three forms of the one essential thing, through loyalty to the Lord—give us clear title to this mansion in the skies and on the earth, there and hereafter, the same yesterday, to-day, and forever. "Lord, thou hast been our dwelling place in all generations."—Zion's Herald.

A TEMPERANCE PSALM.

A modern alphabetical psalm on the virtues of total abstinence is furnished by Dr. Cyrus Edson to a recent North American Review. It is one of the best essays of its kind in print:

- A stands for Alcohol; deathlike its grip.
- B for Beginner, who takes just one sip.
- C for Companion, who urges him on.
- D for the Demon of drink that is born.
- E for Endeavor he makes to resist.
- F stands for Friends who so loudly insist.
- G for Guilt he afterwards feels.
- H for the Horror that hangs at his heels.
- I for Intention to drink not at all.
- J stands for Jeering that follows his fall.
- K for a Knowledge that he is a slave.
- L stands for Liquors his appetites crave.
- M for convivial Meetings so gay.
- N stands for No that he tries hard to say.
- O for the Orgies that then come to pass.
- P is for Pride that he drowns in his glass.
- Q for the Quarrels that nightly abound.
- R stands for Ruin that hovers around.
- S stands for Sights that his vision bedims.
- T for the Trembling that seizes his limbs.
- U for his Usefulness sunk in the slums.
- V for Vagrant he quickly becomes.
- W for Waning of life that's soon done.
- X for eXit regretted by none.

Youths of this nation, such weakness is crime,

Zealously turn from the tempter in time!

A RAPID BRIDGE RENEWAL.

A remarkable record for rapid bridge renewal was made by the engineers of the Pennsylvania Railroad Company, October 10, when a large iron structure on the busiest part of that road was taken away and a new span put in its place in the remarkable time of ten minutes. This feat was performed on the bridge which crosses the Schuylkill River, carrying the tracks of the New York branch over that beautiful stream just above Girard Avenue, Philadelphia. The approaches of this structure are of the most substantial stone work, and a long metal span stretches across the river, connecting the arches on either side. The original span was placed in 1868, and as latterly it has not been considered strong enough to sustain the weight of the heavy traffic which is now sent over this line, it was decided to renew it. With this end in view a new span was built on a construction of false work which had been raised on the south side of the bridge. Another false work was also built to the north side. In the river, also to the north, two floats, with a dummy engine on each, were anchored and two other auxiliary engines were placed on the false work at either end of the span. The Chestnut Hill train due at this point at 2:17 was not off the bridge yet when the work of dismantling was commenced at the other end. The track connections were quickly cut, and at a signal both the new and the old spans were raised simultaneously by hydraulic pressure. Another signal was then given for the engines to pull. In exactly two minutes and twenty-eight seconds the change was made and the new iron work slipped into its permanent resting place. It was only the task of a few minutes more to complete the track connection again, and in exactly nine minutes after the passage of the Chestnut Hill train a special car went smoothly over the bridge without a hitch.

The new span, which is constructed entirely of steel, is 240 feet long, twenty-five feet wide and thirty feet high. The old span with its castings weighed 750 tons, while the new span is 200 tons heavier. The two were fastened together and moved at the same time, so that the entire load was 1,700 tons.

The plans for accomplishing this great work were devised by the engineer of maintenance of way of the railroad company. Several weeks were consumed in the making of these preparations, as the greatest care had to be exercised and every possibility figured out to a nicety. A single mistake meant disaster and possibly serious interruption to the road's business. To avert any such trouble as this, each workman was given a particular duty to perform, and the success of the work attests the excellence with which the orders given were carried out.

Bridges have been moved before by the same methods, but heretofore the change has occurred on very small structures on the less frequented parts of the road. Never before has so massive a bridge been removed in so short a time.—Uplook.

Nervous Weak Tired

Thousands are in exactly this condition

and do not know the cause of their suffering. They are despondent and gloomy, cannot sleep, have no appetite, no energy, no ambition. Hood's Sarsaparilla soon brings help to such people. It gives them pure, rich blood, cures nervousness, creates an appetite, tones and strengthens the stomach and imparts new life and increased vigor to all the organs of the body. It builds sound, robust health on the solid and lasting foundation of pure blood.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5. Be sure to get Hood's.

Hood's Pills are mild, effective, easy to take, easy to operate. All druggists. 25c.



PLEASE NOTE THAT—

1. All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2. In sending matters for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3. When the Advocate does not arrive regularly, notify us promptly.
4. Methodist pastors are our authorized agents to receive subscriptions and collect dues for the Advocate.

Continued from page 1.

THE EMANCIPATION THAT EMANCIPATES.

able man and the upright citizen. We need intellectual development and must secure it, but he who would be free indeed, must study the consequences of slavery in himself and in others and seek to completely eradicate the same. Not only is the intellectual man involved but the moral man, too, and that deeply. And beside this, we are poor, and must have property and wealth; we are adrift and must have a home and that love for it that leads one to die in its defense. Self respect and race pride are essential elements in race building; we must believe in the possibilities both of the individual and the race. To be specially interested in our race and seek its highest development is loyal rather than disloyalty to others and our common country as well; what is best for us is best for the country at large; when we help ourselves we help others about us. To us true emancipation means freedom from the consequences of slavery; this everyone should seek and before we are really free, we must secure.

The results and conditions of slavery and freedom are as diametrically opposite as are darkness and light or the two poles of the earth's axis. The more fully we enjoy the one the farther we must removed from the other. If the condition of a man free is so little improved that he had as soon be a slave, he is not yet emancipated and should again be subject to a master. He has never realized the blessings of freedom of action when combined with freedom of thought; he has the advantage of a free body but does not understand how greatly it is hindered by his enslaved mind. He does not know that the thinking man is unfitted for slavery and cannot long be kept in such condition for thought unlocks prison doors and scales the highest walls.

MRS. BISHOP PECK, MY PERSONAL TRIBUTE.

In the death of Mrs. Perses Wing Peck, who died December 8th, at her residence in Syracuse, N. Y., there passed to her reward one of the most remarkable women in Methodism. She was past ninety years of age and had been confined to her room for more than five years, and of course her demise does not surprise, however much it may pain those of her friends who knew her best and loved her most.

She was the widow of Bishop Jesse T. Peck who fell asleep about fourteen years ago. While he lived the two had their hearts set on doing good and what interested one on this line interested both. They had no children of their own but their hearts went out in tenderest sympathy to the needy when and wherever found. Their benefactions were not confined to those of their own race but to those considered worthy regardless of race. God's children were theirs. I shall ever remember with sincerest gratitude the interest Mrs. Peck took in me while a struggling young man at college. I am grateful for the assistance she gave me, without which I might have been compelled to give up my studies for the time, but I am more grateful for her tender and motherly letters that always breathed the spirit of the Master. I have felt all along and feel as I write this, that her interest in me, her prayers for me and the love that she evi-

dently bestowed upon me even down to her last days, were worth far more to me than the money she sent to assist me while in school. I have had the pleasure of calling to see her at least twice since the bishop's death. Those visits were sources of great comfort and pleasure to me. I shall never forget her prayers and benedictions nor cease to thank God that I came in contact with her just at the time I did when a school boy. Mrs. Peck has shown a similar interest in several other young men colored and white, and while I am at liberty to speak for no except myself, I doubt not they revere her memory as much as I. She was most happy when doing something to help others. But their interest in humanity did not end with what they did for individuals, it took a wider range. Bishop Peck and his devoted wife are very largely the founders of the now great Syracuse University. Dr. Geo. F. Comfort in a letter to the Syracuse Journal thus describes the convention that launched that remarkable institution:

"But it is more especially in relation to the Syracuse University that Bishop and Mrs. Peck have interest in this community. To this institution they contributed all the careful accumulations of their long lives, this being the field of their final earthly activities. But this magnificent donation of all their worldly possessions was a small portion of what they bestowed upon this university. More than to any person to Bishop Peck is due the honor for the successful launching of the project for establishing the Syracuse University. The climactic event in the inception of this university was the State Methodist convention, which was held in Shakespeare hall in 1870, over which Bishop Peck (then Dr. Peck) presided. When the interest in the proposition to found here a great central Methodist university had been wrought up to the highest point, Dr. Peck stepped forward and announced the intention of himself and his wife to make a subscription of twenty-five thousand dollars, 'the savings of our lifetime.' The effect was dramatic. The convention was electrified by enthusiasm. Subscriptions rolled in until before the convention adjourned, they amounted to \$177,000. Dr. Peck was soon after made president of the board of trustees of the new university. He guided its deliberations and acts with consummate skill, wisdom and efficiency, contributing to the institution, his time, his labors and all the powers of his capacious mind."

Not only did they give all their savings, their thought and time but finally made over all their property, even down to the Bishop's library to this institution.

Since his death Mrs. Peck succeeded through the assistance of charitable individuals and congregations that revered the good bishop's memory, in establishing in this city in connection with the New Orleans University, "Peck Memorial Home." This was an industrial school for girls, under the auspices of the Woman's Home Missionary Society and was like many others of its kind doing an excellent work, but was unfortunately destroyed by fire last January. I learn it is to be rebuilt and trust it most certainly will.

To my own knowledge Mrs. Peck had plans in her mind for another enterprise which had to be relinquished because of failing health. She had no other use for money over and above the necessities of life, except to use it as a means to do good. As indicative of this trait, I recall that once while a member of the Book Committee I paid her a visit. On one occasion she was talking to me somewhat of her personal affairs, when I asked her if she thought it necessary to her comfort that the Book Committee increase her allowance for support? In reply she said, "Well, all I have to say is, if they do I shall have that much more to give away." I knew an increase could not be secured on such an argument, hence said no more of it.

I know these lines are a poor tribute to the memory of such a woman as was Mrs. Peck and yet having nothing better, I have dared to offer them, with the closing prayer that God may bless her memory to the good of all the causes, enterprises and persons for which and for whom this good and great woman hoped and prayed.

I. B. Scott.

PERSONAL AND GENERAL.

Bishop Ninde, who presides over the Mississippi and Louisiana Conferences this year, will be accompanied on his Southern tour by his daughter.

Mrs. Perses Wing Peck, wife of the late Bishop Jesse T. Peck, died at her residence in Syracuse, N. Y., December 8th. She was over 90 years of age.

The German army makes use of balloons in their reconnoitering expeditions and they are so arranged as to be raised or lowered as suits the convenience of those operating them.

Ex-Gov. Page, of Vermont, probably the largest calf skin dealer in the world, called at the office last week to see our business manager, Mr. Morse, who hails from the same town in that gem of the States.

The Catholics of Texas are pushing their cause most earnestly in that State. They are doing what is to us a new thing under the sun, that is, conducting regular protracted meetings for the purpose of increasing their membership.

Miss Lelia Herbert, of Washington, D. C., the daughter of the Ex-Secretary of the Navy, committed suicide last week, and this week Miss Annie Wells, another prominent society lady of the Capital City, followed her example. It is said she was greatly grieved because of Miss Herbert's death.

"The African Methodist," a neat and newsy four page column weekly, published in this city by prominent ministers of the church whose name it bears, is on our desk. Dr. L. H. Reynolds, pastor of St. James A. M. E. Church, is editor, which fact settles the question once for all that its editorials will be strong, clean and to the point.

Both the assistant business manager and the editor have returned to the office. The editor has been visiting the conferences in Texas for a few weeks, and Rev. R. E. Jones, B. D., the assistant business manager, has for about three months been visiting conferences and making an extensive canvass in Georgia and the Carolinas. They both report the outlook as encouraging, indeed, and aside from what they have accomplished, feel that the brethren of the conferences visited are going to carry forward the canvass with vigor and success.

Dr. Albert's many friends throughout the Church will be glad to learn of the great success that he is having in the educational work at Gilbert Academy and Industrial College, Baldwin, La.

He advanced the enrolment from 117 the year before he took charge to nearly 300 last session; and the indications now point to even a larger attendance this session.

Our magnificent educational centre at Baldwin, La., needs only to be advertised and its advantages known to insure the full measure of its usefulness to our people. The plant, consisting of over 500 acres of land, adjoining the 700 acres of our Orphans' Home Society, and its half dozen substantial buildings and endowment, is valued at over \$100,000.

With liberal literary and industrial courses; a full and strong faculty, and such ripe scholarship, large experience and wise administration as Dr. Albert is giving this institution, we bespeak for its increasing usefulness and influence as the years go round.

The meeting of the Louisiana Conference at Baldwin will give our pastors and many others a chance to see for themselves this institution of which many of them know so little.

Will not some of our readers in Kansas or Missouri kindly inform Dr. Albert of the whereabouts of the Rev. Frederick Reeves, who moved from Louisiana to Kansas several years ago? Bro. Reeves is a superannuated member of the Louisiana Conference, but not having been heard from for several years, the conference does not know whether he is dead or alive. Any information will be gratefully received by the secretary, Rev. A. E. P. Albert, D.D., at Baldwin, La.

ATLANTA CONFERENCE.

Appointments.

Athlanta District, G. W. Arnold, P. E., P. O. 331 Woodward avenue, Atlanta, Ga.
 Atlanta Chapel, S. C. Upshaw.
 East Atlanta, A. S. Johnson.
 Fort Street, C. L. Johnson.
 Gate City Street, E. E. Kirby.
 Loyd Street, R. T. Adams.
 Saint Luke, J. N. C. Coggin.
 South Atlanta, G. W. Merriweather.
 University, To be supplied.
 Vine Street, To be supplied.
 Battlo Hill, To be supplied.
 Fairburn, To be supplied.
 Fairburn Circuit, R. B. Laster.
 Grantville, A. J. Wilson.
 Grantville Circuit, Wm. Young.
 Hoganville, F. R. Bridges.
 Hoganville Circuit, Samuel Smith.
 Long Circuit, To be supplied.
 Lutherville, G. M. Neal.
 Newnan, S. J. Harris.
 Newnan Circuit, David Gray.
 Newnan Mission, To be supplied.
 Palmetto, J. W. Thorpe.
 W. P. Thirkield, President, Gammon Theological Seminary, member University Atlanta Quarterly Conference, M. C. B. Mason, corresponding secretary of F. A. and S. E. Society, member Loyd Street Atlanta Quarterly Conference; W. W. Lucas, left without appointment to attend one of our schools.
 Gainsville District.
 H. R. Allen, P. E., P. O. Gainsville Ga.
 Cartersville and Aeworth, J. P. Lawson.
 Centre Site, To be supplied.
 Decatur, C. W. Adams.
 Duluth, J. O. Smith.
 Edwardsville and Roswell, J. W. Bowlin.
 Elberton, J. D. Lovejoy.
 Elberton Circuit, To be supplied.
 Gainesville, F. H. Rogers.
 Gainesville Circuit, Willis Sagoes.
 Gillsville, Elijah Kight.
 Harmony Grove, S. A. Stripling.
 Hoschton, To be supplied.
 Lavonia, A. J. Noland.
 Lawrenceville, G. W. Lamar.
 Marietta, N. S. Stesling.
 Suwanee, W. A. Mitchell.
 Griffin District.
 J. P. Wragg, P. E., P. O. Box 179 Griffin, Ga.
 Coyers, A. C. Wright.
 Covington, J. M. Queen.
 Fayetteville, J. A. Wyatt.
 Griffin, E. H. Oliver.
 Griffin Circuit, To be supplied.
 Hampton and Vineyard, To be supplied.
 Hampton Circuit, L. J. Preston.
 Hapeville and East Point, H. C. Dennis.
 Jonesboro, A. P. Melton.
 Locust Grove, To be supplied.
 McDonough, H. H. Monzon.
 Morrow Mission, To be supplied.
 Oak Hill, V. D. Jenkins.
 Oxford, J. E. Watkin.
 Stockbridge, To be supplied.
 Sunny Side Circuit, J. A. Simpson.
 Union Grove, L. F. Beeks.
 Williamson, Z. K. Gowen.
 Romo District.
 J. C. Hunt, P. E., P. O., Fort Avenue, Rome, Ga.
 Adamsville and Pine Log, L. P. Kimball.
 Austell and Ebenezer, J. A. Richie.
 Calloun, L. W. Coats.
 Carrollton, G. W. Matthew.
 Carrollton Circuit, C. H. Blake.
 Cave Spring, E. D. Gidden.
 Chicamunga and Colmtta, Benjamin Boston.
 Douglas, A. G. Story.
 Floyd, To be supplied.
 Heard, A. G. Gill.
 Livingston, Andrew Owen.
 Palmetto Circuit, W. C. Bryant.
 Rome, First Church, M. M. Alston.
 Rome, Second Church, Joseph Sams.
 Seney, J. A. W. Usher.
 Summerville and Finley, D. C. Richardson.
 Tallapoosa, Wm. Bailey.
 Temple, S. B. Beauford.
 F. M. Gordon, Principal, of Colored Institute for the Deaf, member of Cave Springs Quarterly Conference.

METHODISM IN THE "PALMETTO STATE"

The thirty-third session of the South Carolina Annual Conference has passed into history.

'Twas both pleasant and profitable to be present and witness the deliberations of that magnificent body of cultured gentlemen and fellow-preachers.

It gives one inspiration to look upon that conference that possibly he would not get at any of the others.

If the Freedman's Aid and Southern Education Society had done nothing more in these thirty years than to produce such a Conference, it alone would be a sufficient justification for all the money spent, and the time and energy consumed.

Among many things for which this Conference stands, is a cultured and educated ministry. I saw "fathers," whose heroism and pioneer work read like a romance. These are held in high esteem, and justly so, by all. But the rank and file of the Conference is composed of strong, active, educated and consecrated young men.

Again it stands for hard work. The reports showed progress along all lines. "Faithfulness to the trust committed" seemed to have been the motto for the year that has just closed. New churches, remodeling of old ones, building of parsonages, larger benevolent collections, increase in membership both in character and number, and spiritual development were among the items mentioned concerning the various charges.

The session was held in Beaufort, S. C., and the entertainment was elegant. Rev. W. G. Valentine, the pastor, and people deserve great praise for the manner in which they provided for this body. Bro. Valentine did a most excellent year's work and was returned for the second year with the hearty approval of the entire membership.

The Conference was presided over by Bishop John H. Vincent, D. D. LL. D. By patient, kind, wise and fatherly instruction the good bishop won the heart of every one present. His daily exposition of Timothy was received very enthusiastically and will prove of wonderful help to the brethren.

The following officers having by faithfulness and ability proved themselves worthy were re-elected, J. B. Middleton, Secretary; W. M. Hanna, Statistical Secretary, and W. R. Jervay, Treasurer.

Then the annual reports of Presiding Elders Witherspoon, Jacobs, Townsend, Wilson, Brown and Bowen, were thoughtfully and carefully prepared, and they were remarkable for the presentation of the state of the work, discussing it from a temporal, political, social and moral standpoint.

After the reading of these reports Bishop Vincent said, "Talk about the growth of your people, it is like the growing of corn that you can hear. These reports would do credit to any Conference in the North." The Bishop more than once spoke in high praise of the work done and the culture and ability of the Conference as a whole.

Revs. A. G. Townsend and B. F. Witherspoon, having served the full limit as presiding elders of the Florence and Beaufort districts, were each presented in open Conference with a handsome and costly service, by the pastors of their respective districts, as a token of their esteem and as a testimony of their faithfulness and ability in the discharge of duty.

Rev. J. L. Grice, B. D., and Rev. W. M. Hanna, A. B., two worthy and popular brethren, were appointed to succeed the retiring presiding elders.

The Board of Examiners as required by the Discipline has been regularly organized, with Rev. L. M. Dunton, D.D., as Chairman.

Not a person was received on trial, only one received in full connection, Rev. J. D. Whitaker, A. B., B. D., and of the four regular classes

not a man was advanced. It was of their own choice, for they, with the Board of Examiners decided that the standard must be raised. The bars have simply been put up. All honor to such a step! Hats off to the South Carolina Conference!

The Conference is loyal and alert to the best interest of Claflin University. The report of President Dunton was received with applause. A motion was offered which unanimously prevailed, pledging \$4,000 to Claflin during the next year. God bless Claflin.

Strong resolutions were presented endorsing the Southwestern and heartily approving of the editorial work of our Dr. Scott. Without a dissenting voice the conference pledged to add to our own list during 1898 one thousand cash subscribers.

Collections for the various benevolences were reported as follows:

Missions, \$2,458.42; Church Extension, \$180.25; S. S. Union, \$103.85; Tract Society, \$73.26; Freedman's Aid and S. E., \$2,536.96; Education, \$428.42; American Bible cause, \$22.50; Women's Foreign Missions, \$17.98. Woman's Home Mission, \$41.25; Conference claimants, \$114.75; general conference expenses, \$8.25; Episcopal fund, \$117.05; other benevolences, \$206.00. Total, \$6,538.58, an increase over last year of \$1,600.88.

Secretary Penn led off in the anniversaries in the presentation of the Epworth League. In the organization of the State League the following officers were elected: Rev. I. E. Lowry, Claimants, \$114.75; general conference ex-McDonald; 2nd vice president, Rev. E. B. Burroughs; 3rd vice president, Prof. E. J. Sawyers; fourth vice president, Miss Lula Bythewood; corresponding secretary, Rev. R. L. Hickson; treasurer, Rev. C. R. Brown; sp't. of Epworth Guards, A. B. Davis.

Dr. Mason ably represented the Freedmen's Aid Society. Dr. Homer Eaton was present during the conference and gave a helpful address on the Book Concern. Dr. W. P. Thirkield delivered an able address on the needs of a "Christian Ministry."

Dr. A. J. Palmer, Corresponding Secretary of the Missionary Society, stirred the conference on the cause of mission. 'Twas near Beaufort that young Palmer landed during the war as "a boy soldier." He grew eloquent and pathetic as he related his experiences during those "stormy days."

The conference went in a body to visit the National Cemetery with Dr. Palmer to do honor to the nation's honored dead.

All hail to the loyal, cultured and able South Carolina Conference! R. E. J.

EPWORTH LEAGUE.

Topics for January: Working for God.
 January 2.—Occupation for the New Year.
 (Prov. 11: 30; Dan. 12: 3.)
 Rev. P. Ross Parrish, A.M.

He that Winneth Souls is Wise.

"We live in thoughts, not in breaths;

In feelings, not in figures on a dial."

And yet figures on a dial mean much in the transit of time and of human life. All days are not leaden; some are gold and diamonds. All days are not on the dead-level of the plain; some lift their curves amid the hilltops and crests or new eras and sublimer experiences. It is well to have one New Year's day. It were better if we had more. Nevertheless, let us use this one. It is fitting to think, to X-ray yourself, to get into the balances, to circumscribe heart and life. To burn up the debris of the past. To sift out and cherish its gold. To survey the prospect and to gird for the journey. It is a time of solemn resolutions and holy vows. Epworthians are sure to fall into this temper. Let your thoughts be high, your aims be noble, your vows careful and sincere, your resolutions prompted of the Spirit and compassing the great needs of your own heart and the essential interests of the cause of Christ.

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.



ROYAL
BAKING
POWDER
Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

DOINGS OF THE WORKMEN.

H.C. Norman, New Albany, Miss.—November 28 was a high day with Butler Chapel. In a rally for the pastor, Sister R. Cunnihgam raised \$15.20; Sister F. Blackwell, \$10.20; Brother R. B. Turner, \$10.15; Sister Mattie Doxey, \$5.20; Sister A. Praher, \$3.15; and others raised smaller amounts. Total raised, \$55.15. This work is alive spiritually and financially.

J. R. Rice, I. P., Farmington, Tenn.—Our Sunday school has taken a new start since our new pastor, Rev. S. M. Straythorne came. The school is preparing to give a grand concert. We have a Sunday school here almost second to none. We have a grand class meeting every Friday night here with a large attendance. The whole circuit is looking upward. I am assisting the pastor in every good work. Our pastor is liked by all. We thank the Tennessee Conference for the pastor and his wife.

A. Butler, P. C., Leona, Miss.—Our quarterly conference met Dec. 11, with Rev. A. M. Trotter, presiding elder, in the chair. The brethren were all present with reports which showed the work to be in a prosperous condition. Twenty-three had been converted and joined our church. For pastor, \$66.75; for presiding elder, \$15.25, has been raised.

A. C. Lacy, State Line Charge.—Our fourth quarterly conference convened Nov. 24, with J. M. Shumpert in the chair. All the brethren were present with well written reports, which showed the work to be in a prosperous condition. Paid to pastor this

Awarded
Highest Honors—World's Fair,
Gold Medal, Midwinter Fair.

DR.
PRICES
CREAM
BAKING
POWDER

A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

quarter \$75, paid to the elder \$18.30. Raised for all purposes \$100.30. The grand people of State Line came to see us a few nights ago and left 175 pounds, which was gladly received. We are always glad to see them.

Jules Benn, P. C., Mandeville, La.—I am closing up two years here. We can say the Lord has blessed us. The church is alive. We have raised some portion of our benevolent money. We have received two in the church. On the night of Dec. 20 a band of sisters and brothers came and woke us by singing. Many words of friendship were expressed to Sister S. Benn. After praying and singing they gave her a nice little sum.

A. B. Venable, P. C., Bastrop, La.—I am happy to say that our work is moving along very nicely. This is my third year at this place, and the Lord has wonderfully blessed us this year with a grand success. We carried on a glorious revival for two weeks, and our meeting resulted in a good many souls brought to Christ. We also had a grand time at the corner-stone laying at Mount Nebo Church Nov. 14, and the collection resulted in \$99.10. My fourth quarterly conference, which convened Nov. 28, 29 and 30, was held by our beloved elder, F. T. Chinn. He gave a grand lecture on duties of officers and members, after which the roll was called and all the officers answered except three. The leaders and stewards reports showed that good work had been done this year. Our love feast took place on the 30th. We paid the elder \$17.05, and paid pastor this quarter \$61.50. The trustees raised \$67.20. They paid on improvements this quarter \$41, and also toward the relief of the sick \$9.50. The order of the Missionary Society was carried out, and we raised \$1.50 for missions. We have a number one Sunday school. The Sunday school has done well this year; it has raised for all purposes up to date \$1.50; superintendent, A. Matthews, president of S. S. Missionary Society, Mrs. Lucy Venable. We have dug a good well at this place for the people. I am trying to get everybody that I can to subscribe for the good old Southwestern. I have a good many promises.

J. L. Franklin, P. C., Princeton, Ky.—We have just closed our third quarterly conference of the Eddyville Circuit, with W. H. Robinson, P. E., in the chair, who preached two able sermons at Princeton on the 9th and 10th inst. He preached at Eddyville on the 8th and 12th. We had 88 communicants. Baptized two adults. Eleven additions to the church. Collected \$18.15. The reports showed that the work is in a prosperous condition.

Bedford, La., Rev. Alfred McGlocklin.—Our fourth quarterly conference was one of our best. The presiding elder, Rev. H. J. Wright, was with us. We owed him half of the second quarter and all of the third. So we paid him in full \$31.60. Paid pastor this quarter \$40. Twelve converts. We are coming to conference with no less than \$40 for our benevolent causes. We are in the Methodist ministry to bring some thing to pass. If our preachers would stop their speculation on appointments and grumbling and get down to the master's work

more would be done. Presiding elder and people are all right.

H. Heslop, P. C., Anguilla, Miss.—Our last quarterly conference convened on the 4th and 5th of this month. Our elder was on time. We did not have as fine a time as we expected on account of such bad weather. Most of the brethren met with written reports. The reports showed up very well considering the yellow fever scare. We paid the presiding elder \$5.15, and paid all except \$17. The presiding elder was very well pleased, for he knew we had a great many hindering causes. Benevolent collections, \$9.35. The elder spoke highly of the Southwestern, for which you have seen some of the results already. We expect to bring up all of our collections when the annual conference meets. The sacrament was neglected on account of the weather being so cold and many did not turn out to church.

W. McNeal, P. C., Ocean Springs.—Our fourth quarterly conference was held Dec. 13. Rev. J. M. Shumpert was on time, and preached a good sermon, after which six joined the church. Our church was closed for about three weeks by the quarantine regulation. The fever began in my family Sept. 1, and we all had the fever, but I am glad to say that we all got through by the help of the Lord. We have built one new church this year at West Pascagoula bought two new organs.

C. W. Fowler, Cynthia, Ky.—I desire to render grateful thanks to the parties that were so kind to pay for the Southwestern one year for me. Rev. Withrow, of Lexington, Va., and Sister J. S. Lovell, of Chattanooga, Tenn., through your most worthy paper thanks be to God, through our Lord Jesus Christ, there are some in this Christian army who are always ready to help the poor. Their loving and charitable deed will never be forgotten. O, may God bless them with every blessing they stand in need of for time and eternity. I wish I knew their postoffice address.

TUPELO DISTRICT CONFERENCE.

Our second district conference convened at Mount Moriah M. E. Church, Corinth, Miss, Wednesday, the 8th inst., with P. O. Jamison, P. E., in the chair. The roll was called and all answered to their names, save Brothers Whitlock, York, Witherall, Campbell, Cameron and W. E. Logan, who were hindered on account of sickness. Those present were a blessing to the town of Corinth. On Friday evening our conference was graced with Prof. G. G. Logan and President Foster, D. D., of Rust University. The address made by Prof. Logan was like the "oil poured upon the beard of Aaron that ran down the skirts of his garment."

Every parent of the Tupelo District ought to have been present to have heard his address on education. At 7:30 p. m., Dr. Foster preached an excellent sermon that will be long remembered by all who heard him. After his sermon a collection was taken for Rust amounting to \$12.10. The district is in the advance of many years. The great cause for this is the chief officer, P. O. Jamison, who knows his

BABY'S SKIN

In all the world there is no other treatment so pure, so sweet, so safe, so speedy, for preserving, purifying, and beautifying the skin, scalp, and hair, and eradicating every humor, as warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA (ointment), the great skin cure.

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business as a presiding elder, and with such able men as Revs. W. R. Clay, G. Orange, D. L. Tubbs, W. H. Whitlock, E. F. Scarborough and others to assist him in bringing the district to the front. Prof. J. B. Combs entertained the conference on Thursday evening with his school in singing and recitations. Rev. D. A. Bragg deserves great credit in caring for the district conference. The brethren were loth to leave the town. On Thursday night, Prof. M. L. Hayes delivered the welcome address, which was responded to by Rev. N. R. Clay. G. W. Baker, P. C.

CENTRAL ALABAMA CONFERENCE.

The Central Alabama Conference met in its twenty-second session December 8, at Alexander City, Ala., with Bishop Charles C. McCabe in the chair. The bishop at once identified himself with the conference, won all the hearts of this, his first colored conference, and held the loving esteem of each throughout. No better session was ever held. Rev. W. H. Nelson was elected secretary, with T. C. Le Vert assistant. Rev. J. S. Todd was elected treasurer, and Rev. A. N. Jackson statistician. The various committees were appointed and the conference went to work. Dr. Wm. H. Reese represented the F. A. and S. E. Society; Dr. A. J. Palmer, the Missionary, and Dr. J. C. Hibbler, the Southwestern Christian Advocate. Drs. Chas. M. Melden and Jas. C. Murray represented Clark University and Gammon Seminary, and Rev. I. G. Penn the Epworth League work.

Three brothers were transferred from the conference, namely, Revs. Wesley Prettyman to the Ohio Conference, A. N. Jackson to the Savannah Conference, and

The Enemy Is Ours!

The gripe usually leaves the sufferer in a very feeble condition, with a persistent cough and other premonitory symptoms of pulmonary affection. Dr. Bull's Cough Syrup promptly administered at the beginning of an attack of gripe, will forestall that dangerous enemy to life—consumption. Mrs. Maggie Tulga, Ironton, Ohio, says: "It affords me much pleasure to bear testimony to the merits of Dr. Bull's Cough Syrup. I had been a sufferer from the gripe for a week, I tried a bottle of Dr. Bull's Cough Syrup, and after taking it, was completely cured of the dreadful cough and disease. I cheerfully recommend it to all sufferers." Dr. Bull's Cough Syrup is sold everywhere for 25 cents.

Chas. L. Johnson to the Atlanta Conference. One new presiding elder was appointed, namely, B. G. Smith; and one deacon was ordained and one elder, namely, John W. Martin and Samuel J. Jordan. A class of four were received into full membership.

Too much cannot be said of the profoundly deep sermon of Dr. J. C. Hibbler, as to its beneficial qualities, and no one will fail to do more for the Southwestern after listening to his able representations. The benevolences of this conference took a decided turn for good and went over the previous year by far.

W. H. Nelson.

SOUTH CAROLINA CONFERENCE.

The South Carolina Conference of the Methodist Episcopal Church closed its thirty-second session at Beaufort, Dec. 6. The conference has grown from a faithful dozen to a membership of one hundred and fifty.

Bishop John H. Vincent presided. His exposition of Paul's first letter to Timothy was instructive and helpful and we thought at the close that verily Paul was addressing us.

Our visitors were many, and though representatives of different "branches of the same vine," they brought a message of love and hope. Among them we mention Drs. Eaton, Palmer, Mason, Thirkield, Revs. I. G. Penn and R. E. Jones.

We were well entertained. The good people of Beaufort did their best to make our stay pleasant and profitable.

The conference has not only advanced in the number of its men and constituents, but in the ability of the laborers and the grade of the appointments. Claflin University and Gammon

Theological Seminary have greatly contributed to the character of the men and work. They have a potent influence on the conference to-day.

Another marked feature of growth is seen in the benevolences, as reported by the treasurer. The amount raised for all the benevolent collections this year is \$6,379, an increase of about \$1400 over last year.

Our rank in the church for Freedmen's Aid and Southern Education Society is fifth, we having raised \$2,561.

It may interest the public to know that nearly half of this money was raised by graduates and students of Claflin University, as per the published report.

The examinations in the courses of study as laid down in the discipline are emphasized in this conference. They are to be semi-annual—all written.

Resolutions, pledging to assist Dr. Mason in his new century offering (over \$1000 were subscribed); to stand by the Southwestern Christian Advocate as never before; to raise \$4000 this year for Claflin University towards the erection of the north wing of the main building were unanimously adopted.

J. W. Moultrie.

CONFERENCE NOTICES.

BIRMINGHAM DISTRICT.

First Round.

Mt. Pleasant.....Dec. 26-27
St. Paul.....Jan. 1-2
Adamsville.....Jan. 4-5
Avondale and Woodlawn.....Jan. 8-9
Enon and Pratt City.....Jan. 15-16
Irondale.....Jan. 22-23
Bessemer.....Jan. 29-30
Warrior.....Feb. 5-6
Horse Creek.....Feb. 8-9
Blount Springs.....Feb. 12-13
Oneonta.....Feb. 19-20
Springville and Asheville.....Feb. 26-27

Gadsden and Attalla.....March 4-5
Cedar Bluff.....March 10
Howells' Cross Roads.....March 11
Centre.....March 12-13
Anniston.....March 18
Oxford.....March 19-20
Heflin.....March 26-27
Talladega.....April 2-3
The district stewards will please meet me Jan. 14, at 10 a. m., at Enon M. E. Church, Birmingham.
B. G. Smith, P. E.

MONTGOMERY DISTRICT.

First Round.

Warren Street.....Jan. 1-2
Tensaw.....Jan. 3-4
Wesley and Theodore.....Jan. 8-9
Mt. Sterling.....Jan. 15-16
Pensacola.....Jan. 22-23
Brewton and Pollard.....Jan. 29-30
Evergreen.....Feb. 5-6
Evergreen Mission.....Feb. 7
Castleberry.....Feb. 12-13
Prattville.....Feb. 19-20
Montgomery.....Feb. 26-27
Union Springs.....March 5-6
Aberfield and Brown's Grove.....March 12-13
Troy.....March 19-20
E. M. Jones, P. E.

GRIFFIN DISTRICT.

First Round.

Jonesboro.....Jan. 1-2
Oak Hill Circuit.....Jan. 8-9
Covington.....Jan. 9-10
Conyers.....Jan. 12
Oxford.....Jan. 14-16
Union Grove.....Jan. 15-16
Williamson Circuit.....Jan. 22-23
Hampton Circuit.....Jan. 29-30
Hampton and Vineyard.....Jan. 30
McDonough.....Feb. 4-6

Locust Grove.....Feb. 5-6
Sunnyside Circuit.....Feb. 12-13
Fayetteville Circuit.....Feb. 19-20
Griffin.....Feb. 25-27
Griffin Circuit.....Feb. 26-27
Hapeville and East Point.....March 5-6
Morrow Mission.....March 7
Stockbridge and Crumley.....March 12-13
Brooks and Hartford.....March 19-20
J. P. Wragg, P. E.

LA GRANGE DISTRICT.

First Round.

La Grange Circuit.....Jan. 1-2
Troupe Factory.....Jan. 8-9
La Grange Station.....Jan. 15-16
Woodbury and Warm Springs.....Jan. 21-23
Concord.....Jan. 22-23
Greenville.....Jan. 28-30
Harris City Circuit.....Jan. 29-30
Zebulon.....Feb. 5-6
Culloden.....Feb. 12-13
Forsyth.....Feb. 19-20
Barnesville and Thomaston.....Feb. 26-27
Liberty Hill.....March 5-6
Jackson.....March 7
Macon Station.....March 11-13
Macon Circuit.....March 12-13
Fort Valley.....March 14
Talbotton.....March 15
Columbus.....March 16-17
Chipley.....March 19-20
Whitesville.....March 26-27
West Point.....April 2-3

District stewards meeting at Woodbury at 10 a. m., Feb. 4, 1898. Please let us have a full attendance. And now, my dear brethren, as we enter upon another year's work let us take up the old watch word: "One thousand converts and all the benevolences to the top." Let us make Easter Sunday, April 10, a district rally day for missions. Remember, my brethren, the church is watching us. Kindly yours,
Jas. Jackson, P. E.

NAVASOTA DISTRICT.

First Round.

Anderson.....Jan. 1-2
Bellville.....Jan. 8-9
Brenham.....Jan. 15-16
Brenham Circuit.....Jan. 22-23
Hockley.....Jan. 29-30
Waller and Cypress.....Jan. 29-30
Millican.....Feb. 5-6
Hempstead.....Feb. 11-13
Courtney Circuit.....Jan. 12-13
Navasota.....Feb. 18-20
Navasota Circuit.....Feb. 19-20
San Felipe Circuit.....Feb. 26-27
Sealy Circuit.....March 5-6
Caldwell and Lyons.....March 12-13
Caldwell Circuit.....March 19-20
Yarbrough.....March 26-27

Now, my dear brethren, begin your work at once. Start your revivals. Don't wait, let's start with the year. You must report some benevolent money every quarter. Try and raise your entire apportionment on the 10th of April—Easter. We must succeed. District stewards will meet me on the 12th of January, at 1 o'clock, in Hemdstead. Pastors are invited. Yours for success,
W. L. Duncan, P. E.

GREENVILLE DISTRICT.

First Round.

Aimwell Circuit.....Jan. 4-5
Rock Mills and Lowndesville Circuit.....Jan. 8-9
Olio Circuit.....Jan. 11-12
Pendleton Circuit.....Jan. 13
Seneca Station.....Jan. 14-16
Seneca Circuit.....Jan. 15-16
Walhalla Circuit.....Jan. 17-18
Liberty Circuit.....Jan. 19-20
Easley Circuit.....Jan. 22-23
South Greenville Circuit.....Jan. 25

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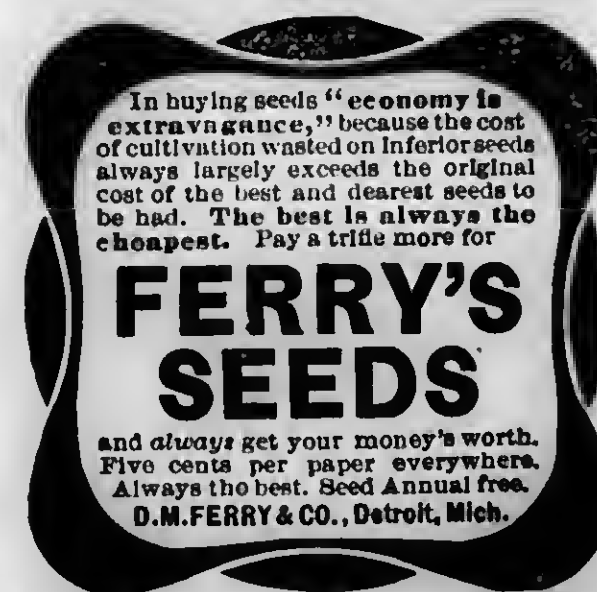
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BY PROF. CROGMAN.

The best seller we ever had. One colored preacher sold fifteen at church in twenty minutes. One agent in Morehouse Parish sold 187 in thirteen days. Outfit only 24 cents.

Address QUICK.

J. L. NICHOLS & CO.
Atlanta, Ga.

The Mother's Pay Day.

What pay does a hard-working mother of a family receive for her labor at the end of a week? The husband may bring home his regular wages. Some of the children may be old enough to earn theirs. But the mother, what is her pay for her days of toil and often nights of anxiety? Well, she is either paid in love or she isn't paid at all.

The majority of mothers are perfectly satisfied with the simple recompense of loving appreciation. If any mother doesn't receive that much, it's an awful pity.

It's a sad thing when the mother comes down sick with overwork or worry, or because some little weakness or disease has been neglected until it gets to be alarming.

It should never be allowed to get to this point. She ought to be looked after right away. She needs the help of common sense medical treatment. Of course no one medicine will cure everything. A medicine must be specially adapted to its particular purpose.

If the digestive organs or the liver are out of order Dr. Pierce's Golden Medical Discovery is a perfect and scientific remedy. His "Favorite Prescription" is specially devised for weaknesses and diseases of the womanly organs; and it is the most potent remedy for these troubles which has ever been invented.

Where both these conditions exist these two medicines taken alternately constitute a thoroughly scientific course of treatment, which has been marvelously successful with thousands of dyspeptic, debilitated and nervous women.

"I take great pleasure in recommending Dr. Pierce's Favorite Prescription, 'Golden Medical Discovery' and 'Pellets,'" writes Mrs. J. E. Lawrence, South Hero, Grand Isle Co., Vt. "My trouble was female weakness, kidney disease, neuralgia, change of life and bad flowing spells. I took eight bottles of Dr. Pierce's Favorite Prescription, seven bottles of 'Golden Medical Discovery,' and seven small vials of 'Pellets.' The doctors did not help me any. I could not sleep night nor day. I suffered everything before I began to take Dr. Pierce's medicines. When I began to use them I weighed 100 pounds. Now I weigh 145 pounds. I can now do all my work."

IT COSTS YOU NOTHING

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Dr. Kilmer's Swamp-Root is the discovery of the eminent physician and scientist and as such is not recommended for everything. It is distinctly a kidney and bladder remedy and has been so wonderfully successful and quickly curing even the most distressing cases of these disorders that if you wish to prove its wonderful merits you may have a sample bottle and a book of valuable information both sent absolutely free by mail. Mention The Advocate and send your address to Dr. Kilmer & Co., Binghamton, N. Y. This liberal offer appearing in this paper is a guarantee of genuineness. The regular sizes are sold by druggists price fifty cents and one dollar.

North Greenville Circuit... Jan. 27
Anderson Station... Jan. 28-30
Belton Circuit... Jan. 29-30
Williamston Circuit... Feb. 1-2
Marietta Circuit... Feb. 5-6
Greenville Station... Feb. 12-13

Dear Brethren—We now begin the work of another conference year. Owing to the great losses sustained by the farmers in our section last year by the short crops and low prices of products, many of our people are in a discouraged state, and it will be difficult to arouse them. But let us carry in our lives the sunshine of peace and love. "The earth is the Lord's and the fullness thereof." He cares for and feeds his people. With this assurance our people will rally to their duties and responsibilities, although many of them are prostrated by poverty and disappointments. Let pastors and class leaders visit each and every member of their charges and converse and pray with them. Talk up all of the claims of the church and see that for every object each member contributes something. It is better to collect \$1 in dimes from ten poor members than to get it all from one. Let us be more vigilant than ever in tending our people that all must give something, be it ever so little, to every cause. We belong to a great Church, the greatest Church! Let us see that all the benevolent collections are taken and that all have an opportunity to give. I suggest that the second Sunday in February be observed by all of our churches as Church Extension day; the second Sunday in March as F. A. and S. E. Society day, and that the second Sunday in April (Easter Sunday) be observed as Missionary day. Let us collect every cent of our assessments for the causes named on the days suggested. I again remind you that the Southwestern Christian Advocate pleads for admission into the homes of our people. We ministers are agents for this paper. We are so appointed by the church. Let us make a good report.

J. A. Borwn, P. E.

Special low rate tickets to points in the Southeastern States will probably be sold by the Texas and Pacific Railway Company from all points on its line December 21st and 22nd, the same as in former years. It should be borne in mind that passengers have the choice of three gateways via this line in going back to their old home for Christmas and New Year's, namely: New Orleans, Shreveport, and Memphis. If you contemplate making the trip and want to know the cheapest and best way, write to Mr. E. P. Turner, G. P. & T. A., T. & P. R'y., Dallas, Texas.

UNITED FOR LIFE

D. C. Ransom, Nashville, Tenn. G. W. Martin, the pastor at Dover, Tenn., was united in marriage to Miss Maggie Hunt, of Brentwood, Tenn., at Nashville, Dec. 8, 1897. D. C. Ransom officiated. Brother Martin is one of our young preachers.

Mr. Robert Minor, 65 years of age, to Miss Lizzie Tolbot, 45 years; Mr. Eldridge Graham, to Leania O'Connor, the granddaughter of the now Mrs. Minor; Mr. Aaron Kemper to Miss Mary R. Stull. Both of the young were much honored by their white friends. Miss O'Connor was presented with a pair of solid gold bracelets and several beautiful lamps. Mr. Adam Bates to Ella Carr. G. A. Payne officiating.

Mt. Carmel.—At the brides residence, Mr. Shac Wilson and Miss Minerva Kington, also Mr. Willis Robinson and Miss Laura Sensely, were joined in matrimony, on the 16th, at Mt. Carmel. Mr. Anderson Jones and Miss Arlie Wosham, also Mr. Wm. Woodward and Miss Martha Williams. B. J. Reddix, officiated.

THEY LIVE IN OUR MEMORY

Sister Hattie Hall McCorn departed this life in peace, after living a consistent member of the Church for ten years.

Wm. Josey, P. C., Roweville Circuit, Texas.—Brother Arthur Armstead, one of our old local preachers, died at his home Nov. 9, 1897. He said to his wife and friends that he was ready and willing to go to live with God. He was 87 years old. His funeral was attended by the pastor, assisted by Rev. James Henderson.

In the death of John H. May this conference records with deep sorrow the loss of one of its most noble, pure and devoted young men. He has left behind him an untarnished name and a record of large usefulness and of unselfish service that shall give inspiration and blessing to the churches and preachers and people who came under the influence of his word and example. Brother May was born in Troup County, Ga., April 15, 1868. He passed into his reward through a triumphant death at Atlanta, on Nov. 27, 1897. In 1886 he entered Gammon Theological Seminary and Clark University as a student. He believed that God has called him to this work. The evidence to him was so strong that he never doubted his call. His nature was deeply religious. He was active in Christian work, leading students to Christ; and by word and deed showing forth the spirit of Christ that filled him. He graduated from Gammon Seminary in the class of '93. Entering the pastorate, he served the churches at Duluth, Griffin Circuit and Chapel Street, Atlanta. His work was uniformly successful. Revivals attended his ministry. The churches were strengthened and built up in the most holy faith. He was a faithful pastor, the friend of the poor, kind to the distressed, constant in a loving devotion to his people. He won all hearts by his gentleness, unselfishness and love. As a preacher he excelled. He loved God's Word. He preached the Word. He held up high standards of life and character. He

was a man of strong faith in God. In all his long affliction he never wavered in his trust in the providential care and goodness of God. He never complained of his suffering nor murmured in view of his closing day. When nearing his end, he called his wife and mother and sister to his side. With countenance all aglow with light and hope, he gave words of farewell and asked them to meet him in heaven. He was perfectly calm and trustful, even in the last hour. When dying his friends were standing by his side powerless to help. When all human effort had failed, and was without avail, with a smile of joy covering his face, he said: "Jesus will do the rest." Then he died as he had lived, at peace with God and at peace with man. His life and example abide as an inspiration and blessing to all men.

Committee on Memoirs, Atlanta Conference.

Moses Smith, P. E., Austin District, Texas.—The contract for the building of Sam Houston College is now let to Flumer & Key, and they will begin the work on the first of next month. Dr. J. W. Hamilton remained here until the contracts were all signed. If you know of any friend to Christian education, tell them this is a good time for them. They can give from \$2 to \$100, and the good people of West Texas will highly appreciate it. Pray for our success.

A REAL CATARRH CURE.

The 10 cent trial size of Ely's Cream Balm which can be had of the druggist is sufficient to demonstrate its great merit. Send 10 cents; we will mail it. Full size 50c.

ELY BROS., 56 Warren St., N. Y. City. Catarrh caused difficulty in speaking and to a great extent loss of hearing. By the use of Ely's Cream Balm dropping of mucus has ceased, voice and hearing have greatly improved.—J. W. Davidson, Atty at Law, Month, Ill.

BOILS ALL OVER HIM.

"My husband had boils all over him and he began taking Hood's Sarsaparilla which cured him. I then gave it to my daughters who suffered with chronic sore throat and headaches, and it also cured them. Other members of the family have taken Hood's Sarsaparilla with benefit." Mrs. L. B. Stevens, Lyhalla, Miss.

Hood's Pills are the best family cathartic and liver tonic. Gentle, reliable, sure.

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THE WINTER TERM OPENS DECEMBER 27 1897.

Rust University offers English, Normal, College Preparatory and classical courses of study. There is also a brief and helpful theological course. The industrial departments are open to those desiring instruction in carpentry, printing, shoe making and other trades. Board and washing, \$1.50 per week. For further particulars apply to the President Rust University, Holly Springs, Miss.

Straight University

The Fall Term of this well known Institution, for the Colored People, will open

SEPTEMBER 28th, 1897.

College, Normal, College Preparatory, Theological, English, Musical and Industrial Departments. Twenty-five professors and instructors.

Attendance last year nearly 600.

Board and Tuition, per month, \$12. Send for Catalogue. Address,

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Do you wish a bicycle or an organ free? Read our terms on the 15th page.

NOTICE.

To the Committee of Examiners of the Mississippi Annual Conference:

Let each member of the committee be at the seat of the conference Jan. 18, to begin the work of examination in the books as have been assigned to each examiner. Also let all who are in the regular course of study, those for orders and those for admission on trial, meet the committee on the above date, at 9 a. m.

J. C. Hibbler, Chairman.

To the Mississippi Annual Conference:

The usual reduced rates on the certificate plan have been granted by all railroad lines to the seat of the conference. Be sure to get a certificate at the point of starting from the agent.

J. C. Hibbler, Sec'y.

Dear Brethren—The printing of your minutes for '97 have all been paid for and \$6.30 has been collected on the balance due for the minutes of '96. Note the resolution on the minutes and govern yourselves accordingly, and let us have no debt on minutes.

J. C. Hibbler.

NOTICE.

To the Preachers of the Navesota District:

Dear Brethren—I appeal to you in the name of my Master and the great Church, go to your work with all of the earnestness that you can command. I hope that you will begin your revivals just as soon as you can, get yourselves filled with the "fullness of God," and in the power of his might, you can accomplish much good on all lines. You can't afford to fail without serious hurt to the church and yourself. The church doesn't want failures; there is not any room for them, nor is it seeking men who are always making excuses, especially when they put in their time at other things and neglect their duties toward the church. These things must not be so. Our district must come to the front. Some of our best charges have fallen off greatly; there was no special necessity for it. While I love my brethren, I love the Church better, and shall prove it to you by looking out for or watching the door of the "benevolence" very closely, for we have had failures along this line. Some of my brethren have done admirably well and will do better this year. Failing men and men of continued excuses will inevitably be relegated to the rear. Brethren, plant your standard for a complete success. If you will plan wisely, you can raise two-thirds of your missionary money on Easter, April 10. Our different causes have suffered no little. The preacher that goes in with a selfish purpose, "all for self," will find himself a complete failure. Bring up all of the causes; let your people see that you are interested about them and the general church and they will see your needs through your earnest efforts. Begin your canvass among your people for the Southwestern; don't be afraid. Let the people see that you are interested about some one else and some body will be interested about you. Prepare for me for I am coming. Put your class leaders in line and see that they put their members in line. Remember to have all your officers and com-

mittees in the first quarterly conference. "I must work the works of him that sent me, while it is day the night cometh." Yours fully in the work,

W. L. Duncan, P. E.

When God's people will not mourn for sin in time, as penitents, no wonder he drives them to mourn for the

NOTICE.

The district stewards of the Opelika district are hereby called to meet at Opelika Jan. 19th, 1898, in St. Paul M. E. Church, at 10 o'clock a. m.

H. N. Brown, P. E.

The Texas & Pacific are now running the finest Chair Cars in the South—seats free.

Let us not forget that there are two sides to dying—this earth side and the heaven side. The stars that go out when morning comes do not stop shining; only some other eyes in some other land are made glad by them.—M. J. Savage.

USED BY MR. MOODY.

Sacred Songs No. 1

By Sankey, McGranahan and Stebbins.
MUSIC—\$25 per 100, by express; 3c. each if by mail.
WORDS—\$10 per 100, by express; 12c. each if by mail.

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Monumental Records has its correspondents in every field where ruins mark the civilization of the Past. These men are photographing the results of the excavations which are being carried on by the great Exploration Societies, Museums, and Governments of the World, and the greatest explorers are its friends and promised contributors.

Monumental Records interests old and young; it applies to the scientist and attracts the reader who is influenced through the imagination. Its presentation of the past come to some as a fairy story—a romance; to others as a scientific dissertation and a truthful record of the older civilizations. The scientist needs it because it is a record of fact. The Bible student must have it because many of the discoveries bear on the historical records of the Bible. All interested in the development of man will find it an invaluable help.

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Louisville and Cincinnati.	
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No. 3.....7:45 pm	No. 4.....9:00 am
McComb City	McComb City
Ac.....9:30 a.m.	Ac.....6:00 a.m.
Yazoo and Mississippi Valley Railroad.	
No. 5, Memphis	No. 6, Memphis
Express.....11:30 a.m.	Express.....4:20 p.m.
No. 21, Vicksburg express.....5:30 p.m.	Vicksburg express.....8:20 a.m.
No. 33, Baton Rouge acc.....9:15 a.m.	No. 34, Baton Rouge acc.....4:30 p.m.
Louisville and Nashville.	
No. 3, fast ex.....7:40 am	No. 6, fast mail.....7:10 am
No. 7, coast acc.....8:50 am	No. 4, fast ex.....9:45 am
No. 1, lim. ex.....6:50 pm	No. 8, coast acc.....3:30 pm
No. 5, fast mail.....8:30 pm	No. 2, lim. ex.....7:50 pm
Sunday ex.....9:30 pm	Sunday ex.....7:50 am
Texas and Pacific.	
No. 52, Ft. Worth and Cal. ex.....6:55 pm	No. 53, Cal. ex.....8:15 am
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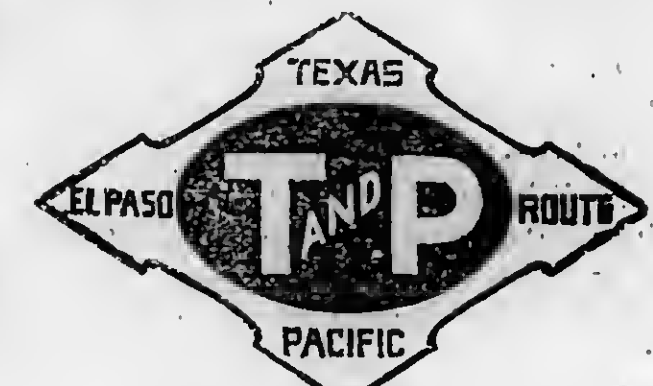
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THE LAST FURROW.

Mellow the grapes are—
Purple as gleaming that flees;
Yellow the corn in the husk,
And scarlet the haws in the trees.

Wide-winged the geese go—
Swift and crying and crossing the stars,
Foreseeing the snow,
The hoar frost lies white on the bars.

This is the royal time;
The partridges out of their covers;
Each morning a rhyme,
And the sun and the hill are as lovers.

The cattle in stall,
The pasture forsaken and lone;
Fire-light in the hall,
And the thistle-seeds withered and blown.

The last furrow turned,
With the great moon watching all white;
The oxen can rest now,
For the ponds will be frozen to-night.
Theodore Roberts, in the Independent.

FAMOUS CRADLES.

Perhaps you will remember that while the Mayflower was anchored in Plymouth harbor, and before the famous landing on that cold December day two hundred and eighty odd years ago, a little boy baby was born on board the Pilgrim ship. The parents' names were John and Susannah White, and on account of the wanderings or peregrinations of the little band of pioneers, they named their baby Peregrine. He was the first child of English extraction born in New England.

In Pilgrim Hall, at Plymouth, the visitor can see, among other interesting relics, the cradle in which little Peregrine was rocked. It is a plain, simple wicker-work cradle, nicely woven, with a canopy top at one end, and must be more than three hundred years old. We do not know how many other babies may have been rocked in it, but it is famous and interesting to-day because the first English baby in this country was rocked in it. Some day I hope you may see this cradle of Peregrine White, for it is closely associated with one of the great events in American history.

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Henry was his mother's third child, but his brothers had all died before him. So when he was born, his aged grandfather had him carried to his own room, where he rubbed the lips of the plump baby with garlic, and then poured a few drops of rich wine down the throat of the newborn heir. This was to make him

strong and brave. The treatment seemed to have had the desired effect, for there was never a more robust and active king than Henry the Fourth.

But his cradle! You would hardly know what it was when you saw it. It is a huge tortoise shell lined with purple silk and hung by golden cords to four spears which support it, and form which are draped beautifully colored flags and banners. Over it as a canopy are the helmet and plumes he wore when he was a successful warrior. Which would you rather see, if you could see but one, the cradle of Peregrine White or the one in which swung the little Bourbon prince?—The Decident.

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December, 30, 1897.

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December, 30, 1897.

SOUTHWESTERN CHRISTIAN ADVOCATE.

15

AN APPEAL FOR AID.

Reidsville, N. C.—We have recently lost one of our best churches on my circuit by fire, and we are wholly out-doors for a place to worship. Now, if you have ever done a good deed, please do another by donating one dollar each to help me rebuild. Oh, brethren, just think of the Sabbath school and the congregation, turned out of doors this time of the year, and no place to go! And as you are thinking, just put your hands in your pockets and send me a dollar each, and God will bless your work. Yours in Christ,

J. C. Robbins, P. C.,
Circuit Benaja and Thompsonville.

Dr. Brewer, in his "Dictionary of Phrase and Fable," tells the following story: "It is said that Spurgeon used to practice his students in extempore preaching from a text only disclosed in the pulpit, and that one of his young men, on reaching the desk and opening the note containing his text, read the single word 'Zaccheus.' He thought for a minute or two, and then delivered himself thus: 'Zaccheus was a little man, so am I; Zaccheus was up a tree, so am I; Zaccheus made haste and came down, and so do I.' He suited the action to the word.

Wasps' nests often take fire, which is supposed to be caused by the chemical action of the wax upon the material of the nest itself. This fact may count for many mysterious fires.—Belfast Witness.

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Read Our Offers for Subscribers:

We are anxious to increase our list of subscribers to the Southwestern Christian Advocate; and in order to do so, and at the same time encourage our friends to work to help us do so, we make the following **REMARKABLE OFFERS:**

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1st.—DO YOU WANT AN ORGAN?

Well, we have decided to give a high grade \$102.00 Epworth Organ to the person sending in the largest number of annual cash subscribers, over and above fifty, at \$1.25 each, up to January 15, 1898.

Here is a chance for a church, a Sunday School, an Epworth League chapter, or an individual to secure an organ without spending one cent of money.

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2nd.—DO YOU WANT A BICYCLE?

We shall give to the person sending in the second highest number of annual cash subscribers, over and above fifty, at \$1.25, a fine \$75 Mead Bicycle. This contest also to close January 15, 1898.

This is a most excellent opportunity for a man, young or old, a woman, young or old, or a boy or girl, to secure a first class bicycle without paying out one cent in cash.

3rd.—YOU SHALL NOT WORK FOR NOTHING.

Should you not be fortunate enough to secure either the bicycle or the organ we do not mean to leave ANY ONE who works to go unrewarded. If in the race you have sent in as many as 25 or more ANNUAL CASH SUBSCRIBERS we will give you a set of Clark's Commentaries; or if a young or old person, who prefers it, we will give a \$10.00 guitar. We say this because only ministers will be likely to wish the Commentaries.

YOUR CHOICE OF TWO BOOKS

4th.—ANOTHER OFFER STILL.

To any one who, in the race, may have sent in as many as 10 or more, Annual Cash Subscribers, we will give that large and intensely interesting book of Bishop Wm. Taylor's: "The Story of My Life."

This book contains 748 pages, and gives an account of the extensive travels and sacrifices of that heroic man of God, while on his marvelous tours in North America, South America and Africa. Or, if you prefer it instead, we will give you "The Black Phalanx," a book which gives a thrilling account of the deeds and daring of Negro Soldiers in the various wars of this country. This contains 528 pages. What greater inducement could we offer to those who wish to help themselves by helping us?

THINGS TO REMEMBER.

Remember, you can secure subscribers for three or six months, if you wish, but it will require two six months subscribers and four three months subscribers to equal one for one year.

2. Remember, to send in the names and cash you secure at least once a week, taking out of the money whatever it costs to send it.

3. Remember, if you decide to enter contest for any one of these prizes, you must send in your name and address that we may send sample copies or other helps in making the canvass.

4. Remember, you must write the names and addresses plainly, so that subscribers' names may go on our books correctly.

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If a Money Order Postoffice or an Express Of-
fice is not within your reach, your postmaster
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payment of eight cents. Then, if the letter is
lost or stolen, it can be traced.

We cannot be responsible for money sent in
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four ways mentioned.

NOTICE.

To the Members and Visitors
of the Upper Mississippi An-
nual Conference:

Reduced rates on the certificate
plan have been secured on the
various railroads. Please secure
certificates from point of starting.
Rates on the K. C. F. S. & M. Rail-
road to Tupelo, Miss. Certificates
can be secured at Memphis,
Tenn., on said road.

The Board of Examiners and
candidates for examination will
please meet in Okolona, Tuesday,
Jan. 11, at 9 a. m.

F. H. Bunton, Sec'y.

LEAGUE NOTICE.

Secretary I. G. Penn will visit
the Epworth Leagues in the Ten-
nessee Conference, commencing
Tuesday, Jan. 4, at Murfreesboro;
Nashville, Wednesday, Jan. 5;
Martin, Jan. 6-7 Memphis, Cen-
tennial M. E. Church, Saturday
and Sunday.

Will each pastor and president
of each local chapter in the con-
ference please send to me a re-
port of the condition of their
league, as we will hold a confer-
ence and mass meeting at Martin
Jan. 6-7. Address us at Martin,
Tenn. Box No. 132.

Jesse P. Price, President,
R. H. Johnson, Secretary.

PUBLISHER'S NOTICES.

Cash remittances will appear, next
week.

EXTENSION OF TIME.

As no one of the contestants in our
prize contest quite came up to the re-
quirement for first prize, we have con-
cluded to extend the time till Jan. 15.
Some were hindered by quarantine
regulations, so it is fair that we extend
the time. No further extension.

Catarth, like scrofula, is a disease of
the blood and may be cured by puri-
fying the blood with Hood's Sarsap-
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Short History of the Christian Church. Hurst. (See price second year.)	*	8.
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Written Sermon or Essay. (Supplied by the student		
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You are aware that the Church
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tions. Our societies were never
more in need than at present,
and should we fail to do our
whole duty our cause will suffer
loss.

No pastor should fail to bring
each benevolent cause before the
people and plead earnestly for an
advance. We are asked to raise
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Let us ask our 2,640 members to
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Don't fail in any of your ben-
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The demands on the Episcopal
Fund are great and a call has
been issued to us to raise our full
apportionment; don't let us fail.
Do not forget Morgan College
and her branches; raise all of
your Freedmen's Aid collection.
Let us send to Morgan College at
least one student from each
charge. Encourage the people,
and insist on their taking our
church papers, especially the
Southwestern.

Now, brethren, let us wind up
a successful year in every respect.
If you have not had a revival,
start one, and set the church on
fire. Put all the machinery of the
church in motion and then we

shall have a great cause for re-
joicing.

We pray you to keep this cir-
cular before you and your people.
As our church has done and is
doing so much for us, to pass
such an earnest and legal appeal
unnoticed would be disloyal, and
to fail would be sin.

Let us show the church that we
are willing and ready to do our
part in taking the world for
Christ. Yours for Christ,

S. H. Brown, P. E.,
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Wesley Chapel Notes.

Santa Claus made his appear-
ance on time at the beautiful
Christmas tree in Old Wesley on
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1896-97

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